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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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# The Sabbath Recorder

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## How Make Church Services Strong

Those who fill the pews do not always realize as they should how much depends upon them in the matter of making the church services strong and helpful. All does not depend upon the preacher, as some seem to think. There are churches, with strong spiritual pastors, that have little power over men simply because the members are not spiritual, and are indifferent to the welfare of the church. If each one was prepared to receive a blessing himself, the Holy Spirit's influence would be all pervasive, and the services would be powerful to move men.

Previous preparation for the service, prayer for God's blessing upon the minister and his message would be helpful to many a church. A company of hearers who have thought of nothing before services but the ordinary work and gossip of the day could hardly be expected to receive much of an uplift from the exercises of God's house. An hour or more spent in reading sensational stories, in discussing political issues, or in perusing trashy newspapers given to scandal will unfit any one for the blessing church services are intended to bring. A message read from the Bible, a few moments of secret devotion, a chapter from a stimulating religious book, any or all of these would turn the mind to spiritual things and prepare the way for a blessing in the house of God. If such preparations were made by all who go, the very atmosphere of the church would be spiritual, and one entering it would feel that he was in the presence of the Divine. To the congregation thus prepared, the Spirit will speak through the pastor's message, and blessings will come to all who hear.

## Christ the Model Preacher

As the years go by and I study more and more the ideal and inner life of true preaching, the surer I am that the preacher's work is not to threaten men, nor to upbraid them for their evil tendencies, but to persuade them, in the spirit of gentleness and love, to be better. A bad spirit

in the pulpit or in the use of the pen will soon work the ruin of any minister, and it is but right that it should. If the Spirit of God is really enshrined in the heart of a man, his words and conduct will be those of a Christian gentleman.

Christ and his apostles showed their love for their hearers in little things as well as great, even in the respectful and deferential manner in which they addressed them. Our Lord was a perfect model of that inner temper which gives power and persuasiveness to all true gospel preaching. "With him deep love was a fashion of speech as well as an affection of soul." If, in his divine wisdom, he saw evil in the hearts of men and administered a rebuke, there was something in his tone, something in his look, something in his words, that revealed an infinite love. But poor fallible mortals tread on dangerous ground when, assuming the prerogatives of the God-man, they venture to judge their fellows and to use words of condemnation. Christ could assume that he was entirely right in matters of belief and of conduct, and that others were entirely wrong; but no mere man can safely assume such an attitude toward his fellow-men. If he were to do so, he would lose the respect and confidence of men, and, at the same time, his power to influence them for good.

The Master's own way with a doubting Thomas, an impulsive Peter, and with the disciples who desired him to call down fire from heaven to consume those who used different methods from theirs, furnishes his ministers for all time an excellent example to guide them in their work.

**A Bit of Experience** Well do I remember how the boys in our class, more than forty years ago, prized the visits of those who for years had been out in the world's work, and how gladly we listened to their words of counsel and to lessons drawn from their experiences. Possibly the boys of today may enjoy a lesson from the experience of one who has tried to preach the gospel for nearly half a century.

I once prepared and preached a most scathing sermon, under the impression that it was the preacher's duty to expose and denounce sin wherever he saw it—or thought he saw it—among the people of his community. Those for whom the rebuke was intended were present in the audience, and the sermon, which was written, was listened to with breathless interest by all. The next day, when a friend who had little sympathy for those who were alluded to in the sermon said, "Good for you. Hew to the line and let the chips fly where they will," I felt a little puffed up over the matter, and thought with complacency on my effort to rebuke sin. In a day or two, however, I began to learn that most of my good people feared I had made a mistake. They felt that while my sermon was Scriptural and true—probably well deserved by those at whom it was aimed—still it would be likely to do harm, in that it would drive entirely away from me those I desired to help to a better life. While there were no direct personalities in it, still the implications were such that no one could fail to see who were meant; and the manner of its delivery added something to its sting.

I soon began to question in my own mind whether or not I had been misled in my feeling that God called me to deliver that message. Fears that it had not been prayed over enough in the preparation, misgivings lest my own personal feelings had been too prominent while putting it together, and the conviction that I had not carefully put myself in the places of those I had condemned and had not looked at matters from their viewpoint grew upon me as the days went by. I, too, began to fear that I had made a mistake and in my heart sincerely wished I had not preached that sermon. Careful watching failed to reveal any good coming from it, and today, as I look back through the years, I can see that none of the offenders were brought any nearer to Christ. The tie between them and the pastor was broken, enemies were made, and my own heart has suffered regret for years because I did not use more tact in connection with my zeal for the Master's work. The thought that possibly by being more forbearing and tender and courteous I might have won those who were driven from me has abided through the years. I never think of that sermon without re-

grets. Many times have I wished I had left out the stinging words and harsh judgments, and exhibited more of the spirit of Christian love.

Could some one have taught me this lesson in some concrete way while I was preparing for the ministry, it would have been a blessing. It took years to learn it well. Let every young man preparing for the Lord's work learn at the outset that harsh denunciations from the pulpit seldom result in good but usually do harm and handicap him in his work, and he will be the more efficient as years go by.

**Venice in War Time** No one who has seen Venice in the sunny days of peace can read the accounts of "Venice prepared for war" without a deep feeling of sadness. The charm of that city of a hundred islands laved by the bright waters of the Adriatic can never be forgotten by one who has had the pleasure of spending so much as a day or two upon its canals and in its palaces. The brilliantly lighted scenes at evening on St. Mark's Square are there no more. The magnificent exhibits of art in the Doge's Palace, the time-honored paintings of the museums, and the statuary of the churches have all disappeared, and the Venetians, it is said, will never be themselves again until their treasures are brought back to them. As a precaution for their preservation, the famous bronze horses of St. Mark's have been taken down from their long resting place over the main doorway and hidden in some interior town less exposed than Venice. The masterpieces of Titian, Raphael, Tintoretto, and Veronese have all been spirited away from the palace and the academy to remain hidden until after the war. The slender, graceful ground arches of the Doge's Palace have been re-enforced with heavy brick abutments; in St. Mark's the golden altar, the pillars, and statues are protected by sandbags, and outside monuments are covered deep with the same, to protect them from the bombs of airships; while anti-aircraft guns bristle from every available tower and housetop. Everything worth seeing is closed to tourists, and Venice is a soldiers' camp. The citizens groping in darkness hear the sentinels call, "Sentinel, sentinel, watch the air!" and out of the black night comes the reply, "I am watch-

ing!" Gondoliers and footmen grope in darkness far into the night, and all Venice is but a "Bridge of Sighs," beyond which she can not tell whether a "palace or a prison" awaits her.

**A Cheering Letter** A friend in Pennsylvania encloses a check for the SABBATH RECORDER and pay for two copies of the *Pulpit*, one to be sent to some one "who needs so good a publication." The writer says: "The SABBATH RECORDER grows better, if possible, with each issue. The answer to 'Fallacious Arguments on the Sabbath Question' is especially fine, clearly defining with true charity. May God's richest blessings continue with RECORDER writers."

The article referred to is by Rev. Theodore J. Van Horn, in the SABBATH RECORDERS of December 27 and January 3. The many who write for our paper should know that their work is appreciated and is, under the divine blessing, a source of good cheer and spiritual uplift to the scattered ones who read their words.

**Rev. T. W. Richardson's The Sabbath Observer, Sons in the War** edited by Pastor Thomas W. Richardson of Mill Yard Seventh Day Baptist Church, London, England, contains a picture of two soldiers of Great Britain, one of whom is Brother Richardson's youngest son, Lieutenant Ernest G. Richardson of the Royal Garrison Artillery, and the other is a cousin of Ernest's, Lieutenant John S. Crosby, of the infantry. The picture shows two fine looking young men.

Brother Richardson's second son, Corporal William Albert Richardson, is now in the trenches for the third time. His third son, Robert Harold, is in the "Artists' Officers' Training Corps."

George H. Vane, secretary of the Mill Yard Church, has been at the front for a long time, in the Royal Army Medical Corps.

**Sabbath Keepers Would Protest** A friend writes that, in the *Ladies' Home Journal* of January, Mr. Bok proposes to have Thanksgiving and Memorial days changed to come on "Saturday" each year. We hardly think this proposition will be seriously considered; but, if such an attempt should be made,

more than a hundred thousand Christians who sacredly observe the seventh day of the week as the Bible Sabbath would make a strong protest against the change. This is what the writer of the letter thinks should be done now.

**An Appeal From Rev. J. J. Kovats** Under Missions in this paper will be found a song in the Hungarian language and a letter from Brother Kovats of our Hungarian Mission in Chicago. It will be interesting now to turn to your RECORDER files and read his letter in the issue of July 17, page 620. There he tells about his work of printing with his own hand, and sending out, Bible studies and circulars in his native tongue, in which work he spends most of his income. He also tells us of his efforts to publish a song book, to be used in his work, in the hope that its sale may bring the mission some income. For this he greatly needs a little financial aid and in this RECORDER of July 17 requests contributions for it. As yet no one has responded. We hope some of the friends may be able to help our brother out in this worthy undertaking.

**Golden Jubilee of Y. W. C. A.** Fifty years ago the third of March, the first Young Women's Christian Association of America was organized in the city of Boston, Mass., and from that beginning there have come nine hundred and sixty-six associations. The little band of thirty women who organized that first association to help girls who came to the city for employment to be self-supporting, began a greater work than they knew.

The first Y. W. C. A. building was erected in Hartford, Conn., in 1872. The first Summer Home was opened at Asbury Park, N. J., in 1874. Today the association owns property worth millions of dollars, mostly in buildings to house and educate thousands of young women and to furnish them with recreation. February 1 was a nation-wide rally day, and the month will be filled with celebrations and public events. On March 3 the fiftieth birthday will be celebrated throughout America. There are now 342,948 members. On February 22 there will be presented in all associations the historical pageant, "The Girls of Yesterday and Today," in which the girls of 1866 and of

1916 will be represented in the light of history.

The enrolment for educational purposes now stands as follows: Bible study, 47,835; educational classes, 45,415; domestic arts, 26,964; employment bureau placements, 52,410. There are 721 student associations with a membership of 65,348, and 100 summer homes where girls may find country air, rest, quiet hours with good books, and various kinds of healthful sports.

**A Serial Story** In this issue we begin a serial story by Rev. Herman D. Clarke, of Dodge Center, Minn. Concerning it Brother Clarke writes:

I have written a story of the struggles of a Methodist girl, first on the question of baptism and then on the Sabbath. I have taken the most of present-day arguments in favor of both sprinkling and the Sunday Sabbath and in story have shown them false by the Scriptures and the admissions of authors of lexicons, notes, etc. Some few social and other questions are woven in incidentally.

Had I the means myself, I'd publish a book, well bound and attractive, for gratuitous distribution.

**Episcopal Clergyman Takes Up Work in Anti-Saloon League** Only last week we called attention to the exploiting, by the Wholesale Liquor Dealers' Association, of an article written by an Episcopal clergyman as being against the prohibition of the liquor traffic. A photograph page of the paper containing that article was sent out with the liquor men's comments of approbation.

Now comes the good news that Rev. James Empringham, D. D., the esteemed rector of St. Paul's Protestant Episcopal Church of Syracuse, N. Y., has severed his relations with his church to enter the employ of the Anti-Saloon League in the State of New York. We wonder if the brewers will hasten to send out a facsimile of Dr. Empringham's sermon of January 23, in which he gave his people his reasons for taking this step. We hardly think they will, and so we give here to our readers some of the things he said:

Every Christian man wants to sell his life most dearly, and to count for the utmost for good. It is the business of the church to destroy evil. The liquor traffic—not necessarily the personal use of alcoholic liquor, but the traffic in it for gain, exploiting the weakness of humanity,—is the greatest present danger to this country. The time has come when every man must take

sides on the liquor question. There is no longer any middle ground. It has been shot away. A man must get on one side or the other or be ridiculous. I can not stand for the liquor traffic, therefore I must be *against* it.

I want to be where the fight is thickest; therefore, when Mr. Anderson, the State Superintendent of the Anti-Saloon League in New York, offered me the superintendency of the Metropolitan District, with headquarters in New York City, I accepted and will begin my new work on the first of February.

What led me to this decision? My five main reasons are my five sons. My people in England are giving themselves in war time to save their country. I am an American citizen. I can not do less than give myself for my country in time of peace to protect her from a dreadful foe that not only destroys the bodies of my fellow-men, but ruins their souls.

Another thing that started me to thinking was an incident that occurred in connection with this church three years ago. After we had gotten rid of a place next door that was so notorious and so menacing as to compel us to disband classes of young men that were coming to the parish house, the church protested, before the present new building was erected, against the continuance of a liquor license at this place. I was startled to find, after referring to the city council for relief, and then appealing to the Anti-Saloon League and the State Excise Department, that there is no law by which we can prevent the sale of liquor on the other side of the wall of this church in which we are now worshipping God. And the sale of liquor is now being conducted there. I decided then that I would co-operate, when the chance came, in the effort to secure a law which would give the people the power to protect from profanation the altars of their faith.

Billy Sunday's "Booze Sermon" helped precipitate and hasten action toward which I had already been long inclining. I hope to join my efforts with the other members of the League staff in New York so effectively that the churches of New York City of all denominations will be quickened to a sense of their responsibility and be better prepared for that "Booze Sermon" when Sunday comes to New York next winter.

The liquor traffic is doomed. Prohibition is inevitable. I do not pretend to say whether it will come nationally in five, ten or fifteen years. But it can not be stopped. I want a hand in it. I would rather run to meet it, face to the front, gladly doing my share to hasten the blessings that will come from it, than, struggling and protesting, to be dragged by the scruff of the neck to a higher plane of civilization by somebody with clearer vision and greater courage than myself.

It is important to teach the individual not to use alcoholic liquor. But we must go farther. We can not consent that the government, for a price, shall allow weak men to be tempted. I have no unkind word respecting the men engaged in the liquor traffic. Many of them are my personal friends. But if they are not willing to quit and utilize their talents and abilities in some field that is a blessing to humanity, I re-

fuse to consent to the injury they inflict upon the public.

If the liquor traffic shall reply that it will not submit to the will of the people, but intends to violate the law, then I am ready to march in the ranks of those, who, in a bloodless war of votes, will unflinchingly go out to put down the Alcohol Insurrection by shooting to death organized Greed and Selfishness with paper bullets,—the ballots of an awakened, God-fearing, man-loving people.

I go into this work as the result of a deep and vital conviction, from an imperative sense of duty. I give myself to it so long as I am needed, until the flag of this, my adopted country, shall no longer shelter under legal sanction an institution calculated to wreck the lives of my boys and break their mother's heart.

### Rev. Charles M. Sheldon—Sermon Notes

INTRODUCTORY.—Some twenty-seven years ago, Rev. Mr. Sheldon started the Central Congregational Church over a grocery store about two blocks from my present home. Today the church is housed in a modern \$60,000 stone edifice and has a resident membership of over 800. The pastor has grown as well as his church, and has gained a national or international reputation through the twenty more or less books he has published, the best known of which is "In His Steps." These books are now likely to exert a still wider influence through the moving-picture films.

More than fifteen years ago, when the writer was secretary of the Railroad Y. M. C. A. of this city, Mr. Sheldon was a familiar figure among the shopmen at the noonday meetings, preaching on the dignity of labor and always advocating right relations between labor and capital. He was a friend to those lower down in the scale of social and political privileges. For years he and his church conducted a kindergarten school in Tennessee Town, a colored settlement near his church, for the benefit of the colored children, mostly I think at Mr. Sheldon's expense.

Some sixteen years ago, he was given the management for one week of the *Topeka Daily Capital*, to show his conception of how he thought Jesus would run a newspaper if he were doing it. Thousands of dollars' worth of advertisements were offered to this paper that were turned down. The profit from the venture was devoted to the installing of a public drinking fountain in the city and an addition to the city jail

for the use of women. The circulation of the paper was some 367,000 daily.

He has recently had a three years' absence from his church, during one year of which he was in the prohibition work with the Flying Squadron; and he comes back to his church this year seemingly stronger than ever. His brush with the outside world has rubbed off some of the natural diffidence that used to be noticeable, and he enters with more abandon and whole-souledness into his public ministry. This seems to me a decided gain. There is so much simplicity, candor, sincerity and persistent consistency and loyalty to the faith and the truth, that one can but love and admire this good. Pastor Sheldon is a lover and no mean judge of music, and his church has lately asked him to take charge of the singing. He has organized a double choir, one at the organ and one in the rear gallery, and the music is becoming an attractive feature, including often antiphonal singing by the two choirs.

Today, and a week ago, I heard his sermons and desire here to give the rough brief notes of them, believing they will be a blessing to the reader.

"THE ACCEPTABLE YEAR"

(Luke 4: 19)

The year 1915 has been a great year—a *testing* year. Christianity has been tested (by the war). Some thought it had proved a failure. It has not. Men have proved a failure.

Light is not a failure because men shut their eyes. The Church has been tested. A better world is to emerge after this war. The Church and Christianity will emerge stronger than ever.

How can we make this 1916 an acceptable year unto the Lord?

It will be acceptable—

1. If we repent of our sins. It is "*sin*" that ails this world. Like the moth that works silently, sin makes no noise. For ten years the war was silently preparing. Ah, we have evidence enough of sin. We have only to look at the insane, the feeble-minded and criminals among us. Suicides are increasing, and Germany heads the list among boys. The sinner is callous to his own sins. He doesn't sense, and probably ridicules, the idea.

2. We must get the right idea of the valuation of mankind. The damning of

the Nile irrigated the valleys and saved 100,000 lives every year in Egypt, but it destroyed some of the old archæological ruins, and a great cry went up from certain quarters among those who valued those ruins more than human life. Christ showed his value of human life when he took the infants and blessed them one by one.

3. We will help make the year acceptable when we work in a *spiral circle*. The aeroplane reaches the upper air by starting out in a spiral circle. We too often go round our treadmill in a circle on a plane, never getting anywhere, never getting above a dead level.

4. Do everything *better* than ever before.

5. In a happier way do our work. Let us try to keep in good health and a clear conscience.

6. We must forget some things. God puts our sins behind him. So must we.

"My sleeve with tears is always wet,  
I have forgotten to forget."

7. We should grow new wood. The forest and trees look green and beautiful because they grow new wood each year. So must we if life is to remain fresh and beautiful.

8. 'Twill be a good year if each of us does something to make the world better. In 1898 there came a new Washburn student, roughly clad, fresh from the farm, to my studio and said he wanted to join the church. Had he been baptized? No, but he wanted to be. His father didn't believe much in an education, but he did and he wanted to do everything he could. He joined the church. He taught a Bible-school class. He became leader of the young people's societies, then head of the football team. Today John Dadisman is in China, influencing an empire of both Chinamen and Englishmen, and he has just written us here that Washburn College can count on \$100 from them over there.

9. If we catch the spiritual vision of Jesus Christ. Let's all try to do it and make this year indeed an acceptable year unto the Lord.

#### THE KNOWN FUTURE

(From the day's printed order of service.)

1. We know that this year will be the same as last year in its unchanging experiences.

2. We know that God will be the same in his eternal patience.

3. We know that sin will bear the same fruit.

4. We know that happiness will continue to depend on our own obedience to God's laws, and on an unselfish life.

5. We know that it will be better for us to suffer than to do wrong.

6. We know that men will be saved by repentance and faith, as they have always been saved.

7. We know that prayer and religion will not go out of fashion.

8. We know that human friendship will be worth the same as ever.

9. We know that the church and the home will be just as necessary this year as last.

10. We know nothing can separate us from the love of God which is in Christ Jesus our Lord.

#### "THE FOUR ANCHORS"

"Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day." Acts 27: 29.

As this article is already sufficiently long, we will give the four general heads of the sermon without elaboration or subdivision. Rev. Mr. Sheldon spoke of the four anchors that will stay the soul in our voyage on the stormy sea of life.

- I. Implicit and abiding faith in God.
- II. Faith in humanity.
- III. The anchor of the organized church and life.
- IV. Implicit and abiding faith in a future world.

G. M. COTTRELL,  
L. S. K. Secretary.

Topeka, Kan., Jan. 16, 1916.

"The saloon, by its insolence, its arrogance, its persistent lawlessness, has forced the issue upon the people and the people must meet it. It refuses to be reformed; it must therefore be destroyed. It has proclaimed by its conduct that it would die rather than obey the law. In doing so, it has left but one course for self-respecting people! The time will come when men, not now young, will live to see the day when there will not be a saloon in any land where men go to church and children go to school."—*Senator Carmack.*

## SABBATH REFORM

### Perpetuity of the Law of God

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5: 18.

I gather from our text two things upon which I shall speak at this time. The first is that the law of God is perpetual: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." The meaning is that even in the least point it must abide till all be fulfilled. Secondly, we perceive that the law must be fulfilled: Not one jot or one tittle shall pass from the law, till all be fulfilled. He who came to bring in the gospel dispensation here asserts that he has not come to destroy the law, but to fulfil it.

#### THE LAW PERPETUAL

First, the law of God must be perpetual. There is no abrogation of it, nor amendment of it. It is not to be toned down or adjusted to our fallen condition; but every one of the Lord's righteous judgments abideth forever. I would urge three reasons which will establish this teaching.

In the first place, our Lord Jesus declares that he did not come to abolish it. His words are most express: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." And Paul tells us with regard to the gospel, "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3: 31). The gospel is the means of the firm establishment and vindication of the law of God.

#### JESUS CAME TO EXPLAIN IT

Jesus did not come to change the law, but he came to explain it, and that very fact shows that it remains; for there is no need to explain that which is abrogated. Upon one particular point in which there happened to be a little ceremonialism involved, namely, the keeping of the Sabbath, our Lord enlarged, and showed that the Jewish idea was not the true one. The Pharisees forbade even the doing of works of necessity and mercy, such as rubbing ears of corn to satisfy hunger, and healing the sick. Our Lord Jesus showed that

it was not at all according to the mind of God to forbid these things. In straining over the letter, and carrying an outward observance to excess, they had missed the spirit of the Sabbath law, which suggested works of piety such as truly hallow the day. He showed that—

#### SABBATIC REST

was not mere inaction, and he said: "My Father worketh hitherto, and I work." He pointed to the priests who labored hard at offering sacrifices, and said of them: "The priests in the temple profane the sabbath, and are blameless." They were doing divine service, and were within the law. To meet the popular error he took care to do some of his grandest miracles upon the Sabbath day; and though this excited great wrath against him, as if he were a law breaker, yet he did it on purpose that they might see that the Sabbath was made for man, and not man for the Sabbath, and that it was meant to be a day for doing that which honors God and blesses men. O that men knew how to keep the spiritual Sabbath by ceasing from all servile work, and from all work done for self!

#### THE REST OF FAITH

is the true Sabbath, and the service of God is the most acceptable hallowing of the day. O that the day were wholly spent in serving God and doing good! The sum of our Lord's teaching was that works of necessity, works of mercy, and works of piety are lawful on the Sabbath. He did explain the law in that point and in others, yet the explanation did not alter the command, but only removed the rust of tradition which had settled upon it. By thus explaining the law he confirmed it; he could not have meant to abolish it, or he would have needed to expound it.

Our Lord Jesus Christ, in addition to explaining the law and pointing out its spiritual character, also unveiled—

#### ITS LIVING ESSENCE;

for when one asked him, "Which is the great commandment in the law?" he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." In

other words, he has told us, All the law is fulfilled in this—

"THOU SHALT LOVE"

There is the pith and marrow of it. Does any man say to me, "You see, then, instead of the ten commandments, we have received the two commandments, and these are much easier"? I answer that this reading of the law is not in the least easier. Such a remark implies a want of thought and experience. Those two precepts comprehend the ten at their fullest extent, and can not be regarded as the erasure of a jot or tittle of them. Whatever difficulties surround the ten commands are equally found in the two, which are their sum and substance. If you love God with all your heart, you must keep the first table; and if you love your neighbor as yourself, you must keep the second table. If any suppose that the law of love is an adaptation of the moral law to man's fallen condition, they greatly err. I can only say that the supposed adaptation is no more adapted to us than the original law. If there could be conceived to be any difference in difficulty, it might be easier to keep the ten than the two; for if we go no deeper than the letter, the two are more exacting, since they deal with the—

HEART AND SOUL AND MIND.

The ten commands mean all that the two express; but if we forget this, and look only at the wording of them, I say it is harder for a man to love God with all his heart, with all his soul, with all his mind, and with all his strength, and his neighbor as himself, than it would be merely to abstain from killing, stealing, and false witness. Christ has not, therefore, abrogated or at all moderated the law to meet our helplessness; he has left it in all its sublime perfection, as it always must be left; and he has pointed out how deep are its foundations, how elevated are its heights, how measureless are its length and breadth. Like the law of the Medes and the Persians, God's commands can not be altered; we are saved by another method.

THE LAW LIVED BY CHRIST

To show that he never meant to abrogate the law, our Lord Jesus has embodied all its commands in his own life. In his own person there was a nature which was perfectly conformed to the law of God; and as was his nature such was his life. He

could say, "Which of you convinceth me of sin?" and again, "I have kept my Father's commandments, and abide in his love." . . . He was so perfect and pure, so infinitely good, and so complete in his agreement and communion with the Father, that he in all things carried out the Father's will. The Father said of him, "This is my beloved Son, in whom I am well pleased; hear ye him." Point out, if you possibly can, any way in which Christ has violated the law, or left it unfulfilled. There was never an unclean thought or rebellious desire in his soul; he had nothing to regret or to retract. He was thrice tempted in the wilderness, and the enemy had the impertinence even to suggest idolatry, but he instantly overthrew the adversary. The prince of this world came to him, but he found nothing in him.

"My redeemer and my Lord,  
I read my duty in thy Word;  
But in thy life the law appears  
Drawn out in living characters."

Once more, that the Master did not come to alter the law is clear, because after having embodied it in his life, he willingly gave himself up to bear its penalty, though he had never broken it, bearing the penalty for us, even as it is written, "Christ hath redeemed us from the curse of the law, being made a curse for us." "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." If the law had demanded more of us than it ought to have done, would the Lord Jesus have rendered to it the penalty which resulted from its too severe demands? I am sure he would not. But because the law asked only what it ought to ask, namely,—

PERFECT OBEDIENCE,

and exacted of the transgressor only what it ought to exact, namely, death as the penalty for sin,—death under divine wrath,—therefore the Savior went to the tree, and there bore our sins, and purged them once for all. He was crushed beneath the load of our guilt, and cried, "My soul is exceeding sorrowful, even unto death," and at last, when he had borne—

"All that incarnate God could bear,  
With strength enough, but none to spare,"  
he bowed his head and said, "It is fin-

ished." Our Lord Jesus Christ gave a greater vindication to the law by dying, because it had been broken, than all the lost can ever give by their miseries. He has borne all that was due from his people, and the law is defrauded of nothing. By his death he has vindicated the honor of God's moral government, and made it just for him to be merciful. When—

THE LAWGIVER HIMSELF SUBMITS TO THE LAW,

when the Sovereign himself bears the extreme penalty of that law, then is the justice of God set upon such a glorious high throne that all admiring worlds must wonder at it. If therefore it is clearly proved that Jesus was obedient to the law, even to the extent of death, he certainly did not come to abolish or abrogate it. And if he did not remove it, who can do so? If he declares that he came to establish it, who shall overthrow it?

THE LAW PERPETUAL BY NATURE

But, secondly, the law of God must be perpetual from its very nature; for does it not strike you the moment you think of it that right must always be right, truth must always be truth, and purity must always be purity? Before the ten commandments were published at Sinai, there was still that same law of right and wrong laid upon men by the necessity of their being God's creatures.

RIGHT WAS ALWAYS RIGHT

before a single command had been committed to words. When Adam was in the garden, it was always right that he should love his Maker, and it would always have been wrong that he should have been at cross-purposes with his God; and it does not matter what happens in this world, or what changes take place in the universe, it never can be right to lie, or to commit adultery, murder, or theft, or to worship an idol god. I will not say that the principles of right and wrong are as absolutely self-existent as God, but I do say that I can not grasp the idea of God himself as existing apart from his being always holy and always true; so that the very idea of right and wrong seems to me to be necessarily permanent, and can not possibly be sifted. You can not bring right down to a lower level; it must be where it always is. Right is right eternally, and can not be wrong. You can not lift up wrong and

make it somewhat right, it must be wrong while the world standeth. Heaven and earth may pass away, but not the smallest letter or accent of the moral law can possibly change. In spirit the law is eternal.

IT DOES NOT ASK TOO MUCH

The law of God is no more than God might most righteously ask of us. If God were about to give us a more tolerant law, it would be an admission on his part that he asked too much at first. Can that be supposed? Was there, after all, some justification for the statement of the wicked and slothful servant when he said, "I feared thee, because thou art an austere man"? It can not be. For God to alter his law would be an admission that he made a mistake at first, that he put poor, imperfect men (we are often hearing that said) under too rigorous a régime, and therefore he is now prepared to abate his claims, and make them more reasonable.

A SPECIOUS BUT FALSE DOCTRINE

It has been said that man's moral inability to keep the perfect law exempts him from the duty of doing so. This is very specious, but it is utterly false. Man's inability is not of the kind which removes responsibility; it is moral, not physical. Never fall into the error that moral inability will be an excuse for sin. What! when a man becomes such a liar that he can not speak the truth, is he thereby exempted from the duty of truthfulness? If your servant owes you a day's labor, is he free from the duty because he has made himself so drunk that he can not serve you? Is a man freed from a debt by the fact that he has squandered the money, and therefore can not pay it? Is a lustful man free to indulge his passions because he can not understand the beauty of chastity? This is dangerous doctrine. The law is a just one, and man is bound by it, though sin has rendered him incapable of doing so.

I should like to ask any brother who thinks that God has put us under an altered rule, Which particular part of the law is it that God has relaxed?

WHICH PRECEPT

do you feel free to break? Which law is it that God has exempted you from? That law of worshiping him only? Do you propose to have another god? Do you intend to make graven images? The fact is that

when we come to detail, we can not afford to lose a single link of this wonderful golden chain, which is perfect in every part as well as a whole. The law is—

#### ABSOLUTELY COMPLETE

and you can neither add to it nor take from it. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." If, then, no part of it can be taken down, it must stand, and stand forever.

A third reason I will give why the law must be perpetual is that to suppose it altered is most dangerous. To take away from the law its perpetuity is, first of all, to take away from it its power to convince of sin. Is it so that I, being an imperfect creature, am not expected to keep a perfect law? Then it follows that I do not sin when I break the law; and if all that is required of me is that I am to do according to the best of my knowledge and ability, then I have—

#### A VERY CONVENIENT RULE INDEED,

and most men will take care to adjust it so as to give themselves as much latitude as possible. By removing the law you have done away with sin; for sin is the transgression of the law, and where there is no law there is no transgression. When you have done away with sin, you may as well have done away with the Savior and with salvation; for they are by no means needless. When you have reduced sin to a minimum, what need is there of that great and glorious salvation which Jesus Christ has come to bring into the world? Brethren, we must have none of this; it is evidently a way of mischief.

By lowering the law you weaken its power in the hands of God as a convincer of sin. "By the law is the knowledge of sin."

#### IT IS THE LOOKING-GLASS

which shows us our spots, and that is a most useful thing, though nothing but the gospel can wash them away.

It is only a pure and perfect law that the Holy Spirit can use in order to show to us our depravity and sinfulness. Lower the law, and you dim the light by which

man perceives his guilt. This is a very serious loss to the sinner, rather than a gain; for it lessens the likelihood of his conviction and conversion.

You have also taken away from the law its power to shut us up to the faith of Christ.

#### WHAT IS THE LAW OF GOD FOR?

For us to keep in order to be saved by it? Not at all. It is sent in order to show us that we can not be saved by works, and to shut us up to be saved by grace. But if you make out that the law is altered so that a man can keep it, you have left him his old legal hope, and he is sure to cling to it. You need a perfect law that shuts man right up to—

#### HOPELESSNESS APART FROM JESUS,

that puts him into an iron cage, and locks him up, and offers him no escape but by faith in Jesus; then he begins to cry, "Lord, save me by grace, for I perceive that I can not be saved by my own works." This is how Paul describes it to the Galatians: "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was—

#### OUR SCHOOLMASTER

to bring us unto Christ, that we might be justified by faith." I say you have deprived the gospel of its ablest auxiliary when you have set aside the law. You have taken away from it the schoolmaster that is to bring men to Christ. No; it must stand, and stand in all its terrors, to drive men away from self-righteousness, and constrain them to fly to Christ. They will never accept grace till they tremble before a just and holy law. Therefore the law serves a most necessary and blessed purpose, and it must not be removed from its place.

To alter the law is to leave us without any law at all. A sliding scale of duty is—

#### AN IMMORAL INVENTION,

fatal to the principles of law. If each man is to be accepted because he does his best, we are all doing our best. Is there anybody that is not? If we take their words for it, all our fellow-men are doing as well

as they can, considering their imperfect natures. Self-righteousness builds itself a nest even in the worst character. This is the man's talk: "Really, if you knew me, you would say I have been a good fellow to do as well as I have. Consider what a poor, fallen creature I am; what strong passions were born in me; what temptations to vice beset me, and you will not blame me much. After all, I dare say God is as satisfied with me as with many who are a great deal better, because I had so few advantages." Yes, you have shifted the standard, and every man will now do that which is right in his own eyes, and claim to be doing his best. If you shift the standard pound weight or the bushel measure, you will certainly never get full weight or measurement again. There will be—

#### NO STANDARD

to go by, and each man will do his best with his own pounds and bushels. If the standard be tampered with, you have taken away the foundation upon which trade is conducted; and it is the same in soul matters—abolish the best rule that ever can be, even God's own law, and there is no rule left worthy of the name. What a fine opening this leaves for vainglory! No wonder that men talk of perfect sanctification if the law has been lowered. There is nothing at all remarkable in our getting up to the rule if it is conveniently lowered for us. I believe I shall be perfectly sanctified when I keep God's law without omission or transgression, but not till then. If any man says that he is perfectly sanctified because he has come up to a modified law of his own, I am glad to know what he means; for I have no longer any discussion with him. I see nothing wonderful in his attainment. Sin is any want of conformity to the law of God, and until we are perfectly conformed to that law in all its spiritual length and breadth, it is idle for us to talk about perfect sanctification. No man is perfectly clean till he accepts absolute purity as the standard by which he is to be judged. So long as there is in us any coming short of the perfect law, we are not perfect. What a humbling truth this is! The law shall not pass away, but it must be fulfilled. This truth must be maintained; for if it goes, our tacklings are loosed, we can not well

strengthen the mast; the ship goes all to pieces; she becomes—

#### A TOTAL WRECK.

The gospel itself would be destroyed could you destroy the law. To tamper with the law is to trifle with the gospel. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—*Rev. Charles H. Spurgeon.*

#### A Memory

M. E. H. EVERETT.

Since the mother went away  
Changed are all familiar things;  
Lingering fondly at her side,  
Time swept by on lightsome wings;  
Now its leaden feet lag slow,  
Every hour is loth to go.

Walking down the orchard path,  
Wide enough it seemed for two,  
When the trees shook down their snows,  
In the evening's early dew;  
Threading now that path alone,  
Scarcely there is room for one.

By the fireside is her stand  
With the Book she loved the best,  
From its page she turned to me  
With the smile of one thrice blest,  
"There they enter not in vain,  
For they pass not out again!"

On her chair I lay my hand,  
Bowing o'er that sacred place,  
Till above those mystic leaves  
I can see her tender face;  
And I know beyond all doubt  
"They who enter pass not out."

*Coudersport, Pa.*

Lincoln was going down the street one morning, when he saw a little girl standing at the gate ready for a journey, sobbing as if her heart would break. She had arranged to take her first trip on the cars that day, and the expressman had failed to come for her trunk, and she was going to miss the train.

"How big is the trunk? There's still time, if it isn't too big."

She took him up to her room where her little old-fashioned trunk stood, locked and tied. "Oh!" he cried, "wipe your eyes and come on quick." And before she knew what he was going to do, he had shouldered the trunk, was downstairs and striding out of the yard. They reached the station on time, and Abraham Lincoln sent his little friend away happy.—*Michigan Christian Herald.*

## LINCOLN

This poem was written by Julia Ward Howe in her ninetieth year and read by her in Symphony Hall, Boston, on the centenary of the martyred President's birthday, February 12, 1909.

Through the dim pageant of the years  
A wondrous tracery appears;  
A cabin of the Western wild  
Shelters in sleep a new-born child.

Nor nurse nor parent dear can know  
The way those infant feet must go,  
And yet a nation's help and hope  
Are sealed within that horoscope.

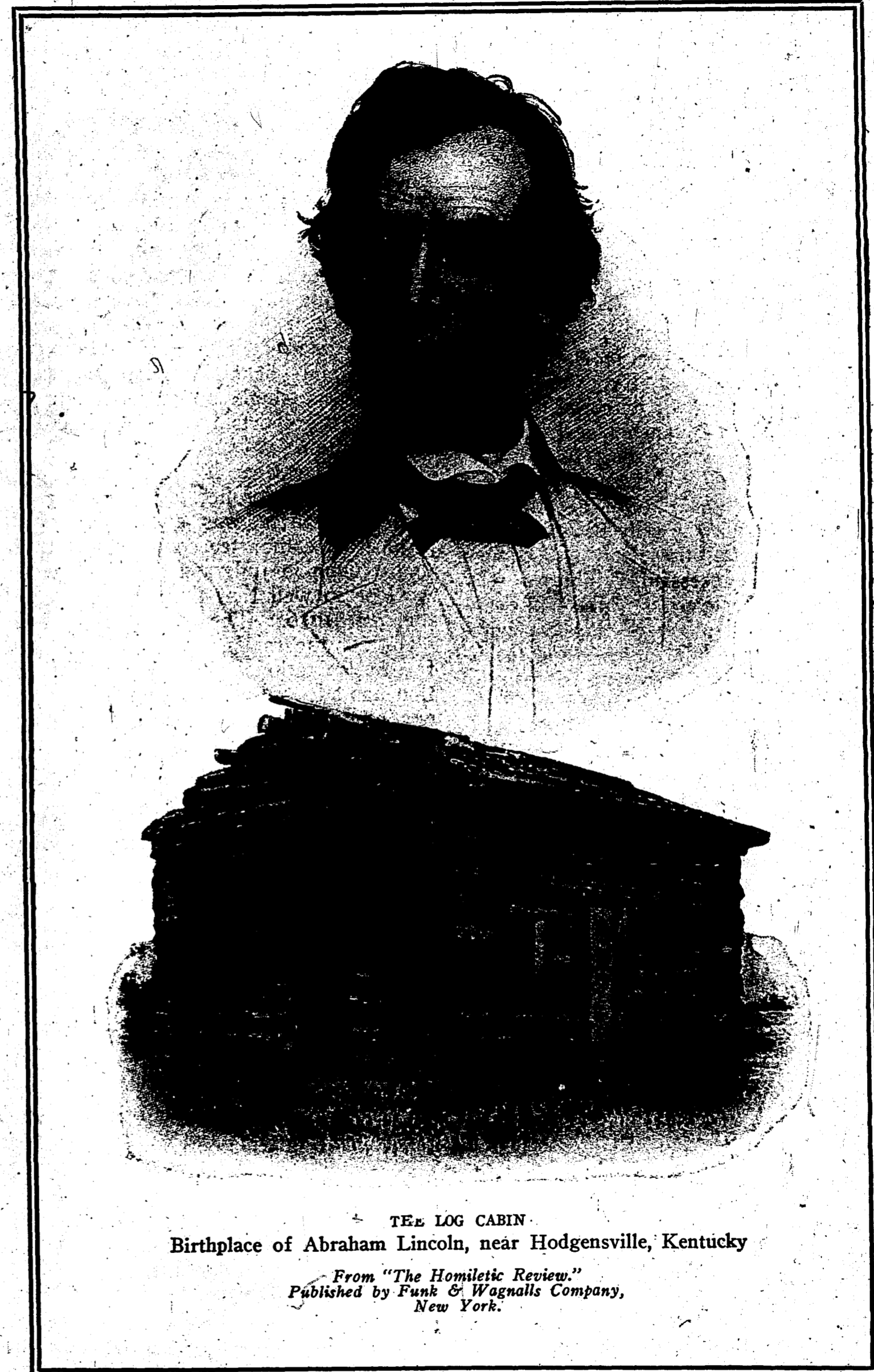
Beyond is toil for daily bread,  
And thought to noble issues led,  
And courage, arming for the morn  
For whose behest this man was born.

A man of homely, rustic ways,  
Yet he achieves the forum's praise,  
And soon earth's highest meed has won,  
The seat and sway of Washington.

No throne of honors and delights,  
Distrustful days and sleepless nights,  
To struggle, suffer and aspire,  
Like Israel, led by cloud and fire.

A treacherous shot, a sob of rest,  
A martyr's palm upon his breast,  
A welcome from the glorious seat  
Where blameless souls of heroes meet.

And thrilling, through unmeasured days,  
A song of gratitude and praise,  
A cry that all the earth shall heed,  
To God, who gave him for our need.



THE LOG CABIN  
Birthplace of Abraham Lincoln, near Hodgenville, Kentucky

From "The Homiletic Review."  
Published by Funk & Wagnalls Company,  
New York.



## From Jackson Center, Ohio

DEAR EDITOR:

I desire to thank you for your very practical and Scriptural article on "doing the work of an evangelist," as found in the RECORDER of January 24. Especially is it appropriate just now, when so many of us pastors are inviting our evangelist to lead in a spiritual awakening in our churches and societies. This is done not only because "a new broom sweeps clean," but because the Lord, in our natures, and Paul in his teaching (Eph. 4: 11) class us as only "pastors and teachers"—a most important and enjoyable position. Experience however proves that most of us could no more do efficient work as evangelists, than could an ordinary or even an expert family doctor do expert surgery. They are distinct classes by themselves. And while the pastor and doctor may greatly aid the evangelist and surgeon, they can not change places and be successful. This is why many a good pastor has failed in evangelistic work, and many of the best evangelists make very poor "pastors and teachers." In the original twelve, chosen by the Lord himself, there was only one "Peter the evangelist." Our ratio in these days is probably no greater.

Our church is looking forward with great anxiety and interest to the coming of Brethren Coon and Nelson to lead in a spiritual uplift.

At present the weather is very favorable for the spread of la grippe and other sickness. To these we are obliged to record the serious illness of the pastor's wife, following an operation in a Cincinnati hospital. But we trust that these conditions may soon be more favorable, and that the Lord will greatly bless us in our special effort to serve and save men. A double duty now rests upon us, as a church, because of some removals, and because we are now the only Seventh Day Baptist church in the great State of Ohio, with Battle Creek and Chicago as our nearest neighbors "in the faith." We trust also that our special service will better prepare us to receive and aid the next session of the Northwestern Association. Will our brethren pray to that end?

Sincerely yours,

GEORGE W. LEWIS.

Jan. 31, 1916.

## Progress in the Forward Movement

It is with much pleasure and with a considerable degree of encouragement that the writer has noted the activities of various churches in financial matters as from time to time they have been reported in the columns. First Alfred came along with a bulletin informing us that she had adopted the Conference apportionments, the two-fund system of pledges and contributions, and the every-member canvass. We pronounced this fine. Then came the Conference paper of Nettie M. West, giving the methods used at Salem in handling the church and denominational finances by means of a single fund. Good again! Now come reports from Milton and Milton Junction.

For the last year Milton tried the apportionment plan for her local expenses. A large committee was appointed for this purpose, a committee composed of men of unquestionable judgment. This plan has worked so well that they are using it for the year 1916. The church has also laid plans for the raising of its apportionment for denominational purposes. Milton Junction has adopted a local budget and its apportionment of the denominational budgets. Little Genesee reports a good balance in the treasury but a shortage for the denomination. However they are carefully laying plans and will try to do better. Good grit. A more thorough canvass and a pastor to encourage. Let us know how you succeed.

Now Pastor Bond writes a good letter from Salem telling of their unique plans. A sermon by the pastor on Sabbath morning, followed by a special consecration service of the canvassers who were to go out by twos. A fine plan. Read Pastor Bond's letter and let other pastors do the same.

Chicago tried the apportionment plan in 1915 and came out with \$114 in the treasury, an unusual result for Chicago. She is trying the same plan again.

Let the good work go on and let other reports come into the RECORDER columns.

ALLEN B. WEST,

Secretary Board of Finance.

Sing unto the Lord, bless his name, shew forth his salvation from day to day.—Ps. 96: 2.

## MISSIONS

## "Forward Movement"

LETTER NO. 3.

DEAR BRETHREN:

Half of the first year of our "Forward Movement" has passed. Two letters have already been sent to the pastors or churches as Conference directed. Some of them have been read to the people. This letter, however, will be sent only through the columns of the RECORDER, to be used in whatever way seems best. We have received many replies telling how the movement is developing, either in men's meetings, cottage prayer meetings, in forming groups of tithers or Tenth Legion, as the young people are doing, or in the Morning Watch. The fact that many have replied either by personal letters, or what is better, through the columns of the RECORDER is stimulating the progress of this work in the most natural way. Each church knows best the lines of spiritual work which are adapted to its locality. Let us remember that the blessing in *doing* this work is greater than in *having* it done.

The great problem now before Seventh Day Baptists is one of losses; if not of the lost sheep or coin, it is of the lost *son*. As Jesus, on his way to the cross, looked for the last time into the pinched faces about him, he, from a heart breaking with love, gave this rich cluster of parables, called forth by the sarcastic charge of self-righteous men. He saw in the throng about him the shepherd who had lost the sheep. I once thought a sheep too small and stupid to be used in the Bible until I was told that the loss of one meant the forfeiting of a year's wages to the shepherd, and starvation to his wife and babies. Then I understood why the Savior of men should put the story of the shepherd into the Book of books. I used to be amazed that a silver coin should be of sufficient size to become the text of a sermon which has lived for two thousand years, until I saw the bangle of coins worn on the head of a peasant girl of Galilee. I then learned that each coin was a present from some friend, and that the bangle was her only trousseau. When Jesus looked at the

housewife, though young in years, with her stooped and wasted form, and saw her anguish at the loss of the coin, which to her meant a broken tie of early friendship, his heart ached with hers. The coin which he saw in her poor thin face was the image of his Father, God; not too small for a text, or even the gift of his life to save. More than this, I have discovered that passages in the Bible which at first seem trifling or obscure, when understood become *vital truths*. In that throng, he saw fathers who had a still greater sorrow: the loss of a darling boy. So Jesus begins: "A man had two sons. The younger said, 'Father, give me the portion that belongeth to me!'" Here is the climax of the three wonderful parables of love for the lost. Were there any in that throng before Christ who did not feel his love and sympathy? Our sorrow is for our lost boys and girls.

The most hopeful future about the progress of this movement is that people are realizing that in order to actually move us to better things, the work must be *spiritual* and not *mechanical*. In this way we are being led.

Only the other night a prayer meeting was held at the home of one of our good neighbors. Although they were members of the church they had not been attendants for several years. Business had crowded the Sabbath out. Sickness has now overtaken the father. The neighbors gathered in this home for a little meeting; they sang hymns, read the Bible, and offered prayers. The spirit of the Master gave all great freedom, and soon our invalid brother was telling us the story of one of the Bible heroes. In his lonely hours, he had been feeding on the manna from heaven: the Word of God. As we left the house people said, "What a blessed meeting we have had!" The Lord was there.

Brethren, if we would actually take time to show our love for each other as neighbors, many of our prodigals, like Jacob of old, would be sick of the Assyrian life, and return to us and to the Sabbath.

Please continue to write the RECORDER an account of what God is doing with and for you!

Yours in the Master's work,

E. B. SAUNDERS,

Corresponding Secretary.

### Hungarian New Gospel Songs

The song which I am showing on the opposite page is one of the songs which I composed myself.

I have about two dozen in engraving shop of these songs which I composed recently; there will be about two hundred in book; the pages cost from \$3.50 to \$4.50 each.

I expect to make a new gospel songbook in the Hungarian language for sale, which I expect will make a little money for our mission; but without money at the present time it is impossible to go ahead. On May 17 I put a little piece in the RECORDER, requesting a little help, but nobody offered any donation.

Now I ask you, dear brothers and sisters, in the name of Jesus, to take this into consideration and give towards a good cause what your heart prompts you to give for the help of the Hungarian Mission.

May the Lord bless you all for the help you extend toward us. Kindly address all communications to Rev. J. J. Kovats, 11819 S. Union Ave., Chicago, Ill.

Your brother in His Name,  
J. J. KOVATS.

### A Resolution

DEAR BROTHER SAUNDERS:

The Seventh Day Baptist Pacific Coast Association passed the following resolution at its recent meeting at Riverside.

"Resolved, That we hereby express our appreciation of the financial assistance by the Seventh Day Baptist Missionary Society to the work on the Pacific Coast, and we urge our churches and scattered members to contribute to the society as largely as their means will allow."

I am under instruction to forward this to your board.

Sincerely,  
GEORGE W. HILLS,  
Corresponding Secretary.

Los Angeles, Cal.,  
Jan. 15, 1916.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.—Matt. 11: 29-30.

### Milton College

The annual meeting at the auditorium last Thursday evening was well attended and the proper spirit of loyalty and enthusiasm prevailed. Committees were appointed, subject to ratification at the June meeting as follows:

A committee to arrange for a whole "Alumni Day" at the semi-centennial commencement in 1917: W. P. Clarke, '63, chairman, Professor J. D. Bond, '72, L. H. North, '08, Mrs. F. C. Dunn, '72, Miss Miriam E. Post, '13, J. C. Bartholf, '81.

A committee to boost the college enrolment with the slogan, "Fifty Freshmen in 1917": Professor D. N. Inglis, '05, chairman, W. R. Rood, '03, A. E. Garey, '13, C. D. Stillman, '09, Miss Emma Rogers, '09, Mrs. Carl Sheldon, '08.

A committee to work for the increase of the college endowment fund: Dr. James Mills, '79, chairman, Dr. George Post, '80, Mrs. Giles Belknap, of Waukesha, J. Fred Whitford, '03, Dr. J. G. Maxson, '04, H. M. Pierce, '15.

Professor D. N. Inglis then introduced the speaker, Professor Albert Whitford, who read an interesting and instructive historical paper on "Milton from Du Lac Academy to the Charter of Milton College." The college glee club sang "Our Colors," after which Dr. E. S. Bailey's lantern slides, illustrating, "Historical Milton," were thrown on the screen with the balopticon, through the kindness of Professor A. R. Crandall.

The meeting was a success and it is hoped that such a gathering may be held every year at this time.

President Daland attended a meeting of college presidents in Chicago last week.—*Journal-Telephone*.

Dr. E. Stillman Bailey, '73, of the Hahemann Medical College, Chicago, was present at chapel Thursday morning with even more of his wholesome humor than usual. President Daland, aided and abetted by the student body, persuaded Dr. Bailey to give a few words, which were a true message of fresh air and optimism.—*Milton College Review*.

We pray, "Thy kingdom come," but fail to let the King reign in our hearts.

### Magasztallak én téged.

Zsolt. 145, 1.

*mf* Vidáman. *mf*

1. Ma-gasz-tal-lak én té-ged, Óh én e-rős Is-te-nem!  
2. Dí-csér-nek té-ged U-ram! Kit ké-ped-re te-rem tél;  
3. Ter-jezd ki szent ke-ze-det, Óh bölcs bé-jó-vol-tod-dal!  
4. Dí-csér-lek én szent A-tyám, Ál-dom a te szent ne-ved!

Ál-dom a te szent ne-ved! Mert te vagy én min-de-nem.  
Mind fi-jad az jó A-tyám, Kit bűn-ből fel e-mel-tél.  
Fel-e-melsz el-es-te-ke-t, S meg-ál-dod ir-gal-mad-dal.  
Óh hal-gazsd meg az I-mám, Ó-rök-ké áld gyer-me-ke-d!

KAR: *mf* *mf*

Dí-csér-lek, szün-te-len! Nap-pa-  
dí-csér-lek, szün-te-len!

lon, s éj-je-len! Nem-szü-  
nap-pa-lon, éj-je-len!

nök meg I-mád-ni! S ke-gyel-me-det hir-det-ni.

## WOMAN'S WORK

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

### Wishin'

It's gray, this winter afternoon; the day's begun to fade  
And twilight's creepin' in to fill the settin' room with shade.  
And I'm alone and dreamin'-like; and there's come over me  
A longin' for the good old days and ways that used to be—  
A feelin' that I'd like to set Time's clock-hands back a spell  
And be back in that other home I used to know so well;  
Be in that other settin' room, and hear the cracklin' wood  
In our old airtight stove that used to seem so snug and good.

Be settin' there a-waitin' till the bell rings, by-and-by,  
For supper, with the quince preserves, the doughnuts and the pie;  
See the old-fashioned dishes shine beneath the candle's light,  
And hear the blessin' said, and then—have the old appetite!  
Eat—yes, eat everything! And drink, as cold as melted snow,  
The water that the bucket brought up from the well below;  
Climb the steep stairs, to sleep again in the high, corded bed,  
And hear the wind play "ticktack" with the shingles overhead.

Ah, hum! The old days was the best! I wish—  
I wish— And yet  
It took an awful sight of wood to keep that airtight het.  
What's that against the window-pane? It's snowin', I declare!  
It must be cold and raw outside. I hitch my easy-chair  
Across the floor, and settle back and snuggle up my feet  
Against the radiator—yes, we've got hot-water heat—  
And think about that bedroom, with the water-pitcher froze;  
And turnin' out at five to dress. . . . I wonder! Well, who knows

But those old suppers, sartin sure, were fine; and—Ouch! Oh, my!  
There's that dyspepsy twinge again. I wonder, now, if pie—  
Dried-apple pie—would help to get digestion workin' slick.  
I have my doubts. And doughnuts—Ouch! Let's change the subject—quick!

But water from that well, I guess, was plenty good enough—  
What's that the paper said about typhoid and germs and such?  
It ain't no use—one must be young to get the solid joy  
That used to be. I'm fifty-two. I wish I was a boy.

I wish— But here! Hold on a shake! Let's think a bit and see—  
If I was just a boy again—why, where would Martha be —  
The wife that's helped me through the years. And Nat and Caroline?—  
The children we're so proud of now, both growin' up so fine.  
And this new house we planned for so? . . . Here's Martha, all serene!  
She's come to light the gas—of course we use acetylene.  
My wishin's through. Old times were good, but new ones beat 'em flat.  
I'll thank the Lord I'm as I am—and let it go at that. —Joseph C. Lincoln.

### Two Snap-Shots

1905-1915

Marcia Field turned the door knob of the room which her sister-in-law had told her was the one where the Ladies' Missionary Meeting was held. It was quite an ordeal for the girl to go alone to a meeting in a strange church, but Marcia had been interested in missions ever since she had visited Northfield; and Mary, her sister-in-law, whom she was visiting, had flatly refused to go with her as she had just begun on Jennie's wash dresses. So Marcia slipped quietly in while every head of the dozen elderly ladies there assembled turned to see who was coming and then returned to "Attention—eyes front," most of the eyes being fastened anxiously on the large clock which ticked loudly in the funereal silence and indicated that it was already ten minutes past the hour. There was quite a sigh of relief when a little old lady came in and seated herself tremulously at the central table, while on each side of her two other women slipped into place. The little old lady was plainly flustered. She looked up a hymn, going back and forth over the index and then seemed to be suddenly aware that no one was seated at the piano. "Would any lady oblige by playing?" A stony silence ensued, broken finally by a voice from the rear, "Miss Barnes is here." But Miss Barnes protested that she could play only

the old-fashioned hymns. Assurances having been given that only these would be attempted, "Rock of Ages" was found after some difficulty and sung more slowly than it had ever been heard before. The little old lady was so absorbed in trying to find the place in the Bible, whose reference she seemed to have mislaid, that she let them sing through four verses and then acknowledged that she could not find the chapter she had selected and would they repeat the commandments together? The ten were finished with some hesitations, and then the little old lady asked in agonized tones, "Since Mrs. Ward is not here will some other lady offer to lead in prayer?"

When the silence became appalling, with piteous quavers in her voice she repeated the Lord's Prayer; and after she had wiped her eyes with a lace-bordered handkerchief, she called for the reports from secretary and treasurer.

Marcia did not listen much to those for her thoughts had gone back to the meetings on Round Top and she saw again the bowed heads and heard the earnest prayers for the great need of the world that knew not the Christ. When she aroused to the present scene, they were discussing whether those who attended the meetings should be taxed twenty-five cents a time, "our treasury is so low." Some of the members showed some animation, "It might act as a deterrent—not for ourselves of course but for others." After a quarter of an hour's arguments pro and con, the treasurer broke in: "Ladies, we have discussed this for two meetings. I move that it be left to a committee to find out the feeling of the women of the church and report." And this seeming to meet with approval, the treasurer was suggested and every one else present declining with much unanimity, the president and secretary were added and the meeting proceeded—or would have proceeded if the president had succeeded in finding the missionary letters she had brought to read. "Such interesting letters, ladies, which I had not quite had time to read over and I must have left them on my desk. One of them was about Africa—I think it was Africa, for the children were quite insufficiently clothed in the photograph sent with it, but it may have been India. And such a thrilling story about a Chinese girl! I *must* have brought them, for I remember picking them up

from the desk, but they are certainly not in my bag. What is that on the floor? An empty envelope? That *shows* I must have brought them! *Here they are* marking places in the hymn book. Will the secretary please pick out the shortest there is, for it is just time for closing and I had forgotten that this is the annual meeting and the officers for next year must be elected. . . . Thank you, that was certainly an interesting letter though I am not sure I quite gathered where it was from. Will Mrs. Barry take my place while the election is held?"

After some whispering Mrs. Barry arose and said that they all hoped the present officers would remain.

The little old lady was plainly overcome. "O ladies," she quavered, "some one else would be so much better than I. Is there no one who can be induced to take the position?" "No one," said Mrs. Barry firmly, and with a mopping of her eyes with her handkerchief, the little old lady murmured that she must then take up her cross and the meeting was dismissed with one verse of "Blest be the tie that binds."

1915

Just ten years later Marcia Blake, no longer Marcia Field, was again visiting her sister-in-law, for the first time in years, for she had spent most of her married life on the Pacific Coast and this was her first visit East. As they drove past the church on their way from the station a sudden recollection of that missionary society came over her and she turned to Mary, "I hear Jennie is so interested in foreign missions."

"Yes, ever since she's been to Silver Bay and Northfield. By the by, our Woman's Society has a meeting tomorrow morning and I hope you won't be too tired to go, for they certainly are the most interesting meetings we have and every one is there. Jennie as one of the vice presidents has charge of part of tomorrow's program. It it divided among a number of women in the church. We didn't know we had so many bright ones till Mrs. Lennox became president. She was a Bryn Mawr girl, but better than any college learning I say is uncommon sense. She doesn't seem to do anything but preside but she has a genius for knowing what will call people out and set them going, and enthusiasm—you feel

she's just a live wire! We often have missionary speakers right from the field, but some of our best meetings are home talent, especially in the twice a season lunches where we all get so much better acquainted. Just reports from various countries given like *news*, and songs or poems that make you feel what it would be not to have Christ in your life, and discussions by the various Mission Study Tens (they're neighborhood meetings, one morning a fortnight, when we take our work), and once in a while the Girls' Society gives us missionary tableaux or something of that kind. We support three missionaries and have shares in some of the other work—schools and hospitals—oh, there's no end to the interest!"

A sudden recollection came to Marcia, of the old importance of Jennie's wash dresses but she reflected with a tender little smile that it was probably Jennie herself who was partly responsible for her mother's change of heart. Partly responsible—yes; but when on the following day she bowed with a little group of women in the preliminary prayer meeting and one after another prayed the Lord of tender compassion that he would help and guide them in their work for those who "fainted and were scattered abroad as sheep having no shepherd," she realized from whence came the strength of the Woman's Society of the Old Stone Church.

She felt the value of the helps, the cheerfulness of the room, the air of informality, the good music, the interest of the addresses, but deep below the surface was the great strong current with which these women were in vital touch. They were workers together with Him in His plans for the world.—*Frances B. Hawley.*

### Salem College Notes

Last Friday morning at the chapel hour the student body voted on the question of Student-Self-Government. The votes were counted, 14 for and 105 against.

Dr. Clark has gone to Ann Arbor, Mich., to be with his father who is undergoing a very serious operation.

The examinations for the first semester are being held this week. This is always the most dreaded part of school work.

The second semester begins Tuesday morning at 10 o'clock, February 1, 1916.

### Historical Sketch of Milton Academy, 1854-1867

PROFESSOR ALBERT WHITFORD

*Read at the mid-season meeting of the Alumni Association, Milton, Wis., January 20, 1916, and published in the Milton Journal-Telephone.*

The charter for the founding of Milton Academy was obtained from the legislature of Wisconsin, March 31, 1854. The first board of trustees, chosen by its stockholders, were Luke G. Maxson, Ambrose C. Spicer, Jeremiah Davis, Robert F. Fraser, Peter McEwan, John Alexander, and Charles H. Greenman. These resolved to erect for school purposes a three-story building, 44 feet by 40 feet, on a bluff in the southwestern part of the village of Milton, on a campus of two acres donated by Joseph Goodrich. The job for its erection was let to Lewis G. Baldwin, a carpenter by trade, and Abel D. Bond, a mason, for the sum of \$4,000, the builders to furnish the materials. The contractors completed their job in time for the opening of the school, near the first of September, 1855. This building, the north half of the one now known as College Hall, contained, besides the basement, a chapel room in the third story, a corridor running north and south in the second story, having on the east side one recitation room, and on its west side, two, now called, respectively, Davis Room, President's Room, and Office Room.

The building was let for school purposes to Ambrose C. Spicer, rent free, he to receive all the income from tuition fees and to meet all the cost of its running expenses. He had been, until this time, since the fall of 1851, the principal teacher of the private school, held for the most of the time in a gravel building erected by Joseph Goodrich on the west side of the public square, bordering the north side of the railroad track, on the front of which was painted, in large letters, the words, "Milton Academy."

Mr. Spicer received his preparatory education for his profession in Alfred Academy, New York, and in Union College of the same State; and had served as an assistant teacher for one year in DeRuyter Institute, DeRuyter, N. Y. He was ardently devoted to his profession and was a better teacher than administrator. His

wife, Susanna M. Coon, had been also a student in Alfred Academy, and later in Mrs. Willard's Female Seminary, in Troy, N. Y., from which she had been graduated in 1849. From 1849 to 1851 she served as preceptress of DeRuyter Institute. She was an accomplished and beloved teacher.

In the summer of 1854, Mr. Spicer engaged the services of Albert Whitford as an assistant teacher. The latter had been a pupil of him and his wife in DeRuyter Institute and later an undergraduate and graduate student in Alfred Academy. His place of labor during the first year was in the gravel academy and a tenement house, called Crystal Palace, because it was not a palace, but probably so called from a fancied resemblance it had to a building of iron and glass, erected in Hyde Park, London, for the general exhibition of 1851. To him was assigned the instruction of the classes in Latin, Greek, and higher mathematics. He continued as assistant teacher of Mr. Spicer until the latter's resignation of his office as principal, except while on a leave of absence, extending from the spring of 1856 to the summer of 1857, at a time when he was completing his course of collegiate studies in Union College. His place as a teacher during this interval was acceptably filled by Rev. M. Montague, pastor of the Milton Congregational Church, and later principal of the academy at Allen's Grove, Walworth County.

The number of students in the first year of Milton Academy was double that of the preceding year, reaching a total enrolment of 212 students, and an average attendance during the year of fully 100. They came mainly from homes of farmers of Rock and adjoining counties, and were of maturer years than those of more recent times, with bodies strengthened by physical toil. At this period the opportunities for education in secondary schools in southern Wisconsin were rare. There were but three or four academies, and high schools in cities were not yet organized. It might be expected then that a larger proportion of those students, that in the future would become leaders in society and masters in their several vocations, would be found among those attending academies in that early period of the history of our State.

The number of students in the academy gradually increasing year by year, the principal found it necessary to employ addi-

tional assistants. Chloe Eliza Curtis, a graduate of the academy in 1856, began, in the fall of that year, her many years as teacher in the academy and college. She had been a pupil of Mr. and Mrs. Spicer in their private school, and the academy, for the larger part of three or four years. She became the wife of Albert Whitford in 1857. Flora E. Hawley, a graduate of Fort Edward Institute, Fort Edward, N. Y., was employed as an assistant in 1857, and served four years as teacher of history and French. Wiot H. Clarke was for a few years teacher of instrumental music.

It became a matter of policy, in the administration of the affairs of the academy, not only for the sake of economy, but also as a means of self-support of a few students of advanced standing in their studies, to employ a few such as assistant teachers. During the principalship of Mr. Spicer, James F. Wood, of Hart Prairie, Walworth County, was a pupil teacher in the first year of the academy. He afterwards married Carrie Maxson, daughter of Stephen Maxson and granddaughter of Elder Daniel Babcock, and moved with her family to Walla Walla, Oregon Territory, where he became a minister of the Seventh Day Adventist Church.

Another pupil teacher was Emily H. Hulse, of Lima, who became later the wife of Elder M. B. True; also Sheppard S. Rockwood, of Magnolia, Rock County, a graduate of the classical course of the academy in 1861, major in the United States Army in the Civil War, professor of mathematics of Milton College from 1868 to 1871 and of Whitewater State Normal School for several years, Assistant State Superintendent of Public Instruction of Wisconsin, Assistant Secretary of Agriculture at Washington, D. C., and Secretary of Board of Regents of Normal Schools of Wisconsin.

Another pupil teacher in 1858 was Samuel S. Wallian, of Footville, Rock County, who became a physician, and medical writer and editor, in the city of New York.

Of the older students during this period may be named Emery M. Hamilton, major U. S. A. during the Civil War; Jane C. Bond, for eighteen years teacher in Milton College and afterwards the wife of Rev. Joseph W. Morton; Charles E. Ray, for several years president of the board of

trade of Milwaukee; Chester W. Houghton, major of 27th Regiment Michigan Volunteers in the Civil War; George W. Case, a clergyman of the Methodist Episcopal Church; Pliny Norcross, captain Company K, 13th Regiment Wisconsin Volunteers, and for several terms member of the legislature of Wisconsin; Samuel R. Wheeler, a graduate of Alfred University and minister of the Seventh Day Baptist Church; Paul M. Greene, member of the legislature of Wisconsin, and for over twenty years president of the board of trustees of Milton College; and Willis P. Clarke, graduate of the classical course of the academy in 1861, lieutenant of Company K, 13th Regiment Wisconsin Volunteers in the Civil War, and for nearly thirty years secretary of the board of trustees of Milton College.

At the opening of the school in Academy Hall, in 1855, there were not more than forty dwellings within the corporate limits of what now constitutes the village of Milton, about one half of which bordered upon the public square. These were for the most part structures of a story and one-half in height, and were comparatively small in size. One notable exception was the gravel block built a few years before by Joseph Goodrich, which contained at that time a hotel, two stores, and some apartments to let on the first and second floors. Two other exceptions were: one, the residence of Polly Goodrich, Joseph Goodrich's sister, now owned and occupied by her granddaughter, Mrs. Miles Rice, and her husband; the other, the dwelling of Major Robert F. Fraser, now the residence of the president of Milton College.

In the two years following there were built in the village about a dozen dwellings, partly on Academy Street, now opened for this purpose. In the fall of 1857, notwithstanding these additions, there was not a sufficient number of rooms in the village of Milton, suitable to be rented for the use of students. The board of trustees of the academy therefore concluded to erect, on the campus, a dormitory four stories in height, including the basement, and of a size corresponding nearly to that of the Academy Hall. Though the subscriptions for that purpose, largely made by Joseph Goodrich, his son-in-law, Jeremiah Davis, his sister, Polly Goodrich, and her daughter, Caroline Greenman, did not amount to

much more than one half of the assumed cost, the trustees proceeded immediately to erect the building, and finished it in time for the opening of the winter term of 1857-58. It cost about \$5,000. The difference between its cost and the sum raised by subscription was furnished by Joseph Goodrich and Jeremiah Davis, just as they had done before in the erection of Academy Hall. However, the rents of the dormitory were assigned to Goodrich and Davis as a part payment for this loan.

In the summer of 1858, Mr. Spicer resigned his principalship, and his resignation was accepted by the board of trustees.

Rev. William C. Whitford, for the two years preceding pastor of the Milton Seventh Day Baptist Church, was requested by the board of trustees of the academy to accept the principalship of the school. Unwilling to change his vocation permanently, he accepted the offer for one year, but at the end of the year decided to assume the charge for an indefinite period of time. He remained as head of the school until his death in 1902. He had been a student in his youth and early manhood in Brookfield Academy, Brookfield, N. Y.; DeRuyter Institute, DeRuyter, N. Y.; Union College, Schenectady, N. Y.; and Union Theological Seminary of New York City. He was graduated from Union College in 1853 and from Union Theological Seminary in 1856. He had taught a winter term in 1851-52 in the so-called Milton Academy, as an assistant of Rev. Amos W. Coon, and two years as principal teacher of Union Academy, Shiloh, N. J.

(To be continued)

The Gideons now number 600,000. Their badge represents a pitcher. The sword is the Bible. Of these they have placed 300,000 in the hotel rooms, and not a few travelers have been blessed. We recently heard a man who went in a hotel to register and requested that he be given a certain room which he had occupied when he was there last, and gave as his reason that there was a book in that room which some one had left there; and he had become very much interested in reading it. The book in which he was interested was the Bible, and had been placed there by the Gideons.—*Baptist Commonwealth.*

## YOUNG PEOPLE'S WORK

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

### Christian Endeavor Week

ALLISON L. BURDICK

DEAR CHRISTIAN ENDEAVORERS:

Have the dates February 6-13 any significance to you? Does Christian Endeavor Week mean anything to you? Is your society planning for it? Are you working for it? If not, why not?

Each society will receive a pamphlet published by the United Societies, filled with excellent suggestions for this week. In order to make it a little more applicable to Seventh Day Baptist societies and communities, the Young People's Board is recommending a slightly different program. Of course each society may change or substitute to fit its needs.

*Sabbath, February 5*—Christian Endeavor Day, also Enlistment and Extension Day.

*Sunday*—Personal Workers' Meeting.

*Monday*—No meeting.

*Tuesday*—Local Union Day.

*Wednesday*—Intermediate and Junior Day.

*Thursday*—Entertainment Day.

*Friday*—Church Loyalty Day, emphasizing prayer meeting attendance.

*Sabbath, February 12*—Decision Day.

Have you a personal workers' band? We are urging that special emphasis be placed on the "Win my Chum" plan. This has been used with wonderful success in some places. Each member starts out to lead his friend, if not already a Christian, into the Christian life. For how can we expect to lead others, if we can not influence those we care the most for? This can be inaugurated at the beginning of the week and worked hard all the week leading up to the Decision Day. We have a big program of work before us this year, two items of which are 125 converts and 125 members of church, gained through our efforts. This week will mean much for all societies. *Let's go forward together.* Cards for Decision Day have been mentioned here before.

### Mobilizing for Christian Endeavor Week

A. J. SHARTLE

Treasurer and Publication Manager of the  
United Society of Christian Endeavor

From the shores of Cape Cod to the great Chicago Convention came this inspiring challenge from our beloved leader: "I appeal to you Endeavorers, as millionaires, to mobilize, vitalize, evangelize, the millions. You are not millionaires in money, but you are in numbers and in opportunities. Think in millions; work for millions; achieve millions."

The magnificent reception accorded this message by the enthusiastic thousands signaled the beginning of a new epoch-making period, a period when a new impetus is to be given the church through the full realization of Christian Endeavor's goal for the next two years. What an opportunity! Surely, if the action of this great convention is a criterion of what that still greater host of Endeavorers on the North American continent and in the world will do, then indeed is the "Campaign for Millions" as correlated with the work of Increase and Efficiency an assured success.

It is true we are rich; although we may not possess sufficient coin to create a jingle, we are rich in Christian privilege. We also are "millionaires," millionaires for God, with an eye single to the realization of our goal and to our responsibility before God. Consequently our first effort in anticipation of coming events is to mobilize for Christian Endeavor Week.

What is the significance of Christian Endeavor Week? It is manifold. It signifies that Christian Endeavor has reached the thirty-fifth milestone on its journey onward and upward; that in the youthful vigor of its strength it is ready to stimulate and observe the "Old Home Week" of Christian Endeavor, a week the observance of which, though still an absolutely new idea, this being but the third time of its observance, is not without its preceding encouraging results.

Christian Endeavor Week is a week filled with magnificent opportunities for advancement in the many phases of Christian Endeavor. It presents a time when not only new, but also larger and broader, visions of our possibilities in Christian Endeavor may be obtained. It represents a week which tens of thousands of societies

will observe, and they will consequently reap the rich reward that comes only from a close application to the purpose of mutual helpfulness and Christian fellowship.

It will prove an inspiring period that will count mightily for God. As we stand on the threshold of another year of Christian activity, with a clean, strong year behind us, it will give the thousands of societies an opportunity to see where they stand. It will enlist thousands of young people ready to co-operate in the activities of a world movement. Neither will the general public be neglected in preparation for this important annual event, because they too will be given an opportunity to participate in the several meetings scheduled for the week.

This week will be unique in the history of Christian Endeavor in that practically all of the important work for the next two years is already planned, and only awaits an introduction to the societies.

Thus, Christian Endeavor societies will become acquainted with the vitalizing forces of the movement. Some will test their efficiency by work done in the past, and will credit themselves accordingly, thus determining their standard of usefulness, while others, eager to proceed with the new work of Increase and Efficiency and "A Campaign for Millions," will for the first time introduce these important and essential features as goals for the society to reach in the coming years.

It will be impossible to enumerate the blessings that will accrue from the proper observance of this feature week of Christian Endeavor. New societies will be organized, and the membership will be increased and stimulated. Enlistments will continue daily, while local unions will rally to the standard, and socials will be held to make the point of contact with individuals. Entertainments that entertain, the kind that always feature this event, will again play a prominent part in the program of the week, while the boys and girls in the Junior societies, and our beloved Intermediates, will gather in rally and conference. And, greatest of all, the last great day will be Decision Day, when souls will be born into the Kingdom, great decisions will be made, and the sheaves will be gathered, because it is harvest time. Will you join us?

Finally, Christian Endeavor Week will

bring to a fitting close a wonderful year of Christian activity. God has blessed our movement as never before. Men and women have made vital decisions for the glory of the Kingdom. The organization is better understood. Societies and unions are thriving, while many purpose to take hold, to hold on, and never to let go this worth-while life so dear to the hearts of Christian Endeavorers.

And so they come, four million strong, real "millionaires" from the pine-clad hills of Maine, the shores of the blue Pacific; from Florida, the land of sunshine and flowers, the nearer East and the farther West; up and out of the trenches of Europe's stricken battlefields, millionaires in reality, with their hearts afire for God, ready to mobilize for the climax of this annual event when individuals, societies, and unions shall be vitalized, in order that the nations of the world may be evangelized. Come; "all things are now ready." Will you join us?

### Young People's Hour Program

Arranged by, and presented under the direction of, Miss Luella Baker, associational secretary, at the Pacific Coast Association, Riverside, Cal., January 1, 1916.

Song Service—Veola Brown, Mary Brown, Charles Davis

Scripture reading from John 15—Luella Baker  
Paper, "Manifesting Christ as our Pattern"—  
N. Wardner Wells, Los Angeles. Read by  
Harold Furrow

Paper, "Christ our Ideal," Alberta Severance  
Violin Solo—Charles Davis  
Paper, "Manifesting Christ as our Savior"—Alice  
Baker

Singing—"The Fight Is on"  
Short address by the associational secretary, outlining the purposes of the young people for the coming year

Singing  
Dismissal

"O mother!" cried Edith, "I found a little flea on Kitty, and I caught it!"

"What did you do with it?" asked her mother.

"Why I put it back on Kitty again, of course. It was her flea."—*Farmer's Advocate*.

Why claim the Bible as our guide and reject its plainest truths?

## The Great Test or the Struggles and Triumph of Lorna Selover

REV. HERMAN D. CLARKE

### INTRODUCTION

It is the earnest wish of the writer to engage the attention and open the heart and mind of the reader to the reception of truth that, in these days of hurry and rush in business and in the seeking of pleasure, is greatly overlooked. He puts it in the form of a story, because he believes it will be seen by some who will not read a sermon or book that is to them dull, and because he believes that Jesus used the same method in teaching important doctrines as his narratives indicate. Fictitious narratives are not false in such a case. There is no deception and the narrative is true to life. We have no evidence that the story of the Prodigal Son was exactly true in detail, though it taught a great truth and does have its variations in many lives. The "sower who went forth to sow" may have been seen as Jesus taught, but many a story or narrative from the lips of Jesus may have been more or less fictitious, but founded at the same time on facts. It won attention to truth when other means employed would not. All bear witness to the wonderful truths taught in Bunyan's Pilgrim's Progress and yet no one for a moment supposes that it was true in detail. When the writer was a boy, the greatest good came to him from the stories that "had a moral." Though he was often obliged to reject some of the theology found in the story, yet he was led to view life more seriously and to see many truths that plain didactic language would have failed at the time to impress upon him. The writer makes no pretensions to scholarship or even to be free from errors of rhetoric and grammar. He is attempting no popular novel. But he does try to appeal to the conscience and the reason of the reader and in all sincerity believes he is setting forth the truth, as revealed in the Holy Scriptures and asks any one who will do so to test it by the sacred Word. A few sayings of actual speakers and authors whom he has heard or read, are taken and woven into the story.

Dodge Center, Minn.,  
January 19, 1916.

### CHAPTER I

"Mother, I wish I could live over again my high school days. Uncle Jim says they were the happiest days of his life years ago, and will be of mine."

The speaker was Lorna Selover, daughter of John Selover, the most successful merchant in Plattville. He was also a steward in the largest church in the city, the Methodist Episcopal, and occupied various offices in town and clubs. His wife had been a Presbyterian, but easily went with her husband after marriage, believing that a wife should always yield for the sake of harmony and a better bringing up of the children. The family consisted of four members, father, mother, Lorna, now seventeen years of age, and Harold, a precocious youth of thirteen. The boy had been sprinkled when a mere babe as it were, but for some unaccountable reason, Lorna had never received what they were pleased to call baptism. When the pastor asked them why Lorna had been neglected, Mr. Selover said that he presumed it was because at the time and for two or three years they had been in a backslidden state and after that the girl had refused to submit to it. Lorna was in some respects like her father, who had a very strong will, and people of the Presbyterian faith said that was what compelled his wife to leave her church. But Lorna was a very conscientious girl, and usually most obedient to her parents. She had been graduated at the head of her class and was considered a girl of much promise. Her health was not as good during the vacation and they had decided that she wait a year before going to college.

"I do not think school days or childhood days are always our happiest," replied her mother. "If we are useful and good, each year ought to bring more and more of joy and satisfaction. That has been my experience, my daughter, and I am happier today than when in school or even when first married. I hope it will continue thus as long as I live, and it will if my children do nothing to mar my happiness."

"I hope my college days will be as bright and successful as the past four years," said Lorna.

"They will if you have your health and do well your work."

It was now October and Rev. Dr. Dud-

ley, of the M. E. church had decided that it was an opportune time for revival meetings, as there was quite a company of young people in the League who seemed interested in church matters but had not come into full fellowship with the church, and there had come into the society many new families whose preferences were the Methodist church and who attended occasionally, though many were not converted. The Doctor had invited a popular evangelist from the East to come and preach, and an orchestra had been well organized with an efficient choir. Lorna had been the organist for the past year and had shown considerable talent in the playing of voluntaries and in accompanying soloists. The Doctor had invited the Presbyterian pastor to unite in the services and the brother had promised to do so but suggested that they alternate week by week in the two churches. Dr. Dudley declined to do this as he said it was better for people to be accustomed to come steadily to one church after meetings had begun, and as his church had made the first arrangements it was no doubt best to remain in his church. Of course discussion was fruitless and the Presbyterian consented to do what he could, though he confidently remarked to his elders, that the Methodists were always for union meetings when it was at their church under their control.

The meetings commenced favorably and continued for three weeks before any visible move was made by any unconverted people. The evangelist preached a powerful sermon one night, "The Opportunities of Young People," in which he urged their consecration to the Christian life. One of the first to respond to a call for "coming forward" was Lorna, and several of her companions followed her. In a few evenings they began to "give testimonies" and the Doctor said he had never heard such an intelligent confession of faith and statement of purpose as was given by the girl. Surely if she came into his church he would have one of the brightest and most useful workers in Plattville. Her influence was very great among the young people, as she was a natural leader without any assumption of it or manifest purpose to be such. Soon her personal work in the city as she met people or sought them was seen to be effective, and the revival at the end of six weeks was pro-

nounced to be the greatest in the history of Plattville churches. As was to be expected with the arts known to revivalists in professed union meetings, the church where the meetings were held had much the largest additions. Without being offensive or seeming to have that as an object, Dr. Dudley had woven in Methodist doctrines tactfully and drawn the mass of people to that church. On the last Sunday there were to be "baptisms" by the pastor, and already seventy had made professions of religion and the most of them were to be taken in on probation.

On the day before Sunday, Lorna seemed unusually sad and thoughtful. What had come over the girl, thought her mother, when she ought to be unusually bright and happy? She herself was when she was about to be baptized and united with the old Presbyterian church.

"My daughter," asked Mrs. Selover, "what is the matter with you? Are you not to be one of the happiest girls in the city tomorrow?"

"Mother, I do not feel quite satisfied to be sprinkled. You call it baptism and perhaps it is, but somehow I do not feel satisfied. When the pastor read a few verses on baptism to us in the private interview yesterday afternoon, I noticed that he hurried over one or two passages that I observed carefully and have been looking at today. Therefore we are buried with him in baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' That is one of them, and how can I be buried by a small sprinkle of water on my forehead? And then, too, I am to be received on probation. Was the eunuch on probation after Philip baptized him? And I read that he 'went down into the water . . . and come up out of the water.' Was that sprinkling? And did the 'three thousand souls' converted and baptized at Pentecost go into the church on probation? This puzzles me and I wish I was more clear about it before I receive baptism."

"Well, do not be puzzled over that. Our great scholars have looked into all that and they have shown that it makes no difference as to mode," replied her mother.

"Perhaps so, mother, but I have thought that I ought to have some intelligent opinion of my own on all religious questions

and not be a baby robin to swallow what is brought and thrust down my throat. But I suppose it is too late now to discuss or make proper inquiry, as I have gone forward and made all arrangements for the ordinance."

And so she decided to submit and do her studying afterwards. That evening, just before the service, she met her pastor and asked him what was meant by Romans 6: 4-5:

"Are you doubting the profound scholarship of our leaders and great writers who have studied these matters for years, that you feel dissatisfied about your coming baptism?" he remarked.

"I am not doubting their piety and sincerity, but sincere men and great scholars have often made mistakes in interpretation, and I once heard the Presbyterian elder say, though he did not know I heard, that he himself had never quite settled that question to his satisfaction since he heard one of the most talented Baptists preach a sermon from that text."

"Baptists are a very ignorant people and they have never grown as the Methodists have these past few years. It's all right, Lorna. I'll explain it all to you some day when I have the time. I see you have done more to lead many of our young people to Christ than much of the preaching. Your future will be very bright and I am counting on great help from you in our church."

Whether this was flattery to win and put off Lorna's study and greater dissatisfaction we will not say, but at once they went into the church and the evening's sermon was very helpful and for the time she forgot all about baptismal modes.

It was a great day for the church, and when the meetings ended, the members settled down to enjoy the fruits of the spiritual harvest. Lorna, too, occupying her prominent position as organist and now president of the Epworth League and a teacher of the children's class, was too busy to look up disputed questions in theology and she concluded to make the most of it and do her best in the church. This she did to the satisfaction of her family and the pastor, and in many of the functions of the church she entered an unconscious leader. Church socials, literary societies, parties, in all she sought to be both a Christian and a helper to better living

every way. She attended meetings of older people who discussed weighty questions beyond her years; she began to take interest in social problems, and even in politics as a future responsible citizen.

The holidays were soon "out of the way" and the rest of the winter must be profitably spent. Helping her mother about the house and even the "hired girl" at times when she saw her weary and perplexed, she was not above the common humdrum matters of housekeeping. She felt that the Savior had dignified all honest labor, and though her father had money, she knew that riches often took to themselves wings and left many a man and woman to toil with hands as well as brain to get along in the world; and she determined that if such an event made it necessary for her to work, she would not be found unprepared, little realizing the manner in which such a time would come later on.

"Father," said Lorna one evening when Mr. Selover had come from the store, "our literary society has taken up the question of the choice of papers and books, and I am to give a talk or paper next week, I wish you could aid me some way. Will you talk with me about it tomorrow evening when you are not so busy with your papers?"

This he promised to do.

(To be continued)

### Home News

NORTH LOUP, NEB.—The Christian Endeavor society is growing in interest and the attendance is good.

An Intermediate society has been organized with the pastor at the head.

During the cold spell two weeks ago two tons of coal were burned in four days. Yes, the janitor was kept pretty busy.

The church clerk received word last week that Rev. C. A. Burdick had declined to accept the call to the pastorate of the church, and the moderator announces another meeting for next Sunday at 2:00 p. m. It is hoped a large number will be present as this is an important meeting. Remember, then, the meeting is called for the purpose of extending a call to some one to become our pastor.

Pastor Shaw has received calls to become pastor of churches at Ashaway, R. I.,

and at Chicago, Ill. He is also considering other work but will not give attention to any of these fields until a pastor has been secured for the North Loup Church.

A new department has been added to the Sabbath school under the direction of Mrs. Mattie Burdick, superintendent of the cradle roll—a nursery department. All children on the cradle roll will be taken care of during the Sabbath school hour and their mothers given a chance to attend class during the study hour. Last Sabbath thirteen babies were present and cared for—their mothers were with them.

Special meetings are being held every night at the church. All are urged to attend and to assist in all possible ways. Why not attend, whether members of this particular church or not, and help to bring the gospel to the needy in the village? The evangelist is there, the singers are there, the Christ is there; now if you are there, willing to do as much as those mentioned above, the efforts of all united are sure to bring results.—*Loyalist*.

MILTON, WIS.—Pastor Randolph and President Daland will exchange pulpits next Sabbath, the president taking charge of the services in Milton, and Pastor Randolph in Chicago.

On the evening of January 22, the Milton Seventh Day Baptist church basement was the scene of a pleasant social affair, at which the Men's Bible class entertained the Ladies Bible class as the result of a contest which the men lost.

The important feature of the evening was a banquet, served with much dignity by the special French (?) waiters from New York (?), whose presence added much to the enjoyment of the occasion. After the diners had done ample justice to the oysters and ice cream, to say nothing of the "tin bales" and "cheese" sandwiches, Pastor Randolph presided, in his usual happy manner, as toastmaster. Of those twelve impromptu "toastmasters" perhaps Dr. A. L. Burdick might be mentioned as the star. The ladies, by a unanimous vote, declared the men to be royal entertainers.—*Journal-Telephone*.

MILTON JUNCTION, WIS.—Rev. Henry N. Jordan is temporarily supplying the Milton Congregational Church in the interim between pastorates.

DODGE CENTER, MINN.—At the annual business meeting held the first of the year the following officers were re-elected: moderator, Deacon E. A. Sanford; clerk, Walter Bond; treasurer, B. T. Severance; trustee for three years, U. S. Langworthy. Miss Anna Wells was elected chorister and Mrs. Hattie Lehman assistant.

On January 22 Rev. E. H. Socwell preached the last of a series of four sermons, using as his text, "Ye are the light of the world" (Matt. 5: 14). If we as professed Christians could and would live up to his "ideal Christian," the community would surely see a transformation. Such sermons are truly uplifting and beneficial to all who hear them.

The weekly prayer meeting is sustained by a faithful few. The Sabbath school is doing good work, with Miss Mertelle Ellis as superintendent. The Christian Endeavor society has held no regular meetings since the departure of Pastor Van Horn; but in its place a Bible study and song service for old and young, under the leadership of Misses Anna Wells and Mertelle Ellis, has been very helpful to those who attend.

CORRESPONDENT.

RIVERSIDE, CAL.—The annual church meeting of the Riverside Seventh Day Baptist Church was held in Reynolds Hall No. 2, January 16, 1916.

The business session was held in an anteroom of the hall and was well attended. The reports of the various departments of our church work showed interest and the accomplishment of definite results. Although the year has been one in which all sections of the business world have felt the depression we have managed to meet extra local expenses and have tried to do our part in the finances of the denominational work.

By the close of the business meeting the rain was coming down in torrents. Those of you who have lived in southern California will understand that "where one drop strikes you in a back east rainstorm a whole bucketful strikes you in the same place out here." In spite of the rain almost a hundred sat down to well-laden tables after Pastor Severance had invoked the divine blessing. Chicken pie? Yes! and that such as the Riverside ladies know how to make. Well, we had all the "fix-

ins" and one, at least, lived to write the tale.

The afternoon was spent playing games, singing, and visiting. When it was time to go home each felt "it is good to be here." Just plan to be here next year yourself and see if you don't feel the same.

For five weeks preceding the holidays union evangelistic meetings were being held in our city. We have observed "the giving Christmas" for several years so it was an easy matter for us to make the Christmas program correspond to the idea of a "gift" of self, service, and substance to the King whose we are and whom we serve. The exercises were held Sabbath morning and occupied the time of the regular church and Sabbath school services.

The front of the church was draped in white relieved by a few pepper sprays. It was beautiful in its simplicity. The children sat on the platform until the close of their program which was in charge of Mrs. J. B. Walker, Mrs. C. D. Coon, Mrs. N. W. Davis, and Mrs. Robert Babcock. The exercises consisted of songs, stories, and recitations followed by a talk by Pastor Severance.

At the beginning of the service envelopes, blanks, and pencils were distributed through the congregation. The blanks were to be signed as the person desired and were collected by the ushers at the close of the service. Many lives that had been reached during the revival meetings were reconsecrated and hearts were touched to take up the work for the King who "esteems one gift not above another so long as all be white."

Some of the members of the Christian Endeavor society started out about 4.30 Christmas morning singing carols. Our people are so scattered that Messrs. N. O. Moore and P. B. Hurley took the Endeavorers in their autos so that most of the congregation were aroused from sleep by the melody of the glad Christmas songs. Nor were they enjoyed by our people alone, for from far and wide came words of appreciation from those who were thus awakened. One woman said although she hadn't done much praying lately her heart went up in prayer to God when these songs fell on her ears. To another, a mother, who had watched all night by the side of

a sick boy and had just fallen asleep, they seemed to be the songs of the angels. When another Christmas comes try this plan and use your voices in praise to Him who came to redeem us from sin.

### Hail, Alumni!

A greater help to a college than the outsider would think, is a loyal and active body of alumni. Not only in a material way, by gifts and personal services, do they help the school, but also by the inspiration which they give to the students and teachers, and by their contribution to that indefinable but indispensable thing, college spirit.

The college instinctively looks to its alumni for its most dependable support. They alone fully know what the school is, what it stands for, what it means to the people it is to serve. And a loyal body of alumni is the most enthusiastic and indefatigable force a college can possess, for its advancement.

The present students of Milton are heartily glad to see the alumni taking such an active and helpful interest in their Alma Mater. Of the three committees appointed at the recent mid-season meeting, two have as their express purpose the direct building up of the college enrolment and the endowment fund, and the third can be a means to greater activity along these lines.—*Milton College Review*.

There is a beautiful figure in one of Wordsworth's poems of a bird that is swept from Norway by a storm. And it battles against the storm with desperate effort, eager to wing back again to Norway. But all is in vain, and so at last it yields, thinking that the gale will carry it to death—and the gale carries it to sunny England, with its green meadows and its forest glades. Ah, how many of us have been like that little voyager, fretting and fighting against the will of God! And we thought that life could never be the same again when we were carried seaward by the storm. Until at last, finding all was useless, perhaps, and yielding to the wind that bloweth where it listeth, we have been carried to a land that was far richer, where there were green pastures and still waters.—*G. H. Morrison*.



## CHILDREN'S PAGE

### Caught in His Own Trap

Bobby wanted a new pair of hockey skates, but there was only about twenty cents in his bank, and of course that was not nearly enough. Now Bobby had set his heart on those skates and he made up his mind he would earn the money to buy them or know the reason why. But although he put on his thinking cap and thought and thought until his head ached, he could not figure out any way of earning the money.

Then one day when he was playing in the barn he found an old steel rat-trap, and that gave him an idea. He would become a trapper and catch sly old Sharpnose the Mink, for he remembered his father had once said the furry coat of Mr. Mink was worth at least five dollars; and five dollars, you know, is more than enough to buy the finest pair of skates a fellow could wish.

So bright and early the next morning, Bobby started for the White Forest, the trap over his shoulder, and in his pocket the head of a chicken for bait. For nearly a mile he trudged through the big woods without seeing any signs of the Little People, and then as he reached the banks of the creek he spied the double row of neat little footprints he knew were made by Sharpnose the Mink.

Bobby followed the tracks until he came to a hollow log, and here he decided to set his trap. So he placed the chicken head inside and put the trap in the opening, right where Mr. Mink would have to step in it to reach the bait. But the trap was in plain sight, and Bobby knew Sharpnose would never come near the log if he so much as suspected a trap was anywhere around. So he brushed some snow over the trap to hide it, but he forgot a trap is a dangerous thing, for he touched the trigger and, snap, the cruel jaws caught him by the hand and held him fast.

Well, you can just imagine how that hurt, and although Bobby was a brave little fellow, he could not keep the tears from his eyes. And the worst of it was that, although he tugged and pulled with all his

might, he could not get his hand free; the jaws held him fast with the grip of a bulldog. Bobby tried to press down the spring, but it was too stiff for him to bend with one hand.

"I'll have to go home with the trap on my hand and get father to take it off," he said, but he could not even do that, for he had fastened the chain to the log with a big staple. Then he was frightened, for he knew he would have to stay in the woods until some one found him. So you can hardly blame him for sitting down in the snow and crying as though his heart would break.

"Goodness me, Bobby Boy, what is the matter?" shouted a cheery voice a few minutes later. Looking up, Bobby saw his big brother Fred standing in front of him.

"O Fred, I'm caught in a trap I set to catch Mr. Mink," sobbed Bobby. "I've tried and tried, but I can't get loose."

"I can soon fix that," said Fred, placing his foot on the spring of the trap. The jaws flew open, setting Bobby free.

"O Fred, you don't know how that hurt," said Bobby, feeling of his fingers to make sure no bones were broken.

"Did it really hurt so much, or were you merely frightened?" asked Fred.

"Of course I was frightened, for I didn't know if any one would ever find me; but it hurt worse than a toothache."

"Then how do you suppose Mr. Mink would have felt if those cruel jaws had gripped his leg instead of your hand?" asked Fred.

"Why I—I guess it would have hurt him, too," faltered Bobby.

"It sure would. And then, when he found he could not get free for all his struggling and sank down exhausted in the snow, just imagine how his little heart would thump with fear and despair, for Mr. Mink knows that when he gets caught in a trap there is no hope for him. No father or big brother will come to find him and set him free. He must stay there in the snow until he dies of cold and hunger, or the trapper comes and kills him with a club."

"I never thought of that," said Bobby, thoughtfully. "And Fred, I guess I won't set any more traps, now that I know how it hurts to get caught."—*Howard T. Knapp, in Our Dumb Animals.*

## SABBATH SCHOOL

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

### The Schools Moving Forward

We are to give on this page during the next few weeks rapid fire reports from the battalions as they advance.

If you have not sent in something from your school, do so at once. If you have already written, write again. "One good turn deserves another." Keep the wires hot. Send to the genial and efficient secretary of our Sabbath School Board, Dr. A. L. Burdick. He does business in Janesville and has his home in Milton. You can reach him at either place. By the way, he is a specialist on eyes, ears, nose and throat. If your eyes are so dim that you can't see this appeal; if your ears are so deaf you don't hear our call; if your throat so impaired that your response is inaudible; if your nose gives forth sounds which indicate that you are asleep at your post—it might be well to call on him to give you expert treatment.

#### ALABAMA

"I am very sorry that I can not send any statistics from the Attalla Seventh Day Baptist Sabbath School. We are so scattered we can't have any Sabbath school. Am very sorry.

"J. C. WILSON."

Two fine things about this report.

1. He reported. Sign of life. Encourages the secretary and the editor.

2. He cares. The matter is on his heart. He cares so much that he expresses his sorrow twice in one short letter. Glad Elder W. D. Burdick is to visit Attalla soon.

One suggestion. Have a home department, Brother Wilson. (Immediately after writing these words, I called up Mrs. J. H. Babcock, the departmental superintendent, and find that she had made the same suggestion in board meeting. She will send leaflets to Attalla today.) Have a local superintendent. Provide the members with *Helping Hands* for home study. Visit the members as often as practicable, and occasionally have a special occasion of

some kind when all the members come together. Hickernell, Pa. (or is the address Blystone?) has a home department of this kind. Hello! Hickernell. Long distance call! How does the plan work?

#### ARKANSAS

"Your Forward Movement letter received. It is just the thing to do. We can do it if we try hard enough, and we *must* do it if we can. Nearly all members of our Bible school are church members and surrounded as we are by Sunday people, we do not have a good field to draw from; but we promise to co-operate in the movement, and will do the best we can to make good.

"R. J. MAXSON,  
"Supt. Gentry School."

Ten per cent increase in the enrolment of our Sabbath schools! Five hundred new names! This as a part of the denominational Forward Movement inaugurated at the General Conference. "To many of those present there was a feeling that this marks the beginning of a new era with our people. We believe it to be the most aggressive step we have taken in recent years. It gives us something definite to work for and places the responsibility just where it belongs, with the local churches and societies."

Let us keep the aim and spirit of this Forward Movement alive all through the year in all our churches, Sabbath schools, Christian Endeavor societies and in the hearts of all the people.

If you have mislaid the papers sent you or want to use more of them, drop a line to Dr. A. L. Burdick today.

#### Lesson VIII.—February 17, 1916

THE CHRISTIAN BROTHERHOOD AT JERUSALEM.—  
Acts 4: 32—5: 16

Golden Text.—"Love one another from the heart fervently." 1 Pet. 1: 22.

#### DAILY READINGS

Feb. 13—Acts 4: 32-37. The Christian Brotherhood at Jerusalem.

Feb. 14—Acts 5: 1-16. Selfishness and Lying

Feb. 15—Rom. 15: 1-9a. Mutual Helpfulness

Feb. 16—Gal. 6: 1-10. Forbearance and Helpfulness

Feb. 17—Dan. 5: 1-9. Feasting and Folly

Feb. 18—Mark 6: 14-29. Death of John the Baptist

Feb. 19—Isa. 28: 1-8. Condemned for Drunkenness

(For Lesson Notes, see *Helping Hand*.)

## DEATHS

**PERRY.**—Maria Sager Perry, daughter of David and Laura Sager, was born in Essex, N. Y., February 21, 1830, and died at Pittsfield, Mass., January 23, 1916.

The funeral was held Tuesday morning, January 25, 1916, from the home of Mr. and Mrs. William Edgar Greene, and was conducted by Rev. H. L. Cottrell. Interment was made in the cemetery at South Berlin, N. Y. H. L. C.

**BURTON.**—Amanda E. Bowen-Latcham-Burton, daughter of John and Anna Davis Bowen, of Shiloh, N. J., was born February 24, 1836, and died suddenly in Independence, Kan., on the evening of April 11, 1915.

In early life she married Joseph K. Latcham, of Bridgeton, N. J. Four children were born to them,—John, William, Addie and Ella. Mr. Latcham died in 1864, leaving the young mother alone to care for the children. After a few years Mrs. Latcham went to Independence, Kan., and there married Robert Burton, who died in 1870. Their son, James Burton, has been most devoted to his mother, and was with her to the last. She had been having the grippe, but seemed to have recovered and was feeling unusually well until a little time before her death. On December 29, 1915, her son, William Latcham, died suddenly of heart trouble at his home in Kansas City. Addie had died years before, leaving only John and Ella, of the first children, to survive their mother.

Though in far-off Kansas, Ella, who had left her native state, New Jersey, when almost a baby,—married James Howell, a descendant of the Howells, of the old Howell homestead of Shiloh, N. J. (an own cousin of the wife of Jefferson Davis of the Southern Confederacy). After his early death she became the wife of J. P. Rearick, of Altoona, Kan. Of her mother, Mrs. Rearick writes: "Though having for years a hard life, she never complained, was faithful and devoted to her children, always brave in spirit, proud and independent." s.

**INGRAHAM.**—Susan Maria, daughter of Joseph and Eliza Crandall Boss, was born at Little Genesee, N. Y., July 7, 1842, and died of pneumonia at Edgewood, Providence, R. I., on January 19, 1916.

She was educated in the public school at Genesee and later graduated from Buffalo, (N. Y.) Seminary. She taught eight years in Newport, R. I. On October 6, 1870, she was married to James Henry Ingraham. They went to make their home in Providence, where two sons were born to them,—Fred Fadden Ingraham, of Boston, and Louis Henry Ingraham, of New York City. The husband and two sons and their families survive her.

She was a woman of wonderful strength and vigor, hearty and sincere in her friendships, and intensely loyal to her family, friends, and Christian faith. Her whole life was one of helpful, hopeful and cheerful activity. m. c.

## The Sabbath Recorder

Theo. L. Gardner, D. D., Editor

L. A. Worden, Business Manager

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## Lincoln and the Preachers

I talked recently with an old man who heard the Lincoln and Douglas debate at Bloomington, Ill., who said: "I remember Lincoln quoted Scripture like a preacher." Browne one of his biographers, wrote: "He made frequent use of Bible language and of illustrations drawn from Holy Writ. It is said that when he was preparing his Springfield speech of 1858, he spent hours trying to find language to express the central idea. Finally a Bible passage flashed through his mind and he exclaimed, 'A house divided against itself can not stand' (Mark 3: 25). In his second inaugural address he quoted twice from Matthew and once from the Psalms. It would seem that in every crisis of his life he sought Bible inspiration and divine guidance. While he was running for Congress, he declared his religious attitude when, pulling a small Bible from his pocket, he said to a ministerial friend: "If I read this Book aright, every preacher ought to be with me in this contest."—*The Christian Herald.*

Do not make yourselves and others unhappy by ingratitude and complainings.

If you will let Christ walk with you in your streets, and sit with you in your offices, and be with you in your homes, and teach you in your churches, and abide with you as the living presence in your hearts, you, too, shall know what freedom is, and while you do your duties, be above your duties; and while you own yourselves the sons of men, know you are the sons of God.—*Phillips Brooks.*

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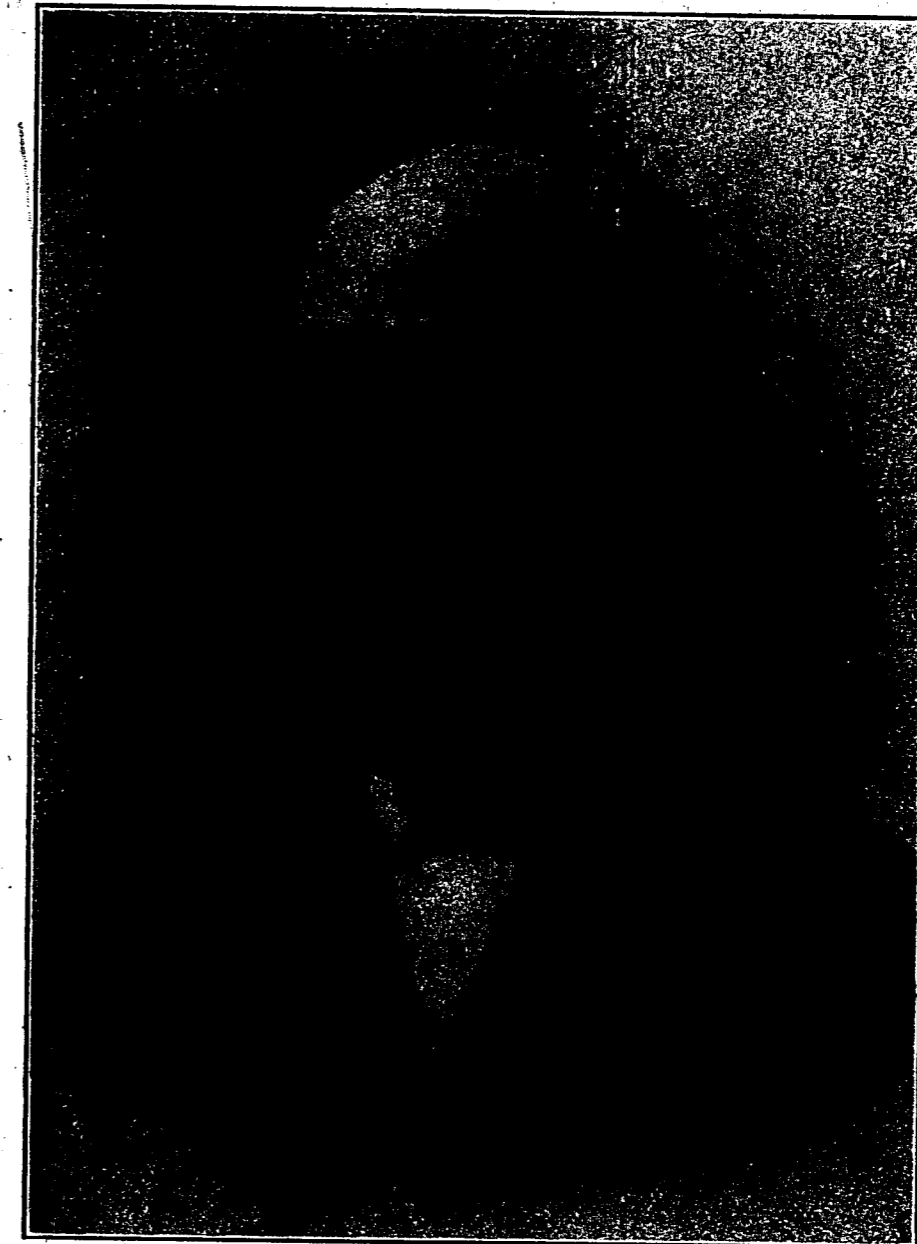
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