The Sabbath Recorder

A CRED FOR THE NEW YEAR

To do our work as it is given us by God; to live simply and show hospitality of heart and home; to face each coming day with courage, indignant over wrongs, watchful in the interests of justice, and striving earnestly to achieve the ends of a higher patriotism; to heed the voice of conscience, render obedience to the law of right, practice a becoming self-denial, and in every emergency do the plain duty that lies next our hand; to show sympathy without sacrificing honor; to extend mercy without violating justice; to forgive, where merest sense of wrong; to pity the unfortunate, knowing how weak are our purposes; to be brothers unto one another, thinking kind thoughts, speaking gentle words, and practicing the gracious ministration of helpfulness; to love all things that are beautiful, whether of the world without or of heaven within; to bow reverently before the mystery of God, and await the future with without self-depreciation, and the fountain of all salvation, and the oracle of our being; to think lovingly, to make the world without and the world within, to bow reverently before the God; to live without self-righteousness, to remember the past with gratitude, endure the present with cheerfulness, and await the future with patience;—let this be our New Year Creed.—Aristurus Hayes, in Social Ideals.


table contents

Editorial.—"The Other Side of Prohibition."—"Have the Boy."—"There Is Another Boy."—"Brother M. G. Marsh's Inquiry."—"What Are We Going to Do About It?"—"Nothing."—"Notable."—"Recognition of New Citizens—Why Not?—Better Treatment Would Make Them Patriotic."—"The Message of the Bells (poetry)."—"The Message From Rev. L. E. Livermore."—"On One Blood."—"Our Tract Society—Meeting of Board of Directors."—"President Wilson at Columbus."—"Sabbath Reform—Some Fallacious Arguments on the Sabbath Question Answered."—"Talks Up the Minister."—"Missions.—Negroes in Japan.—The Evangelists at New Auburn, Wis."—"Amos: The Man and His Message."—"A New Year (poetry)."—"Word From Our Missionaries: Ech Route to China."—"Resolutions of Respect."—"Milton College."—"Young People's Work."—"A New Missionary Letter.—An Interesting Report.—Meeting of Young People's Board.—Young People as Ambassadors for Christ.—Good News From the Treasurer.—Junior Work at Farina, Ill."—"Children's Page.—The True Story of an Old Blockhouse.—Black and Tan."—"Martyrdom."—"Death."—"The Evolution of John Kvaevs."
ALFRED UNIVERSITY

BOOTH C. S. DAVIS, President
ALFRED, N.Y.

Milton College
A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences. The Academy of Milton College is an excellent preparatory school for the College or for the University. The school of music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical composition. Classes in Elocution and Philosophy.

S. H. Davis, Westerly, R. I.

THE SEVENTH DAY BAPTIST SEMINARY :

The regular meetings of the Board of Managers are held on the third Wednesday in January, April, July and October.

S. V. Y. N. V.

The SEVENTH DAY BAPTIST MINISTERS' SOCIETY

The regular meetings of the Board of the same are held on the third Wednesday in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Rev. W. C. Whittord, Alfred, N. Y. Corresponding Secretary—Rev. W. B. Babcock, Rockville, R. I. Treasurer—Prof. Paul E. Titworth, Alfred, N. Y.

The regular meetings of the Board of the same are held on the third Wednesday in January, April, July and October.

SEVENTY NINTH CONFERENCE:

T. H. G. E. F. R. G.}

THE SEVENTH DAY BAPTIST MEMORIAL FUND

Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

AMERICAN SABBATH TRACT SOCIETY
EXECUTIVE BOARD
President—Corliss F. Randolph, Newark, N. J. Recording Secretary—A. L. Timmsworth, Plainfield, N. J. Corresponding Secretary—Rev. W. D. Shaw, Plainfield, N. J. Treasurer—F. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second first-day of each month, at 9 a. m.

THE SABBATH VISITOR
Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS
Single copies per year ........................................................................... $5.00
Ten or more copies, per year .................................................................... $2.50
Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK
A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 5 cents per copy; 5 cents per quarter.

Send subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SCHOOLS.
A quarterly, containing carefully prepared helps on the International Lessons for Sophomore-Junior Department of the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to The American Sabbath Tract Society, Plainfield, N. J.

THE SEVENTH DAY BAPTIST JOURNAL
President—Wm. L. Clarke, Ashaway, R. I. Recording Secretary—Rev. E. L. Babcock, R. I. Corresponding Secretary—Rev. S. F. Babcock, Ashaway, R. I. Treasurer—F. H. Davis, Westerly, R. I.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses.

For further information address the
Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

SALEM College
West Virginia
Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is: Thoroughness in all work. Graduates who can "do good." Soul culture as well as body and mind. A helpful spirit. Christian character.

For catalogue and other information, address REV. C. B. CLARK, M. A., Ped. D., President.

The Fouke School
REV. G. H. FITZ RANDOLPH, PRINCIPAL.

Other schools will be maintained. Special advantages for young people who pay their way in hand. Address, for further information, REV. G. H. Fitz Randolph, Fouke, N. Y.

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

Vol. 79, No. 26
Plainfield, N. J., December 27, 1915

WHOLE NO. 3695

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

On the first page of this remarkable book, the statement is made that National Prohibition would mean the loss of $25,000,000,000 revenue to the general government; $2,000,000,000 to the various States; $6,600,000 to the various counties of the Union, and a loss of $5,000,000,000 revenue to the cities of the country; and these questions follow: "Who will make up this revenue lost through National Prohibition? What part will you have to pay?"

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

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

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

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

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

After a sort of moralizing upon "freedom of choice" as essential to a meritorious life, and an effort to show that young men and women kept in what the liquor men call the "cloistered home" are more apt...
the worst criminal-making business in the world—a business that furnishes haberdashers for every form of vice and crime, a business that sends a hundred thousand young men on their way to drunkards' graves every year—actually making light of the song that represents the agonized prayer of mothers that their boys may be saved from the curse of rum! Not only this, but these men whose boys, too, might be saved by prohibition, actually put up the bread and butter plea, that they be allowed to go on with this ruinous work unmolested, because their boys must have a living! This same plea might be made by every class of evil-doers. Every gambler, every inmate of our prisons, every burglar, every promoter of social vice might make the same plea on account of his boys, who "must have a living." It is equivalent to saying: "Let us go on with our chosen business, even though it is bound to destroy thousands of your boys, soul and body; for we have boys to feed!"

For an easy way to support our boys, do let us go on ruining yours, and away with all this sentiment expressed in song, "Save the Boy!"

Brother M. G. Marsh

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

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

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

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

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

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

"What Are We Going To Do About It?"

In an address before a certain Bible school, the speaker had given in an impressive manner the parable of the soil, the four kinds of soil and making it clear that these soils represent human hearts. In making the application the speaker said: "And now, children, what are we going to do about it?"

Immediately the unexpected reply came from a small boy in the class, "Nothing!" In the laugh that followed, few if any noted that the effort of the speaker and the reply of the boy furnished an apt illustration of what is going on in many of our churches, week after week, and year after year.

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

The church is in distress financially and the appeal comes for a country with mission boxes are handicapped by debt and the work suffers; the denominational paper greatly needs better support in order to become more efficient; the plan for a forward movement is not recognized and aided as it should be; the cause is not as respected as the Lord requires, men are careless about it and the general indifference is discouraging to the leaders—all these matters are laid on the hearts of the people by faithful pastors who constantly ask, "What are you going to do about it?" and the reply from all too many is, practically, "Nothing."

What are we going to do about the evils of the cominiity around our church—evils that are being laid at its very door? Nothing. Men and women close by our churches are unsaved and unreached by the gospel. It is clearly the church's duty to reach out after them in the spirit of the Master. What are you going to do about it? Nothing.

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

Formal Recognition of New Citizens

Why Not?

Are you going to do about it?" "Nothing.

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

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

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

Better Treatment Would Make Them Patriotic

Some New Year Ideals

Be what you would make others.—Amiel.
Remember always the presence of God.—John Fletcher.
Let my life be a life of prayer.—Adoniram Judson.
Take what you believe and are, and hold it in your hand, with a new firmness as you go forward; but be sure you hold it, look on it with continual and confident expectation to see it open into something greater and truer.—Phillips Brooks.

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

Message From Rev. L. E. Livermore

There are times when the innocent and customary expressions, "Merry Christmas" and "Happy New Year," would be very inappropriate and unwise, as when a family or a community had been visited by some great calamity. So now, while we stand facing the most wicked and destructive war of nations the world has ever known, with its millions of hitherto happy homes in desolation, all our salutations are tinged with sadness and turn to prayers for the return of peace, comfort and the reign of righteousness.

We do rejoice these troublous days, as on the breeze your cadence swells, with strength and plentitude, Had the War God's ruthless hand float, their milk-white banners to the sky. In peace and amity! We can proffer of its garnered stores. When hearts are bruised and sore, those across the sea. Hath spared the land that gave us birth.—Yea, that this goodly land With nations all at war. Can but we hear from your fair throat
Could we but see one who had him— O pealing' bells, your gentlest chimes The longed-for message clearly float The war that is designed to Redeemed; the earth in prayer, The longed-for message clearly float. Had flung down arms, and raised on high. Outstretched in envy of the earth. When hearts are bruised and sore. "A Kingdom," and "A New Year," Had sent its voices to the skies. In peace and amity!

In response to your renewed invitation, of recent date, for, at least, a letter of greetings to my old friends, I most gladly embrace the present holiday season to express my deep interest in the readers and supporters of the SABBATH RECORDER and the blessed truths to which it is devoted. This was done by one who had himself come to our shores and accepted our country as his own. No man can measure the good results sure to follow from such a service of recognition.

When we think of the many foreigners who are treated by Americans, we can not wonder that they are slow to seek citizenship. Really, the bone and sinew of this country today in all lines of ordinary work is entirely foreign. We could not build our railroads, sewer our cities, construct our canals, bridges, and fortifications, or operate on any public enterprises requiring manual labor, without the sturdy, patient toilers from other lands. And yet I have seen groups of these men being driven, by arrogant taskmasters, like so many cattle and treated as though scarcely human. How can we expect honest, industrious men to be patriotic and loyal to the institution of a nation that persists in calling them "dagos," "sheenies," "guineas," and other opprobrious names? Certainly this is no way to make men love the land of their adoption.

The Message of the Bells

O ringing bells, O swinging bells, As on the breeze your cadence swells, To welcome the New Year, How much, since one brief year ago, The world hath known of want and woe, Of course, hope, and fear! Ring soft, O bells, your gentlest chimes Are more belting these strange times When hearts are bruised and sore. At thought of suffering man and beast, The vacant places at the feast, With nations all at war.

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

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

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

O Father, Father, we do pray That ere another New Year's Day, That Peace attend us on our ways, With strength and plentitude. Some New Year Ideals

Be what you would make others.—Amiel.
Remember always the presence of God.—John Fletcher.
Let my life be a life of prayer.—Adoniram Judson.
Take what you believe and are, and hold it in your hand, with a new firmness as you go forward; but be sure you hold it, look on it with continual and confident expectation to see it open into something greater and truer.—Phillips Brooks.

In response to your renewed invitation, of recent date, for, at least, a letter of greetings to my old friends, I most gladly embrace the present holiday season to express my deep interest in the readers and supporters of the SABBATH RECORDER and the blessed truths to which it is devoted. This was done by one who had himself come to our shores and accepted our country as his own. No man can measure the good results sure to follow from such a service of recognition.

When we think of the many foreigners who are treated by Americans, we can not wonder that they are slow to seek citizenship. Really, the bone and sinew of this country today in all lines of ordinary work is entirely foreign. We could not build our railroads, sewer our cities, construct our canals, bridges, and fortifications, or operate on any public enterprises requiring manual labor, without the sturdy, patient toilers from other lands. And yet I have seen groups of these men being driven, by arrogant taskmasters, like so many cattle and treated as though scarcely human. How can we expect honest, industrious men to be patriotic and loyal to the institution of a nation that persists in calling them "dagos," "sheenies," "guineas," and other opprobrious names? Certainly this is no way to make men love the land of their adoption.

The Message of the Bells

O ringing bells, O swinging bells, As on the breeze your cadence swells, To welcome the New Year, How much, since one brief year ago, The world hath known of want and woe, Of course, hope, and fear! Ring soft, O bells, your gentlest chimes Are more belting these strange times When hearts are bruised and sore. At thought of suffering man and beast, The vacant places at the feast, With nations all at war.

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

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

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

O Father, Father, we do pray That ere another New Year's Day, That Peace attend us on our ways, With strength and plentitude.
devils in thy name: and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man whom shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us."

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

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

L. E. LIVERMORE.

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

"Of One Blood"

REV. G. M. COTTRELL.

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

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

It began with a prize oratorical contest held in a certain college. Among the contestants were--American, a Jew, a Highlander, a negro, and others. The African won first honors, which caused a good deal of bitter feeling and charges of plagiarism, which were proved untrue.

Apologies finally were made and better feeling prevailed, after which a Cosmopolitan Club was organized with members of a dozen different nationalities, with the purpose of promoting brotherhood and developing the interests of art.

After their graduation the story follows the fortunes and misfortunes of the leading characters, with a love story intertwined, between the leading young man, Mr. Stone, the professor's son, and Aletha Strauss, the Jew orator's sister. Here, too, was seen some of the play of race prejudice, contending with love.

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

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

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

"If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,"

Could weigh the value of that thing
Round which his fingers once did cling.

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

"Yes, but that hammer still is shown
By honest hands that toil,
And round his table men sit down;
And all are equal with a crown,
Nor gold nor pearls can soil
The shop at Nazareth was bare—
But Brotherhood was never there."

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

SOMETHING ABOUT GOOD BOOKS

1. The money paid for a good book is investment, not a purchase. And the investment is one that never fails.
2. The six best sellers are not always the six best books to buy, or read.
3. However, the Bible leads all books in the number printed and bought.
4. More books ought to be loaned out of private libraries. A book in the hand is worth two on the shelf.
5. Coloride said "I loved the Bible because it found him." One test of a good book is its ability to make us do what it teaches.
6. What is your annual expense account for good books with your expense account for cheap amusements?
7. A book that has lived one hundred years and is still read, will probably live another hundred. Old age in books is not a sign of weakness, but power.
8. A FEW BOOKS WORTH WHILE
   1. New Testament in Modern Speech, by R. F. Weymouth. (This will give fresh meaning to the Gospel story.)
   2. Boys and Girls Ask-at-Home Questions. (Answers to many questions children of this age may ask.)
   3. In the Vanguard. (A Drama on War.)
   4. Prayers of the Social Awakening. Walter Rauschenbusch. (Very beautiful in language and helpful to the spirit.)
   5. "Dare We Be Christian?" by the same author. (Strong and helpful essay.)
   7. The Meaning of Prayer. Harry Fosdick. (Of great value in family worship, as also "The Manhood of the Master," by the same author.)

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

Tract Society—Meeting of Board of Directors

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


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

Minutes of last meeting were read.

The Advisory Committee reported that:

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

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

Report adopted.

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

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

Report adopted.

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

The Committee on Distribution of Literature reported as follows:

No. of tracts distributed: 16,378.
No. of tracts received: 13,109.
Total subscriptions discontinued: 6.
(All were requests to discontinue.)

The Recording Secretary reported that copies of the hymns entitled "Sabbath" and "Sabbath Worship," by Mary A. Stilling, can be purchased for 75 cents for the first 100, and at 15 cents per 100 for additional numbers of either one or both hymns.

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

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

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

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

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

The following resolution was adopted:

"Resolved, 25, that the action of the Finance Committee of the Seventh Day Baptist Memorial Fund in investing the $10,000 bequested to this Society by the late Irenia L. Babcock in a certificate of deposit of the City National Bank, Plainfield, N. J., until May 1, 1916, at 4 per cent. instead of leaving the same subject to check at 3 per cent., be approved, and the loan so continued until a suitable, safe and legal investment is secured for same."

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH, Recording Secretary.

President Wilson at Columbus

The Rev. A. J. C. Bond recently attended the meeting of the Executive Committee of the Federal Council of Churches of Christ of America, held at Columbus, Ohio, at which time President Wilson spoke. The address was given Friday evening.

Some of the points that appealed to the pastor are as follows:

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

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

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

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

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

"The country church ought to say to its people: This church is interested in the lives of the people of this country and will lend itself to any legitimate project that advances the life and interests of the people."

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

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

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

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

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

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

"The Roman spear didn't hurt Jesus so much as the kiss of Judas."
the conditions peculiar to them. But the teaching of Jesus makes it clear that he who was the “Lord of the sabbath day” (Mark 2: 28), its author and founder, had a right to interpret the law concerning it, in harmony with the larger needs of the race for whom it was made. Thus Jesus teaches, contrary to the narrow legislation of the Scribes and Pharisees, that the making of a fire, or doing anything to allay suffering (Luke 13: 10-17) or to meet a real need (Matt. 12: 1-13) would be right, on the Sabbath. The children of Israel were in no discomfort from cold, nor was it necessary for them to cook food on the Sabbath. There may have been some connection between idol worship and the making of fires, which would be a double act of disloyalty to God.

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

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

“Exodus 31: 12-17.” You say that “the Gentile world is alien to the commonwealth of Israel and strangers to the covenant of promise.” May I ask you to read again the second chapter of Ephesians, and notice that in the eleventh and twelfth verses “the Gentiles” are represented as being at a great disadvantage at one time because “separate from Christ, alienated from the commonwealth of Israel, removed from the covenants of the promise, having no hope and without God in the world.” Does that state of things continue? Read verse 13 for the answer: “But now in Christ Jesus ye that once were far off are made nigh by the blood of Christ.” You will not fail to notice the conclusion of verse 19,—“So then ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God,”—and that it differs from the deduction, “The Gentile world is alien to the commonwealth of Israel and strangers to the covenant of promise.” I must assume, however, that you mean, “The Gentile world was alien to the commonwealth of Israel, etc., which agrees with Paul’s argument here.

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

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

1. Because it belongs to Israel.

Take rather the words of Jesus: “The sabbath was made for man, and not man for the sabbath.” (Mark 2: 28).

The Sabbath belonged to Israel to enforce just as it belonged to the world. But the world rejected God and his laws. But when Israel was separated unto God from the rest of the world, in order that the knowledge of the only God might be preserved, and through Israel might be proclaimed to all the families of the earth, then naturally the law of God, disregarded and trampled upon by the world, became the law of the Jewish theocracy. It was adopted into the Mosaic legislation as a part of the system by which the Jewish state was to be governed. It should be expected that the Sabbath law, guarding the institution which was wrought for the special purpose of keeping alive in the minds of men the knowledge of God as Creator and Sover­eign, should occupy a large place in the heart of the Ten Commandments. It is true that the church of Christ is nowhere commanded to keep the Sabbath, that is, there is not in the New Testament a special command, “Remember the sabbath day to keep it holy.” But when we get onto a New Testament ground, the loving follower of Jesus Christ no longer awaits a specific command, but yields his will to the unmistakable indications of the will of his Lord and Saviour. His love own conduct on that day (1 Tim. 4: 4-5) his numerous acts of healing on that day evidently for the purpose of disabusing the minds of the people of the false notions of Sabbath-keeping, and his repeated controversy with the doctors of the law on these occasions of healing, all argue that the Sabbath occupied a high place in the esteem of Jesus. Besides all this, his teaching in the fifth chapter of Matthew makes it clear that Jesus did not regard the Ten Commandment law was not to be annulled (Matt. 5: 17). And Jesus said, “If ye love me, keep my commandments.” He said, moreover, “Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven” (Matt. 5: 19).

Now, if there was one part of the law which Jesus was specially careful in instructing us about, and which he took special pains to free from misconception, that was the Sabbath. How many did he free from disease and the power of evil on that day, to prove that his Father in­tended it as a day of joy and freedom! And how he frowned upon the doctors of the law for making it a day of grievous restrictions! (Mark 2: 27-28).

“2. Because the Sabbath is part of the Law of the Lord (Rom. 6: 14). Ye are not under the law, but under grace.”

We ought to read the whole argument of a chapter or book before making deductions therefrom. The central teaching of the Book of Romans is “Justification through faith in Jesus Christ,” and this book, as well as much that Paul wrote besides, is constantly advocated by the Judaism teachers that the ground of our justification before God and of our final salvation was the keeping of the law. Romans 3: 28 applies this teaching to the important parts of the book. There can be no doubt from this passage and many others which might be cited from this book that we “are not under the law.” But in what sense? Evi­dently that we are not to be servants to the law as a means of purchasing our salvation by obeying what it requires. We are no longer bond-servants to work out the purchase price of our redemption. Eternity would not be long enough for that. Jesus Christ has paid the price which we are utterly incapable of paying; and by faith in him, expressed by accepting the gift, we are saved. But after reading Romans 6: 14 we ought also to read verse 15 which makes it clear that we are yet not as the great standard of righteousness, the viola­tion of which is sin. Paul says, “For God forbid that we should sin because we are not under the law but under grace; in the following chapter (7: 7) he says, ‘I had not known sin except through the law.’” The same truth is found in 1 John 3: 4. Now turning back to Romans 3: 21 we come to the decisive statement of Paul regarding the perpetuity of the law. “Do we then make void the law through
Talk Up the Minister

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

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

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

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

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

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

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

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

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

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

The Evangelists at New Auburn, Wis.

DEAR BROTHER GARDNER:

Funny, wasn't it? "What?" Why, that picture of your humble servant that came in the Recorder a while back. Had it been one like that of me in the Seventh Day Baptist Historical Volumes, which I supposed was in possession of our publishing house, it would have been no great surprise and would have looked something as I look at the present time. But what grouch the Recorder had against me to make it spoil one of its pages with such a picture as came I could not tell. That picture was at least about twenty-five years ago. Had they wanted something ancient I might have sent them one taken of me more than fifty years ago. Now I am hoping that the Recorder will not get into trouble over this matter. However, if I feel that it has damaged you a word of warning. A good man has written my wife, "I think you ought to sue the Recorder for publishing such a picture of your husband. I will be a willing witness." Now I shall do my best to persuade Mrs. Coon to let the matter drop. But you see that I have not been home since before our General Conference. How persuasive our workers will be with her after such a long absence from home remains to be seen.

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

We are now in the third week of an evangelistic campaign here in New Auburn, Wis. Upon reaching here we found deep mud. It soon froze up, and has been frozen up ever since. Roads were in a very bad condition for a couple of weeks. Our people as a whole were scattered, but most of them being from three to six miles from town. We have but three or four members in town. The Methodist people very kindly gave us the use of their church building. It is very small and is larger and much better located for our meetings than is our own. Attendance for some time was small. Then it was
some fifteen have prayed for us and North Loup as we go. The people have come better. Interest increased. Last Sabbath through the cold for these meetings. Some matters that have been troubling the church and us this month for evangelistic work. But expressed the desire to live the weak in our faith and works. He has been mighty. The last excitement has been so unworthy and so weak in our faith and works. Has been merciful and kind beyond all measure. Brother Schmidt felt that he must go into other work, and tendered his resignation as leader of the singing in our work during the campaign in Milton Junction. We feel that we have been exceedingly fortunate in securing the services of Brother Julius Nelson, of Milton, for leading the singing in this campaign. He has been rendering valuable assistance in the work. Since a year ago this time twenty people have come to the observance of the Sabbath in the special meetings that I have conducted. Would that we had gained more than five times as many Sabbath converts in this way. But I do not know a better way to get them than by going right into the field with the blessed gospel of our dear Lord. Let us do less grunting and more lifting, and see if we do not have less reason for depression and greater reason for encouragement. New Auburn needs our sympathies and our prayers. Pray for us and North Loup as we go there for the next campaign.

Sincerely yours,
D. BURDETT COON.
Dec. 15, 1915.

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

Amos: The Man and His Message

REV. HERBERT C. VAN HORN

[Author's Note.—The writer wishes at the beginning to acknowledge not only the names below, whose writings he has consulted, but also those who, for reasons which he will mention later, have given of their time to his study of this work: Hastings. One Volume Commentary, Dumme­low, New Century Bible, R. F. Horton. Book of the Twelve Prophets, Critical and Expository, E. W. Hackett. Introduction to the Old Testament, C. H. H. Wright. Deuteronomic Books, J. Maxwell. The Kings and Prophets of Israel and Judah.—Historical Bible, Kent.

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

"It was an eventful moment in the history of mankind, as well as that of the Hebrew race, in Amos the prophet. As the Jebusite Shepherd, stood up at Bethel, the great royal sanctuary of the Northern Kingdom, to preach in the name of Jehovah to the assembled Israelites. The day of the old order of prophets and prophesying had passed away and a new era had dawned. The new day was a new political and commercial condition in Israel. The precise time of Amos' prophecy may not be known—the time of the earthquake referred to in his opening verse doubtless being a vividly remembered fact at the time, and a vividly remembered fact he was unable to avert it, but because the people rendered such a judgment necessary."

It is comparatively safe, however, to place him in the latter half of the long reign of Jeroboam II, the "victories by which he had restored the 'borders of Israel from the entering in Hamath unto the sea of the Arabah having already been won when Amos prophesied." The prosperity which had resulted "from these successes had already begun to bear evil fruit in the spirit of luxury and overweening confidence." Granting that Jeroboam's reign lasted until about the year 749 or 750 B. C., the mission of Amos occurred, probably, about 760 B. C.

Though peace was established and the country had grown opulent, and many rolled in wealth and bathed in luxury, there were ominous mutterings in the Far East, and the "more thoughtful of the Israelites could not shut their eyes to the fact that Assyria," who had proved a good friend to them by crippling their old enemy, the Arameans (1 Kings 13: 5) was still a danger to their neighboring states. In the time of the princes and people, however, trusting to their military equipment and to the protection of Jehovah, which they confidently hoped to gain through the wealth of their offerings, had completely succeeded in blinding their own eyes to the perils of the situation. Wealth and power, persisted in and constantly upheld as the "summon bowls" of God, gave rise to extravagance and oppression. "In the new-born desire to gratify their love of display and luxury the ruling classes were cruelly wronging those who were dependent upon them."

"The ways of the people still conceived of Jehovah much as their neighbors, the Moabites or Edomites, conceived of their national gods. So long as they were faithful to bear to his sanctuaries rich offerings and refrained from worshipping rival deities they felt sure he would protect them as far as he was able."

When it came, "the successful advance of their enemies shook their faith in Jehovah's power and willingness to deliver his people. The Hebrew people had only learned the alphabet in the great school of divine revelation. In accordance with the purpose of the Eternal, great political transformations were soon to take place which were destined to open the minds of certain humble consecrated men to the appreciation of new and revolutionizing truths. Made prophets by virtue of their faith in Jehovah, by virtue of what he had done for them, by virtue of his coming and his message at Bethel;..."

At the same time they reveal in Amos a prophet of great poetic skill and originality, and "are characterized by a literary finish and beauty which establish his position as one of the greatest masters of Hebrew style." Amos gives us no account of a splendid vision marking his divine call such as characterized the initial work of his great fellow-countryman, the brilliant Isaiah. He declares himself to be neither a prophet by professional training nor a hireling, but a hired servant, it being "the past Pharaoh's shepherd, the present prophet of Jehovah; the sycamore dresser and shepherd, the destined one who was brought up to the calling of the shepherd and husbandman."

The prophetic message of Amos is "the most vivid representation of Jehovah's conception of his character and demands, they came before their contemporaries to proclaim a nobler ideal of life and service. In contrast to the old it was an almost new religion."

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

AMOS: THE MAN

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

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

Amos gives us no account of a splendid vision marking his divine call such as characterized the initial work of his great fellow-countryman, the brilliant Isaiah. He declares himself to be neither a prophet by professional training nor a hireling, but a hired servant, it being "the past Pharaoh's shepherd, the present prophet of Jehovah; the sycamore dresser and shepherd, the destined one who was brought up to the calling of the shepherd and husbandman."

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

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

His message also was one of uncompromising denunciation; for while engaged with his humble sheep-herding, “he had meditated long and deeply upon the evils and dangers of the present situation, and Jehovah had revealed to him an ideal of justice which threw into startling relief the injustice rampant in Israel.” Simple, straightforward, fearless man that he was, he laid the charge of corruption and declared that the God of justice must and would destroy the corrupt Northern Kingdom, “The effect upon the rulers, who were the especial objects of his attack, was to leave the king of God high and the land in the dust. The fact that his charges were true only increased their rage. As soon as he mentions the overthrow of the kingdom, Amaziah, the chief priest at Bethel, sends word to the king that Amos must be put out of the way, and be must be suppressed. The land is not able to hear his words is his suggestive confession. Not waiting for Jeroboam’s reply, Amaziah orders Amos to leave Israel and return to Judah and “there gain a living by prophesying, if he could, but prophesy not again any more at Bethel.”

“I am not a professional prophet, as your snearing words imply,” was Amos’ response “nor do I belong to any prophetic guild, but I am a plain man who earns his daily bread by honest toil. . . . Jehovah called me to deliver a message to the Northern Kingdom. In putting me to silence you defy Jehovah; upon you who represent the class I came to denounce, and upon your family, shall be visited all the miseries of conquest and captivity.”

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

AMOS: HIS MESSAGE

Amos was a man with a message and the tact to deliver it. We have seen that his task was not simple one and that the audience confronting him was not only critical but hostile. But in his opening address was clearly not only to win a hearing from an antagonistic audience but also to compel his hearers to assent to certain fundamental principles which he immediately asked them to apply to themselves. With supreme skill and tact he opened with a powerful but just arraignment of Israel’s most hated foe, the Arameans. He declared that God had often overlooked the sins of Syria, but that at last they had sinned beyond forgiveness, and the divine judge would no longer suspend sentence over Damascus. One by one the surrounding nations are dealt with by the prophet and with the hostile expression on the faces of his hearers at last, they begin to say to one another, “This man is right after all and is not so green as he looks”; “He is a prophet all right, and knows what he is talking about. They are still more sure of his guilt and accustom when he declares Jehovah’s judgment in store for their rival nation, Judah, on the south. Having won the attention and sympathy of his hearers at last, Amos quickly thrusts home the truth of his message for the day,—“For three transgressions of Israel, yea, for four, saith Jehovah, I will not turn away the punishment thereof; because they have sold the righteous for silver, and the needy for a pair of shoes.” In a few striking sentences the sin of Israel is laid bare. The typical crimes are of the rich and ruling classes; cruel oppression of the poor; misuse and abuse of authority; immorality, practiced even in the name of religion; the retaining of goods taken in pledge, which law and mercy commanded should be returned to those for whom they were the only bed at night; and drunken carousals under the very shadow of the sanctuary.

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

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

In appealing to them the reason for his being in their midst with an unpopular message, Amos condemns again the crimes of the rulers, calling to witness the courts of the far-distant nations. Turning from the nobles and their blood-bought luxury, Amos in hot indignation brings his indictment against their wives, whom he likens to the fat, sleek cattle of Bashan, which in pursuit of food stupidly and ruthlessly crush every humble flower or worm which may lie in their path. Before their startled eyes, he flashes a bold picture of the fisherman hauling out fish with a cruel hook, and declares that even so they will be dragged forth from their proud city as victims of the foreign conquerors.”

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

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

In his next message, Amos, who seems to have made but little impression by his denunciation, warning and exhortation, made a final effort by means of graphic word pictures, vividly and indelibly to impress his truth upon the callous leaders of Northern Israel. He pictures a plague of locusts sweeping everything before it. But knowing what destruction this awful plague would bring, for Jehovah spared her. Again, a fiery drought threatens, so severe as to dry up even the perennial springs; again he makes intercessory prayer, and again Jehovah spares her. This is the consummation. Next the prophet sees Jehovah holding the plumb line, the symbol of justice and rectitude, over the nation. “Appreciating the
guilt and impenitence of the people and the futility of pleading for mercy in the presence of impartial justice, the prophet could do nothing but proclaim the devastating judgment which should soon sweep over sanctuary and palace, leaving all a desolate waste.

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

"The remaining visions may have been uttered as the prophet left Bethel, or they may have formed part of the formal collection of his prophecies. The vision of the basket of summer fruit represents Israel as prosperous, attractive, but like petroleum, ready to explode. The basket was given to Amos to show him a picture of the impending calamity which Jehovah had in store for the nation. The vision of the vials of anger and the hand of Jehovah in the northern lands means that the judgment of Jehovah would not be confined to Israel but would extend to the nations around. The vision of the man covered with sackcloth represents the prophet in mourning, for neither could the prophet escape the judgment of Jehovah. The prophet could not do anything to save his people from the impending doom. The glory of the Davidic kingdom shall be restored, and Israel—purified, redeemed—shall come to own in the New Jerusalem. In closing we may look for a moment at the prophet's theology and social teaching.

**HIS THEOLOGY**

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

**HIS SOCIAL TEACHING**

Amos is the first great social reformer known to the world. He was moved by the condition of one who knew from experience the pinch of poverty, in social injustice he was the friend of the poor and oppressed. By the rich rulers whose system he attacked he was denounced as a dangerous agitator and excommunicated from Israel. The sanity and depth of his social and ethical teaching give him the right to be placed as the father of all true social reformers. "The ultimate goal of his work was not to overthrow existing social and political institutions, but by means of fundamental reform to preserve and render them efficient. He offered no social program... but looked for society's salvation to come through an intelligent and faithful recognition of individual and class responsibility. He attacked, not wealth and authority but their selfish and criminal misuse. He declared public office, and wealth are a public trust, and demanded in the name of Jehovah that justice and mercy should govern every man in his dealings with his fellows. Above all he declared that deeds of justice and love are absolutely essential fruits of true religion and the only stable foundations upon which a state or society can be founded."

---

**WOMAN'S WORK**

**Mrs. George E. Crosley, Milton, Wis.**

**Contributing Editor**

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

**A New Year**

Just at the turn of the midnight, 
When the children are fast asleep, 
The tired Old Year steps out by himself, 
With a path before him clear, 
And the New Year takes a peep 
At the beautiful world that is waiting. 
For the honors that he will bring; 
For the wonderful things in his peddler's pack, 
When the children awake in the morning, 
Shouting their "Happy New Year!"

The year will be started well on his way, 
Swinging along through his first white day, 
With a path before him clear, 
Twelve long months for his journey, 
Fifty-two weeks for the school year, 
At the end of it he'll step out himself, 
Glad of a chance to be laid on the shelf 
At the stroke of the midnight bell. 

—Margaret E. Sangster.

---

**Word From Our Missionaries En Route to China**

**Dear Friends:**

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

Some of you will be doubtless surprised at our leaving at so early a date. Not more than were we, however. There is at present world congestion in traffic on the Pacific than has ever been known. The Canadian Pacific Company has had but one boat on the Pacific, the others having gone into Atlantic service. The Pacific Mail S. S. Company has been out of business on October 1, owing, it is said, to the pressure brought to bear by the new Seaman's Law, which debar all steamers flying the American flag from carrying non-English-speaking seamen. Hence, the two Japanese lines are more crowded. The best we could do was to book our passage by a freighter of the N. Y. K. line sailing from Seattle on December 14. This we did in September.

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

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

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

While we were busy in Chicago, we learned that this ship had been sold to a Chinese company and would sail during the last week of October. After many changes and much telegraphing back and forth between the steamer company and ourselves, with the concurrence of the Missionary Board we engaged passage. It was a very full week which we spent in making ready, but with the aid of many friends the task was accomplished, and on October 24, we left Chicago for San Francisco. A very comfortable and satisfactory trip across the continent, the sight of beautiful mountain scenery as we crossed the Sierras, two restful and delightful days in San Francisco, including a peep at the beautiful Exposition, and a reunion with the Riverside young people who are students in the University of California, and we were off, on October 30, for our long trip across the sea.

No stops have been made, and tomor-
row we are to count the nineteenth day of our voyage. Last evening, we came into the Inland Sea of Japan, and left it this evening. I heard a man say, “I feel sorry for all the people in the world who haven’t seen this wonderful sight.” More beautiful is it than one can describe,—the mountainous islands, with their steep sides terraced for cultivation, the picturesque inlets, the thatched-roofed villages hidden here and there among the foothills, the white sails against a purple background of mountains, and ever about us the changing blue and green of the water of the Inland Sea.

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

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

With every good wish for you all,
Faithfully yours,

Mary R. Davis.

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

Resolutions of Respect

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

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

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

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

Mrs. Fannie Backus,
Mrs. Annie Coleman,
Mrs. Flora I. Mosher,
Committee.

Milton College

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

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

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

New Year’s Thoughts

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

Let us walk kindly, friend;
To better deeds, O friend!

Let us work in our service, friend;
And help some faltering comrade on the way;
And may God guide us, friend.
—Lillian Gray.

The President’s Letter

Dear Christian Endeavorers:

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

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

A friend of mine who is an earnest worker among young people recently wrote me of an experience tried by the young people of a church located in the village where he teaches. These young people observed what they called “Win my church” week. Their goal was to win as many of their chums for Christ during the week as they could. I do not know how many they won. Yet it would be dwarfed because unused.

A friend of mine who is an earnest worker among young people recently wrote me of an experience tried by the young people of a church located in the village where he teaches. These young people observed what they called “Win my church” week. Their goal was to win as many of their chums for Christ during the week as they could. I do not know how many they won. Yet it would be

Endeavor at Plainfield, N. J., has charge of the service on Sabbath Day, December 11, 1915. Indeed such a plan among our own young people were greatly increased, far beyond what they ever could have been had Christ’s method of evangelization never been tried.

Before you see this in print the Young People’s Board will have passed upon the timeliness of such a plan among our own young people. So impressed am I by the importance of the effort and the certainty of great results obtaining that I will venture the assertion that you may confidently expect us to set a time upon which we will simultaneously begin and carry on a campaign of winning our companions to Christ. We’ll begin with those nearest us, and in prayerfulness reach out to those not so near and less intimate.

I am greatly encouraged by the way in which the churches are moving. The societies are setting out to make effective the Forward Movement this year. I pray God that it may never be said of us again that we are not a progressive people, that we care little for the extension of God’s kingdom among us.

Tonight, the young people’s personal workers band of the Milton Junction Church are to hold their weekly meeting for prayer and consultation as to how they can reach and win those of their friends who are not Christ’s. Their action spells progress and success.

A great factor in the work of our young people this year is to be found in the faithfulness of observance of the Quiet Hour. How much depends upon our intimacy with God and our use of the divine energy! Are you a comrade of the Quiet Hour? Are you sacrificial setting apart at least fifteen minutes a day to spend in the secret of his Presence in prayer, in communion with him, in the reading and meditation upon his word? Does he speak to you in the quiet of your seclusion? Does he speak to you in the quiet of your seclusion?

We can not tell how long this life shall last, and help some halting comrade on the way;
Work with our might while lasts
For strange paths lie before us, all untrod?
And help some halting comrade on the way;

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

A great factor in the work of our young people this year is to be found in the faithfulness of observance of the Quiet Hour. How much depends upon our intimacy with God and our use of the divine energy! Are you a comrade of the Quiet Hour? Are you sacrificial setting apart at least fifteen minutes a day to spend in the secret of his Presence in prayer, in communion with him, in the reading and meditation upon his word? Does he speak to you in the quiet of your seclusion? Does he speak to you in the quiet of your seclusion?

We can not tell how long this life shall last, and help some halting comrade on the way;
Work with our might while lasts
For strange paths lie before us, all untrod?
And help some halting comrade on the way;

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

A great factor in the work of our young people this year is to be found in the faithfulness of observance of the Quiet Hour. How much depends upon our intimacy with God and our use of the divine energy! Are you a comrade of the Quiet Hour? Are you sacrificial setting apart at least fifteen minutes a day to spend in the secret of his Presence in prayer, in communion with him, in the reading and meditation upon his word? Does he speak to you in the quiet of your seclusion? Does he speak to you in the quiet of your seclusion?

We can not tell how long this life shall last, and help some halting comrade on the way;
Work with our might while lasts
For strange paths lie before us, all untrod?
And help some halting comrade on the way;

While the church is at work the societies are setting out to make effective the Forward Movement this year. I pray God that it may never be said of us again that we are not a progressive people, that we care little for the extension of God’s kingdom among us. Tonight, the young people’s personal workers band of the Milton Junction Church are to hold their weekly meeting for prayer and consultation as to how they can reach and win those of their friends who are not Christ’s. Their action spells progress and success.
ciety, Rev. Willard D. Burbid, was present and gave the sermon to the young people, from the text, "For Thou hast made him a little lower than the angels," emphasizing the value of the human soul.

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

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

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

This year a new standard of efficiency has been received and eighty credits have already been placed on the chart in Society Organization, Individual Training, and Missionary Service at home and abroad. The Missionary, Budget, and Lookout committees have formed definite plans for their year's work. The Budget Committee has prepared the following budget for the year:

<table>
<thead>
<tr>
<th>Income</th>
<th>Balance on hand, July 1, 1915</th>
<th>...</th>
<th>$115.76</th>
</tr>
</thead>
<tbody>
<tr>
<td>On hand</td>
<td>$29.53</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pledges</td>
<td>24.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Special collection</td>
<td>$2.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Consecration collection</td>
<td>5.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Socials</td>
<td>66.07</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pledges</td>
<td>10.50</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$86.53</strong></td>
<td></td>
<td><strong>$115.76</strong></td>
</tr>
</tbody>
</table>

Disbursements

| Supplies and incidentals | $11.98 |
| County C. E. Fresh Air Camp | 3.00 |
| Socials                  | 5.85  |
| E. D. Van Horn (Y. P. Day) | 1.00  |
| Y. P. Board              | 60.00 |
| State C. E. Work         | 5.00  |
| **Total**                | **$86.53** |

The Report of the Junior Superintendent

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

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

NELLIE R. C. SHAW, Superintendent.

Meeting of the Young People's Board

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

The meeting was called to order by the President, Rev. Henry N. Jordan. Members present: George Thorganate, Professor L. H. Stringer, Mrs. W. D. Burbid, Zia Zinn, Carroll West, Rev. Henry N. Jordan. Prayer was offered by Professor L. H. Stringer.

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

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

Report of the Treasurer was read which showed a balance of $12.17 on hand. The Junior and Intermediate Superintendent, Mrs. W. D. Burbid, reported that several Associational Secretaries had reported on Junior and Intermediate work. She made request for leaflets for use in the two departments.

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

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

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

DEAR CHRISTIAN ENDUROAR WORKER:

In accordance with the action of the last General Conference in reference to a Forward Movement in the denomination, we are sending you this personal letter to tell you of the part the young people are to have in promoting this movement.

You will see by the accompanying list of resolutions, noting particularly the third one, what a large program is presented to the young people. This demands definite thought and action on the part of every member and each society.

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

The Board has received encouraging reports from societies already at work on the new movement plan. Some are enthusiastically engaged in winning converts to Christ, in securing new members to their societies, to the Tenth Legion, the Quiet Hour, Life Work Recruits, etc.

Can the Young People's Board count on your earnest, enthusiastic, prayerful cooperation in its efforts to realize every item of this program?

'The President of the Young People's Board, HENRY N. JORDAN, President.

The Board has already sent to each Association the amount of money that will be allotted. The Board has authorized the Treasurer to purchase pamphlets and cards for use of the Board and societies, and said committee to report at January meeting. Carroll B. West and Miss Carrie Nelson appointed committee.

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

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

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

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

Minutes read and approved.

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

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

The hardest task one has as an ambassador is to talk with a person about his religious life. One must be very careful to say the right thing at the right time. But a few words from a friend may start a fellow to thinking as nothing else would. Often the fellow whom you wish to help will open the subject himself. I must confess that such opportunities have come to me when I was not on the lookout and was not prepared to say a few words for Christ. The secret of all this may be found in the words of Jesus, "Watch and pray." We must never cease to pray for power and for guidance in this work and we must always be watching for opportunities to serve.

Good News from the Treasurer

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

Dr. Palmberg's salary ........................................ $300
Y. M. C. A. ............................................... 200
Twentieth Century Fund ................................ $70
Student Evangelistic Work ............................. 150
Lincly Campaign .......................................... 150
Salem College Library ................................. 150
Board expenses ........................................... 100

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

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

L. H. STRINGER,
Treasurer.

Milton, Wis.,

Junior Work at Farina, Ill.

In fulfilment of a promise given at Conference we send the following report of Junior work at Farina. The Farina Junior society commenced the work of the Efficiency Campaign four months ago, and finds it very interesting and helpful. The thermometer on our chart now registers forty, and with the new year we will take up some other points required by the chart.

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

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

MRS. ELLEN W. SOCWELL RAMSEY

Harold and his mama had come on the cars a thousand miles or more to visit their relatives away out in Illinois. Things looked very strange to them at first, and many were the questions asked by mama as well as by Harold.

Today the men were busy tearing down a curious-looking old building made of logs, and Harold sat under the trees near our house would be pushed open and in first, and many were the questions asked over there along the bluffs, stepping in each other's tracks. Then again a band of them would gallop past on horses, the whole bunch decked out in paint and feathers, and looking very fierce.

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

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

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

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

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

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

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

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

"It seems like just a little while since we children helped carry the mud from the stream there, to fill the chinks in the logs. And your great-grandfather hewed out the oak slabs and made the door that your uncle is dragging along."

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

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

Black and Tan

MRS. E. F. POLAN

The bright December moon looked down through the dormitory windows of the Orphan's Home at Auburndale. It cast its silvery beams upon rows of small bedsside by side, with their piecwork quilts over solitary humpy forms and dark heads on white pillows. Now the old moon had peaked down here before and he knew because the heads looked round this before—something new for them.

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

"Yes, we have never been separated like this before—something new for me. Of course when brother and I go to the laundry, dry, it's fun, isn't it?

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

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

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

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

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

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

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

"I certainly am glad I am not here alone but I'm sorry your brother and mine are not with us. We shall have to tell them about it when we get back if we ever do."
“Well, I wish I knew. Ned and Ted were so quiet about it as still as mice least the matron find out, I suppose, and take us down. Now say—”

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

“I don’t know whether I dare to take for fear I’ll burst,” whispered the Tan to the Black. "My toe is cramped so tight and my heel is all out of shape.”

“Just take a good look at me, once. I don’t look much like Ned’s fat leg, do I? All humps and things.”

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

“There’s a whistle and a top in my toe, and a ball and a mouth organ in my heel, a tin horn, marbles, an apple, an orange, a bag of nuts and candy, new cap, muffler and such other sweet papers as she said, and a little black leather book—the Bible—like the ones Ned and Ted have talked so much about that were burned in the fire when their father and mother were burned in the fire.”

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

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

The silver moonbeams had long since faded away behind a bank of gray clouds, and the glowing sun, not yet above the horizon, was getting ready to send golden rays into the now very dim hall. All the quilt-covered humps were motionless but the two twins, youngest children in the room, as usual were the first to astir. Strange how younger children waken and get up earlier than the older ones, isn’t it! Two wriggling forms sat up in the dim light and leaned out to see the foot of each bed. Somehow they did not seem to need to rub their eyes and stretch this morning—for their eyes were open.

To rest in the funny Christmas—bend their first one in this kind of a home. Yet they were as anxious to see if old Mr. Claus had been there during the night as they felt confident he had. The bigger boys had said that Mr. Claus, as the twins called him, was not acquainted with Mrs. Garwood, the matron, but the twins had not believed it. Boys can’t always be right, and you really would have been surprised had they try and try and try and try to! Never do it to the Buck.

Mr. Brunner had been out for a long journey and had hurried here as soon as she learned of the great disaster and could locate the boys.

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

“Oh, aren’t you glad we hung em’? whispered Ted with a radiant face. (Continued on page 832)
which she did not regain consciousness. Death followed her the afternoon of the following day. 

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

service were held at the late home of the deceased sister, on October 6 at ten o'clock in the morning, conducted by Rev. William A. Resser, of Waynesboro, Pa., one of the pastors of the Snow Hill Seventh Day Baptist Church. The text for the sermon was: "He shall be satisfied, when he awakeeth in His likeness." Psalms, 17: 15. Interment was made in the Valley Cemetery near by. 

Reynolds.—In Alfred, N. Y., December 6, 1915, James Lester Reynolds, aged 70 years, 11 months and 14 days as the result of an accident which he did not regain consciousness. Death followed her the afternoon of the following day. 

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

service were held at the late home of the deceased sister, on October 6 at ten o'clock in the morning, conducted by Rev. William A. Resser, of Waynesboro, Pa., one of the pastors of the Snow Hill Seventh Day Baptist Church. The text for the sermon was: "He shall be satisfied, when he awakeeth in His likeness." Psalms, 17: 15. Interment was made in the Valley Cemetery near by. 

Reynolds.—In Alfred, N. Y., December 6, 1915, James Lester Reynolds, aged 70 years, 11 months and 14 days as the result of an accident which he did not regain consciousness. Death followed her the afternoon of the following day. 

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

service were held at the late home of the deceased sister, on October 6 at ten o'clock in the morning, conducted by Rev. William A. Resser, of Waynesboro, Pa., one of the pastors of the Snow Hill Seventh Day Baptist Church. The text for the sermon was: "He shall be satisfied, when he awakeeth in His likeness." Psalms, 17: 15. Interment was made in the Valley Cemetery near by. 

Reynolds.—In Alfred, N. Y., December 6, 1915, James Lester Reynolds, aged 70 years, 11 months and 14 days as the result of an accident which he did not regain consciousness. Death followed her the afternoon of the following day. 

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

service were held at the late home of the deceased sister, on October 6 at ten o'clock in the morning, conducted by Rev. William A. Resser, of Waynesboro, Pa., one of the pastors of the Snow Hill Seventh Day Baptist Church. The text for the sermon was: "He shall be satisfied, when he awakeeth in His likeness." Psalms, 17: 15. Interment was made in the Valley Cemetery near by. 

Reynolds.—In Alfred, N. Y., December 6, 1915, James Lester Reynolds, aged 70 years, 11 months and 14 days as the result of an accident which he did not regain consciousness. Death followed her the afternoon of the following day. 

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

service were held at the late home of the deceased sister, on October 6 at ten o'clock in the morning, conducted by Rev. William A. Resser, of Waynesboro, Pa., one of the pastors of the Snow Hill Seventh Day Baptist Church. The text for the sermon was: "He shall be satisfied, when he awakeeth in His likeness." Psalms, 17: 15. Interment was made in the Valley Cemetery near by. 

Reynolds.—In Alfred, N. Y., December 6, 1915, James Lester Reynolds, aged 70 years, 11 months and 14 days as the result of an accident which he did not regain consciousness. Death followed her the afternoon of the following day. 

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

service were held at the late home of the deceased sister, on October 6 at ten o'clock in the morning, conducted by Rev. William A. Resser, of Waynesboro, Pa., one of the pastors of the Snow Hill Seventh Day Baptist Church. The text for the sermon was: "He shall be satisfied, when he awakeeth in His likeness." Psalms, 17: 15. Interment was made in the Valley Cemetery near by. 

Reynolds.—In Alfred, N. Y., December 6, 1915, James Lester Reynolds, aged 70 years, 11 months and 14 days as the result of an accident which he did not regain consciousness. Death followed her the afternoon of the following day. 

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

service were held at the late home of the deceased sister, on October 6 at ten o'clock in the morning, conducted by Rev. William A. Resser, of Waynesboro, Pa., one of the pastors of the Snow Hill Seventh Day Baptist Church. The text for the sermon was: "He shall be satisfied, when he awakeeth in His likeness." Psalms, 17: 15. Interment was made in the Valley Cemetery near by. 

Reynolds.—In Alfred, N. Y., December 6, 1915, James Lester Reynolds, aged 70 years, 11 months and 14 days as the result of an accident which he did not regain consciousness. Death followed her the afternoon of the following day. 

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

service were held at the late home of the deceased sister, on October 6 at ten o'clock in the morning, conducted by Rev. William A. Resser, of Waynesboro, Pa., one of the pastors of the Snow Hill Seventh Day Baptist Church. The text for the sermon was: "He shall be satisfied, when he awakeeth in His likeness." Psalms, 17: 15. Interment was made in the Valley Cemetery near by. 

Reynolds.—In Alfred, N. Y., December 6, 1915, James Lester Reynolds, aged 70 years, 11 months and 14 days as the result of an accident which he did not regain consciousness. Death followed her the afternoon of the following day. 

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

service were held at the late home of the deceased sister, on October 6 at ten o'clock in the morning, conducted by Rev. William A. Resser, of Waynesboro, Pa., one of the pastors of the Snow Hill Seventh Day Baptist Church. The text for the sermon was: "He shall be satisfied, when he awakeeth in His likeness." Psalms, 17: 15. Interment was made in the Valley Cemetery near by. 

Reynolds.—In Alfred, N. Y., December 6, 1915, James Lester Reynolds, aged 70 years, 11 months and 14 days as the result of an accident which he did not regain consciousness. Death followed her the afternoon of the following day. 

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

service were held at the late home of the deceased sister, on October 6 at ten o'clock in the morning, conducted by Rev. William A. Resser, of Waynesboro, Pa., one of the pastors of the Snow Hill Seventh Day Baptist Church. The text for the sermon was: "He shall be satisfied, when he awakeeth in His likeness." Psalms, 17: 15. Interment was made in the Valley Cemetery near by.
THE SABBATH RECORDER

SPECIAL NOTICES

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular services at 3:30 o'clock on the Sabbath and at 8 A.M. on Wednesdays. All are cordially invited. Rev. R. G. Davis, pastor.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, at 8 A.M. Everybody is welcome. Rev. E. D. Van Horn, pastor, 56 Glen Road, Yonkers, N. Y.

The Day Baptist Church of Chicago holds regular Sabbath services at 3:30 o'clock on the Sabbath and at 8 A.M. Everybody is welcome. The services are held at the home of Mr. J. H. Babcock, 1124 Cottage Mama, 325 Masonic Temple, and Randolph Streets, at 2 a.m. N. M. Visitors are most cordially welcomed.

The Sabbath Recorder

Theodore L. Gardiner, D. D., Editor

L. A. Worden, Business Manager

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

Terms of Subscription

Per year... $5.00

Papers to foreign countries, including Canada, will be charged $7.00 additional, on account of postage.

Subscriptions will be discontinued one year after date to which payment is made unless notice is received within six months prior.

Subscriptions will be discontinued at date of expiration unless renewed.

All communications, whether on business or personal, should be addressed to the Sabbath Recorder, 2077 S. Michigan Ave., Chicago, Ill.

Advertising rates furnished on request.

(Continued from page 208)

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

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

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

"I'll never see them now, though it's not light yet, but I'll wait if you will and we can just feel of 'em and guess what they are, 'cause we might make a noise and wake up somebody. Then we'd catch it."

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

Christ alone can save the world, but Christ can not save the world alone—
9 GREAT SERIALS

The year 1916 will be crowded with the very best reading in

The YOUTH'S COMPANION

9 Great Serials 250 Short Stories

Rare Articles, Nature and Science, Exceptional Editorial Page, Family Page, Boys' Page, Girls' Page, Children's Page. All ages liberally provided for.

Twice as much as any magazine gives in a year.
Fifty-two times a year—not twelve.

With Each New Subscription:
FREE—All the issues of THE COMPANION for the remaining weeks of 1915.
FREE—THE COMPANION HOME CALENDAR for 1916.
THEN—The 52 Weekly Issues of THE COMPANION for 1916.

Send today to The Youth's Companion, Boston, Mass., for three current issues—free.

Sabbath Recorder Youth's Companion Both One Year for $3.75

To take advantage of this special rate, all subscriptions must be sent to this office

SABBATH RECORDER :: PLAINFIELD, NEW JERSEY