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SABBATH RECORDER ::: PLAINFIELD, NEW JERSEY

THE SABBATH RECORDER

January 24, 1916

Volume 80, Number 4

CONTENTS


I learn, as the years roll onward
And leave the past behind,
That much I have counted sorrow
But proves that our God is kind;
That many a flower I longed for
Had a hidden thorn of pain,
And many a rugged bypath
Led to fields of ripened grama

The clouds but cover the sunshine,
They cannot banish the sun;
And the earth shines out the brighter
When the weary rain is done;
We must stand in the deepest shadow
To see the clearest light,
And often from wrong's own darkness
Comes the very strength of right.

We must live through the weary winter
If we would enter the spring.
And the woods must be cold and silent
Before the robin sings.
The snows must be buried in darkness
Before they can bud and bloom;
And the sweetest and warmest sunshine
Comes after the storm and gloom.

So the heart from the hardest trial
Gains the purest joy of all,
And from lips that have tasted sadness
The sweetest songs will fall.

For all a piece comes after suffering,
And love is reward of pain.
So after earth comes heaven—
And out of our joys the gain.

—Author Unknown.
The Sabbath Recorder

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

Vol. 80, No. 4

Plainfield, N. J., January 24, 1916

Whole No. 3,693

No Unprofitable Discussion

Most of our readers will be glad to see, in the second-hand edition of the text, the work of the evangelists and pastors.

Even when the day of Pentecost was fully come, there was only one Peter among the hundred and twenty disciples; and while Peter and a few others went everywhere preaching the gospel, James and his companions remained in Jerusalem to care for the church. When the labor increased, deacons and elders were chosen, and the work of the home church went right along. Those who, by the appointment of Christ, took part in this caring for the flock were as honored and true to God as those who became evangelists by the gift of God.

Paul Honored the Apostles and Elders

When Paul and Barnabas, and the first evangelists after Pentecost, found problems in their mission fields that were hard to solve, they went to Jerusalem unto the apostles and elders and to the home church for counsel. They thus recognized the importance of the work, of leaders who were not exercising the gifts of the evangelist. They felt the need of pastors and teachers in caring for the flock, and valued the aid these could give to missions on the frontier.

James did not seem to be one who was not to profit from a gift of an evangelist; he became the apostle to the Gentiles, committed to the prophetic gifts, and some evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministry, unto the building up of the body of Christ.

The church was called the body of Christ, and for its upbuilding and unifying all these classes of laborers were given. Each class was essential for the perfecting of the saints, and no man in any one of them could do his part, or charge his fellow-workers with being unfaithful because they were not doing their work in the way he was doing his. When each one worked according to the gift Christ had bestowed upon him, and regarded his fellow workers who had different gifts as equally true to the Master, though working in different ways, the ideal was reached and unity prevailed.

When evangelists and pastors and teachers came together in councils, there were mutual recognitions. Evangelists had respect for the pastors and elders, and these in turn respected the evangelists; and so the work prospered. We have no evidence that any of the disciples felt called upon to resist against pastors and teachers as failing in their mission because they were not evangelists.
Diversity of Gifts
Still the Rule

It is still true that evangelists, pastors, and prophets or teachers are needed for the work of the church. No one of these can properly receive honors above the others. They seem to be equally honored of God, and should be respected and honored by men. It would be difficult to tell which class has done most for our good cause. Nowabriel said, “O Daniel, among us has been blessed with the gift of an evangelist, but not all. We congratulate those who, under God, are able to combine the two gifts. Some have the gift of song added to that of preaching, and so can be more efficient in their work. But such a combination of gifts in any one person should not excite him above his fellows. Those who have but one gift and use it well, whatever it be, should not be looked upon as lacking in consecration, neither should they be condemned because they can not exercise gifts they do not possess.

We have had some strong evangelists in days gone by—men like Charles M. Lewis and John L. Huffman—who did a great work in the line of their special gift. There were also many pastors and preachers—such as N. V. Hull and President Allen—who did the Lord’s work just as worthily and just as acceptably. What if, in those days, certain ones had felt called upon to announce our pastors and teachers in sweeping language that virtually unchristianized them because they, too, were not doing the work of evangelists? The effect of such a course upon the young people to whose churches they would have been ruinous; and such a policy, by even a few, would have greatly retarded the work of the Master. The power which God gives to a people can be realized only when good evangelists, elders, and teachers honor one another, speak well of all their yokefellows in the work of the kingdom, and talk one another up instead of down.

La Grippe Invades the Editor’s Sanctuary

For several weeks the editor has been suffering from neuritis that affected his eyes, and just as he thought himself well over this hindrance, the grippe stealthily intruded itself into his study and laid hands upon him, actually holding him a prisoner in the house for a week. It is the first time he has been confined to the bed, even for one day, in nearly ten years. Since coming to the Recorder, eight and one half years ago, the editorial pen has not been laid down on account of illness; but for a day or two it seemed as if it would have to rest this week. If these pages are shorter than usual our readers will understand why.

Words of Appreciation

The editor may be excused if, from the personal letters of encouragement (between two and three hundred) that have come to him during the time of his work on the Recorder, he occasionally publishes one in this column, especially since such letters show appreciation of the spirit of our people, and of our different publications.

The following comes from an unknown friend in Rhode Island:

“God bless the editor of our paper and may he live long to fill that place. . . . The editorials are full of spiritual gifts in themselves; the paper is full of sermons and letters. The charity shown by our people toward Billy Sunday proves they are Spirit-filled men. What difference does it make how a soul is saved or who was the means of its being saved, if it is saved? The Prophet is something we shut-ins can’t get along without. May it never have to stop being printed.

“God bless you in the work.”

Notice! Northwestern Association

The question of whether the next association meeting is to be held in the spring or fall will probably be decided by your officers within the next thirty days. Any reader who has a decided opinion upon the subject should write the undersigned at once. Other officers of the association with whom you could take up the matter are Rev. F. V. Pollet, Jackson Center, or Dr. J. G. M. Babcock, Milton. Do not neglect this matter, as our decision will be governed largely by the reasons given.

Benjamin F. Johnson,
Moderator.

Battle Creek, Mich.,

Try the Spirits

“Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.”—1 John 4:1.

A new spirit appears in the Recorder of January 13, 1916, excluding pages 15-17. We want to know if this spirit is from God. If this is the spirit of God, then some of us will need to make some radical changes in our theology. We will make just as thorough an examination, and go into detail later if the matter is taken really seriously.

The writer of the above mentioned article tells us that he has hesitated for years to give us the benefit of this ‘message’ which came to him some twenty-five years ago. If it is of God, if the ‘message’ is from him, whose business is it if we are misunderstood? What ambassador of God should hesitate to deliver the ‘message’?

The writer makes it very plain to us that this ‘message’ came to him as a result of not being able to reconcile the many contradictory views held by others concerning the book of Daniel. He makes it plain also that he was able by a study of the literature in and about the time of Christ to reach a satisfactory conclusion that the book of Daniel is not prophecy at all, it is a ‘pretence’ to be prophecy. It does not foretell future events, it only pretends to do so. He represents to us that Daniel did not write the book, but from this it follows that when we read in the book of Daniel, “Daniel was grieved; I Daniel fainted; When I, even I Daniel had seen the vision; I Daniel understood the books and the number of years; Daniel was mourning three full weeks; I Daniel alone saw the vision,” etc., this is all a lie; for Daniel never said any such thing. And when we read in the book of Daniel that the angel Gabriel said, “O Daniel, servant of the living God; O Daniel, I am now come to give thee skill; O Daniel, a man greatly beloved,” etc., it is all a lie; for Gabriel never said any such thing. A man about the year 165 B.C., having heard about a great hero in the past somewhere, written this book and called it Daniel and makes Daniel the hero.

On the last page of his article he shows us how he looks at this book of Daniel.

He says, “I see a mighty man of God” (not Daniel, you understand, but some other man), “in a great crisis of his country, when things looked dark and discouraging,” etc. (It is a book for the people of his day) it is for the people of his day about 165 B.C., nothing in it for people after his day), “putting in the mouth of a great hero of many years gone by, putting it sometimes in the form of stories of what happened to that hero and his companions, sometimes in the form of visions of that hero, visions which represented (mark you, represented) the course of his visions did not foretell the course of history, but only ‘represented it’, among the nations down to his own time.” Notice also it reaches only down to his own time, about 165 B.C.

Now if this “message” is from God, it will agree with God’s Book. The Book says: “In the third year of Cyrus king of Persia a thing was revealed unto Daniel. And the things revealed I find recorded in the book of Daniel, to which the writer of the article in question calls our attention, and relate to Antiochus Epiphanes, who is pointed out also in the ninth chapter and ninth verse as the ‘little horn.’ As our author tells us, Antiochus lived about 165 B.C. Now this matter about Antiochus Epiphanes the Book of God tells was ‘revealed unto Daniel in the third year of Cyrus king of Persia.’ The evidence of authority that I can get hold of tells me that Cyrus conquered Babylon, the home of Daniel, 538 B.C. Therefore the time when Daniel recorded this revelation about Antiochus Epiphanes, who lived about 165 B.C., was 536 or 535 B.C.

Let God be true and every man a liar. We do not hesitate to say that the ‘message’ which we received is not from God; for it tells us that Daniel not only did not receive a revelation at that time, but did not receive a revelation at all. The writer who records this wonderful ‘message’ in the book assures us that ‘it is a message of good cheer, a message of hope in God.’ It may be a message of hope in God but a mighty delusive hope, and we are sure beyond a shadow of a doubt that it is a ‘message’ or a ‘message’ of distrust in God, and in His Word.

If Almighty God sanctioned the use of this ruse as a means by which to encour-
age the Israelites to faithfulness under the awful persecutions of Antiochus Epiphanes, then God sanctioned the doing of evil that good may come, and it brands him as no stronger than the false gods whose devotees were always resorting to subterfuge and tricks and lies of all kinds to hold the confidence of the credulous people. 

"Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 

But the most astounding thing about this is the startling suggestion that one wiser than Jesus Christ himself has risen among us. Look here: "When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, stand in the holy place, [let him that readeth understand], and let them that are in Judea flee into the mountains." Those are the words of Jesus Christ in Matthew 24:15-16. I want you to notice that Jesus calls Daniel "the prophet," and I want you to notice that Jesus Christ in this passage mentions an event that is still in the future in his day, nearly 200 years after Antiochus Epiphanes, and says that Daniel spoke of it as if it were to happen after he read this upon my sermon they have forgotten just what I said, I only ask that they read it again and judge for themselves. 

There was a time when many Christians devoutly believed that the Bible would be accredited and would lose its place of power in the world if people accepted the truth that the earth is round and revolves about the sun. Nineteen centuries ago, men had received the august sanction of the Creator's own example from the immense Barricades of Sinai, but they had observed the holy Day, the seventh to the first day of the week. Nor was it nailed to the cross, as many affirm. The Sabbath was in existence before Adam was created, it was made for man, the holy day, the seventh day of the week, a perpetual reminder to man everywhere and at all times during the ages of the world's history. We should be glad to be recognized as the followers of the Lord Jesus, and the apostolic Christians, and their descendants, down through the ages till the present day; for this order has been kept up till this hour. In the millennial age there will be no other than the Seventh Day Sabbath, for the untold millions of the redeemed of the Lord.

DEAR BROTHER SHAW: 
I feel that it would be unprofitable to enter the SABBATH REFORMER with a controversial discussion, and therefore I do not care to make any answer to the attack upon my sermon which I called "The Message of the Book of Daniel." 

If any one for the sake of argument chooses to misrepresent and contort the intent and spirit of that sermon, I am not greatly concerned, for I have confidence in the fair-mindedness of the readers of the SABBATH REFORMER, and after reading this upon my sermon they have forgotten just what I said, I only ask that they read it again and judge for themselves. 

At times answers come that are not very kind or Christian, but that makes no difference with me; on the tracts go to new names and addresses all the time. I had but little idea that I could find so many people to send to. The Great Day will tell the story of rejection or reception of this great truth of the Bible. It will be happy for those who receive this fundamental principle of the Holy Scripture. Sunday can never take the place of the Seventh Day Sabbath, the day God has appointed and sanctioned, never to be superseded by any other day. The Lord never gave any church the work of changing the day from the seventh to the first day of the week. Nor was it nailed to the cross, as many affirm. The Sabbath was in existence before Adam was created, it was made for man, the holy day, the seventh day of the week, a perpetual reminder to man everywhere and at all times during the ages of the world's history. We should be glad to be recognized as the followers of the Lord Jesus, and the apostolic Christians, and their descendants, down through the ages till the present day; for this order has been kept up till this hour. In the millennial age there will be no other than the Seventh Day Sabbath, for the untold millions of the redeemed of the Lord.

Dear brethren all over our denomination, let us do more than ever in this great work to enlighten people everywhere along the lines of the truth of the Holy Spirit keeping, in loving obedience to the holy law of God the Creator and our Redeemer, the Lord Jesus Christ, the Lord of the Sabbath, whom we love and obey. Oh, my dear Seventh Day Baptist people, let us wake up to more diligence in this great work which the Lord has given us to do for the glory of his name, and let this new year, 1916, be our message year in history for the development and the advancement of those great principles which we are called to advance. Let nothing be left undone, but let us do all in our power to accomplish the great work appointed us and for which we stand. May the Lord grant us all success according to all the plans of our work, in all our churches, both at home and in foreign lands, and we will give him all the glory and praise. Wishing all a happy new year, I remain, 

Your brother, 
GEORGE SLEELEY.

"When we remember that the Seventh Day had received the august sanction of the Creator's own example from the very beginning; that the commandment to keep the Sabbath holy, proclaimed as it had been amid the trial of the children of Israel, and the lightnings and quakings and divinely ordered barricades of Sinai, was distinctly and emphatically based on the Creator's own example in Eden; that the keeping of the Sabbath was distinctly set forth as one of the badges of the Jewish nationality; that the keeping of the Seventh Day had been promised the most glorious of rewards, and that the breaking of the Sabbath had been threatened the direst of penalties; that for more than fifteen hundred years the Hebrew people, with here and there an exception in times of immense oppression, had scrupulously observed the Seventh Day as the divine-appointed Sabbath; that this observance had never been so scrupulous as in the days of Jesus Christ himself—it being, in fact, the very point at which distinction of these hundred years, and the great Sabbath; that this observance had never been so scrupulous as in the days of Jesus Christ himself—it being, in fact, the very point at which distinction of these hundred years—"
bravely stood by the cross, and were yearning to the brother, dead Lord. The last regular
honors, yet scrupulously re-
strained from doing so because the Seventh
Day was over the land; that the Apostles
were Jews, and as such shared in the
transformation and transcendentalism of
their race; that there is no record of any
divine command to substitute the First Day
for the Seventh; when we remember all
this, we are forced to admit that the
change from Saturday to Sunday was in-
deed nothing less than a tremendous revo-
lution."

These words are from Rev. George Dana
Boardman's "Sacred Stories" in the
Creative Weekly" published in 1878.

We wonder how one so well acquainted
with the Sabbath of the Bible, and who
placed such emphasis upon its perpetuity
and upon Christ's loyalty to the day,
could have been satisfied with the ordinary
unscriptural teachings about Sunday.

A Modern Saint

REV. H. D. CLARK.

Webster defines saint as a sanctified or
holy person; one eminent for piety. The
person I aim to write about verily was a
saint and most eminent in the estimation
of those who knew her intimately, for piety.
Her letters, Christian testimonies, daily
conduct, fervent prayers, all testify to this.
Her obstinate spirit and God's grace were
not apparent in the Recorder, though the secretary of our
Missionary Board intended to have it pre-
pared long ago. Press of work and other
delays delayed it and I have been selected
to convey this.-

My first acquaintance with Agnes Bar-
ber was when Rev. L. C. Rogers and myself
were engaged in tent work at Norwich,
N. Y., the home city of the subject of this
sketch.

We had held a series of meetings at Ox-
ford, N. Y., and then, early in August,
1879, we went to Norwich. The evan-
gelistic preaching of Brother Rogers and the
dramatic presentation of the Sabbath
question soon brought to our tent some of
the leading men and women of the other
churches. Prominent among them were
Mrs. Sarah J. Cook and Miss Agnes Bar-
ber, both leaders in the M. E. church of
that little city. These two women had had

practically no influence in their church and society
and among others there. After Mrs. Cook
had embraced the Sabbath she was offered
a position as city missionary for the Bap-
tist church at Binghamton, N. Y. As
class leaders, these sisters were very much
sought after by the students in the theology
school, through their ability to lead and
expound the Scriptures, and for the godly
lives they manifested.

At first Sister Barber hesitated to go to
a tent to listen to the singing, which was a prominent feature at each service and drew in many that other-
wise would not come just to hear a ser-
mon.

Probably no modern preacher, with the
exception of Rev. A. H. Lewis, was as
fond of ability to present his text as
Rev. E. H. Rogers. He had a study for
a lifetime and was well informed in the
prophecies, and a Greek student, and
student of history. To him the Sabbath
truth was a question of the greatest
importance. He presented it clearly as he would those of
gospel truth, making it as essential
to repent of the sin of Sabbath-breaking
as that of the violation of any other pre-
cept of the law. This greatly impressed
Sister Barber, who felt she must study the
matter carefully and present her objections
to the brethren. I wish I could reproduce
some of her conversation and show the
deep conviction and the determination to know if these things be so.

One could not talk with her five minutes
without feeling that she was a Spirit-filled
woman; and wherever the Holy Spirit led her, she would surely be led. But it was no easy
matter to sever the relations with her
people that had for years been so pleasant
and profitable. Before she had fully
decided the matter, she attended a Confer-
ce at Brookfield, N. Y., partly to see what
kind of people we were and if we were to
all appearances devoted to a full and com-
plete gospel and lived it as well as preached
it. Her views of the Holy Spirit's mis-
sion or work among God's people were
pronounced and she made much of it in her
letters and papers. The details of her strug-
gles and efforts to get her church and pas-
tor aroused on the question, I can not take
space to describe. I quote some of her
words: "Satan, I believe, desired to 'sift
me as wheat.' The struggles against the
powers of darkness were such as I never
passed through before; when I came to the
point where I must (seemingly) choose be-
 tween Christ and earthly friends and be
willing that even my name should be cast
out of heaven, at times I felt like giving up,
as difficulty after difficulty arose before me.
I did seem to me utterly impossible to obey God, and yet I felt the consequences of disobedience. But
"thanks be unto God who giveth us the vic-
tory through our Lord Jesus Christ." By
the grace of God I was enabled to say:
Yes, Lord, I will follow thee whithersoever
thou leadest me; only restore unto me thy
favor. Then Jesus came and filled my soul
with joy unutterable. I had such views
of the sufferings of Jesus, and felt a fellow-
ship with him I never did before. I have
suffered much for his dear sake and I
one day hope to count myself worthy in so
small a degree."

On one occasion when she was reading
her Bible lesson on the call of Moses, she
observed that his curiosity in turning aside
to see the burning bush. This was the means
calling him to a great life work, and ap-
plying the lesson to herself she said that
it was part curiosity that led her to our
tent meetings, a sort of burning bush, and
she saw that at that time, manifested in the
faithful proclaiming, by the Lord's anoint-
ed servant, telling his despised and yet vic-
torious, truth, "The Holy Spirit led us to
'turn aside and get thee up the hill' and to
receive of one of the greatest blessings
ever found in the service of God. The
bush is not consumed... How blessed it is
to give up prejudice and self-will, and let
God lead us."

I referred to her going to Conference. She
was so Scriptural in her language many
times. She said, "I go bound in the
Spirit, not knowing what shall befal me
there." She declared that God had shown
her that to turn the heart against the truth
was not consistent with entire consecration
to his will. She was expecting to find, she
said a people, with none too much joy,
those who had a feelable spiritual life, shriv-
ed by the influence of overproportion
of law! She was burdened that we might in
some way get a spiritual baptism, and she
found that Seventh Day Baptists were
well acquainted with the gospel, as well as
Methodists. Her heart was blessed under
the fervent prayers and testimonies she
heard at Conference. It was there in the
silent watches of the night that she strug-
gled with the truth she had heard at the
tent meetings. With a restlessness she
had seldom known, she pleaded with God
to show her his will. She wished that one
could realize how God talked with her
then. In her mind she saw the tables of
stone, and a still voice came, "What will
you do with the commandments?" Even
after somewhat of a decision, she had days
of darkness and something of the uncon-
fortableness of conviction for sin before
regeneration. Later on but not long, the
last chain was broken and she said: "My
soul went free and found vent for its ex-
ultant joy." And again in Scriptural lan-
guage she said: "The Egyptians, whom ye
have seen today, ye shall see them no more
forever." I am lost in wonder, love, and
praise, the thanksgiving that He abundantly
blessing God has given me in this little act
of obedience."-

A year after her conversion to the new-
found truth, she sent a letter to "All the
Brother Rogers at different times, and her published
letters and talks."

Baptist Recorder. A few extracts will be
of interest: "My heart so swells with bliss-
ful gratitude to those who were the means,
in God's hands, of sending to me this precious
letter, with their prayer for the spiritual life,
and the difficulties in the way of the work. It is
such a thankless task, so far as the appreci-
ation of the listeners is concerned, to tel
people that they do not obey God.
And I do not wonder that those noble vet-

It was in her heart to leave what she
could to some denominational board, and

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on one occasion she asked me what might be most consistent. She was troubled with the tendencies of some to chase after the so-called “New Thought” and “Scientific investigations.”

I am indebted to Mrs. W. W. Ames, of DeRuyter, N. Y., and her friend, Mrs. Agnes Alexander, for some data. Mrs. Alexander was a niece of Miss Barbour. Mrs. Ames was with her throughout the last years of her life and testifies that she was so spiritual, minded.

Agnes F. Barbour, the youngest daughter of Benjamin and Agnes Barbour, was born in Snyrna, N. Y., August 6, 1834, and died August 25, 1914. For over sixty years she lived at Norwich, N. Y. She had expressed a wish to live to be eighty years old. She often denied herself the comforts and gave up the necessities of life that she might give to the church. She always dressed very plainly and at one time was much impressed that she ought to be an example of the reform that should take place in dress. She did not believe we had changed the world.

She knew the Bible from cover to cover and could at any time give a message from its pages. Sister Barbour was the author of many verses and poems and religious paragraphs, which were published from time to time. After the death of her mother, in 1854, she contributed each succeeding year one dollar to the Woman’s Foreign Missionary Society. This she called “Mother’s Memory Dollar.” When a young woman who gave up voluntarily for care of her mother, she offered her, because she thought it her duty to stay with her aged mother.

She was the last of her immediate family. Her brothers were George H. Alexander, and Mrs. A. B. Lowe of Pittsburgh. Her grandfather was a Baptist minister. She was converted at a Methodist camp meeting and joined the Methodist Church when a girl. When the Norwich Seventh Day Baptist Church was organized, she was one of the constituent members and most faithful throughout its brief history. She would send reports of its Conference and Association when there were only two or three left.

Thus lived a godly woman whose light verily did shine and whose faith and works evidenced her close walk with the Master. If I am rightly informed, her funeral service was conducted by Rev. L. A. Wing, of DeRuyter, N. Y. Burial at Norwich, N. Y.

Milton College

Professor A. R. Crandall has added to the equipment of the biology department a new balopticon of the latest type. The instrument is a combination of the features of a stereopticon and a reflexoscope, and by it the operator can project on the screen lantern slides, pictures and living specimens of light given by a 1200 watt nitrogen-filled incandescent lamp, which does away with the noise and delay caused by the carbons of the old-fashioned arc. Everybody will have a chance to see the new apparatus in operation at the alumni meeting January 26.

The Milton College Alumni Association will hold its mid-season meeting in the college auditorium Thursday evening, January 20, and will make it a grand rally, and from the class of ‘88, Doctor Stillman E. Bailey, of Chicago, will write that he has “some dandy slides” for the occasion.

Moreover, the college glee club will sing. There is nothing exclusive about this gathering. Everybody is invited. Townspeople, students, alumni, former students, friends and neighbors of the college, the Alumni Association doesn’t want any of you to miss this evening of enjoyment.

Consecration demands purity. We can not serve God and let temptation of any kind continue to master us. Hard work for Christ (a fruit of consecration) is of mighty assistance to one in conquering evil thoughts and wrong desires.
Surely as preachers we need a clear vision of God and truth and duty, and well may we daily pray for light from heaven, from the Holy Spirit, from the word of God, and from his providence in nature and the affairs of men, that we may clearly see, and so give wise and safe direction.

The next stanza:

Touch thou my torpid tongue with living fire,
That, like the burning bush, my words may stay,
The aimless wanderers in life’s desert way, And kindle in their hearts some high desire.

Even when there is clear vision the message must find its fullest expression in words; and who of us have not felt the “torpid tongue” hindering the heart’s desire to inspire and enthuse others for noble Christian service? We may, we pray that our lips shall be touched with the living coal from the altar fires of heaven. This is the third stanza:

Sweep with thy hand the harpsstrings of my soul,
And bid the music of thy gospel leap
Like mountains through the church, not destitute, But always, always, under thy control.

What a beautiful thought! We are like the strings of a harp. Let the hand of God himself play the cords. Some of the strings are often out of tune, and they must be tested and stretched. But only when the harmony of the gospel come from our lives and go out in strains of joy and cheer to the world, and notice the last line. The emphasis of the prayer is that all the enthusiasm and exultant power of the music of our lives shall be “always, always, under thy control.” The fourth stanza:

And if but few will hear the message sweet,
Or, having heard, in heedlessness depart,
Forbidden that I should hurl some flaming dart
From out thy word, to cover my defeat.

Most of us need to make this prayer. We have done our best. We have prayed in earnestness, and we have labored in patience, and we have given the message, we know not how we could have done any more, but it may fall on the ground, so it seems, and those we wish to may by making to reach and influence go heedlessly away. And then, so often we forget, and, clothing our thoughts in words of the Scripture, deceiving ourselves that thereby it ceases to be our message, we hurl some parting shaft, “to cover our defeat.” This is the last stanza:

But rather let me humbly keep in view
The Sinless One, who did not shrink to bear
The Syrph’s thoughtless men; be mine his prayer:
“Forgive them, for they know not what they do.”

The first time I read this prayer I cut it out and pasted it in the flyleaf of my Bible, and I have read and prayed it many times since then. It is copyrighted, otherwise it would have been used on the cover of the Sabbath Recorder. By making this last stanza, and adding a few words of comment I am able to bring it to the readers of this magazine, and I am sure that it will be helpful to as many as make it really their own prayer.

Memorial Board


The minutes of the last quarterly and special meetings were read.

The report of the Finance Committee was read and ordered placed on file. The Treasurer’s quarterly report was read and having been signed by the Auditors, was accepted, and ordered placed on file.

The report of the D. Burdick Fund of $787.67 was, by vote of the Board, divided as follows: $25 per month, from January 1, 1916, to July 1, 1916, to be sent to Rev. Ch. Tr. Luck, now in Holland; and the balance, $28.67, to be equally divided between the Tract and Missionary Societies.

The income from the Henry W. Stillman Fund was $300, and was divided as follows: $100 to the Tract Society, $100 to the Missionary Society, and $75.44 to Milton College.

The income from the George H. Babcock Fund was $200, and was divided as follows: $200 to the Seventh Day Baptist Education Society for the use of Alfred Theological Seminary, and the balance, $59.87, to Salem College.

A list of delinquents in interest was read. Fifty dollars each to the five following men studying for the ministry was voted from the Fund for Young Men Preparing for the Seventh Day Baptist Ministry: Paul E. Burdick, Ira S. Goff, William M. Simpson, Rev. Robert L. Polan, and Peter Taekema, of Holland.

Minutes read and approved. Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

Jan. 9, 1916.

MEMORIAL BOARD DISBURSEMENTS

Alfred University
Milton College
American Sabbath Tract Society
S. D. B. Missionary Society
Salem College, Salem, W. Va.

W. H. BURDICK,
Treasurer.


Helping the Armenian Refugees in Cairo

Rev. Stephen Trowbridge, of the World’s Sunday School Association, now acting as secretary of the Armenian Relief Committee operating in Egypt, writes from Cairo:

“The relief work is now well organized and the $6,000 sent from America is being used for a number of very useful purposes; for example, providing 1,200 loaves of sweetened bread for 1,200 school children between the ages of four and fourteen. We are building eight hot baths and providing 1,200 towels, and are seeking to engage a competent nurse for the hospital. We have also sent a shipment of ten sewing machines for the women to make up winter clothing. We have sent this week a wheat-crusher, which will be exceedingly useful in providing the food which the people are accustomed to.”

We are also building two hospital sheds, as there have recently been cases of dysentery, ophthalmia and typhoid. We are providing twelve tons of coal for the baths, and are holding a reserve of hospital equipment, supplies and so forth, as well as for industrial work. Most of the people are comb-makers by trade, and we are encouraging to co-operate with the Armenian Committee in getting the industries started.”
WOMAN'S WORK

The Winning Argument

I know which way my duty lies; The course I will pursue is clear; You may believe that you are wise, But do not pause to argue here; If you should raise till your throat Got raw you could not change my vote.

My mind's made up; 'Tis useless now To tell me what you think or know; You waste your time explaining how The other day brought us woes; 'Twas thought out; my course is plain; 'I shall not change my mind again.

You may as well be on your way, You merely waste your time with me; You're not the man—that's what I say; Just wait a moment—let me see— A job for me if you get in? Come on—come on! You've got to win. —S. E. Kizer.

While the women of some of our States have been working over their success in securing the rights of citizenship, it has remained for the women of a small city, in a State where the right to vote is still denied them, to put over what has been characterized as "the most brilliant piece of political work American women have ever accomplished."

Some nine months ago there appeared in the papers, among other news items, the announcement that the mayor of Terre Haute, Ind., two judges and a sheriff of the same city, had been sentenced to the federal penitentiary at Leavenworth, Kan. This item of news was not so surprising in itself to one who knew that it was a result of the campaign which in 1908 and 1909 led to the appointment of Mrs. Ethel M. Stimson, the chairman of the delegation. She went to the office and met Mr. Roberts, who told her that he had secured the support of the women of the city, promising that he would make the best mayor that the city had ever had, would keep the streets clean and get the city a business administration. When Mrs. Stimson asked him if he would enforce the laws he replied, "Not as you church women, but as the most of the citizens of Terre Haute think they should be enforced." She informed him that the women and most of the men wanted good schools, courts where justice would be administered, and the streets freed from gambling and "wicked men," and besides this they wanted general enforcement of law. His reply, "The vote does not show it," closed the conversation. Roberts was elected mayor, but fraud, as was later proved, the women working him out. They secured evidence of illegal voting and the use of violence, but the entire administration stood back of the mayor, and they were given nothing but a reception. They organized and laid plans for the future. When another election time came, the mayor had announced himself candidate for governor. The women had learned by experience that it was not safe for men to watch the elections for illegal voting, because they were knocked out by thugs and gunmen under the direction of the ward bosses. Meanwhile the women had been enlisting social and civic friends of the citizens of the city, and the residents had come to feel that these good women were their friends, and now these women volunteered to watch the election.

Mrs. Stimson and an assistant took the worst precinct in the city. Here they were able to get evidence that from a one-room saloon over sixty voters registered, and from another one-room saloon over one hundred men cast their votes. The head of the Y. W. C. A. has volunteered to watch in one precinct. In another, where a man accompanied his wife, she saw them forcibly remove him, but she herself stayed and obtained the evidence that she was after. In one precinct where a pastor of a Methodist church and a professor of a normal school thought that they might be able to watch, trouble arose and these two men were hurried away to jail. The women gathered enough evidence so that the following day they telegraphed for a federal judge from Indianapolis, with the result that these four men were sent to the penitentiary and several minor officials were sent to jail.

Some one has asked what this all means and the answer has come, "It demonstrates the latent power of good women; it is proof of the great reservoirs of unused influence which sometime will be employed for the common good." These women dared this hard work, exposed themselves to insult and violence. Why did they do it? Surely not because they enjoyed it, nor yet simply because they hated evil government, but rather because they desired for themselves, their families and their fellow-citizens the blessings that would come to them from living in a decent, clean city, but a city for them to the women who endure hard things in the interest of an idea. These women dared this hard work, exposed themselves to insult and violence. Why did they do it? Surely not because they enjoyed it, nor yet simply because they hated evil government, but rather because they desired for themselves, their families and their fellow-citizens the blessings that would come to them from living in a decent, clean city, but a city for them to the women who endure hard things in the interest of an idea.

The War and Some Old Ideas

The war is destroying many long-cherished shibboleths. A distinguished officer in the field said in my hearing a few evenings ago in a smoke-room "somewhere in Northern France," that the experiences of the last few months would prove fatal to the common idea that women are "just as the men died."

In this day, when there are so many indications of the greed and selfishness of men and women, this little story has a refreshing presence. Those were some years ago, and will, no doubt, inspire others who believe in the success of these women might have given up the fight for goodness and decency.

Worker's Exchange

Niles, N. Y.

The Ladies' Aid Society of Niles has not been Idle, even though nothing has appeared in the Record from them for a long time. The society meets the third Thursday in each month in the church parlors. Quilting and making for the comfort of the soldiers has been the work for the past months. Dinners are served by the members. Each meeting a program is given which is arranged by the Program Committee. The average attendance at our meetings is 15.

Two of our members have died during the past year. Money has been sent to the Woman's Board. Flowers have been purchased for the wife of Mr. Tommey Atkins who has been at the hospital, and the money was for the benefit of the hospital. They were very particular about their shaving. If a soldier can not operate upon himself, he finds the comrades who can operate. There are no difficulties with the English, but in the Indian camp there is the supreme question of caste. Many men break their caste by crossing the sea, but the shaving operation is fatal to the old idea. When a man arrived in the camp he was met and shaved by other men, boys, and women who had shaved in their own communities. They were very particular about their shaving. If a soldier can not operate upon himself, he finds the comrades who can operate.
Caste Forgotten

Parsees and Mohammedans are cooking their food side by side as if they had been friendly all their lives. Their little round cookers, with the charcoal fires and thin iron plates on which they bake something like an English pancake, are wonderfully clean. With the little group of Englishmen I stood in the cooking area. Our Indian soldiers are very proud of their English. They love to ask questions in our language: They wanted to know the news. What of the blockade? Had I seen any German submarines? Had many submarines been sunk? Was recruiting successful in London? The questions were endless, but the important thing about it all was that six months ago, in India, these very men would have thrown their food away as surely as if it had been diseased meat if the shadow of the Christian had fallen across the plate or cooker. At a song-song in one or other varieties, now converted into a Y. M. C. A. establishment, a high-caste Hindoo is serving behind the counter. Mr. Benjamin is busy all the afternoon serving tea and coffee and selling stamps. In the hall, among the soldiers, a group of Indians were quite at home. They joined in the hymns sung at the close and seemed to enjoy the singing. The army authorities rightly insist that the soldier shall be no proselytizer. It is not permissible for an English chaplain to go to the Indian camp to give evangelistic addresses. If a man inquires concerning the Christian religion, you must ask the missionary when he gets home, or give him the name of a book to read; but anybody can join in a song-song, and perchance the words of the closing hymn may have a message that is to be the effect of all this when the war is over? Can the Indians go back to their old ideas and customs? They are now in khaki; will they change their clothes before leaving their life in Northern France? It is not so very long since an English prime minister spoke of an Indian member of parliament as "a black man." There are no "niggers" in the army, and nobody speaks of an Indian soldier as "a black man." Tommy, to his credit, is too much of a gentleman to use such silly, insulting labels. Many of his comrades, the Gurkas and troops from the Punjab, are fine soldiers, as shown by their good behavior in camp and splendid conduct in conflict. In the war, his comrades can not treat them in the old way. They have demonstrated their right to recognition and must reap their just reward. The close of the war will open a new era for India. The men who were good enough to fight for us and with us can no longer be treated as an inferior race.

Classes Merge

What of our English class, the mild equivalent of Hindoo caste? Everybody knows that the "varisty" man and the docker are side by side. The sons of ancient families and the others who are not sure who were their parents—they are all showing that worth is not determined by ancestry. The son of a laborer is a V. C. and a well-known member of parliament, Mr. Edgar Jones, is working like a Trojan in the old banana stall in Rouen, not only keeping the accounts of coffee and biscuits for the comfort of men who spend their evenings in the clubs and Y. M. C. A. sheds. Members of parliament are more or less useful, but I venture to think the member for Merthyr Tydfil is more profitably employed in helping to keep our soldiers fit and clean than most of his colleagues who are in private life. What is welcome is a place where there are things to be done. It is a delight to find men of all classes—bankers, sailors, and all sorts litte men—serving for the welfare of the army. But what will the war be over? These men can never think of each other or the classes they represent as they used to do before the declaration of war came to this fair land of France. Must not the result be a reconstruction of the standard of values in the matter of manhood? The young aristocrats have proved their worth. They are hot on the military side, described by some of our labor leaders, and the trade unionists in the army have shown their capacity for sacrifice for the great state.

The Devil's Game

I have seen enough to realize that war is the devil's game. It is the pitch that defies the souls of those who stir it up. I have seen its multitudes of maimed victims until the heart bleeds with sympathy, and I am standing in conflict to the lips as the only language adequate to express one's feelings concerning the war lords. But there are other things which fill the heart with an infinite gladness. Surely out of evil the Eternal Mercy brings good. The death of one man who has betrayed his feet of our soldiers were frozen in slime redened by human blood, a lark soared high and trilled its song of hope. The rifles rattled and hell's rain of life descended, but the bird sang on. The carnage can not be forgotten by those who have heard it described by men with white faces and drawn lips in hospital wards, but the song of the lark is the note of the future, and when this war is all over, if not purified, will certainly be dead.—J. G. Carville, in the Christian World.
YOUNG PEOPLE'S WORK

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

"Tenth Legion Moving Forward"
CARRIOL B. WEST

The Tenth Legion enrolment cards have been sent to all those who signed that pledge at Conference and to many others. If any to whom they were sent had already other enrolment cards, they should kindly return these to the superintendent so that there will be no duplicates. Some other person can be recorded on that number and thus save extra expense; so please send back all extra Tenth Legion cards if you have any. If, on the other hand, you are already a member of the Tenth Legion and have a card, and your name has not been sent in to the board, or handed in at Conference, please send it in at once, and let us know the number of your enrolment. The Tenth Legion superintendent is anxious to find out exactly how many members there are in the denomination.

Names of new members of the Tenth Legion are sent in from time to time. Seven names just arrived from Boulder, Colo., with a note that more are expected soon. There are just six months in which to finish up the five hundred names. We already have about two hundred and fifty, but there will be no enthusiastic Conference meeting as these names, there was to secure the majority of the first half. They must be obtained by personal work, and by five-minute talks on the Tenth Legion at the Christian Endeavor prayer meetings. Great emphasis should be laid on the Tenth Legion during Christian Endeavor Week, so that there will be many decisions along that line on the closing day, Decision Day. We ought to get the majority of the remaining two hundred and fifty names as a result of Christian Endeavor Week. Pastors and Christian Endeavor officers, please send in the names of others promptly, so that the enrolment cards can be sent to them; while the decision is still fresh in their memory.

Names are continuing to come in. We recently received a list of nine from the Riverside society, which have already been enrolled. The list is gradually growing, but we hope that, by the time the reports from Christian Endeavor Week are in, in February, we shall be nearing the five hundred mark. Let us work hard for this movement. It sounds a little worldly, but more titles mean more evangelism, and money in the Tenth Legion is poured out as an offering for these same ideals. We should keep throughout the year the real Christmas spirit, the Christ spirit of giving to those who can not "pay back."

Following are the names of the Riverside "Tenth Legioners" and others whose decision of sacrifice is noteworthy.


Leawiston, Idaho: Chloe S. Clarke.


North Loup, Neb.: Edna Clement, Herbert L. Johnson, Cora E. Hemphill, Mrs. G. L. Moore, Maria Tan.

Topoka, Kan.: G. M. Cottrell.


Berlin, Wis.: Mabel Cockerill.


Milton, Wis.: R. C. Coon, Ada Crandall, A. R. Crandall, Anna W. Crandall, Dessie Davis, Verna Foster, Mrs. and Mrs. D. N. Inglis, J. A. Inglis, Ruth Inglis, Agnes Crosby, Dr. and Mrs. G. E. Crosby, Mrs. and Mrs. Allen Davis, Hazel Davis, Clarence A. Davis, Odessa Davis, Mrs. and Mrs. Archie Hurley, Mrs. and Mrs. R. V. Hurley.

Waihau, Wis.: Claude Coon.

Shanghai, China: Mrs. H. Eugene Davis.


Salem, W. Va.: Laura Ford, Courtland V. Davis.

Alfred Station, N. Y.: Ira S. Goff.

Portville, N. Y.: Esther Hamilton.


Welton, Ia.: Mr. and Mrs. J. H. Hurley.

Garvin, Ia.: Loyal F. Hurley.


Chicago, Ill.: Mrs. W. M. Davis, Cedar Rapids, Ia.: F. S. Fox.

Independence, N. Y.: Mr. and Mrs. W. L. Greene.

Fort Wayne, Ind.: Mrs. Walton H. Ingham, F. Marian Ingham, Maurice Ingham, Meribah Ingham.

Belleview, Wis.: Margarette Ingham.

New Auburn, Wis.: F. S. Coon.

The Tenth Legion Enrolment Card

A neatly engraved membership card bearing the following certificate of membership in the Tenth Legion, which is embodying the principle of the movement, is sent to each member of the Tenth Legion.

NO. CERTIFICATE OF MEMBERSHIP IN THE TENTH LEGION

The United Society of Christian Endeavor, composed of Christians whose Loyalty to Christ, His Commander, and spirit of Self-sacrifice for the spread of his kingdom are expressed by the dedication of One-tenth of more of their income to his use.

Tenth Legion Superintendant.
Milton Junction, Wis.

The Peace Union

Among the items of the budget of work laid out for the young people of the denomination at Conference was 1,000 new members of the Peace Union. Later, this was increased to 1,240 by the Young People's Board and apportioned among the associations as follows:

- Northwestern
- Central
- Western
- Southwestern
- Eastern
- Southeastern
- Pacific Coast

To become a member of the Peace Union, it is necessary to sign the following pledge:

"As a follower of the Prince of Peace, I..."
THE SABBATH RECORDER

will seek to promote good will among men and peace on earth; I will work as I have opportunity toward the abolition of war, and will endeavor to cement the fellowship of people of all nations and denominations throughout the world.

A fee of two cents should be collected from each signer and sent with the names and addresses of the signers to the superintendent of the Peace Union. Pledge cards will then be sent to each signer to be used as a reminder of the obligation undertaken.

COURTLAND V. DAVIS, 
Denon. Superintendent of Peace Union. 
Salem, W. Va.

Taking Part in the Efficiency Campaign

The following extract from a letter to Miss Carrie E. Nelson, Milton, Wis., who is superintendent of the Efficiency campaign, contains good news regarding the activity of the Boulder (Colo.) Christian Endeavor Society in the Efficiency campaign movement. The excerpt reads: "We have already taken up some of the Efficiency campaign. Many of the things outlined we can not undertake. We now have a Bible study class of eight high school boys and girls doing regular work; a group of seven in the Tenth Legion, and thirteen have joined the Quiet Hour."

A Letter to the Comrades of the Quiet Hour

DEAR COMRADE OF THE QUIET HOUR:

I am sending you a Quiet Hour Pledge for you to sign and keep. Place it in a conspicuous place that it may remind you of your pledge and help you to be loyal to it. If you are keeping it faithfully, I am sure you are finding it a source of great strength and joy.

Often my thoughts turn to the comrades, not only those in our own denomination, but also to those in every other church, whose name they are called, who are spending fifteen minutes or more every day in getting better acquainted with themselves and with their God. I like to remember when I carry certain petitions to my heavenly Father, that many of you are praying for the same thing; for I have faith and I know that God will answer our united prayers, and I believe that the results for us as individual Christians must be enriched lives, and ennobled characters. Why do you not ask your friend to join with you in prayer for certain definite objects in which both of you are interested? Is the keeping of the Quiet Hour making you a more earnest and a happier Christian? If so, why not tell your fellow Christian about it and tell him to think about becoming a Comrade also?

Do you feel the need of some guide to your daily reading and meditation? If you wish some suggestions along this line, I shall gladly refer you to some books, of which I have found helpful.

It is the pleasure of your superintendent to serve you. Let her know if she can help you.

Yours in the Master's service,

EMMA ROGERS,
Quiet Hour Superintendent.
Grand Rapids, Wis.

Annual Report of the Christian Endeavor Society at Niles, N. Y.

The regular weekly meetings of the Christian Endeavor society have been held every week during the evangelistic campaign at Friendship, October 6 to November 3. Last winter the Christian Endeavor society held a series of evangelistic meetings here in the church for four weeks, conducting four sessions a week. The largest attendance was forty-five. Each meeting was faithfully attended by our members of the Christian Endeavor. The warm testimonies given in each meeting, after the sermon by our pastor, William M. Simpson, showed great spiritual power and uplift. Though there were no conversions during these meetings, they were marked by an evident desire for further Christian service and new consecration by all who attended them; and one young man, who is now a member of the church and Christian Endeavor society, gave his first testimony then.

As was voted at the church meeting last January, the Christian Endeavor society began having special programs quarterly, instead of bi-monthly, but for several reasons they were discontinued. At each of these meetings a program was given, followed by a social.

Last summer the Christian Endeavor society gave an entertainment course, consisting of a "Sixth Song Recital," by Mrs. Fred Whitting, of Depew, N. Y. And a lecture, "The Value of a Man," by Professor Paul Tittsworth, of Alfred, N. Y., and a "Talk about Birds," by Professor F. S. Field, of Alfred, N. Y.; and a speaking contest by our girls.

We did not hold our Christian Endeavor prayer meetings during the union evangelistic campaign in Friendship, as our church joined in this campaign. I am sure we were all blessed for having gone so far, as we gained a greater interest for our Christian Endeavor society, and many good and helpful inspirations, as well as new members.

We do not think this interest was entirely built up during the campaign, for ever since September there had been an increase in the attendance. At the last prayer meeting before the campaign opened, there were twenty-two present.

Our society appointed a committee to make out a program for the coming year's work in order to promote the Forward Movement. Resolved that, for our good and plan for this year as follows:

1. Converts
2. New Endeaforers
3. Church subscriptions
4. New dollars for missions
5. Comrades of the Quiet Hour
6. Testimonies
7. Christian Endeavor Experts
8. Life Work Recruit

Since this is our aim for this coming year, may we be successful and seek continually the glory of Christ.

At the beginning of the year we had eighteen active members enrolled. Now we have twenty, all converts except two. But they went forward during the evangelistic services at Friendship. We also have a few Juniors who are quite regular in attendance at our Christian Endeavor prayer meetings, and who seem to be just growing out of the Junior Endeavor society into ours. The church, and our new members, appear to have a decided interest in our society and are willing to work.

We have in our society six Comrades of the Quiet Hour, one member of the Tenth Legion, and one Life Work Recruit, but no Christian Endeavor Experts. Yet you have seen from our plan for the Forward Movement, which we have adopted, that we do not wish to be long without some in our society.

Our treasurer's report for the year is as follows:

RECEIPTS FOR 1915

Balance on hand from 1914.
$ 6 63
On pledge for Young People's Program.
$ 2 50
On pledge for Peace Union.
$ 1 50
Balance from Mr. White's pledge.
$ 1 50
Collections:
July 17
$ 7 20
August 10
$ 3 20
December 18
$ 1 20
Speaking contest
$ 2 20
On pledge for Peace Union.
$ 4 00

EXPENDITURES, 1915

Feb. 10, Cloth for cover screens.
$ 3 20
March 6, "Christian Endeavor World." 
1 50
March 12, Singing books.
$ 3 50
June 26, Young People's Board.
3 00
Sept. 7, Professor Tittsworth.
5 00
Dec. 28, Peace Union.
5 00

Balance in treasury, January 1, 1916.
$23 40
$27 43

MABEL JORDAN, Treasurer.

The best thing the Christian Endeavor society has done for its members this last year is that it has plainly shown us that we all have a part in the work of the church, which should not be shirked. It has also taught us to honor the church and pastor; and as a school for training for usefulness in the kingdom, the society has been a source of great help.

HANNAH E. PERRINS,
Secretary.

Christian Endeavor at Alfred, N. Y.

EDITOR YOUNG PEOPLE'S WORK:

I am sending you a copy of the graduation exercises of our Efficiency class. We now have twenty-five Christian Endeavor Experts—about one half of our active members.

PROGRAM

Friday Evening, December 12, 1915
Voluntary "Over the Christmas Soldiers"
Stillman's orchestra
Poesy
"‘One Hundred Years"
By Pres. Boehn. C. Davis
Prayer,
Two Hymns,
Remarks,
Leader of Efficiency Class
Churchwardens' Tournament
Ladies' Trio
Address, "Using Your Rod."
Harold A. White, C. E. Field Secretary
Presentation of Diplomas
Solo: "The Nithet and Nine," Miss Sullivan
Choral Benediction
Postlude
Stillman's orchestra

All Christian Endeavorers attended in a body and marched in the singing of "Onward, Christian Soldiers!" A list of the members of the class follows. The work has covered about one year.


It may be of interest to other societies to know how we celebrated Christmas as a society.

First of all we made our pastor a present of an extension phone for his study. Second, that we might feel the community spirit, we carried every family in the village to place a lighted candle in the front window of their home on Christmas Eve "to light the Child in." Our "Candle Christmas" was very effective and successful. And last but not least, a Christian Endeavor chorus sang Christmas carols at the homes of over twenty shut-ins on Christmas Eve.

My excuse for this letter is that we should be glad to hear more of the definite things other societies are doing, and this will help us to become better acquainted.

Sincerely,

NORMAN J. WHITNEY.

Alfred, N. Y., Jan. 12, 1916.

My Decision

How many of these decisions will you make to please your Master, strengthen yourself, and bless the world?

If you have already made any of these, signify that fact by a cross in this section. Then, if you have not made before and wish to make them, you will sign your name, prayerfully and heartily.

Trust in the Lord Jesus Christ for strength,

1. I decide to consecrate at least one tenth of my income to Christian work.

2. I decide to make it the rule of my life to spend at least fifteen minutes each day, in the early morning if possible, in prayer, meditation, and reading the Bible.

3. I decide to attend the regular church prayer meeting each week unless prevented by some other duty.

4. I decide to abstain from the use of alcoholic liquor and tobacco, and from eating or doing anything that will injure my health. Moreover, I will fight the liquor and tobacco interest with all forces which weaken physical power.

5. I decide to accept Christ as my Savior, and to be baptized and join the church.

6. I decide to seek and use every opportunity to try to lead others to Christ, and to influence my friends to be more active in his service.

7. I am convinced that I will live my life for others rather than myself, and that I will not drift into my life-work, but do all in my power by prayer and meditation to find out the work in which I can be of greatest service to the world, and having found this, I will follow it wherever it takes me, cost what it may.

8. I decide to consecrate my life to missionary work, the ministry, Christian Association work, or some other form of definite Christian service.

Upon all these decisions I humbly ask God's blessing, and pray for his help that I may keep them.

NOTE.—The secretary of the society should show the cards that are signed to the pastor, give the names of those who signed No. 4 to the Temperance Committee, No. 6 to the Loan Committee, and send the names and addresses of those who made decision No. 1, No. 2, and No. 8 to the Young People's Board. This includes the decisions that are marked with an X as well as those to which names are signed. These cards can be secured from C. B. West, Milton Junction, Wis., in any quantity, at the rate of two for a cent—in other words, one-half cent apiece.—Carroll West.

"The coat doesn't make the man, but a good enough coat is a mighty valuable contribution to feeling like a man."

Our Preachable Bible

A brother preacher asked me the other day how it was possible for him to preach expository sermons in the face of all the havoc that modern criticism had wrought with our Bible. With genuine sadness he added, 'The book is rapidly becoming unpreachable.' He reminded me of an incident in the life of my grandfather in the year 1833. He was wakened from his sleep by a great cry of terror which rolled through the streets like that wall of woe that roused all Egypt when the angel of death passed over the land. He found the heavens ablaze with falling meteors and the people alarmed fearing that the great and terrible day of the Lord had come. He, however, was an amateur astronomer, and began at once to search for the familiar planets, and readily found Jupiter, Saturn and Mars holding on their majestic way. He searched out of the fixed stars. He realized that he had been from the dawn of time. Then he knew that the terror of the neighbor seemed needless: for the so-called falling stars are only the orderly phenomena of the astronomical universe. The next morning the sun rose as usual and the heavens are still standing.

The alarm of my friend and many others who fear for the Bible is as needless as was that of my grandfather's neighbors.

What they need is to get the fundamental and essential facts in relation to their Bible settled unquestionably in their minds. Then they can view undamaged any multitude of secondary facts that are passing like falling meteors before their eyes. I can name but two of these immutabl facts. First, God has made the revelation of eternal truth in the Bible; and, second, that revelation was necessarily progressive and in terms of thought not of our own.

THE WORD OF GOD

That the Bible is the Word of God is witnessed by facts so abundant and weighty as to make it stand in a willing mind a conviction weighed, warranted, unquestioned and final.

Notice the uniqueness and vastness of the great truth it contains: such as its sublime conception of God—the one and only God, the Creator God, the infinite God, the holy God—God our Father. This is the sublimest idea that ever entered the mind of man and the one that has been the most potent in the liberation and exaltation of the human race. It originated historically in Israel. Every effort to explain its origin by natural and historical science has collapsed. Higher criticism itself stouterly resists this conception. Every higher critic has examined and reaffirmed the personal influence of God in producing this result is its most natural and scientific explanation.

Corresponding with this truth concerning God is that concerning man made in his image. Whatever we may call the Bible story: myth, allegory, poem or history—it gives us a vision of man so colossal in conception, so profound in its insight, so free from all national narrowness, so satisfying in its interpretations of universal experience, so consonant with the heart's loftiest aspiration through all subsequent ages, to force the conviction that it is something more than the product of human genius—it is of God.

Space forbids our specifying other truths, but we may add that the moral and spiritual truth ever given to the world, whether spoken before or after the Scriptures were written, is found within this book, that finds its clearest and noblest illustration.

Notice the lofty ethical ideal of the Bible, though necessarily progressive in its historical unfolding, it is always present, unchanging at last, it gets its perfect utterance in Jesus. It begins with a picture of man innocent in Eden, whose hope lay in perfect obedience. It closes with man in Paradise, washed in the blood of the sinless One. Through all its historical holiness is its ideal. In none of its biographies is vice glorified as it is in other ancient literatures, and in them all character is the immortal thing. No evolution is stable which is not based on the factor either in the individual or the nation.

Still another thing about our Bible is its singular vitality. It lives and makes alive; and that in spite of every effort which human ingenuity has devised to destroy it. Every man who receives it finds, as did Timothy, that it is able to make him wise unto salvation. Nations that accept it are the foremost among the peoples of the earth. A convincing feature of the divinity of
THE SABBATH RECORDER

our Bible is the universality that characterizes it. Most profound books are difficult to render into the speech of any except analoguous and continuous peoples. But the Bible is readily translatable into all the dialects of the world. What does that mean but that the truth is contained in it in the natural food of the entire world? Explain if you can how it comes to pass that the most intensely exclusive people of the earth can to the most catholic thought of the world.

One thing more which alone would satisfy us is that the portion of our Bible that Jesus had, received his indorsement. He suggested it rise up in it in the crises of his life. He appealed to it for its testimony of himself and gave it to us as the sovereign Word of God.

The stars fall, but not the heavens.

The second fact I have named relates to the form rather than the substance of the divine revelation. Here we are within the sphere of the "falling stars"; but discover no occasion of alarm. The law of the heavens remains in even passing meteor as in the orbits of the planets. We have but to notice two familiar facts and their relation to the truth revealed. First, "Word of God was unsealed within the heart of every Israel through whom we have received the book. It was, therefore, gradual and progressive. It requires something more than speech to make a truth clear. Much depends on the quality of the long and patient tutelage through symbols, outstanding personalities, suggestive facts of history, institutions and laws. There are many grades of preparatory classes through which one must pass before he is ready for the university.

Furthermore the truth was recorded in terms of the thought-life of a time which subsequent ages will outgrow. The science of the ancient world, with its three elements, its flat earth and its solid firmament, was wrong. The old-time historic methods of picturesque annals often contradictory, and traditions preserved in memory and colored with glowing imagery were not such as to warrant the slightest accuracy. In spite of the lofty ethical pervades the Scriptures, the moral condition of some of its antique rubbishes is shocking to Christian sensibilities and the legalism of the Old Testament Church is immeasurably below the Sermon on the Mount.

The idea of nature as disturbed by miraculous interventions is altogether unlike ours, which views it as under the control of universal and beneficent law. The modern social hope which expects the triumph of our spiritual ideals by the progressive mastering of the conditions of life contrasts with the ancient expectation of the Kingdom by the entrance of a power from without. All have noted these oft-repeated antitheses because here is where my friend thought he saw the heavens falling. But what he needs is to view these facts in their relation to the whole Biblical record. A preacher who can believe his fears and restore his confidence.

A theological professor in a recent inaugural address is reported to have said that "when we pass from our modern life into the Bible, the Bible comes to us from a foreign country." He probably qualified that statement. For notwithstanding the material and thought-life of our time and that the Bible are as wide asunder as the Oriental and Occidental, and separated by the billows of two thousand to three thousand years, nevertheless there is no place where the soul is so sure to find itself as in the Bible; and to find there its deepest depths: its greatest needs and its satisfying portion. The very remoteness of our Bible in which the thought of God is framed makes it easier for us to get to the substance of moral realities which are there pictured. The things that are nearest to us are the most difficult for us to understand. We read the events of history or of more ago far more accurately than we read contemporary events. We see better in the dark than at noonday. It is then we see mentally. To get a good view of some pictures we need to step back.

THE FASCINATION OF EXPOSITORY STUDIES.

Herein lies the fascination of expository studies. It is due not merely to the intense interest of the times and people with which they are concerned, but to the supernatural and timeless element that fills them as the glow of genius fills the figures on the canvass of a great master. Our study is not like turning over another chapter of the Bible because of a search of a few rare treasures, but rather like seeking the true angle from which to view the masterpiece. When we get that, we have another picture than that of the eye of flesh sees an inward picture of the soul's realities that is as true all time. And so our Bible fits into our age as no other ancient literature.

One who can read the splendid imagery of Job and the prophets and not wonder whether they had not some glimpse of the science of an age remote from their own? Contrast the sanity of the creation story with the absurdities of the Babylonian traditions which it was supposed to have borrowed. Contrast the luminous insight of the Eden idyll with the exaggerations of the Grecian myths. Contrast the Exodus with the voyage of the Argonauts. Contrast the patriarchs of Genesis with the heroes of the Iliad or the Odyssey. The Bible histories sweep through our being with the charm of a song. Its traditions are laden with meaning fit the conditions. Its poetry sounds the deepest depths that ascend the loftiest heights of every man's personal experience. Hence its everlasting freshness. Other songs have their day and pass away. The psalms live on forever.

THE PEAKER FOR THE TIMES.

Because of the eternal element that fills the Bible he who unfolds its truths preaches closer to the times than he who gathers his theme from the passing hour. The expository preacher is in the truest sense the most modern. There is a present and imperative need for such kind of work which he alone can do. There is a large and growing class of sincere men who discredit the moral and spiritual truth of the Bible because of the thought-forms in which that truth is charged. I recently heard a thoughtful man who was looking at skeletons of animals which became extinct before the age of man say: "And yet the Bible teaches that death was the work of sin. This proves that it is all fakery." His remark was as shallow as it was flippant. A careful expositor could have saved him from his error and its consequences.

Drummond's biographer tells us of many letters which that scientist-evangelist received from sincere men who had lost their faith in the Word of God and with it their faith in God himself, because of its many discrepancies. The rigorous laws, its pitiless tempers and the atrocities it sanctioned. Drummond was able to restore their faith by giving to them a wide perspective of the history of an unfolding revelation that is the gracious work of the expositor.

There is another prevalent error from which careful exposition would rescue its final judgment, to the disposition of many devout men in exchanging the thought-forms of the Bible to the high rank of errant truth; to identify the letter with the spirit. To do so is to place an idol in the soil of Bible truth. The result of such bibliolatriy may not be as fatal as that distrust of the book of which I have just spoken, but it is sure to greatly obscure the light of Bible truth. It will produce a religious life mechanical and automatic, a sanctification without vigor or decision, and no longer distinguishable from the simple morality of nature. An effective remedy for this error lies in our knowledge of the historic origin and transient forms of the Bible as distinguished from its divine content. They are inseparable as the flashing colors of precious gems are inseparable from the stones that release the light by reducing the stones to powder but by rightly dividing them on the wheel of the lapidary. And that is the mission of the preacher, to rightly divide the word of truth, not to believe that what the Church, burdened as it is by a multiplied institutionalism and stimulated by occasional spasmodic evangelism, needs above all things is to shake off the roots deep in the soil of Bible truth. The call of the times is for preachers who preach the Word. —Rev. A. H. Tuttle, D. D., in Christian Advocate.

"Blest be the tongue that speaks no ill, Whose words are prayer that makes the feet To set His feet To set His feet In paths of peace in paths of peace. That keeps the law of kindness still Whatever others do.

"Blest be the hands that toil to aid The great world's ceaseless need, The hands that never fear To do a kindly deed."
When the Snow Lies Deep

I wonder if you really know
The gratitude the birds will show
For crumbs and seeds and bits of meat,
Or anything that they can eat.
When winter winds blow loud and shrill,
And snowflakes cover field and hill.
Select a tree and make a hole
About the shape of cup, or bowl,
And fill it with some melted snow.
A wonderful, provident lesson these little chaps,
And little gray squirrels will learn it.
In winter when the snow lies deep;
And so the best that we can do
To aid the birds, and see them through
This trying time of snow and cold.
Is to provide them food to eat.

—Nellie M. Cope.

Gray Squirrels in Gotham Parks

Two bright little eyes,
And a matching nose,
A fluffy, curled tail,
An inquiring pose—
The joy of gray color
Through tree-tops that sway
And little gray squirrels
Has scampers new.

New York Tribune.

The army of little gray squirrels that live in the large parks of New York City are preparing for a long cold winter; their fur is much longer and thicker than it usually is, particularly at this time of year (mid-November), and so anxious were they to fill their hidden storerooms with nuts that they did not wait for the first frost to freeze them. Not content with an early harvest alone the little fellows shook the nuts before storing them and thus gained much room. These actions, together with numerous other precautions Dame Nature is taking to protect herself and her family from cold and starvation, point with unmistaken certainty to a cold winter. What a wonderfully provident lesson these little gray chaps teach us!

It was approximately fifty years ago that the gray squirrels were introduced into the parks. As time has gone on they have multiplied almost literally everywhere. Some black squirrels have also appeared, from where it is unknown, and taken up their abode in the bark houses provided by the city; they are very wild and seem exclusive. Hundreds of people daily feed the squirrels. One society woman has not missed a day in years, she being one who needed a trip to a part of Central Park known as “the maze” at the same time each day and feeds hundreds. They have learned to expect her and congregate in anticipation. Countless children visit the parks and are taught incidentally a strong lesson in kindness.

Although the squirrels will fearlessly and confidently eat from the hand, climb up the trouser leg and take nuts from the pockets, eat seated upon the shoulder or upon the knee, never will they allow themselves to be touched or petted. The author has fed the same animal for days, yet not once was he able to stroke the soft gray back. Like the black squirrels a few rabbits (cotton-tails) recently showed themselves and with them came the shadow of a problem. They multiply so rapidly that it will take but a few years before their numbers will menace the beauty of the park. Already there are little paths beginning to show, and small tooth marks upon young tender bushes tell their own story.

The summer just gone was notable in Brwon Park for the variety of chipmunks it produced; never have they been so thick. They were very wild and always seemed in a hurry— as if they must be at a certain place at a certain time. It was seldom indeed that one was seen loafing along picking up tidbits as is usual with them. Perhaps they sensed the coming winter, too.—Gayne T. K. Norton, in Our Dumb Animals.

A Little Story of a Nest

Early one springtime two happy robins built their nest on the trunk of an old apple tree that grew in a lane. It was not as fine as some nests that I have seen, but it was the best nest in the world for robins. Their pretty blue eggs lay safe within it, and by their baby birds were hatched, it cradled them as snugly as a mother bird could wish. Before very long the little robins learned to fly and then the cradle nest was left empty and lonely.

“It is of no use now, and I will blow it away,” said the wind one-day; but the old apple tree held the nest in its branches and would not let it go.

It was still in the tree when the days began to grow short and cold, and a little wind blew, full of the fear that it needed a comfortable winter home spied it there.

“T’ll run up and see how it looks inside,” he said to himself, and climbed the tree and went into the nest as nimbly as a squirrel.

His two round eyes were sharp and bright, and he knew a good home when he saw it.

“Just the place for me,” he said at once; and he set to work to roof the nest over with sticks and leaves, for field mice like to have their homes well covered.

“Squawk! Squawk!” he cried, with delight when the last twig was in place. “I shall sleep here as snug as the birds themselves,” and he moved into the nest that very day.

The robins had flown far away from the lane by this time, but if they could have seen a mouse in their nest, oh, how surprised they would have been!—Maud Lindsay, in Kindergarten Review.

Upward as Well as Forward

“To whomsoever much is given, of him shall much be required.” There are two dimensions of progress in the world, forward and upward. The forward movement is progress in “civilization”—growing scientific knowledge, multiplication of inventions, and increscent complexity in the efficient machinery of modern luxurious living. The upward movement is toward God. College students who think at all are preparing themselves for leadership in one of these upward movements, or in both.

In some schools more emphasis is laid on the forward progress. In Milton our ideal is toward equal advancement in both directions.

If Milton has any reason for the fight for existence which she is making, it is this, that here spiritual development is given first place, not merely in theory, but actually. We believe here that the profoundest need of the world is clean, strong, devoted personality. We believe that the race is weak there—not in material resources, or organizing skill, but in radiant, infectious, convincing personality. One can scarcely be four years in Milton without being influenced by this be-


dief, and few leave college without having formed a serious purpose to do a little lifting as well as pushing. But although Milton has wonderful things to offer in the way of preparation for positive spiritual leadership, we who are here are strangely unconscious of the fact. How little we realize that the place whereon we stand is holy ground! We pervert that God is working as many ways. Thirty Milton students were at Geneva last summer; do we realize how fortunate we are in being so near this beautiful meeting place for the students of eight or ten States? We have thirty delegates there every year with as little effort as schools in North Dakota can have five. There are men and women on the faculty who have approached Christianity critically and fairly, and have become convinced that it is true. They are men and women who are going toward God, and who are so far ahead of most of us that they have great truths to teach us. And not only may we hear them speak, but we have the inestimable privilege of friendship with them. In the two churches which the students attend, there are preachers whose weekly sermons are like messages from God’s prophets themselves. We have had the inspiration of visits from the students of Y. M. C. A. and the Y. W. C. A. Some of our men have heard Raymond Robbins, that man who knows life, and who proclaims Christianity to college men because of the reasonableness of it. Evan Davis, now taking up for the second time his work in China.

Truly “God hath laid his hand upon us” in a very peculiar way. He who does not need Milton College students to speak the truth of Christianity and to lead in the world’s movement upward toward himself, why is he speaking to us thus? The world’s need requires of everyone that he who give what to him has been given, whether it be strength, or skill, or knowledge; and does this not hold true also of “that deeper wisdom which is founded not on knowledge of nature, but on a knowledge of God”?—Z. Z., in Milton College Review.

They cried unto thee, and were delivered; they trusted in thee, and were not confounded.—Ps. 22: 5.
HOME NEWS

New Market, N. J.—We hope you have not forgotten there is still an old old church in the little village with “New” in its name. The Week of Prayer in which our church unites with the sister Baptist church nearby has recently closed. Three of the services were held with us, the remaining ones in the First Baptist church, the pastors preaching alternate evenings. On the night of the closing service a union Christian Endeavor meeting was also held. All services Wednesday attended in spite of the degree of sickness prevailing in so many homes.

Some weeks ago we were encouraged by the helpful visit of Rev. W. D. Burdick, who filled the pulpit upon the Sabbath, attending the service at the New Market Mission in the afternoon, and conducting a most interesting parlor meeting Sunday evening at the parsonage. Upon his return to Plainfield he was able to be present at a meeting of the Forward Movement Committee of the church here.

As usual, a good and giving Christmas was the result of devoted efforts of the Sabbath School Christmas Committee. A generous offering of food and funds for the needy in our own vicinity was contributed. The first part of the exercises consisted of music by the school, Scripture lesson read by the superintendent, after which prayer was offered by the Plainfield pastor. Following some recitations by the younger children, a Christmas talk was given by the pastor. The second part of the program was a cantata, entitled, “Blessed is He That Cometh,” rendered by a large number of our young people, the stage setting and Oriental costumes giving added beauty to the performance, after which prayer was offered by the Plainfield pastor.

Milton Junction, Wis.—The day set apart by the Missionary boards for prayer for foreign missions was observed at Milton Junction at the Seventh Day Baptist church Friday afternoon. The meeting was in charge of Mrs. W. Winch and the different departments were conducted by Mrs. A. E. Whiford, of Milton, Mesdames P. G. Winch, W. A. Dodd and A. B. West, and Miss Minnie Godfrey.

January 3, 1916.

Death Calls Ezra Goodrich

Ezra Goodrich, for many years a resident of Milton Junction, passed away at his late residence January 1, 1916. For many months he had been in failing health and his friends looked for death to end the pain of the malady from which he suffered so long.

Mr. Goodrich was born at Alfred, Allegany Co., N. Y., February 24, 1826, the only son of Joseph and Nancy Maxson Goodrich. Mr. Goodrich has a clearly defined line of descent from William Goodrich, who was one of the Pilgrims from England, who also was a lineal descendant of the founder of “Goodrich Court” of the feudal ages.

In January, 1839, Joseph Goodrich decided to try the fortunes of the West, which was being opened up and settled largely by Easterners. The section of New York State from which the Goodriches came was a pioneer region, so that when settlers emigrated from that portion of the State to Wisconsin, it was only to locate amidst conditions with which they were familiar.

The fates seemed to be against that party of twelve, which emigrated from Alfred. The trip was made in the midst of rigorous cold weather, the snow in places being four feet deep. The overland route made traveling slow and extremely difficult. Snow, slush, deep mud, intensely cold weather were obstacles that tested to a fineness the mettle of the strongest men. After more than a month’s journey the party arrived at Prairie du Lac, now Milton, March 4, 1840.

As a boy Ezra had to take a hand in the maintenance of the home and to do his share in the manual labors incident to the development of a new country. Thus he was largely denied the benefits of the public schools and education of a thorough and ready sort, such as he gathered up in practical life. This in a measure accounts for those qualities which were dominant in his after life. He was a man of strong convictions, conscientious, self-reliant and persistent. Two incidents of his early life may be used to illustrate the last quality. Soon after his father came to Milton, Ezra was sent out in search of food for the family. He was gone so long that his mother became worried about him as there were dangers from wild beasts and the Indians which beset his way. But his father said, “Do not worry, Ezra has gone out to secure food and he will not return until he has found it.” He did find it, but not until he had searched for it at Ripon, Beaver Dam and Appleton.

When Mr. J. G. Carr was born, one of the first white children born in Rock County, Ezra was sent to Fort Atkinson to bring the doctor. On his arrival at the fort he found to his dismay that the doctor had gone to Lake Mills. There Ezra hastened as fast as the bad roads and swollen streams would permit and found the doctor. But the latter hesitated about taking so long a journey under such uninviting conditions. Ezra insisted however and even led the way in fording seemingly
impassable streams. He successfully accomplished his mission.

Mr. Goodrich was a public-spirited person, who was actively interested in the public enterprises of the township and county. His father had given generously of land for the cemetery, the Seventh Day Baptist church and a public square. Ezra continued that public spirit in the interest of good roads, a central high school and various other beneficent enterprises.

He was deeply interested in the formation and maintenance of Milton College, in 1854 raising the annual stock for Milton Academy, one of the pioneer educational institutions of the West, and subscribed heavily to the fund. In 1868, upon finding the institution, then advanced to the status of a college, in financial difficulties, Mr. Goodrich again came forward and volunteered relief. Having just completed a new residence, he evoked the plan of holding a big housewarming to which he invited his neighbors for subscriptions for the benefit of the college. There were three hundred guests at the event, all of whom were served at supper at tables seating one hundred and fifty at a time. The supper was followed by music and singing, after which Mr. Goodrich announced the condition of the Milton school and his purpose to raise a subscription among the guests. Other speakers were called upon and Mr. Goodrich opened the list with a gift and a bequest amounting in all to $2,300. The result was that $8,000 was raised on the spot, and within a week it had been increased to $25,000 for a permanent endowment fund.

The citizens of the township of Milton honored themselves at the time of the harvest festival one year ago at Milton Junction when they presented Mr. Goodrich with a gold-headed cane as an appreciation of his foresight and work as the "Father of good roads."

Mr. Goodrich religiously was of the Seventh Day Baptist faith and for a time was a member of the Milton Church.

He was twice married. His first wife was Elizabeth L. McCumber of Binghamton, N. Y. Four children were born to them: Joseph C., of Milton, William H., who died March 17, 1915, Mary E. Post, wife of Dr. G. W. Post, of Chicago, and Anna S. Davis, the deceased wife of William Davis, of Milton. On October 16, 1903, he was married to Mrs. Charlotte Morgan, little, of Milton Junction, who survives him.

Funeral services were held at the Milton Seventh Day Baptist church, conducted by Rev. Henry N. Jordan, who was assisted at the house by Rev. Webster Miller and at the church by Dr. W. C. Daland. Burial was in the Goodrich plot in the cemetery at Milton. H. N. J.

Fighting on Old Battlegrounds

Assume that the rails that were hurried to Constantinople are to complete a line from El-Felch, in the Plain of Esdraelon, south to Beer-sheba and then southwest by the Suez Canal. The line is already near enough to completion, so that when the rains come and the barren desert below Beer-sheba blossoms like a garden, and the heavy snow makes operations of magnitude in the eastern theatre of operations in the war impossible, the scene of war may shift to the southern theater.

Let us stand in the midst of the great plain at the northern end of the new line. Up there, south toward the north lies the beautiful village of Nazareth, sheltered in a hollow among the hills. How often Jesus may have walked out on the hill and looked over the great plain, where long caravans wended their way from Egypt to Damascus; and the cities of Mesopotamia, Persia or the Indies. Toward the west we see the long line of Carmel. Only few miles away is the spot where Elijah had his contest with the priests of Baal; and at our very feet rise the headwaters of the Brook Kishon, through which empties the Mediterranean between the modern port of Haifa and Acre, the southernmost port of ancient Phoenicia. In the harbor, which can be seen from this point only when the setting sun sparkles on the waters beside Mount Carmel, the Crusaders beached their fleets from Pisa, Venice, and Genoa. Saladin captured the city, but was later driven out by Richard the Lion-hearted, who massacred two thousand five hundred prisoners because a ransom did not come from the Kurdish leader of the Saracens. Napoleon failed to capture Acre in 1799, Ibrahim Pasha destroyed it in 1832, and its reduction by the Anglo-Austrian fleet under Napoleon in 1840 ended Egyptian influence in Syria.

To the southwest is the site of Megiddo, where the old caravan route cut behind Carmel and connected Egypt with the East. The Plain of Esdraelon, Megiddo, or Jezreel is unique among the landscapes of the Holy Land, a plain that surrounded the northern tribes from the southern, Deborah directed Barak in his campaign against Sisera. Here Jael, after the Israelites had swept down from Tabor and put the army of Jabin to flight, drove the tent-peg into Sisera's temple. Here the exultant song of Deborah rose to Jehovah. Here the stars and the Brook Kishon aided the Israelites in their battle, and Sisera's mother awaited, as mothers do, the coming of her son, whose chariot had long since been riderless.—Correspondence of The Christian Herald

This Happened in 1915

A year ago a young man—his name doesn't matter—made a sensible New Year resolution. He had been married a few years; he received a small salary and had been mortgaging his future—drifting into debt. The sums he owed were not large, but they were larger than he seemed able to shake off, and his wants were steadily increasing.

He determined to get rid of the deadening weight at any sacrifice.

His work was such that he could work overtime and get extra pay for it. He had perfect health and discovered for the first time that it was valuable capital. He put that health and strength and skill of his into the melting mill, and they assayed pure gold.

He found in time that while he was making more money than before, he was also making himself more efficient. As his purposes grew in seriousness, his wants became more simple. He was finding ideals the attainment of which money can not buy, and which call for no expenditure.

He had set out to pay his debts before the end of the year. He had cleaned them all up within a few months. But he did not cease his efforts. He had found something more than mere freedom from debt—something even more valuable than that.

He had been fulfilling his obligation to his employer, which meant that his work had been done to the average. Now, he was fulfilling his full obligation to himself also, which meant that his work was far above the average. His employer could not fail to see it and appreciate it.

A good bank account in his own name today helps this young man to see the vast difference between being a slave of circumstances and a master of them.—The Christian Herald.

SABBATH SCHOOL

Lesson VI—February 11, 1916

TEXT.—Watch ye, stand fast in the Son of Man's strength, that he may make you perfect and present you faultless before him, when he appeareth with all his holy ones. 1 Cor. 15:58. DAILY READINGS.


Feb. 19.—1 Sam. 17: 39-51. Boldness by Confidence.


For Lesson Notes, See Helping Hand.

The Disappearance of the Sturgeon

The sturgeon is one of the animals that are rapidly disappearing before the devastating waste of mankind. This fish was for a long time thought to be useless and was not hunted, but the discovery of the value of its roe in furnishing the tidbit of the gourmand known as caviar has led to an extension of fishing for sturgeons, with the result that they have been in the last few years very rapidly exterminated. They are already becoming very scarce and like many other fishes, seem doomed to destruction.—Christian Advocate.

Little Magoon, seven years old, was saying her prayers. "And God," she petitioned, "please make New York the capital of Boston."

"Why, Magoon, what made you say that?" asked her mother.

"Cause that's the way I wrote it in my zamination at school today and I want it to be right."—Selected.
## MARRIAGES

**VORDER BREEGE—THREKFIELD.**—At the home of the bride's parents, Prof. and Mrs. C. H. Threikfeld, 1902 Courtland Place, Memphis, Tenn., January 11, 1916, Rev. T. J. Van Horn officiating, assisted by Rev. Dr. Boone and Rev. W. V. Farrow, Mr. Francis Vorder Breege and Miss Reba Threikfeld, all of Memphis, Tenn.

**SAUNDERS-BURDICK.**—At the parsonage in Alfred, N. Y., December 30, 1915, by the bride's father, Rev. William L. Burdick, Mr. Paul C. Saunders and Miss Edna L. Burdick, both of Alfred, N. Y.

## DEATHS

**WITTER.**—Mrs. Emma Coon Witter, wife of George W. Witter, and daughter of Elijah and Prudence Bowlou Coon, was born at West Edmeston, N. Y., November 10, 1847, and entered into rest January 14, 1916. In 1863, her mother, then a widow, went to Niles, Allegany Co., N. Y., where Mrs. Witter lived until she was married to George W. Witter. She was a member of the Seventh Day Baptist Church of that place. The body was recently laid to rest in Riverside, Yonkers, N. Y., where Mrs. Witter was known and loved by a large number of friends and relatives. Her happy way of life, her cheerful disposition, her faithful and unselfish character marked her as a true Christian. Her memory will be cherished by all who knew her.

**DAVIS.**—Elsie Davis, daughter of Wilson Davis and wife, died December 27th, 1915. Elsie was within a few days of her eighth birthday anniversary. She was a bright child, loving and unselfish in disposition. She will be greatly missed by her parents and her grandfather. Farewell services were held at the home, and the little body was tenderly laid to rest in the Seventh Day Baptist cemetery.

**LARRABEE.**—Merle Clifford, the only son of William L. and Cornia Rogers Larrabee, was born in Brookfield, and died at Stockton, Cal., August 30, 1885, and departed this life at Stockton, Cal.

## CHRISTIAN ENDENVER THE WEST POINT OF THE CHURCH

Less than 30,000 students were graduated by the 506 universities, colleges, and technical schools of the country last year. To train these students there was an expenditure of over $100,000,000 and an equipment in libraries, buildings and endowment amounting to nearly one billion dollars. The Christian Endeavor societies of America, without one penny of endowment, graduate every year over 300,000 members trained for active Christian service. In addition to the denominations over two million dollars annually in home and foreign missionary contributions.

### MARRIAGES

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<td>January 14, 1916</td>
<td>Niles, Allegany Co., N. Y.</td>
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<td>DAVIS</td>
<td>December 27th, 1915</td>
<td>Elsie Davis</td>
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<td>LARRABEE</td>
<td>August 30, 1885</td>
<td>Stockton, Cal.</td>
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**Christian Endeavor the West Point of the Church**

E. F. GATES

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**Christian Endeavor the West Point of the Church**

E. F. GATES

Less than 30,000 students were graduated by the 506 universities, colleges, and technical schools of the country last year. To train these students there was an expenditure of over $100,000,000 and an equipment in libraries, buildings and endowment amounting to nearly one billion dollars. The Christian Endeavor societies of America, without one penny of endowment, graduate every year over 300,000 members trained for active Christian service. In addition to the denominations over two million dollars annually in home and foreign missionary contributions.

Only one-half of one per cent of our young people ever get to college, but more than four million are enrolled in the ranks of Christian Endeavor. The society includes in its membership not only the young men and young women in college but the young men and women in business, as well.

Through its committee system, its business meetings, its socials and its weekly meetings for testimony and prayer, Christian Endeavor members are trained for active Christian service in business administration, church finance, public testimony, and all conceivable varieties of religious activity. The society has appropriately been called "The West Point of Christian Service."

The results of this systematic training are almost unlimited. In the words of Dr. William Shaw:

'"If you put a boy or girl at work on the Missionary Committee of your society, you never know where that experience may lead. A company of redeemed black people from the fever jungles of Africa, all of them former prisoners of war, may rise to influence the destinies of nations. 'I was hungry for the bread of life and ye fed me.' Or it may be a group from the sun-baked plains of India who will say: 'I was thirsty for the water of life and ye gave me to drink.' Or it may be a boy or girl from the slums of our great cities who will say: 'Ye ministered unto me.'"

It was his Christian Endeavor training in citizenship which gave one young man the vision of closing the post offices on Sunday. This campaign was started in Chicago, was taken up by Christian Endeavorers throughout the country, and resulted in an order from the Postmaster General and legislation by Congress greatly limiting the amount of Sunday labor.

The organized protest of Christian Endeavorers prevented the enactment of the Jeffries-Johnson prize fight. Christian Endeavorers of the District of Columbia were among the heartiest supporters of the campaign for the passage of the Jones Works bill limiting the number of saloons in the capital city.

The local option fight in Illinois last spring, which drove out business more than one thousand saloons, was led and financed in many cities by young men and women who had been trained in Christian Endeavor.

The record of the officers of this great City Union emphasizes in a most striking way the value of Christian Endeavor training in developing church workers. Seventy-seven officers and department superintendents of the union were recently asked to submit lists of the various local church positions held by them. Seventy-five of the seventy-seven names were on a list of two hundred and thirty-four office holders, or an average of more than three local church positions for each Christian Endeavor union worker.

These positions were classified as follows:

- Sunday-school superintendents and officers
- Church officers, including deacons, elders, etc.
- Officers of Colored and foreign missionary societies
- Ushers
- Members of church choirs
- Miscellaneous officers
- Officers of local Christian Endeavor societies

The Christian Endeavor society is indeed the West Point of the Church where the young Christian soldier is trained for the warfare.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2:15.
SPECIAL NOTICES

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

The First Seventh Day Baptist Church of Syracuse, N.Y., will hold their annual meetings at 10 o'clock in the Youth's Fellowship Room, third floor of the M. C. A. Building, Friday, April 21. All are cordially invited. Rev. G. R. Davis, pastor.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Avenue and Forty-first Street, near Sixty-second Street, at 10:45 a.m. and 7:30 p.m. Preaching service at 7:30 a.m. A 10:45 a.m. service for young people is also held. Rev. E. D. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 313, Masonic Temple, 30 N. State and Randolph Streets, at 10 o'clock. Visitors are most cordially welcome.

The church in Los Angeles, Calif., holds regular services in their house of worship near the corner of West 49th Street and Monrovia Avenue, every Sabbath afternoon. Sabbath school at 9 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hill, pastor, 264 W. 26th St.

Persons nouveling the Sabbath in Long Beach are invited to attend church services at the home of Mrs. Frank Money, 621 Live Oak Ave., German 10 o'clock. Sabbath school at 11 o'clock; Y. P. S. C. E. and Junior G. E. at the home of G. E. O'Neal, 2077 Avenue A, at 4 o'clock.

Riverside, California, Seventh Day Baptist Society holds regular monthly Sabbath evening church services at 7 o'clock Sabbath morning, following Bible study. Junior Superintendent, H. J. Wall; Senior Christian Endeavor, evening before the Sabbath, 7:30. Cottage praying rock services are held in the Christian Endeavor building, corner Fifth Street and Park Avenue. Rev. R. J. Severson, pastor.

The Seventh Day Baptist Church of Battle Creek, Michigan, will hold their annual meeting in the Sabbath school in the Sanitarium Chapel at 4:45 p.m. Christian Endeavor social meeting in the Cottage Building (separate Sanitarium), at 6, every Friday evening at 8 o'clock. All are cordially invited. Everyone welcome. Parsons, 198 N. Washington Ave.

The Mill Yard Seventh Day Baptist Church of London holds their annual meeting in the school at Mornington Hall, Camberley Lane, Ilfracombe N. A morning service is held, except on Sunday and August, at the home of the pastor, 104 Tollington Park, N. Salford, and visiting brethren are cordially invited to attend these services.

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

Utilizing Seaweeds

"Immense quantities of seaweeds blown upon the sea coasts of Norway are quite a source of income to the people. They are collected and dried then burned in heaps. The ashes from them have a ready market at about 1.5 cents a pound and are used in the manufacture of iodine."

Come unto me all ye that labor and are heavy laden and I will give you rest—Matt. 11:28.

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor

L. A. Warden, Business Manager

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

Terms of Subscription

Per year .................................. $2.00
Per quarter ................................. 50 cents
Per month ................................ 10 cents

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued unless expressly renewed.

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Per copy .................................... 10 cents

The Board is entitled to help pastorate churches in finding and obtaining suitable men and untrained ministers among us to find employment.

The Board will distribute printed material on request. However, all persons named in the Board will be its working force, being located near each other. The Associate Secretaries will keep the working force of the Board informed in regard to the pastor churches and untrained secretaries in their respective associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associate Secretaries will be strictly confidential.

William Maxson Stillman, Corresponding Secretary.

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The work of this Board is to help pastor churches in finding and obtaining qualified men and untrained ministers among us to find employment.

The Board will not receive printed matter, help or advice upon any church or persons, but give it when asked. The first three persons named will be the working force, being located near each other. The Associate Secretaries will keep the working force of the Board informed in regard to the pastor churches and untrained secretaries in their respective associations, and give whatever aid and counsel they can.

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The First Seventh Day Baptist Church of Dayton, Ohio, hold services at 10:45 a.m. and 4:30 p.m. on Sabbath morning, 7:30 p.m. on Sabbath evening in their house of worship near the corner of West 76th and East Broad Street. The church serves at 10 o'clock. Preaching at 3. Everybody welcome. Rev. G. R. Davis, pastor.
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SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

January 31, 1916

MULTIPLIED GIFTS

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

—Author Unknown.

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