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SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

The Sabbath Recorder

WASHINGTON

When I first read in detail the life of Washington I was profoundly impressed with the moral elevation and greatness of his character; and I found myself at a loss to name among the statesmen of any age or country many, or possibly any, who could be his rival. I will say, that if amid all the pedestals supplied by history for characters of extraordinary nobility and purity I saw one higher than all the rest, and if I were required at a moment's notice to name the fittest occupant for it, I think my choice would light instantly upon Washington.
—William Ewart Gladstone.

No nobler figure ever stood in the forefront of a nation's life. There was little in his outer bearing to reveal the grandeur of soul which lifts his figure out of the smaller passions and meaner impulses of the world about him. It was almost unconsciously that men learned to cling to Washington with a trust such as few other men have won, and to regard him with a reverence which still hushes us in the presence of his memory.—John Richard Green.

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The Sabbath Recorder

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

VOL. 80, NO. 8

PLAINFIELD, N. J., FEBRUARY 21, 1916

WHOLE NO. 3,703

If you would win a man to your cause, first convince him that you are his sincere friend.—*Abraham Lincoln.*

The Gospel of Christ Still a Message of Love On the first page of the SABBATH RECORDER for February 7 is a brief editorial on "Christ the Model Preacher," setting forth in a general way some of our ideas of the inner life of preaching and of the true spirit for the preacher. This is followed by another, entitled "A Bit of Experience." The two should go together, the one interpreting the other. The editor's only thought was to write something from his own experience to help those who are preparing for the ministry. This he has several times been requested to do.

On another page is published a criticism of one of these editorials. With its writer the editor has no desire to take issue, nor does he, after carefully reading Brother Sayre's article, find reason for retracting anything written in that editorial. As stated before, the editorials were written primarily for young and inexperienced ministers of the gospel, and the editor is fully persuaded that the gospel of Christ is, first of all, a gospel of love; and that he who had no harsh or stinging words for the rich young man who loved riches more than God, nor for Peter who denied him, nor yet for the greatest of all hypocrites and traitors, Judas Iscariot who betrayed him, is still best presented to the world in his drawing power—the power of the Cross, of sacrifice and suffering, of love and forgiveness. As he himself said: "And I, if I be lifted up from the earth, will draw all men unto me."

A Day of Joy in Holland In his letter to the Tract and Missionary boards Brother Velthuysen says:

I feel you have been praying for the cause in Holland. We are in great need of your prayers; at the same time, we have great reason for thanksgiving. The eighteenth of December was

a day of great joy for our dear Haarlem Church. Nine young souls had come to confess their Savior in baptism and to join the church. A sister from Amsterdam who attended our meetings here had come with them for the same purpose. There were three of Brother Vroegop's children, four children of Brother Stuut and two young men, all from the northern part of our country, all now members of the recently organized church in Groningen. Their parents came with them. It was a day never to be forgotten.

Our people in Holland are having many discouragements of which we in America know but little, and we are glad indeed when Brother Velthuysen and his faithful people can report encouraging things. Steps are now being taken toward the organization of a Dutch National Seventh Day Baptist Conference. A Central Committee of members from the four churches has been appointed to prepare and carry out a program for missionary work and to take the initiative in convening a conference next summer if possible.

The new church in Groningen is reported to be in excellent spiritual condition.

Brother Velthuysen expresses the hope that the boards will not change their policy of aiding the cause in Holland until questions regarding matters that discourage his people now are settled. He requests our earnest prayers in their behalf. The danger of war still confronts the nation and their army is still mobilized on the frontier. A new calamity is mentioned by Brother Velthuysen, in the tempests and floods that have inundated, and ruined for several years to come, a fertile section of his country—a calamity that threatens other parts of the land. The letter closes with these words:

Our work in the purity movement has not been in vain. We have been able to do a great deal for the army, and in other respects. From a moral point of view conditions are much better here than in neighboring countries, but from a religious point of view I fear the contrary ought to be stated. Let each of us and all our churches loyally adhere to the truth of God and he will glorify all his precious promises in us. This I pray may be the experience of all our people here and at the other sides of the oceans.

Lincoln's Birthday in Plainfield Church

The Sabbath services at Plainfield on Lincoln's birthday were patriotic both in the morning service and in the Sabbath school. The pastor called his sermon an "emancipation proclamation" and gave his people an excellent practical talk on true freedom, using as a text, "If the Son therefore shall make you free, ye shall be free indeed."

In the Sabbath school an interesting program was carried out. Appropriate decorations with the dead President's portrait as the centerpiece in front of the desk, and a large attentive audience gave zest to the exercises. Among the songs were two that became popular during the Civil War: "We're Coming, Father Abraham, Three Hundred Thousand More" and the "Battle Hymn of the Republic." Lincoln's Gettysburg address was read by the school in concert. A story of Lincoln, entitled "The Perfect Tribute," and an original story for the primary department, "Lincoln as a Boy," were listened to with close attention. The story for the primary school appears on Children's Page of this paper. Superintendent William C. Hubbard read "The Cenotaph," by James Thomson McKay, and the school sang "America." Thus ended a most interesting program.

We do well to commemorate the deeds of our nation's heroes and so keep alive in our children a genuine love for the cause of freedom to which these men devoted their lives.

An Enjoyable Banquet Alfred Alumni Dinner

On the tenth of February, about eighty old Alfred students and their friends living within reach of New York City enjoyed the annual dinner and sociable at the Hotel McAlpin, Broadway and Thirty-fourth Street. The green room and adjoining banquet hall make an ideal place for such a gathering. At six o'clock the guests began to arrive. The writer was among the first, and before his ticket was secured, a slap on the shoulder from behind emphasized the fact that an old-time friend had found him and promptly administered the salute of friendship so common among the boys of long ago. Soon the hum of voices mingled with the songs of canary birds, as the friends gathered under the palms and in the mellow

light of the green room. Hello, Bill! Hello, Jack! and other kindred greetings, accompanied by happy smiles and hearty hand-shakings, revealed the fact that the flight of years had in no way dimmed the light of love kindled in the student days of long ago.

When one of the old boys said, "I was graduated in '74," another promptly replied, "Oh, he is young! I was graduated in '69." That was a busy hour—just before the dining hall was opened—in which each one was anxious to greet every other one and to talk over old times or to speak of the world's work of today. Even the birds in their cages seemed to awake and catch the spirit of the hour and vied with the people to see which could make the most noise. The hour was all too short, and when dinner was announced the company was in no hurry to fall in line for the tables. Of course they enjoyed the pleasant dinner hour, but the real feast came with the after-dinner toasts. These were served by the guests of honor, who were seated at a long table on one side of the hall elevated two or three steps above the other tables.

Dr. Harry W. Prentice, of New York City, made an excellent toastmaster. He spoke of the long-standing custom of holding the New York City banquet at a date as near as possible to Lincoln's birthday, and gave a good talk on Abraham Lincoln.

Then came President Boothe C. Davis, with Alfred University as his subject. He spoke of the steady growth of that institution, and suggested ways in which the alumni can help to increase its endowment. The national movement to standardize the colleges will, if successful, throw out 250 colleges whose equipment and funds fall below the proposed standard. This is a matter about which the alumni should be thinking. The annuity plan for those who wish their money to go to the schools after its present owners are done with it was explained, and recommended as a safe and sure way to carry out the wishes of the donors.

Hygiene and Health Death Rates Reduced

The remarks of President Davis at the Alfred banquet were followed by a most helpful and instructive talk by Dr. Hermann S. Biggs, commissioner of health for the State of New

York, upon the things that pertain to public health. After speaking of the progress made in the study of various diseases, and of the old theories compared with the new as to the way many diseases are transmitted, Dr. Biggs said that any community can determine its own death rate, and showed how the death rate in the most densely populated portions of New York City had been reduced from 26 to 18 per thousand in twenty-five years. He stated that there had been 65,000 less deaths than would have been had the old ways continued. The death rates now are greater in rural districts of New York State than in the cities, because in the country people do not apply the scientific principles of hygiene. If the government and legislature would stand by the health board, we could prevent 25,000 deaths in five years. We can reduce the death rates anywhere, if the health board can be given authority to act and the money to do it with.

It is the duty of the schools to give more attention to matters of personal and public hygiene. If people in their homes could only know the commonest, simplest rules for safety from infection when certain diseases are abroad, and carefully apply those rules thousands of deaths might be prevented. This, too, would mean as many cases of serious illness kept out of the community. Doctor Biggs spoke of a sorrowing mother who said God had taken her little one, but the physician knew very well that it was dirty milk that killed the baby. Most of the infectious diseases that prey upon human society are due to unsanitary conditions in the homes, and to ignorance and carelessness regarding the scattering of germs from those who may be infected.

Dr. Luther H. Gulick On "Leisure"

The third toast served to the guests at the banquet was that of Dr. Luther H. Gulick, president of the Camp Fire Girls, upon the subject "Leisure." It was unique. The speaker, in defining leisure, referred to the things we *must* do, the compulsory work that has to be done within certain hours of the day, and compared these with the non-compulsory things we do after working hours are over. Every worker now has several hours a day of leisure, in which he can do as he pleases. This is also true of the boys and girls in school. The supreme problem is what to

do with the hours of leisure. When the eight hours of work are over and there comes freedom from obligation, there should be proper and helpful use of the time belonging to us. It is a most important time, for in it more than in any other we learn lessons that belong to the spirit. We come into touch with other personalities, and it is no longer a contact with mere physical matters pertaining to work, but personal contact with characters that have to do with our own inner being.

When a young person learns to swim, skate, dance, or tramp, it is not the game he plays, but the persons he plays with that affect his life and character. Even the simple game of jackstraws would lose its interest if it were not for the personality of the one who holds the other hook.

Few persons know the value of tramping in the country, because so few really see the beautiful things nature displays on every hand. Those who use their leisure in tramping to gain physical health, who feel impelled to walk so far and back again in order to gain strength and vigor, but who know nothing of nature studies, nothing of the beautiful or the sublime, such are not making the best use of their leisure. Such tramping is hardly worth while. He who neglects the opportunities that leisure gives to improve his mind, to develop his inner life, to come into touch with nature, and to cultivate a close communion with others of fine personality, is losing the very best of life.

This will explain why \$100,000,000 is being expended in this country for recreations that bring young and old into contact with the finest things of earth.

Mrs. Gulick's Message Work of Camp Fire Girls

Mrs. Charlotte V. Gulick, founder of the Camp Fire Girls, followed her husband at the banquet, and told of her work with the girls. She said her object was to learn what the girls are interested in and then to bring them into contact with those things. Much attention is being given in the camps to things that make for the beauty and excellence of true home life, such as care for children, handicraft in things that mean something to a good home. Last summer she had a baby taken to her camp to be cared for throughout the season. The girls took turns, two by two, in attending to its proper feeding

and dressing, together with whatever other work was necessary. They even made its garments. Every girl was delighted with the work.

There are now 73,000 Camp Fire Girls, each of whom pays one cent a week to support the work. No gifts are solicited, and it is one of the very few sociological movements that are self-supporting.

Closing Moments It had been a delightful evening for all, but the hour was getting late and the guests must soon leave for their homes. In a few well-chosen words Professor Charles F. Binns spoke of the work of the State School of Ceramics at Alfred, with its refining and molding influences. It has had students from twenty-three States.

John A. Lapp, as president of the general Alumni Association of Alfred University, called attention to the coming meeting at commencement time, and urged all alumni to be present. He made a plea for the practical work being done for the farmer and the various industries of our country, and spoke of the billions being lost or wasted in America for want of applied knowledge.

Ford L. Whitford spoke of athletics at Alfred, and of the clean sports enjoyed by the students there. These activities, he thought, should receive the sympathy and help of the alumni.

Then followed a little business, hasty good-bys, a general rush for the trains, and the banquet hall was empty.

Remember Them In Your Prayers! It is a comfort, when things go wrong or when ill health overtakes us, to feel assured that the people of God remember us at the throne of grace. A letter from Brother Seeley, of Moncton, N. B., Canada, brings the information that he has been ill several days and unable to do the work he loves so much. He says: "Pray for me that I may have the blessing of health and strength to do the work I have in hand; and pray for the special blessing of God on the tracts sent out, that those to whom they go may see the truth of God."

Brother Spencer, in South America, says, "Pray for us," and Brother Vel-

thuysen longs to be remembered in prayer for the success of the gospel in Holland.

Some of the most helpful passages in the Bible are those where God's people are asked to pray for their brethren and where the disciples are spoken of as praying for one another. The Psalmist urged men to "pray for the peace of Jerusalem"; the Master said, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest"; and more than once Paul said, "Pray for us," when his work was heavy, his responsibilities great, and when things seemed going wrong. Prayer was made without ceasing for Peter; Paul and his friends knelt together by the seashore and prayed for one another. It seems that prayer for the brethren was a means of grace and a source of strength to the workers. Let us not forget this God-appointed way of helping one another.

The RECORDER refers the dear brethren who have said, "Pray for us," to the message of two loving, consecrated ministers, as found in Philippians 1: 2-6, 9-10.

Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now; being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ.

Encouraging Those who keep informed as to the interest taken in the Forward Movement "all along the line" will find great encouragement in the progress already made. Many of the churches are working with commendable zeal to fulfil their part as assigned them by the Board of Finance; the young people are pushing their work; and the lone Sabbath-keepers are coming to the front, their secretary leading, in a way that promises good results. Surely it must gladden our hearts to know that the impetus given at the Conference at Milton has now been felt through the entire denomination for half the Conference year, and we believe it will increase rather than grow less.

Clergymen Rally Around Empringham A great meeting was held in New York City, on February 14, in which six hundred ministers pledged themselves to support the Anti-Saloon League, and to stand by Rev. James Empringham, the Episcopal clergyman of Syracuse, N. Y., who resigned his pastorate to become city superintendent of the league. Dr. Empringham will receive a warm welcome to all their churches, and contributions for the cause will be made.

The speech that stirred the great company most was by Major Dan Morgan Smith, a Chicago lawyer, who for four years had represented the liquor men in their Model License League, but who has now gone over heart and hand, to work for the Anti-Saloon League. He said that \$1,000,000 a year would be needed for five years to win the fight against the liquor traffic. The liquor men are spending \$7,000,000 a year to fight prohibition, and the league is spending only \$80,000.

Dr. Empringham hopes to bring the great Episcopal Church into the work. He says he takes this step for the sake of his five boys. These he is willing to give to the trenches, if need be, for their country; but he is not willing to "expose them to the gutters of the liquor traffic."

L. S. K. Secretary Getting Busy Our readers among the lone Sabbath-keepers will no doubt be interested in Brother G. M. Cottrell's communication on another page. Brother Cottrell believes in being able to say, "Come on, friends," rather than "Go on." In other words he takes the lead in giving whenever he pleads with others to give. We predict that he will find a number of willing followers in this plea, and that the good cause of the Master will receive substantial help thereby.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit.

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

The Lord's Prayer*

CORLISS F. RANDOLPH

A little more than a year ago there was reviewed in the SABBATH RECORDER, a little volume entitled "In The Name": *The Warrant of Prayer*, by James William Thirtle, D. D., LL. D., M. R. A. S., which was a sort of introduction to the much larger work of nearly three hundred octavo pages which we now have before us.

Doctor Thirtle is well and favorably known to, at least some of, the readers of the SABBATH RECORDER because of his careful, sympathetic treatment of certain phases of Seventh Day Baptist history in the *Transactions of the Baptist Historical Society*, published in London, among which an illustrated biographical sketch of Peter Chamberlen, in the issue of April, 1910, commands special notice.

For this reason, if for no other, anything coming from his pen is of interest to Seventh Day Baptists.

But the present volume commands, on its own merit, the earnest attention of the devout worshiper, and the Biblical scholar, alike. The treatment of the subject shows extensive research, and prayerful devotion. It was many years in preparation, and exhibits profound scholarship, and a cool, well-balanced judgment—two indispensable attributes of the real scholar. In the meantime, and, one might almost fairly say, in preparation for this work, the author published *The Titles of the Psalms: Their Nature and Meaning Explained*, and *Old Testament Problems: Critical Studies in the Psalms and Isaiah*. Of the latter of these books, the *Homiletic Review* said that it is "certainly a masterpiece."

In his preface, the author says of his work on *The Lord's Prayer*:

The volume which I now place before the Christian public will, I trust, supply an acknowledged need. Works on the Lord's Prayer are very numerous; but it is difficult to lay hands on such as claim to present an *interpretation* of the prayer.

Five chapters are devoted to the history and literary form of the prayer; two to the invocation, (i) "Our Father," (ii) "Which Art in Heaven"; one to each of the petitions, (i) "Hallowed be Thy

**The Lord's Prayer: An Interpretation, Critical and Expository.* By James W. Thirtle, LL. D., D. D., 8vo, pp. 287. Cloth. Morgan & Scott, Ltd., London. MCMXV.

Name," (ii) "Thy Kingdom Come," (iii) "Thy will be done," (iv) "Give Us . . . our . . . Bread," (v) "Forgive us our Debts," (vi) "Lead us not into Temptation"; one to the doxology, "For Thine is the Kingdom," etc.; and four to related topics. Then follow six appendices, containing numerous versions of the Lord's Prayer, and notes. These are followed by a copious index, and, finally appears an exhaustive list of the authorities cited, including expositions of the prayer.

Doctor Thirtle takes the position that the Lord's Prayer was originally delivered, by Jesus, in Hebrew, the ecclesiastical language, or language of worship, of the Jews, and not Aramaic, their common, every-day language in Palestine. Upon that thesis, he constructs a clever hypothesis, which is at least plausible, for establishing the long disputed meaning of the Greek word *epiousios*,* which, with *artos*,* has usually been rendered "daily bread." This word is not known in classical Greek, and is found in the New Testament in the two versions of the Lord's Prayer, only, in Matthew and Luke. The revised version reads "daily bread," with a marginal reading of "bread for the coming day." The American revised version has an additional marginal reading "needful bread." The etymology of the Greek word is uncertain, and the meaning doubtful. The old Latin version translated the term by *quotidianum*, i. e., "daily," which the Vulgate retained in Luke, but changed to *supersubstantialem*, i. e., "necessary to life," "essential to existence" in Matthew. It is interesting to note that the Rheims translation says "daily bread" in Luke, but retains the *supersubstantialem* of the Vulgate text in Matthew. One of the early Latin fathers, Jerome, says that the old "Gospel according to the Hebrews," assigned to the second century, read *mahar*,* i. e., "tomorrow" (bread of or for, tomorrow).

Believing that when Jesus gave the prayer to his disciples, he spoke in Hebrew, Doctor Thirtle holds that the original words used were *lehem mihyathenu** ("bread of our sustenance"), and gives numerous citations from the Old Testament and other Hebrew authorities to support his position. Accordingly, he makes *epiousios* a Greek synonym for the Hebrew

*Transliterated into ordinary English letters for the convenience of the printer.

mihyathenu, if we understand him correctly, which means, literally, "that which sustains," or "that on which we exist."

In considering the disputed reading of the last petition, a grammatical point is raised; namely, whether *apo tou poneron* is neuter and means "from evil" in the abstract, or masculine and means "from the evil one." In the revised version we find "from the evil one" in Matthew, with a marginal reading of "evil." Luke omits this petition wholly.

One might fairly ask why, if this is not to be regarded as masculine and rendered "from the evil one," it doesn't appear in the plural and be rendered "from evil things" ("temptations," "evils [of life]," etc.). Doctor Thirtle prefers "evil," since he regards "the evil one" as an undesirable rendering, because limiting the sense of the petition.

The doxology, "For thine is the kingdom, and the power," etc., in common with practically all other modern scholars, our author accepts as a natural interpolation when the prayer came to be used ritually, as prescribed by the *Didache*, the earliest Church manual (c. 100), which directed that it be said three times a day.

Numerous versions of the prayer are given, beginning with the Greek text, as followed by the revisers of 1881. Then follow the Vulgate, a Hebrew version (collated with seven well-known Hebrew versions, including those of Franz Delitzsch—ed. of 1904—, and Salkinson and Ginsburg, ed. of 1907), and fourteen versions in English, beginning with that of Wycliffe, about A. D. 1380, and ending with the Revised Version of 1881. Accompanying are some ten metrical versions, the last of which is by Adoniram Judson, written while imprisoned at Ava in 1825. It runs as follows:

Our Father God, who art in heaven,
All hallowed be thy name,
Thy kingdom come; thy will be done,
In earth and heaven the same.

Give us, this day, our daily bread;
And, as we those forgive
Who sin against us, so may we
Forgiving grace receive.

Into temptation lead us not;
From evil set us free;
The kingdom, power, and glory, Lord,
Ever belong to thee.

A metrical version for children, not included in Doctor Thirtle's book, but well

known throughout parts of the South and Middle West of this country, from the Alleghanies to the Rocky Mountains, during several decades of the nineteenth century, may be found in McGuffey's *New Third Reader*, as follows: -

Our Father in heaven,
We hallow thy name;
May thy kingdom holy
On earth be the same;
O, give to us daily,
Our portion of bread,
It is from thy bounty,
That all must be fed.

Forgive our transgressions,
And teach us to know,
That humble compassion,
That pardons each foe;
Keep us from temptation,
From weakness and sin,
And thine be the glory
Forever: Amen!

Doctor Thirtle has laid English-speaking Christendom under deep obligation to him for so fair, so exhaustive treatment of his subject, which he has accompanied with a comprehensive *apparatus criticus* which will be invaluable to any student desiring to investigate the subject for himself.

Work on the Pacific Coast

REPORT TO THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

At your request I attended the International Lord's Day Congress at Oakland, Cal., July 27—August 1, 1915. That meeting I reported to you at once, including the disposition made of the tracts forwarded to me there.

A combination of conditions made it necessary for me to return home by way of the interior of the State without making the usual northern part of the trip. I called upon all of our people within reach. I was from home a month.

I found very hopeful conditions prevailing at Riverbank, Cal. There are two families there from here, and one from Riverside. They had discovered a very large family of Sabbath-keepers near them who had never before been in touch with our people. They had not been Adventists, though they received the Sabbath from them. This company of Sabbath-keepers had organized a Sabbath school with twenty-two members, and were doing very satisfactory work. They use our *Helping Hand*. I also found other Sabbath-keep-

ers a few miles from them, though too far away to attend Sabbath school.

Aside from this point I found conditions much as they were a year before. I find this encouragement: several of them are trying strenuously to sell out their possessions so as to move to some of our coast settlements. There is a very substantial man of about forty years of age in San Francisco who is waiting to be baptized and join our people. Probably this matter will be attended to on the next trip. It would have been done last summer could the necessary arrangements for baptism have been made.

Later I made the southern part of the trip, and the other smaller ones.

Last year there was a balance in your favor, collections on field, of \$7.05 which you instructed me to use in making a short trip or two if necessary. Probably you remember I was sick for a time. I did my regular work after a few weeks, but the doctor would not allow the trip then, and it was delayed until entirely omitted, on that account. The item appears in my financial report.

I have been greatly delayed in getting my work of this kind done on account of conditions prevailing among those to whom I went. It is just completed.

STATISTICAL

Calls on 51 people	31
Sermons preached	3
Sabbath schools attended	1
Bible readings given	1
Pages of tracts distributed	86,000

FINANCIAL STATEMENT

Balance from last year	\$ 7.05
Advanced by Tract Board	100.00
Collected on Field	24.50
Total	\$131.55
Total expenses	60.10
Balance in favor Tract Board	\$71.45

OTHER MONEY RECEIVED

For RECORDER subscriptions, to those not able to subscribe	\$6.00
Pulpit subscriptions, to those not able to subscribe	1.00
Pulpit subscriptions, applied as directed	1.00
Total	\$8.00

Respectfully submitted,

GEORGE W. HILLS,

Corresponding Secretary,

S. D. B. Pacific Coast Association,

Los Angeles, Cal., -

Feb. 1, 1916.

SABBATH REFORM

Sunday Legislation at Albany

REV. EDWIN STEWART

The following paragraphs from the *Reform Bulletin* show the tendency of efforts in reference to Sunday legislation. On the one hand those who have no regard for a sabbath observance of Sunday, and who have financial interests in outdoor sports, are endeavoring to modify the present laws in New York, while those who still hold to the principle of religious legislation to enforce a sacred regard for the day are making frantic efforts to stop any such action. In our opinion the principle as expressed in the last part of the extract, "they should all be suppressed," that is, the principle of "suppression," will always fail in matters of Sabbath observance. The example of Jesus Christ, the teachings of the Bible, and the life from within are the sources from which spring real Sabbath observance. These extracts are given in matters of news, with no thought of opposing the bills.

McCue, of New York City, has provided that on Sunday "outdoor games, whether admission fee is to be played between the hours of 10 o'clock in the afternoon, but it be construed to permit wrestling exhibitions." Character of this bill can be seen. First, that it provides for any outdoor athletic exhibition, polo, football, basketball, etc. exhibitions, polo, tennis, etc. if outdoors—any village and any motorcycle races be classed as

Legislature seems deterred by our Sunday law in this day in this is a law, day leg- day leg- ing will a day lay of

is a usly ab- of a ee

weeks. We will keep you informed. In the meantime, you had better write your Assemblymen protesting against this Sunday sports bill of Assemblyman McCue.

This bill does not allow boxing, sparring and wrestling exhibitions, on Sunday, but every other conceivable sort of outdoor athletic games would be tolerated on Sunday. Then next year they would pass another bill to allow these things just mentioned. We have found by sad experience in the past that when one bad bill is passed, excepting certain interests from the workings of the Sabbath law, other interests will come up the next year demanding that they also be excepted from the workings of the Sabbath law, and we see no more reason why baseball, football and other such sports should be allowed on Sunday than boxing, sparring or wrestling exhibitions in this State since we have legislation to suppress these things on week days.

But they should all be suppressed on the Christian Sabbath. Assemblyman McCue is a veteran here in the Assembly, a splendid speaker, a hard fighter and is popular with the legislators. But we shall fight his bill as hard as we possibly can. If we lose, it will be because of lack of ammunition with which to fight.

L. S. K. Letter

First. Will all the L. S. K. state secretaries please drop me a card explaining the plan and progress of your state work. I should like to know how you are busying yourselves in L. S. K. matters, and how your plans are succeeding. If we understand the situation, possibly we may be able to assist by suggestion, counsel; or otherwise. Drop us a card.

Second. *A Testimony*.—Recently I had something to say about that "chain prayer letter" and the promised blessing that might be expected in nine or ten days. Well, if I received a blessing I ought to tell about it, hadn't I? You remember once there were ten lepers that were healed and the Lord approved the one who returned to give thanks. Class meetings and prayer and conference meetings are places for Christian testimony as to what the Lord has done for us. The Christian Scientists (so-called) have every week their meetings for "testimonies," to tell of their bodily (or mental) healings, and while I have no patience with their supra-Scriptural and anti-Christian doctrines, I imagine their testimony meeting may be very interesting. So if I had a blessing, I doubt not the Lord is pleased to have me acknowledge his goodness therein. Besides the joy I felt in breathing forth, and sending out, that prayer for universal blessing, the ten days brought me business and financial

profits. On the fourth day after receiving the letter, and the day on which I sent out the last of the nine letters, a man came into the office and wanted to buy a building site, which I located and took up \$25 on the same. In a day or two, the owner reported that his wife didn't want to sell and wouldn't sign the deed, and pointed out that the adjoining lot and a half could probably be bought at the same price (\$775). This was even better than the other, and was secured from the non-residential owner, leaving us a commission of \$50. On the ninth or tenth day, a lady called up to ask about a tract we had advertised, and after seeing it, decided favorably, but had to write her husband in Oklahoma. This sale was also made, yielding \$55 profit. Not large sums, but \$105 in ten or fifteen days in January is quite liberal reward for the nine little letters I sent out. And we do not ascribe it to legerdemain, or the promise of ancient men of Jerusalem. The Lord himself has made some promises about prayer. Take one alone: "Before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65: 24).

Special Effort.—Doesn't it get on your nerves to see our Missionary and Tract societies floundering in debt? Aren't you beginning to feel the need of a special effort to lubricate the joints of your financial activities? Last year we made quite a specialty of giving. This year we've been rather mum on that topic. Doesn't seem quite natural or just right, does it? What do you say? Suppose we wade into those debts! I think it would be just fun. Now let us meet all of our other obligations and assessments for other lines, and not neglect any of our regular duties; but in addition let us see if we can't give a staggering knock-out blow to those debts. I believe it will prove a most wholesome thing for us, as well as for the debts.

I propose that our money go to both societies in the ratio of their indebtedness. If the Missionary Society owes four dollars to the Tract Society's one dollar, then four out of every five contributed would go to the former society and one to the latter. I think we can send our money to S. H. Davis, Westerly, R. I., treasurer Missionary Society, or Frank J. Hubbard, Plainfield, N. J., treasurer Tract Society, or even to Brother Gardiner, editor of

SABBATH RECORDER. And I feel sure the editor will be glad to give us a corner, or top column, every week in his paper, giving the contributions for this purpose. I think this column should be open to all of our people, as well as to the L. S. K's, unless efforts are to be made through the church channels to secure their contributions. It is a pretty big pile, but even we L. S. K's could lift it all if you would let me do the figuring, and you would act accordingly. For example, if 500 of us would give \$10 apiece, we'd have \$5,000; or 1,000 of us \$5 apiece, or 200 of us \$25 apiece. Easy enough by figures, but we expect the rest of the denomination to do their part too. So if we can have the space in the RECORDER, and if nobody objects, let's open the gate for all kinds of gifts, from \$5 to \$100 or more, and see what will happen. Wherever you send the money, be sure and report it to the RECORDER, so that it may appear here.

I will be the first and send my check along in this letter to Editor Gardiner, for Treasurer Frank J. Hubbard FOR THE MISSIONARY AND TRACT SOCIETIES' DEBTS

G. M. Cottrell, L. S. K., Topeka, Kan. \$25.00
E. D. Richmond, Proberta, Cal. 5.00
REV. G. M. COTTRELL

Seventh Day Baptist Education Society

Quarterly Meeting of the Executive Board

The regular quarterly meeting of the Executive Board of the Education Society was called to order at 4:30 p. m., February 6, 1916.

Members present: President Wm. C. Whitford, A. E. Main, A. B. Kenyon, Mrs. Belle G. Titsworth, E. P. Saunders, P. E. Titsworth, Ford S. Clarke, Curtis F. Randolph, W. A. Titsworth, Ira S. Goff, F. L. Greene.

Prayer was offered by Dean A. B. Kenyon.

The Treasurer, P. E. Titsworth, gave his quarterly report which was adopted as follows:

Treasurer's Report

Second Quarter, 61st Year—November 1, 1915 to February 1, 1916

L. Revenue and Expenditure

Dr.

Balances, November 1, 1915:	
Alfred University	\$ 79.00
Alfred Theological Seminary	124.90

Special Betterment Fund for Alfred University
 2 54
 1211 13
 \$1609 06

November 1, 1915 \$ 225 88
 via Whitford, mortgage paid 850 00
 Betterment Fund for Alfred University:
 credited from Revenue Account 2 53
 Endowment Notes, Partial Payment:
 Randall 10 00
 Trust Company 190 00

Gr.
 ck, mortgage loan \$ 200 00
 Trust Company 1070 00
 Loan Association, 4 months' dues 4 00
 id, February 1, 1916 4 41

III. Endowment Funds
 Condition
 Fund \$ 110 00
 Seminary Fund 23,373 64
 Natural History Fund 23,770 79
 ing for Ministry Fund 200 00
 1 200 00
 Endowment Fund 90 00
 Fund for Alfred University 112 35

How Invested
 \$ 7,052 35
 Loan Association 32,300 00
 Notes 153 00
 2,594 00
 1,500 00
 any 4,353 02
 4 41

fully submitted,
 PAUL E. TITSWORTH,
 Treasurer.

vouchers and found correct.
 CURTIS F. RANDOLPH,
 WALDO A. TITSWORTH,
 Auditors.

balances due Alfred
 ological Seminary, Al-
 rral History Fund,
 Special Betterment
 sity, as shown in the
 the parties entitled

Secretary, A. E.
 from the executor
 Colcomb regarding
 of her personal
 also gave notice
 ill on January 7.

ent, Corresponding
 ng Secretary be
 for this Society
 nce.

GREENE,
 Secretary.

MISSIONS

Monthly Statement

January 1, 1916 to February 1, 1916

S. H. Davis,
 In account with
 The Seventh Day Baptist Missionary Society

Dr.	
Balance on hand January 1, 1916	\$ 920 60
Mrs. Nettie M. West, to be credited to Salem Church	5 00
E. J. Davis	2 00
Thomas Trenor:	
Lieu-oo Hospital Fund	5 00
Marie Jansz	5 00
Dr. Rosa Palmborg	15 00
Mrs. Mary E. Maxson, to be credited to Walworth Church	62 46
F. B. Robbins	1 50
Mrs. D. R. Coon:	
Foreign Missions	14 50
Home Missions	14 50
E. B. Saunders	5 00
Churches:	
Nortonville	8 33
Salem	28 50
Shiloh	21 14
Andover	5 00
Hartsville	6 50
Marlboro	38 50
Riverside	15 20
Cartwright	14 12
Rockville	4 65
Boulder	18 97
Piscataway	20 00
Syracuse	1 07
First Westerly	5 00
First Hopkinton	14 76
Exeland	7 00
Sabbath Schools:	
Nile, Elem. Dept., China Mission	1 48
" Class No. 8, China Missions	1 85
Riverside	2 67
Milton, Dr. Palmborg's girl	1 29
Independence	3 00
Farina	8 19
Boulder, birthday offerings	4 58
J. A. Inglis' Bible Class, Milton	3 50
Nile Y. P. S. C. E., China Mission	2 20
Milton Junction Evangelistical Work:	
Special Work	58 58
General Fund	15 37
Dr. Grace Crandall	2 85
Young People's Board, Dr. Palmborg's salary	25 00
Woman's Board:	
General Fund	45 50
Debt Fund	23 00
Memorial Board:	
50 per cent. D. C. Burdick farm	15 00
Income from Miss. Funds	10 00
Sarah P. Potter bequest	30 00
Church Utica, Wis.	16 84
L. W. Burdick bequest	36 62
H. W. Stillman bequest	100 00
D. C. Burdick bequest	276 84
Income from Permanent Funds	500 00
\$2,453 10	

Cr.	
D. B. Coon sal. Oct. 1—Jan. 1; trav. exp.	\$ 97 98
T. J. Van Horn, sal. Oct. 1—Jan. 1; trav. exp.	155 04
I. J. Kovats, sal. Oct. 1—Jan. 1	20 00
Paul Burdick, sal. Oct. 1—Jan. 1	25 00
B. E. Fisk, sal. Oct. 1—Jan. 1	40 00
A. G. Crofoot, sal. Oct. 1—Jan. 1	25 00
R. G. Davis, sal. Oct. 1—Jan. 1	25 00
I. E. Hutchins, sal. Oct. 1—Jan. 1	25 00
Geo. P. Kenyon, sal. Oct. 1—Jan. 1	25 00
Mrs. A. P. Ashurst, sal. Oct. 15—Jan. 1, S. S. Powell	42 30
A. L. Davis, sal. Oct. 1—Jan. 1	116 10
R. R. Thorngate, sal. Oct. 1—Jan. 1	12 50
G. H. F. Randolph, sal. Oct. 1—Jan. 1	75 00
Geo. W. Hills, sal. Oct. 1—Jan. 1	87 50
J. S. Kagarise, sal. Oct. 1—Jan. 1	18 50
Julius Nelson, sal. and trav. exp.	40 56

Angeline Abbey, Jan. sal. and trav. exp.	20 00
J. G. Burdick, Jan. sal.	20 86
T. L. M. Spencer, Jan. sal.	50 00
E. B. Saunders, Dec. sal. and clerk hire	85 33
Gerard Velthuyzen, sal. Jan. 1—April 1	75 00
Marie Jansz, sal. Jan. 1—April 1	37 50
Amer. Sab. Tract Soc., acct. Dr. Palmborg's sal.	15 00
S. D. R. Miss. Society, acct. Dr. Palmborg's sal.	15 00
Treas. Milton College, acct. Miss West's sal.	25 00
Utter Company, 400 postcards	5 85
Washington Trust Co., int. on loan and stamps	27 99
Exchange	1 30
Treasurer's expenses	25 00

Balance on hand, February 1, 1916 \$1,242 51
 1,210 59
 \$2,453 10

Bills payable in February, about \$1,000 00
 Notes outstanding February 1, 1916 4,000 00
 S. H. DAVIS,
 Treasurer.

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

REV. HERMAN D. CLARKE

(Continued)

CHAPTER III

The day arrived for the call of Mr. Ellington, and Lorna was prettily but modestly dressed, while her mother, interested in what might be said and done, had arranged a beautiful bouquet and put several tasteful things in the way to be observed and add charm to the occasion. Mrs. Selover was an unusual mother in that she foresaw that some event would at some time take place to change the whole future of her daughter, and she was always on the lookout for it. She well knew, as too many do not, that the children of a home are the most important factors in the state and in society of the future. She knew that a mother is the natural teacher and leader of her child, and no blind should lead the blind if she could prevent it. Thus far she had carefully guarded the interests of Lorna without the daughter seeming to know it or ever feeling that she was watched. There had never been any nagging on her part and she had so loved and won the love of the girl that her word to Lorna was law without a command. A mere suggestion from her was sufficient, and the girl would find her chief pleasure in doing what was wanted of her. The crucial age of sixteen had passed and the girl was changing into the woman as naturally and beautifully and as healthfully as God designed. There was the utmost confidence in each other. Even the father

Ellington, in a friendly way and for new light?"

"Well, I am no controversialist, but I admit that I need all the light I can get on all subjects, especially as I may enter the ministry. The time has passed for religious debates but little friendly talks do no harm when we have the right spirit and keepsweet. I was deeply impressed with that

a few days ago when I met a man from a college in Wisconsin who was led into the controversy by a rabid Baptist, and I found that he was also a Baptist, but, said he cheerfully to his antagonist, 'I take one step higher than you, I am a Seventh Day Baptist,' and then they had it, but I must confess that the good nature of the college

and his familiarity with the Bible and tact and kind manner of speech impressed me deeply, and though I did not with his arguments as far as I heard did not hear all—I thought

lies the secret of the success in winning men to their you ever meet a Saturday-Miss Selover?"

ward of them but once and men taught that Baptists like Presbyterians and then a Seventh-day must be still more ig-

yourself on that you are well able to on their special a Greek student, one of them in a could quote Greek how that tongue."

t. Ellington, do on that ques-

ment, for they the question that I do not work on that l it up. By n at the pic n that ques- out?" asked

's mother, at the dif- l Presby-

it would action to

Lorna, who had seemed settled in the faith since she began to be so active in her church, and she did not know what concessions Mr. Ellington might possibly make. This was a tactful move at the time but the daughter quickly saw the mother's fears and she also was aroused to study sometime that question as at the first she had said she would.

"Very well," said Mr. Ellington, "how shall we proceed? Take up the question of church government? I understand, Mrs. Selover, that you once were a Presbyterian. Is that so?"

"Yes, but I changed to conform to my husband's practice," said Mrs. Selover.

"Suppose I was to marry a Methodist, would you recommend that she change to my practice?" and a twinkle was in his eyes, while Lorna blushed, and yet there was little concern for it.

"Why, I would have little objections if she were of the ordinary kind of Methodist, or rather, I mean, one that is not active in her church work. Otherwise it might mean a loss of activity and I make much of that."

"But do you not think that a husband or a wife ought to settle all such questions from principle and not mere marriage? If the question is a vital one and what the Lord commanded, could either one change just to suit the practice of the other and love their Lord as he requires?" he asked.

"That's it, mother, is it not true that he that loveth husband or wife more than me is not worthy of me?" asked Lorna.

"But between Methodists and Presbyterians, is there any difference as to the commands of God? I know of none or at least my attention has never been called to it," said Mrs. Selover.

"I suppose the main difference is the manner of church government and possibly some doctrines that might not be called tests of faith. Now you take in candidates on probation and in a somewhat different way from us. I have not looked into our own faith enough to be certain as to that, but I suppose so. Now what is your objection to the Presbyterian doctrines?" asked Mr. Ellington.

"Well, I do not like the idea of many of you that God has elected a certain number of persons to be saved and a certain number to be condemned. That is not war-

ave changed beliefs,
Presbyterians as far
aptists are many who
think there must be
scholarship to decide
here have been, I hear,
among us who dis-
of these very doctrines.
e to me," said Lorna.

nd, Lorna, when you are
it may be that you will
things better if any of our
yet clear to you. Trust
and your father. I must
aid about supper. Have
ar book yet?"
other. It has some moral
uestions in it that I did not
ere. Almost sorry I com-
just now I want to be free
But don't worry, mother, all
well."
went to work for the re-
he day.

(To be continued)

"Begging" Paragraph

ter, and no doubt the reader too,
sts for financial aid from many
both inside and beyond the bor-
ne denomination. There is dan-
aps there is need, that we grow
t hardened toward some of these.
However, in the hope of touch-
e sympathetic pocketbooks, this ar-
courtesy of the RECORDER, is sent

s ago Rev. H. C. Van Horn, then
ent here, of his own accord, can-
for funds with which to purchase a
riter for the seminary. The money
btained largely, if not altogether, in
d. The machine purchased was a
one; but according to all laws of me-
ics it should have been replaced by a
one long ago. In other words the
inary needs \$50 with which to buy a
typewriter and some other office equip-
nts. The machine is used in preparing
tures, and for general purposes; and but
le for private correspondence. Now
friends of the school would like to fur-
sh funds for a new typewriter they may
nd their contributions to Curtis F. Ran-

dolph, Treasurer, Alfred, N. Y. Such
help will be gratefully appreciated by all
concerned.

A. E. MAIN,
Dean.

Alfred Theological Seminary,
Alfred, N. Y.,
February 13, 1916.

L. S. K. Finances

Just a word about our contributions.
The most of these will go to our main so-
cieties, the Missionary and Tract societies.
The Woman's work is also generally well
remembered. But there are two or three
places where some money is expected from
us, where we have not been in the habit of
giving; and if we don't look out, that little
will be overlooked. I think the Young
People's Board will get their \$50 or more,
and let us be sure that the Sabbath School
Board, the Conference treasurer, and the
Education Society (for theological depart-
ment) get at least a like amount. Per-
haps we have reached a place where, in an-
other year, it would be proper to assess the
L. S. K's on a broader scale, somewhere
near to capacity: say \$1,000 for the Mis-
sionary Society, \$1,000 for the Tract Soci-
ety, and the minor interests in proportion.
But there will be time enough for this
when we get to it. In the meantime, *this*
year, let us not forget, we are trying to
persuade them all to acquire the giving
habit, by joining the "Tenth Legion," and
giving their tithe (one-tenth) to the Lord.
Brother L. S. K., have you pledged your
self to this plan? Brethren of the secre-
tarial force, have you all set the example,
and rallied your members to its support?

G. M. COTRELL,
Field Secretary.

Topeka, Kan.,
Feb. 13, 1916.

A writer in *Zion's Advocate* says there is
nothing the world more needs than sunny,
lightsome, delightful Christians. "The
world has quite enough of refrigerators!
It needs men and women who are miniature
suns, who can give sun-baths to frozen
people."

"Many a man puts his family in the dark
to help the saloon pay its gas bill."

abilities of a citizen, and to be a man among men. To do this we must not use initiatives, but develop character infused with the spirit of Christ. I find the spirit of Christ to be a power that enables one to go on the right trail in life.

"We who have caught the vision at Mount Hermon must turn and let it give birth to visions for other people. There is nothing greater than to catch the spirit that was in D. L. Moody, that was in Christ, and that is in God."—*Record of Christian Work.*

we are not doing what we ought, but we keep trying.

HAZEL CRANDALL,
Secretary

North Loup, Neb.,
Feb. 4, 1916.

Minutes of the Woman's Board Meeting

The Woman's Executive Board met on February 7, 1916, with Mrs. Morton, on account of the illness of Mrs. Clarke, at whose home it had been appointed in January.

Members present: Mrs. West, Mrs. Morton, Mrs. Daland, Mrs. Babcock, Mrs. Whitford, Mrs. Crosley, Mrs. Maxson. Mrs. West read Isaiah 62, and Mrs. Crosley offered prayer.

The minutes of January 3 were read. The Treasurer's report for January was read and adopted. Receipts, \$407.35; disbursements, \$156.30. Mrs. Whitford read a letter from Mrs. C. H. Stanton, of West-erly.

The Corresponding Secretary reported that the letterheads, for the use of the Board, were printed, and she had sent them to the several Associational Secretaries. She read letters from Mrs. N. O. Moore, Pacific Coast Secretary, and Miss Phoebe Coon, Northwestern Associational Secretary.

After the reading and approval of the minutes, the Board adjourned to meet with Mrs. Daland in March.

DOLLIE B. MAXSON,
Recording Secretary

Wisconsin Quarterly Meeting

The character of the quarterly meeting of the southern Wisconsin churches, which has been in existence well toward half a century, partakes largely of that of a wide-extended family gathering. Friends of many years' standing, faces long familiar—light up with the glow of a friendship formed under the purest influences, matured in the midst of highest resolves, and looking forward to the realization of the most exalted hopes. So quarterly meeting has come to be an occasion, which can not be missed without a very definite sense of personal loss.

The one just held with the "Old Milton" Church, February 4-6, was no exception.

Worker's Exchange

North Loup, Neb.

Perhaps RECORDER readers would like to hear from the Young Woman's Missionary Society at North Loup again. Just at present we are not holding our regular meetings because of the bad weather. So many of our members have small children who can not be taken out on stormy days. In good weather we have good attendance and usually more children than grown persons.

A little more than a year ago our society gave a play here in town and cleared something like \$60. About the same time we pieced a quilt for Pastor Shaw and Mrs. Shaw, putting the names of members of the congregation on it, at 10 cents apiece. These netted us a small amount.

For two summers we have run a tea room on Tuesday afternoons and evenings, where we served supper and ice cream and cold drinks. While it made work it increased our bank account. At our annual celebration of "pop corn days" here in North Loup, our society ran a stand both days and added \$150 to our treasury. Last fall the members kept thank-offering boxes for a month or so and added a little financially and more spiritually to our society.

The greater share of the money we raised went to pay for the lights in our new church, and at present they are all paid for with a little money left over.

On account of the smallpox quarantine this winter, we have done little work, but we have made four baptismal robes to be given to the church. These were used at the time of baptism.

We need guidance and courage from our Master to further his work, and feel that

g out the
Let the lower

sermon gripped me and I longed to know the man who had written it. Soon after this I met a woman who knew Mr. Moody, and she told me about Mount Hermon and suggested the idea of my going there. I worked for one year to get the money to come. I remember well that first journey of my life on the railroad train coming to Massachusetts. In the morning I lost my shoes, and I used strong English against the porter. To my amazement the porter had blacked my shoes overnight and I had not recognized them the next morning. On the way I spoke to no one, as all the Indians said that if I did, some paleface might rob me of the hundred dollars I had sewed under my underwear for school expenses.

"At Hermon many experiences came to me. One year my money gave out, and I had to work in New Jersey. I worked on the Monmouth battlefield farm, and ploughed up cannon balls. We lined them up on the porch of the farmhouse for visitors to see. In those days I used to tack slips of paper on the hump of the plow before me with Greek paradigms, and so mastered Greek verbs in that way. On the basis of this work I passed my examinations in Greek grammar and part of Xenophon. As life goes on I am realizing more and more how much I owe to that mule team and that hump on the plow.

"My mind began to open at Mount Hermon, and Hermon showed me my life. I learned something of what life meant and my place in it, and how I was to go out and interpret the life of the Indian people in the terms in which Mount Hermon revealed it to me. I am engaged now in the work of establishing a Christian school for the Indians of this country, interdenominational in character, with a view to set the Indian on his feet, to shoulder the re-

who wast
al woe.
and I aver
gather up the myrrh.
—May Byron.

Field Silhouettes

mon's doors have swung open in the nearly thirty-five years of its existence to all young men who have come within the definition of Dwight L. Moody's purpose for the school. This means that not only boys of New England but of North America, not to mention the countries of the old world, have been enrolled. During every period of the history of the school, moreover, there have been native Americans—Indians—in attendance. Just now there are four or five in school. One of these is an Alaskan, who has served as hunter, dog driver, and as a guide in the Yukon region. He was the very first human being to climb to the top of Mt. McKinley. He was sent to Mount Hermon by the Missionaries of the Episcopal Board to be prepared to teach his own people in Alaska. Another of the students, who is preparing for college, is of the Sioux tribe.

What Mount Hermon may mean to these men may be found in the following, written by a Winnebago Indian, a graduate from Mount Hermon and also from Yale and Auburn Theological Seminary:

"When I was able to speak and read English, I read a sermon by D. L. Moody. He told the story of a ship at sea in a terrible storm. The ship was driven to a

although unfavorable weather prevented many from being present at the anticipated home-coming. From the beginning throughout, sermon, address, music, thought ran on a high plane, purpose in Christian living was inflexible, and consecration to Christian work was earnest, deep-seated, whole-hearted. Echoes from Conference were frequent, showing especially how deep and strong a hold had been taken upon the lives of the young people and how firm was their determination to "move forward, along the whole line."

Special mention might be made of a session by the young people upon different phases of Christian outpost work, with many speakers,—another by business men, emphasizing the Christian spirit in everyday life, and all most fittingly and enthusiastically brought to a close Sunday afternoon by a fine sermon from Pastor Jordan: "Speak to the children of Israel that they go forward." Every one must have felt as the meetings closed that "Heaven was nearer, and Christ was dearer" because of this last session of the quarterly meeting—this one more coming together for prayer, meditation, conferring upon loftiest themes in our church family.

E. T. P.

Program of Wisconsin Quarterly Meeting

The announcement of the quarterly meeting in the local paper was accompanied by a general invitation:

Every one is cordially invited to attend the sessions. A strong program has been prepared for the benefit of the community at large as well as for the churches directly involved. Come and invite your friends.

The program was carried out as follows:

PROGRAM

Friday, 7:45 p. m.

Evangelistic sermon by Pastor C. S. Sayre
Sabbath, 7 a. m.

Sunrise union Christian Endeavor meeting, led by Allison Burdick. Subject: Christian Endeavor Fidelity and Force.

10 a. m., Sabbath School

In charge of Supt. D. N. Inglis. A place for every one and every one invited.

11 a. m., Sabbath Morning Worship

Sermon by Pastor C. B. Loofbourrow

3 p. m., Young People's Program

Song service, led by George Thorngate.

Bible message
Prayer
Song—College Male Quartet
Leader's Foreword—Pastor Jordan
Address: Personal Surrender to Christ—Clark Siedhoff
Forward in Bible Study—Helen Shaw
In His Presence—Minnie Godfrey
The Tenth is His—Mrs. Mabel Sayre
Special Music
Temperance to Win—Ruth Stillman
Extending the Lines—Gerald Sayre and Lawrence Babcock
Song
Personal Work, "Win My Chum"—George Thorngate
Beginning Young—Mrs. L. H. Stringer
Life Decisions, Life Recruits—Allison L. Burdick
Song—College Male Quartet
Closing Consecration Service—Carrie Nelson
Motto for the hour, "Move forward, all along the line"

7:30 p. m., Laymen's Program

Being Big Brothers to the Boys—Carroll West
Showing Brotherly Fellowship—E. M. Holston
Looking after those sick or in trouble—R. T. Burdick

Giving in a Manly Way to God's Work—Dwight Clarke

Studying the Bible—D. N. Inglis
Helping in the Church Prayer Meeting—Lou Babcock

Serving God in Our Business—Dr. George Post
Winning Men to Christ—George Stevens

Sunday Morning

10:00 Business

11:00 Sermon—Pres. W. C. Daland

Afternoon

2:30 Message from the Woman's Board—Mrs. A. B. West

Talk on Java—Peter von den Daele
Sermon—Pastor H. N. Jordan

L. C. R.

Interesting Letter From Hammond, La.

A recent letter from a friend, containing inquiries with reference to Hammond, leads me to send this letter to the RECORDER. The information, I feel sure, will be of interest to others.

I am led to wonder why more Seventh Day Baptists do not come to Hammond to spend their winters. The weather is perfectly delightful here now, with sunshine and the singing of mocking birds. Windows and doors are open much of the time and the air is enjoyable. We have had no snow nor scarcely any ice, very thin ice a few times only. This is a town of four or five thousand inhabitants, situated on the Illinois Central Railroad, fifty miles north of New Orleans, and perhaps the most attractive of all places south of Jack-

son, Miss. Honeysuckles grow here, crape myrtle, jasmine—both the white and yellow, and roses are in their full glory through the greater part of the year. There is a town not far off with the name Roseland. The name applies to this land in general. The odor of the pines is everywhere; while banana and orange trees, Spanish bayonets, and palmetto trees give to all a semi-tropical appearance. In every direction are the wide-open, far-reaching and delicious pines. So, too, the magnolias are here and the bays, which fill the air in their proper season with their wonderful perfume. Camphor trees are attractive and the satsuma grows extensively. This is a species of the orange and a tree laden with its golden little oranges is a pretty sight. The satsuma is hardier than the common orange tree. This is the land of the yam. A potato more delicious never was eaten. It is also the land of strawberry culture. The berries will come into market in the spring. I have been told that one million dollars comes into this parish alone for strawberries annually.

The Hammond public school system is of the best. In fact, our schools are in the very front rank of the schools of the State. I suppose that our own people have always had great influence in school matters here. We have three teachers at present, who are Seventh Day Baptists.

Much interest is shown in our church work from week to week. The prayer meeting holds a large place in the affections of the people. We observed Christian Endeavor Day recently and the historical disclosure of a local nature was a revelation. Before coming to Hammond last autumn I was told that our church people here are workers. So they are; and I can well believe that the splendid Christian Endeavor society here, both now and in the past, has had much to do with this condition. On the evening of February 5 the society gave a social at the home of Brother T. M. Campbell. It was a fine success.

Our church at the annual church meeting in January elected Brother Ellis Thompson to the office of deacon. The election was unanimous and the call urgent. Every one feels that the right choice was made. We are looking for the ordination to come off in a few weeks. We are also looking forward with great pleasure

to a visit from Rev. Willard D. Burdick. I can not close without a reference to the life and work of Rev. A. P. Ashurst, that part of each which was lived and expended here. For ten years he was the pastor of this church, and no words can express the value of that pastorate, its influence upon this community and upon our own church people. Again and again men and women, some of the most prominent in this town, have spoken to me in the highest terms of him. The secret of his influence must be attributed to his one desire to be Christlike and to speak His messages. He was pre-eminently an expository preacher and excelled in clear views of Scripture truth.

We are looking forward with pleasure to the coming among us of a brother and his family who are lone Sabbath-keepers in Texas. It would be well, of mutual good to us all, if more of our people who are similarly situated in the South would come to Hammond to live. Also our people in the North desiring to settle in the South would find it to their advantage to acquaint themselves more with Hammond and our church.

S. S. POWELL.

Feb. 9, 1916.

Resolutions of Respect

WHEREAS, The Seventh Day Baptist Church of Piscataway at New Market, N. J., has been called to part with one of its oldest and most loyal members in the death of the Rev. Leander Elliott Livermore, at his winter home in Kissimmee, Fla., on Sabbath Day January 22, 1916; and

WHEREAS, Elder Livermore was called and efficiently served this church as pastor at three different times, be it

Resolved, That this church has lost a most worthy and respected friend; a wise and tactful counselor, who delighted to do good to all whom his life touched, and one who was a most devoted and thoughtful pastor, being always of a cheerful disposition and ready to give assistance in any possible way.

Resolved, That this church extends sincere sympathy to his widow and daughter in this hour of bereavement.

Resolved, That these resolutions of respect be inscribed in our minutes, that one copy be sent to our denominational paper, that one copy be sent to his widow at Kissimmee, Fla., and that one copy be sent to his daughter, Mrs. Alice L. Satterlee, at 815 California Avenue, Monrovia, Cal.

HERBERT L. POLAN,
CHARLES E. ROGERS,
J. R. DUNHAM,
L. C. DUNN,
Committee.

YOUNG PEOPLE'S WORK

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

Consecration of Strength

REV. WALTER L. GREENE

Christian Endeavor Topic for Sabbath Day,
March 4, 1916

Daily Readings

Sunday—Dedicated (Num. 6: 1-5)
Monday—Strength of youth (1 Sam. 17: 32-40)
Tuesday—Strength for battle (1 John 2: 12-17)
Wednesday—Full consecration (Rom. 12: 1-3)
Thursday—Consecration of mind (Phil. 4: 6-9)
Friday—Strength to love (Mark 12: 30)
Sabbath Day—The consecration of strength
(Ps. 29: 1-11)

MEDITATIONS ON THE WORD

The strength which we give to God is strength which was first given to us by him, and we give only what is due to him (Ps. 29: 1-2).

Strength and peace are associated and are alike the gifts of God (Ps. 29: 11).

Our bodies and our physical strength are to be given to God in service and such service is reasonable (Rom. 12: 1).

We should give ourselves, the strength of body and spirit, first of all to the Lord (2 Cor. 8: 5).

Love to God calls for all our strength (Luke 10: 27).

QUESTIONS TO THINK ABOUT

Who is the giver of our physical strength?

Why should we develop our physical strength?

How can we best use our strength for others?

Is there any relation between physical strength and intellectual and spiritual power?

SOME ILLUSTRATIONS

A few years ago there was running in New York City an opera called "The Tumbler," which was based upon a story of the Middle Ages. A tumbler decided to give himself to the church and went into a monastery. As he had always been an acrobatic performer, he did not know the ways of the monastery life. He had no gift for prayer, no ability to write and study. He knew only tumbling.

One day his companions in the monastery were shocked to find him tumbling before the altar at the time of evening private devotions. When they remonstrated with him he replied that he could not do as the others were doing; he knew only tumbling and he was tumbling to the glory of God. Who can say that his offering to the Lord was not acceptable? "Silver and gold have I none, but such as I have that give I thee."

Our bodies, like a watch, need daily winding with food and drink; and if they are to do their best work they must be kept clean and pure.

Cars have a maximum load capacity. A wise man will try to find as definitely the load he can safely carry and not go beyond it.

The muscles of the heart, the strongest in the body, rest between every beat. Proper rest is a preserver and restorer of strength.

A FEW QUOTATIONS

We are not here to play to dream, to drift,
We have hard work to do, and loads to lift.
—Maltbie D. Babcock.

Strong each blessing to enjoy,
Strong each talent to employ.
—S. E. Glover.

"As thy days, so shall thy strength be."

The Quiet Hour Goal

DEAR CHRISTIAN ENDEAVORERS:

There are abundant signs that the people in our denomination are awaking to the importance of giving some definite time every day to communion with God.

At Conference we set the goal for our Quiet Hour membership this coming year at five hundred. A recent revision of our records shows that we now have a total number of four hundred and sixteen. Nearly every day some society writes to ask for literature and pledge cards. I am confident that we shall have no difficulty in reaching our goal. But shall we be satisfied to have barely reached it, when there will still remain in our societies many young people who have not adopted this helpful practice, when many older men and women in our churches are still content to have prayer an impulsive cry of need, wrung from them by sudden crises, and are

News Notes

JACKSON CENTER, OHIO.—On account of sickness among so many of the members of the Christian Endeavor society, Christian Endeavor Week was observed only in part. Pastor Lewis arranged a special program to take the place of the preaching service on Sabbath morning. The origin and the great need of such an organization as a Christian Endeavor society was briefly told by Professor Guy Polan. The advantages for the young people of the present day, as compared with the advantages of seventy-five years ago, was forcibly presented by Elder D. K. Davis. Brother C. F. Kennedy told of some of the advantages of a separate organization, especially of Sabbath-keepers. Mrs. M. I. Stout presented some ways in which we might find advantages in union organizations.

These topics were interspersed with special music by Miss Gladys Davis and Mrs. Clella Snyder, and a male quartet composed of W. G. Polan, T. D. Jones, Pastor Lewis, and Curtis Graves.

The service closed with a rousing testimony meeting, each one telling in what way Christian Endeavor society had helped him.

We are looking forward to the coming of Brothers Coon and Nelson, believing that much good will be accomplished.

Under the management of our recently elected president, T. L. Lawhead, we are taking up the work of the Forward Movement plan, and quite a number have signed the enrolment blank sent out by the Young People's Board.

CORRESPONDING SECRETARY.

The Work in South America

Rev. Edwin Shaw,
Plainfield, N. J.

DEAR BROTHER: Your last came to hand safely and contents noted. Yes, I think the postage comes to quite a little amount at the former rate. I am very glad to read of the progress of the work in the United States. Sorry to know that the board is in debt. I do hope that money will come in, so that this may be soon wiped off.

We are thankful to God that we are spared to enter another year in his service. The past one has been very trying to us,

not making God a personal friend and companion through daily communion with him?

Some rather striking facts are revealed by the list of Quiet Hour Comrades. First, two hundred and ninety-one of the four hundred and sixteen Comrades live in the Northwestern Association. Second, ninety-five of them give their address as Milton. (This large number is of course due largely to the particular effort made at Conference time to get signers to this pledge.) Third, the following societies have particularly good records:

	Active C. E. Membership	Quiet Hr. Comrades
Boulder, Colo.	8	24
Walworth, Wis.	35	34
Pawcatuck, R. I.	13	10
Milton Junction, Wis.	35	27
Friendship, N. Y.	12	7
Riverside, Cal.	20	14
Battle Creek, Mich.	58	33
Farina, Ill.	29	13

Some of these societies have gone outside their membership and have enlisted Comrades from among the older church members. We should like to have all our societies do this.

Your superintendent wishes every Christian Endeavor society in the denomination that has not yet made some special effort to arouse interest in this work to give particular thought to it on April 1, when the topic chosen for us by the United Society is "The Consecration of Time."

Before that time your Quiet Hour superintendent or your corresponding secretary will have received from your denominational superintendent a list of the Comrades already enlisted from your society and any suggestions that may seem to apply especially to your situation.

Quiet Hour leaflets may be procured from the United Society at one cent each. Address either Boston or Chicago. These should be distributed a week or two before the meeting, so that your members may have had time to think the matter over before they are asked for a definite decision.

Why not ask your pastor to preach on this subject on Sabbath morning, April 1?

Yours in the Master's work,

EMMA ROGERS,

Quiet Hour Superintendent.

1122 Oak St.,
Grand Rapids, Wis.

but in all we realized the loving care of our heavenly Father.

The Holy Spirit is working upon the hearts of men and women and they are searching after light. Last Sabbath a lady attended our services who had been reading the *Gospel Herald* and decided to unite with us. We hope she will stand the test. God is calling his people to take their stand for truth. This lady was born a Roman Catholic but for some time felt there was something lacking. She is happy now in her new faith. She and others will soon be baptized. When we can get a church building the work will move on faster. Several of our young people are canvassing for the *Gospel Herald*.

We celebrated our second anniversary last November and had a good time. We are doing our best and sowing the precious seed of truth beside all waters, looking for rich results in the future. We are very thankful for the help the board is giving and trust that the necessary funds will flow into the treasury.

For the months of November and December my report is as follows: 20 sermons, 16 Bible readings, 46 visits, 16 prayer meetings, 7 Bible readings, 1905 pages of tracts and books distributed.

We are of good courage in the Lord. Pray for us.

With kindest greetings to the board and to your family,

I am sincerely and fraternally yours,
T. L. M. SPENCER.

Georgetown, British Guiana,
Jan. 14, 1916.

An Open Letter

MY DEAR BROTHER GARDINER:

I have just read with much interest your editorial in the RECORDER of February 7, 1916, on "Christ the Model Preacher." I see the thing from a little different angle, and would like to present my view.

What you say is pretty largely true but misleading, it seems to me. You say, "The preacher's work is not to threaten men, nor upbraid them for their evil tendencies, but to persuade them in the spirit of gentleness and love to be better." The proposition is true in the main but contains some vital errors. You make the statement wholesale, just as if that is to be our

attitude toward all men. Jesus is the Model Preacher, and he recognized two classes, the religious class, and the irreligious class, and the distinction between these two classes was clearly and openly drawn. And it goes without saying that his treatment of them was widely different.

The irreligious people, the "publicans and sinners," were treated by our Savior exactly as you say all should be treated, but no man will stand even in these days and condemn, and arraign men and impugn their motives more fiercely than Jesus did these Pharisees. They were the most religious sect in all Palestine. Even Paul boasted of membership in that honorable body, and said in his address before Agrippa, "After the most straitest sect of our religion I lived a Pharisee." I have no kind of doubt that there were some good Pharisees in the days of Jesus, and to these the words of Jesus did not apply. But if the coat did not fit, they need not wear it. It was not for them. "O generation of vipers, how can ye, being evil, speak good things?" (Matt. 12: 34). "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me" (Matt. 15: 7-8). He warns his disciples against them and says: "Take heed and beware of the leaven of the Pharisees and of the Sadducees" (Matt. 16: 6). Just recall what scathing rebukes he administered to these religious leaders in Matthew 23. Seven times he called them "Hypocrites"; twice, "Ye blind guides"; twice, "Ye fools and blind"; eight times he said, "Woe unto you, scribes and Pharisees, hypocrites!" and he reaches the climax in these sweeping, heated words, "Ye generation of vipers, how can ye escape the damnation of hell?" Jesus is the Model Preacher, and it is no more fair nor reasonable for you to claim that we ought to treat all men as Jesus did the publicans and sinners, than it would be for some one to claim that we ought to treat them all as he did the religious leaders of Palestine; for Jesus is our Pattern, he is the Model Preacher.

Again you say: "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." You do not

develop this thought, but from what you say before and after, it is clear that you mean, Now the Lord, having gone to heaven, there is no way to be absolutely sure of anything, and it is "assuming the prerogatives of the God-man to venture" to decide by what a person says, or by what he does that he is wrong, and proceed upon the strength of that decision to show where he is wrong.

Now we all know that judgment of one another, such as Jesus meant in Matthew 7 is malicious judgment. It is judgment that considers the interest of no one but self. I refer you to any reliable commentary on that subject. But mark you, it is not that kind of judgment when we decide what a man's character is; it is not that kind of judgment when we decide "by their fruits" what they are. It is not judging when we oppose and withstand men who are wrong and persist in that wrong. But your article would naturally imply that all judgments are forbidden, and any one who concludes that another has gone wrong and proceeds to correct him, he is "assuming the prerogatives of the God-man." You assume that if a person should come out and oppose another, for some act or teaching which he considered wrong; he is judging him and condemning him. This is unfair and unreasonable also, just as much so as it would be if I should claim that we are required to judge because Jesus said, "By their fruits ye shall know them," or because we are enjoined to "try the spirits."

From what you say, you can not endorse the course pursued by Peter as recorded in Acts 3, where he arraigns the Jews so fiercely and charges them with the murder of Jesus and asked for a murderer to be granted to them. You could hardly endorse the conduct of the apostles in their treatment of Ananias and Sapphira. Surely you would not stand for the preaching of Stephen when he said to the Jews, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Paul's warning to Timothy against Alexander the coppersmith was not right, and his teaching in Second Timothy 3 would not meet your approval, if you have given us just the idea you had in mind when you wrote that article. But these are sufficient Scriptures to show that the idea is

wrong; for the very thing you condemn in such a wholesale way is the very identical thing that *must* be done by every active servant of God, *unless* he worships the feelings of men more than he does God. Remember Jesus is the Model Preacher, and he made no apologies or explanations when he so fiercely arraigned the Pharisees, when what he said did not apply to some of them at all. These were the best people in the land, they had organized for a noble purpose, and that object had drawn to them the very cream of all classes.

But I have noticed a natural law that works exactly in this instance. It is this. Only those who are hit howl. Why should those good Pharisees complain of the charges Jesus had brought against their class if they themselves were not guilty of them? His saying so could not make it so. The facts remained.

I agree with you perfectly about the "inner condition of the heart." But let's not build up a theory that will impugn that "inner condition of heart" in the case of Jesus when he so fiercely denounced the religious leaders of his day.

Can you not see, Brother Gardiner, that if Jesus treated these religious leaders as you claim all people should be treated, the common people would naturally receive the impression that the Pharisees and the doctrines they advanced were almost the equal of Jesus if not quite so? In the very nature of the case Jesus *must* denounce it, he *must* decry it, that those upon whom he exerted any influence might be warned of the danger of their doctrine.

Because men are religious is no reason why they should be criticised and their methods and practices called in question. If they are all right it will not matter, but if they are not, it may furnish them good reasons to change and stand from under.

Yours in His Name,

C. S. SAYRE.

A missionary, asked to give a proof that the Cross of Christ would eventually triumph, said: "When I arrived at the Fiji group, my first duty was to bury the hands, arms, feet and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals who had taken part in this human feast gathered about the Lord's table."—*Record of Christian Work.*

CHILDREN'S PAGE

Abraham Lincoln

MRS. WILLIAM C. HUBBARD

Once upon a time, more than a hundred years ago, a dear little baby boy came to live in the home of Thomas and Nancy Hanks Lincoln, at Hodgenville, in the State of Kentucky (Feb. 12, 1809).

Their house was not much like those we have now, but was built of logs and had one window, one door and a big chimney. Inside, there was only one large room, which was parlor, kitchen and bedroom, all in one. In one corner stood the spinning wheel on which they spun the wool for their clothes; in another hung the pots and kettles for their cooking, and the rest of the room was filled with those things that furnished a pioneer's home. But best of all, we know that there was an abundance of father and mother love to make a happy home for the little boy.

His parents named him Abraham Lincoln, after his grandfather, and as he grew older, he wanted to go to school, but the only teachers there were people who happened to come along that way and taught a little while to earn enough money to go further on; and so the boy never went to school a whole year in all his life. But his mother taught him all she knew, Bible stories, fairy tales, and country legends.

He had brothers and a sister, and many little friends; he used to stand up on the stump of a tree and repeat these stories to them, and sometimes talk to them as he had heard the preachers do, till he made them sorry when they had done wrong. His days were not all fun, however, for he had to help his father on the farm, or earn money by working for the neighbors.

When he was only seven, his father decided to move to Gentryville, Ind. The country was so new that they had to cut their way through the forests, and crossing the Ohio River must have seemed almost like being on the ocean. Lincoln's father gave him an axe to chop down the trees with and to clean up the underbrush, and he helped to build the new home and the furniture that went into it.

As time went on, he was so anxious to

learn that he borrowed all the books he could get from the neighbors who came to live near by, and talked with the men waiting to have their grain ground at the mill, whenever he went there. At night, he would tie together branches of spicewood and burn them in the fireplace to make light enough to read by; and when he couldn't get any paper to use, he wrote on a board with a piece of burned wood for a pencil. Often he took a book to bed with him so as to be able to read it the very first minute the sun came up in the morning. He loved to write jingles and you may read one, and see what they were like.

Abraham Lincoln
his hand and pen—
he will be good but
god knows When

(We are sorry we can not give the facsimile of Lincoln's handwriting. It may be found in Tarbell's Life of Lincoln.)

Another rhyme was this:

"Good boys who to their books apply
Will all be great men by and by."

We know he must have believed this, because he had so few books of his own that he tried to learn something from every one he borrowed.

He was a genuine boy, a good swimmer, a hunter (for that was the way they provided meat), kind to animals and people, as well, helpful to everybody, little and big, and I rather think he must have been one of the first Boy Scouts.

But best of all, he had a real desire to make of himself a good man, and to use every opportunity to learn. He often said, in his later years, that it was his mother who taught him that if any boy is upright and a hard worker, he may hope to have any office that his country can give him; and with that idea in his mind, he determined to make of himself the very best kind of a man.

We all know how well he succeeded, and that is why we celebrate the birthday of Abraham Lincoln, once President of our United States.

Plainfield, N. J.,
Feb. 12, 1916.

"Appetite for drink is the devil's iron chain on the drunkard's neck."

From the Report of Pastor Thomas W. Richardson

October 1, 1915, to January 1, 1916

To the Board of the American Sabbath Tract Society:

DEAR BRETHREN: Our services continue to be regularly held, and the general work of tract distribution and correspondence is much as usual. The special service for the quarter was that for the Orangemen, on "Protestant" Sabbath. For years the Orange service has brought the best attendance in the year, and it was so again this year. On this occasion my district lodge decided to have a special "church parade" independently of mine, and it was arranged for the day following ours, i. e., for "protestant Sunday." This enabled me to have a chat with the vicar on the Sabbath question. Our attendance was slightly reduced by this arrangement, but it was still the highest for the year. The next highest was in September, the vegetarian-teetotal service; and the next to that, the Anglo-Israel service.

The Boys' Bible Class has increased from 6 to 9 members, but there is a disturbing element among the newcomers which makes me fear for its continuance.

At our annual church meeting, in October, the name of Mr. Gilbert Ernest Campbell-Stanley, of Trinidad, was placed on the "Mill Yard" roll, and we decided to grant him a "License to Preach." He had been well vouched for as a sound Protestant.

Recently, I received a letter from the army doctor whom I baptized in October. In it he said: "I'm going on my way rejoicing, and am feeling that my separation from the Church of England must soon come to pass—but I may be more useful outside it than in it. It will however be a hard wrench." I most heartily sympathize with him, for it was a "hard wrench" for me when I left the dear old Evangelical Church of England about 36 years ago. But "Mill Yard" in its struggle for the Sabbath needed my support, so I soon saw there was no alternative. "Everywhere He leads me, I will follow, follow on."

As stated in my last report, we invited the doctor and his wife to tea after the baptism. The wife appears to be quite sincere in her idea that "all the good men

can not be wrong" in keeping Sunday. She had, however, already stepped out of "the beaten track" by being baptized, so I have little doubt that in due time she will follow her husband in the Sabbath.

Our sister, Bessie B. Sinclair, M. D., from the United States, visited us on her way to India, and I am happy to say attended "Mill Yard" two Sabbaths. She had consented to wear the Salvation Army uniform, but when the committee heard she was a "Baptist," it was a case of "no baptized person need apply!" Then they kindly handed her over to the Baptists. They in their turn wanted to know what curious animal a Seventh Day Baptist must be, so I gave her a copy of your "Seventh Day Baptist Hand Book," which is not as severe as our "Seventh Day Baptist Beliefs." Armed with that she appears to have satisfied them that she was not a dangerous creature, for we have not seen or heard from her since.

Although after the period for which this report is written, I may as well mention that an elderly colored gentleman attended "Mill Yard" on January first. He is a Seventh Day Adventist, and had been trying to find us for some time. We invited him home to tea. He was acquainted with the Ammokoos. Curiously enough a few days later young D. H. Ammokoo called on us, having just arrived at Liverpool as purser's clerk. We put him up for the night, and my wife's mother helped him to find lodgings, as we are now without a servant. I regret to say that his interest in the Sabbath was not strong enough for him to attend "Mill Yard" service.

From the *Sabbath Observers* you will all have received, you will see that I keep up my editorial work. I wrote Brother Shaw recently re future mailing to the board.

In the commandments of God, and the faith of Jesus,

Yours fraternally,
THOS. WM. RICHARDSON.

"Mamma!" said the little boy, after coming in from a walk, "I've seen a man who makes horses."

"Are you sure?" asked his mother. "Yes," he replied; "he had one nearly finished when I saw him! he was just nailing on its back feet."—*Exchange.*

SABBATH SCHOOL

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

From the Empire State

SURPRISED, BUT NOT DISMAYED

We are hoping to join in the Forward Movement and increase the membership the required 10 per cent—or more if possible. I was surprised to learn that it was as large a number as nine that we must secure, although I think such an increase would be entirely possible.

PAUL S. BURDICK,
Pastor Hartsville Church.

WAITING FOR COMMITTEE TO REPORT

This entire matter was taken up immediately after Conference, and a committee was appointed to consider and recommend ways and means.

I trust that we may do nearer what is our share than we have done in the past; but can make no promises till the committee reports. We are praying for the blessing of God upon the work of the Sabbath School Board. WILLIAM L. BURDICK,
Pastor Alfred Church.

(We wonder if a number of schools are not in similar case. Yes—we know—very busy—sickness—members of the committee away from home—la grippe—crowded with other duties, etc. The board has placed me here with instructions to give every nodding head a brotherly rap. So, thump! Wake up, committees! Alfred will be along presently, you may be sure, with a Sabbath-school report as unique and stimulating as was that Alfred Christian Endeavor report a few weeks ago.)

ONLY SIX

I am sorry to report that we have not a young person left to attend a Sabbath school, and only six persons whom we can count upon at all to attend church. We struggled for a long time to keep up the services, but have not had any since Mr. Polan left us. MRS. J. E. B. SANTEE,
Hornell.

(Suggestions: adult Bible class, meeting at the church or at homes; cottage meetings; a Home Department for shut-ins and

non-residents. Don't confine these to Seventh Day Baptists, but let your light shine as widely as it may. The world owes very much to those faithful remnants who have kept spiritual life carefully preserved till it has burst forth with new vigor and power.)

INCREASE ALREADY ACCOMPLISHED

Our Sabbath school has gained its three new members, and more than that number, through the coming to Syracuse of two new families of Seventh Day people. In a school of our size we do not have the five classifications that would be practicable in a large school.

We have several non-resident members to whom we send lesson helps; though we do not ask them to contribute to the support of our Sabbath school except when they are present.

We are all interested in the cause of temperance and enjoy studying the temperance lessons. Practically our whole resident church is in our Sabbath school.

DR. E. S. MAXSON,
Syracuse.

(We feel moved to suggest to this live and loyal school, and to others similarly situated in the midst of a city's throbbing life, a sort of Sabbath-school *extension* through home classes and groups for studying the Bible. These groups need not confine themselves to the International lessons, any more than the Sabbath-school classes do; but let the Sabbath school be the central organizing power. Invite in neighbors and friends to each home meeting. This would be particularly timely in Syracuse just now when such a spirit of co-operation is manifest there, following the great revival.)

"DECIDED TO TRY"

Your letters in regard to an increase of 10 per cent in our school this year have been received. After much thought and deliberation we have decided to try and increase our school the number asked. I think the most will be added in the Home Department. T. STUART SMITH,
Verona.

VERY MUCH ALIVE

Our school is very much alive. But you will doubtless understand that the Sabbath school of our New York City Church is necessarily unlike any other school in the

denomination, unless it be the Chicago school. Our members come long distances from various places. The children can not come unless accompanied, so if for any reason the parents are detained, the children can not attend Sabbath school. However, I am happy to say that I think there is not a single child either in the Primary or Intermediate division, living within a reasonable distance from New York, who is not enrolled as a member.

There was no Cradle Roll in 1914 because at that time there was but one child under the Primary age. Within the last few months there have been three new babies, and a Cradle Roll will be formed when we reorganize the first of the year.

We have but one adult class. While the average attendance in this is only about a dozen, there are twenty to twenty-five people who consider themselves members.

All Sabbath-school collections are paid over to the church treasurer, except the first in each month, which is given to the Sabbath School Board. Indirectly the school gives to every cause to which the church gives. In 1914 the children voted that \$10.00 of the money usually spent for Christmas gifts for them be given to a specific cause here in the city.

It is impossible to meet together except on the Sabbath, and therefore impossible to engage in the various activities which are engaged in by most schools; but we are proud of our school when we consider the abnormal conditions under which it works.

The Forward Movement plan was taken up the Sabbath following the receipt of your letter. I think we already have more than our five, but part are transients in the city for but a few months.

I want to tell you we have just organized a Christian Endeavor society—something we have never thought possible before.

EOLA H. WHIPPLE,
New York City School.

Lesson X.—March 4, 1916

THE DEATH OF STEPHEN.—Acts 7: 1-8: 3
Golden Text.—"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

DAILY READINGS

Feb. 27—Acts 7: 1-14. Defence of Stephen
Feb. 28—Acts 7: 15-30. Israel in Egypt
Feb. 29—Acts 7: 31-41. Moses the Deliverer
Mar. 1—Acts 7: 42-50. The Divine Dwelling-place
Mar. 2—Acts 7: 51-8: 3. Death of Stephen

Mar. 3-2 Tim. 4: 1-8. Reward of Faithful Witness
Mar. 4—Ps. 91: 1-12. Help of God

Carefully Cherished Relics of Washington

Relics of George Washington are more common than are relics of some of the Presidents of the United States who came after him. This is partly because of the fact that Washington disposed by will of even the smallest of his possessions, such as tables, chairs, clock and dishes. There are old wills in existence in which even teaspoons and sheets are mentioned. It was easy to discover where Washington's possessions had gone after his death, and it has not been very difficult to discover to whom his heirs gave the things that Washington had given to them. George Washington's will was of great length and in much minuteness of details. This was not surprising, since he was a man who gave great attention to small things.

In the city of Philadelphia may be seen a chair that once belonged to Washington. It is in the rooms of the Historical Society of Philadelphia. This chair was used by Washington after he became President of the United States. Articles of household furnishings once belonging to Washington may be seen in many parts of the country and there are still standing a number of homes and churches that he visited. The old town of Alexandria in Virginia, a short distance from Washington, is rich in associations of Washington. One may see here the old church in which he so often worshiped, for he made it a point never to remain away from church if it was possible for him to go to the house of the Lord. The old church in Alexandria was completed in the year 1773 and one may see in it the pew in which Washington sat. There is also an old church in Cambridge, Mass., in which there is the pew in which Washington sat when he attended church in Cambridge during the time that he lived there as commander of the American army. In the church in Alexandria may be seen a handsome brass and crystal chandelier that was given to the church by Washington. It was Washington's custom to drive to church in his family coach, which was rather a clumsy and cumbersome affair when compared to the coaches or carriages of our own day, and they would surely make a very poor appearance when com-

pared to one of the elegant limousines of the present day.

Money could not purchase from the town of Alexandria the old fire engine that Washington gave to it. It is a queer looking little affair that could not have been of very great service in time of a real conflagration. It was given to the Friendship Fire Company of Alexandria, which came into existence in the year 1774. We are told that the engine cost \$400. Previous to this time the fire-fighting equipment of the town consisted of a lot of leather buckets, and it is certain that the engine given by Washington was regarded as a great addition to the fire-fighting equipment. Washington was generous in many ways to Alexandria, which is said to have been the town he loved more than he loved any other town in the world. He gave \$5,000 to the Alexandria Academy and he wanted the national capital located in that town. Thomas Jefferson also favored locating the capital in Alexandria.

Even as great and noble a man as Washington could not escape the tongue of slander, and the opponents of Washington's plan to locate the capital at Alexandria started a story to the effect that there was self-interest back of his wish to locate the capital there, the real reason being that if the capital were located at Alexandria the value of Washington's large possessions would be greatly increased. When this rumor came to the ears of Washington he did all that he could to have the capital located where it now stands. No man in the world was more free from self-interest than was Washington when it came to the affairs of the nation. Not only was he the soul of honor himself, but he was ever trying to inculcate the principles of the highest manhood in those around him. He had a young nephew named Bushrod Washington, and it was the earnest desire of Washington that his nephew should become a man of the highest integrity of character. On the fifteenth day of January, 1783, Washington wrote a letter to his nephew in which he said:

"Be courteous to all, but intimate with few; and let those few be well tried before you give them your confidence. True friendship is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to the appellation. Let your heart feel for the affections

and the distresses of every one, and let your hand give in proportion to your purse; remembering always the estimation of the widow's mite; but that it is not every one who asketh that deserveth charity; all, however, are worthy of the inquiry, or the deserving may suffer.

"Do not conceive that fine clothes make fine men any more than fine feathers make fine birds. A plain, genteel dress is more admired and obtains more credit than lace and embroidery in the eyes of judicious and sensible-minded persons.

"It will add not a little to my happiness to find those to whom I am so nearly connected pursuing the right walk in life. It will be the sure road to my favor and to those honors and places of profit which their country can bestow, as merit rarely goes unrewarded."

Washington was a man of method and precision. This part of his character manifested itself when as a boy of only 16 years he formulated a long list of precepts for the guidance of his own life. In all that he did he took deliberate thought even when he was a youth in his teens. A skilled surveyor before he was 20 years of age, he was extremely exact in all his work. It is of interest to know that among the Washington relics still in existence is the first set of drawing instruments he owned as a young surveyor. These are the possession of Francis Bannerman, of New York. They bear the boyish signature of their young owner and the date of 1749, for Washington was at this time but 17 years old. It is believed that he used these instruments in laying out the grounds at Mount Vernon, and it is certain that they traveled many miles with him.

Every American boy should make himself familiar with the life of George Washington, and a careful study of his boyhood should have much of profit in it to the boy who has any wish to develop into a high type of American manhood. A study of the life of the father of his country would help to dispel the illusion too prevalent that he was very much of an aristocrat. He was of humble ancestry, but became a man of wealth and lived in the somewhat stately fashion of the times. He was at heart a man of the common people and that he loved his country well is certain. —Everett Ellis, from *The Continent*, by permission.

HOME NEWS

MILTON, WIS.—The quarterly meeting, which convened at the Seventh Day Baptist church at Milton Sabbath Day and Sunday, was of unusual interest and very well attended. Delegates were here from Walworth and Albion. Sunday evening a union social of the Christian Endeavor and Intermediate societies of Milton Junction and Milton, and the young people who were here to attend the meetings from other societies, was held at the home of Mr. and Mrs. B. R. Rood, three miles east of Milton. Six sleigh loads, numbering ninety-eight in all, spent a most enjoyable evening in games, songs, ghost stories, and readings. Refreshments of pop corn(?) and apples were served.—*Journal-Telephone*.

SALEM, W. VA.—Pastor A. J. C. Bond left Monday evening for Louisville, Ky., where he is taking graduate work in the Southern Baptist Seminary. He will be gone eight weeks.

Dr. C. B. Clark, who spent several days with his father, in Michigan, on account of an operation, returned home the first of the week. He reports his father is getting along nicely since the operation.—*Express*.

NORTH LOUP, NEB.—The things for which our people stand will be discussed again at the meeting of the "Others."

The meetings during the week have been well attended, in part because of the special effort made to get people to attend. The seating and the general plan of work have been unique and have secured the desired results.

The special meetings will close tomorrow—Sabbath night. At the morning service a special offering will be received for the Missionary Society, under the auspices of which the evangelist and the singer came to us.

Friday night will be "School Night," when it is hoped every school in the vicinity will be represented. Places will be assigned all schools, and seats reserved if their wants are made known.

Sabbath morning following the morning worship the following were immersed by

Pastor Shaw: Misses Tilly and Hetty Green, Lona Monroe, Eva Watts and Katherine Thorngate, Messrs. Henry Black, Ross Van Horn and Carrol Hill.—*The Loyalist*.

NADY, ARK.—We hope the dear old RECORDER has not forgotten that there are still a few Sabbath-keepers at this place. We are few in number, but are still holding to the Sabbath truth.

Elder T. J. Van Horn spent about ten days with our people, and we hope much good will come from the work he did while here. He was called home on account of his wife's illness before his work was finished. There was good attendance considering things at the time—high water, bad rainy weather, and quite a lot of sickness.

M. C. SWEENEY

Jan. 7, 1916.

The traffic in intoxicating drinks is an evil which all admit. It is the prolific source of crime, taxation, pauperism and death. It has no redeeming quality. The friends of the traffic acknowledge it is an evil, but say it must be regulated by a license law. The friends of temperance, however, claim it is wrong to license an evil. If it is right to sell, then no license should be required. If wrong to sell, then no license should be granted. We demand prevention and prohibition. The license law throws around the traffic the sanction of the state, making men drunk "according to law," and preparing them to commit all kinds of crimes. The time has fully come when all good and true men should unite for the entire prohibition of the traffic, and to prevent the spread of intemperance in our land.—*National Advocate*.

A Swedish farmer who lived on his wheat farm in Minnesota was taken ill, and his wife telephoned the doctor.

"If you have a thermometer," answered the physician, "take his temperature. I will be out and see him presently."

An hour or so later, when the doctor drove up, the woman met him at the door.

"How is he?" asked the doctor.

"Vell," said she, "I ban put the barometer on him like you tell me, and it say, 'Very dry,' so I give him a pitcher of vater to drink, and now he ban gone back to vork."—*Youth's Companion*.

MARRIAGES

ROBINSON-VINCENT.—Alfred Station, N. Y., February 10, 1916, by Rev. William L. Burdick, Miss Emma M. Robinson and Mr. Claud A. Vincent, both of Alfred Station.

DEATHS

TANNER.—Caroline Burdick was born near Darien, Genesee Co., N. Y., March 14, 1829, and passed into rest, at the home of her daughter, Sunday morning, February 6, 1916, aged 86 years, 10 months, and 23 days.

She was next to the oldest of a family of nine children, seven boys and two girls, born to John L. and Catherine Clark Burdick. Her girlhood was spent in New York and Rhode Island. At Westerly in the latter State she learned the trade of a tailoress, which she followed for some years. Soon after she came into the West she was married to Kirke W. Tanner, April 5, 1858. The young couple began their home making in the vicinity of Milton. To them was born one child, Ida B., the widow of Ormanzo Cottrell. Mr. Tanner died September 9, 1906.

Since the death of her husband, Mrs. Tanner has been cared for by her daughter. She is survived by her daughter and two grandchildren, Mrs. Lester W. Hull and Howard Cottrell.

Mrs. Tanner was a staunch Seventh Day Baptist, a woman of faith, and a lover of God's Word. When the Milton Junction Church was organized, she became one of its constituent members, and continued in its fellowship until her death.

Pastor Jordan, assisted by Rev. George W. Burdick, conducted the farewell services, February 8, 1916. Burial was in the cemetery at Milton Junction.

H. N. J.

BREHMAN.—In Alfred, N. Y., January 7, 1916, Anna Elizabeth, the infant daughter of Mr. and Mrs. L. Brehman. A brief funeral service, conducted by Pastor William L. Burdick, was held January 9, and burial took place in Alfred Rural Cemetery. W. M. L. B.

MAXSON.—Sarah Maria Maxson, who was the daughter of Philip Arnold and Sally Potter Fenner, was born in Poland, N. Y., January 7, 1825, and died, after a brief illness, January 31, 1916.

When she was a young woman, the family moved to Wisconsin, living for a time at White-water and after, at Hebron. Here the father died, and three years later the mother brought her family of sons and daughters back to her old home and birthplace, Potter Hill, R. I. On March 4, 1849, Maria was married to William Ellery Maxson. They lived in Greenmanville, Conn., for three years, and while there she became a constituent member of the Greenmanville Seventh Day Baptist Church. Mr. Maxson

going into the shipbuilding business at Old Field, West Mystic, Conn., they removed there, in the vicinity of which she spent the rest of her long life. A few years ago, upon the dissolution of the Greenmanville Church, she united with the Pawcatuck Seventh Day Baptist Church, of Westerly, R. I., where many of her relatives and friends were members. A few weeks ago she celebrated her ninety-fifth birthday, serene and happy, surrounded by her children and grandchildren, with many tokens of love from her friends.

The funeral services were held at her late home in West Mystic, and were conducted by her pastor, assisted by Rev. Wellcome E. Bates, pastor of the First Baptist Church of Mystic, who spoke most feelingly of his acquaintance with Mrs. Maxson and her character, her sincerity and strength, her faith and love, and the courage she had for her convictions. Mrs. Maxson was one of those rare people who never seem to grow old. She always kept in touch with the great movements of the times and interested in what was about her in life. Strong in character and in the joy of life, she held by these things a large number of friends of all ages. She was a Christian mother and acquaintance, whose virtues will be long remembered. She was buried in the First Hopkinton Cemetery, wherein lie so many of the friends of other days. She leaves of her family, one daughter, Emily, wife of Louis P. Allyn, Silas, Captain Charles of the Southern Pacific line, and a stepson, Arthur, all of Mystic, Conn., and one sister, Mrs. Lydia N. Hiscox, of Westerly, R. I.

C. A. B.

A Message to "Shut-Ins"

"I laugh and sing and love the world," said Mollie Fancher. "But I have finished my fifty years' pact with God." And so, last week, in Brooklyn, N. Y., a brave soul, in a poor weak body invalided for fifty years, looked happily forward to death.

Her life sketch will never be found among the biographies of great men and women. It is too easily written. Seventeen years of health and activity. Then a fall from a horse, followed not long afterward by an injury from being thrown from a street car. Such accidents happen every day. We read of them indifferently. But to the beautiful girl, student of Packer Institute and bride to be, these meant the passing of life's sweetest hope, and the narrowing down of a world of abounding life and high endeavor to a little space within four walls.

But inside those walls a living gospel was preached, a silent but none the less effective one—the gospel of courage and sweetness and hope. So many of us become discouraged when difficulties face us;

so many of us grow bitter when life forces on us some great sacrifice; so many of us look backward and inward until our souls grow crooked and bent and unlovely.

Miss Mollie, as the children loved to call her, did not do much preaching. If she had, no doubt her text would have been often taken from what she called the guiding mottoes of her life: Hear no evil, think no evil, speak no evil. Now to work out such a philosophy of life one needs to have the hands busy and to keep the mind occupied; and so Miss Mollie crocheted, and read, and from the old-fashioned, four-posted rosewood bed, from which she never rose, she watched the antics of her two rainbow-colored parrots, enjoyed the pictures on the wall and the ornaments about the quaint, high-ceilinged room.

On February third Miss Mollie celebrated her golden jubilee, the completion of the half-century that she had been confined to her bed. There were letters and telegrams from all over the country, including a message from President Wilson expressing his regrets at being unable to be present and his best wishes. Last year she received something like five thousand letters. She read them all and answered as many as she could.

"How do I keep happy, and what is my advice to others who wish to be optimistic?" she said to a reporter. "Laugh, sing, do good, and above all, do not tell others your troubles."

One of her favorite books was Pilgrim's Progress. She had often said that she wanted to finish her pilgrimage "through the land of pain," as she had made it, "with all the ceremonies of joy," as did Christiana. And so when, last week, the little sweet-faced lady, with a smile on her lips, closed her eyes forever on the small world she knew here, there was no semblance of mourning, but violets, and pink and white carnations, tied with wide purple ribbon, almost hid the outer door, and bright flowers were massed in her room. The sparrows that had long been fed at her bidding twittered in the street outside, and the laugh of a little child who had been her daily visitor was heard in the rooms outside.

Then came the funeral; and though the sleet was stinging their faces, a long line of men, women, and children passed almost unceasingly for three hours into the

little old cottage, up the steep stairs, and through the room where Miss Mollie lay, not in the four-posted bed, but in a rose-covered coffin. There were rich and poor who came to grieve, men of power and influence, laboring men, and little children who wondered why the lips that had always had pleasant words for them did not now speak.

A reporter who attended the funeral said: "Men have led great battles or written great books without being so mourned when they came to die as this simple Brooklyn woman, who merely lived in a house by the side of the road and was a friend to man."

One little child, held up by her father to look on the placid face in the coffin, asked, "Did she have any children, papa?"

"Yes," said the father. "All who were in trouble—all who needed a lesson in being brave and kind were her children."

Do you think such a life was lived in vain? Some there are who make much noise in the world—so much, indeed, as often to drown the sweet whisperings of the Spirit within us; some there are who set their good deeds so high to the light of today that we who look up are blinded by the glare; some there are who think great thoughts—thoughts we common people fail to catch; and there are some—we love them—as we love sweet music and soft light and pure common air—just the memory of whom will hold us when nothing else can, will help us many a time to keep down the bitter thought, to force back the biting word, and in some crisis of our life, when everything else fails to move us, will come into our troubled thoughts with power to soothe, and heal, and save.

February 14, 1916.

A Jailless Country

Iceland, a few years ago, started toward national prohibition. It has it in full effect this year, and Denmark, which gave her official sanction, is pleased at the experiment. Iceland has a poor soil and climate, but it has no almshouses, nor inmates in jails, nor criminal courts worth mentioning; but it has newspapers, schools, churches, total abstinence for the individual, and prohibition for the nation.—*The Christian Herald*.

SPECIAL NOTICES

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

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

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

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

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

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

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

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Ave.

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

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

"Holiness doctrine," as taught where people make a specialty of it, forming groups and holding conferences to cherish and extend it, reacts ruinously on its advocates by encouraging them to dwell on how good they have become in contrast with other men and women.—*The Continent.*

"No man can grind down another without first placing his own soul under the millstone."

The Sabbath Recorder

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

L. A. Worden, Business Manager

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If you hear a man saying, "Come, let us strive to escape our sins," heed and follow him.

But if he says, "I have escaped from all my sins," beware!—*Exchange.*

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SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

The Sabbath Recorder

May we not draw the most important lessons from the manner in which our Saviour treated the current features of his own times? This period was pre-eminently one of religious controversy, and his enemies tried all sorts of ways to lure him into hot disputations. But he avoided these as much as possible. He replied to every kind of query in the shortest and most direct way. He would not condescend to the level of their controversy; but either waived it altogether, or used it so far as it could be turned to account for the forcible statement of higher truths than those involved in the subtle disputes of quarrelsome men. He never participated in the discussion of subjects, in his sermons, which simply concerned questions of that philosophy or of those sciences which were rife in his day, but which did not directly bear upon the salvation work of his mission.—*Thomas Armitage, D. D.*

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