

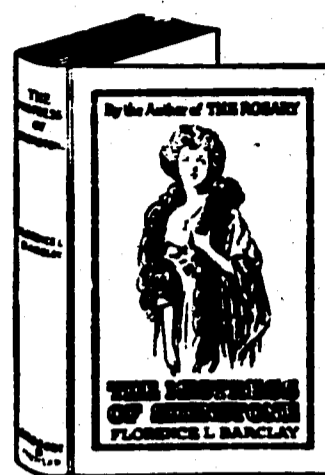
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# The Sabbath Recorder

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WHOLE No. 3589.

## "I've Found the Light."

When Cardinal Newman, the author of the song, "Lead, Kindly Light," passed away, some one suggested that the poem be sung at his burial service. A friend who had been intimately associated with the Cardinal said: "No, sing not, 'Lead, Kindly Light,' for he has found the Light." On hearing of this Mr. Arthur E. Fitch wrote the poem, "I've found the Light," in a measure that can be sung to the same tune as the Cardinal's poem.

"I've found the Light I've sought in vain so long,  
To guide me home;  
It shines before me as I journey on  
T'wards Father's Throne.  
I love that Light, so bright, it can not fade;  
'Twill guide me on life's journey, shine or shade.

"I'll keep that Light before me all the while  
As I go on;  
'Twill keep me e'er from falling by the way  
As I press on.  
And as I journey to my place of rest,  
I know my Father's hand will give the best.

"And when at last my race of life is o'er,  
And I go home,  
I'll see that Light, 'twill guide me to his Throne  
And my dear home.  
I'm glad that Light is now so strong, so clear,  
'Tis mine the path to show, the way to cheer."

The happiest day in a man's life should be when he can truthfully say, "I have found the Light." By no power of imagination can one portray in words the difference between the soul that gropes in utter darkness regarding his future, and the soul that has found the "true Light" that "shineth in darkness." Men in the darkness of sin stand self-condemned and desolate, because, when "light is come into the world," they "love darkness rather than light." But no man need plod on through the years toward an eternity he fears, hopeless and disconsolate. The light is still shining and easy to find. No man ever turned toward God with full purpose of heart, repenting of his evil deeds, and pleading for forgiveness and peace, without finding the light and the peace that passeth knowledge. Jesus, "the true Light, . . .

came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John i, 11, 12). "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John iii, 17).

There is no reason why every one now groping "amid the encircling gloom," and feeling that "the night is dark" and that he is "far from home," may not, if he will, enjoy the assurance of the Saviour's presence and walk in the "Light of the world" as trustingly and as certainly as did Cardinal Newman. And there is no good reason why every child of God should not be able to say with Mr. Fitch, "I've found the Light I've sought in vain so long." If any seeking one has failed to find, it must be due to his own selfish heart and will. Lack of true consecration will dim the light, and selfishness or unchecked worldliness will put it entirely out and extinguish the hope; but when in the spirit of self-abnegation any poor soul can say, "I love that Light, so bright, it can not fade," and "I'll keep that Light before me all the while as I go on," he too must realize the nearness of God and live in the sunshine of his smile.

In view of the unmistakable experiences of these two poets—Newman and Fitch—and of the experiences of thousands who have believed God and trusted in the Saviour, how can any one be content to live in darkness and doubt? For one to allow unbelief to creep in until he denies the reality of the Light of the world, would be like going into a cold dark cavern to live and then denying that there is any sunshine.

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## "Open Thou Mine Eyes."

One of the saddest conditions on earth is that of one deprived of sight. How we pity the poor man who must in a world of beauty and light go through life groping in darkness. No matter how glorious the day, all is night to him, and that, too, a night without a star.

We all understand this in regard to the matter of physical blindness; but some way we do not appear to realize what one loses who is spiritually blind. To see a man groping his way in darkness as to the truths about God and Christ and destiny does not seem to arouse as much sympathy as to see a blind man in the street. This must be because we do not stop to think what it means to be spiritually blind. Mr. Moody told of a blind physician he once heard tell a great audience of his mother's grief when, as a boy, he was pronounced "blind for life." That mother pressed her boy to her bosom and cried, "Is it possible that my boy is going through this world blind? When I am gone who will care for him?" Any mother would be heart-broken to find her boy groping in physical blindness. Yet Satan has blinded many a mother's boy, and many times not even the mother seems especially worried over this blindness.

The one who can see no beauty in the Christ that he should be desired, is blind to the best things in life. Riches blind many—"Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Evil habits, love of pleasure, living for this world only always bring spiritual blindness. "The god of this world hath blinded them." The one you see being led about the streets by a boy is not the only blind man in town.

In every home where men put business, or riches, or pleasure before their salvation; wherever they go without a hope in Christ; wherever the Gospel is set at naught; wherever the children are left to drift, with no Christian training; wherever men look upon the sayings of Jesus with the understanding darkened until they doubt his message, there men are smitten with spiritual blindness. They can not see the Physician who opened blind eyes in days of old; who removed the veil from eyes that were holden; and who revealed himself unto men until their hearts burned within them and they were made to rejoice in him.

What a revelation would come to men, and what a transformation would come to earth, if in all sincerity and true humiliation every unbeliever, every one with a hardened heart, every one with ears deaf to the calls of God should pray, "O Lord, open thou mine eyes,

that I may behold wondrous things out of thy law." Such a prayer filling men's lives and hearts and carried out in acts of faith and in deeds of consecrated service, would open eyes to the nearness of God and to the realities of the spiritual world, until the hills of God would be filled with the hosts of heaven ready to shield from harm and to lead to victory. The poet's prayer for eyes to see, for ears to hear, and for hearts to understand should be the prayer of every one.

"Leave not a veil before my eyes,  
Tear from my mind the shield of lies,  
And from my soul the web of sophistries;  
Yea, though I sicken, shirk and flee,  
God, give me eyes to see.

"Send me no song so honey sweet  
That I forget the harsher beat  
Of life, the pulsing discords of the street;  
Smite me with sorrow as a spear—  
But give me ears to hear.

"Grant me the will to pay for light,  
For vision overtopping sight,  
And dreams that are not of the passing night;  
Yea, at what price Thou shalt demand,  
A heart to understand."

\*\*\*

### Missing the Best Things in Life.

Some one has tried to sum up the "things a man misses by not being a Christian"; but we have never seen, in any one article, anything like a complete inventory of the losses sustained by the one who rejects Christ. It is regarded as a great calamity when misfortunes overtake a man until he falls from affluence to bankruptcy, for that means the loss of many comforts and sometimes brings distressing poverty. Again, when a man neglects to improve golden opportunities to secure wealth, until too late to make them available for his purposes, he too must go through life deprived of the blessings he might enjoy had he been wise at the opportune time and done the right thing. There is a sense in which a man loses something he never had, and the sad part of such losses is the fact that they can not be fully reckoned, they can not be completely inventoried so a man can say exactly what he would possess had he not neglected his opportunities. There is an accumulative power set on foot by every right choice and every wise and proper action, which enables one to make better use of each new opportunity because the one before it has been

faithfully improved. Nobody can set a price on progressive experience that enhances his power to make the most of life, and there can be no adequate estimate of the losses—of what one misses—when this cumulative power that comes by experience is wanting.

These things are easy to see in matters of worldly business, but there are few who, in spiritual matters, stop to apply the principles involved and to reckon the losses or gains that may follow choices and actions. What does a man miss by not accepting the Christ and living the Christian life? He misses the only true standard of living ever given to men. With a commonplace standard such as is usual among men, with ordinary human ideals of true living, one soon feels satisfied with his attainments, and so becomes handicapped in the matter of going higher. No one will exceed his ideals of a true life; and only that one who discards the lower patterns of manhood for the one perfect Pattern can become all he ought to be, or all he is capable of being.

Again, the power to conquer the Tempter and overcome evil propensities can never be realized by the one who rejects Christ. In the lifelong battle with degrading influences and with destructive sins, who can estimate the loss sure to come to him who discards the power from on high promised by Christ?

The man who denies Christ and spurns Christianity misses all of life's most inspiring incentives and uplifting motives. Nothing enters so deeply into the real motives of conduct, nothing exerts so powerful an influence in shaping the course and in fixing the destiny of man as does the Christian religion. Whoever misses this uplifting power loses the very incentives that have made all the world's best and noblest men and women.

The man who is not a Christian loses the assurance of the everlasting arms in times of trouble. The Stoic could meet trouble with stolid indifference, but he could not realize in his own heart, as an indisputable experience that no man could take away, the all-comforting assurance of the Christian, that God's great heart of love goes out in sympathy and help, to uphold, and to bless in every time of trouble. How much does a poor man miss who shuts himself away from the comforts of God!

Finally, over and above all losses that come to the guilty soul who carries his bur-

dens of sin from which he might be relieved and thereby have peace; over and above the losses of power, of high ideals for life, of growth in grace, and of cumulative ability to go higher, the man who is not a Christian misses the hope of heaven. The Saviour's promises of peace in the "many mansions" mean nothing to him. All that is most precious in our faith in a better life to come is wrapped up in Jesus Christ. And the non-Christian loses the assurance which Paul had, that when "our earthly house" is "dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

But why try to enumerate the losses or the gains that may follow from life's choices? It is enough to know that he who lives near to Christ and can say from his heart, "God is my helper," has everything in his favor, while the one who does not so live loses all the uplift and inspiration a mighty God can give.

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### Is the Webb Law a Farce?

A friend in Nebraska sends us a bunch of circulars and advertisements received by him from a distillery company of Omaha in that State, calling itself "the largest and best mail order house in the West." The letters and circulars contain condensed price-lists of many brands of liquors and beers. They exhibit fine pictures of the various bottled goods, give glowing descriptions of their merits (?) and tell how to order. Order blanks are also sent and promises given to ship the goods in boxes that give no inkling of their contents. Promises are made guaranteeing safe delivery and assuring the purchaser that any breakage in transit will be made up. Blank cards are enclosed with spaces for five names, and promise is given that if the recipient will furnish the names and addresses of five persons likely to become customers, and send them with his order, a prize will be granted therefor. First orders also are promised prizes in liquor. Promises are also made to keep the sender's name secret as regards any list sent.

Now here is the crux of all this miserable business. Face to face with the bill supposed to be against shipping liquors into dry territory, these great houses are offering to do that very thing! And lest those they solicit should hesitate on account of

the Webb Bill, the distillers add to their circular letter this "important notice": "The Webb Bill recently passed by Congress does not prohibit you from ordering and receiving liquors for your own private use." The explanation is then given in Webb's own words, that the bill does not prevent such shipments.

Our friend who sends these documents writes: "What do you think of this? We are all getting them. Was there a so-called 'representative of the people' voting on this bill so idiotic as not to know that the whole thing was a bluff and a pretence?"

Thus does the rum power plot and scheme to keep its hold on the drinkers, and to keep the drunken ranks of its victims full by recruiting them from the peaceful home of sober people in dry territory! The effrontery of these offenders against the laws of home and social life is marvelous! But there is cheer in the thought that this entire land is arousing to the final conflict with this drunkard-making business. It is becoming more and more incensed over the intrigues of the liquor interests to evade laws and to make bills ineffective before they are passed; and the day is rapidly coming when the doom of the liquor business will be sealed in America. Every year makes progress.

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### Interesting Reminiscences.

On another page we publish a personal reminiscence, by Rev. L. A. Platts, of his "first call to a pastorate," which will be interesting to old Milton and Alfred students of forty-eight years ago and to many old residents of Allegany County, N. Y., as well as to the people of the church he was called to serve. This little glimpse of the personal experience of a pastor and his wife, who for many years have been leaders among our people, will also have a general interest wherever they have labored, and wherever the SABBATH RECORDER is read.

Doctor Platts expressed the fear that possibly his little sketch might seem too personal, or as he says, "have too much 'I' in it," but we do not think so. We know that no reader of the RECORDER would object to the personal element in the case of any faithful veteran whose life has been a part of our denominational and church life for half a century.

## EDITORIAL NEWS NOTES

### Schools and Dispensaries to Replace Bullets.

Much interest is being taken in the proposed mission to the Moros in the Philippines, by Mrs. Lorillard Spencer and Miss Virginia Young. They sailed last week, and expect to go directly to a Moro village and teach the Moros how to live. Mrs. Lorillard Spencer left her fine home in Newport, R. I., and the society life of this country, to start at her own expense a mission to these benighted people.

It is proposed to start upon a purely humanitarian plan rather than a religious one. The Moros are fanatic Mohammedans and Mrs. Spencer thinks they can not be reached through religion, at the first, but must be won by humanitarian and industrial methods. She proposes to start a dispensary, then a farm school for boys and an industrial schools for girls. All the workers must be volunteers, and the mission is to have no connection with any organization. It is said that Mrs. Spencer is to bear the entire expense of this mission. Two volunteers have already offered their services, and an interpreter is to join them at Manila.

Mrs. Spencer became interested in this work through the reports brought to her, by a friend, of the barbarous conditions found in the southern Philippines, where the inhabitants know nothing of American civilization. They know American machine guns because they are destroyed by them every time they kill an American. These women missionaries are going to live among them and will try by kindness to teach them to become useful members of society. Mission work of the educational and medical sort is greatly needed there.

### Churches and the Liquor Business.

The chairman of the union committee on temperance of the Protestant churches in the Pittsburgh district has written to the ministers of four hundred and fifty churches, urging that the church rules on the subject of liquor-selling be enforced against lawyers who represent saloon-keepers asking for licenses. These letters were read to the churches on December 7. According to the discipline of the Presbyterian Church, any member who signs an applica-

tion for license, gives a bond for a liquor dealer, owns stock in a brewery or distillery, or as attorney represents a liquor dealer in securing a license, may be disciplined.

A member of one church recently appealed to the General Assembly, the highest authority in the Presbyterian Denomination, because his church session had failed to act in this respect against an offender. The assembly sustained the appeal, and instructed the church to attend to the matter. Thus the cords keep tightening around the liquor business in America.

### The Murderous Auto.

The laxity of the laws in New York State regarding the operation of automobiles is causing considerable comment in the papers of that State. According to reports from Albany published in the *New York Tribune*, four hundred and sixteen persons were killed in that State, and two thousand one hundred and forty-nine were injured by automobiles in eleven months of this year.

It was also reported by the Secretary of State that reckless driving is on the increase, and Secretary May appealed to the owners of automobiles to combine to bring to justice all careless drivers. Automobile owners could not do anything that would more surely disarm the general hostility toward them, than to take vigorous steps to protect the public by enforcing the laws already on the statute books, and by securing better ones. The present law is practically unenforceable, and is held in contempt by many chauffeurs. The power to cancel licenses should be given to the officials. When the license to run an auto is liable to be revoked, as one penalty for reckless driving, as is the case in other States, the chauffeurs of the State of New York will have more respect for the law.

### The Washington Home in England Purchased.

Sulgrave Manor, in Northamptonshire, England, the ancestral home of the family of George Washington, has been purchased by the English Committee for the commemoration of a century of peace between Great Britain and America. This old mansion, near by the spot where sleeps the dust of Washington's forefathers, is more directly associated with him, than any other building or place on the other side of the Atlantic.

The proposition to bring this old house to America was wisely abandoned, and now it will be kept in its original appearance right where it is. Its future use will be determined by the English Committee.

### Still the Tide Rises Against the Liquor Business.

One more evidence of the rising tide of public sentiment against the liquor business is seen in the recent action of the churches and the Y. M. C. A. of the State of New York. In the *Weekly Reform Bulletin* for December 5, published in Albany, we find a statement of the entire movement, and several strong letters concerning it written by leading men of the State. The statement is headed, "Notable Victory for Righteousness," and shows that henceforth the Y. M. C. A. will not accept money given by brewers' and distillers' associations for their equipments or for their work.

It had been the practice of the association in Rochester to solicit and accept such help, and when the campaign was on to raise \$750,000 for a new building, a \$1,000 contribution from the Brewers' Exchange was solicited. When this gift was reported, a strong protest was made against accepting it, and an offer to more than replace it by money from other sources. But the local Y. M. C. A. Board felt under obligation to keep the gift since it had been solicited in keeping with the practices of other boards.

Then an appeal was made by Clinton N. Howard, who laid the matter before the churches and sent out over 10,000 letters of protest against accepting such gifts. The leading men throughout the country, of Protestant and Catholic churches alike, without exception, expressed their approval of the protest and their opposition to the soliciting of liquor money for Y. M. C. A. or for other religious purposes. Several of their letters are published and make valuable additions to our temperance literature. The outcome of the whole matter is the adoption, by the International Y. M. C. A. Committee, of the policy that "hereafter, contributions from the Liquor Traffic are not to be solicited, or accepted if offered." This is to be the national policy of the Y. M. C. A. in the future. It is most suggestive, in view of the national movement in other lines for prohibition, that the religious sentiment of the country

has voiced itself so clearly and unmistakably against this common foe of humanity. More and more are the brewers and saloonists being placed in a class by themselves, to be abhorred and shunned by all Christian people.

According to recent reports, Dr. Chen Huan-Chang, a doctor of philosophy of Columbia University, is the leader in a movement to revive Confucianism as the state religion of the republic of China. The movement is being opposed in Peking by a league composed of Mohammedans, Taoists, Buddhists, Roman Catholics and representatives of the various Protestant churches. It is said that Dr. Chen Huan-Chang claims that "if China is to be saved from political ruin and moral anarchy, reverence for the country's sages must be restored."

A new British dreadnought costing \$14,000,000 has recently been launched at Davenport, England. The propelling power is to be produced by using oil for fuel, and the vessel can carry 4,000 tons of liquid fuel, a sufficient quantity to enable it to go around the world without replenishing.

If reports in London papers are any indication of the trend of affairs, Great Britain will be likely to participate in the Panama Exposition after all said and done. It looks now as if both England and Germany would have official representatives there.

In the effort to raise \$4,000,000 in two weeks in New York City for the Young Men's Christian Association and the Young Women's Christian Association, \$62,501 more than the required sum was pledged. But the time was extended one day in order to secure the \$4,062,501.

He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life—nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in his forgiving love, his tender fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and a strength.—*Arch-deacon Farrar.*

## "The Great Columbus Convention."

REV. A. J. C. BOND.

I have been trying to find time to write some account of the great Anti-Saloon Convention held in Columbus, Ohio, a few weeks ago. I have been unable to find the time, so I am just going to take it, even at this late hour. It may give the readers of the RECORDER more interest in the movement "on to Washington."

This was the fifteenth annual convention of the Anti-Saloon League of America. So far as I know there were but six Seventh Day Baptists present. Hon. Jesse F. Randolph, L. D. Lowther and wife, and the pastor represented the Salem Church. H. H. Davis, a member of the Shiloh Church, who lives in Columbus, attended most of the sessions. And the "last day in the evening" I ran across Rev. Geo. W. Lewis of Jackson Center. Others might have been there without having been discovered to me, among the thousands who attended.

No pen can adequately report the eloquent addresses of this convention, or do justice to its enthusiasm. I doubt whether ever in the history of our country so many strong speakers have appeared on one platform to discuss a single moral issue. There were governors and congressmen, Catholic priests and Protestant ministers, mayors of cities and members of state legislatures; Prohibitionists, Democrats, Republicans, Progressives, and Socialists; there were D. D.'s, LL. D.'s, and M. D.'s, and one man who said he had none of these letters but that he received a letter once with the letters R. F. D. All were agreed not only in the indictment of the saloon, but as to the next step in eradicating it, namely, nation-wide prohibition through an amendment to the Federal Constitution. The motto on the delegates' badges was, "A saloonless country, a stainless flag."

The great struggle of the sixties was referred to often by both Northern and Southern speakers, and the reference was so used as to arouse great enthusiasm for a united front in this great fight. One felt that Professor James' "moral substitute for war" had been discovered, and that already it was reacting upon the people with wholesome effect.

The speakers the first evening were Bishop Wilson, president of the National League, Governor Hooper of Tennessee,

and John G. Woolley. Mr. Woolley's speech was the most eloquent one in this first session, and perhaps was not surpassed during the convention. Here is the closing paragraph:

Tonight we make a chain, welded from the tested links of flawless loyalty, a bond of the purest patriotism ever struck in the history of the country. It is the beginning of the end of partyism, it is the beginning of the end of moneyism, it is the inauguration of a new epoch. It is the voice of the constitutional convention of the united churches of America against the crime of crimes.

I have not mentioned it. But that business has got to die. No man can exaggerate that thing; it can't be done. We will push it to the ropes. We will not break away in the clinches. And when we stand over its dying form—as some of us here will do—and hear its last gasp wheeze out the words; "Another million of revenue for a breath of life," we will plant the heel of national honor on its gullet and say "No."

Governor Hooper is little but mighty. He told of the struggle in his State with the liquor traffic, and how he called the Legislature in extra session repeatedly in order to get legislation which the people of the State demanded. Governor Hooper is a Republican, governing the Democratic State of Tennessee because the people wanted a governor who would make effective their prohibition laws.

Here is a good place to state that Governor Hodges of Kansas was present also at this convention, and made a speech. Governor Hodges is a Democrat and was elected governor of Kansas, which is normally Republican, because he favored prohibition and the enforcement of the prohibitory law of that State. These facts are significant.

Tuesday morning was given to reports and to an address by Marion Lawrance, who said that there are more men in the Sunday schools of America than there are in the Y. M. C. A.—this in emphasizing the Sunday school as a factor in the destruction of the liquor traffic.

Tuesday afternoon there was a contest under the management of the Intercollegiate Prohibition Association in which six young men, representing as many States, battled in oratory for the honors and for a cash prize of \$100. Each speaker discussed some phase of the liquor question. The Michigan man won. Mrs. Mary Harris Armour spoke this afternoon, also. She referred to herself as "only a Georgia

woman," but others speak of her as "the Georgia cyclone." Her manner is dramatic, but she speaks with conviction and impresses one as being deeply religious. Indeed, one was impressed all the way through the convention with the deep conviction of the speakers, and the genuine religious fervor of the sessions.

Tuesday evening was given over to the States for group meetings. West Virginia had about two hundred delegates at the convention. They made their presence known by singing "West Virginia's dry" and giving their "yell."

Ra, ra, ra; ra, ra, ra; West Virginia—ah;  
Ra, ra, ra; ra, ra, ru; ninety-two thousand,  
three, four, two."

The number on the end is the majority by which the prohibition amendment was carried last fall.

Wednesday was called "Governor's day." Ex-Governor Patterson of Tennessee spoke in the afternoon, and Governors Hanna of North Dakota, and Hodges of Kansas, and ex-Governor Hanly of Indiana in the evening.

Of course much interest centered in Governor Patterson, who as governor of his State had given support and protection to the liquor interests. But Governor Patterson is a changed man. No one who hears him, or who knows of his stand in these months since his conversion, can doubt the sincerity of the man. The elements of an old-time revival were present when, as Mr. Patterson finished, men crowded around him to shake hands, and many joined in singing "Happy day, when Jesus washed my sins away." I am sure RECORDER readers will be interested in the following from Governor Patterson's speech:

I have seen the trail of liquor in the criminal courts where I have prosecuted crime. I know and have been a participant in its paralyzing and corroding influence in the social life and public life of our national capital. As the governor of Tennessee, I have seen it a veritable and raging center of storm around which gathered its defenders and assailants, and from which sprang divisions in parties, disputes in families and dissensions in churches.

Going through life, I have seen it drag down many of the associates of my boyhood, blasting their hopes and consigning them to untimely graves. I have seen its forked lightning strike my first-born—the child of my young manhood, and I have borne with him the suffering and tried to help him in his brave but sometimes melancholy struggle for redemption. At last I have

felt its foul and stealthy blow as it turned upon me in its deadly and shaming wrath—upon me, who had pleaded before the people for its very existence. Men have called me strong; and while I could see its harm in others, I thought myself immune, as thousands before my time have thought, and suffered for the thought.

All this I knew and felt without a revelation of the deep pathos and meaning of it all. I needed help, for I was groping and my feet were stumbling in the dark. Deep in humiliation, tortured and condemned in my own esteem, which is the severest penalty a man may inflict upon himself, I thought of the oft-repeated phrases about personal liberty, of the power of the human will to resist temptation, with which I had beguiled myself, and I found them as unsubstantial as the fabric of a dream.

When logic failed and reason gave no answer, I cast aside all pride of opinion, all thought of what the world might say or think, and went to the throne of Almighty God. There, on bended knees, I asked for light and strength, and they came. The curtains of the night parted, and the way was clear. I arose a changed man. An invisible hand has led me on to where the vision is unobscured, and the purposes of life stand revealed. From being a critic of others, I looked within. From being an accuser, I became a servant in my own house to set it in order. From being a vague believer in the guidance of Divine power, I have become a convert to its infinite truth. From being an unhappy and dissatisfied man—out of tune with the harmony of life and religion, I have become happy and content, firmly anchored in faith, and ready to testify from my own experience to the miraculous power of God to cleanse the souls of men.

Thursday was "Congressman's day." As I did not stay for the evening session, I did not hear Congressman Hobson, who was present all through the convention and seemed to be very popular with the delegates, nor Congressman Murray ("Alfalfa Bill") of Oklahoma. I did enjoy very much the speeches of two young congressmen: MacMullen of Florida, and Kelly of Pennsylvania. Kelly said the saloon-keepers had enjoyed the protection of the Stars and Stripes, and that now we were "going to make them see stars and wear stripes."

But time fails me to mention all the speakers. I must not close without making some reference to the climax of the convention, the place where all the enthusiasm that had been gathering broke loose. This was Thursday afternoon when ex-Governor Hanly presented the report of the Committee on Resolutions. These resolutions were adopted by a rising vote, amid the cheers and waving of handkerchiefs of thousands, in which even the patriarchal-

looking old governor of Virginia took enthusiastic part. Finally the little "rantankerous Baptist editor of Georgia," whose body is encased in a steel jacket, flourished his crutch aloft and started "America," in which all joined, singing two verses. Then all joined in singing "Praise God from whom all blessings flow," and Bishop Anderson of Cincinnati offered prayer.

Here are the last few paragraphs of the resolutions, and I am sure their sentiments will stir your blood, even as they appear in cold type.

The liquor traffic is national in its organization, character and influence. It overflows the boundaries of states and refuses to be regulated or controlled. It is a federal evil; a national menace, too powerful for state authority, requiring national jurisdiction and treatment. It beggars the individual, burdens the state and impoverishes the nation. It commercializes vice and capitalizes human weakness. It impairs the public health; breaks the public peace and debauches the public morals. It intimidates and makes cowards of public men. It dominates parties and conventions. It cajoles, bribes and badgers the makers, interpreters and administrators of the law, and suborns the public press.

It claims for itself a special right and privilege, asserted by no other interest in all the land, however great or powerful; a right and privilege utterly incompatible with free government—the right and privilege to infract municipal ordinances at will, to violate and break legislative resolves and enactments and set aside the constitutional provisions of sovereign states, however solemn and sacred. Refusing all domestic regulation and control, it leaves the American people but two alternatives,—the abject surrender of their inherent right of self-government, or its national annihilation. Between such a choice, free men can not hesitate.

We, therefore, declare for its national annihilation by an amendment to the Federal Constitution, which shall forever inhibit throughout the territory of the United States the manufacture and sale, and the importation, exportation and transportation of intoxicating liquors to be used as a beverage. To the consummation of this high purpose, we hereby pledge, as pledged our patriot fathers 137 years ago for the nation's independence:

"Our lives, our fortunes and our sacred honor." Trusting in Almighty God, we call upon all patriotic citizens to give their support thereto.

Salem, W. Va.,  
Dec. 4, 1913.

Before one knows how to govern he must learn to pay the price, which is himself; if needs be he must know how to lay down his life—*Napoleon*.

## MISSIONS

DEAR RECORDER READERS:

You have watched with interest the little church which Brother L. D. Seager organized at Cosmos, Okla., several years ago. After the organization Brother Ira S. Goff, now in school at Alfred, N. Y., preached to this church for several years. During the past year and a half this church has usually been visited quarterly by either Brother A. L. Davis of Boulder, Colo., or Brother Wilburt Davis, formerly of Gentry, Ark. The present leader is Brother E. D. Stillman, who was once connected with our Adventist brethren and by them ordained to the gospel ministry.

Although regular preaching services have not been sustained, the Cosmos people have continued the Sabbath school. The failure in crops has caused the removal of many families. Where there were once one hundred people, there are now only forty people left, counting the children. It has been my privilege to visit this society for the first time. The talked of Santa Fé Railroad has come to the Oklahoma north line, a spur one hundred and twenty miles southwest from Dodge City, where the main line of this great system of railroads east and west passes. This branch crosses one of the most beautiful prairies I have ever seen. There are very few grades or cuts in the road-bed, and all depots and improvements are built for permanence. The road will be extended and finally become a short cut for some of the traffic on the main line. Elkhart is at the end of the spur, and is in Kansas on the Oklahoma line. Old Cosmos, consisting of several houses, stores and a schoolhouse, was located about three miles south of Elkhart. Nearly all of the Cosmos people have now removed to Elkhart, Kan., a new town with several hundred inhabitants, which has sprung up in six months' time. There remains of Cosmos only one farmhouse and good out-buildings, still belonging to Mr. A. S. Thayer, one of our people.

Many quarters of this beautiful prairie and pasture land still belong to us. Considerable land has been broken and crops raised whenever the rainfall has been sufficient. There are no sand-hills to mention in all the lands which I saw. The

wells are drilled; five- or six-inch pipes are put down from two hundred to two hundred and seventy-five feet, striking a vein of inexhaustible water. Not many miles away some artesian wells are being drilled by going several hundred feet deeper.

As to the future of this country, I notice this: The railroad company bought thousands of acres of these lands before the new road was built. The cattlemen have also purchased thousands of acres, all of them paying as high as ten dollars an acre. The dry years have discouraged and driven out many of the settlers, so lands here and there in single quarters can be bought of them at less money. This country is simply waiting for people of skill and means. Some twenty years ago I rode over the prairies of Nebraska and Colorado looking up titles of similar lands, all of which are now worth several times what they were then held at, but could not be sold at any price. All stock, and I have seen much of it during the last week, is fat and sleek. The rainfall is about twenty inches a year. The soil is not conquered and prepared to absorb and retain the moisture. The lands are rich, black and deep. Sufficient amounts have been broken up. If left to grow, the large weed which we used to call "tumbleweed," that rolls before the strong wind, scattering its seeds, makes foul every plowed field, then lodges against all fences and obstructions of any kind. The occasional sand-storms lodge the sand on the weeds and make drifts. I saw very few drifts during the four days of my travel. The country is healthy, the water good, when you get it, and the winters not colder than those of northern Illinois or Iowa, I should judge. The people are not as well prepared for winter as are those in the older States.

I surprised the people by coming one week earlier than I had told them I would come. The weather was so fine that I feared it might come to an end; it is simply delightful and has been so ever since the general flurry of snow. People are wearing no overcoats, and men are working in their shirt-sleeves. Autos and trains bring people in great numbers to this new country, especially when a land sale is on.

We had six good meetings, commencing Sabbath morning and closing Tuesday night. On Sunday night the house was full to overflowing. Some people estimated that there were one hundred and fifty peo-

ple present. In the Baptist church, where our people worship, some hands were raised for prayers. There is a Baptist and a Methodist church organized here besides our church. The Baptist people have a very good building, which cost about \$600. It is now being used for a school. Though few people in town are yet resident voters, they are enterprising, are putting up some good buildings, and have opened a school at their own expense. A number of stores, a bank, three lumber and coal yards, hardware stores and others are already doing business, all in less than six months' time from surveying and laying out of the town. Teams in great numbers are loading lumber, coal and other material, some of it to go forty or fifty miles into the country.

To Seventh Day Baptists I wish to say that it is up to us whether the time is past to build up new churches. We once had ministers and laymen who did it; have we men of the kind of material who will do it now? Our people are making a brave fight to hold their homes and our cause. May God bless them!

Your brother,  
E. B. SAUNDERS.

### Monthly Statement.

November 1, 1913, to December 1, 1913.

S. H. DAVIS, Treasurer,  
In account with  
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Balance in bank October 31, 1913	\$2,840 99
Andrew J. Greene	20 00
Lucius Sanborn	10 00
J. H. Coon	10 00
A. H. Brooks	5 00
"A Friend, Salem, W. Va."	50
Paul Palmiter	5 00
"A Friend"	5 00
Mr. and Mrs. A. A. Hurley	5 00
Mrs. Lucy E. Sweet	2 50
Miss Marie Miller	10 00
Churches:	
Plainfield	26 99
Nortonville	20 55
First Westerly	7 66
North Loup	30 00
Salem	10 83
Hammond	3 38
Stone Fort	15 00
DeRuyter	6 42
Syracuse	1 17
First Verona (\$10.00 for Tract Society)	32 00
Convention of Minnesota and N. Wisconsin churches	8 35
Eastern Association	20 94
Southeastern Association	5 38
Young People's Board, acct. Dr. Palmborg's salary	50 00
Young People's Board, acct. Miss West's salary	10 00
Sale of mileage	40
Collection at Stone Fort	5 32
	\$3,168 38

Cr.	
J. J. Kovats, acct. October salary	\$ 20 00
D. B. Coon, acct. October salary	41 66
E. B. Saunders, acct. October salary and traveling expenses	144 80

J. A. Davidson, acct. October salary	41 66
T. L. M. Spencer, acct. salary, Oct.-Nov.	100 00
J. G. Burdick, Italian appropriation for Nov.	23 00
The Utter Company, advertising	2 10
Tract Society Publishing House, proportion of Year Book	89 75
Dr. Palmborg, special contribution	22 10
Exchange on item next above	30
Tract Society, contribution from First Verona Church	10 00
Washington Trust Company, payment of note due	500 00
Treasurer's expenses	20 00

Balance in bank November 30, 1913 ..... \$1,105 37  
2,153 01

Bills payable in December, about ..... \$3,168 38  
Notes outstanding, December 1, 1913 ..... \$1,400 00  
3,000 00

E. & O. E. S. H. DAVIS,  
Treasurer.

### A New Scholarship for Salem College.

Salem College is the recipient of a new scholarship. It comes from Mrs. Mary E. Rich of Florida in the sum of one thousand dollars. The income from the scholarship is to be used to assist worthy young men and women in their efforts to secure a true education.

The most significant thing in connection with this scholarship is the provision of the donor that the beneficiary, the student receiving the use of the scholarship, "shall be absolutely free from the use of tobacco or intoxicating liquors in any form or manner, and shall not indulge in card-playing or dancing."

This indicates plainly what Mrs. Rich thought about standards of school life.

She demands a clean life of the student who shall have the benefits of her scholarship.

We believe Mrs. Rich was right, for what benefit would such help be to a student who has no higher ideals than the indulgence of such practices?

It is just such people, too, as Mrs. Rich, who are the supporters of true education. Had she not herself had these standards, she would never have given her money to support the efforts of educators. We hope the suggestion will have its effect upon the lives of all persons interested in educational work, and especially those of Salem College. May it be true, too, that Salem College shall have scores of friends like Mrs. Rich.—*Salem Express.*

"The timepiece of life does not need so much a new dial as a new mainspring."

### A Thanksgiving Sermon.

REV. E. ADELBERT WITTER.

Text: And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.—Col. iii, 17.

If we look through the epistle from which our text is chosen, we will find quite a prevailing note of thankfulness. The Colossians are bidden to thank God for their Christian state and standing, as we see by reading Colossians i, 9-12. Then again they are exhorted in their Christian walk and their faith to abound therein, as is seen by reading Colossians ii, 6, 7.

To masters the apostle says in Colossians iv, 2: "Continuing in prayer, and watch in the same with thanksgiving." In the third chapter the thankful disposition is urged with the call to the inward controlling peace of God, as is seen by turning to the fifteenth verse: "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." In our text the outward life is to be governed by the thankful spirit. Read the text: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." By this and many, many kindred passages to be found in God's book of divine truth, we find that to be thankful is really a duty. Surely it ought to be a pleasure to every one.

We are not worthy the least of God's favors, so many our shortcomings, and so full are we of disobedience. Our only worthiness will be found in thankfully receiving the mercies and blessings given.

We are exhorted to assemble ourselves together to render thanks for the great benefits which we have received at his hands, to set forth God's most worthy praise "in psalms and hymns and spiritual songs." In these we echo forth the choral harmonies of heaven. "Whoso offereth praise glorifieth me" is God's word. This should be the spirit of our private devotion.

"For mercies countless as the sands  
Which daily I receive  
From Jesus my Redeemer's hands,  
My soul, what shall I give?"

"We bless God for our creation, preservation, and all the blessings of this life." He has given us our being and made us

capable of enjoying the works of his hand. It is he whose providence insures our safety, and in whom "we live, and move, and have our being." It is he who teaches us more than the beasts of the field, and makes us wiser than the fowls of the air. Indeed, to recount all his blessings would be to write the story of our lives more fully than could any biographer.

"Ten thousand thousand precious gifts  
My daily thanks employ;  
Nor is the least a cheerful heart  
That tastes these gifts with joy."

Notwithstanding these many blessings so fully and freely bestowed, how little real gratitude is rendered to the Giver of every good and perfect gift. How many homes, so far as a rendering to the Father above for daily blessings is concerned, are as silent as the grave.

A little girl, who because of a severe storm was not permitted the pleasure of an anticipated joyful Thanksgiving day at grandpa's, took the disappointment very hard. As she sat in her mournful mood she suddenly broke out, "I haven't one single blessing to be thankful for." "Not one?" quietly inquired the mother sitting by. "No, not one," responded the little one with somewhat of emphasis. How many do you suppose there are who, today, because they are not having their full of some coveted thing, are feeling much like that little girl and are saying within themselves if not aloud, "Well, there is nothing for me to be thankful for"? How many, like her, need to have their attention called to the blessings and pleasures they are enjoying, that they may be helped to realize that there is much for which they should be truly thankful; such as home, health and friends?

In the redemption of the world by our Lord Jesus Christ, the means of grace and hope of glory, we have matter for endless thanksgiving and eternal praise. The true Christian can never tire of this theme. It is his life, it his salvation, it is all his desire.

In Romans v, 10, 11, the apostle Paul says: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life; and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Christ is to the Christian the hope of glory. He is dead with Christ to

sin, risen with him to righteousness. His hope and portion are in heaven, where Christ sitteth at the right hand of God, and he sets his affections there. Empty himself of grace and goodness, he partakes of the divine fulness of Christ.

Our text says: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." It is not alone in words of thanksgiving and praise on the Sabbath or the national Thanksgiving day we are to observe the teachings of our text, but it is by what we do each day. Whatsoever ye do, do all in the name of the Lord Jesus. So will Christ preside over our lives, and we may not expect his blessings in anything in which he is not Jesus our Lord and King.

The text divides our life into its two parts of utterance and action: "Whatsoever ye do in word or deed." Let speech be in the name of Christ. Let no corrupt communication proceed out of your mouth; no wanton jest or profane speech, no careless oath or coarse reviling, no foolish, worthless words, no vain boasts or savage threats. How unruly is the tongue and how much need for us to pray, "Set a watch, O Lord, upon my mouth; keep the door of my lips." Yet when we consider the tongue in all its grand possibilities for good, what a noble instrument is the tongue, that member which the Psalmist called his glory. How important that we should pray that our tongues may be bridled, and our speech sanctified, that what we say may be for good, that it may minister grace to the hearer. My hearer, is this what you are seeking? Is it your prayer that what you do in word may be to the glory of God?

In First Corinthians x, 31 Paul gives a passage that is in support of the idea of our text. He says: "Whatsoever ye do, do all to the glory of God." These two passages are mutually explanatory; for to be guided by the grace of Christ is to live to the glory of God. Such a principle lifts all our work above the level of its own earthly character. It ennobles labor of all kinds and places before the laborer a proper incentive; hence Paul in speaking to the Colossian slaves, says: "Whatsoever ye do, do it from the heart, as to the Lord, and not unto men, knowing that from the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." Try to make this truth your own in your bus-

iness or calling, whatever it be, and you have done much to remove its drudgery, to rob it of its unpleasantness. "The Christ who wrought in the workshop at Nazareth, who taught in the temple at Jerusalem, who traveled throughout the length and breadth of the Holy Land with willing hands ever stretched out to heal and to bless, was a man of labor and acquainted with toil. He puts the seal of his holy name upon every honest work. Yea more, that same heart of sympathy is open and that hand of help is held out to you, and this truth will be by you realized when you have learned to 'do all in the name of the Lord Jesus.'"

While this truth is demonstrable, how often it is that men do not glorify God in the labors of their calling. They do not realize that it is he who giveth them power to get wealth; they forget that these earthly activities are to prepare us for the heavenly sanctuary. They are not sanctifying their work by regarding it in its true light, and by doing it in the spirit of him who said, "My meat is to do the will of him who sent me, and to finish his work." Yes, and in our pleasures and recreations how blessed it would be could we here realize the precept of our text. How much of restless anxiety and fruitless inquiry, and of going astray in our judgments in recreation and pleasure would this save us, could we refrain from all acts of pleasure or recreation in which we are not certain we can follow the dear Saviour.

What a change in the world of pleasure would be brought could all God's dear children be persuaded to adopt and follow out the teaching of our text—could all really have Christ reign within them the hope of glory.

Then, again, how blessed it would be were men always led by the Holy Spirit to fulfil the text in public capacity. "How great a change would come over our country if the principle of doing everything in the name of Christ and to the glory of God were observed in the committee room, in the council chamber, in the senate house"! Yes, and in municipalities. How much less of winking at sin, debauchery and wantonness in town, city and state, were our police and public officers possessed of this principle and were they true to their oath of office. How much less of time and means would have been spent in the recent investigations of graft and greed in this State of New York in the last few months.

Let us praise God for the disposition, that seems to be so much in evidence today, to lay bare the misdeeds of officials.

What grand words, and how truly in keeping with the spirit of our text, were those spoken by President McKinley just before the declaration of war with Spain. He said: "If war is declared with Spain it will be for reasons that will be not only satisfying to the people of the United States, but will be pleasing in the sight of God." Noble purpose that, one well suited to a true statesman, one that may well be emulated by all in the council chambers and in the senate house with reference to all great national questions. We of today need to be proud of the fact that no less a man than President Wilson sits in the national Capitol when the Jingo men are loud with their din about the need of offensive activity with Mexico. I believe that if President Wilson should put into words his real convictions he would speak as McKinley did in matters with Spain.

I wish to quote here a few lines from a speech of McKinley at a banquet in Chicago after the war with Spain. This clipping is from the *Independent*.

"The war has put upon the nation grave responsibilities. Their extent was not anticipated and could not have been foreseen. We can not escape the obligations of victory. We can not avoid the serious questions which have been brought home to us by the achievements of our arms on land and sea.

"We are bound in conscience to keep and perform the covenants which the war has sacredly sealed with mankind. Accepting war for humanity's sake, we must accept all obligations which the war in duty and honor imposed upon us. The splendid victories we have achieved would be our eternal shame, and not our everlasting glory, if they led to the weakening of our original lofty purpose, or to the desertion of the immortal principles on which the national government was founded, and in accordance with whose ennobling spirit it has ever since been administered.

"The war with Spain was undertaken not that the United States should increase its territory, but that oppression at our very doors should be stopped. This noble sentiment must continue to animate us, and we must give to the world the full demonstration of the sincerity of our purpose.

"Duty determines destiny. Destiny

which results from duty performed may bring anxiety and perils, but never failure and dishonor. Pursuing duty may not always lead by smooth paths. Another course may look easier and more attractive, but pursuing duty for duty's sake is always sure and safe and honorable.

"It is not within the power of man to foretell the future and to solve unerringly the mighty problems. Almighty God has his plans and methods for human progress, and not infrequently they are shrouded for the time being in impenetrable mystery. Looking backward we can see how the hand of destiny builded for us and assigned us tasks whose full meaning was not apprehended even by the wisest statesmen of their time."

War is indeed a terrible thing, one to be strongly deprecated, and never resorted to till all peaceful measures have been tried and failed. Yet history reveals the fact that through the red track of war God has led peoples to truer life, to higher purposes, to grander civilization, and to a more perfect conception of his own being and government. Who shall say that our war with Spain was not for this purpose, and has not in some measure accomplished this end? We read in God's word: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Was there ever a time in all the history of the world that this was more nearly true than it is at the present, if we do not listen to the mutterings of war from the republic of Mexico?

Off Santiago during the struggle there Capt. John W. Phillips said to his men: "I believe in God the Father Almighty and this is his hand. Let us thank him for his grace." These were the words of a true American patriot.

"Two things," said Rev. John S. McIntosh of Philadelphia, "were marked in our victorious struggle with Spain: they are the old Norse blood of the conquering Anglo-Saxon, and the finger of the God of nations and history. I believe in the genius of the race, and above all I believe in the guidance of God. Half a century ago the military powers of Europe sneered at us. England tolerated us; but today we are the dread despots and the envy of the world.



Today we feel our power. In our war for independence we fought for bare life and nearly died. In the war of 1812 we fought against desperate odds. In the dark years of secession we fought under the burden of utter sadness and broken-heartedness, for it was brother against brother. Today we know our strength and others know it too. The war that liberated Cuba was our first unselfish war. In every former struggle ourselves have been to the front. Today the battle is for humanity. Such conditions kindle the noblest enthusiasms and lift one out of his old and smaller self. These are the furnace heats where the vile dross of selfishness and sectionalism are purged away. These are the lofty heights whence are caught inspiring visions of the ideal land realized on our own shores, exalted in righteousness, stainless in its political purity, sweet in its abundant charities, safe by its own watchful might, song-filled from its teeming wealth, sanctified by its prayerful homes, sublime in its fear and worship of God."

What a wonderful picture of true national life is thus placed before us. How can we consider it in all of its breadth of meaning without, with the Psalmist, calling upon all that is within us to magnify his holy name? How do we need to hold before the minds of all our people the teaching of our text till all in every walk of life shall come up to the higher plane of doing all in the name of the Lord Jesus Christ and to the glory of God the Father.

When we look over the resources of our country, surely there is great reason to rejoice and give thanks because of the bountiful harvests in nearly all sections. The laborer is well repaid for his labors. Business prosperity is well assured, and in all the larger part of our country the homes in which our nation finds its safeguard and true foundation are prosperous and possessed of plenty. Yet while this is true, there is enough of want and necessity to afford all opportunity to exemplify the teachings of divine truth, "Thou shalt love thy neighbor as thyself," and "Be ye kindly affectioned one toward another with brotherly love."

Our schools and institutions of learning are signally prospered and are coming to so live in the hearts of the people as to be the groundwork of an advanced civilization, grounded in knowledge rather than ignorance.

We have had no widespread misfortune,

calamity or pestilence; yet we can not ignore the fact that, while in the past the red hand of war has made here and there a home sad by removal of some loved one, there is nevertheless that which softens sorrow and removes somewhat the sting of grief in the thought that the sacrifice was made and the loss suffered to erect a lasting monument to the liberty of humanity and exemplify the worth of a true republican form of government where each is possessed of sovereign rights and all are equals before the law.

We gather today to give thanks, as never before, for the assured establishment of our government. Throughout the whole extent of our wide domain proof has been given of a oneness of purpose, a loyalty to the principles of human liberty upon which our government was founded and for which it stands recognized among the nations of the earth as never before. It becomes us as a people to assemble ourselves together for worship and for a general recognition of this great national Thanksgiving day. As we sit together in our sanctuaries, it surely is becoming that there should rise from our hearts as from the heart of one man this grand song:

"My native country, thee,  
Land of the noble free,  
Thy name I love;  
I love thy rocks and rills,  
Thy woods and templed hills;  
My heart with rapture thrills,  
Like that above.

"Let music swell the breeze,  
And ring from all the trees  
Sweet freedom's song;  
Let mortal tongues awake,  
Let all that breathe partake,  
Let rocks their silence break,  
The sound prolong."

Nov. 27, 1913.

Do you want to be a power in the world? Then be yourself. Don't class yourself, don't allow yourself to be classed among the second-hand, among the they-say people. Be true to the highest within your own soul, and then allow yourself to be governed by no customs or conventionalities or arbitrary man-made rules that are not founded upon principles.—R. W. Trine.

"Prayer is a sense of want rather than a list of particulars."

## WOMAN'S WORK

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

"That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

We are publishing this week the constitution of the Federation of Woman's Boards of Foreign Missions and the names of the Missionary Boards federated. This federation has appointed Friday, January 9, a day of prayer for woman's foreign mission work. A suggested program is printed. If you can not arrange for an all-day meeting as planned, can you not have an afternoon meeting, inviting the other woman's missionary societies of your town to cooperate with you in this meeting?

Plans are being made for such meetings in Milton and Milton Junction.

### Plan of Federation Approved by Woman's Boards of Foreign Missions.

*Reprint from folder sent out by Federation.*

1. That the Woman's Boards appoint representatives in four districts of the United States to act as territorial commissions as follows:

San Francisco—Which would include Washington, Oregon, California and Nevada.

Chicago—Which would include Montana, the Dakotas, Minnesota, Wisconsin, Michigan, Idaho, Wyoming, Nebraska, Iowa, Illinois, Indiana, Ohio, Utah, Colorado, Kansas, Missouri, Arizona, New Mexico.

Nashville—Which would include Oklahoma, Indian Territory, Arkansas, Texas, Louisiana, Mississippi, Tennessee, Kentucky, West Virginia, Virginia, Maryland, District of Columbia, North and South Carolina, Alabama, Georgia, Florida.

New York—Which would include Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, New Jersey, Delaware.

2. That these representatives form an association which shall be called: "The

Federation of Woman's Boards of Foreign Missions of the United States."

3. That there shall be a General Advisory Commission of eleven members, two from each Territorial Commission and one appointed by the Committee on United Study of Missions. This General Advisory Commission shall meet annually.

4. That the object of the association shall be to promote unity, Christian fellowship and cooperation among Woman's Boards; to encourage and disseminate the best methods of work and to unitedly plead for the outpouring of the spirit of God upon the Church of Christ.

5. That each Territorial Commission shall meet annually and shall report after each meeting to the General Advisory Commission, which will in turn report its deliberations to each board represented on the several commissions.

6. That each Territorial Commission shall organize by electing from its number a chairman, secretary and treasurer.

7. That the General Advisory Commission publish a semi-annual bulletin which shall give reports of progress, with suggestions concerning methods and lines of work.

This bulletin shall not exceed 25 cents per year.

8. That the General Advisory Commission shall meet in the various territories in rotation.

9. That there shall be general meetings at the discretion of the General Advisory Commission.

#### BOARDS BELONGING TO THE FEDERATION

Woman's Union Missionary Society of America.  
Woman's Home and Foreign Mission Society of the Advent Christian Denomination.

Woman's American Baptist Foreign Missionary Society.

Woman's Executive Board, Seventh Day Baptist, General Conference.

Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

Christian Woman's Board of Missions.

Woman's Board of Missions (Congregational).

Woman's Foreign Missionary Union of Friends of America.

Woman's Home and Foreign Missionary Society (Evangelical Lutheran).

Woman's Foreign Missionary Society of the Presbyterian Church.

Woman's Department of the Executive Committee of Foreign Missions of the Presbyterian Church in the United States.

Woman's General Missionary Society of the United Presbyterian Church of North America.

Woman's Foreign Missionary Society of the Methodist Episcopal Church.  
 Board of Missions, Methodist Episcopal Church, South.  
 Woman's Board of Foreign Missions, Reformed Church in America.  
 Woman's Home and Foreign Missionary Society of the General Synod of the Reformed Church in the United States.  
 Woman's Missionary Association of the United Brethren in Christ.  
 National Board of Y. W. C. A. of the U. S. of A.

## CONSTITUTION.

Article 1.—The name of this organization shall be: The General Advisory Commission of Women for Foreign Missions.

Art. 2.—The office of the General Advisory Commission shall be to connect the Woman's Boards and the Territorial Commissions; its purpose shall be "to stimulate united prayer and study and a spirit of fellowship of service; to secure a deeper realization of the whole task of Foreign Missions, a clearer understanding of difficulties and problems, a fuller development of resources and a truer conception of the dignity, scope, and purpose of woman's work for missions."

Art. 3.—The members of the General Advisory Commission shall be elected annually by the several Territorial Commissions, two (or more) from each commission, each of whom shall be a representative of a Woman's Board of Foreign Missions and three members from the Central Committee on the United Study of Foreign Missions. This commission shall have power to add to its membership other members from such Woman's Boards and committees on Foreign Missions as are not represented in the commission.

The officers of the commission shall be a Chairman, a Vice-Chairman, a Secretary and a Treasurer.

Art. 4.—There shall be an Executive Committee composed of the officers of the commission, and the chairman of the committees. The Executive Committee shall conduct the business of the commission during the interim between the meetings, and shall report all actions taken by the General Advisory Commission to the boards represented in the federation.

Art. 5.—The annual meeting for the transaction of the business of the commission shall be held on the last Friday in April, at which time reports from the Territorial Commissions shall be received and the officers elected for the ensuing year.

Seven members shall constitute a quorum.

Art. 6.—A special meeting of this commission may be called at any time by the Chairman upon the request of four members.

Art. 7.—There shall be the following standing committees:

1. Interdenominational Day of Prayer for Foreign Missions. It shall be the duty of this committee to arrange for the annual Day of Prayer, and to provide a program.
2. Summer Schools for Foreign Missions. It shall be the duty of this committee to recommend through the commission, to the various boards and societies, the formation of additional summer school centers, and to render a report of all existing summer schools for Foreign Missions.
3. Colleges, Schools, and Young People's Work for Foreign Missions. It shall be the duty of this committee to secure as far as possible an interest in Foreign Missions in the various colleges and schools, and to encourage the formation of Foreign Mission study classes.
4. Children's Work for Foreign Missions. It shall be the duty of this committee to report approved methods of work and to discover ways of increasing the interest in Foreign Missions among children.
5. Literature. It shall be the duty of this committee to arrange for the editing of the bulletin, leaflets or reports, authorized by the commission.
6. Publicity. It shall be the duty of this committee to prepare all notices and articles for the press and to keep before the public the work of the federation.
7. Territorial Work. It shall be the duty of this committee to suggest uniform plans for the extension of interdenominational effort.

Art. 8.—All matters not included in the duties of the standing committees shall be referred to the Executive Committee with power.

Art. 9.—This constitution may be amended by a two-thirds vote of the members of this commission present at any meeting provided the amendment has been recommended by the Executive Committee.

## BY-LAWS.

1. The Chairman shall appoint all committees unless otherwise ordered. • The Chairman shall be a member of all committees ex-officio.

2. All bills shall be approved by the Chairman of the Commission and by the Chairman of the Committee incurring the expense, before payment by the Treasurer.

3. There shall be an annual contribution for the expenses of the commission to be paid in January, by all boards and societies represented in this federation.

4. In case any member of the commission is unable to be present at a meeting of the commission a proxy may be appointed by her, approved by the Chairman of the General Advisory Commission. Any member of the Executive Committee who is unable to attend a meeting of the committee may appoint as her proxy for that meeting any member of the General Advisory Commission.

5. These By-Laws may be amended by a two-thirds vote of the members present at any meeting of the commission where at least five boards or societies are represented.

## Day of Prayer.

*Furnished by Federation.*

The General Advisory Commission representing the Federation of Woman's Boards of Foreign Missions in the United States has appointed Friday, January 9, 1914, a day of united prayer for woman's foreign missionary work, and suggests the following program to be used in union meetings in every town and city of our land.

An invitation should be given through the Interdenominational Committee of the town to all woman's missionary societies to meet in some central place for prayer. If there is no such interdenominational committee of women the commission urges that one be formed immediately, representing women of all the evangelical churches.

A leader should be chosen for the day, with four other leaders, one for each hour of the day. If missionaries are available they may be given a brief time, ten or fifteen minutes, to present the needs of their fields, for which special prayer should be made. Charts and maps are illuminating. The topics for each hour should be plainly

written upon the blackboard on large sheets of manila paper, unless printed topics are furnished. The hymns should be selected and announced by the leader for the day, who will also introduce the leaders for the hours.

As this is a Day of Prayer it is not desirable to have long addresses. Each leader will suggest and explain her topics and others may speak briefly of special needs in which they are interested. Let us remember that without intercessory prayer our work is in vain. Let every preparation be made most earnestly and prayerfully. Send notices widely and promptly. Secure women of faith and power for leaders. Provide all possible information concerning the needs of foreign lands.\*

## TOPICS FOR PRAYER.

*General subject for the day: That Women May Accomplish Their Part in World Evangelization.*

10 a. m.—John xvii.

Prayer for unity; for all Woman's Boards of Missions; for our new federation; for a vision of the task; for our missionaries; for guidance and wisdom; for Africa, Turkey, Egypt, Persia and Arabia.

11 a. m.—Matthew xxviii, 16-20.

Thanksgiving for all that God has wrought through women. Prayer for faithfulness in our stewardship; for native Christian converts and leaders throughout the world; for China and the Philippine Islands.

*A box luncheon at noontime is suggested.*

2 p. m.—Romans x, 8-17.

For plans for united effort in foreign lands, through colleges, hospitals and preparation of literature; for India, Burma and South America.

*An offering, with special music, is suggested.*

3 p. m.—Psalm xcvi.—Young Woman's Hour.

Prayer for a great increase of student volunteers, for young women who will lead in the for-

\*The hours to be observed are from 10 to 12 a. m., and from 2 to 4 p. m.; but when deemed advisable a shorter service may be substituted giving a half hour to each topic and held either in the morning or afternoon.

ign mission work in the churches at home; for young women who shall train our children in missions; for Japan and Korea.

*Benediction.*

### Minutes of the Woman's Board Meeting.

The Woman's Executive Board met in Milton with Mrs. W. C. Daland on the afternoon of December 1. Members present: Mrs. West, Mrs. Crandall, Mrs. Daland, Mrs. Babcock, Mrs. Whitford, Mrs. Crosley, Mrs. Maxson. There was one visitor: Mrs. O. U. Whitford.

The President opened the meeting by reading the Scripture and by prayer.

The minutes of November 3 were read.

The Treasurer reported receipts for the month of November \$128.00, and disbursements \$33.20, and the report was adopted. She also read several of the letters received since the last Board meeting.

The Corresponding Secretary presented the folder sent out by the Federation of Woman's Boards, containing four topics for prayer for the foreign mission work, one topic for each hour from 10 a. m. till 12 m., and from 2 until 4 p. m. on January 9, 1914.

The Corresponding Secretary read the names of members of our Woman's Board selected from the tentative list sent to the Committee on Plan for Federation to act as members of the Territorial Commissions; namely, for New York territory, Mrs. Edwin Shaw, Plainfield, N. J.; Chicago territory, Miss Phoebe Coon, Walworth, Wis.; Nashville territory, Mrs. M. G. Stillman, Lost Creek, W. Va.; San Francisco territory, Mrs. G. E. Osborne, Long Beach, Cal.

Mrs. Babcock also read the letter from Mrs. Knox, stating the fact of our acceptance as part of the Federation of Woman's Boards of Foreign Missions in the United States.

It was voted that we pay our annual dues of \$10.00 to the Federation of Woman's Boards.

It was voted that our Corresponding Secretary write to our four members of the Territorial Commissions, making arrangements for the observance of January 9 as a day of prayer for the foreign mission work.

The Corresponding Secretary read the minutes of the initial meeting of the General Advisory Commission of Women for Foreign Missions, which was held in New York City on Friday, October 24, 1913.

A motion was carried that we express our willingness to cooperate with the other Seventh Day Baptist Denominational Boards located here, in the purchase of a duplicating machine for use in correspondence.

After the reading and approval of the minutes, the Board adjourned to meet, on January 5, with Mrs. A. R. Crandall.

DOLLIE B. MAXSON,  
*Recording Secretary.*

### Excuses.

REV. G. M. COTTRELL.

*(Secretary Lone Sabbath-keepers.)*

*And they all with one consent began to make excuse.—Luke xiv, 18.*

Human nature everywhere and forever is much the same. With all our progress and advancement in other things, we have not much to boast of over the old excuse-makers who were invited to the great gospel feast as depicted in the fourteenth chapter of Luke. This is freshly impressed upon me by the delightful little missives received from those invited to take the state secretaryship for the L. S. K. work.

Let me take you into my confidence, and read to you some of these messages:

"DEAR BROTHER: Your card at hand. I don't think I can do the work you ask me to assume. It will be largely clerical, and I do not have any office help. I am not trying to expand my outside work. I do some public speaking, and am trying to keep my office work in hand. It should be a younger person, and one who can give time to correspondence. I love the dear old cause, and am somewhat busy here with men. Yours with much love."

"Don't you remember that I told you at Conference that I was too busy to be secretary? I wish you would ask \_\_\_\_\_ to assume the position. . . . She is \_\_\_\_\_ and I think it might interest her to do the necessary correspondence. Yours sincerely."

But a letter to this sister brought reply that it would be impossible for her to accept, and another was recommended:

"MY DEAR MR. COTTRELL: \_\_\_\_\_ is a brilliant woman, and would make a fine secretary if she could be induced to accept the office. I would not take 'no' for an answer from her, if I were in your place. You had better explain to her just what would be expected of a secretary, as she may not understand much about it. I hope she will accept the office."

A letter to this sister brought the following interesting reply:

"MY DEAR MR. COTTRELL: Your esteemed favor came to me while in that lovely and ancient stronghold of our faith, \_\_\_\_\_, where I was with \_\_\_\_\_ spending the Thanksgiving holiday. It seems almost to savor of ingratitude to reply as I am about to, in answer to your request. Probably I have less time to devote to any new duties than almost any person you might have chosen to apply to, who would undertake the state secretary work. Hence, with profound regret, I must decline to fill the position. The old, and it seems to me, only right faith, appeals to me as unrelentingly and logically as ever. Having always attended (not worshiped) at a church of First-day observance. I find myself even more and more utterly convinced that the seventh day of the week is as much the seventh as it ever was, and by no means can be juggled to mean the first. My friends often say to me: 'I don't think it makes any difference what day we keep, if we keep one day.' 'All right,' I say, 'if it doesn't, then keep the seventh.' With regrets for any disappointment my decision may cause you, I remain very sincerely yours."

I am sorry that we are not to have the splendid service that any one of these three could bring to the work, and that they are not to get the great blessing that they might reap from a year consecrated to this cause. It seems to me that we are entitled to some of the time of these whose convictions are so strong for our faith. That State is still without a secretary and I will leave the door open for one of these to repent and return and enter in. Think it over again, sister, and see if you can not receive new light on this case.

Well, if all the replies were of this nature, I am afraid I should be a little discouraged; but they are not. There are some who are willing to assume the responsibilities, and I wish to commend their spirit to those who "began to make excuse."

"MY DEAR MR. COTTRELL: I accept the position in the list of secretaries. What am I to do?"

"MY DEAR BROTHER: In last RECORDER you request me to act as L. S. K. secretary for \_\_\_\_\_. I accept the appointment and look to the Shepherd of 'the scattered and peeled' for grace to do my best for them."

"DEAR BROTHER COTTRELL: Complying with your request in this week's RECORDER I write to say I am glad and willing to do anything possible to help the lone Sabbath-keepers' cause. Please let me know what you wish me to do. I realize what a lonely thing it is to be one of the lone ones, and how much encouragement is gained by a little friendly interest. It is a fine thing, this having some one to look after our interests exclusively. My duties are very heavy and I have limited time, but will endeavor to do all I can."

And others there are of a similar nature. One daughter offers her service in place of her father whose death occurred about a month before the appointments appeared in the RECORDER of October 27.

There are many yet that I have not heard from; am still waiting on these. Let us beware of excuses. Some may have good reasons for not serving; I shall not attempt to be their judge. But let us be sure it is a *valid reason*. An excuse, you know, is *not* a reason, but something that we offer in the place of a good reason—a sort of apology for one.

Dec. 6, 1913.

### Teetotalism.

Paying a visit of inspection one day to a large English school, the inspector found a teacher exercising a class in defining words. One interrogation put to them seemed for a moment a great puzzle. The question was, "What is teetotalism?" At last one tiny girl, whose pinched face and shabby clothes bespoke hard times at home, put up her hand and cried out, "I know, teacher." Both teacher and visitor felt lumps rise in their throats as the answer came in thin piping treble, "Teetotalism means bread and butter." With tears swelling in her eyes the teacher said, "You must explain that." And the small damsel promptly replied: "Because when father is teetotal we get bread and butter, and when he is not we have to go without."—*Selected.*

## YOUNG PEOPLE'S WORK

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

### The Joy of Service.

Sometimes it almost seems as though nothing counted except the materialistic side of life. The American people are, not without cause, reputed to be of a decidedly materialistic turn of mind. There is a decided tendency to measure all things by the standard of value of the dollar. Approached with almost any sort of proposition, the first question the typical American asks is: "Will it pay?" or "Does it pay?" The average American is always "on the make." And "when a man is 'on the make,' as some one has said, "he is entirely given up to the pursuit of money. Whatever he does must have an outcome in dollars and cents." But after all, not all Americans are "on the make." There are many noble, self-sacrificing men and women who have found that there are some things that yield far greater returns than dollars and cents. It is the dividends, paid in heart-satisfaction, that service for others yields. I am grateful that there are noble Seventh Day Baptist young people who have tasted of the joy that comes from service for others. If you have any doubt about it, read the article in another column, "A Year's Teaching Work at Fouke," by Miss Gertrude Ford.

Speaking of the opportunities for service the two young people will have who are teaching at Fouke this year, she says: "I know our heavenly Father will bless their efforts and they will come home with happier hearts at the close of their year's work, because labor for the Master brings happiness. They have not gone for money and they will not come back with full pocketbooks, but I am sure they will say they have received blessings of far greater value than dollars. God knows 'the workman is worthy of his hire,' so their hearts will be filled with his blessings, 'pressed down and running over.'"

Such are the rewards for true Christian service. Service is not only the Christian's privilege, but it is his duty. But the greatest joy and happiness come from service that is prompted by unselfish love—love for

our Master and for those whom we can and ought to help. Does not the joy that comes from such service make life infinitely richer, better and more satisfying?

### Christian Endeavor Week.

[In his address at the Los Angeles convention, the president of the United Society suggested that hereafter the week in which occurs the second of February, the anniversary of Christian Endeavor, be given to special religious activity on the part of the societies, and be known as Christian Endeavor week. The suggestion met with hearty and instant approval and has been taken up as a permanent feature by the United Society. It will be remembered that the observance of Christian Endeavor Week was recommended for our own Seventh Day Baptist societies in the resolutions of the young people adopted by Conference. The United Society has issued a little booklet, "Christian Endeavor Week," outlining and suggesting plans for the activities of the week. This booklet has been revised by the Young People's Board to suit the needs of our own societies. It has been thought best to publish the contents of it in the RECORDER for the help of our various societies that may desire to observe Christian Endeavor Week. It is to be hoped many of our societies will do so, adapting the suggested plans to their own particular local conditions. The contents of the booklet, as revised by the Young People's Board, will appear in three or four consecutive issues of the RECORDER. Following is the first part of it.—ED. Y. P. W.]

The observance of Christian Endeavor Week will bring Christian Endeavor into larger notice than ever before, thus drawing to our societies new members, and increasing the interest of the members we already have. It will strengthen the zeal of our workers. It will mean a stock-taking, showing the societies just where they stand. It will lead to larger planning and that will lead to larger accomplishment. Beginning in 1914, pleasant and stimulating customs will grow up around the week. It will become an institution within an institution, and one well worth honoring and perpetuating. For it will be a week set apart in a peculiar manner for the advancement by young Christians of Christ's kingdom among the young.

It may be that experience in 1914 will suggest improvements on the outline for the week given below. The Endeavorers may always be trusted to invent interesting methods and to find new outreaches of old methods. We shall be on the watch for these as the reports of the week come in, and all that seem likely to meet the needs of the average society will be incorporated in the next year's program. Let it be perfectly clear, therefore, that we are not laying down a hard-and-fast program, but one that may be adapted to local circumstances, and improved upon in any way that consecrated thoughtfulness may devise.

#### CHRISTIAN ENDEAVOR DAY.

The week will begin on Sabbath, January 31, 1914, which will be Christian Endeavor Day.

Perhaps our Christian Endeavor pastors will wish, all of them, to preach in the morning sermons on topics suited to the day; but the calls upon pastors for sermons celebrating various "days" are becoming so numerous that Christian Endeavor would not make such a demand, though the age, size, and important work of the society, and its incorporation as a part of the church, would make such sermons eminently suitable. The pastors, we may be sure, will do what is wise in the matter.

But the evening, in any event, will be used to celebrate the day. It is suggested that, if the church holds an evening service, it be united with the Christian Endeavor service for this occasion. A talk by the pastor, on the work young people are doing and should be doing for the church, may take the place of the regular sermon. In addition, the president of the Young People's society should give a report of the year's work of Christian Endeavorers, including the results to date of the Increase and Efficiency Campaign. The United Society will issue a simple exercise for use in this meeting, bringing in the other Endeavorers and the entire congregation. The topic for the day, "Christian Endeavor Progress (Mark iv, 26-32)," will make an inspiring theme for the evening. Many societies will wish to take an offering at this meeting for their denominational missionary boards, or for the foreign work of Christian Endeavor, which is meant to aid every missionary on the field.

But above all things it is urged that this shall be made an *Ingathering Day*. Plan for this carefully in advance. The Look-

out Committee will be in charge of this aspect of the work, but will enlist the entire society in the task. Canvass the whole town for new members. Make an especially thorough canvass of the Sabbath school. On that Sabbath send out the Endeavorers two by two, to see all the young people that should be members of the society, and give them an earnest invitation to join. Before these canvassers go out, hold a meeting (perhaps a week in advance) to talk over plans, modes of approach, how to recommend the society, how to answer excuses and meet objections. Where one couple fails to persuade, another may succeed, therefore arrange for frequent reports to the chairman during the day, that he may send other "teams" to those that refuse. If the campaign is well planned, and followed up with zeal, you will be able to make in the evening meeting a report of progress that will arouse much enthusiasm for the continuance of the work all through the week. Make it thorough. Make it earnest. Make it purposeful, loving, and prayerful. It will be abundantly fruitful.

#### EXTENSION DAY.

Sunday will be devoted to Christian Endeavor extension. We shall already have embarked on society extension, and the day may be used, in part, to perfect the canvass for new members already described; but it is hoped that in every community at least one new society will be formed on this day.

Only one third of our Christian Endeavor churches yet have Junior societies. What a field is here unoccupied! By forming Junior committees in the Young People's society you can carry on a Junior society even if you can not find a superintendent. Many churches could easily support an Intermediate society in addition to a Young People's and a Junior society, and both the Young People's and the Junior society would be strengthened thereby.

Mothers' societies are needed everywhere, and may do a splendid work for the women of the church, especially aiding the Junior work.

Senior societies would care for the graduate members of the society, binding them to Christian Endeavor, and vastly aiding the church prayer meeting. Try the plan of allowing the older members of the Young People's society, if they can not yet be spared, to form a Senior society while

they retain, for a time, their membership in the Young People's society.

Many denominational societies remain outside our Christian Endeavor fellowship because they do not understand that they can become Christian Endeavor societies and still retain full connection with their denominational young people's work. Invite such societies to come in.

Many societies might be formed in business establishments, in public institutions, in prisons, in army posts, on board ship, in academies, high school, and colleges.

In short, we have only begun the great work of Christian Endeavor extension. Probably every Christian Endeavor union might easily double the number of its societies with a little work. The United Society published ample literature on most of these societies, especially the Junior, Intermediate, Mothers', and Senior societies. Secretary Shaw of the United Society will be glad to answer any questions that may arise in your planning for extension.

Let the unions appoint Lookout Committees, if they have none already, and let the committees go over the ground carefully. Get Christian Endeavor pastors to help you with other pastors, that may not have understood the society. Remove prejudices. Talk the matter over frankly and fully. Approach the leaders of the young people. Offer to send large delegations to aid in organizing, and start the work with a swing.

Get at this at once. The longer you labor before Christian Endeavor Week, the more societies will you have to organize on Extension Day.

*You can if you will.*

The organizing meeting should be held on this Sunday evening. If you have more than one society to organize, divide into more than one delegation.

Advertise the meeting well, and see that much personal work is done in advance among the possible members. Get them all out.

Open the meeting with a description of the proposed society. Follow with an opportunity for questions and a full discussion. Have a constitution ready to adopt. Get the signatures of charter members. Elect officers at once. Close with a consecration meeting, asking God's blessing on the new organization.

*(To be continued.)*

## A Year's Teaching Work at Fouke.

GERTRUDE FORD.

Fouke is a small village situated in the southwestern corner of Arkansas, about eighteen miles from Texarkana, Tex., a city of thirty thousand inhabitants.

It was a beautiful October morning when I landed in Fouke. The woods were just beginning to put on their autumn colors and made a beautiful setting for the little southern village. The smiling faces of the people who were soon to be my friends made me feel at home immediately and I was given a hearty welcome to the Randolph home, which was then in charge of Professor and Mrs. Luther S. Davis of Shiloh, N. J. Professor Davis took charge of the church work as well as the school while Rev. G. H. F. Randolph spent a year in New York State.

The school work was divided among four teachers,—Professor Davis, Mr. John Randolph (the eldest son of Rev. G. H. F. Randolph), Miss Fucia Randolph of Alfred, and myself. Later in the year Rev. G. H. F. Randolph and his son Wardner came back to take the places of Professor Davis and Mr. John Randolph.

We had a good-sized school that year, although the public high school starting up for the first time took many of the First-day pupils who had been attending our school. Tuition of one dollar a month is charged to all but Seventh Day Baptist pupils, since the Randolph school was organized purposely for the benefit of the Seventh Day Baptist children. However, the school is patronized by the best Sunday-keeping families, who prefer having their children under the influences and instruction which the Randolph school affords.

Mrs. Luther Davis, formerly Miss Elizabeth Fisher, told me of her experience in that vicinity some fifteen years before; told of the children, their uncultured habits and unsatisfactory surroundings. Then as I looked at our school filled with noble-hearted boys and girls, at my room full of bright-eyed happy youngsters, I could only begin to realize the great change that had taken place under the influence of the missionary efforts in that region.

School-teaching was not the only work the teachers were expected to do. The church services, which were held in the school building, proved to be doors of opportunity as well as sources of blessing.

The Friday night prayer meetings were revelations to me. Not one night while I was there did we have a prayer meeting without some First-day people present. It was a very common occurrence to have an attendance of seventy, sometimes half of them outsiders, many not even professors of Christianity. I am afraid that not many of our churches—of that size, at least—have such a great opportunity to help others. To me the prayer meeting seemed to be *the opportunity* of Fouke. God never failed us when we asked his blessing and the memory of some of those blessed services helps me to live better today. I believe many others can say the same.

Sabbath-day services were held the same as in our other churches. All our people who were able always attended these meetings, some walking long distances.

The Junior work was very interesting and the earnest prayers coming from the many child hearts could but foretell of future men and women of strength and worth in God's great battle-field.

The Christian Endeavor society was made up of all church members old and young, and the meetings were a great help to all. That year their society held the Christian Endeavor banner, so you know they were workers. The society took up some out-post work at the request of a young lady who was teaching about two miles from the village.

We organized a Bible school in a small school building and met on Sunday afternoons. The first day we enrolled twenty-five members and had an average attendance of that many. God never failed to meet with us there in that secluded spot in the woods, where the sunbeams filtered through the pine-tops and the bird carols filled the air. I believe the great Father helped us to sow good seed on good ground and I hope and pray that some of it at least is still growing. An account was kept of the Bible chapters read by each class during the week and the class of children from eight to fifteen years of age always read more than even the Bible class.

One thing that made our hearts sink at the close of the first Bible-school service was to see all the young men stop outside the door and smoke cigarettes. In some way God put it into the hearts of the First-day young ladies of Fouke to organize an "Anti-Cigarette Club," to which no one could belong who would use cigarettes. No

young lady could join who would keep company with a young man who used cigarettes. Many of the young people in our Bible school joined this club and in a few weeks we were pleased to notice no cigarettes at Bible school.

These are some of the opportunities that came to me. The teachers who are in Fouke today, Mr. Ernest White of Leonardsville, N. Y., and Miss Elerene Crandall of Independence, N. Y., will have many similar experiences. I know our heavenly Father will bless their efforts and they will come home with happier hearts at the close of their year's work, because labor for the Master brings happiness. They have not gone for money and they will not come back with full pocketbooks, but I am sure they will say they have received blessings of far greater value than dollars. God knows "the workman is worthy of his hire," so their hearts will be filled with his blessings, "pressed down and running over."

It is true, however, that there are some ways in which our individual societies can help to make their lives brighter and happier during the year. Let us not forget them.

I hope there are many of our young people who are planning to go to Fouke sometime. You will not lose anything by so doing, if you go in the Christ-spirit, willing to give up everything for a year just for the Father, and you will be surprised at what you will have gained through him.

As I think of Arkansas now it is of the great woods with a gorgeous canopy above as the sun sinks among the pine-tops; the quiet little homes nestled in the shadows and the loving hearts within; of the inspirations for good that came to me through the influence of the dear Fouke people; the work, and God's beautiful world.

## Our Foreign Missions.

REV. HENRY N. JORDAN.

*Christian Endeavor topic for December 27, 1913.*

### Daily Readings.

Sunday—First steps (Acts viii, 5-8).  
Monday—The crucial test (Acts x, 9-20).  
Tuesday—First missionaries (Acts xiii, 1-5).  
Wednesday—First methods (Acts xvii, 1-4).  
Thursday—Going afield (Acts xvi, 9-15).  
Friday—Rome also (Acts xxviii, 14-24).  
Sabbath day—Topic:—Our church at work for the world. Foreign Missions. (Mark xvi, 14-20).

## LESSON NOTES.

v. 14. Unbelief has undone many a noble project, and prevented the actual accomplishment of a work which was about ready to become a success. Failure is a constant, close traveling companion of unbelief.

v. 14. How slowly people reach the point where they take God at his word. Justly they deserve the rebuke of the Master for their doubting, wilful spirit. "Have I been so long time with you, and yet hast thou not known me," and trusted me?

v. 15. Our obligation to this divine commission is discharged only when we have carefully, in Christ's manner, gone to the limit of our ability. If we go as far in our faith and efforts in proportion to our privileges and means as did the disciples, we will actually "go into all the world" and preach the "good news."

v. 16. Another's faith which affects his salvation may depend upon our implicit obedience to the Saviour's command. It is a fearful thing to have to bear the responsibility of another's moral and spiritual failure because of our apathy and negligence of his needs. If we realized the price of a soul we would be more thoughtful and active in doing our duty.

vv. 17, 18. The presence of Jesus is our encouragement as we labor in his name. It is also the secret of the successful mission on which he sends his disciples. "Lo, I am with you." Isn't that enough to spur us on; to incite us to redoubled efforts; to attempt the seemingly impossible?

v. 20. "The Lord working with them." Why not with us? Because of your unbelief. We often attempt religious work for various reasons but not in Jesus' way; hence, and justly, a humiliation of ourselves and an unfortunate termination to our task. But they who follow up their consecration and devotion with loyal work for the Master have their works and words confirmed by the Lord. His they are and him they serve.

Our foreign missions are an indication of the convictions of Seventh Day Baptists that God has given them a mission to the world. He has commissioned them to be heralds of his truth and bearers of his gospel of salvation to all men. They are God's opportunity to us to consecrate ourselves, our material possessions, our homes, our children and young people to the spread of his gospel.

It is a sad commentary on the Christian faith and work that those of the Protestant faith have never yet risen to the opportunity and reached the point where they live up to the measure of their privileges nor the requirements of their profession as followers of the Lord Jesus Christ. Sometimes I feel that we as Seventh Day Baptists deserve extinction because of the faithlessness we have shown and the great indifference we have exhibited toward our privileges and the commission to give to the whole world the undivided truth which includes the Sabbath.

God still bears with us in spite of our religious and moral lapses. He gives us another chance. In his name "let us rise up and be going" forward to the fields that await and invite us, to labors that call for the exercise and use to the limit of our best. "Give of your best to the Master."

Never before as now have we had such an opportunity in China. That mission must be reinforced soon or it will suffer inestimable harm. If it were not for the wilfulness of some, the cruel selfishness of others, the narrow, blighting prejudice of still others, and the general non-response on the part of the most of us, there might be a strong, well-equipped mission at Shanghai and at Lieu-oo today.

Africa is reaching her hands to us and appealing for the Sabbath of Jehovah God and the gospel of his Son, Jesus Christ. Some people will share the joy and glory of affording those benighted people satisfaction for their prayers. Will we be among the number?

Java opens before us a field for consecrated faithful effort. Sisters Jansz and Alt are, by our limited help, holding on and bearing witness to the love and power of Christ. That small mission calls for our remembrance.

It seems likely that our mission in Denmark must fail. Brother Bakker is forced to give up his work there. No one seems to be ready for the call of the opportunity. Shall we pray the Lord of the harvest? Will any remember that mission today and in agony of soul pray that God shall raise up workers for that field?

Holland needs our love, our prayers, our fostering sympathy now, if ever. Let us not leave Brother Velthuysen, the brother of our lamented Peter, to bear his burdens alone. That mission must not suffer be-

## News Notes.

JACKSON CENTER, OHIO.—The Jackson Center Christian Endeavor has nothing of a striking nature to report at the present time. Yet we are firmly holding on to the good old way in our weekly meetings. Our attendance at the regular weekly prayer meetings is not large, for at best we are but a small society. Several of our members are away either at Battle Creek, Mich., for work, or attending school at Milton College. But by the assistance of several of the older ones, the work of the society is in a fair condition.

Just recently we have arranged to put our business meetings in better form. Heretofore we have held them each month at the close of the consecration service, but this necessitated much abridgment. Now we are to hold them at a separate service on the second Sunday evening of each alternate month, with a literary program. This gives opportunity for the discussion of denominational and local problems.

We regret that short crops and other obligations will forbid our doing as we would like toward the Young People's budget. Already we have sent \$10.00 and hope that the blessings of the coming season will permit us to double this amount at least.

We expect Rev. L. D. Seager here next week to begin a series of meetings looking to a religious awakening. Rev. H. C. Van Horn was present with us one Sabbath on his return from the Southwestern Association at Hammond, La. He gave a practical and extremely interesting sermon at the usual hour, on Sabbath day, November 1.

Mrs. W. L. Davis of Brookfield, N. Y., and her brother, Huffman Simpson, with his bride, formerly of Alfred, N. Y., are spending several weeks at this place with friends and relatives.

"Some persons long to meet a great hero, some day. Some others, who are much wiser, try to find heroic qualities in those they meet as they go along. Great heroes are rare because great occasions are rare. But there are small heroisms in every street, if one has eyes to recognize their quality."

"Let fashions change and styles grow old, But love and mercy keep their hold."

cause of our lack of sympathy and support.

And God has opened to us the door of opportunity in Georgetown in British Guiana. Brother Spencer and his people came to us; shall we go to them? Shall we stand by and with them while they grow strong in faith and works for God?

"The fields are white already unto the harvest, but the laborers are few." Our means are adequate but we have not yet learned how to realize the largest, most satisfying dividends by investing liberally and wisely in the securities of the Kingdom. Young people, will you set the pace never yet attempted, and aim to put all our missionary enterprises on a higher, holier basis for Christ and the Church?"

"O, church of the living God, awake! Arise from your lethargy and spring forward to the conflict."—*J. Chamberlain.*

"I am commanded by my Lord to go into all the world and preach the gospel to every creature; I go as I am bidden, and leave the strategy to my Lord himself. What he means, he knows; but what he commands, I do."—*A. T. Pierson.*

"For the enlargement of your mind, if for nothing else, you should interest yourself in the mission work of your denomination all over the world. It will teach you to take world views" (C. E. Topics).

"The preaching of the gospel to individual men is the beginning of the work, but the gospel is to be proclaimed to the whole creation."—*J. Hastings.*

"The missionary battle-cry of the Moravian Brotherhood is, 'To win for the Lamb that was slain the reward of his suffering.' They are a humble people, very small in numbers, but a mighty host in the world's redemption."—*J. Hastings.*

"Prayer is absolutely essential to the cultivation of the missionary spirit. Jesus recognized this necessity in his own life and set us an example which has been followed by every disciple since his day who has lived the life of the true missionary whether at the front or at the base."—*Rev. F. P. Haqqard.*

From the ranks of the young people are coming the hosts of consecrated laymen, the earnest women who are to furnish the volunteers, the means, the spirit, the counsel for the carrying out of the divine command. God give us multitudes of young men and women like these.

### My First Call to a Pastorate.

REV. L. A. PLATTS.

I was graduated from Milton Academy at the close of the school year in 1864. On the same day I was married to Miss Emma A. Tefft, who has to this day been my loyal and efficient helpmate. In the following autumn we went to Alfred, where I was to take up work as a student in the University for a college graduation, which, with the standing already attained at Milton, lay easily at the end of two years.

Here I found myself a classmate with S. R. Wheeler, who had been for two years or so in Rhode Island, where he had been teaching school and preaching in the Second Hopkinton Church, and with L. E. Livermore, who came with an honorable discharge from a period of military service in the Civil War.

Eld. Nathan Wardner was the pastor of the Second Alfred Church, with numerous weekly appointments at schoolhouses in different parts of his parish. He had a wonderful faculty for getting us boys to go out to these appointments, thus giving us a little practice in the art of preaching, toward which we were all tending, and giving these country parts of his church people some practice in the cultivation in the exercise of patience with the crudeness of our boyish efforts. With his strong, methodical method of preaching, it was a surprise to me that he could make appointments for preaching and satisfy his people with such stumbling work as they had to hear when I went to them.

About the middle of December, 1865, there came to me a letter which ran about like this: "I write to ask if you would consider a call to become the pastor of this church. If so, could you come before the close of the school year, July next, and on what terms? If you could not settle before the first of July, would you supply us with preaching on the Sabbath from January first to July first, and on what terms?"

My wife and I soon decided we would say nothing about the letter until after I should have answered it, and had an answer from the terms which I should have submitted. Before the day closed some one told me that Brother Wheeler had a letter of similar import from the same man. I then decided I would not answer the letter until I had seen Wheeler. Finding that our letters were the same, we decided that

the answers should be the same also. So the next morning two letters, or two copies of the same letter, went out to the inquirer, running about like this:

"Dear Brother, replying to your letter of inquiry received yesterday, I take pleasure in saying I would consider the call to the pastorate of your church to begin July first next on a salary of \$500.00 and moving expenses; that I would supply the church with preaching on the Sabbath from January first to July first at the rate of \$250.00 per year."

As the letter sent by each of us was identical with that sent by the other, there could be no note of favor for either in the writing of the letter; and as both of us, so far as we knew, were personally equally unknown to the congregation thus looking for a pastor, there was naturally some anxiety in the heart of each as we looked for the answer.

In a few days it came. I say *it* came, for though there were two of us, the answer was *one*. To me it said: "The church accepts your terms." To Wheeler it said: "A letter from L. A. Platts came in the same mail with yours, submitting terms similar to yours; both were submitted to the church in the same vote and the majority was cast for him."

To this day, I do not know what turned the majority to me. I shall never cease to admire the hearty Christian brotherliness with which Brother Wheeler congratulated me on the way the matter had turned. The next Sabbath, being the first in the year 1866, I began the six months of Sabbath supplies, and on the first Sabbath in July following I entered on the work of my first pastorate. On the twenty-fifth of the same month I was regularly ordained to the work of the gospel ministry. Thus strangely came my first call to the pastorate.

### How God Forgives.

God is ever blotting out sins from his remembrance—never tiring. Oh, I will tell you what it is like. It is like the infinite, tireless patience of the sea. The children heap the sand up, they dig deep into it. . . . And then quietly the old sea turns upon its course, and rolls its waves across the sands, and every trace of scar is obliterated, becomes as if it had never been.—*C. Silvester Horne.*

## CHILDREN'S PAGE

### Who William Is.

When William clears the table  
And carries out each plate,  
And piles the cups and saucers,  
He says his name is Kate!

And when he dons his overcoat  
And mits and leggins trim,  
And sallies forth to carry wood,  
Why then his name is Jim!

But when he dresses in his best,  
With collar stiff and white,  
To promenade upon the street,  
He's William Horace Dwight!

—*Little Men and Women.*

### Learning to Swim.

From the reception hall came the sound of merry voices. Out in the sitting-room Aunt Janet moved impatiently. Her silks rustled stiffly.

"Really, Mary, I wish Agnes had more independence. That Redmond girl treated her shamefully only last week, and yet there is Agnes talking as sweetly as if nothing had happened. I never should stand it."

Mrs. Holmes looked up at the hard, bitter lines in her sister's face, listened again to the sweet voices of her daughter as its gentle tones came drifting in to them, and replied: "I do not think Agnes lacks spirit. You know how she used to resent a slight. But lately—"

The hall door closed. There came a breath of the outside wintry air, and a young girl dropped on a stool at her aunt's feet.

"Agnes," began her aunt, severely, "how can you treat that girl as a friend? She has been saying the meanest things about you. Mrs. Brown told me—"

"Stop, aunty!" cried Agnes, putting her fingers in her ears. "Please don't repeat it. I do not want to know."

"Why not?"

A moment's silence. Then a brave face was lifted to the stern one above it.

"Because, aunty, I am learning to swim." Turning from her aunt's astonished gaze, she looked straight into her mother's face—into the eyes so sure to understand.

"You remember, mamma, at the seashore last summer, what a time I had learning to

swim. My head would go down, and I came up sputtering, with such a dreadful taste in my mouth. My teacher said, 'Keep your head up and your mouth closed, and you will be all right.'

"So, aunty, if I listen to all the gossip afloat, I am sure to go down with it and come up sputtering. It makes me feel badly all over. But if I keep my ears and mouth closed, and my head up, I have a lovely time riding the breakers. It is so much more fun than to be sputtering all the time."

"Humph!" said her aunt; but her silks actually rustled a little more softly.—*The Youth's Companion.*

### The Artful Squirrel.

You may find many a squirrel in the course of your tramp, but no two alike in their method of attempting escape or concealment. The ways and means of the little rascals are legion.

One may flatten himself out against a gray patch on the back of a tree trunk absolutely motionless; and unless in your earnest, steadfast looking you can detect an ear or a shoulder in relief against the sky, you might as well abandon search.

Another may lie along a bough flattened at full length; but here the telltale ears are more easily silhouetted. Still another may crouch drawn up in a fork; and here the thing to look for is the fluffy tip of that little signal flag which always works and waves and jerks and signals so bravely when danger is not in the air. Or one may gather himself up in a bunch to imitate a knot or knob; and here he can very well tell when you have spied him out. He will catch your eye, even as you catch the eye of an acquaintance in a crowd, and will instantly limber up for headlong flight, leaping from tree to tree, till he vanishes over the ridge.—*Field and Stream.*

We were taking a little trip into the country. The only vacant seats in the train were turned so as to face each other. I told my little girl, four years of age, to take the seat in front of me, as riding backward would not make her sick. She hesitated, and said:

"I know it won't make me sick, but if I ride backward will I go to the same place you are going to?"—*Exchange.*

## SABBATH SCHOOL

REV. WALTER L. GREENE, ALFRED, N. Y.  
Contributing Editor.

LESSON XIII.—DECEMBER 27, 1913.  
SABBATH STUDIES.

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

### Talk With the Sabbath School Teachers.

No. 2.

I wish to talk with you this week about some things we ought to know. There are a good many things we ought to know, but we will consider only one—the Bible.

Knowledge of the Bible may be of many kinds, but I am thinking particularly of the larger perspective view which gives a setting for more detailed study. Most of our Bible study, both in personal devotional study and in preparation for Sabbath-school teaching is concerned with short detached passages, a kind of microscopic study which is unrelated to the general course of Bible history and teachings. It comes about, therefore, that our knowledge is scrappy and we fail to get that all-round knowledge that gives us reserve power and confidence in our teaching, and promotes efficiency. Have you ever been put to confusion, after a most careful preparation, by some question in class that called for a larger and more general preparation than you had made? Such experiences ought to spur us on to a larger study of the Bible.

There are two lines of study which we should carry along in addition to our immediate study: (1) an outline historical study, making a survey of Bible history and familiarizing ourselves with the great turning-points in the progress of God's people; and (2) a study of the great fundamental doctrines of the Bible as they were unfolded by the biblical writers in the different periods of Hebrew and Christian history. Out of the multitude of helps to such a study, three are mentioned: Hurlbut's *Outline Studies in the Old Testament for Bible Teachers*, and *Outline Studies in the New Testament*, by the same author; and Sanders and Fowler's *Outlines of Biblical History and Literature*.

### Our Question Box.

[Questions of general interest relating to Sabbath-school work and religious education are solicited for answer on this page.]

New York, G.—We are thinking of taking up some line of mission study among our young people, either in the Young People's society or in one of the classes of the Sabbath school. What book would make a good text-book for our use?

If you wish to study missions in some particular country, China for instance, *The Awakening of China*, by A. H. Smith, would be helpful. If you desire to take the general field of missionary activities, *The Decisive Hour of Christian Missions*, by John R. Mott, is good. For a mature and thoughtful class, *The Study of Christian Missions*, by William N. Clarke, is excellent.

### Dr. F. F. Johnson's Eightieth Anniversary.

The big family reunion and eightieth birthday anniversary given at the home of Dr. Frederick Johnson in Stonefort yesterday was one of the most successful affairs of the kind ever held in Saline County. The *Daily News* yesterday mentioned the occurrence, but the occasion was by far more successful than any of the friends and relatives had anticipated. Over two hundred guests were present, including the six sons and four daughters and two stepdaughters, grandchildren, uncles, aunts, cousins and friends of the family.

Dr. Frederick Johnson is one of the most widely known men in southern Illinois and yesterday was his eightieth birthday. The sons and daughters are scattered in all parts of America and they were all present at the old home yesterday and that fact alone was responsible for its being one of the happiest days of Doctor Johnson's whole life.

Dinner, which for good things to eat was never excelled anywhere, was served in the yard on long tables. The Johnson home stands on a hill and a splendid view of the surrounding country can be had from the yard. The beautiful, warm sunshine of yesterday made the affair all the more pleasant and it was a grand sight indeed to behold those two hundred guests seated at the long tables. A happier crowd was never before assembled. . . .

After the big feast was over, Rev. Robert Lewis of Stonefort made an excellent address and in behalf of the guest of honor welcomed all to the Johnson home. A violin solo by Mr. Sherman of Chicago followed and this gentleman also sang "The Rosary" as a solo. Miss Freda Farmer of Eldorado next rendered a vocal solo, which was very much enjoyed. Then followed the presentation to Doctor Johnson of a gold-headed cane. The presentation speech was by B. D. Grace of Harrisburg.

Doctor Johnson was visibly affected and arose and despite his eighty years of usefulness in this life delivered a forceful speech, displaying lots of his youthful vigor and otherwise demonstrating that he is yet a young man. In his talk Doctor Johnson told of many of our great men who had started with nothing and of their final success in life.

Dr. Harry Johnson, a son who resides in Walworth, Wis., then gave a vocal solo. This was followed by music of a brass-band order by the six sons, all of whom are musicians. In fact, the Johnson family has been noted for its musical ability.

Hon. J. C. Burnett of Eldorado was so inspired by this time that he arose and electrified all present by one of the greatest extemporaneous addresses ever heard at a gathering of this kind.

Then came "America," sang by all and led by Howell Lewis of Stonefort. A monster birthday cake, with eighty candles attached, was also a feature. This was the gift of Mrs. B. D. Grace of Harrisburg. Long will yesterday's happy reunion live in the memory of all those present. Doc-

tor Johnson told all that he wanted to see the same crowd at his home five years hence. May his wish prove true is the earnest wish of the *Daily News*.

The children attending were as follows: W. F. Johnson of Stonefort, Dr. T. M. Johnson of Galatia, Dr. Paul W. Johnson of Clarkston, Wash., Dr. Harry M. Johnson of Walworth, Wis., Fred Johnson of Stonefort, Ewing M. Johnson of Metalin, Wash., Mrs. B. D. Grace of Harrisburg, Mrs. Howell Lewis of Stonefort and Mrs. W. R. Bramlet of Eldorado. Two stepdaughters, Mrs. Jennie Webb from Guthrie Center, Iowa, and Mrs. Latta Trammell of Stonefort, were also present.

Long live Dr. Frederick Johnson of Stonefort.—*Saline County (Ill.) Daily News*.

A cheerful temper joined with innocence will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten affliction, poverty and sickness; convert ignorance into amiable simplicity, and render deformity itself agreeable.—*Addison*.

To be always intending to live a new life, but never finding time to set about it—this is as if a man put off eating and sleeping and drinking from one day to another, until he is starved.—*Tillotson*.

Men believe that their reason governs their words, but it often happens that words have power to react on reason.—*Bacon*.

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## MARRIAGES

**NICHOLS-GREEN.**—At the home of Mr. Robert Greene, in Adams Center, N. Y., October 6, 1913, by Rev. E. A. Witter, Mr. Jerry J. Nichols and Miss Ruby G. Green. Only the family of the bride were present.

**FREDERICK-MINER.**—At the home of Mr. Ed Miner, near Smithville, N. Y., November, 26, by Rev. E. A. Witter, Mr. Delbert Frederick of Henderson, N. Y., and Miss Lottie Miner of Adams, N. Y. A large company of friends witnessed the ceremony.

## DEATHS

**GLASS.**—Elizabeth Glass was born in 1842 in Lewis County, N. Y., and died at Adams Center, N. Y., September 30, 1913, being seventy-one years of age.

Mrs. Glass was the daughter of Albert and Elizabeth Yendes. She was converted in early life and united with the Baptist church at Barnes Corners, N. Y. In 1860 she was married to Lewis Edmonds of Rodman, N. Y. Here she made her home till the death of Mr. Edmonds in 1904. After the family was broken up she moved to Adams Center, uniting with the Baptist church here. In 1906 she was married to Albert G. Glass and soon took a letter from the Baptist church that she might be with her husband as a Sabbath-keeper. While she never united with the Seventh Day Baptist church she was associated with it in all of its social activities. She was an active member of the Adams Center Grange as also of the Woman's Relief Corps.

Burial services were held from the late residence, October 2, and were attended by a large company of mourning friends and relatives. The services were conducted by the writer of this notice. A good wife, a true friend and a helpful neighbor has gone. E. A. W.

**TROWBRIDGE.**—Esther C. Trowbridge was born in Berlin, N. Y., June 23, 1833, and died at the home of her son-in-law, Edwin A. Whitford of Adams Center, October 4, 1913, being eighty years of age.

Mrs. Trowbridge was the daughter of Zebulon and Abigail Jones. In early life she was converted and united with a Baptist church. When about eighteen years of age she was married to Philo Stoddard of Lewis County, N. Y., and lived near Barnes Corners till after his death, when she came to Adams Center to live and was married to Orin Trowbridge. On February 5, 1876, she united with the Adams Center Seventh Day Baptist Church and continued a faithful member here till called to the church above. She was a woman of strong nature, endured much of hardship, but with it all was

a kind and helpful neighbor and friend. In her death there are three Stoddard children and three Trowbridge children left to remember the mother who was spared to them for so many years.

She loved the church and was interested in all of its work. Burial services were held October 8, conducted by the pastor. E. A. W.

**MEEK.**—Ella Randolph Bond Meek was born April 19, 1856, on Dog Run, near Salem, W. Va., and died at her home near the place of her birth, November 14, 1913, aged 57 years, 6 months and 25 days.

Her parents were Chapin F. and Margaret Kennedy Randolph. She was the oldest of nine children. On December 25, 1874, she was married to Edwin J. Bond, who died November 29, 1895. To this union were born two children. The second child was our townsman, Simeon C. Bond. The first-born, a girl, died at thirteen years of age.

She was married again, November 10, 1898, to Alfred N. Meek, who survives her. She leaves also three grandchildren and five step-grandchildren, who knew her as grandmother.

When a girl she was baptized and joined the Salem Seventh Day Baptist Church, and has been a lifelong member, loyal and true. She loved the church and gave it her faithful and hearty support, leaving an example of promptness and fidelity worthy of emulation. For fifteen years she had been a sufferer from asthma, but she bore it with the patience and fortitude of a true Christian. With the exception of one year spent in Colorado for her health, she has always lived in this community. She was well known, therefore, and was a highly respected woman.

Farewell services were held in her home and at the church where she was so long a worshiper, conducted by her pastor, Rev. A. J. C. Bond. Music was furnished by the male quartet. The body was laid to rest in the old Seventh Day Baptist Cemetery just as the shades of night were falling, and we went away feeling that just as the night would be followed by the day, so would the evening of her life be followed by the glorious morning of an eternal day. A. J. C. B.

**LAMB.**—De Witt D. Lamb, near Leonardsville, N. Y., November 29, 1913, aged 65 years, 11 months and 17 days.

De Witt D. Lamb was born in the township of Plainfield near his home and place of death, December 12, 1847. He leaves a wife, two sons, a brother and his twin sister, besides a large circle of friends and neighbors to mourn his loss.

Although Mr. Lamb had never made a public profession of religion, almost the last thought expressed was that he was trusting in Jesus. From the testimony of his neighbors we feel justified in saying, a good man has fallen, one who will be missed not only in the home, but in the community.

After a short service at his late home, December 2, the body was laid to rest in the cemetery at Unadilla Forks. J. T. D.

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by his parents, began to teach his little companions how to read by writing in the sand. The men of the village gathered around and stated that they could not allow the boys to learn something that they did not know; so the boy became the teacher of the men. Finally they said to him: "You be our teacher leader, and we will erect a chapel for you so that you can do the work as it is done by the Christian missionaries." Thus this boy was teaching the whole village the knowledge of the Gospel as he had learned it. There are hundreds of other villages where the people are just as anxious to know the truth.

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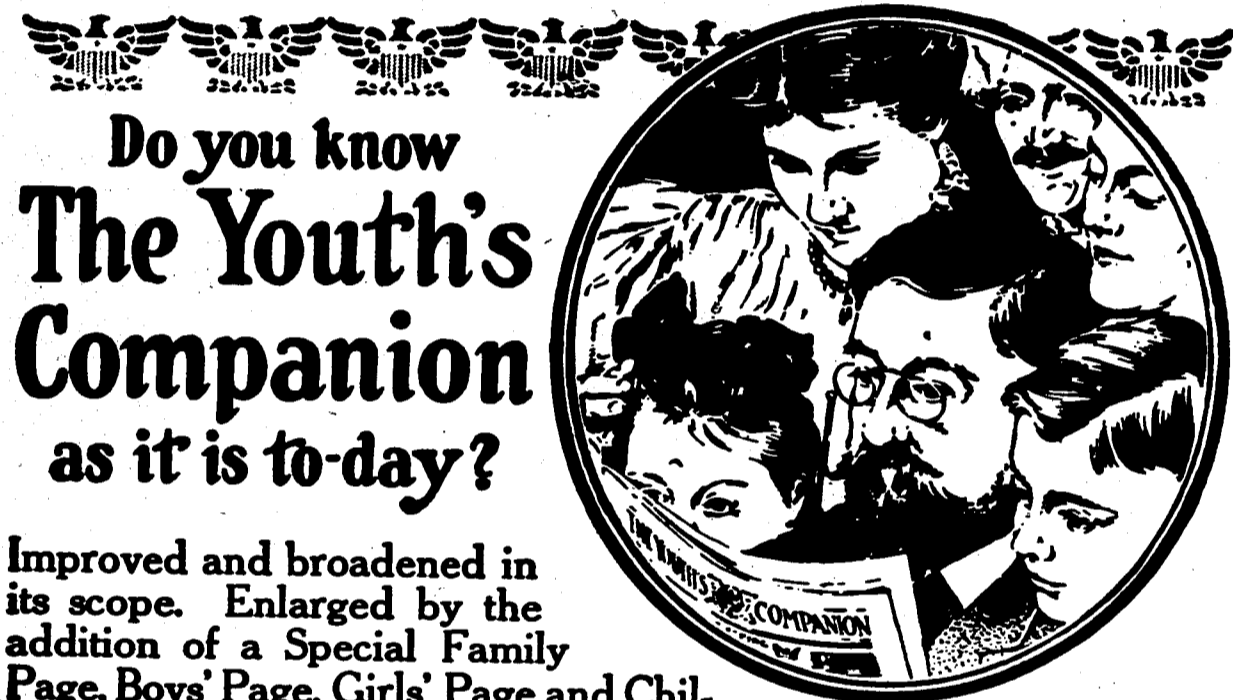
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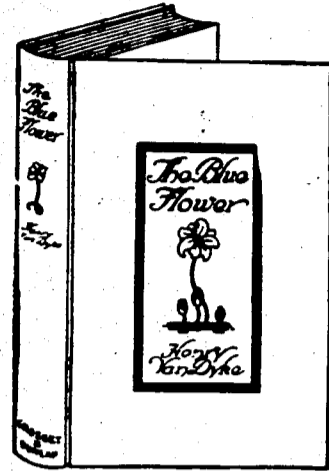
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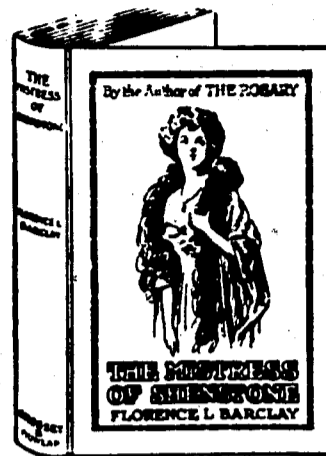
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M. E. H. EVERETT.

How beauteous on the mountains  
The runners' feet I see  
Who bear the joyful tidings,  
O Zion, unto thee:  
"Behold the Child once given,  
Rejected and unknown,—  
The blessed Son of David,  
The heir of Judah's throne!"

The Vine the Lord hath planted  
No hand shall pluck away;  
And if in him contented  
Like branches ye will stay  
Your fruit shall feed the famished  
And bring the thirsty, wine,  
And to the soul that fainteth  
Shall give the life divine.

Well might the Wise Men hasten  
Who read the stars aright  
When in the house of Judah  
A son was born at night—  
Born in the line of David  
Whence mighty warriors spring;  
To win his loving favor  
Their precious gifts they bring.

The chosen Branch of Jesse,  
His shadow giveth peace;  
The radiant star of morning,  
He biddeth darkness cease;  
Then hail him with rejoicing,  
Your gifts and treasures bring  
Unto the Son of David,  
Israel's promised King.

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