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SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

The Sabbath Recorder

MULTIPLIED GIFTS

With fluttering heart and trembling hand
I brought my little gift and laid
It down upon God's holy altar.
I had so prayed that, touched by his
Almighty hand—his dear pierced hand—
It might become a holy thing
Meet for his service. And now I
Watched for that dear hand to take it up.
My little faith would scarce believe
That his omniscient eye would
Notice take of gift so small, so
Mean, as mine. When lo! it was
Returned, so changed, so beautified;
I clasped it to my heart with tears
Of joy. It came so multiplied,
So radiant with his love, I marveled
That I should have withheld it from
His hand so long. The gift was naught.
But God's dear hand upon the gift was all.

—Author Unknown.

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A Prayer

Lord, have pity on hearts made sore by frictions; dazed by collisions; stunned by disappointments; lacerated by sharp adversities; seething with discontent; sometimes stung to madness by contention; or pounded down to helpless despair by the relentless hammering of what seems an adverse and soulless fate. Father, cure all this, at once and forever, by extracting from our souls the jagged iron of suspicion and distrust, and supplanting it by the fulness of thine indwelling. Teach us to walk with thee, filled with an unconquerable faith, a buoyant hope, and a love proof against resentments, perplexities, and every discouragement.—*From a Veteran Pastor's Prayers, "Sunday School Times."*

A Wonderful Book

One of the remarkable things about the Bible is its ability to yield its comforts and blessings to the lettered and unlettered alike. Though different men come at its spiritual truths by widely differing methods of study and of interpretation, still it is all-sufficient for each according to his own need. The one who views it from the standpoint of reasonable Biblical criticism finds in its precepts and principles the same solid ground for his hope and the same consolations that come to him who, with childlike faith, clings to its literal interpretation. Both are fed, both love it as the guide to a higher life, and both get from it love messages from the heavenly Father and hope through a personal Savior.

This of itself is evidence of divine guidance in the authorship of the Book of books. None but an all-wise Author could supply a guide for human life so perfectly suited to meet the spiritual needs of men of all classes and conditions.

To one man the Bible is but the *record* of the revelation God has made, through ages of time, to prophets and saints—a

great religious storehouse for all those who seek help in the spiritual life. To another the Bible itself; word by word and book by book, is the direct, infallible word of God. One man does not distinguish between the *reality* and the *literality* of the history given in the Bible, while another does make such a distinction. One views the record as with a microscope, examining words and texts, while another sees it as through a telescope, taking in more of its far-reaching perspective. But to all who love the things of the Spirit, the history and the prophecy, the word and the thought find their glorious culmination in the central figure of Christ, the supreme revelation of God—and in the light of that manifestation of the Godhead, they can see each other as brothers. To each the Bible is the key to the higher life, each finds in it his Savior, each draws from it the same precious hope, and each owes to it the inspiration to work and serve for like salvation for others.

The Things That Make for Peace

The blessings that come to us from the Bible are seldom secured by controversial arguments. The soul that is seeking after God and yearning for a Savior, or longing for spiritual food or comfort in trouble, can easily find them in the blessed Book. And if one is in doubt about what the Bible does teach, and longs to find the solid rock of truth on which to stand, he can, by prayer and careful study alone with God, find a sure foundation for his feet. The Scripture, "given by inspiration of God," contains food for hungry souls, and comfort for all the sorrows of earth; but the food and comfort can not be found by critical discussion over supposed discrepancies and minor points of interpretation. Men wrangling over the shell will seldom get a taste of the meat.

More and more as the years go by does my heart go out toward those on both sides of the controversy over Biblical interpretations, because both sides are not

as careful as they should be of the feelings of their opponents. It is difficult for men to take strong positions against their fellows without appearing to impugn motives and to accuse one another of not being sincere. This always hurts, and drives men farther apart. Much might be gained in such cases if each would recognize the integrity and sincerity of the other and both work together as brethren for the good of others. Great care should be taken by both classes not to give unnecessary offense by harsh judgments and words of condemnation. Many today would do well to heed the words of Jude, verse 22, "And on some have mercy, who are in doubt." If all would "seek after the things that make for peace," we should be a stronger people, and exert a more helpful influence over the unconverted.

They Must See the End Hence Their Desperation Here comes another batch of "copy," gratuitously sent by the

"Publicity Department of the National Wholesale Liquor Dealers' Association," offering cartoons and cuts and clipping sheets to any paper in the land that will use them. This time the display headings run as follows: "Does Prohibition Prevent Crime in 'Dry' (?) Kansas," "Banner Year for Murders," "Why Did Kansas Lose?" "Insanity Increases," and "Homes Becoming Private Still." And so on to the end of the list of insinuations and jibes. One sheet contains the facsimile of a page in the *Church Messenger*,—a paper of the Episcopal Denomination,—containing a full-page article on "The Church and the Liquor Problem." The liquor men parade this article with great gusto, and, judging from their headline, "Why the Episcopal Church Does Not Identify Itself with Prohibition," one might think the distillers regarded this article as a trump card in their desperate game.

To me this new departure tells but one story. Hitherto the powers of rum have scarcely dared to show their hand, but have kept quiet, trusting the appetite of the drinker, and the indifference of Christian people to prevent serious interference with their business. But since the W. C. T. U., the Anti-Saloon League, and the Prohibition movement have made such headway,

the liquor men must see their doom; and in sheer desperation have come out to fight for "Moderation," "Temperance," and "Personal Liberty." Nothing but the most desperate straits would have driven them to this pitiful, truckling effort to make wrong appear right, impurity seem pure, and the rum curse to look like a blessing.

They are simply getting desperate, and their very desperation drives them to say such foolish things—to offer such weak, even questionable arguments. The one glaring inconsistency running all through their "copy" sent out for print is their desperate effort at great cost to show that "prohibition does not prohibit." If this were true, if they really believed it, why should they be so stirred up over the matter? If, as they say, more liquor is sold year after year, with prohibition gaining ground, then why do they not help prohibition along? To sell more liquor is what they want, and if such sales increase as prohibition increases, surely these men ought to be satisfied to keep still and let it go forward, rather than make themselves appear ridiculous by such weak and far-fetched arguments.

Here is the Trouble With the Liquor Men The principal argument upon which liquor men have relied has been the increase in internal revenues for some years back. The fact that during these years distillers and brewers paid enlarging sums as taxes on liquors manufactured was lost sight of, and hence this made a hard problem for temperance people to explain, and at the same time brought comfort to the liquor men. It seemed like a paradox for the liquor trade to get better while saloons were growing fewer.

The necessity for explaining this paradox has now gone by. The distilling and brewing business is now clearly on the down grade, and the liquor men are desperately trying to apply the brakes. These don't work well and they see nothing but ruin ahead. The following data from the *Continent* of January 13 will show the reason for the frenzied activities of wholesale liquor dealers:

The report of the commissioner of internal revenue for 1915, just issued, shows a decline in both beer-making and whisky-making which demonstrates that prohibition is now prohibiting with a vengeance, plainly marking "the beginning of

the end." The 1914 report already showed some shortage in the whisky business; from the year before there was a decline of 15,000,000 gallons. But the new report proves how falling bodies are accelerated as they fall, for the decline in the year just past is 41,000,000 gallons—from 181,000,000 to 140,000,000.

Even more significant is the recorded item that within the year 108 distilleries quit business out of 743 such institutions in the United States. And meanwhile the quantity of beer made in this country decreased from 66,000,000 barrels to 59,000,000. This is, for the brewers, their first setback, but it furnishes sufficient notice that they are ticketed for the same down-grade that their distilling brethren are embarked on.

The Truth About Kansas After reading the liquor men's representations of the amount of crime, poverty, insanity, and the number of divorces in Kansas—which they call, in ridicule, "the angel State"—it is refreshing to take up *Capper's Weekly* or some other good Kansas paper and see what the governor and the people of that State have to say about the matter. From these we learn that Kansas began the new year by paying the last dollar of her state debt, thus becoming one of the six States of the Union that have no bonded indebtedness. The per capita wealth of Kansas is \$1,630, which is greater than that of any other State, and twice as high as that of the United States. (The liquor men omitted these figures.) The state property has doubled in twelve years; and the bank deposits of its citizens amount to more for each one than the deposits of any other State, showing an increase of \$23,000,000 in the year 1915. Automobiles average one car to every six families; telephones, one to every family of five persons; and public school property has increased in value more than \$20,000,000 in one year. There is less than two per cent illiteracy, only one State having a lower rate.

The liquor publication's would have us think that Kansas is on the road to financial ruin, but they nevertheless see fit to invest their surplus money in Kansas municipal bonds. They know Kansas is good pay and her bonds are worth more than one hundred cents on the dollar.

We give here the closing words of the splendid address at the New Year's celebration over the payment of the state debt:

I think you will agree with me that Kansas is all right, and that this celebration today is timely, appropriate and well merited.

I do not think we can find anywhere else on the face of the earth a million and three-quarters of people who will grade up as well; who have a greater respect for law; who are as responsive to the demands of decency and fairness and the higher standards of citizenship. I believe we have here the finest example in all America of a pure democracy standing firmly for the rights of all men without regard to race, creed or condition. We have only to go on in the spirit we have begun.

"Try the Spirits" Not Written by the Editor In the last RECORDER the article, "Try the Spirits," on page 99,

appears without signature, and so might give the impression that the editor wrote it. The editor may be guilty now and then of putting in some things without giving proper credit, but never did he purposely appropriate a whole article. The fact is, he did not notice that Rev. C. S. Sayre had forgotten to sign his article. Had the editor discovered this in time, he would have ventured to sign for him. Probably the oversight at this end can be fairly laid to the grippe, with which the editor was tussling last week.

Letter From an Aged Sister The following touching letter from an aged sister in the far Northwest, a lonely, loyal Seventh Day Baptist of whom the editor knew something in years gone by, will appeal to many hearts. It is to aid in such cases as this that we try to keep a small fund on hand with which to pay for sending the RECORDER to those who are unable to meet the cost. This loyal soul shall have her paper as long as she lives. We know there are those who are always ready to do something for this fund, and we feel safe in making the promise.

DEAR BROTHER GARDINER: Enclosed please find one dollar to apply on my subscription to the dear SABBATH RECORDER for 1915; will send more as soon as I can. I have been sick all the fall. I am 73 years old and *all alone* and have nothing to help myself with. I say "all alone"; it is my Bible, the SABBATH RECORDER and me. Can I do without the RECORDER? Yes, if I have to. I will have my Bible. I hope to send you more soon.

Then comes this postscript added later:

Brother Gardiner, I don't know *now* what to say about the RECORDER. I did not know that I was going in debt for the last year, but I send you the one dollar now (*it* was sent to me Christmas) and as soon as I can I will send the remainder. All I have is what I work for. I want to do what is right but if I can get work I will go hungry rather than do without the dear *home* paper.

The Homing Instinct We are told that the carrier pigeon, taken across the Atlantic and released, will return directly to its home. God has given it the homing instinct. I have just read of a dog that returned home, footsore and weary, after having been shipped in a box car to a place more than three hundred miles away. There are many illustrations of this homing instinct among animals. I wonder if the all-wise Father would do better, in this respect, by his lower creatures than by the children made in his own image. Close observers claim that every child born into the world has something of this homing instinct. This instinct might be called a God-implanted longing for a better country which is an heavenly; and if man did not abuse or destroy it by following his lower nature, it should lead him to Christ and to his Father's house.

What a pity that God's children so completely dull and bury the truest yearnings of the heart by giving way to the lower, or animal instincts. As certain animals can detect and avoid poisons, so, with a pure conscience, man may know right and wrong by the aid of a God-given inner guide. It is a sort of homing instinct, breathed into man by the Almighty; yet it has become so vitiated, so deflected, so blinded, by our practices, education, or sinful habits, that not a man on earth can be trusted to follow it without a Savior's help. Restored by Christ, and faithfully followed, this homing instinct leads men safely to the heavenly home, to which every awakened soul looks forward.

How Know That the Bible is True?

Dr. Russell Conwell, in one of his Chautauqua sermons, tells men how to be sure the Bible is true whenever there is a tendency to doubt. There are certain self-evident truths in science which the student must accept at first hand and which can not be proved or disproved. For instance, when the teacher, having announced that certain axioms must be accepted as the foundation of all true science, goes on to say, "Parallel lines can never meet," or "Two halves are equal to the whole," the truths are so self-evident that the student replies, "Any one knows that." Just as all mathematical science is founded

on self-evident facts, so religion becomes a trustworthy science when founded upon the self-evident instincts or spiritual appetites of a normal man.

Here let me give Dr. Conwell's own words:

Young men often come to me in perplexity and say: "How can you know the Bible is true? That teacher tells me science contradicts the Bible and archeology contradicts it, and I am confused and I do not know whether these things are true or not." I always say to them: "You can know if you will go back and revive your natural spiritual instincts that were born with you when you came into the world." We often talk in religious phrases about "the deepening of religious life." What does that mean? Simply getting back to God and back to the instincts of your childhood's heart for the worship of God. Christ said: Unless you become as a little child (unless you revive your natural instincts for the reverence for God), you can not expect to get into the kingdom of God. It is highly important that we keep this pure instinct of religion clear, or if we have lost sight of it, that we get back and revive it as a second nature. . . . If a person should ask you if you love your wife, you would say, "Certainly I love my wife! I know it." How do you know it? You can't explain it. It is something God-given. That is the way with our love for God. We can't explain it, but we know it is true.

Below we give the story of how Dr. Conwell came to a belief in the Bible, after years of skepticism and wandering.

How Dr. Russell Conwell Came to Believe the Bible

The story of his conversion as told by himself in a sermon at the Oxford (Pa.) Chautauqua, August 29, 1915, and published by the Christian Advocate.

How do I know the Bible is true? I am among such friends that I feel free to tell you of this personal experience in 1864. During the Civil War, when I re-enlisted at Readville, Mass., a boy came to me who wanted to go to the war with me. His father had consented. His mother was dead. I said to him, "Johnny, you should not go to war. You will be killed." I tried to frighten him, but he was determined to go. I told him then that he could not go, but his father insisted and I finally permitted him to go with me.

I went into the war from Yale College. I had been there a little over a year and naturally "knew everything" that anybody

could possibly know. I remember coming home the previous vacation and while digging the potatoes my devout old Methodist father said to me: "My son, I notice that you do not go to church." I said: "No, father, and I am not going to church at all any more. I don't believe the Bible, anyhow." "My son," he continued, "are you getting away from your father's God, from your mother's God?" "No, father, I replied, "you ought to consider that I have been to college and know all about these things. You have never been to college and you are not expected to know. I am an agnostic. I have learned that I don't know anything about religion." My father was broken hearted and he said to me: "Don't go to school any more! I would rather you would hold on to the love of God than go to school and 'learn everything.' My son, I would rather see your body going into the grave than to hear that you had joined the atheists and infidels." I said: "I will have to tell you the truth—I have joined a free-thinking club." My classmates' autograph books still bear the record, with my name as "atheist." I used everything I could find to prove that the Bible was untrue and was known as a disbeliever in the Bible.

But the first night that Johnny came into my tent he took out his Bible and read it by the candle light. I said, "Johnny, you can't do that in my tent! I don't believe it and every one will laugh at me if I permit you to do that." The next night I found him reading it again and I said to the boy: "You can't read that Bible in my tent!" "Why," he said, "what is the matter, captain? This is my mother's Bible, and father told me to read it in memory of mother." I said: "You ought to remember your mother, but you can't read that book in this tent." He answered with tears: "I love you, captain, but you are a very wicked man." After that night Johnny went into my orderly sergeant's tent to read his Bible. I can not now recall my wickedness without chills.

One day when I was called away on duty there came an attack upon our fort in North Carolina, below New Berne, at the Newport River. The celebrated Pickett's Corps drove out our men from the camp. My troops swam across the river and set the long trestle and bridge on fire. When

some had gotten across Johnny ran up to the orderly sergeant there and said, "Where is the captain's sword?" He answered, "He has it on. Get out of the way!" (But Johnny meant the gold-sheathed sword that was presented to me at Springfield, Mass., when I first went to war.) The boy ran back across the bridge, in among the Confederate soldiers, into my burning tent, and pulled down that gold-sheathed sword that I had promised to give my life to bring back. He managed to get about half way back across the burning bridge when a Confederate captain saw him and did one of the noblest deeds. He came out in full view and swung his white handkerchief. The fire on both sides ceased and the Confederate captain shouted, "Tell that boy to jump off into the river! Jump on either side. We will save him!" They shouted and shouted, but they could not make him hear. When he came near our end of the bridge his clothes were blazing high. He ran through the smoke and flung himself out on the end of the abutment of the bridge and my sword fell from his hands on the bank of the river. They rolled him into the water and washed out the fire, but he was entirely insensible.

They put him on a gun carriage and took him down to the hospital at Beaufort. There he lay for three days. With the return of consciousness one night he asked the nurse, "Where am I? Where is the captain's sword? Won't you bring it in, so I can put my hand on it? Is the captain coming to see me?" The nurse told him that I was coming to see him soon. The next night he awoke in the night and said, "Hasn't the captain come yet? I want to give him the sword myself, for then he will know how much I love him." A little later the surgeon came along and said, "That boy isn't going to live." He called the nurse and said, "Are you a Christian woman?" "Yes." "Then tell that boy he is going to die, for he won't live until morning." The nurse sat down beside him and took his hand and said, "Johnny, you are going to see your mother." "What?" "You are going to see your mother," she repeated. "Do you think I am going to die?" he questioned. "Yes," said the nurse, "I will have to tell you the truth. You will probably not live more than twenty-four hours. Do you want some one to pray with you?" He didn't make any

answer to her question, but put up his hands and began to move his lips in prayer. She sent for the chaplain, but did not find him. A short time afterward Johnny took hold of the sword and whispered, "Will you tell the captain that I saved his sword?" She answered, "Yes, I will tell him, but I hope he will get here before you go." He turned his face upward and peace came to his features, and my Johnny went on into the Shining. When they sent me word that he was dead no man can describe the horror of sin that came into my soul.

Six months afterward I was left for dead on the field of battle at Kenesaw Mountain, in Georgia. I came to myself in the hospital tent and asked my nurse if I was living. She said, "Do you want something to eat?" "No," I said, "I want the chaplain." She sent for him and he came and sat beside me and said, "What do you wish?" "I want to be forgiven! I want to find my Lord! I feel that I must. Will you pray for me?" He made one of those formal prayers that we hear sometimes. It didn't do me any good and I was angry. I said, "I want to be prayed out of my sins somehow or other." He got cross and went out, but soon he came back and said, "I am sorry I was impatient." I told him I wanted him to read the Bible to me; that I had disbelieved in it and now I wanted to believe in it. I told him how Johnny had once read the fourteenth chapter of John. He read it, and then the twelfth chapter of Romans, but I couldn't see anything in that then. There was no help in that. I told him so, and he said, "The only thing for you to do, colonel, is to go to God for yourself." I said, "It looks as though I must. I don't see that I am getting any help from you. But come in again." Some time during the night I felt a strange sense of dying, a fading, falling out of life, and I said, "I am going to my God if there is one; to the Savior I have scoffed at and despised; going to meet Johnny and his God!" An awful sense of sinking came over me and I called upon an unknown God for forgiveness and asked him to reveal himself to me if there was any possible revelation at all. A little later I asked the nurse to read a prayer. A few minutes after that my heart opened. I can not describe it—no one can—that instinctive need for the love of God, and that

warming of the heart which came to me. But the sense of final forgiveness seemed to fill my soul with light and I began to shout, "I have found the Lord!" The steward came in and said, "You must be a little more quiet."

After that when they read the Bible to me and told me of Christ, the Bible was a new book. I had not studied it since I had scorned it, but everything about the Bible had a beauty and a life and a divinity that I had never thought any book could contain. And through the fifty years I have since been reading that spiritual Book it has grown clearer, better, brighter and more important with every passing day. If any man from a university says, "I don't believe the Bible is inspired by the spirit of love and truth," I say, "You are educated into ignorance. Go to God for yourself and when your soul feels that your sin is forgiven you will see its beauty and value." That Book was written for the souls of men, for the spirits of men. Only spiritually sensitive persons can appreciate or understand it. The soul-satisfying influence of that Book is deeper than the technicalities of our various interpretations. It is a "self-evident truth." So when a great scholar writes a book against the Bible, I feel half inclined to laugh and half inclined to cry. Every good Christian man knows as much about true religion as any college educated man; he loves his God, his home and his country as truly. Don't let any man who claims to be "educated" interfere with your natural and holy religious instincts. That is between you and God. Decide it all between you and him. Don't let any so-called "scholar" fool you with your Christian faith. Too much learning does make some people mad, although Paul was accused of it.

If any of you should come to Philadelphia to visit me I will take you up to my bed-room, and there on the wall, over the head of my bed, is the sword that Johnny saved. Every morning, before I kneel to pray, I say, "Lord, if thou wilt help me today I will do Johnny's work and my work." When people ask me why I have tried to do two men's work for fifty years—sixteen hours a day seven days in the week—I tell them, "I have been fifty years trying to do two men's work—Johnny's and my own—in order that when I go home to heaven I may say, 'Johnny, your

life went out early, but I did the best that I could to make up for the unfinished life."

So, friends, I want here to testify that if you would understand the Holy Bible you must get back to spiritual relationship, through prayer, with your God. Then you can at least understand enough of it to supply all your need. The Bible will become a glorious inspiration; life on earth will be more of paradise and the life of heaven will seem nearer to you. Your own heart will assure you that love is love and God is God and that Christ is the Savior of the world.

Post-Mortem Finance

GRANT W. DAVIS

Conference paper

Is your house in order? How about your own personal affairs? The issues of life are uncertain. Death comes rather suddenly to one's neighbors at times. Nearly every week some friend or acquaintance passes out of life. Soon it will be your turn.

Have you tried to imagine just what condition would exist in your family immediately after your death, and have you provided for that condition? Have you made a will? Does it represent exactly what you wish to be done with your property?

Do not allow yourself to suppose that your estate is too small to make such provision worth while. You can hardly expect courts and public administrators, or legislative enactments dealing after a hit-or-miss fashion to apportion your estate as wisely as you could apportion it yourself.

Having had intelligence enough to accumulate property, the law presumes you to have intelligence enough to distribute it wisely, and therefore it gives you the right to make your will and to nominate the executor of it.

The writing of a will is a serious matter. Into one a man puts his deliberate intentions. To read one over is to come very close to the spirit of the man who wrote. A will is that which is to live after one, and it is written knowing that no wound inflicted can ever be remedied, no neglect repaired.

Perhaps some may be thinking what has

this to do with denominational matters. In the past, there has arisen more or less trouble from wills in which bequests have been made for denominational interests. This has been due to the wills being improperly drawn. To call attention to this and to remedy it in some degree, if possible, the Finance Board requested the presentation of this subject.

It must not be forgotten that while all men may make wills, and should do so, yet all men have not. It is a trait in human character that wills are for the most part postponed, and that many men of wealth and distinction die without them.

Abraham Lincoln left no will, though he had considerable estate. General Grant died intestate. History and experience demonstrate that this neglect has often resulted in a disastrous train of consequences.

Testamentary disposition of property in some form is of very ancient origin. We find the statement in Genesis that Jacob gave to Joseph a portion above his brethren. In Hebrews, testaments and testators are mentioned. Solon is said to have introduced wills into Greece. Our form of testamentary disposition comes to us from the Roman Law.

There was never a fitter application of Pope's line, "A little learning is a dangerous thing," than in the preparation of a will; and it is a most astounding fact that men who have lived prudently, who have been conservative and successful in business, who have accumulated large wealth, who have been buffeted by every wave of misfortune, will attempt, by their own hands or through their pastor, or their physician, or some friend who happens to be a justice of the peace or a notary public, to write their wills.

"It is always a hazardous undertaking unless the instrument is of the simplest character. If one's child is sick, a physician is called; if a man's roof is defective, a carpenter is sent for; if a horse throws a shoe, the animal goes to the blacksmith; yet, when it comes to the making of a will, usually the most solemn and consequential act of a man's life, often the testator and some incompetent friend takes the pen and does that which experience and our court records fully demonstrate they are unfit to do."

An authority of high repute says that

fully fifty per cent of the wills contain some obscurity or omission.

"A will is written from one point of view; it is the expression of the wishes of the testator regarding the work of a lifetime; upon its legality depend the future happiness and welfare of the persons and objects most dear to the testator; and whether viewed from a property or a family standpoint, it is the most important document a man of large or small means is ever called upon to prepare.

"Unfortunately, the idea prevails, that a will is a very simple instrument to prepare. Nothing in business life can be farther from the truth; on the contrary, a will may be, and usually is, the most intricate of all legal documents. This is always true when there are gifts or devises depending upon contingencies or when trusts are created. A deed or contract may be changed; not so with a will, after the death of the maker. Therefore, foresight in its preparation is imperative.

"There is a well-marked legal distinction between the words, heirs, devisees, legatees, distributees, and legal representatives. Each of these terms has a clear and well defined meaning. One who has the preparation of wills must deal with the law against perpetuities. The law of dower, curtesy and homestead is by no means simple. The law of vester and contingent remainders is a most intricate subject and requires years of legal study to comprehend, and can not be simplified.

"The creation of life estates and trusts demands the most careful inquiry. The statute of uses cuts an important figure in testaments. The provisions with reference to the powers of executors and trustees are very comprehensive and must be framed with great care and precision. The subject of joint tenants, and tenants by the entirety frequently requires the most professional consideration in the interpretation of wills.

"The courts are always busy in an endeavor to ascertain the intention of testators. The truth is, few men write accurately and precisely. The proper use and selection of words in the construction of wills is a very grave duty."

Recently there was a decision of one of our highest courts where a testator gave a large sum of money by will to his wife to hold, possess and enjoy during her natural

life; at her death, the fund was to go to a certain college. The widow promptly set about to enjoy the fund by spending it; the court held that she had a right to do so, and that the college got nothing. The will was improperly drawn.

A man of more than ordinary intelligence, one who had held high position in his town and county, one who was considered a success in life, a short time before his death, wrote his own will by which he bequeathed to a child certain property provided the child would give quite a sum of money to a certain religious organization in which the father was deeply interested. After the death of the father, the child made the claim that the child not father was the owner of the property and so refused to pay the money. The religious organization not wishing to go into litigation the money is still unpaid.

The will was improperly drawn.

A man should make his will when he is in a normal and healthy condition. Few testators know their own minds, and a deathbed will is as sorry a substitute for a carefully prepared instrument, as a deathbed repentance is for a well-ordered life. A sick man or a very aged man, as a rule, is not in a condition to judge fairly of the affairs of human life.

The lawyer will tell you to have your will written and to have it well written; he will tell you that without a will, it may be that your wife will receive but a small part of your estate; he will tell you that human nature is strongly marked in wills; he will tell you that his profession knows no more complicated and perplexing a document to prepare than a will; he will tell you that wills are frequently destroyed by unauthorized hands.

A will may be a man's monument or his folly.

Wills reflect, as a mirror, the customs and habits of the times when written.

Our earthly possessions are but life-holdings and the grace with which we part with them at the end of life's journey shows the heart in its least disguised form. The insight we get into the character of the testator is genuine and unvarnished.

"The true index to a man's character is contained in his last will and testament," wrote an able journalist.

What insight will be had into your character from your last will and testament?

It will be an index of what in your character? Will it indicate, in some degree at least, your interest in those religious and educational matters in which you profess to have an interest and which brought you to this Conference?

Or will it indicate that your interest in the work of your home church, in the work of the Missionary Society, in the work of the Tract Society, in the matter of education ended at the grave?

Some of you may be thinking, we will allow those living after us to bear the denominational burdens; we have borne them during our lives. That thought of yours is not true. Do you not realize that the income from the funds left to the different societies is greater than that contributed annually by those living?

The denominational work in which you have taken an interest has been aided by the present assistance rendered by those who have passed to the Beyond. Will you do as you have been done by—render assistance in denominational work to those who are to live after you?

You realize, do you not, that there are denominational interests which are in great need of funds? Salem and Milton colleges must have a large increase in their endowments or cease to exist as higher institutions of learning. Can you picture in your minds what would be the condition of the denomination without them?

Gifts through wills to charitable, educational and kindred institutions, in recent years, have been larger than during any other period in the history of this country. In the year 1909, the value of such gifts exceeded a hundred million dollars. There seems to be a growing interest along this line in our denomination.

Prior to 1902, the Missionary Society had received directly but one bequest; since that date it has received bequests from ten individuals.

Prior to 1902, the Tract Society had received bequests directly from four individuals; since that date it has received bequests directly from forty individuals.

This tendency should be cultivated. Interest the people. Keep them informed. Individuals are not going to give to an object concerning which they know very little, if anything, and in which they have no interest. Each must be brought to realize that he or she is a part of the denomination.

There is no question but that much greater interest can be created in the denomination if the effort be made.

Very little, if any, regret would be expressed by beneficiaries under wills, if testators would set aside a few hundred or a few thousand dollars for charitable, educational and religious objects.

Such gifts show notable natures, and all are proud to remember and honor the donors.

A Word to Our Treasurers—and L. S. K's

The Finance Committee at Conference assessed the L. S. K's \$100 for the Tract Society, \$100 for the Missionary Society, \$100 for the Woman's Board, and \$50 each for the Sabbath School Board, Young People's Board, and the Conference expenses. That we might get these credits due us, I have, through the RECORDER, urged that all L. S. K's sign "L. S. K." to their name when sending their contributions to these societies; also have urged that the treasurers do likewise and mark all of our contributions with the "L. S. K."

In looking over the treasurer's reports in my new RECORDER today, I find as follows: In the report of the Woman's Board for the last quarter, I find only \$2 with the "L. S. K." credit, and \$5 more in the fund for outfitting Mr. and Mrs. Davis for China; but in looking over the list I find that L. S. K's have given \$111.80 more without getting the distinguishing credit.

The treasurer of the Missionary Society reports in the same paper a credit of \$37.10 to the L. S. K's, but I find \$47.76 more should be credited to them if "Bradford" (\$19) means Bradford, Pa.

In the Tract Society's report in last week's RECORDER I find \$5 credited to L. S. K's, and \$94 more that should have been so credited.

Inasmuch as we are assessed to contribute definite amounts to the various funds, we are looking to the treasurers to keep tab on us so we may know whether we have filled the requirements, and we are also looking to them largely for our total record at the end of the year. If the contributor doesn't sign L. S. K. to his name, the treasurer has only to turn to his directory to see if the name is in the L. S. K. list.

GENERAL SECRETARY L. S. K's.

SABBATH REFORM

Sunday Legislation

REV. EDWIN SHAW

The following paragraphs from the *Reform Bulletin*, Albany, N. Y., of January 21, 1916, are of interest to all who are watching the results of attempts to establish by civil enactments a sacred regard for Sunday. We have no comments to make except to express our firm conviction that Sunday laws have proven a delusion and a snare to the friends of Sunday. A religious regard for sacred time can not be manufactured by legislatures. The employment of force will never result in a religious observance of Sunday, or of any other day. A loving loyalty to Jesus Christ and to the Word of God will beget the true spirit of Sabbath observance. Any law which makes it a crime to do on Sunday what is all right to do on other days is fundamentally wrong. The closing of saloons on Sunday by law is fundamentally wrong, for they should be closed on all days.

In these bills which have been introduced we see the reaction, coming out in counter legislation being attempted. Truly the way of the legislator is hard. How shall we vote on such bills? If you had to vote one way or the other on these bills, which way would you vote?

Bill to Open Stores on Sunday.—Assemblyman Abram Goodman, of New York City, introduced a bill, No. 68, providing that those who close their stores on Saturday, or rather those who close their stores from sundown Friday to sundown on Saturday, can keep their stores open on Sunday. This is a vicious and dangerous bill, it seems to us. The New York Civic League has fought it year after year ever since this league was organized. We shall strenuously oppose it this year to the best of our ability. If that bill passes, a man can keep his store open from five or six o'clock on Saturday afternoon until midnight and all day Sunday or at least all that part of Sunday that would be good for business. Such a bill is unfair to the many business men who close their stores all day on Sunday, to say nothing about its injury to our Christian Sabbath.

Bill to Open Photograph Galleries on Sunday.—Senator Lawson and Assemblyman Milligan introduced a bill to amend the Penal Law, by adding a new section, 2146-a, making it lawful to conduct the business of taking photographs on Sunday between one and five o'clock in the afternoon. Why should such an exception be made in favor of one business and not in favor of another? Too many exceptions have already been made with reference to our Sabbath law. This bill must be strenuously opposed. Senate 138, Assembly 111.

Bill to Weaken the Day-of-Rest Law.—Assemblyman Mackey, of Delaware County, introduced a bill, No. 167, to weaken the Day-of-Rest Law by making that law inapplicable to employees in dairies, creameries, milk-condensaries, milk-powder factories, milk-sugar factories, milk-shipping stations, butter and cheese factories and milk-bottling plants, irrespective of the number of persons employed. At present the employees in such occupations are exempted where not more than seven persons are employed in any one establishment. We shall fight this bill from start to finish."

From the States South of the Ohio River

REV. WILLARD D. BURDICK

As the readers of the RECORDER already know, I am visiting some of the Sabbath-keepers in this part of the United States, under the direction of the Tract Society. Secretary Shaw asks that I write regularly for the RECORDER so that our people may keep informed about the trip.

I have been unable to locate any Seventh Day Baptists in Louisville, Ky. While there I had a pleasant visit in the home of Clarence D. Coon, who once lived at Farina, Ill.

From Louisville I went to Shepherdsville, Ky., nearly nineteen miles from Louisville on the L. and N. Railroad. Brother and Sister T. H. Wise live six miles from Shepherdsville. They are the only remaining members of the little church of our people that once existed there. They have been Sabbath-keepers for about thirty years.

Soon after reaching their home on Fri-

day forenoon, January 14, they began telephoning to neighbors that I would preach at the Pleasant Grove Baptist church that night. This building is about a mile from their home, and is the church to which Brother and Sister Wise belonged before they accepted the Sabbath. The Baptists have a student pastor who comes out from the Baptist Seminary at Louisville once in two weeks. Brother and Sister Wise attend the evening meetings at this church, and also at the Methodist church that is about two and a half miles from their home. They are of great help in these churches in singing and in other ways. Mrs. Wise is a very helpful member in the Women's societies of these churches, and frequently makes use of RECORDER articles in public meetings, by adapting them to programs that are given by the children and older people.

The Baptists have tried to get these Sabbath-keepers to unite with them, and have told them that they could keep the Sabbath, but they refused to join them.

Because of the lives of these Sabbath-keepers and the influence that they exert in the community I found a very responsive audience of about sixty at the church the first night. They asked me to preach on the night after the Sabbath, and again on Sunday night, and at each of the meetings there was an attentive congregation of sixty or more.

I attended their Sunday school on Sunday morning, and by request taught the Bible class. I asked the privilege of speaking about five minutes at the close of the hour on Bible-school work, and the superintendent told me to use a half-hour if I wished. I think I talked for about twenty minutes, for which they were very grateful.

After the meeting on Sabbath night I learned that some of the Baptists desired that I should speak on the Sabbath question, but not having given notice that I would preach on the subject, and thinking that some would have reason to say that I had entrapped them if I should preach on the subject without giving public announcement, I concluded to tell them on Sunday night why I did not think it best to speak at length on the subject. This I did, but at the same time I gave them my reasons in brief for keeping the Sabbath, and during the remainder of the time I

spoke on the importance of taking God's word as authoritative. I also had conversations with some of the leaders of the Baptist church on the Sabbath question.

One young man asked for prayers, and we had two talks about his accepting Christ, in which he told me that he purposed to yield to God.

I found among this people very little prejudice on the Sabbath question, due I believe to the helpfulness of Brother and Sister Wise, their example as Sabbath-keepers, and their tactfulness in approaching their neighbors. They have simply lived down the prejudice that once existed there. The visits and sermons of Elders Bond, E. A. Witter, T. J. Van Horn, and Secretary Saunders have also had something to do with the present good feeling towards our people. The older people also speak of the visits years ago of Dr. Main, Elders O. U. Whitford, L. C. Randolph, Threlkeld, and Livermore, Dr. Johnson, and others.

Probably a dozen or twenty of these people urged me to stay longer or return and hold meetings. As I had sent word to Brother Dorsey, of Seaville, Ky., that I would leave Shepherdsville on Monday for his home I could not stay longer at this time. Had I understood the possibilities for work on this field I should have arranged to stay longer.

I believe that Shepherdsville is not more than ten miles farther from Milton than Stone Fort, Ill., is, and I feel that we should hold a series of meetings there in the near future, and then make visits to the field more often than we have in the past. There are many young people in the community, and they are not afraid to help in singing. The people have the Southern cordiality, and they are good listeners.

I was told that the best time to hold meetings there is in the fall of the year. Here is an open door for us. Are we going to give the field up?

Cornishville, Ky., R. R. #1.

Local Curate—"What are you running for, sonny?"

Boy—"I'm trying to keep two fellers from fightin'."

Local Curate—"Who are the fellows?"

Boy—"Bill Perkins over there and me."

MISSIONS

Quarterly Report

Report of Rev. E. B. Saunders, Corresponding Secretary of the Seventh Day Baptist Missionary Society, for the quarter ending December 31, 1915

The quarter commenced on the second day of the Western Association at Little Genesee, N. Y. All of the sessions were very good. The time set for the Missionary Hour was 10.30 on First Day morning. The meeting took the form of a conference, in which to consider the missionary needs of the association: "How to best use and develop the Forward Movement." Mr. Charles Palmer, of Alfred, presented the question of "What can be done for the Sabbath schools, especially the adult classes?" and Rev. W. L. Burdick, chairman of the Missionary Committee, spoke on "How best to develop the work of the Committee." The interest shown was so great, and the time allotted so short that your secretary, on request, called a meeting during the recess hour in order to continue the discussion.

Following this, the Central Association was held with the DeRuyter Church. The spirit of this meeting was also good. On Sabbath morning, your secretary spoke to a crowded house, many of the people coming from the small missionary churches in the vicinity. Two visits were made to the Lincklaen Center and Cuyler Hill fields. Together with Rev. J. T. Davis and Rev. R. R. Thorngate, members of the Missionary Committee, a visit was made to Scott, N. Y., where one evening meeting was held and plans made for the members of the committee to return and hold a special series of meetings. Several weeks later, this plan was very successfully carried out, as will appear in their report.

On the following week, the Eastern Association convened with the Second Hopkinton (Rhode Island) Church. Missionary Hour was on Sabbath afternoon, when the attendance and interest were good. On the following Wednesday the regular October meeting of this board was held.

Your secretary did not attend the South-eastern or the Southwestern associations. Mr. C. C. Van Horn, of Gentry, was sent

in advance by our board to the Little Prairie Church, where the meeting was to be held. He prepared the way for the association by conducting praise services. Our general missionary on the Southern field, with the help of others, continued the meetings for ten days after the association, which resulted in a revival and in great good to our church.

Arrangements for sending Mr. and Mrs. H. Eugene Davis to China were completed, and on October 30 they left San Francisco on the ship *China*, arriving at Shanghai on November 20.

In advancing the Forward Movement nearly two hundred letters have been sent to pastors and churches. Circular letters have also been sent to the members of the board giving them a minute of matters which are to be considered. The volume of work in the office has been unusually large during the quarter.

At the request of Professor Corliss F. Randolph, president of the Tract Society, your secretary visited a meeting of that board on November 14.

Several visits have been made to Waterford, Conn., where on October 23 baptism was administered.

Evangelist D. B. Coon has very successfully conducted a series of revival meetings at Milton Junction and New Auburn, Wis. After a rest at home, he is to commence work, January 7, at North Loup, Neb., assisted by Mr. Julius Nelson, of Milton, Wis.

Mrs. Angeline Abbey again commences work on the Wisconsin field, on January 1.

Reports show that there are 19 people on the field. Weeks of labor, 230; sermons and addresses, 426, to average congregations of 50; prayer meetings, 230; calls, 1,173; pages of tracts distributed, 8,050; books and papers, 50; people converted, 47; added to the churches, 39; by baptism, 28, by letter or confession, 11; Sabbath converts, 16.

Your secretary has usually preached Sabbath days and once or more on Sundays. He has visited eight of our churches, speaking in all 20 times; has written and sent out 375 letters and received 325; baptisms, 1; has traveled 1,000 miles.

Respectfully submitted,

E. B. SAUNDERS,
Corresponding Secretary.

Missionary Board Meeting

The Board of Managers of the Seventh Day Baptist Missionary Society met in Westerly, R. I., on Wednesday, January 19, 1916, at 9.30 a. m., with President Clarke in the chair and the following members present: Wm. L. Clarke, E. B. Saunders, Ira Lee Cottrell, Robert L. Coon, H. C. Van Horn, John H. Austin, Ira B. Crandall, H. P. Hakes, Edwin Shaw, S. H. Davis, C. H. Stanton, C. A. Burdick, J. A. Saunders, Alex. C. Kenyon, E. A. Witter, A. S. Babcock. Visitors: Miss Mildred Saunders, Mrs. H. C. Van Horn, Mrs. Austin, Mrs. Nash, Mrs. Witter, Mrs. Rogers, and others.

Prayer was offered by the Rev. Ira Lee Cottrell.

The quarterly reports of the Treasurer and the Corresponding Secretary were approved, recorded, and a copy ordered for publication in the SABBATH RECORDER.

It was voted that the Treasurer be authorized to issue to Jay W. Crofoot a power of attorney, to use in the transaction of business pertaining to the China Mission.

Upon request of the Ritchie (W. Va.) Church for assistance in support of a pastor, it was voted to appropriate at the rate of \$100 per year for said church. Also, an appropriation was voted in aid of the Second Hebron (Pa.) Church at the rate of \$10 per month.

It was voted to appropriate, from the fund provided for such purposes, the sum of \$50 each in aid of four young men preparing for the ministry.

It was voted to extend a call to the Rev. R. R. Thorngate to labor on the Central Association field.

The afternoon session opened with prayer by John H. Austin.

A communication from the Tract Board was read seeking a mutual understanding between the two Boards as to joint work. The letter says it has "seemed to us that possibly the Tract Board has been entering into fields that are more distinctively those of the Missionary Board," and suggests that it may be wise for the Missionary Board to take over all responsibility and management of certain mission work, leaving to the Tract Board the matter of helping independently in reference to printing and distribution of literature.

Following a free discussion it was unanimously voted that this matter be referred to the Joint Committee for further consideration, said committee to report with recommendations previous to the time of making plans for our next year's work.

The Corresponding Secretary reports the engagement of Julius Nelson as singing evangelist to assist in the work with the Rev. D. B. Coon, and it was voted to appropriate at the rate of \$50 per month for work of Brother Nelson.

It was voted to appropriate at the rate of \$100 per year to assist Brother W. D. Tickner in his work with the church at Grand Marsh, Wis.

Communications were received from Rev. A. E. Main, Dr. Palmberg, Dr. Crandall, G. Velthuysen, John Manoh, W. W. Venekool, Rev. W. L. Burdick, Rev. Wilburt Davis, Mrs. L. R. Ball, Rev. J. T. Davis, Rev. R. R. Thorngate and others.

Adjourned.

WM. L. CLARKE,
President.
A. S. BABCOCK,
Recording Secretary.

Quarterly Report

October 1, 1915, to January 1, 1916
S. H. Davis, Treasurer,
In account with
The Seventh Day Baptist Missionary Society
By Months
Dr.

Cash in treasury October 1, 1915	\$3,016 19
Cash received in	
October	\$1,926 71
November	711 11
December	2,012 83
	4,650 65
	\$7,666 84

Cr.	
Expenses paid in	
October	\$4,715 88
November	275 07
December	1,746 29
	\$6,737 24
Balance in bank January 1, 1916	929 60
	\$7,666 84

By Classification	
Cash received	
General Fund, including balance brought forward	\$4,176 11
Home field	14 40
China field	524 80
African field	1 00
Java field	10 70
Italian field	66
Hungarian field	66
Holland field	2 50
Income from Memorial Board	105 94
Income from Permanent Funds	1,320 00
Interest on checking account	10 11
Washington Trust Company Loans	1,500 00
	\$7,666 84

Disbursements	
Corresponding Secretary and Gen. Missionaries	\$ 717 41
Churches and Pastors	1,579 33
China field	4,066 55
Holland field	125 00
Java field	37 50
Italian field	87 48
Specials	63
Treasurer's expenses	65 00
Interest	56 64
Exchange	1 70
	<hr/>
	\$6,737 24
Balance in bank January 1, 1916	929 60
	<hr/>
	\$7,666 84

Pacific Coast Association

The Pacific Coast Association held its sixth annual session this year, with the Riverside Church. This association finds the holiday season the most convenient time of the year for holding its annual meeting, electing officers, transacting business, etc. A semi-annual meeting is usually held at Los Angeles or Long Beach, in the summer, when the Riverside people enjoy the opportunity of a trip to the beach in combination with the associational gathering. On the other hand the Los Angeles and Long Beach people find the Christmas holidays the most convenient time to visit Riverside, and so our meetings are usually held in this way.

The association opened with the Friday night meeting, December 31. Only two delegates from the other churches appeared—Rev. George W. Hills, from Los Angeles, and Mrs. Lucy Sweet, from Long Beach. The weather was not pleasant and no doubt that kept others at home. We often have beautiful weather for this occasion this time it was rainy and chilly and not a bit better than some "back east" weather. In fact we had some real winter a few days after the association closed. A heavy snowfall covered the neighboring Perris valley and even whitened the ground in Riverside. For a day or two the most popular sport for Riverside young folks was to drive up into Perris valley (it is 800 feet higher than Riverside) and play in the snow.

President Charles D. Coon called the association to order and made a few appropriate remarks in announcing the theme as Manifesting Christ, based on John 12: 32. He also appointed committees on nominations and resolutions and read the program for the series of meetings. Gelsamina Brown then led in a song service

while her sister Mary played the organ. Riverside people like to sing and they have just had some good training in hearty, enthusiastic singing, in the evangelistic meetings held here by the Fife brothers. Pastor Severance read Philippians 3: 12-14 and the rest of the evening was profitably spent in singing, prayers and testimonies.

Pastor Hills preached Sabbath morning. He showed that the Bible presents four main themes—God, Man, Sin, Redemption—using a comprehensive diagram to illustrate. It was certainly a strong sermon, holding the attention and interest of the hearers and leading them irresistibly to the conclusion that it is only through Christ that God's purposes in regard to man are to be accomplished.

The regular Sabbath school hour followed, with Mrs. E. S. Beebe, the superintendent, in charge. The Boys' Brotherhood, the Young Men's League and the Philatheas united in one class and listened to a very helpful presentation of the lesson by Pastor Hills. The other less favored classes held their exercises as usual.

Now maybe the young people's and the women's programs will be reported in their respective departments and they would think I was trespassing on their ground if I gave details here. However it should be said that whenever Luella Baker, the associational secretary for the Young People's Board, arranges a program and assigns the places, the young folks get busy and show how well they can do a thing (Miss Baker is a schoolma'am, you understand). And they do it with a cheerfulness and earnestness that is very agreeable to see. There are remarkable powers for usefulness in these young hustlers. The Young People's Hour was Sabbath afternoon and the Women's Hour Sabbath night. I think you will find the detailed programs in their departments and I suggest you turn over there now and read them. There were lots of comments about the Women's Hour program and the sentiment was that it was one of the best that had been presented for a long time. A great deal of thought and planning had been spent on it and it showed the results.

Denominational interests were considered Sunday morning. We are too far away from the rest of you to have any delegates from our boards, so we pass the honors around among ourselves and pre-

Salem College Notes

Student government has been an open question at the college since early in the winter. It has been discussed by faculty and students, in public and in private. Wednesday morning Dr. Clark gave an extended talk on the subject as he has learned of it in other schools, and from other college presidents. This was a great help to the student body in getting a better idea of the subject. Friday will be voting day. At the chapel hour that morning the ballots will be cast, deciding whether we shall have student self-government in Salem College.

The Normal Seniors held their social of the year Tuesday evening in the Y. M. C. A. room. The room was very tastefully decorated in the class colors, maroon and black. Ferns gave a pleasing touch of green.

The first part of the evening was spent in games and contests. Appropriate refreshments were served, and an excellent program was carried out, the addresses and music of which were much appreciated.

On Tuesday evening the College Juniors and Sophomores were very pleasantly entertained at the home of Professor and Mrs. S. B. Bond. The time was spent with games and music; a dainty lunch closed the evening's event.—*Salem Express.*

"Heimgang"

"Heimgang." So the German people
Whisper when they hear the bell
Tolling from some gray old steeple,
Death's familiar tale to tell;
When they hear the organ surges
Swelling out from chapel dome,
And the singers chanting dirges,
"Heimgang," always "going home."

"Heimgang." Quaint and tender saying,
In the grand old German tongue,
That hath shaped Melancthon's praying,
And the hymns that Luther sung.
Blessed is our loving Maker,
That where'er our feet may roam,
There journey toward's "God's Acre,"
"Heimgang," always "going home."

"Heimgang." We are all so weary,
And the willows as they wave,
Softly sighing, sweetly, dreary,
Woo us to the tranquil grave;
When the golden pitcher's broken,
With its dregs and with its foam,
And the tender words are spoken,
"Heimgang," we are "going home."

—Unidentified.

sent the work of the Missionary, Tract, and Education societies in the best way we can. Now this is not always easy to do. Do you realize that our only source of information and inspiration for denominational interests, politics, activities, and enthusiasms is the SABBATH RECORDER? We can't attend our general gatherings and bring home personal reports; we rarely see and hear our leaders and field workers; no delegates from sister associations visit us; we know nothing of what is going on in the fields of activity supervised by our boards except as reported in the RECORDER; and while we truly appreciate it and realize its value, it is no "knock" for the RECORDER to say we lack the close touch with denominational affairs that the rest of you enjoy.

Pastor Hills had charge of this meeting. Charles Davis read a paper on missionary work written by Lester Osborn, of Long Beach. Ralph Coon had prepared, and read, a paper on educational work and the secretary presented the work of the Tract Society. Then Pastor Hills gave another earnest and inspiring address based on John 14: 6 and Isaiah 35: 8.

Sunday afternoon attention was given to reports of officers and committees. The old officers were re-elected for the coming year and several resolutions were adopted, pledging support to the effort to "Vote California Dry"; thanking the Missionary and Tract societies for financial assistance; recording our approval of, and intention to co-operate in, our denominational Forward Movement; and urging on the Tract Society the consideration of ways and means of strengthening our publishing work.

Then an hour was given to the consideration of Sabbath school work, and thoughts from that will doubtless find their way into the Sabbath school department in due time. The secretary was unable to be present and hence can not speak personally about it.

Sunday evening we had a strong sermon by Pastor Severance, closing the session of the association. The attendance had not been large, but every meeting, every sermon, address and paper was helpful, inspiring and testified to the faithfulness, thought, earnestness and zeal of both speakers and hearers.

N. O. MOORE,
Secretary.

WOMAN'S WORK

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

The Lofty Work

If you are sighing for the lofty work,
If you would help to make the wrong things right,
Just watch yourself and see you do not shirk
The common little ways of being kind.
If you are dreaming of a future goal,
When crowned with glory men shall own
your power,
Be careful that you let no struggling soul
Go out unaided in the hour.

If you would help to make the wrong things
right,
Begin at home; there lies a lifetime's toil.
Weed your own garden fair for all men's sight
Before you plan to till another's soil.
God chooses his own leaders in the world,
And from the rest he asks but willing hands,
As mighty mountains into place are hurled,
While patient tides may only shape the sands.
—Ella Wheeler Wilcox.

In a personal letter telling of the work of the women of the Pacific Coast, Mrs. Moore writes that the women of Riverside observed the Day of Prayer. Not having a good attendance on the day appointed, another day was designated, at which time there was a good attendance with an interesting meeting led by Mrs. Severance. Mrs. Moore suggests that, if there should be other disturbances in Shanghai, it might be well for us to appoint another day of prayer for our missions and missionaries there.

Mrs. Moore suggests also a plan for raising money that some others might like to try. She says: "It is designed to be two-fold in its benefit. Every one has in her life something it would be well to overcome, such as some slang expression, speaking unkindly to some one, a quick temper, etc. Each has her own little pet sin or temptation. My plan is this: every time this sin, or these sins, are yielded to, a penny or a nickel shall be dropped in the box. Some have said that it would take more money than they had to follow such a plan, but if the plan were really entered into conscientiously, these disfigurements of character would soon disappear, for things which affect our pocketbooks are soonest regulated."

The Dorcas Society of Riverside meets every two weeks, having an all-day work meeting once a month, and a program meeting once a month. For their programs they have year books containing the entire program for the year. The Woman's Hour of the Pacific Coast Association must have been very interesting. The program is printed below; it may give other societies some help in making out programs for such occasions.

Mrs. Moore's letter closes with the good news that her young son "Neil is going to be baptized and join the church next Sabbath Day with ten others at least."

PROGRAM OF WOMAN'S HOUR AT PACIFIC COAST ASSOCIATION—SABBATH, JANUARY 1, 1916

Arranged by, and presented under direction of, the associational secretary, Mrs. N. O. Moore.

Scripture Reading—Mrs. C. C. Babcock
Prayer—Mrs. L. R. Davis
Music—Miss Nancy Brown, Mrs. N. O. Moore
Paper on the Work of the Woman's Board—
Mrs. G. W. Hills, Los Angeles, read by Mrs. R. J. Severance
Music—Miss Nancy Brown, Mrs. Moore
The Work of the Ladies' Societies—Mrs. Charles D. Coon, presented in a short address
Paper—Raising the Standard of our Homes, Mrs. B. F. Langworthy, in SABBATH RECORDER, read by Mrs. Lucy Sweet
Music—Mrs. A. E. Babcock, Mrs. Moore
Address—The Help of Organized Women's Work to the Pastor of the Church, Rev. R. J. Severance
Reading—"Broidery Work," Mrs. Charles Anderson
Dramatic Presentation—"Ruth's Choice," Mesdames C. H. West, J. N. Daland, Robert Babcock
Closing Prayer—Pastor Severance

A Message From Our President

DEAR SISTERS:

We wish you all a Happy New Year! Happiness, as we all know, comes with service. What distinctive service is to make the year of 1916 memorable? Last year saw the raising of the Lieu-oo Hospital Fund. Toward what goal shall we direct our special efforts this year? The Conference of 1915 made its session memorable by inaugurating the Forward Movement. The Woman's Board will want a share in this great work, so is it not fitting that at the opening of this new year we decide what this share shall be? The preamble to the resolutions introducing the Forward Movement states our mission as

a denomination to be that of leading people to Christ and his Sabbath. Toward this end all our boards are working, but if we are to single out any one board whose work is distinctively that of leading people to Christ, it is the Missionary Board; if one whose distinctive work is that of leading people to his Sabbath, it is the Tract Board.

The Woman's Board contributes regularly to the Missionary Board \$1,300. This goes to pay the salaries of Susie Burdick and Anna West, and toward the salary of Marie Jansz. Last year it also contributed in addition to this \$218.17. To the Tract Board, however, it gave last year only \$284.67.

The women in session at Conference voted to make a special effort this year toward the work of the Tract Board. In what better way can we promote the Forward Movement than by coming to the support of a board which in its constitution names, as the first object for its existence, the promotion of the observance of the Bible Sabbath, remembering that it was through this board that the Sabbath came to Holland and spread from there to Java.

As women it is natural for us to be most interested in work for women and children. There is a way in which we may help them through the Tract Board. All of us who read the letters from Marie Jansz in the RECORDER are thrilled by the brave work she is doing. The Tract Society sends her \$150 per year. Why not take the responsibility for that fund upon ourselves and in addition to the \$100 we are paying to the Missionary Board pay \$150 to Marie Jansz through the Tract Board?

The Tract Board is ministering to the needs of the children of the denomination by the publication of the *Junior Quarterlies* and the *Sabbath Visitor*. These two publications cost it in excess of the receipts for the same \$750.

Can we not on account of our interest in the children pay these bills also? This will make the total of our pledge of \$900. From some societies have already come requests asking what is their share of this sum. Any society may obtain from our treasurer, Mrs. A. E. Whitford, the amount due to the Woman's Board from the church to which it is auxiliary as apportioned by the Board of Finance of the Conference.

Dividing that sum by four will give the amount that should come from it for the Tract Board, if it is to meet its pledge of \$900 this year.

Does any one say that we are placing too much emphasis on the financial side of our work? I think not, for we all know that it is only thus that most of us are enabled to obey the great command, "Go ye into all the world, and preach the gospel to every creature."

Most sincerely yours,
HATTIE E. WEST,
President Woman's Board.

Milton Junction, Wis.,
Jan. 7, 1916.

Worker's Exchange

Annual Report of the Ladies' Aid Society of the Milton Junction Seventh Day Baptist Church, from January 1, 1915, to January 1, 1916

At the beginning of the year 1915 we had 40 resident members and 6 non-resident members. Seven have joined us and we have lost two by withdrawal, giving us at the beginning of this year 45 resident members and 6 non-resident members.

There have been 22 meetings held, with an average attendance of 16.

Our work has been, principally, the serving of lunches, public suppers, and sewing. Total receipts, \$228.84. Disbursements as follows: Benevolences, \$85.83; Missionary Work, \$55.00; Tract Board, \$10.00; total, \$150.83.

MRS. G. W. BUTEN,
Secretary.

That Article

DEAR BROTHER GARDINER:

After you so kindly let me off from writing that article for October I fully intended writing in a few weeks, but absence from home, disappointment on themes, combined with other duties, have hindered, and now, January 17, 1916, my promise is not fulfilled.

I have been very much pleased with Dean Main's work in the Federal Council—work that, it seems to me, has never been excelled, in bringing the Sabbath truth to favorable consideration by leading men of other denominations, and somehow I felt

that every lover of Sabbath Reform must be glad that we are connected with the Federal Council; for without this connection, these telling blows could not be struck. This bringing of Sabbath truth to the attention of men, reminded me of the statement of a gentleman, once a practicing attorney, now quite a popular lecturer, who seems so interested in the Sabbath, that when the Baptist clergy come at him with baptism, he fires back the Sabbath, and he thinks that Seventh Day Baptists holding such a truth as they do, should give it to the world, as they are not doing; for he says there is a Seventh Day Baptist church in the county where he lives, and only recently has he learned of the Sabbath.

Then there came the report of Brother G. W. Hills regarding "The International Lord's Day Congress" speaker who said: "The Seventh Day Baptists are a very small and declining people. It is hardly worth while to consider them in this connection."

With these things before me I commenced and wrote quite an article and was about ready to type it for the RECORDER, under the title of "As Others See Us," when along came Brother George Shaw's article, under the same heading, and took all the starch out of me; and somehow I seem to see that old Adventist going off across the prairie, on his bronco, shaking his head and saying, "No-no-NO, I can't join a people that have been here all these years and done nothing but exist," and really I can't find it in my heart to blame him, much less to write more regarding "As Others See Us."

January 20.—I have just got my RECORDER and have read the editorials regarding the Garden City Conference, and want to tell you how pleased I am. It gives me more hope in the triumph of truth than anything I have seen in years. While I believe in Seventh Day Baptists joining every work where there is any chance to speak for truth, nearly everything heretofore has been for eliminating non-essentials. In such cases who will decide? This, as I understand it, is to decide and unite upon essentials. The spirit manifested is very encouraging. May God bless the movement!

Very truly,

JOHN T. DAVIS.

Leonardsville, N. Y.

The Pauline Thought of Justification by Faith

REV. E. ADELBERT WITTER

Text: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into his grace wherein we stand, and rejoice in hope of the glory of God." Romans 5: 1-2.

I. The need of justification.

From the teaching of such Scripture as, "There is none righteous, no not one," "All have sinned, and fall short of the glory of God," it is evident that under the law there was no hope of acceptance with God. Paul says: "By the works of the law shall no man be justified."

The history of human experience evidences the fact, that man was sold under sin, and being sold under sin he was "without hope" in God.

Since to offend in one point was to make one guilty of a violation of the whole, man was certainly in a hopeless condition. As we follow through the history of the world in its development, the picture of man's need of a moral regeneration, his need of a deep, true spiritual awakening that shall be grounded in a new and vitalizing confidence in God, blossoming out into an inspiring, soul-uplifting hope of immortality, is clearly marked and pressed upon our hearts.

But why this need is the question that first confronts us. In the beginning God created man pure and sinless; put him into the closest of relationships with himself; and placed him in the midst of such perfect surroundings, it would seem natural for him to have continued in those relationships where he could ever enjoy the presence of, and communion with, God. As we scan the picture of human history a little more closely, we find that the condition first enjoyed was ruined, and the joy of companionship with God the Father destroyed, by the introduction of sin through disobedience. Here is a fact about which it is not necessary to speculate, for no amount of speculation would change the fact or improve the conditions. The cold bare fact that lies before us is, man having been caught upon the crest of the wave of sin and disobedience, has been hurled far out upon the barren, rock-

strewn coast of life, a stranded wreck without hope.

II. The means of justification.

The fundamental question of religion is, "What must I do to be saved?" "The Jew said that being saved was salvation from God's wrath, peace with God, the glory of heaven, and everlasting life. To this the Christian added, to be with Christ. The Jewish idea of justification was, not birth, but one's own righteousness: his good deeds will be set over against his bad deeds in the judgment, and if they exceed the bad he will be declared righteous."

Under the Jewish dispensation a sacrificial scheme was employed that developed within man the thought of reconciliation with God by means of sacrifice. By daily use of the sacrifice man was helped to realize that expiation might be made for sin and transgression of the law of God. He was helped to see in this method of righteous procedure a means by which the failures of the past could be atoned for.

By means of this sacrificial atonement the human family was prepared for the more complete revelation of God as set forth in the life and teachings of Jesus Christ the Lord and preserved for the good of mankind in the gospel.

The deeper insight of Paul's conscience could not allow him to suppose that God could be satisfied with a mere preponderance of performance over transgression. For him to attain righteousness by the works of the law would make necessary the complete fulfillment of the law. But in the mind of Paul this is impossible; for all have been "sold under sin." Hence by the works of the law shall "no man be justified" in the sight of God. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets" (Rom. 3: 21). We find Paul here introducing his doctrine of justification based upon his own personal experience in a new method of justification differing from the Pharisaic thought.

In the old way man was continually seeking to save himself by works of the law, and by meritorious obedience to the requirements of the law.

A new scheme which is that of the pure unmerited love of God is set forth in Romans 3: 24-26: "Being justified freely by his grace through the redemption that is in

Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." "Instead of attaining to righteousness by his own efforts, in a full keeping of the law, the believer receives a righteousness, which is wholly from God, and is his free gift to mankind. In this we get a view of the Pauline conception of faith. In so far as the believer allows himself to be directed by God, faith is a species of obedience. Psychologically trust is a believing in God." In the gospel a new righteousness is proclaimed; it is a gift of God who justifies man by grace, by not imputing to him his sins on the ground of the redemption wrought out by Christ. As the condition, however, under which alone he can justify the sinner, God demands faith inasmuch as he counts this as righteousness. The faith which is the condition of justification is the very opposite of all the works demanded by the law; it is no human performance, but rather the renunciation of all our own doings, absolute reliance upon God, who justifies, or upon Christ as the mediator of salvation. Faith, however, as the specific mark of the Christian, is also often the confident conviction of the truth of the gospel as regards what it proclaims with reference to salvation.

"Since man could not attain to the righteousness upon which his salvation wholly depends, by means of the works of the law, or the offering of sacrifice, it was necessary for some other way to be provided if the grace of God was to be manifest in the redemption of humanity. Since the way by which righteousness was previously to be attained, that of earning it by our own doing, had failed, there was but one other way by which this righteousness could be obtained. It must be freely given by God, and by man received as a gift" rather than as a thing of merit. It is no longer a righteousness of our own, because we have not earned it, but it is the righteousness of God, because he bestows it. God gives righteousness to all who believe in him through his son Jesus Christ. "It is the sinner who thus becomes guiltless before God for Christ's sake; hence those

sinner who believe in Christ, accept him as the Son of God, and acknowledge that he died for their sins, and for the sake of their righteousness was raised from the dead, those who base their lives upon this faith and live his life, they are the accounted righteous." Hence it is no longer a righteousness of our own because we have earned it, but it is the righteousness of God because he bestows it. Such a gospel is now proclaimed as being the result of the death of Christ. "If the righteousness which was earned by ourselves was brought about by means of the law, which we must fulfil in order to become righteous, then the righteousness of God is manifest apart from the law." Romans 3: 21-22 supports this idea: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." "Since the fulfilling of the law of itself puts man into the condition in which God must justify him in conformity with his righteousness while the righteousness that is presented excludes every doing of man, the new rule, according to which righteousness is attained, can consist only in this, that God justifies, not the doer of the law, who would be already righteous in himself," but the godless who is not righteous in reality. "Since it is in consequence of sin that man becomes unrighteous, God can justify him who is not righteous in himself, only by not reckoning unto him his sin, or by forgiving him his sin. The justification of the sinner depends upon a particular justifying judgment of God. Since this is so all sinners are not justified, for God has appointed a condition upon which he justifies the sinner." The condition on which God makes justification possible is that of faith.

"The revelation of the divine grace which awakens faith in the believer takes place in the person of Christ and in his works. This is especially so in his death and resurrection." The death of Christ, in the economy of God, was necessary that God might be just and the justifier, of them that believe in him. The resurrection is also God's act by which he presents Christ alive in spite of his death, as the object of faith.

"In the mind of Paul justification re-

quires, for its fulfilment, both grace and faith. Grace on the part of God, who makes possible man's justification through the offering of Christ for sin, and faith on the part of man who accepts of, enters into, this proffered grace of God." In Romans 1: 17 we hear Paul speaking of the revelation of the righteousness of God through faith, in these words: "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." The righteousness of God is not revealed to any but believers. The Scriptures give a statement that is fundamental to this fact: "Spiritual things are spiritually discerned." He who has not been moved to faith in God as a being of love and mercy, as one who is not only able but willing to forgive and justify the sinner who believes, has not eyes with which to see, or a heart to discern God.

Every one who believes is justified; therefore man is justified by faith. "The scripture saith, Whosoever believeth on him shall not be ashamed. . . . For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10: 11-13).

In order to get a correct idea of the Pauline thought of faith we must start from the fact that the righteousness which is of faith forms the direct opposite to the righteousness that is of the law.

"The idea of Paul is that of a positive righteousness immanent in God, and manifesting itself outwardly in the sinner's justification. This conception is surprising to us, accustomed as we are, by our very use of language, to give the word righteousness a merely negative meaning.

"We are so thoroughly prepossessed with this judicial and inferior notion, it is difficult for us to rise to this far higher and finer idea of a righteousness which is imparted, and which tends everywhere to substitute good for evil and life for death. No contradiction must be asserted, therefore, between the righteousness of God, in the apostle's sense of the word, and the grace of God."

"While the word *X̄ris* indicates the act of love by which God saves man, the phrase *dikáiosuna Théou* simply defines the nature and moral quality of this divine act.

"The *dikáiosuna Théou*, thus understood, is more than a simple acquittal of the

guilty, it is an actual power, a personal entity or presence which enters into the world and is organically developed there just the same as the power of sin, but as a well defined antithesis to it."

We can from this proposition get a realization of "how far removed was Paul's real belief from the theory of forensic justification elaborated by the scholasticism of the Middle Ages. According to this theory, the act of justification is a mere verdict of nonsuit, on the part of God." With this assumption there ceases to be any real connection between justification and regeneration; at the most there is only the sentiment of gratitude on the part of the one who is set free. By this method the vital point of the apostle's doctrine is destroyed and there is not left even a good ground upon which to base the duty of gratitude.

No wonder Sabatier should make this observation upon this point:

"Is it not obvious, indeed, that to insist on the necessity of this one duty is to return in the end, by a circuitous route, to the very principle to be avoided, viz., that of justification by works? and that this theory leaves us with an irreducible dualism set up in our soteriology?"

"Paul would not have found words severe enough to stigmatize such a flagrant misrepresentation of his doctrine. True he has said that God in his mercy declares justification and deliverance for the sinner."

To Paul the word of God is always creative and full of power; it always produces an actual effect. In declaring a man justified, it actually and directly creates within him a new beginning of righteousness. "The *Dikáiosuna Théou* from that moment enters as an active force into the heart and life of the believer, and there becomes the fruitful source of a permanent justification. Regeneration is simply the consequence of justification; works are the legitimate outcome of faith rather than the ground thereof."

"Paul evidently regarded the death of Jesus as the equivalent of punishment in that it expressed the divine righteousness and satisfied the law as fully as punishment would have done. Hence Christ was made sin, not a sinner, but he was regarded and treated as a sinner in so far as he was taking the sinner's place in suffering. Paul

says that he became a curse," not that he "endured the curse of the law," but had the experience of one accursed, yet did not suffer the personal displeasure of God. Were Christ's sufferings, then, in Paul's mind penal? That will depend upon the definition given to penal. We should say that in the strict sense of the term they were not.

When we look up the definition of the word penal we find it to have the character of punishment. But punishment implies guilt; "but Christ was guiltless." Paul did regard Christ as serving the ends of punishment and as a substitute for the punishment of the world's sin in his sufferings.

"It would not misrepresent Paul's thought to say that he regarded Christ's sufferings as representatively penal, or as involving penal consequences. He took the sinner's place and endured his lot, that is death." That the terrible sense of the lost rested upon him in the hour of that death is seen in the cry with which he breaks forth, "My God, my God, why hast thou forsaken me?" As we listen we recognize the tones of the agony that breaks from the damned when the terrors of their lost condition burst upon them.

"This vicarious experience meets the moral ends of the punishment. In the last analysis, God removes his own obstacles and appeases his own wrath. The very death by which his righteousness is exhibited is provided for by his love. Christ's death could never have been a propitiation for man's sins except by the prior determination of God's love" (Stevens).

"God commendeth his love toward us in that while we were yet sinners Christ died for us." "But this legalistic scheme which Paul wrought out of the materials of Jewish thought is not the whole of his doctrine of salvation through Christ." "To his thought the vicarious sufferer was not isolated from those on whose behalf he suffered, he was in closest connection with them as their representative and head. Paul applies this conception of solidarity to Christ in representing him as the second Adam." In Romans 5: 15-19 he says: "But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.

And not as through one that sinned, so is the gift: for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life." Also Second Corinthians 5: 14-15: "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again."

If to Paul's mind Christ died to vindicate justice and to satisfy the law, he did not stop with the legalistic view; for he also taught that Christ died for men that they should live no longer unto themselves.

Beyond this thought of the death of Christ we find Paul attaching significance to the resurrection; for he says: "For their sakes he died and rose again," he rose on their behalf, for their salvation. Again in Romans 4: 25 we read: "He was raised for our justification." In Romans 10: 9 the resurrection is assigned a prominent place among the contents of Christian faith: "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raiseth him from the dead, thou shalt be saved." According to Paul Christ appeared in the likeness of sinful flesh that he might condemn sin in the flesh by suffering for it. His obedience to the law is "that he might redeem them which are under the law." In his death all died to sin that they might live in the new life of love.

Christians, by virtue of their relation to Christ, must be "bond-slaves of righteousness" and must live and serve in newness of the spirit: "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Rom. 7: 6). By this Paul regards the salvation wrought by Christ as something more than a mere past fact, a payment of old accounts. The death of Christ becomes a conquest of sin, and the

resurrection a "triumphant entrance into a new ethical life which the believer repeats in his own experience." In Romans 6: 4-5, we hear Paul saying: "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection."

In Philippians 3: 9-11 Paul carries this thought still farther: "And be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead."

Get in this flight of Paul something of his thought of the beneficial results of justification by faith. "Recipients of the benefits of Christ's death are not only freed from guilt and condemnation, but from the actual power and effects of sin, and are enabled to live a positive life of obedience, service, and holiness. Thus that which from the standpoint of the law and its authority appeared as an atonement for the breach of bounden duty, appears from the standpoint of the apostle's anthropological premises as the conquest of the flesh in its hostility to God through the divine power of the Spirit."

Glorious triumph this through faith in the crucified, but risen Son of God.

John Wanamaker says: "The difference between the clerk who spends all his salary and the clerk who saves part of it is the difference—in ten years—between the owner and the man out of a job."

Ye are my witnesses, saith the Lord, and my servant whom I have chosen.—Isa. 43: 10.

WANTED.—An experienced Sabbath-keeping man between the ages of twenty-five and forty, to work on a dairy farm. Must be a good milker. Address T. STUART SMITH, Route 2, Verona, N. Y.

YOUNG PEOPLE'S WORK

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

Junior Work

We have been hearing a great deal about efficiency lately, and it is to secure greater efficiency in our Junior work that I am placing before you the following plan. This has been arranged with the idea of securing greater unity in the work of the Junior societies of the denomination. The societies that are already using the Junior Efficiency Chart will find the rating nearly the same. In making out these standards, the smaller societies have been kept in mind and this will explain why some committees have not been mentioned, and, also, why the work of two committees have, in some cases, been combined. If your society is already doing more than is outlined here, you will not need these suggestions.

Each superintendent of a Junior society will be sent a copy of these standards, with suggestions and explanations.

JUNIOR STANDARDS	Per cent
1. Society organized with regular officers	5
Society organized with at least five committees	5
Preparatory members used as assistants on committees	2
2. A part of each meeting conducted by a Junior	5
Business meetings conducted by the Juniors	4
Written reports from committees at business meetings	2
3. Executive committee meetings held at least once a quarter to plan work	5
4. Prayer Meeting Committee:	
Make and post list of leaders for coming month, or quarter	1
Notify each leader one week in advance	1
Committee or superintendent meet with the leader before each Junior meeting	2
One-half of active members taking part in Junior prayer meeting, habitually	10
5. Lookout Committee:	14
Work for new members	3
Keep record of those taking part in Junior meeting	1
Three fourths of active members re-	

sponding to roll call at consecration meetings	5
One half of active members keeping the Junior Quiet Hour	5
6. Music Committee:	14
Make and post list of leaders for coming month or quarter	1
Notify each leader one week in advance	1
Secure some special music twice each quarter	1
7. Missionary Committee:	3
Doing special work to make the missionary meetings interesting	2
Reading or studying one mission book during year, in society	4
Furnish mission news once each month	2
Give one collection each month for mission work	3
8. Flower and Sunshine Committee:	11
Secure flowers for Junior room when possible	1
Remember birthdays, and the sick or aged, by taking flowers	2
Show a helpful spirit in other ways	1
9. Temperance Committee:	4
Keep a map of the United States showing prohibition territory up to date	2
Furnish temperance items once a month	2
10. Church Attendance:	4
Record kept	1
Three fourths of members attending church	2
Text or some point in sermon given or recorded by Juniors	3
11. Social Committee:	6
Four socials held during year	4
Working to secure interest and order	2
12. Optional Work:	6
Study of Efficiency Leaflets	
Bible History	
Bible Geography	
Books of the Bible	
The Catechism	
Denominational Missions	
Other work that gives religious training	10

MRS. NETTIE J. BURDICK,
General Junior Superintendent.
Milton, Wis.

A Beautiful Expression of Faith

The two "New Year's" letters, written by Mrs. Martha H. Wardner, in which she told of Helen Keller at Winona Lake, evidently were read with interest, as is nearly all that is written of her. She is an interesting person, and the following letter which has come to the editor of the Young

People's department, serves to increase our interest. It gives such an intimate insight into Helen Keller's innermost life. Would that we might all have such a faith in "the certainty of those things." The letter follows:

EDITOR YOUNG PEOPLE'S WORK:

Mrs. Martha H. Wardner's letters about Helen Keller bring back vividly the memories of her visit to Boulder. She gave the same speech here as at Winona Lake. After her never-to-be-forgotten talk, as usual an opportunity was given to the audience to ask questions. A number of people asked questions of one sort and another and finally one old woman arose and asked, "Do you think if you had enough faith you would receive your sight?"

A gasp came from the audience, then deep silence while Mrs. Macy repeated slowly and carefully the question to Miss Keller. It seemed almost too cruel but Miss Keller's voice spoke: "If I had faith enough, do I think I should receive my sight?" Without a moment's hesitation the answer came, "In Heaven." Could any one doubt a faith such as that?

Sincerely,

HAZEL ANDREWS.

Boulder, Colo.,
Jan. 14, 1916.

Meeting of the Young People's Board

The Young People's Board met December 19, 1915, at 1.30 p. m., with Miss Beulah Greenman. Those present were Miss Carrie Nelson, Professor L. H. Stringer, George Thorngate, Rev. H. N. Jordan, Carroll West, Allison Burdick and Beulah Greenman.

Meeting called to order by President H. N. Jordan. Prayer by Carrie Nelson.

Reports of the Treasurer and Corresponding Secretary were given.

Voted that the Treasurer be instructed to write to the Christian Endeavor society at New Market, explain our budget and find what they wish to have done with the \$5 sent to the Board for Tract and Missionary Societies.

Reports of progress were given by the Extension Work and Efficiency departments.

Voted that the Superintendent of Extension Work correspond with Rev. A. L. Davis in regard to possibilities of work in

Colorado and Utah and inquire in regard to the traveling expenses.

Voted that Miss Ethlyn Davis be allowed the bill of \$1.84 for traveling expenses in connection with the Extension Work department.

Voted that the Board recommend that each Christian Endeavor society make as its special feature for Christian Endeavor Week, the plan of "Win My Chum Week."

Voted that a committee be appointed for the purpose of arranging or adapting a program for our societies for Christian Endeavor Week. Committee: A. L. Burdick, chairman; Miss Beulah Greenman.

Poster Committee gave a report of progress.

Voted that we allow the Corresponding Secretary the bill of \$1.60 for postage and an order be drawn on the Treasurer for the amount.

Voted that an order be drawn on the Treasurer for the amount necessary in sending Allison Burdick to Stone Fort, in the interests of organizing a Christian Endeavor society.

Voted that the Treasurer be instructed to forward \$100 to Lieu-oo Hospital for the Equipment Fund and \$50 to Salem College Library Fund.

A very interesting letter from Rev. H. Eugene Davis, written on board the vessel, was read.

Minutes read and approved.

Prayer by all present, each praying for special interests and phases of our work.

Adjourned to meet with President H. N. Jordan on January 16, 1916, at 1.30 p. m.

BEULAH C. GREENMAN,
Recording Secretary.

Thoughts Concerning Conformity to Law

LOIS R. FAY

It is related that when a young rabbi, Ben Dama, asked his uncle's permission to study Greek philosophy, since he had—in his own opinion—mastered the Law, the Torah, in every respect of it, the old rabbi replied by referring the young man to Joshua 1: 8, and added:

"Go and search what is the hour which is neither of the day nor of the night, and in it thou mayest study Greek philosophy."

The text the uncle referred the young

man to is as follows; it is counsel God gave Joshua as he entered upon his life work:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

To be prospered, and to have good success is a prevailing ambition even in these days. But something—it is the Adversary himself—has led the present civilization to almost absolutely ignore such observance of the law of the Most High as was enjoined upon young Ben Dama. Such adherence to it as made Joshua a successful worker among the mighty men of old has been discouraged by a considerable number of influential leaders.

The president of a college that is educating young men for the ministry penned the following words, and the staff of a leading religious (?) periodical caused them to be printed for the populace to practice:

"I suppose it is to be said, in the first place, that the Old Testament legislation is not necessarily binding on Christians in any case."

This is not the only instance of the expression of kindred ideas. The frequent disavowal of Old Testament standards in the pulpit, and the constant attendant increase of crimes that are defined in the Mosaic code,—both these abnormal conditions bring to notice how the Sweet Singer of Israel regarded such a state of corruption. These are some of his conclusions, taken from Psalm 119:

"Wherewith shall a young man cleanse his way?"

By taking heed thereto according to thy word" (vs. 9).

"O how love I thy law!
It is my meditation all the day" (vs. 97).

"My soul is continually in my hand;
Yet do I not forget thy law" (vs. 109).

"I hate and abhor lying;
But thy law do I love" (vs. 163).

"I have longed for thy salvation, O Lord;
And thy law is my delight" (vs. 174).

"Horror hath taken hold upon me,
Because of the wicked that forsake thy law" (vs. 53).

"Rivers of waters run down mine eyes,
Because they keep not thy law" (vs. 136)

"It is time for thee, Lord, to work;
For they have made void thy law" (vs. 126).

These are only a few of the many witnesses in Scripture itself establishing the verity of Old Testament law. There are countless others outside of Scripture that point in the same direction, and remain indubitable witnesses to the value of God's law.

Education should consist in a closer acquaintance with this law. We can not think we know it all and turn aside to heathen philosophy without leaving the way of prosperity and success and entering the way of the wicked who forsake God's law, whose end is destruction.

To many the words "conformity to law" have an unpleasant sound, and the old Adversary inspires many to bristle with antagonism when a worker emphasizes how binding the law of the Most High should be upon the human family, whose physical life depends upon the obedience of the natural world, and whose spiritual life depends upon the obedience of the human beings themselves.

The thought that "I know it all" is a most destructive one, in whatever department of life it is found. The wise elder rabbi did not condone it in his young nephew. Wise parents check it in their children, and in themselves. Successful business firms do not tolerate it among themselves or their subordinates. Most certainly should professing Christian people avoid this form of pride, which closes the door of understanding of the unsearchable riches of God, and makes it necessary for their Maker to humble them with disappointments, perplexities and lack of prosperity. May each and all leave heathen philosophies to an hour that is neither of the day nor of the night, and help forward the great day of universal success and prosperity in righteousness, by being occupied with the law of the Most High continually.

"A consecrated person is one who is respected by his own people. Are all the members of your family glad when you open the front door and step within?"

Be ye followers of me, even as I am also of Christ.—I Cor. II: 1.

CHILDREN'S PAGE

As Good as Possible

Said a little girl to a pussy-cat:
 "It's jolly to make you play!
 How soft you purr when I stroke your fur,
 And your claws are all tucked away!
 I love you ever so much for that,"
 Said a little girl to a pussy-cat.

"But oh, there's a terrible thing I've heard,
 That brings great sorrow to me;
 You killed a poor little baby bird
 That lived in our apple tree!
 You can't be dear to me after that,"
 Said a little girl to a pussy-cat.

"O little maid," said the pussy-cat,
 "You are gentle and kind, they say,
 To bird and beast, but didn't you feast
 On chicken for lunch today?
 And aren't there feathers upon your hat
 O little maid?" said the pussy-cat.

"Oh, I'll be I, and you'll be you,
 As long as the world shall be.
 If you'll be as good as you can for you,
 I'll try to be good for me.
 So let's be friends, and agree to that,
 O little maid," said the pussy-cat.
 —Author Unknown.

A Sermon for Children

The Potato Sermon

You have seen potatoes, I am sure, that were not so well formed as others. I am going to tell you a story of one of these deformed potatoes, that lived in a bin in a farmer's cellar. Many times the good lady of the house had visited the cellar to select potatoes for dinner, but she always passed by this ill-shaped one. When spring came and the potatoes were all waking up—that is, they were sending sprouts out; for it was nearly time for planting—Farmer Brown brought up his potatoes.

When the ground was made ready he cut them and planted a large field. One hill he marked; for in it he put this poor potato. He said it had good sprouts and might do as well as any of the better shaped potatoes. When the beautiful summer was over, and the potato vines had dried up and did not look pretty any longer, the men began to dig for the harvest. What do you think? In this hill where the deformed potato had been planted were found many finely shaped new potatoes.

There are little boys who can never have

straight backs and little girls who can never see beautiful things in the world, but if they grow into kind, helpful children and make those around them happy by being cheerful, they will be doing a great deal. Don't you think it would be worth while to be like the poor potato and bring forth from within that which will be of use to the world?—*Julia C. Chute, in The Christian Work.*

A Lover of Books

About one hundred and thirty years ago, a thin but lively little London boy was taking life as he found it in Christ's Hospital, the "Blue Coat" school for the sons of poor men. The little boy was Charles Lamb, and life as he found it there was a pretty hard matter, for the masters beat the boys shockingly, and the lessons, Latin and Greek, were long and severe. The great stone school, with its paved floors, was cold and damp, and the meals were very scant of nourishing food. It was a dreary enough school life, compared to what we have now, but Charles Lamb's father could afford no other; and little Charles took his floggings and poor food with as much courage and patience as he bore his trials in after life. At any rate, he studied well, and bright spots came in the form of holidays. Then he would trot off to his father's house, where his loving older sister, Mary, would always have delicious meals ready by the cozy fire. She listened eagerly to her brother's stories of school life, or if he chose to get a book from the tall bookcase, the two would read together.

For Lamb, from a little boy, was a lover of books, and one of the happiest events of his childhood was the gift a kind old gentleman gave his school-chum, Samuel Taylor Coleridge. It was a free ticket to the King's Library. Many a rainy holiday, when the teeming streets of London were too chill for the little boys in long blue coats (the school uniform) to wander in them, Lamb and Coleridge went in happy haste to the library, and I may add here that books and libraries were far scarcer and much more prized then than now.

Lamb's choice always went to the great writers of Queen Elizabeth's day, and first of all he chose Shakespeare. He loved

the men and women who filled those pages with their joys and sorrows; he read and reread the mighty plays. No doubt, on his visits home he and Mary often talked and read together of Shakespeare.

Lamb's childhood passed as quickly as does that of every child, and young manhood found him full of troubles. His parents died, he had to work desperately hard, and to take constant care of Mary, who had grown very delicate. But the brother and sister were happy, nevertheless, for they loved each other dearly, and Mary kept their little rooms so bright and cheery.

One day, thinking perhaps of the way she and Charles had enjoyed Shakespeare, Mary had an idea. She would do three things at once: make a little money, write about the poet she loved, and do something for the little people of whom she was so fond. The plan was to write the stories of Shakespeare's plays for children, that they might early enjoy them and become acquainted with them. Charles decided to do the tragedies, while Mary did the comedies, and it was a great success, for in those days few people had given a thought to books for children.

Now, Lamb's Tales from Shakespeare has become a classic, and every child should turn as soon as possible to the pages the gentle brother and sister wrote for him so long ago. Therein he will find, as Charles Lamb says in the preface, "A lesson of all sweet and honorable thoughts and actions, to teach courtesy, benignity, generosity, humanity, for of examples teaching these virtues his pages are full."—*The Lutheran Observer.*

An Ancient Prayer

ALENA BOND

Several times in the past few years, the writer has received anonymous letters from various points, differing slightly in detail, but practically alike, one being condensed and put on a postal card. Here is a sample:

"Lord God, I implore thee to bless all mankind. Keep us from evil, and take us to dwell with thee in eternity.

"This prayer was sent to me, I am sending it to you. It is an exact copy of an ancient prayer. Copy it and see what hap-

pens. It is said in Jerusalem that he who will not copy this prayer will meet with some misfortune, but he who copies it nine days, commencing with the day he receives it, and will write and send a copy each day to a friend will on the ninth day experience some great joy. Make a wish while writing this prayer, and do not break the chain. No name need be signed.

"March 21, 1911."

The first time I ever saw one of these letters, I was inclined to think the idea was all right, but the more I thought over it, the less I liked it, and I have never copied one of them, but have, without fear of consequences, *broken the chain.* Each time when I have received another or have known of some friend receiving one, I have felt a new and stronger impulse to try to let my view of the insidious evils of the movement be known. I may be wrong, but it seems to me to be a cunningly devised scheme of the Adversary. At first glance it seems innocent and harmless enough, even good and religious. But beware! Satan himself often appears as an angel of light. The prayer itself, though rather vague, is all right, if really prayed from the heart. But no virtue can possibly come from merely copying the words thereof with a pen or pencil, for fear of "breaking the chain," or for the purpose of averting a misfortune (why not carry a rabbit foot in your pocket?) or to secure "some great joy," as a superstitious person will wear some "good luck charm." What if it is an "ancient" prayer? Age does not necessarily denote merit. "Copy it and see what happens." An experiment, is it? Does that fit in with your conception of real prayer to God? And now let us notice who is the authority for the implied threat toward those who refuse to copy the prayer, and the promise to those who do. "It is said in Jerusalem"! How definite! The Holy City is not now nor was it ever entirely filled with righteous and inspired men. We might quote, "It is said in Milton," and give the true words of an honest and good man, or again we might say, "It is said in Milton," and quote the words of utterly unreliable persons. "Make a wish while writing this prayer." What? Use God's holy name and the sacred words of prayer as a charm to bring us good luck? Is it not wrong, is it not sacrilegious, to juggle with God's name, to use

holy things for purposes of sorcery or incantation, as it were, even if we had reason to believe that it would accomplish the desired result? Some might make a very selfish wish, or one not at all in accord with the divine will. Again, is it in accord with our sanctified common sense, if we desire a specific joy or blessing, to scatter our shot by praying for the whole world? Would it not be simpler, more logical, and more pleasing to our Lord to say from the heart, "Dear Father, if it is thy will, grant me this joy for which I am longing"?

It is most assuredly right to pray for God's kingdom to come upon earth, but such letters as these, although copied sometimes, no doubt, with the best of intentions and devout purpose, really make a mock of true prayer. And if it were right to send out such letters, I think they ought to have a personality, and not be anonymous, a real heart message from one person to another. Let us not try to practice pious trickeries to secure God's favor, and force from him, as it were, what we desire. Let us not trust to charms, or to luck, good or bad, but trust in God. "They that trust in the Lord shall be as Mount Zion, which can not be removed, but abideth forever."

Milton Junction, Wis.,
Jan. 22, 1916.

Home News

FARINA, ILL.—About two weeks before Christmas the Farina Sabbath School voted to observe Christmas in some appropriate way. Our superintendent appointed a committee of three to take this in charge and it was certainly looked after in a business-like manner. They decided to give something out of the ordinary line, so "The Pageant" was selected and it proved to be a great success in every sense of the word. The pastor having extended an invitation to all societies in town and the time being Sabbath night, the house was full to overflowing. The program given was in a musical line. A quartet of male voices was an excellent addition. The lighting of the church by electric lights of several different colors helped in making the scene more pleasing to the eye. A beautifully decorated Christmas tree stood at one side of the stage while a nine-foot screen, painted to represent the play, ex-

tended across the entire end of the church. The ladies had spared no time or means in meeting and preparing costumes for those who took part in the play.

On the second of January the annual church and society meetings were held and the annual church dinner served. The committees in charge caused this to be a very enjoyable occasion. A full corps of good officers was appointed to transact the business for the ensuing year. The church extended a call to Rev. Leslie O. Green for another year; and to show our appreciation of his faithful and excellent service, his salary was increased.

The Ladies' Aid Society is alive and serving dinners every two weeks, as well as quilting. These dinners are a source of social activity to the church and at the same time aid financially.

The Baracas have recently purchased a 60-dollar Bible for the church and have helped in many other ways. The Martha Circle is looking forward to its annual meeting when they open and count their mites, which will be used for good in many ways. The past year has found us pushing forward and giving praise to Him from whom all blessings come.

LETTIE C. FERRILL.

PLAINFIELD, N. J.—Rev. George B. Shaw, former pastor of the Plainfield Seventh Day Baptist Church, and brother of the present pastor, Rev. Edwin Shaw, has received a call to the Seventh Day Baptist Church of Chicago. Rev. Mr. Shaw is at present located at North Loup, Neb.—*Courier-News*.

NORTH LOUP, NEB.—The special meetings at the Seventh Day Baptist church have been held every night this week and with a fair degree of interest. Mr. Coon is making his hearers sit up and take notice, and the indications are that much good will be accomplished. We who are members of the congregation certainly appreciate the interest shown by the other churches of the village and by Christian workers generally.—*Loyalist*.

Gratitude to the missionary doctor who saved the life of his little son has led an Indian Rajah to erect a fine new building for the hospital at Guntur.—*Exchange*.

SABBATH SCHOOL

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

Attention, Superintendents

Send in at once, if you have not already, report on what your school is doing—or plans to do—in the Forward Movement. We want to begin printing the salient features of these reports at once. They will make very interesting reading—and very significant. We don't want to leave your school out. At Ashaway we had our historical Conference—looking backward—and very valuable it was. At Milton, in 1915, we had our council for aggressive work—looking forward. No one can estimate what great results will follow—if we all help.

Lesson VII.—February 12, 1916

HUMBLED AND EXALTED.—Philippians 2: 1-11

Golden Text.—"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." 2 Cor. 8: 9.

DAILY READINGS

Feb. 6—Phil. 2: 1-11. Humbled and exalted
Feb. 7—Gen. 18: 22-23. Humility of Abraham
Feb. 8—Ex. 3: 1-12. Humility of Moses
Feb. 9—Judges 6: 11-18. Humility of Gideon
Feb. 10—Matt. 8: 5-13. Humility of the Centurion
Feb. 11—2 Cor. 12: 1-10. Humility of Paul
Feb. 12—Luke 18: 9-14. Humility in prayer
(For Lesson Notes, see *Helping Hand*.)

Homiletic Review for February

"What do you think is the prime need in the pulpit of today?" is the question asked of Dr. David S. Cairns, professor of dogmatics and apologetics in the United Free Church College, Aberdeen, Scotland, by E. Herman, of London. The answer is given in the shape of a most interesting and illuminating interview in the February number of *The Homiletic Review*.

"The pathetic thing about this ministerial dead line is that the minister himself is responsible for drawing it," says Frank Grant Lewis, Ph. D., in a bracing and heartening article on "Keeping the Minister Young."

Professor G. G. Findlay, D. D., of Headingley College, Leeds, England, contributes an extremely able article to this number of *The Review* on "The Feminine Strain in the Third Gospel." The second installment of this article will follow in the March number.

The influence of the story on human life has often been demonstrated. Dr. William Byron Forbush has some very pertinent and practical suggestions to offer as to the power of "The Story in Character-Building."

Professor Henry H. Walker continues his contributions on "Topical Studies in the History of the Church." In this number they cover "The Creeds of Early Christianity and How They Grew," "Creeds of the Modern Church," "The Church Thinking about Her Faith," and "The Church and Her Sacraments."

The other contributions worthy of mention are: "The Expository Lecture," by the Rev. John Adams, Montrose, Scotland; "The Minister as a Business Man," by the Rev. John Henry Day, Ridley Park, Pa.; "The Service of Song," by Mrs. Wm. S. Jerome, Ann Arbor, Mich.; "Community Welfare," "The Church and the Community," by President Woodrow Wilson; and "Studies in the New Testament," by Professor James Moffatt, D. D., D. Litt., United Free Church College, Glasgow, Scotland.

A fine selection of sermons completes a very valuable number. The sermons are as follows: "The Religion of Abraham Lincoln," by Lyman Abbott, D. D., New York City; "Spiritual Photography," by the Rev. Mark Wayne Williams, London, England; "Marks and Master," by the Rev. Malcolm James MacLeod, D. D., New York City; "The Teaching of the Earth," by the Rev. John Oliver, M. A., Glasgow, Scotland; "Conduct and Character," by Newell Dwight Hillis, D. D., Brooklyn, N. Y.; and for the Children's Service, "The Order of the Grain of Mustard Seed," by Hugh T. Kerr, D. D., Pittsburgh, Pa.

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And now abideth faith, hope, love; but the greatest of these is love.—1 Cor. 13: 13.

Patriotic Christian Endeavor

DANIEL A. POLING

National Superintendent of Christian Citizenship of the United Society of Christian Endeavor

The first man over the wall of Peking, when the relief column of the allied nations broke the Boxer siege, was Titus, an American and an active Christian Endeavorer.

Carlton Jencks, who went down with the *Maine*, was not only an active Christian Endeavorer, but the organizer of several young people's societies on naval vessels, and one of the founders of the Christian Endeavor Sailors' Home in Japan. The Christian Endeavor movement has followed the flag around the world, and today aggressive local societies are found on a score of war vessels and in increasing numbers among the soldiers on shore.

For thirty-three years this organization, which ministers to the youth of all Protestant Evangelical churches, has emphasized loyalty and love of country. Millions of men and women are today intelligent, practical Christian citizens, the constructive reformers of the State, and living as heroically for their country as Jencks died for it, because Christian Endeavor gripped their lives and trained their minds and hearts for the service of God and native land.

That the patriotism of Christian Endeavorers is not narrow, nor unduly martial, is evidenced by the fact that the conferences between representatives of North and South China, which resulted in the establishing of the Chinese Republic, were held in the home of Rev. Edgar S. Little, treasurer of the United Society of Christian Endeavor for China. In every land Christian Endeavor has spoken a ringing message for universal peace. No man has contributed more largely toward the brotherhood of the nations than the founder and president of the World's Christian Endeavor Union, Dr. Francis E. Clark.

The first citizenship superintendent of the United Society of Christian Endeavor was Dr. Samuel B. Capen, who until the time of his death in China while on a world tour in the interests of missions, was one of the most eloquent and honored peace advocates on the North American Continent.

In Brooklyn, N. Y., Christian Endeavor

has for years helped build a better citizenship by providing a summer camp for hundreds of poor children. Cleveland erected a score of public drinking-fountains, and iced them until the city's new water plant was completed.

In California the coffee-club idea and the first coffee club originated in the fertile mind of a Christian Endeavorer. Today in a number of cities of California and Oregon the evil influences of drinking resorts are being counteracted by these coffee clubs, which are in the truest sense of the term "The poor man's club."

In a dozen state penal institutions, and in many city jails and reformatories, Christian Endeavor is helping to reclaim the outcasts of society. The largest Christian Endeavor society in the United States is in the penitentiary at Frankfort, Ky. This society has over 600 members. It is the proud boast of prison workers that no prison Endeavorer, after being pardoned or after having served his term, has ever returned to prison.

When the moving pictures of an infamous prize fight, between a white man and a black man, threatened to stir the race prejudices of the country and to pollute the minds of the youth, General Secretary Shaw, of the United Society of Christian Endeavor, telegraphed messages of protest to the governors of the several States. As the result of this protest, in less than twenty-four hours the great cities, as well as the smaller towns of the United States, were closed to the fight pictures.

These are a few of the unnumbered illustrations of Christian Endeavor patriotism. Today, wherever a fight is on against political corruptionists and in the interests of good government, in the midst of the conflict will be found strong-bodied, fearless, clean-minded men and women, who have received their training and inspiration for larger service in the Young People's society of the church.

At the present time the United Society of Christian Endeavor is presenting to its more than three million young people two epoch-making campaigns. Both were launched at the Atlantic City International Christian Endeavor Convention in 1911. One has as its motto, "A Saloonless Nation by 1920," the other is the campaign for a

(Continued on page 160)

MARRIAGES

PATTERSON-HANSON.—Mr. John E. Patterson and Mrs. Martha E. Hanson were married at the Seventh Day Baptist parsonage at Milton Junction, Wis., by the Rev. Henry N. Jordan, January 15, 1916.

DEATHS

BABCOCK.—At her home in Humboldt, Neb., on January 11, 1916, Mrs. U. M. Babcock, in the seventy-eighth year of her age.

Rebecca Lucinda Davis was the daughter of Calvin and Lydia Maxson Davis. She was born on July 25, 1838, at Jackson Center, Shelby Co., Ohio. On October 5, 1859, she was married to Uri Martin Babcock. The ceremony was performed by Rev. Rouse Babcock.

In 1864 the family removed to Iowa; and three years later to Nebraska, where they settled on a farm a few miles northwest of what is now the city of Humboldt. Here was located the Long Branch Church.

In 1873 the family removed to Alfred, N. Y., where Uri M. Babcock entered the Theological Seminary. In 1876 Elder Babcock was ordained and Mrs. Babcock entered heartily into all the work of a pastor's wife. In this she was faithful, earnest and conscientious. In 1909 Elder Babcock died. At that time the family was living at Alfred, N. Y.

Mrs. Babcock has been in poor health since 1909. She has borne weakness and suffering with great Christian courage, and died in the triumph of faith. She is survived by one son, William O. Babcock, of Humboldt, and by one brother, A. Judson Davis, of North Loup, Neb.

The funeral was conducted by Rev. H. J. Hill, of the Christian church. Burial was at the Humboldt Cemetery. G. B. S.

NOBLE.—Esther Vine Noble was born at Albion, Wis., September 17, 1898, and died January 18, 1916.

She was the daughter of James and Mary Noble of this place and was an active and helpful member of the Albion Seventh Day Baptist Church. Her quiet ladylike manner and her rare musical ability fitted her especially for usefulness in the activities of the church, and here her departure is keenly felt.

The funeral service was conducted in the church Sabbath morning at the regular hour for morning worship. The house was packed with friends who came to show their sympathy and respect. And the family accepted their loss not as a dispensation of God, but as the working out of natural laws to which we are all subject; and instead of being prostrated with grief, they look upon it as Christians should: just a passing over, just a going home, just a brief separation, and then the glorious reunion in the world without end. C. S. S.

ESTEE.—Olive L. Estee, daughter of William G. Estee and Alice Potter Estee, was born at Briscoe, Ia., September 25, 1882, and entered into rest early in the morning of January 12, 1916.

William G. Estee was the oldest son of Deacon Henry Estee, who was so well known among Seventh Day Baptists in southern Wisconsin. Olive was one of a family of six, all of whom are deceased with the exception of the father, the oldest sister, Elsie L., and the youngest brother, J. Leonard.

When Olive was eleven years old she was baptized by Rev. James H. Hurley, and united with the Seventh Day Baptist church at Calamus, Neb. Later on her membership was transferred to the Farnam, Neb., Church, in whose fellowship she remained a loyal member.

For fifteen years the family had lived as lone Sabbath-Keepers, at Camargo, Okla. The *SABBATH RECORDER* was a welcome guest in the home of these devoted Sabbath-Keepers, and the infrequent visits of our ministers were eagerly looked for and greatly appreciated by them.

The two sisters, who were public school teachers, were fondly hoping for the time to come when they might be possessed of means so that they might find a home among people and friends of their own faith. But the heavenly Father decreed otherwise. One year ago it was discovered that Olive was suffering from the ravages of tuberculosis. Recently she came to Chicago for treatment, but was given no hopes. On January 8, the two sisters came to the home of their aunt, Mrs. S. S. Pierce.

Funeral services, conducted by Rev. Henry N. Jordan, were held at the home of Mr. S. S. Pierce at Charley Bluff on Friday afternoon, January 14, 1916. Interment was in the cemetery at Milton Junction. H. N. J.

Cast Your Idol Into the Fire

Cast your idol into the furnace, melt your mammon down, coin him up, make God's money of him, and send him coursing. Make of him cups to carry the gift of God, the water of life, through the world—in lovely justice to the oppressed, in healthful labor to them whom no man hath hired, in rest to the weary who have borne the burden and heat of the day, in joy to the heavy-hearted, in laughter to the dull-spirited. . . . What true gifts might not the mammon of unrighteousness, changed back into the money of God, give to men and women, bone of our bone, and flesh of our flesh.—George Macdonald.

FOR SALE OR RENT

180-acre farm one mile from Alfred. Good chance for a Sabbath-keeper with children to educate. Possession given March 1st. Apply at once. E. P. Saunders, Alfred, N. Y.

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. Sevance, 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.

A small boy was at a table where his mother was not near to take care of him, and a lady next to him volunteered her services.

"Let me cut your steak for you," she said; "if I can cut it the way you want it," she added, with some degree of doubt.

"Thank you," the boy responded, accepting her courtesy; "I shall like it the way you cut it, even if you do not cut it the way I like it."—*Detroit Free Press.*

The Sabbath Recorder

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

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(Continued from page 158)

continental Good-Citizenship Sunday. In the movement for National Prohibition, the Christian Endeavorers are uniting with all other temperance and general reform organizations that have as their common goal the final solution of the liquor problem. With posters, bill-board advertising, window displays, electric signs, kite-flying contests for Juniors and literature distribution, State and city unions are conducting scientific educational campaigns against beverage alcohol and the saloon.

The Good-Citizenship Day movement has, from the beginning, received the support of the leaders of public affairs in the United States and Canada. The President of the United States, and representatives from nearly every other department of organized society, have given the plan their enthusiastic endorsement and support.

Little Bobby had been praying for some time for a little sister, but as time passed with no fulfilment of his petition, he finally came to the conclusion that it was no use, and announced his intention of stopping.

Shortly after he was called into his mother's room to welcome two little sisters. Gazing thoughtfully at them a few moments, he said:

"My, but it's a good thing I stopped praying when I did."—*Biblical Recorder.*

What good will it do to place "In God we trust" on our coins and in our laws if those words are not written in our hearts?

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The Sabbath Recorder

LINCOLN ON THE TEMPERANCE REVOLUTION

If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate, and the small amount they inflict, then, indeed, will this be the grandest the world shall ever have seen. Of our political revolution of '76, we are all justly proud. It has given us a degree of political freedom, far exceeding that of any other of the nations of the earth. In it the world has found a solution of that long-mooted problem, as to the capability of man to govern himself. In it was the germ which has vegetated, and still is to grow and expand, into the universal liberty of mankind. Turn now to the temperance revolution. In it, we shall find a stronger bondage broken; a viler slavery manumitted; a greater tyrant deposed. In it, more of want supplied, more disease healed, more sorrow assuaged. By it, no orphans starving, no widows weeping. By it, none wounded in feeling, none injured in interest. Even the dram maker and the dram seller will have glided into other occupations so gradually as never to have felt the shock of change; and will stand ready to join all others in the universal song of gladness. And when the victory shall be complete—when there shall be neither a slave nor a drunkard on earth—how proud the title of that Land, which may truly claim to be the birthplace and the cradle of both those revolutions, that shall have ended in that victory. How nobly distinguished that people, who shall have planted and nurtured to maturity both the political and moral freedom of their species.
—Address, Feb. 22, 1842.

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