

The Sabbath Recorder

I WILL NOT FEAR

I will not fear,
 Though storm clouds gather fast,
 Though kingdoms fall and mountains crumble into dust.
 When every ship comes home with broken mast,
 And every doubt of earth and hell assails my trust,
 Then, whether heaven above be dark or clear,
 My anchor chain will hold—
 I will not fear.

I will not fear,
 When dearest friends turn back,
 And earthly ties are snapped by unexpected strain;
 When those once dear now follow in my track
 And rend me, then, though bleeding, I will not complain.
 I shall expect my Lord will then appear
 To shield his trusting child—
 I will not fear.

I will not fear,
 When everything goes wrong;
 When losses, crosses, pains, and sorrows overwhelm;
 When days are dreary, nights are dark and long,
 And storm blasts hide from view the Master at the helm.
 I see him not, but while his voice I hear,
 Unflinching I'll wait—
 I will not fear.

—J. George Haller.

—CONTENTS—

Editorial. —An Every Member Canvass.—We Like the White Christmas Plan.—Labor Unions and the Liquor Business.—America's Baby Week.—Sons of Jacob Are Brothers Still.—Loyal Citizens of America.—Fighting to Save their Persecutors. Why Persecute Them?—The Sabbath Institute, an Excellent Work	1-4	The Message of the Book of Daniel	15
The Threefold Temptation of Christ	4	Young People's Work. —A New Year's Letter.—Young People as Ambassadors for Christ in the High School	18-21
Sabbath Reform. —Some Fallacious Arguments on the Sabbath Question Answered	9-12	Alfred University—The President's Christmas Letter	21
A Letter to the Indiana Lone Sabbath Keepers	12	Annuity Gifts	22
Woman's Work. —Psalm 46 (poetry).—Workers' Exchange	14	Children's Page. —Whoo-oo-oo (poetry).—The "Give Me a Job" Boy.—Getting a Drink at Sea	24
		Sabbath School. —The Home Department.—Lesson for January 15, 1916	26
		Prayer Meetings in Westerly, R. I.	27
		Home News	28
		Second Coming of Christ	30
		Deaths	32

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.
VOL. 80, NO. I PLAINFIELD, N. J., JANUARY 3, 1916 WHOLE NO. 3,696

An Every Member Canvass
We like the plan adopted by one of our largest churches for an "every member canvass," in which all members of the congregation were to be visited on the same afternoon, the object being to provide for the finances of the church and for its share in the budget for the denominational boards. A committee sufficiently large to carry out the plan had a meeting and divided the work so it could be done in one afternoon. The date of the canvass had been duly published in church and in the local paper, and the heads of families had been urged either to be at home at the time appointed or to authorize some one in the home to speak for them when members of the committee should call. The canvassers were sent two by two, and statements of the church's needs, and of what the church was expected to do this year for the various boards according to the Conference budget, had been published in advance. The appeal was made for an increase in subscriptions, and for those who had not yet done so to adopt the plan of weekly offerings. The published statements closed with these words: "The members of the committee will come to you in the interest of the Master's work, and we trust they may be received in the same kindly spirit, and that they will have your generous and cheerful co-operation." Just before the canvass the pastor preached upon the Forward Movement as adopted by Conference. We look for excellent results from this canvass. The idea of having a half-day thus set apart is a good one. Everything now is being done by team work, and the very fact that a definite period has been marked out for such a thorough canvass sets all the members to thinking at the same time about the church's needs. This united thinking upon the Master's work by members of a great church must in itself exert a strong influence for good. We hope other churches also are pushing such a plan, and that there will be hearty responses all along the line.

We Like the White Christmas Plan
Instead of the Christmas tree plan of gift-making, in which members of a Sabbath school make presents to one another, the Plainfield school has adopted the "giving" Christmas plan, in which no one looks for a gift to himself but every one is expected to bring "white gifts to the King," in the form of something for the poor. The Sabbath school held an entertainment of songs and recitations by the children, beginning at 4.30 on Christmas Day. A white cross, taller than any of the scholars, had been placed in the center of the stage at the back, and when the time for the giving came, the lights in the room were extinguished and the cross was beautifully illuminated, so that its light was the only one in the room. Then the people filed down the aisles and before the stage with hands filled with gifts wrapped in white, to lay at the foot of the cross. These gifts this year were for the Children's Home, and the entire effect of the program was calculated to turn the minds of the children to the thought of giving rather than receiving, all in harmony with the teachings of Him who said, "It is more blessed to give than to receive."
The community Christmas plan carries out the same idea; and in our city, on the day before Christmas, several automobiles were kept busy for hours distributing good things to hundreds of poor families who could otherwise have had but little Christmas cheer. For two or three weeks the community Christmas fund, solicited by the churches and the daily papers, had been growing, until many hundred dollars were in hand with which to make white gifts to our King. We are glad to see the tendency to make our Christmas giving harmonize more perfectly with the example and life of the Christ, who forgot himself in his efforts to carry blessings to others.

Labor Unions and the Liquor Business

One of the most significant facts in the war against the saloon is the rapidly increasing antagonism of the labor unions of the world to the liquor traffic. "Down with the saloon!" is fast coming to be the slogan of the workingmen's movement in England; and when the license bill that would have closed 30,000 saloons was before Parliament, every member of the labor party voted for it and carried the lower house three to one in its favor. Had it not been for the House of Lords, the bill would have become a law. Russian trades unions are organizing against alcohol, socialists are particularly active in Austria, and in America there is no doubt that certain plans to organize American laboring men against rum have filled the Bartenders' and Brewers' unions with alarm. In the open fight between the labor press of the country and the liquor interests, we find, in labor union papers, such editorials as this addressed to the saloon-keepers of Washington who are selling non-union beer: "The brewers have already got their wealth, not only from you, but from the toil of these same fellows who stand and picket your place. Did it ever occur to you how you are being victimized by the brewers, how insolent they are in regard to your affairs, how little they care for your success or failure?" The printed matter sent out by the liquor interests is being systematically turned down by most of the labor papers, and there is a remarkable tendency on the part of many independent papers to refute the arguments of the liquor people. Evidently the labor unions are awakening to the danger that threatens them from the laboring men's greatest foe, and when this awakening is complete the rum power's last rampart must fall.

America's Baby Week

The United States Department of Labor is sending out data, through its Children's Bureau, regarding the needs of American babies. It makes the year 1916 Baby Year, and says that the nation's responsibility for its babies will soon be understood as never before.

The first week in March has been designated as Baby Week throughout this country. During the seven days of that week the needs of the babies are to be so pre-

sented that all parents may learn, if they will, how to care for theirs. More than 400 communities, representing every State in the Union, have already begun to lay plans for the work of that week, and it is expected that the remainder of the year will be marked by widespread activities for the saving of babies' lives and for giving them a better chance to become healthy men and women. The Children's Bureau sends out bulletins with practical suggestions for Baby Week campaigns adapted to the varying needs of different communities.

In a country where more than 300,000 babies die each year before they are twelve months old, and where hundreds of thousands who do grow up are weak and inefficient for life owing to neglect or improper care in infancy, it becomes the duty of the government to do all in its power to remedy matters.

Sons of Jacob Are Brothers Still

One of the most remarkable illustrations of the loyalty of Jews to their brethren scattered throughout all lands was seen recently at a meeting in Carnegie Hall, New York City, in which \$1,000,000 was given for distressed Israelites of the war zone. Praying and shouting, men and women, rich and poor, stormed the great building to get an opportunity to give their trinkets, and jewelry, and checks, and bills, and pledges, for a fund to relieve the sufferings of their Hebrew brothers beyond the seas. Rings, watches, necklaces, diamonds, were thrown upon the platform until several suit cases were filled and placed in safe-deposit vaults, and it was nearly morning before all the gold and silver and copper and bills had been counted. This, however, was only a beginning; for when the news went out the next morning, others responded with gifts, and the offices of a great banking house were overrun all day and extra clerks worked till long-after business hours to take care of the funds thus brought in and the sums paid in fulfilment of pledges given at the meeting. In the throngs were thinly clad men and women from the East Side, and others richly appareled and coming in automobiles, all bringing gifts. Some with full hearts brought their mites, and others with full purses brought their thousands. Many who had not been in

the habit of giving brought in rich gifts. Telephones were kept busy answering calls to send messengers to certain places for large checks, and one large business office suspended its other business to take care of the offerings. This manifestation of loyalty on the part of Hebrews to their brethren of the house of Israel reveals something of the bond of brotherhood which has throughout the centuries held them together in the faith of their fathers,—a nation without a country, but a nation that, in whatsoever circumstances placed, still looks forward to the fulfilment of God's promises to Abraham.

Loyal Citizens of America

In speaking of the loyalty of the Hebrews to their brethren and to the faith of their fathers, we are reminded of the fact that, as a people, they are true and loyal citizens of America. Whoever reads the writings of Hebrews in their current literature must be impressed with this spirit of loyalty. Nowhere can be found higher ideals of national life than in the *Jewish Exponent*, a weekly journal devoted to the interests of the Jewish people. Its writers often plead for higher considerations than material prosperity in those who would promote the welfare of the nation. It exalts the blessings of liberty and equality, and urges men to uphold the great traditions of America in the spirit of those who founded our government.

In an editorial at Thanksgiving time the *Exponent* expressed the belief that, when civil and religious liberty are guaranteed, with their accompanying blessings, all else that is worth having is bound to follow. Here is one paragraph from that editorial which shows something of the pride taken by the Jewish leaders in the land of their adoption:

Our beloved country is at peace with all the world. The dreadful war that is now devastating the fairest part of Europe has touched our land only remotely. It has found us at peace with the other nations, with an excellent prospect that under wise, patient and righteous guidance it will so continue to the end. The harvests of grain and all the produce of field and forest have shown an almost unprecedented yield. The legitimate and normal type of industry is gradually being restored to its full capacity. The nation has been spared any extraordinary domestic calamity and has been privileged to pursue the even tenor of its way free from serious manifestations of internecine strife. All this constitutes an extraordinary record for a nation

of one hundred millions of people, and furnishes the occasion for sincere and whole-hearted thanksgiving.

Fighting to Save Their Persecutors Why Persecute Them?

Not long ago we read an article telling of the fidelity, as soldiers in the Great War, of thousands of Jews, now bravely fighting for the nations that have for generations been persecuting them. Even the heart of Russia seems to be softening toward the Jews in view of the brave and loyal service being given in the ranks of Russian armies. It may be that out of this world-wide barbarous war better days are coming for the children of Abraham.

Why should that people be ostracized and persecuted in every land? The nations seem to forget that no other people have benefited the human race as have the Jews. Our republican form of government is the outgrowth of seed planted by the Hebrews. Modern happy family life, the honor given to womanhood, the world's highest standard of mankind, and our ideals of the training and care of children are products of Jewish religion and Jewish virtue.

Under the influence of the Christ, born of a Jewish mother, surrounded on every hand by the blessings of civilization that have come to us from the children of Abraham, how can Christians of today despise and oppress the people who have given us our patriarchs and prophets, our Bible and religion, and through whom have come the Savior and our ideals of human brotherhood?

When the Earl of Beaconsfield, Benjamin Disraeli, Premier of England, was once taunted in Parliament with being a Jew, he quietly replied: "Yes, I am a Jew, but let me remind the honorable gentleman that, when his ancestors were savages on the banks of the Thames, mine were princes in Solomon's Temple."

The Sabbath Institute An Excellent Work

In a letter to Secretary Edwin Shaw, Brother Luther Davis writes something of the good work done in the church at Marlboro, N. J., during the Sabbath Institute held there by Sabbath evangelist, Rev. Willard D. Burdick, and conveys to the Tract Board the thanks of the Marlboro people for sending Brother Burdick there. The letter also expresses the

hope that a similar meeting can be held there next year.

Brother Burdick preached four sermons during the week, and conducted afternoon meetings for the informal discussion of problems that often confront our people, especially those concerning Sabbath reform.

On November 29 and 30, Rev. Edgar D. Van Horn, of New York, assisted in the work; and on December 1 and 2, Rev. Erlo E. Sutton, of Shiloh, greatly aided the workers.

The church at Marlboro feels that the week's work has been of great educational value in impressing the people with Sabbath truth, and in teaching the importance of true Sabbath keeping. The work has been a help to the young people. The church has been made to realize more the vital importance of the Sabbath, and it is believed that many in the community will be led to a more thorough study of the Bible upon the Sabbath question. Brother Davis also writes that the Marlboro Church greatly appreciates the faithful efforts of its pastor, Rev. Jesse E. Hutchins, who is striving to strengthen the influence of the church and to build up the kingdom of God in the community.

The Threefold Temptation of Christ

Luke 4: 1-13

REV. IRA S. GOFF

Sermon delivered at the Eastern Association, Ashaway, R. I.

Soon after the threefold baptism Christ was led of the Spirit into the wilderness; or, as the evangelist Mark puts it, he was driven of the Spirit. I do not believe Christ was driven as the wind would drive a weather vane, but his will being in entire subordination to the will of God, he went into the wilderness. Those Jordan waters were a sort of inauguration for his mission, leading up to the different courts of his ministry, and to his altar sacrifice. His baptism of the Spirit was his anointing for the ministry, and endowment of power for his mission; for I believe the Scripture bears me out in the thought that his childhood, his youth and young manhood had been passed in much the same way as the corresponding periods in other lives. He was the son of Joseph and Mary, was

brought up in the town of Nazareth, worked as a carpenter, and grew in stature, wisdom, and knowledge.

The whole of the temptation was directed to divert his life into unlawful channels; and as we find no thought of the higher mission in his youthful life, we are moved to believe that the knowledge of his divine mission had just dawned upon him. We read that Jesus was filled with the power of the Holy Spirit. This expression marks the highest elevation of life, the entire subordination of the human spirit to the divine. When at our very best, we have had moments when, in the words of Paul, we have been lifted up, and have heard words unspeakable. I mean, dear friends, to say this: when at our very best we have been where we could, as it were, touch the hem of His garment; but our experiences at their very best are similar in part only to that of the Master. What must have been Christ's experience at the Jordan! How much the opened heavens must have meant to him! How he must have been thrilled when the divine voice declared, "This is my beloved Son, in whom I am well pleased." And just at that moment he was carried away of the Spirit into the wilderness.

And a wilderness indeed it was; some deep canyon or hollow, covered with a thick dense forest, inhabited only by the wild beasts, untrampled by the foot of men. We are told that he was here tempted of the devil for forty days, and that in all these days he did eat nothing. Perhaps he was so much taken up with his heavenly vision, the new experience that had come to him, the growing consciousness that he was the Son of God, that he had a mission to all men—so much taken up with the spiritual that he neglected the physical life. The spirit and the flesh are so closely connected that, let the flesh prevail, and life gravitates downward. Let the spiritual take the place of the sensual, let the flesh be placed under restraint, let it be taught its subordinate position in life, and there is a general trend upward toward heaven and God. But Satan always seeks to reverse the divine order of things; thus he sought to lead the Master astray.

The fast was closely connected with the temptation, indeed it was a preparation for it. If Jesus was to be tempted as man, it must be at his weakest point, the tempta-

tion must be at its hardest. An athlete tones up his body to its very best, in order that he may win. But Jesus with the fasting had reduced his body to a condition, in which, humanly speaking, there was the least power of resistance. The adversary has every chance: he has his choice of time, place, and condition. Alone was the Master, hungry, and weak, when the Tempter came to him. I do not believe the Tempter came in any form. If Jesus was tempted as we are, our experience will throw light upon his. There is no form to the evil that confronts us; the Tempter suggests some thought to our mind, some evil imagination, but he himself is masked, he is unseen. Just so we may suppose the Tempter came to Jesus. Recalling the announcement at baptism, "This is my beloved Son," he took advantage of Christ's hunger, and said: "You are hungry, you are exhausted, your strength is worn by the long fast; now, as you are God's Son, turn these stones into bread. You have the divine power, you have authority over all things; make use of this power, speak with your authority, make these stones bread!" This was the suggestion made to the Master, and he would have responded from the weakness of the flesh had it been allowed to act. Suppose Jesus had turned the stones into bread, would it have been any more marvelous than the bringing forth of the wheat from the soil, and the turning of it into bread? If he could use his power for the healing and feeding of others, why not for himself? At the first glance the thought seems reasonable. But if Jesus had done this, he would have been no more the Son of Man, made in all things like unto his brethren, tempted in all points as we are tempted. His life had always been nourished from purely human sources; his brook had been no secret stream, but the brook open and free to all, where any child of man could drink.

Satan encouraged him to break with nature. Then he would have ceased to be man; then how wide would have been the gulf between him and the people whom he came to save. We might suggest, it was a temptation to distrust. "You, the Son of God, where are the marks of God's love? Where are the honors, where are the joys he bestowed upon you? He gives you a wilderness to wander in, solitude, privation. He who rained manna from

heaven to Israel, he who baked the cake for Elijah, has left you to hunger. Why wait for help? You have waited too long; act now." Thus the Tempter sought to throw the will of Christ out of gear with the divine will. Christ meets him with the Scripture, "It is written, Man shall not live by bread alone." Christians sometimes seem to think that the divine order of things has been changed, that material things are the things to be sought, that bread is the only staff of life. We neglect the family altar, the reading of God's word, the church prayer meeting, and we are sometimes willing to miss the worship on Sabbath morning for a joy ride or to go visiting; but let the good women announce a church supper and we will fill the parlors. I remember attending a Thanksgiving service where there were perhaps not more than twenty out to hear the sermon, delivered by one of our older ministers; but at the Thanksgiving dinner immediately following the sermon, more than two hundred were served.

In the second temptation Christ finds himself upon a lofty eminence. Suddenly, in a moment of time, the world lies at his feet. Here are fields of ripened grain. Here are vineyards of ripened vintage, here are orchards of lustrous fruits, and groves of olives glistening in the sun; here are rivers making their way through field, grove, hill, and plain. Over here lies Egypt with her fertile plains, her rich resources, her strongly fortified cities, her armies, and broad expanded wealth. Over here lies the great country of Babylon, with her fertile plains and her wealth. Over there lies the great sea, decked with a thousand merchant vessels laden with rich merchandise. Here are the military roads leading direct to Rome, and there is the throne of Cæsar. Such was the splendid scene set before the mind of the Master. And the devil said, "Now, all this is mine." But we are told the devil was a liar from the beginning; he is a pretender, a usurper. This good world belongs to God; it was created by him! he has given it to man to subdue, to beautify, to glorify, to make an Eden of, a place fit for men to dwell in. But the devil said to the Master, "To whomsoever I will I give it. Fall down and worship before me, and all shall be thine. Now you are a king, but without a throne. I know the way to royal

power." He would reverse the divine order of things and persuade the Master to become the king of a nation, and not the kingdom of heaven.

We, too, are to become kings, princes, and prophets of God. Satan would divert the divine plan, and have us trust in material things rather than trust in God. The Tempter said to the Master, "You have the power; use it to gain a material kingdom. Work some wonder, perform some miracle; the multitudes will throng you. Then go to the chief priests and say, 'I will restore the kingdom of Israel, and it will stand forever.' They will then follow you, make you their king. Then you can dethrone Cæsar." This temptation was the chord of ambition Satan sought to strike,—a chord whose vibrations are so powerful in the human heart, often crowding out other voices that are sweeter. Satan put before Jesus the highest possible material goal, and showed him its possibilities. His object was to divert the will of Jesus from the divine will. So he ever seeks to do with Christ's followers. He would set Jesus to gain the whole world instead of saving it. How many of the sons of men have been led away with a far less bait than the whole world; with a momentary pleasure, some glittering dust, some thought of fame, glory, or promotion. But while Jesus was man, he was more than man. He was truly the Son of God! If we believe and know God as our Father; if we know Christ as our Savior, Captain and Lord; if we have accepted the abiding presence of the Holy Spirit to come into our lives, then we are more than men, we are truly sons and daughters of the most high God, joint heirs with Jesus Christ. Jesus turned to the Scriptures and said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus turned away from the way of earthly fame, from power, and honors without number awaiting him, to tread the solitary loyal path of submission and sacrifice, to a path with a crucifixion and not a coronation as its goal.

Twice baffled, the enemy returns once again. This time it is to the pinnacle of the temple that Jesus is carried. He can not tempt Jesus to sin by the need of bodily sustenance, nor with the desire for dominion. He tempts him with the sin of presumption. With the pretense of lov-

ing affection he would persuade the Master to overreach his bounds, and says to him: "You are God's Son. It is written, The angels shall bear you up on their hands, lest haply you dash your foot against a stone and fall." I believe Jesus was carried, in spirit, from the desert place to the pinnacle of the temple, and while he was looking down from the front side of the pinnacle, on a feast day, when the multitude were entering, the devil said to him: "Now cast yourself down, show the people your divine power, work some miracle, give them a demonstration. You need not fear; you will throw yourself upon God's word. Just speak the word, the angels will fill the air, bearing you up lest thou fall. You will give the multitudes abundant proof that you are the Son of God, that you are the Messiah." Satan asks him to disobey, to set himself above the laws by which the world is governed. Thus he would force the natural laws out of order for a while. But such laws are God's laws; to ignore natural laws is presumption; it is not trusting God. The divine protection and guardianship are indeed assured to every child of God, but only as he dwells in the secret presence of the Most High, under the shadow of his wings; only so long as his ways are God's ways. But let him step out from the pavilion of the Most High, and he has stepped out from under the bright bow of promise, put himself out of the way of the divine order of things, and the divine promise is no longer his. Christ again refers to the Scriptures. This time he does not say, "It is written"; the devil has been using this phrase, he has been freely quoting Scripture. This time Christ says, "It is said, Thou shalt not make trial of the Lord thy God." The Son though he be, he must be submissive; he must serve as other men serve, not seeking to impose his will upon the will of the Father, but waiting upon the will of the Father with absolute self-surrender. >

So the temptations were ended; Christ was victorious. The Tempter departed for a season, but only for a season; for time and again the Tempter came to the Master. We find Jesus in some desert place, in the mountain, all night long in prayer, that he may overcome some temptation. It was in the garden of Gethsemane, in that awful night of darkness, that

the Master won the victory over temptation. It was not so much on the cross as in the garden that Christ won the victory. I want to say this, dear friends: if we have been victorious in putting the Tempter to flight, we should remember he will come again; we should be on our guard against him, for he will come again and again. But with each victory we gain strength for greater victory, and we have this assurance, that he who was tempted like as we are tempted, and overcame, is able to succor us when we are tempted; and with the fatherly care of our God, and the abiding presence of the Holy Spirit, if we seek to walk in the way of our Master, we can overcome the temptations of life.

In the first place, Christ was tempted in the realm of his physical life. In the second place, he was tempted in the realm of the intellectual life. In the third place, our Lord was tempted in the realm of the spiritual life. These three are one; the purpose was to separate the will of Christ from the will of God. We are tempted in these three ways; first in the physical, with some appetite, lust, passion. I am thinking about the story of the fall in the garden of Eden. We are told that man was created in God's own likeness, the crowning feature of the creation; that when God looked over all things and pronounced them good, he found nothing within his creation fit to be the companion of man, and that in a special creation he made woman, that she should be a companion, a helpmeet for man; that they were placed in the garden of Eden to subdue, control, and beautify; that all things needful were placed in the garden. Now I think it would be fair to believe that Eve had often passed by the tree of forbidden fruit; that, whenever she looked upon it, it was with a passing glance, and she would say to herself, "That is forbidden fruit," and would look away to something else in the garden, something of rare beauty and value, something that would remind her of God. But the time arrived when she came very near the forbidden thing. She lingered there, she gazed upon the fruit. For the first time the tree appeared to be beautiful and the fruit of value, and she said to herself, "Why, I am deprived of something. That fruit is beautiful, it is of value. What is the use of going in this narrow way? Why not enjoy life? Why not eat of this

fruit? It will do me no harm." She ate of the fruit; her husband ate of the fruit; down went the soul of man. The story of Eve is of no isolated case; this has been the story of every generation. I want you for a little while with me to forget the physical or material Eden, and to remember Eden means right relations with God; that this story is literally true with you and me, when we come to the years of accountability, when we come to know right and wrong. If we choose the way of sin, we take ourselves out of that Edenic relation with God. I do not believe God drove Adam and Eve out of the garden in any physical sense. Through disobedience they isolated, and in time alienated, themselves from God. It was not God's will nor does that took them out of that holy relation with him; it was their own choice, their misuse of freedom. The forbidden fruit is that thing that gets between you and God, that questionable amusement. I want to say, dear friends, we are like God in our power of choosing, our knowledge of right and wrong. Shall we use this freedom of choice that we may serve some greed, passion, some lust? If so, we will drive ourselves out of the garden, out of fellowship with God. I know we claim the right to do many things; we go to the limit, reach out and tempt temptation, then expect God in some miraculous way to keep us from sin, to keep us from falling. Thus in the realm of the physical life we are tempted, and fall.

In the second place, we are tempted, in the intellectual realm, with a desire for wealth, fame, honor, authority. I am thinking of the story of Balaam. We are told that, as the children of Israel were on their way to possess the land of Canaan, they were victorious over their enemies, Balak, the king of Moab, feared they should be more powerful than he. We are told that he sent a company of men to Balaam, the prophet, with promise of rewards and gifts if he would go and curse the Israelites, believing this would help give the victory over them. We are told that Balaam said to the men: "Lodge here this night, and I will bring you word again, as the Lord shall speak unto me." We are told that the Lord spake to Balaam that night, and said: "Thou shalt not curse the people: for they are blessed." We are told that Balaam came to the men on the

morrow and said: "Up and away. I can not curse that people for this house full of gold; for they are God's people and should be blessed and not cursed." Now Balaam knew God's desire, he knew his duty; yet down in his heart he longed for the bribe, and I believe he had set his heart on the bribe, rather than on obedience to God. Balak, that shrewd king, knew something of the deception of the heart of man; he knew something of the weakness of humanity. He was not satisfied with one refusal. He sent a second convoy of men, more honorable and honored, with greater gifts and promises of promotion. They came to Balaam. Now Balaam knew God's will. He should have said: "I can not curse that people, they are God's people." Instead he said to the men: "Go aside, wait until morning, perhaps God will give me liberty to go." We are told the Lord came to Balaam that night and said to him: "If the men have come to call you, arise up and go with them." We are told that God's anger was kindled because Balaam went. How reconcile these statements? God said, "Do not go." God came by night and said, "If the men have come to call you, arise up and go with them." And God's anger was kindled because Balaam went.

It is like this, friend. We are free moral agents; we have the power of choice, a will to exercise. God will give us nothing more or less than the desire of our heart, if we, knowing God's will, seek to disobey him. It is a permission that belongs to free moral agents. It is this free moral agency that makes us men. Without the right of choice we would cease to be men. This free moral agency is given us that we may aspire to all that is good and holy. What a shame that men use this freedom in the way of sin rather than in making themselves more and more like God! Do you know, every sin of the race comes as a misuse of glorified privileges that would help us to be like our Creator? We should use all material things as stepping-stones, as vehicles, as evangels to help us toward heaven and God. The material things should be placed in a subordinate position. But when we allow them to be the first, the essentials, they become a menace, and not a blessing. Thus we are tempted in the realm of the intellectual man, yield to the temptation, and fall.

In the third place, we are tempted in the spiritual realm—this is, presumption. We are told that God chose and anointed Saul to be king over Israel; that Saul realized his inability to serve that people as their king; that in the beginning he was humble, and put his trust in God, and sought God's guidance; that after a degree of prosperity, his heart was lifted up, he became presumptuous, and disobeyed God; that the hand of God was withdrawn from him. I do not believe God in any physical way withdrew his hand from him. Through disobedience Saul took himself out of right relations with God; through sin he isolated, he alienated himself from God. The lesson we should learn is, that sin always alienates us from God; that presumption is sin. We should seek to know God's laws, and seek to bring our will in subordination to the will of God. Man may be presumptuous in claiming the power to forgive the sins of other men; in claiming Holy Ghost power for the healing of others for a given sum of money. We may be presumptuous in claiming the power to talk with departed spirits, to read the writing of slates, to bless handkerchiefs and garments, or to foretell the second coming of the Savior.

Across the river Zambesi, below the Victoria Falls, is a bridge which spans the widest chasm on any river in the world. That bridge was made by building out an arm from either shore, and uniting the two out-stretched arms in the center over the roaring stream. Neither arm could have reached the opposite bank by itself. At first one is inclined to say: "Why can not the bridge of pardon be thrown over exclusively from the side of God?" Perhaps others are tempted to say: "Surely the bridge of penitence will span the chasm and bring the soul to the unregarding God." But pardon without penitence is impossible, and penitence without pardon is useless.—*Rev. R. F. Horton.*

"Jesus gives the supreme example of uninterrupted progress. There is no indication throughout his entire earthly life of any slackening in his pace along the upgrade. The character of Jesus is a continual development toward the best."

SABBATH REFORM

Some Fallacious Arguments on the Sabbath Question Answered

REV. THEODORE J. VAN HORN

(Concluded)

"3. Because the Sabbath has to do with the priesthood of Aaron."

On the contrary, as it seems to me, it has nothing whatever to do with the priesthood of Aaron, as distinguished from the rest of the Ten Commandment law.

Sabbath, like marriage and the home, was an Edenic institution, given to man in his sinless state when there was no need for, nor any such thing as, a priest. The Sabbath was no part of the ceremonial law which is the subject under discussion in Hebrews 7: 1-28 and in the major portion of this book. The Sabbath was a type of our heavenly rest and must remain until the antitype is realized in heaven. I think you must be aware of the difference between the moral and the ceremonial law, and when this is recognized, it will relieve much confusion. For illustration see Exodus 24: 12; 31: 18; 34: 1; 32: 15.

In Colossians 2: 16, the Sabbath referred to was one of the ceremonial sabbaths (Lev. 23: 32). The ninth day of the seventh month could not have been the weekly Sabbath. The Law of the Ten Commandments written by the finger of God on tables of stone has always been thought to indicate its perpetuity. The ceremonial law was done away in Christ (Matt. 23: 23; com. Eph. 2: 13-15).

"4. Because the Sabbath was made for man in the flesh. But the standing of Christians is not in the flesh but in the Spirit, and those in the flesh can not please God (Rom. 8: 5-9)."

Marriage and the home were also made for man in the flesh, and I can but believe that it is quite expected that our Christian conduct in this sacred relationship will be pleasing to God. Is not the one who walks in the Spirit, that is, in the renewed life according to the will of God, more obedient than the one who walks after the flesh? Will the one who walks in the Spirit disobey the will of God? No! These physical members which before were

"instruments of unrighteousness unto sin" (Rom. 6: 13) are now the instruments of righteousness (i. e., right doing) unto God." Rest and worship on the Sabbath is one of many specific ways in which our love and loyalty will be expressed.

"5. The church made use of the Sabbath to go into the Jewish synagogues to evangelize the Jews (Acts 17: 2), but to worship met on the First day (Acts 20: 7)."

Acts 13: 14, 42, 44; 16: 13 and 18: 4 are also instances of the apostles preaching in the synagogue on the Sabbath. In view of the pretty clear inferences which these passages, especially 16: 13 justify, there ought to be clear ground for the assumption that the disciples did not meet for worship on the Sabbath. Acts 20: 7 is one of only two passages (the other is 1 Cor. 16: 2) where the First day is mentioned outside of the four gospels. And here it is not definitely stated that they met for worship. Would it not be better to permit your friend to believe that these men of God met for worship on the Sabbath when the passages cited show that it was their custom to meet on that day, rather than to establish in his mind the belief, from a solitary verse, that it was their custom to meet for worship on that day? Their knowledge of Paul's intention to go on his journey the following day would be sufficient explanation for their meeting at this time. Their coming together seems to have been of the nature of a farewell reception.

IV. "The Lord's day or first day in the week."

"It is a memorial of finished redemption."

Does it not seem that if it had been so intended, the Lord would have indicated so important a fact very clearly, and not have left us to infer it by vague and indefinite references—granting that even these may be found?

"The type is in Leviticus 23: 10-11, the first fruits."

It is quite without proof that the word sabbath in Leviticus 23: 11 means the seventh day of the week, or the weekly Sabbath. Other days we find by reading the entire chapter, were called sabbaths in this list of Jewish festivals (example Lev. 23: 26-32, 39). No less authority than McClintock and Strong in their Encyclopedia

of Biblical, Theological and Ecclesiastical Literature, under "Pentecost," argue strenuously and clearly that this Sabbath in Leviticus 23: 11 could not have been the weekly Sabbath.

"Jesus rose (Matt. 28: 1) on the First day."

The day of Christ's resurrection is a question for debate among scholars on both sides of this question. But assuming that he did rise from the dead on Sunday, his resurrection is never again referred to as connected in any way with that day of the week. If God had intended the first day of the week as a "memorial of finished redemption," a work assumed to be greater than the work of creation, it seems incredible that he should not have declared that intention in some unmistakable way. On the contrary, there is no statement anywhere that we should observe the First day for any reason whatsoever.

"2. The Lord's day is not the Sabbath transferred from the Seventh to the First day."

I heartily agree with this statement, for the Sabbath is the "Lord's day" if that phrase modifies any day of the week. (See Isa. 58: 13-14; Mark 2: 28; Exod. 20: 8-9.)

"3. The Lord's day is a memorial of the formation and continuation of the church (Acts 2: 1). Fifty days after resurrection would be the *First day*, on which the Holy Spirit began to form his church."

Hackett in his commentary on Acts is very sure that Pentecost fell on the Seventh day or Sabbath. And he observes Sunday for the Sabbath. The fact that great and learned men disagree on this point should make us conservative in our statements.

"Acts 20: 7. The First day the church was accustomed to meet for worship."

This is the only instance in the history of the Christian Church, so far as related in the Bible, where it is said the disciples met on the First day for any purpose. It takes more than a solitary act to establish a custom.

"1 Corinthians 16: 2. The First day the church was accustomed to make offerings."

The Scripture cited indicates that, on the first day of the week, the great apostle asked them to look over their accounts and then lay aside out of that which the Lord

had "prospered" them in accumulating, so that it would be in readiness when he came. The act partook rather of the nature of a business transaction at home, than of an act of public worship. Moreover there is no evidence that the suggestion was adopted by other than the Corinthian Church, even as a business matter.

"Colossians 2: 10-23 (see vs. 15)."

If it can be shown that the Sabbath of the Decalogue is a part of the Jewish ceremonial system, a shadow, the body of which is Christ (vs. 17) this part of your argument would have force. But as we have already seen, the Sabbath was in no way a type of Christ, so that concerning Colossians 2: 17 would not apply. The Sabbath of the Decalogue was the shadow of but one thing "to come," namely, the heavenly rest (Heb. 4: 4-5, 9). It did not in any sense prefigure Christ. It is very interesting, however, to notice what a fitting type it is of the "completed redemption" to be realized in heaven, foretastes of which we may enjoy here,—when, on the Sabbath, we remember, as Israel was exhorted to do (Deut. 5: 15), that we were once bondmen in the Egypt of sin, and that Jesus delivered us by a mighty hand and an out stretched arm.

V. What you have to say under this last head I assume is not intended as an argument, and would not have been presented at all if you had known better those to whom you refer. I trust that a fuller understanding would keep you from saying, "Those who teach the keeping of the Sabbath put Law for Grace, Moses for Christ, Works for Faith, Earth for Heaven, the Old Creation for the New Creation, a Dead Christ for the Living Christ."

You will allow me to say a word or two in conclusion, then, in defense of my friend and my brethren, whom I feel you have misjudged because you do not know them.

For there are no people who believe more deeply in the doctrine of justification by faith in Jesus Christ. Salvation is too valuable for me to hope to earn it. I accept it as God's gift to me. I will not insult his love by offering to pay for the free gift of his grace. But, having received the gift, I will, as Paul directs in Philip-
pians 2: 12, "work out" my salvation, that is, make the most of the gift in an active life of service, remembering that without

him I can do nothing. (John 15: 6; Phil. 2: 13). In doing this, there will be many a test of my love and loyalty, that must find expression in outward, and it may be, formal acts of worship, as well as in deeds of love and mercy. And I will not consider anything too hard that his love dictates to me. And should I find it a difficult and disagreeable thing to put aside the common affairs of life, to meet him for sweet intercourse and better acquaintance (Ezek. 20: 20) with him on the day that he has specially blessed and set apart for that purpose? Would it not be wrong in me to plead that some other day will better suit my convenience or notions of propriety?

Imagine a loyal son talking about being obliged to do what his father requires! No! "law and obligation" is not the language of free and loving sons and daughters, in the sense that they are compelling influences. The law is there and the obligation is there, but he is not conscious of them any more than he is of the law of gravitation. Love is the compelling force now, fulfilling freely, spontaneously, "from the heart" all the things his love imposes.

But suppose the son should say, "Love is the fulfilling of the law," and then declare he is no longer under the law of his father, in the sense that he can now disregard what he wishes him to do. That very talk would show that he has not passed from the dominion of law, into the higher kingdom where law is not absent, but where love is present.

Imagine a husband calculating how little he may do in order to be loyal to the marriage vows he has taken. Love in the beginning was the principle that made him gladly willing to take those vows. And an ever deepening love makes the question not how little but how much he is privileged to do, and never suggests that he is free from the fundamental vows, the few legal promises made at the marriage altar.

I thank you for warning us of certain dangers. And it may be that some of the passages you cite as warnings ought to have closer study in the light of their historical setting. The brethren of the Galatian churches had been told by Judaizing teachers that they must observe the ceremonial as well as the moral law of Moses in order to be saved. And Paul is almost

fierce in his denunciation of that heretical doctrine and of such teachers. He goes to the logical extreme in his efforts to dislodge the error, and free them from the heresy of salvation by works alone. No more, no less, does Paul mean when he says in the verse you cite (Gal. 3: 10), "For as many as are of the works of the law are under a curse." He who depends upon his own strength to work out his own salvation will find his strength failing at unexpected points. The law as expounded and intensified in its spiritual meaning by the teaching of Jesus Christ makes any attempt of an unrenewed man to keep it a hopeless task. Is not that what Paul meant when he said, "I was alive apart from the law once; but when the commandment came, sin revived, and I died" (Rom. 7: 9). He seems to say: "In my unrenewed state I considered myself equal to the task of working out my own salvation. I found myself able to keep the letter of the law." "I . . . as touching the righteousness which is in the law, found blameless" (Phil. 3: 5-6). "But when the law came" (as illuminated by the teaching and spirit of Jesus), "sin revived," i. e., the consciousness of it. (I was hopeless to attain the standard thus interpreted and exalted, and I saw how great a transgressor I had been in my former life.) "And I died," i. e., my self-righteousness and self-sufficiency were gone. Of the same import are James 2: 10 and Romans 3: 19-20, 28—to drive a man out of himself to entire dependence upon Jesus as the hope and ground of his salvation.

In answer to your last paragraph, in which you use Colossians 2: 14 as if it meant the Ten Commandments, let me ask you which of these precious ten words is contrary to us? Is there one, the obeying of which does not bring joy and blessing to the race of mankind? If you say the Sabbath is "against us, contrary to us," then you in your explicit statement agree with the Scribes and Pharisees, who, in their narrow legislation, got the people to believing that the Sabbath was a burden instead of a blessing. But we are comforted and corrected by the declaration of the Lord of the Sabbath, "The Sabbath was made for (not against) man."

I hope I have not wearied you in what seems to me a rather tedious review of

your reasons so admirable in their arrangement and brevity. The method which you have necessarily adopted in so compact a space, and my more elaborate exposition used in reviewing your reasons, are both alike inadequate for so large and important a theme. We are in danger of missing the truth when we study passages apart from their historical setting and textual connection. The truth of the Sabbath is written so large that no one need err therein. Jesus made it clear and luminous in his teaching. But to take isolated texts from Paul's writings about law is to work up his epistles into puzzling paradoxes. Get his point of view, the central thought of the epistle you are studying, and see how that what he writes is marshaled to enforce that teaching. As regards the particular doctrine we are studying, let us try to get the *whole trend* of Scriptural teaching. And I ask, would any one reading the Bible through from Genesis to Revelation, without *extra-Biblical* suggestions, receive an impression that any other than the seventh day of the week ought to be observed as the Sabbath? And would this reading bring the conviction that Sunday should be observed to commemorate the resurrection or any other Christian fact or event?

Finally, "love is the fulfilling of the law." The first great command is *love* (Matt. 22: 37-38); and the second commandment is *love* (Matt. 22: 39). So we will be careful in the effort to establish truth in our lives not to violate the "greater of these," as we study together to find the truth which harmonizes differences (1 John 5: 3).

Believe me, dear friend, to have written all this in the spirit of this great law.

With every good wish for you in a complete obedience to Him we love,

Your Christian friend and brother,
T. J. VAN HORN.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and aspirations, to waste a moment upon the yesterday.—*Emerson*.

A Letter to the Indiana Lone Sabbath Keepers.

DEAR COWORKERS:

It was not long after I had consented to become your secretary until I sought to spy out the land in order to ascertain what needed to be done. It is best to weed one's own garden before turning one's attention to the gardens of others. By consulting our splendid new *Directory* I found I was deficient in that I did not belong to the home department of the Sabbath school of the church where I hold my membership. Having made that right I am now free to turn my attention in your direction. None of you are connected with the Sabbath schools of the churches to which you belong. Will you not enroll at once? Perhaps this seems unimportant to you, but it is a part of the plan of our leader and it is useless to have a leader unless we pay heed to his plans.

We are not strong in Indiana and this is a case where we can not wish to increase our numbers unless by conversion—that is an object to be devoutly longed for. Our number—ten—by virtue of a power vested within itself suggests the Tenth Legion.

We are taking only four RECORDERS when there should be seven, the Bible number for completeness. Can we not preserve the record of completeness along this line? Its importance must be apparent to all. The scattered members of a family maintain their interest in the old home and each other largely through the medium of letters. The RECORDER is the weekly letter that keeps us posted regarding the aims, hopes, progress and needs of the denominational family; and moreover we need it for our own personal well-being. In the last few years I have given away and sold a goodly number of RECORDERS to people not of our faith. If the words of commendation spoken to me for the magazine as a whole were made known they would inspire the hearts of the editors and all who are interested in it with fresh courage. I shall send copies of the number containing this letter to the non-subscribers with the earnest plea that you either send me your subscriptions or forward them direct to the publishing house and notify me of the fact.

I want to conclude this letter by laying special stress upon the quiet hour. Its

importance can not be overestimated. The forces of evil and the forces of this present age are set in deadly array against the welfare of our souls, and the dynamic power of our spiritual life rests largely in the quiet hour. It should be divided into the morning and evening watch, but the morning watch can not be omitted without serious loss. Do I hear some one pleading, "The pressure of duties prevents the morning watch." The greater the pressure of duties the greater the need of the morning watch, because it is a wonderful preparation for the strain of a nerve-racking day.

The manner of its observance is an important factor in the quiet hour. It is well for us that we can take every need and desire to God in prayer; even the little daily annoyances that fret and chafe our spirits and the secret longings of our hearts which we could not reveal to the dearest human friend can all be breathed into our Father's ear and thus bring rest to our troubled souls. The majority of Christians are proficient in pleading with God for blessings; but I fear we are prone to forget that it is our high and blessed privilege to go to God seeking his presence only.

An incident that happened in the home of the pastor of the Baptist church in this city soon after I came to La Porte will, I think, make my meaning clear.

One morning the pastor was in a hurry to get into his study, but interruption followed interruption until his spirit became ruffled. When finally he was free, as he shut the study door behind him he said, "At last I'm in my study." He had been seated at his desk but a few moments when he heard his little boy pound on the door and ask to be let in. At first he paid no attention to the child's pleadings, hoping he would go away; but louder and louder came the knocks on the door until in sheer desperation he opened the door and said, not in the most amiable tones, "Well, what do you want?"

"I don't want nuffin," replied the little fellow, "I just want to stay with you a little while."

Instantly the father caught the child up, pressed him to his heart, and told him he could stay with papa always if he wanted to. And so if in the seclusion of the quiet hour there comes into our souls a longing

for the very presence of God so strong that all other cravings are forgotten while we plead for that boon only, we shall feel the tender pulsations of our Father's heart beating in close sympathy with our own. May this be our blessed portion.

Very sincerely yours,

MARTHA H. WARDNER.

1007 Jackson St.,
La Porte, Ind.,
Dec. 22, 1915.

State Document for Dry Side

Persons sophisticated in politics would hardly expect to find in an official document of the State of Pennsylvania a formal argument in favor of prohibition, but somebody has dug up that very thing out of the last annual report of Henry Houck, who is the State of Pennsylvania's "secretary for internal affairs." Mr. Houck has Coatesville, the steel town in the Brandywine valley, for his text, drawing his lessons from the year 1913, when Coatesville got along without saloons. He quotes authorities to show that during this no-license period accidents in the steel mills fell off half, applications for charitable aid three-fourths, and cases of drunkenness four-fifths. "All business men reported trade vastly better in volume and in percentage of good credit, and the local savings banks received almost half a million dollars more in deposits than the year before. Mr. Houck admits that when the saloons came back in 1914—let in by the weakness of a county judge and not at all by consent of the people—they were not so bad as before, but he nevertheless maintains stoutly: "Enough was done in 1913 to show clearly that without saloons an industrial community is most benefited." Maybe Pennsylvania's next legislature will read that report and decide to give the towns of the State a local option chance to put the saloons out, and keep them out when experience has demonstrated that they will thus be "most benefited."—*The Continent*.

Duties are constraints till they are changed into charms by love. The word duty is a harsh one until the heart grasps it and then the lowliest service and the boldest endeavor are cheerfully accepted and welcomed.—*Dean Stanley*.

WOMAN'S WORK

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

Psalm 46

E. C.

We have watched and we have waited
In the harvest field so white,
For the coming of His kingdom;
Must we die without the sight?

We have heard the call of China,
And our loved ones o'er the sea
Are proclaiming wide His message
And the triumph yet to be.

In our land a mighty Moloch
Takes of childhood daily toll;
Of sad mothers, tears and anguish
Ceaseless as the moments roll.

We have prayed, and lo! the legend
"Mene, tekel" on the wall,
Tells us that his doom is spoken
While he totters to his fall.

We implore the God of nations,
Swift the tide of war to stay.
Doth he listen? Will he answer?
Will he hear us when we pray?

Though it tarry long, it cometh—
Victory is on the way;
In the sight of the Almighty,
Mortal years are but a day.

Though the earth should be removed,
Though the mountains melt away,
We will trust the Lord Jehovah,
He will hear us when we pray.

Alfred, N. Y.

Worker's Exchange

Alfred, N. Y.

We all so much enjoyed reading in the SABBATH RECORDER what our sisters in other societies are doing that the members of the Evangelical Society of the First Alfred Church decided to send to the editor of Woman's Work an account of some of the things that have been accomplished during the year by our society, thinking it might be of interest to others.

A regular session has been held each month. One parlor meeting on the evening of August 21, one public session November 25, and a lecture on February 22 have been extra sessions. Our regular meetings have been very interesting. Mrs.

T. D. Holmes, a returned missionary from China, planned several of the programs, when the subject of Medical Missions in Arabia, South America, and China was presented. Also articles on "The Sorrows of Heathen Motherhood," "An Afternoon in a Chinese Hospital," and kindred subjects, and letters from missionaries were read.

One program consisted of a study of "The Life and Work of Fanny Crosby," and a number of her beautiful hymns were sung.

Another program was given by our older members, when letters were read from absent ones, some of whom were constituent members of the society. At the first session after Conference, some of the ladies who were privileged to attend and who had been previously appointed to do so, gave most interesting reports of Conference, after which questions were asked and a very helpful session enjoyed.

On the evening of February 22, Rev. G. Chapman Jones gave a lecture on "Japanese Curios."

At the parlor meeting on the evening of August 21, Mrs. Elmina Titsworth DeWitt, recently returned from Persia, gave an address upon Persia which was followed by an open discussion of its condition in relation to the war—its people, their mode of life, their dress, etc. Mrs. DeWitt wore the Persian costume and showed us many curios, beautiful needlework, and various articles of Persian apparel. Following the program light refreshments were served.

On the evening of November 25 the annual Thanksgiving entertainment was held. The program consisted of—

Music, "The Palms,"	Ladies' Quartet
Reading of Scripture, and Prayer,	
Song, "Peace,"	Mrs. W. L. Burdick
Report of the Year's Work,	Mrs. Irving Jones
Reading, "Repentance,"	Mrs. W. C. Whitford
Song, "A Perfect Day,"	Miss Lucia Weed
Play, "Sunlight or Candlelight,"	Mr. Erling Ayars
Characters—	
Mrs. Clawson, Mrs. Wingate, Miss Carol Stillman, Professor Norwood, and Professor Fiske.	
Pageant.	

The pageant consisted of thirty young ladies, who marched through the room, half of them dressed in white, carrying lighted candles, and singing, "Angels of Jesus, Angels of Light," the other half dressed in dark foreign costumes and carrying unlighted candles. Af-

ter marching in separate groups those dressed in white, representing Christianity, met the heathen girls and lighted their candles, after which they all marched out together, singing. This was very effective and emphasized the idea that had been presented in the play.

The Sunshine Committee is an important factor in our society. Much of its work can not be mentioned, but some of the things it has done have been: an apron sale on February 22, a picnic on the campus in July, and the annual sunshine party in the parish house in September; quilts and comfortables made and sold or given where needed; clothing collected and distributed in our own community, if needed, or sent to the New York Home for the Friendless; flowers sent to sick or bereaved ones;—in fact, its motto seems to be—

"Do all the good you can,
To all the people you can,
In all the ways you can."

As some measure of our thankfulness, we have a fund of about \$38 in our treasury from offerings received at Thanksgiving time. This, with the receipts from the Thanksgiving entertainment and from other sources, gives the feeling that we shall be able to meet some of the added demands upon us this year for denominational work.

B. T.

The Message of the Book of Daniel

REV. EDWIN SHAW

*Delivered on Sabbath Morning, October 30, 1915,
Plainfield, N. J.*

Text, Psalm 45: 5, 11. "Hope thou in God."

In selecting a Scripture text to go with this topic, The Message of the Book of Daniel, I have gone outside the book itself and chosen a sentence found in the Forty-second Psalm, in the fifth and in the eleventh verses. "Hope thou in God"; for from beginning to end, in story, in dream, in vision, in exhortation, direct and indirect, this purpose of the writer of the Book of Daniel is evident, a purpose to give courage, and loyalty, and perseverance, to those who are in hardship and who are cast down, because of an abiding, unchanging, confident hope in God.

I have hesitated for years about trying to

give to you the message of this wonderful book, the message which came to me over twenty years ago. I have hesitated because of the peril of being misunderstood.

The Book of Daniel has been, I think, to most people a mystery. They have been inspired and encouraged, of course, by the examples of loyalty and fearless allegiance to right and to duty and to God, which are told in the book about Daniel and his companions,—their refusal to defile themselves with food considered unclean, their refusal to bow down to and worship the image of the great king, their adherence to an open allegiance to Almighty God. But connected with the inspiration and encouragement from these examples of noble God-fearing and God-serving men, there has been that vague, uncertain mystery of the visions and dreams, with their weird, strange imagery, which has in a measure counteracted the influence of encouragement. Such, at least, was my experience.

I know that many people, in many ages, have found in the visions of Daniel predictions of the actual course of history during the centuries of the Christian era; and there have been almost as many maps made of the future based on these visions, as there have been persons making the maps, and there have been almost as many time-tables of the course of history made from these visions as there have been persons making the time-tables. This was to me, and I think it has been to others, a matter of confusion, and most of us have simply let it pass, and have found our help and our source of devotion in other parts of the Bible. Many, however, have taken keen delight and found great satisfaction in seeking out of history fulfilments, and making other predictions for the future, as a rule for their immediate future, at whatever time they were living.

Now we all recognize in the Book of Daniel certain characteristics which are like certain characteristics in the Book of Revelation. And in the same way, Revelation is to most of us a puzzling book. These two books belong to a certain kind of literature, which flourished among the Jews in a period roughly outlined as extending from 200 years before the time of Christ to 100 years after Christ. And a careful study of this literature, similar in style and general purpose, has thrown much light upon the books of Daniel and

Revelation. As a rule such books were the product of some great crisis in the history of the Jews, a time when there was oppression; and apostasy from God, when those who remained true to God were persecuted and in peril and trial. They were written to encourage the faithful, usually in the form of reciting incidents of the past, under the guise of prediction, where faithfulness had been rewarded, and where God had helped and led his people. Just as so many of the Psalms recite how the Lord led his people out from bondage, and kept them in the wilderness, and brought them to the promised land. In this kind of literature to which Daniel belongs, the method is often employed of putting the words and the visions into the mouth of some well-known hero of the olden times, and thus letting him tell the story. This is the plan adopted in the Book of Daniel. It was written in a time of great crisis among the Jews.

King Antiochus IV, usually called Antiochus Epiphanes, after campaigns in Egypt, was making war on Palestine, and in particular on the Jews in and about Jerusalem. He was compelling them to eat unclean food, and to worship idols, and he himself set up his profane altar in the very temple of God in Jerusalem, and offered thereon a swine, desecrating it, making an abomination. How, then, must the true Jews, the worshipers of Jehovah, have been cast down and discouraged! Then it was that some inspired prophet produced the Book of Daniel. There was need for God's people to be true to his law. The book of the Maccabees, a part of what is called the Apocrypha, tells us that this king Antiochus set as a test, as an act of allegiance to him, and as a proof of apostasy to the Jewish religion, the eating of unclean food. How timely to tell the story of Daniel and his friends! How they, when tested by King Nebuchadnezzar in a similar way, had been true, and how God had blessed their faithfulness! So with other incidents.

The Book of Daniel shows how in times of great stress and affliction those who have remained true have been blessed and rewarded. If so in the past, surely now when this great oppression, the abomination of the ages, the work of Antiochus, in desecrating all that is sacred and holy, surely, if the people are true and faithful,

God will take care of his own, and will bring them a great victory.

Having learned these general characteristics of this kind of literature to which the Book of Daniel belongs, almost twenty-five years ago, I made quite a study of the book in connection with the history of the world at the time it was written, somewhere about 165 years before Christ, and I could easily trace the meaning of most of the visions, the beasts and the horns and the feet, mixed metal and clay, and so on.

At least three of the visions cover the same period of history, extending from the time of Daniel down to the time of the writing of the book, that is, the time of Antiochus Epiphanes, and in all the visions, the emphasis is laid upon the last part of the period; most of the details describe Antiochus and his persecution of the saints. He is not mentioned by name, but he is so described, that those living at the time could not fail to understand that the little horn, for example, that grew up and became so powerful, was none other than Antiochus; and he is pictured as being the incarnate of evil, the antichrist, the persecutor of the followers of Jehovah.

Thus if you will read in the eleventh chapter of Daniel, you will find the description of Antiochus beginning at verse 21, and extending through the chapter, going into considerable detail as to what he did and where he went, showing that the writer was very familiar with these events. After all these details, the description suddenly stops with the words, "Yet he shall come to his end, and none shall help him." This did happen not so long after, but the lack of any description leads us to believe that the book was written before, and that the prediction was based on the writer's confident faith in the Lord's care for his people, and in the downfall of the wicked king.

Well, when I came to see, that, so far as real history or actual prediction was concerned, the Book of Daniel had no reference, except in a general way, to any time after it was written, then the message came clear and definite to me, not a message of what was going to happen in the future, but of what actually did happen at that time, a message of *hope in God*. I no longer bother about the details of the visions. I have looked them up several times since my first real study, and always

with the same result. I can not remember the names of the kings and the empires that are described in the visions. But the mystery and confusion have been removed. I see a mighty man of God, in a great crisis of his country, when things looked dark and discouraging, I see him writing a book for the people of his day, putting it into the mouth of a great hero of many years gone by, putting it sometimes in the form of stories of what happened to that hero and his companions, sometimes in the form of visions of that hero, visions which represented the course of history among the nations down to his own day;—all of this to give hope, and courage, and perseverance, and faith in God, to the people,—to influence them to be true to the commands of God, not to defile themselves with the things that are unclean, not to worship any image or any man or any thing but the Lord God Almighty, to be brave to testify to one's religious loyalty, even where death stares one in the face, and to hope that the kingdom of righteousness is to prevail over error, in spite of all the efforts of evil. Such was the message of the Book of Daniel to the people of those days.

And, friends, such is the message to us today. Not a puzzle to solve, to discover the secrets of history as history, in the past, in the present, and in time to come,—not that; but it is a message of good cheer, a message of *hope in God*, in times of strain and stress, a message of confident faith, that those who are true and faithful and willing, for the sake of truth, to go into the den of lions, or the fiery furnace, to give up some worldly advantage or pursuit for the sake of being obedient to God, of keeping his Sabbath, of building character,—these indeed are the heroes and heroines of the world, and God will not forget, and his reward is sure. "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God." Amen.

One lesson, and only one, history may be said to repeat with directness—that this world is built somehow on moral foundations; that in the long run it is well with the good; in the long run it is ill with the wicked.—James Anthony Froude.

Moments of Devotion

"By day a pillar of cloud, by night a pillar of fire." Exodus 13: 21.

Neither by day was it wholly light, nor by night was it wholly dark; but all the time there was some gentle glow and all the time some cloud. The cycle of the Lord is not a day and a night, but an evening and a morning, a twilight and a dawn, now the sun softened and colored by mist and dust, now the overmantling clouds touched with rose and gold, and prophesying of good to come. Why, then, should I envy my brother his brilliant place and large prosperity? Who can tell that his day is not more insufferable than my night, that while mine eyes behold a pillar of fire, his are not blind to all save his cloud? Or why should he envy me my humble, placid way, since every life has its burden, every home its sorrow, every family its shame?

Thou art my sun, O Lord, but not my sun alone. Thou art also my shade upon my right hand. I bless thee that in the year that is gone no sorrow has come upon me but was haloed with joy, no joy has stood alone untempered by some pain. Beauty and ashes, the oil of joy and mourning, the garment of praise and the spirit of heaviness—these all have been mine in thy providence, and will be in the days to come; wherefore, I beseech thee, prepare my soul for the succession. Make me thankful for a little light, a little comfort, a few friends, the stars, the birds, a baby's smile, and a happy heart. Grant that in my luxury I may not fail to be kind, and that in my misfortunes I may not fail to find good. So may I live this year to the glory of God, and daily ascend on high by leading captivity captive.—Robert Freeman, in *The Continent*.

Character is greatly affected by what we do. Kindness is being developed in Boy Scouts by enlisting their thoughtfulness in behalf of birds in winter. They are putting up great numbers of boxes for shelter. In the cold months they feed the birds, which, with the destruction of our forests, and with the snow covering the ground, are in danger of starving. They are getting the best kind of fun out of this.

YOUNG PEOPLE'S WORK

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

A New Year's Letter

No. 1

DEAR YOUNG PEOPLE:

I am going to give you my New Year's message through a brief sketch of Helen Keller's life. I have followed her with interest ever since her life was published in the *Ladies' Home Journal* several years ago. She has always seemed very wonderful to me, but since I have seen and heard her she is still more wonderful—a veritable miracle.

I went to Winona Lake for the sole purpose of hearing the joint lecture given before the Winona Assembly, August 4, by Mrs. Anne Sullivan Macy and Helen Keller. From this lecture I gained lessons of great personal benefit; indeed so great was the blessing that came to my soul that I felt I would gladly suffer privations, if need be, for the privilege of attending the lecture. You were much in my thoughts at that time, and while one needs to see and hear her to get the full benefit of the experience, I wondered if I could not pass on a message to you that would be helpful. Some of you are fighting hard battles and at times, no doubt, you are tempted to give up the struggle. This message is intended especially for you.

Mrs. Macy became Helen Keller's teacher twenty-six years ago, the pupil being at that time six years and eight months old.

Mrs. Macy came onto the stage first and told the story of Helen's life in a very simple but impressive way. The story, so far as I am able to repeat it, is as follows:

When Helen was nineteen months old she passed through a very severe sickness, the nature of which is not known. The disease in no way impaired her health but robbed her of sight and hearing.

The family lived at Tusculum, Ala. The parents read of the work that was being done for the blind, deaf and dumb and wrote to Boston to see if a teacher could not be sent to their home who would

undertake the education of their little daughter. Mrs. Macy had just graduated from college and she accepted this herculean task.

The first time Mrs. Macy saw Helen, the child was standing in the door of her father's house. As Mrs. Macy approached the house Helen sprang upon her and would probably have knocked her over if Mr. Keller had not been behind her. At this time Helen was like a little untamed animal, rolling and tumbling around the house and downstairs and never getting hurt. She was a very inquisitive little body. Everything about the home was subjected to the closest scrutiny by means of her fingers. Mrs. Macy had to undergo an examination. Helen felt of her head, face and arms, took off her hat and put it on her own head and stood up before the mirror the same as one would do who could see. She then took Mrs. Macy's hand bag. Being unable to open it she searched until she found the keyhole, made the motion of unlocking it with one of her fingers, at the same time putting another finger into her mouth, evidently trying to make it known that she expected to find candy in the hand bag. It did not however contain candy, so Mrs. Macy unlocked her trunk and let Helen examine its contents fully. She smelt of each package as she removed it from the trunk and detected the box of candy by its fragrance. She set the box down unopened, probably thinking it would keep and impelled by her woman's curiosity to ascertain the further contents of the trunk. She soon found a doll which had been dressed and sent to her by Laura Bridgman. She manifested great joy when she found the doll wore the same number of garments as herself and that its clothes fastened with buttons and buttonholes so she could dress and undress it. This poor handicapped child was very active, in fact she was never still except when she was asleep, and just for the sake of having something to do would dress and undress herself a dozen times a day.

A sign language had been established between Helen and her parents which enabled her to communicate with them to a certain extent. By placing her hand on the side of one's head and bowing the head one could let her know that her request

would be granted, and by shaking the head that it would be refused. If she was hungry she put her finger in her mouth; if she wanted bread and butter she made the motions of cutting and spreading a slice of bread; if she wanted ice cream she made the motions of turning an ice cream freezer.

Mrs. Macy began her instructions the next day after she arrived at the home. She took the doll from Helen, then spelled the letters d-o-l-l onto her fingers and made her understand that she must make those signs before she could have the doll. Cake was the next word chosen because of Helen's fondness for that article. She made slow progress at first. If I correctly understood, she learned only twenty-five words the first month. A crisis came in her teaching. She confused the words "milk," "mug," and a third word that I failed to catch. After the crisis was passed and she came to understand that everything had a name, she advanced rapidly. At the end of six months she was reading stories and acting them out with her dolls in the nursery.

Helen was very fond of the dog, who had borne her rough treatment with a great degree of patience. The next day after she had learned the word "doll" Mrs. Macy found her trying to teach it to the dog. As soon as she had sufficiently advanced, whenever she stumbled against him she would take his paw in her hand and spell out the words, "Excuse me."

Mrs. Macy said a book could be written of Helen's funny sayings during those early days when she was learning to give expression to her thoughts. "Patience," she said, "means to sit still a long time and be a good girl. I don't like it. Happiness means to skip, hop, jump, and eat a very long banana." Tasting a green persimmon, she said, "This pulls me together all over." One day while walking through a field of daisies she said, "I think daisies are very polite flowers, they bow to me as I walk along." She felt them bending. When told that mother nature made the chickens, the flowers and the trees she asked what father nature did.

Helen was taken to see Edward Everett Hale on her eighth birthday. When he came into the room she hastened to meet

him and said, "Hush with your feet, Nancy (the doll) is very sick." She then led him to the couch where Nancy was reclining. At the head of the couch was a stand on which were medicines to relieve Nancy's ailments. Dr. Hale told her she must go out to play with the other blind children and he would take care of Nancy. She insisted that he write down the directions for giving Nancy's medicine, saying, "Men have so many forgets."

It was not long until Helen discovered that the family did not use the manual alphabet in conversing and asked for an explanation. Mrs. Macy gave the explanation and Helen said, "I want to learn to talk with my mouth." Mrs. Macy opposed this, thinking it would be time and labor lost, but Helen persisted and she was put under the tutelage of a special teacher for this purpose.

The teacher put Helen's fingers upon the organs of speech while she talked and told her (spelled out on her fingers) that certain positions produced certain sounds. Her finger was put in the teacher's mouth to get the different positions of the tongue while speaking. She was first taught to make separately the two sounds that compose the word "it" and then to write them. The first sentence she uttered was, "I am not dumb now."

In due time she began to plead for a college education. In this she was stoutly opposed. She applied to Radcliffe because she wanted to get a degree from Harvard. The faculty refused her application but she would not be put down. She replied, telling them that she wanted a college education as much as did other girls and added, "I see the obstacles in the way but, sirs, a good soldier will not admit defeat before the battle." This reply won the faculty. She entered college, taking courses in English, French, Latin and German. The work was very hard because many of the text-books were not printed in the manual alphabet and had to be spelled into her hand, but she persevered, graduated, and received the degree of B. A.

In my next letter I shall tell you more particularly of my impressions of her at Winona Lake, while listening to her lecture.

Very sincerely,
MARTHA H. WARDNER.

Young People as Ambassadors for Christ, in the High School

MADGE L. MUNCY

Paper read in Young People's Meeting, Pacific Coast Association, Long Beach, Cal.

We young people can be ambassadors for Christ in many ways and many places, but in the high school our fellow-students are at an age when their lives can be turned either to the right or to the wrong quite easily. We all know that it is easier to turn to the wrong way, and while there are always many who are willing and waiting to lead them down, there are few to lift them up.

Many young people, on entering high school, fall in with some one person or many, who are anxious to lead them into worldly things and away from God and Christianity. Very often these young people are easily influenced and are thus led in the wrong direction. However, if this kind of influence comes to some young person who is an out and out Christian, living up to God's teachings and striving to do right in every way, he will be made a stronger Christian by his resistance to the temptation. We need such Christians in every high school. We need young people who are not influenced by every little thing that comes to carry them away from God; we need those who will hold up the banner of the cross all the time and strive to lead their fellow-students upward, showing them the higher and better things of life instead of dragging them down into a place from which they may never rise.

There are great opportunities in our high schools for Christian young people to work for the Master. One of the greatest is personal work, for which there is, and always has been, a very great need. One of the ways in which personal work may be done is through the different Christian societies formed by the high school students. In our Long Beach High School, Bible classes and Christian societies were formed as an outgrowth of the Brown and Curry meetings recently held here. Among these were the Girls' Bible classes, the "Out and Out for Christ" society, and the Praise Service. These organizations held meetings once a week at the homes of the different students. Only a small majority of the students took much interest in these movements and not many cared to join

compared to the large number of students enrolled in our high school. Their lives seemed to be entirely taken up with the worldly things that pertained to their own pleasure and happiness.

This seems to be the way with too many of us. We are willing to give up the best in life in order to get something which we have been made to believe is still better. There is nothing better in all the world than leading a Christian life, at least doing the very best we know how and letting God do the rest, which we know he is ever ready and willing to do. We are too apt to think only of ourselves and what we would like to have or enjoy doing, when by taking a second thought we would realize that God wants us to do just the opposite. Very often the thing we ought to do is hard for us and we can not see why we should do it, but that is not for us to know. God always knows what is best for us and will never ask us to do anything which is not for our good. If we could only stop asking why, and be willing to do and go when we are called upon, no matter what or where it may be, we might be able to bring joy not only to some one else but also to ourselves.

We as young people have a better and greater field to work in. High school students have their lives before them and thus have the best opportunities and privileges. They must choose for themselves either the Christian life which leads to God and the life beyond, or the path, worn hard by many, which leads downward from sin to destruction. Thus Christ is calling for all young people to be ambassadors for him, that their lives and the lives of hundreds of others may be brought to the light and turned into the right channel.

There was a check put on the advancement of our Christian societies in our high school by an ordinance passed by the board, prohibiting the announcing or advertising, in the school, of anything pertaining to religion. Such as this was considered improper to be dealt with in any way by the school, while dancing and other things of the same nature are upheld and encouraged. Any young person who can get up in an assembly and make announcements concerning some Bible class or praise service, with a certain per cent of the students jeering and making fun of him is the kind of young person we need in our

Alfred University—The President's Christmas Letter

1915

DEAR ALUMNUS OF ALFRED:

The President wishes this letter to be a message of Christmas greeting, love and good cheer for you. Your Alma Mater holds you in affectionate regard, and trusts that the passing years strengthen in you the ties of love that bind you to her. We pray that God's good providence may graciously bestow on you, both temporal and spiritual gifts.

It is desired also that this letter may set forth to you some report on the progress of your Alma Mater and enlist your sympathetic co-operation in an effort to meet the new emergencies as they arise.

Small colleges and universities in the United States are just now facing new problems if not indeed a crisis. A few years ago the Association of American Universities was organized, and it now comprises 22 of the largest, wealthiest state and privately endowed universities. Only those universities which have well organized and standardized courses leading to the graduate degree of Doctor of Philosophy, and which also have professional schools of Law, Medicine, etc., of the first rank, are admitted to this exclusive association, which is sometimes characterized as the "Ph. D. Trust." This association has entered upon a program which proposes to limit those who are admitted to their graduate courses, to the graduates of standardized colleges.

As a matter of self-protection, therefore, the colleges of the country have now formed an organization known as the Association of American Colleges, which proposes to take a hand in the standardization and definition of colleges which shall have degree conferring power and whose students shall receive state certificates for high school teaching.

At the first meeting of this association in Chicago, January last, at which 100 American colleges and small universities were represented, a committee on definition and standardization of colleges was appointed. A preliminary report of this committee has been issued, and a final report is to be submitted in January next at the second meeting of the Association in Chicago.

high school. And such a young person is the kind who is not afraid to stand up for the right in everything.

It seems to me that young people keeping the Seventh Day as the Sabbath have a great many difficulties to confront in their school life. For example, the graduation exercises are nearly always held on Sabbath night. This is the one thing which is the hardest, or it seems to me would be the hardest,—to put in four years in high school and then be unable to attend your own graduation exercises. Again, if singing in choruses or glee clubs, one finds that the concerts are almost without exception held on Friday night. Students who know you keep the Seventh Day as the Sabbath are keeping close watch of everything you do and are only too anxious to criticize if you do the least thing wrong, no matter how small. We Christian young people may do things on the Sabbath which may not hurt us personally, but may be the cause of leading some one into the wrong path who has been taking our life as an example to live by. Thus if we would be true ambassadors for Christ, we as young people must be willing to give up some things, deprive ourselves of worldly pleasures which we would otherwise have, and be ready to do for Christ anything he calls us to do.

Danger is doubly dangerous when we do not know that it exists. A concealed enemy has a deadly advantage. Years ago a Pacific steamship went down off the coast of Alaska by striking an uncharted rock. Four hundred lives were lost. A man who was able to swim ashore through the numbing slush-ice, saving himself and another, told later of the criticism that was expressed, after the accident, because there were any uncharted rocks in that course. There are no uncharted rocks in our life course. God has made his chart; it is our Bible. Better still, we may have on board and in undisputed control all the time a Pilot who knows all the rocks and perils.—*Sunday School Times.*

A great war leaves a country with three armies—an army of cripples, an army of mourners, and an army of thieves.—*German Proverb.*

The preliminary report defines a "minimum" college as one which possesses buildings and equipment valued at least at \$200,000 and an endowment of at least \$300,000, or total assets not below \$500,000; which has a faculty of not less than seven professors doing only college work, on salaries not less than \$1,500 each, besides a president whose salary is at least \$2,500; and which also has a student body of strictly college students, not less than 100.

The report defines an "efficient" college as one which has buildings and equipment aggregating \$1,000,000, and endowment aggregating \$2,000,000, or a total of \$3,000,000; a faculty of 20 professors at salaries of \$2,500 each, and 13 instructors and assistant professors at salaries ranging from \$1,500 to \$2,000, and a president at a salary of \$5,000; also a student body of 400 college students.

When once such a standardization is made, degrees from colleges which fall below the standard of the *minimum* college will have but little consideration. The only way in which such colleges can maintain self-respect and public confidence, will be to announce themselves as *Junior* colleges, doing only Freshman and Sophomore work, and to cease to confer degrees until they meet the minimum requirements.

At present Alfred more than meets the *minimum* requirements in all respects save that of salaries. One hundred thousand dollars of additional endowments added to the present \$400,000 would enable Alfred to meet this requirement also.

Last year \$20,000 were added to endowments. Eight thousand of this sum was a bequest from Mrs. Rushton who had never seen Alfred, but who was interested to make the gift through a former student, Dr. Maxson, who solicited it. Many alumni, who could not themselves make large gifts, could emulate the example of Dr. Maxson and solicit gifts and bequests from others than alumni, who are amply able to give. There are great possibilities in annuity gifts. Each year some of these are received. I enclose a statement of the plan.

This year is one of Alfred's best. Our Freshman Class exceeds fifty members. But we must not be content to be standardized only as a *minimum* college. Alfred has done the work of an *efficient* college in the past, and we must strain every nerve

to make our standardization that of the *efficient* college at the earliest possible date.

With full confidence in your best endeavors to help make Alfred a standardized "*efficient*" college, I am,

With love and good wishes.

Faithfully yours,

BOOTHE C. DAVIS.

Alfred, N. Y., December 25, 1915.

Annuity Gifts

ANNUITIES GIVEN

The Trustees of Alfred University have adopted a method by which money is received in trust and an annuity paid upon it during the life of the donor or some person he may designate to receive the same. Persons who have money from which they wish to receive an assured income during life and which they can devote to some benevolent interest after death, should carefully consider this opportunity of an *annuity*.

ADVANTAGES OF ANNUITY GIFTS

1. Annuity gifts are the best investments for persons who wish to be free from business cares and who desire a definite assured income during life. They relieve widows and aged persons of the labor and responsibility of looking after rents, collecting interest, etc., and also of all loss incurred by inheritance taxes.

2. Annuities make certain that money will not be squandered by legal proceedings or diverted from the object for which it is designed. For this reason they are better than wills, which may be broken or contested at great expense.

3. They make safe investment for those who wish to provide an assured income for life for relatives or others dependent upon them. An annuity to such persons makes it certain that they will not suffer the loss of their income during life.

4. Annuities provide against reverses and the possibility of loss by mistakes in investment.

5. Money given in annuities is not legally subject to tax and consequently the income is net.

6. Money given by annuity contract is held in trust and becomes an addition to the security which the college property offers, and an additional endowment to the college. Trust funds can not be used for

How Rome Made Peace

There is a great deal of misapprehension and misinterpretation of the historical settings of the coming of Jesus. The age is described as an age of peace, peace throughout the world under the imperial sway of Rome. There was peace in the sense that all kingdoms had been subdued by Rome and attached to her empire. This was the wonderful "Pax Romana." But among the millions of souls who made up that empire there was anything but peace. Cruelty and oppression reigned. Half the population of the empire were slaves.

Scholars point out the fact that Rome had extended her empire, not by destroying the nations, but by linking their wealthy families to the wealthy families of Rome, thus establishing a community of interest against the poor people and the slaves, whose toil enriched this aristocratic, plutocratic minority. It was a league of all the rich people in the world against all the poor people in the world. The poor lived in constant fear of the rich, and the rich lived in constant fear of the poor. Insurrections were taking place in all parts of the empire. But the masters had the Roman legions at their disposal, and by the power of arms kept the poor and the slaves in their place.—*The Christian Herald*.

God locks up his best blessings, but gives to every man a key wherewith to open the lock. One man tries the key of *pride*, but it will not fit the lock. Another tries the key of *vanity*, and fails. Another tries the key of *selfishness*, and he also fails. His key is three times as big as the keyhole, and he can't get it in. They all fail to unlock the door, and go away. Finally, another man comes. He puts his key to the lock and it slides in; there is not a ward that it does not touch; the bolt slides back without a sound, and the door swings open. He knows the secret. He comes in the spirit of *love*, obedience and resignation, and to him God's will is revealed.—*Beecher*.

"Continued Christian work helps to keep one on the spiritual upgrade; and one can keep on the upgrade of acceptable service only by daily heed to the needs of the spiritual life. The two go hand in hand."

any purpose but must be kept invested in real estate mortgages. The trustees represent some of the ablest financiers of the State and their care and caution make investment doubly secure.

7. No income is lost in annuities by reason of the necessity of loss of time required for reinvestment, and interest is paid semi-annually on the day it is due.

8. The principal motive for annuity gifts is, however, that after having had the income of his money during life, the donor may be assured the income from it will go to the service of others when he no longer needs it. Higher education is one of the most important interests in human society. To leave money to Alfred University is to live helpfully after you are dead, and perpetuate your name as a benefactor by an appropriate memorial.

Inquiries should be addressed to the President, Boothe C. Davis, Alfred University, Alfred, New York.

INCOME GIFT AGREEMENT

(Form of Contract for Annuities)

Made and entered into between of in the County of and State of of the first part, and Alfred University, a corporation organized under the laws of the State of New York, of the second part, *Witnesseth*

The said desiring to make a donation of dollars to said Alfred University, hereby pays to it, and Alfred University receives, that sum as an absolute gift (subject only to the agreement of Alfred University hereinafter expressed), to be devoted to the corporate purposes of said Alfred University.

And, in consideration thereof, Alfred University hereby agrees that so long as shall live, but no longer, it will pay to h.... the annual sum of dollars in semi-annual payments as follows: dollars on the first day of next, and dollars at the expiration of each six months thereafter.

Such payments shall be made at the office of the Treasurer of Alfred University, at Alfred, New York, upon reasonable demand, or at the option of the party entitled thereto, they shall be remitted to h... by Alfred University in any ordinary or usual way, as instructed, and within days after instructions received from h....

In witness whereof, the said has set h.... hand and seal, and Alfred University has caused this agreement to be executed in its corporate name by the President of its Board of Trustees, and its corporate seal to be hereunto affixed and attested by its Secretary this day of in the year of our Lord one thousand nine hundred and
..... President.
..... Secretary.

CHILDREN'S PAGE

Whoo-oo-oo

Little owlet in the glen,
I'm ashamed of you;
You are ungrammatical
In speaking as you do.
You should say, "To whom! To whom!"
Not "To who! To who!"

Your small friend, Miss Katy-did,
May be green, 'tis true,
But you never hear her say
"Katy do! She do!"

—St. Nicholas.

The "Give Me a Job" Boy

"I want a job!"

The head of the electric lighting concern looked up from his desk and saw a gangling boy of seventeen facing him with a look of quiet, respectful determination that carried conviction.

"But I haven't any position that you could possibly fill, and right now I'm so driven that—"

"I want a job," interrupted the boy with an odd smile that didn't detract from the serious determination of his general expression. "And I'm willing to work for you for six months without a cent of pay."

"Well, that's rather a new one," exclaimed the owner of the lighting plant. "But—"

The boy was looking for that "but" and "caught it on the fly."

"You see, it's this way, sir," he interrupted, "I've just finished at the manual training school, and I've made up my mind that electric lighting's the thing for me and that I'm going to be started in it. It has a great future, and I want to understand it and make it my line."

His eye was kindling with enthusiasm when the man at the desk opened with another "But—"

He didn't get an inch beyond that depressing qualification, for the boy shot into the sentence with—

"I'll work for nothing, and keep just as careful hours as your foreman or anybody else on your payroll. You've got a good plant, sir, and I can see that it's bound to

grow a lot in the next three years. Electric lighting has just started. It's the best business to get into in the world, and I'm going to learn it from the ground up. I want a job with you. No pay for six months."

"But I don't see how I can possibly use you," responded the man of the plant, "although I'm bound to say that I like your grit, and I think you are on the right track—and—"

"You just give me the job, sir," cut in the boy, "and I'll find something to do that will help you. There's always work around a plant like yours that a boy who's had a little technical training can find to do—work that needs to be done. Here's some references from my instructor and two or three business men who know me—"

"Look here," suddenly interrupted the man at the desk, "you certainly do want a job. And you're going to get it. I can see that right now. When you first spoke I knew you reminded me of somebody, but I couldn't think who. Now I know. When I was a boy we had a dog that used to go off into the woods and hunt coons all by himself. If he treed his coon he'd start to gnaw the tree down and keep at it till somebody hunted him up and chopped the tree down. You've got a sort of family resemblance to that dog. I'll give you a letter to the superintendent."

When, a fortnight later, he called at the plant, the foreman remarked:

"Say, that boy you sent out here's the oddest boy you ever saw. He takes his job just as hard as if he were drawing profits or my salary instead of working for nothing a week and paying his own car fare."

"Why, his aunt died the other day, and he didn't come for two days; but he sent a substitute and paid him out of his pocket. He's the first man on the job in the morning and the last to leave at night. From the minute he gets here till he leaves he's as busy as a boy at a circus. That boy is certainly interested in his work."

A few weeks later the boy spoke to the man who had given him a job.

"A little testing department would save you money," said the boy, "and it wouldn't cost much either. You buy a lot of material first and last, and I've found out that

Getting a Drink at Sea

Did you ever wonder how birds thousands of miles out to sea get water when they are thirsty? A certain old sailor used, to wonder, too, till one day a squall in the tropics answered the question for him. In the clear sky overhead a black raincloud suddenly appeared. Then out of an empty space over a hundred sea birds came darting from every direction. They got under the rain cloud, says an exchange, and waited there for about ten minutes, circling round and round, and when the rain came they drank their fill.

In the tropics, where the great sea birds sail thousands of miles from shore, they get their drinking water in that way. They scent a storm a long way off, travel perhaps a hundred miles to get under it, and then swallow enough raindrops to last them till the next storm. Of course, birds on land have plenty of fresh water for their drink.—*The Continent.*

"If You Can't Smile"

In the vestibule of a certain hospital visitors see a card bearing this advice: "Never utter a discouraging word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering, sad looks for other places; and if you can't smile, don't go in."

"If you can't smile, don't go in!" It is good advice for others than hospital visitors. Who is beyond the ministry of a kindly smile. It is a tonic to the discouraged. It helps the little child for whom the world holds so much that makes afraid, and it cheers the aged who find life unspeakably lonely. As King Arthur's court was built by music, so the happier life we all hunger for here upon earth is built in large part by the cheerful faces we see as we bear the load appointed for us.

Smiles are as indispensable to true success in life as money, mind and might. Not in hospitals only, then, but in the home and on the street there is a call for the kindly, sunny smiles. The way to have it is to get the heart right with God and then turn the eyes to the light, for the smile that helps is the smile of heaven-kindled joy and hope.—*Exchange.*

some of it isn't up to standard. They're working considerable off on you."

"How much will it cost?" asked the owner of the plant.

Instantly the boy drew from his pocket a list of every item needed in the equipment of the testing laboratory. He had it all ready, waiting for the question.

"Get it and go ahead," said the man, after he had glanced over the list.

The laboratory was installed, and saved the business a neat sum of money.

The day that the boy's period of gratuitous service was up he appeared again at the proprietor's desk and said, "My time is up, sir."

"But you stay," was the quick answer, "and the salary you get is going to cover the unpaid time in which you've been serving me."

And it did. That wasn't so long ago. The electric lighting plant grew until it was big enough to be "absorbed." It has been absorbed several times since; but the boy who struck for a job stuck through every change. Each set of absorbing capitalists saw that he was the man who couldn't be spared. They saw that he knew the business as well as he knew his old shoes. They played him for a favorite, and today he could buy the man who gave him his first job—buy him out several times over! He is the head of a big electric lighting corporation, and gets a salary of twelve or fifteen thousand dollars a year, besides profits in half a dozen thriving interests.

Any boy who has the stuff in him to play the game today as that boy played it will win out. You couldn't keep him down if you buried him under the deadweight of a skyscraper. There are plenty of boys who are waiting to accept a position—and always will be! But when it comes to boys who go out and beat the bushes for a job—just a plain job in which they have a chance to make good without regard to pay—they're so scarce that they're in danger of being captured for exhibition purposes in museums.

Nothing can stand against a boy of this kind. The give-me-a-job boy is sure to be distributing jobs to others sooner or later. And generally it's sooner.—*Chicago Tribune.*

SABBATH SCHOOL

REV. L. C. RANDOLPH, D. D., MILTON, WIS.
Contributing Editor

The Home Department

Not longer than twelve or fifteen years ago, to make this subject quite intelligible to an ordinary audience it would have been necessary to begin with "What it is," "Its object and purpose," "How to organize," etc. Today most, if not all, of you know about the Home Department, even if you have not had a practical, working knowledge of this very helpful department of Bible-school work.

You know that it is that department of the school that seeks to enrol those who can not, or do not, attend the regular sessions of the school, and yet are willing to study the lessons, at home, at least one-half hour each week, and be considered members of the school. You can see how this tends to unite the home and school, and helps to bridge a chasm that heretofore lay between these families, and the church and school. For the very first organization a simple plan quite often is most successful. A superintendent to oversee the work, and visitors to carry quarterlies and collect records would make a good start; and as the way opens for enlargement, these officers will, no doubt, if they are wisely chosen, prove equal to the opportunity. The help and counsel of the superintendent of the main school and of the pastor of the church should always be sought.

The "new movement" Home Department provides for classes with officers and committees, where these may be made of advantage: (1) the individual class; (2) the family class; (3) the correspondence class; and (4) the school class. Their names suggest, in part, the nature of each. The school class is for those who occasionally attend the school, and a special place and teacher are provided for such. It is an open secret that this result is the great aim of the loyal superintendent and visitors, and it is counted a victory when the report can say, "Our list is diminished because several of our members have come into the school to stay." Many instances of the value of the correspondence class could be given were it not for making this

paper too lengthy. The Home Department, as has been said by well-known authority, "has proved its right to live. It has won its way by supplementing—never supplanting—all the deep foundations of the church and Sabbath-school structure, and widening all the avenues of their service."

We have God's promise that his word shall not return unto him void. Who then can tell how much good the Home Department may do? It is real missionary work, is it not? These are the days of many societies and organizations, some of which tend to spiritual growth and the uplift of humanity. Among the many duties and insistent calls that come to us, let us not neglect to give the Bread of Life to hungry souls. Let us not slacken our efforts until "every member of every family is a member of the Bible-study department of the church, studying together as a family the weekly Sabbath-school lessons."

When shall that time be?

MRS. J. H. BABCOCK.

Milton, Wis.,
Oct., 1915.

Lesson III.—Jan. 15, 1916

PETER'S SERMON, AT PENTECOST.—Acts 2: 14-17

Golden Text.—"Whosoever shall call on the name of the Lord shall be saved." Acts 2: 21.

DAILY READINGS

Jan. 9—Acts 2: 14-24. Peter's Sermon at Pentecost

Jan. 10—Acts 2: 25-36. Jesus Supreme

Jan. 11—Acts 2: 37-47. Results of Peter's Sermon

Jan. 12—Acts 5: 29-40. A Searching Discourse

Jan. 13—Acts 11: 1-18. Guided by the Spirit

Jan. 14—1 Peter 1: 3-16. Salvation Prophesied

Jan. 15—2 Peter 1: 1-11. Precious Promises

(For Lesson Notes, see *Helping Hand*)

To say that religion has nothing to do with politics is to assert that which is simply false. It were as wise to say that the atmosphere has nothing to do with the principles of architecture. Religion is the vital air of every question. Directly, it determines nothing; indirectly, it conditions every problem that can arise.—*F. W. Robertson.*

The man who himself travels in the way his child should go won't have half the trouble.—*The Christian Herald.*

Prayer Meetings in Westerly, R. I.

JOHN H. AUSTIN

At Westerly we were favored with a visit from the representative of the Tract Society, Rev. Willard D. Burdick, who spent several days in this vicinity. On the evening of December 19, a small audience listened to an interesting address given by him in the vestry of the Pawcatuck church. The whole church parish should have been there to hear. As a preliminary to his sermon, he gave us a layout of the plans that the Tract Society have made for the winter.

We are holding cottage prayer meetings each week in Westerly. This has come about as a part of the Forward Movement that is being undertaken by our people. It looks good where prayer meetings are held in the home. It certainly seems as though there was a move to have that ideal church, on the lines that were suggested by our pastor's sermon of some few weeks ago.

There is no work more important than that of interesting parents in the spiritual welfare of their children, and prayer meetings in homes where there are children is one of the conditions that an ideal church must have; and a church to be fully ideal must have homes that have prayer at other times than when the minister and a few neighbors come in to help.

I have a clear remembrance of the impressions that I had as a child when it was presented to me that above all other things I should follow in paths of truth and right, and put no earthly thing above the kingdom of heaven in value. I can appreciate the value of such teaching at this date much better than I did at the time it was first given to me, thirty and more years ago; for the glitter of the material things of this world surely does look better to most children than a misty vision presented by our spiritual advisers. But as the years roll back and the gray begins to appear in our hair, we can clearly see how well our fathers builded. I am sure that the per cent of people that go to the bad is very small from those that hear prayers in childhood from father and mother that their children shall be kept from the evil of this world. But father's and mother's lives must conform to the truths that they attempt to teach, or much

will be lost to the child; for you can't pervert the sense of justice in youth. So, father, mother, let's have our life as straight as a line of light.

There is a difference, in the results in after life, between those who follow the striving after the kingdom, and those who disregard prayer and spiritual equipment. One of the chums of thirty-five years ago had been from my observation for twenty-five years. Several months ago I ran across him. It was hardly possible to realize that he was the same person that I had known as a bonny boy of long ago. Practically he was a cripple, although only in middle life; cigarette in mouth, eyes bleary, and oaths as a common expression in conversation. Business sold out because of ill health. What a change! I remembered him as a fairly good student, and in athletics he could excel me in many ways. This world had got in its work with a vengeance. I remember that his parents were Christian people. What did he hear in his parents' prayers? What did he see in his parents' lives?

Stick to prayers in the home life; they are a necessity, a comfort, and a luxury; have it in the home life, especially where there are children. Have it in the home life where there are no children; it will keep the wheels oiled, loosen up the purse strings to charity and missions, and serve as an elixir of life all along the way. Pray intelligently and with reason, for surely God is intelligent and reasonable. As it is sometimes expressed, prayer is the live wire between us and heaven; if the connection becomes broken, lives are wrecked. Our children are not properly tutored in spiritual wiring, and we use with intemperance many of the things that God has given us for our pleasure and profit. For God wants us to have a good time. Broken connection between our Creator and ourselves, means that home affairs will be jarring and going wrong, and affairs of the community, the State, and the Nation going the way of disintegration. It looks good for our Westerly parish to have cottage prayer meetings.

"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men" (2 Thess. 5: 15).

HOME NEWS

ALFRED, N. Y.—Volume IV, No. 3 of the *Quarterly Bulletin* of the First Seventh Day Baptist Church of Alfred, N. Y., has just come to hand. It is a sixteen-page pamphlet filled with information concerning the affairs of the church, and contains a sermon on "The Home," by the pastor. This sermon is practical and timely and will soon be given our readers in the SABBATH RECORDER. It was the Sabbath morning sermon, October 30, at Alfred, and, by request, was repeated at Nile, N. Y., on December 4. In response to requests for its publication in some form suitable for distribution, it was given a place in the church *Bulletin*.

From the *Bulletin* we learn that the church is preparing to celebrate its one hundredth anniversary on the twentieth of October, 1916.

A full explanation of the denominational budget is given, stating the entire amount expected of the church for denominational work. The young people are to be responsible for the raising of the church's portion for the Young People's Board of the denomination, as assigned by the General Conference; the Woman's Evangelical Society will take care of the item assigned to Alfred for the Woman's Board; and the church is endeavoring to raise the sums assigned to it for the Missionary and Tract societies, and for the Sabbath School Board. The plan is so systematized that individuals may subscribe for only two things—the church budget and the denominational budget—instead of seven or eight different things.

The Every Member Canvass, which is becoming quite popular among the churches of this country, was adopted by the church and is explained as follows:

The plan is (1) that every member be solicited for church and denominational funds and asked to contribute on the basis of a certain amount per week; (2) that the canvass be made at or just before the beginning of the year; (3) that it all be done in one day, or better in one afternoon; (4) that the church be divided into districts of eight or ten families each; (5) that two canvassers be appointed for each district, the two going together to canvass the families of their division; (6) that those who are not reached the day or the afternoon of the general canvass be solicited as soon as possible, and

that the non-resident members be asked by correspondence to contribute; and (7) that the canvassers, through their chairman, report at once the results of the canvass, that the church may know what the resources for the year are to be.

The report of the trustees contains a budget amounting to \$2,300 covering estimated church expenses for the coming year. The Woman's Evangelical Society has paid \$1,000 on the parish house debt, and the reports of the Sabbath school, the Endeavor societies, and Pastor's Class of Intermediates contain several items of interest showing commendable activity.

We give below Pastor William L. Burdick's report in full, as published in the *Bulletin*.

"The pastor wishes first of all to call your attention to the reports of the other officers, the boards and auxiliary organizations, for much of the work of the church for the year is recorded in these and need not be included in this report.

"Turning to the pastor's work in particular, he would respectfully report that in addition to the regular duties of his office he has conducted a meeting once each month since April in the schoolhouse on the upper Vandermark; in this work he has been assisted by the Young People's Society of Christian Endeavor, but for the larger part of the season by the Bethel Class, whose president, Mr. Charles Palmer, has worked heartily and efficiently to provide both singers and conveyances. Encouraged by these meetings and upon the urgent advice of the pastor and the Missionary Committee of our Christian Endeavor society a Sunday school was organized in this same schoolhouse and very successfully conducted by the people themselves. The pastor has also helped support the meeting at the Five Corners which the Christian Endeavor society has been conducting every two weeks.

"The second week in July was spent in Chicago attending the annual meeting of the Board of Trustees of the United Society of Christian Endeavor and the International Convention of the same organization. The last half of August was given to work with the Committee on the Revision of Denominational Literature and in attending the General Conference at Milton, Wis.

"The *Bulletin* has been published each quarter and there have been several ex-

pressions of gratitude to the church during the year for this quarterly visitor.

"Growing out of the duties of the pastor's office and its relation to the Missionary Society, the Tract Society, the United Society of Christian Endeavor, the Federal Council, and the Commission on Faith and Order, the pastor's correspondence long ago came to be a heavy burden. For the sake of knowing definitely the amount of work done, a record has been kept, and the number of personally written communications sent out during the year has been 794. Under these circumstances it is easy to see how much the pastor appreciates the splendid typewriter given him last Christmas by members of the community, for all these communications, besides an immense amount of other work, have been written on this Christmas gift.

"The number of baptisms and additions to the church has not been as large this year as formerly, but after the large ingathering of last year it could hardly be expected that it would be. There is, however, abundant opportunity still for ingathering, if we are looking, praying and working for it. Taking into account all the activities of the church, its work for the year has been above the average, as the various reports and the interest in the weekly appointments show.

"The statistics for the year show visits and calls 645, sermons 80, addresses 68, funerals 19, marriages 6, baptisms 2, and personally written communications sent out 794."

Following is the report of the Young People's Christian Endeavor society, by its corresponding secretary, Elizabeth R. Davis.

"There has been a regular meeting of the Christian Endeavor society every Sabbath. Much of the work of the society is done by the following committees:

"The Lookout Committee revised the list of members, talked with some who have been absent from consecration meetings and sent cards to others urging them to come to the meetings. At the beginning of the school year they sent letters to all the Seventh Day Baptist freshmen inviting them to join our society. They report fifteen new members.

"The Missionary Committee has had charge of one Friday night prayer meeting,

giving a missionary program. Every two weeks they provide a speaker for Five Corners and a speaker for the Vandermark every month. Mr. Whitney is to be sent, if possible, to Hebron to help organize a Christian Endeavor society there.

"The Prayer Meeting Committee has arranged for the leaders of the Christian Endeavor meetings and has posted them in the vestibule of the church.

"The Flower Committee has furnished flowers for the church nearly every Sabbath Day during the past year.

"The Social Committee has plans under way for a social for the new members.

"The Music Committee has furnished an organist and a chorister and has had general supervision of the music for each meeting during the past year.

Total receipts from January 1, 1915\$111 67
Total expenditures 98 18
For Society\$ 5 32
Outside Board, etc. 92 86
Amount on hand December 1, 1915\$ 13 98

"The Efficiency Class has been a new and important feature of the Christian Endeavor this year. They have pursued a course of study in efficiency. Among the things they have done are the opening of the church every afternoon from 4 o'clock until 5, to give opportunity for a quiet hour for any who wish to avail themselves of it, and the ringing of the bell on Fridays at sundown. The class has also arranged for Harold B. Waite, the field secretary, to speak next Friday evening at the church."

NORTH LOUP, NEB.—The special meetings will begin January 7. Plan now to do your part and more.

The meeting of the Brotherhood was well attended Sunday night and a splendid time was enjoyed. The singers furnished some splendid music and several took part in an impromptu program. The following were elected to office: president, W. T. Hutchins; vice-president, A. H. Babcock; secretary, W. G. Rood; treasurer, C. E. White. At the next meeting we shall have a merry preliminary scrap unless all signs fail.—*The Loyalist*.

MILTON, WIS.—A Christmas vesper service was held at the Seventh Day Baptist church Monday afternoon, which was very impressive. The church was dimly lighted by candles. The pipe

organ selection by President Daland, the Christmas Carol by the College Glee Club, and the song, "Holy Night," given by the Treble Clef, were all up to the usual standard. An interesting sermon was given by Professor H. M. Barbour.—*Journal-Telephone*.

MILTON JUNCTION, WIS.—Rev. Perry Millar, of Janesville, preached at a union evangelistic meeting at the Seventh Day Baptist church Friday evening, and Rev. E. C. Randolph preached at a similar meeting at the M. E. church on Sunday evening. Both services were well attended and thoroughly appreciated by those present.

The Messengers of the Sabbath school were entertained at the home of their teacher, George Greenman, Monday evening, and enjoyed a picnic supper to which all the boys contributed. Rev. H. N. Jordan and E. M. Holston were invited guests.—*Journal-Telephone*.

WESTERLY, R. I.—The Christmas exercises of the Seventh Day Baptist Bible school were held last evening, starting with a supper in the church parlors, about 175 participating.

After the children had done ample justice to the refreshments, they marched to the room above, which had been prettily decorated with Christmas greens, and a large tree and star lighted with variegated electric lights.

The program, which was under the able direction of Mrs. Carey A. Maine, was exceptionally well given, the choruses in the musical farce and the song by the tiny tots bringing down the house. The arrival of Santa Claus with his customary presents completed one of the most enjoyable Yuletide entertainments given by the school.—*Westerly Sun*.

A soldier in the Civil War had lost his place in his company, and, rather timidly, said to General Sherman as he came up behind the line: "Where shall I step in?" "Step in?" said the General; "step in? Step in anywhere. There is fighting all along this line." And that is precisely true of the great battlefield to which you and I belong.—*H. E. Fosdick*.

The Second Coming of Christ

A study of the second coming of Christ ought to be both important and interesting at this time, because many of the statements which the Master gives concerning this event in the twenty-fourth chapter of Matthew and parallel passages in Mark and Luke are having their fulfilment in things taking place right around us at this time. Famines, earthquakes, pestilence, wars and rumors of wars, and men's hearts troubling them for fear of what is coming on the world. Now, Jesus said all these things would precede his coming again and they are here before us now. Is he coming soon? Of course, there are some people who say, "Where is the promise of his coming?" and deride all this as nonsense; but this also is prophecy and having its fulfilment as well as the rest. All these things should direct our thoughts anew to this most important event in the calendar of Christianity.

IS CHRIST REALLY COMING AGAIN?

There is not a writer of the New Testament from Matthew to the Revelator who does not mention this second coming of Christ, and so if he is not coming again either the whole of the New Testament is untrue or else those who deny his coming are untrue. Yes, he is coming again; all Christians believe, hope and wait for this greatest event in the history of this old world of ours. We can not explain all these statements away as mere figures of speech nor say they are to be interpreted in a spiritual sense as the coming of Christ at death or in the change of regime when Jerusalem was destroyed. Common sense and unbiased judgment will forbid us accepting any of these explanations because they all involve far more difficulties than does the literal coming itself; they are explanations that need explaining.

Jesus says himself, "If I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also." The angels told the apostles that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Paul says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first," etc. John says, "Behold, he cometh with clouds;

and every eye shall see him, and they also which pierced him." These statements are hardly consonant with a spiritual coming of Christ at death, nor with a change of regime from Jewish Christians. If we accept the Bible at all, we must believe that Jesus is coming again, but

WHEN WILL CHRIST COME?

It would not be difficult to answer this question were it not that a great deal of rubbish has accumulated around it that needs to be cleared away. "Pastor" Fussell says that "the times of the Gentiles will end in 1914," but he speaks about the second coming in language about as equivocal as that of the oracles of Delphi, and now that very, very ingenious gentleman is trying to explain away that statement, but the statement still stands, as does the time of the Gentiles also, in this year of grace 1915. Now neither man nor angels know the day nor the hour when the Son of man cometh, but he has given us the signs that shall precede his coming and told us that when we see these things come to pass we may know that he is nigh, even at the door. The signs are here and something is going to happen. What is it? Is it the coming of Antichrist (2 Thess. 2: 3-4)? Is it the coming of Christ for his own (1 Thess. 4: 16-18)? Is he coming to judge the world or to usher in the millennial period? We must answer these questions by asking—

HOW WILL CHRIST COME?

Pre-millennialists say he will come to up his kingdom here on earth and reign with his saints a thousand years. Post-millennialists say this earth will grow gradually better until all the principles and laws of Christ are established here, and there will be a thousand years of the triumphs of the principles of Christianity, and at the close of this period Christ will come to judge the world and usher in his eternal kingdom. Some say he will come in the quiet of night to take out of the world his own, when two shall be in one bed, and "the one shall be taken, and the other shall be left"; others say his coming will be like the lightning which shineth from one end of the heavens to the other. Now both of these ideas can not be false; one may be false and the other true or both may be true.

IS THERE TO BE MORE THAN ONE COMING OF CHRIST?

Psalms 110 and Isaiah 53 both describe the first coming of Christ, one as a suffering servant, the other as a conquering king. Both were fulfilled within three days in the events of Calvary and the resurrection. Because of this difference the Jews thought there might be two Messiahs: descriptions of his second coming are as difficult to us as were those of his first coming to the Jews. The twenty-fifth chapter of Matthew and the twentieth chapter of Revelation are strangely parallel, the one describing in figure what the other describes in reality. They seem to describe two, if not three, different comings of Christ, but these may be three events all connected with one coming. Christ comes to receive his own, parable of The Ten Virgins; to judge his own servants, parable of The Talents; to judge the whole world, parable of The Sheep and the Goats. In the twentieth chapter of Revelation, the first part describes the binding of Satan and the first resurrection, Christ receiving his own; then follows the judgment of his own people, the rest of the dead, that is, those who are not of his kingdom, not being raised for this judgment; then follows the great white throne and the general judgment of all the dead of all the ages and the assignment of eternal rewards and punishments. Some people get their ideas of the millennium from this chapter and from what appears to be the judgment of Christ's people, because the saints and martyrs are called to assist in this judgment. But this only is what Christ promised to his followers: "Ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19: 28). There are many things connected with the second coming that we would very much like to know, but enough is given us to enable us to discern the signs of the times and be always ready, "for in such an hour as ye think not the Son of man cometh."—*Walter Whitley, in Baptist Commonwealth*.

To fear to do base, unworthy things is valor; if they be done to us, to suffer them is valor too.—*Ben Jonson*.

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, 198 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.

The father of a St. Louis lad had given him a 10-cent piece and a quarter, telling him that he might put one or the other on the church contribution plate. At dinner the father asked the boy which coin he had given. "Well, father," responded the lad, "at first it seemed to me that I ought to put the quarter in the plate; but just in time I remembered the saying, 'The Lord loveth a cheerful giver,' and I knew I could give the 10-cent piece a great deal more cheerfully. So I put that in."—*Christian Advocate.*

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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Deaths

CROSBY.—Arthur Garfield Crosby was born in New Auburn, Minn., February 17, 1880, and died in Mercy Hospital, Janesville, Wis., after an operation for appendicitis, November 14, 1915.

He was the son of Deacon James W. and Elsie (Green) Crosby. When sixteen years of age he entered Milton Academy at Milton, Wis. Two years later at the outbreak of the Spanish-American War he enlisted in the army, and served sixteen months in the Philippine Islands. Returning to Milton he married Miss Clara Rice, of that place, June 28, 1900. They then spent three years in New Auburn, Minn. Following that they spent ten years on his farm in Pierson, Manitoba. In the fall of 1913 they returned to Milton where he purchased a business in which he remained till his sudden and unexpected death.

He was honored, respected and trusted by those who knew him and had dealings with him. All business in the town was suspended during the hour of the funeral service, which was conducted from the Congregational church, by Rev. H. M. Barbour, assisted by Rev. D. Burdett Coon, a lifelong friend of the family. Interment was in the Milton Cemetery.

Besides his parents and widow, he leaves four children, one of them but about two months old, a sister, Mrs. Blanch T. Elwell, of Bridgeton, N. J., and two brothers, Dr. L. G. Crosby, of Denver, Colo., and Wells L. Crosby, of New Auburn, Minn.

D. B. C.

"We may entertain," says Andrews Norton, "very false notions about the nature of repentance. Repentance is something more than sorrow for past sins. Mere sorrow for past sins, considered by itself, is without value or efficacy. True repentance is a change of character from bad to good."—*Christian Work.*

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The Sabbath Recorder

ELEMENTS OF NATIONAL GREATNESS

What makes a nation rich? The number of men the nation has who are noble, wise, pure, self-sufficing. . . . What doth it profit a nation if it gain the whole world of tools and ships and goods, if the men in the factories are broken in spirit, if workmen go sullen to their tasks, if wives commit suicide? . . . There is a wealth that is poverty. Woe unto the nation that loads itself down with thick clay, supposing it to be wealth.

The greatness of an individual and nation is threatened when intellect is ahead of the conscience, and culture is ranked above morality. Mental power and moral principle must journey forward side by side. Unfortunately, our generation seems to know the right, but to be losing the power of doing it. The school has lent the intellect wings, but the conscience crawls. The reason moves swiftly along the highway with the speed of a palace car; the virtues follow slowly, as if moving in an ox-cart. Would that our generation could do all it knows and obey every principle it has discovered.—*Newell Dwight Hillis.*

—CONTENTS—

Editorial. —Our Forward Movement and the New Year.—Holiday Offerings and the Debt.—“Times Are Changed and We Are Changed.”—What if Washington Did Have a Distillery?—Telling Blows Against the Saloon.—The Fellowship of Reconciliation.—Illness of Mrs. D. H. Davis.—Praying for Good Rulers.—Why Not Vote for Such?—The Farmer Comes into his Own.—Don't Miss the Sermon on “The Home” 33-37	Woman's Work. —Love Waiteth Yet to Greet Thee (poetry).—Let us Make It Personal!—Hannah's Boy and Mine—An Every Day Talk with Mothers 44-46
One of the Old Colonial Colleges . . . 37	The Home 46
Rev. A. P. Ashurst—An Appreciation 38	Young People's Work. —A New Year's Letter 52
Sabbath Reform. —The Sign of the Cross 39-42	L. S. K. Letter 54
Liquor Men's Questions Well Answered 42	Children's Page. —Norse Lullaby (poetry).—The Maker of a Happy Home.—Some Boys I Know 56
A Request 43	A Tribute to “Grandma Summerbell” 57
	Sabbath School. —Christmas at Milton Junction, Wis.—Lesson for January 22, 1916 58
	American Sabbath Tract Society. —Treasurer's Report 59
	Home News 61
	Deaths 63