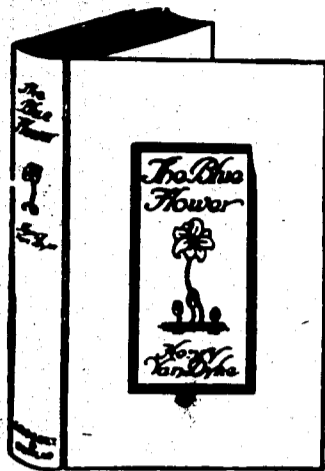


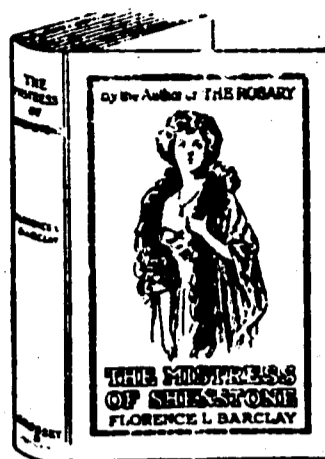
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Good night, Old Year! We lay thee down to rest,  
 And fold thy passive hands upon thy breast.  
 Thy brow is furrowed deep with care and pain;  
 No loss we grieve, nor wish thee back again.  
 For thy dead hopes and for thy love of right  
 We give thee a caress, and say, Good night.

Good morning, glad New Year! The dawn of grace,  
 Of courage, hope, and cheer beams in thy face.  
 Few more good mornings lie 'twixt us and heaven,  
 Yet for our good this new delight is given,  
 To greet with joy sincere,—thy smile adorning  
 Our simple life of love,—and say, Good morning.

—Worthie Harris Holden.

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# The Sabbath Recorder

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## The Tale We Are Telling.

The Psalmist, in that wonderful psalm on the frailty of human life, said: "We spend our years as a tale that is told." It is common on these anniversary days to refer to this saying as one that impresses the thought of life's brevity. This it surely does. But we would call attention to the character of the story we are telling as the years go by, and suggest that this is more important than to dwell too much upon the uncertainty of life. It matters little whether our years are few or many, if we are really telling the right story as they pass. It would be a mistake to celebrate New Year's Day without regard to the record the years are making for us.

We are too apt to forget that we are writing a tale which, though not published to the world as stories in books and papers are published, is nevertheless being perused by our friends who observe our doings, and is affecting their lives. Not only so, but the story we tell as the years go by is all the time shaping our own destiny.

Many tales are only idle tales, like some of the stories we used to tell each other in our childhood days. Some of them were very frivolous and uninteresting—scarcely worth repeating. They were told simply to pass away the time, and never in any serious mood. Many people spend their years in much the same spirit and manner. They eat, drink, work and sleep. They ply their trade, buy, sell, lose and gain, and while things go well in these respects they seldom think of God. When trouble comes they sometimes turn to him, but most of their thoughts are fixed upon worldly things that perish with the using. Thus they live and soon they die, to be heard from no more. Such is mainly the be-all and the end-all of this life with myriads of earth's children. Such a life is largely passed in vain.

Again, many tales we used to hear as children were corrupt, perverting the moral sense and inciting to evil. So are many

of the stories published in books today. Things are being told in papers and magazines that ought never to appear. All their tendencies are for evil. Their very spirit and manner are mischievous. Unhappily these stories fairly represent the tales being told by all too many lives. Many of our fellow men, both young and old, some of whom possess talents and attractive social qualities, are publishing tales of corruption by their daily living. In spending their years as a tale that is told, they are setting forth immoral and scandalous stories that must inevitably corrupt the minds and contaminate the hearts of all who read them.

Some tales are so suggestive of skepticism, so insinuating as to religion, so adversely critical as to Christian experiences and hopes, that they tend to unsettle the faith of others and leave them in hopeless despair. The life-tale in such cases undermines faith in God and leaves the world a hopeless wilderness, with nothing better to come.

Then again there are stories that are pure and beautiful and good. They fill the soul with high ideals, and give inspiration to a noble life. There is a charm about them that is all but irresistible. In toils and trials and temptations they bring us strength and soul-rest and hope. Loyalty to truth and duty, and obedience to the laws of our being are inculcated in every page. Thus, too, it is with many lives. Spending the years as a tale that is told, they win many to goodness and ways of righteousness. Their life-story is strong and helpful, genuine and consistent, and the world is made better by them. Thank God for the thousands whose life-tales are true and noble, speaking day by day of heavenly and spiritual things, and aiding their fellows to lay up treasure "where neither moth nor rust doth corrupt."

The year 1913 has told its tale. The record is sealed. And now as we face a new year, every serious soul will ask, "What kind of tale am I telling? Is it the idle tale, the corrupt tale, the skeptical

tale, or the pure and helpful Christian tale?

We shall all see mistakes and failures in the year that is past. The tale we have told has not come up to our ideals of the true and good. But we should not be discouraged. There is such a thing as "redeeming the time," and the new year just opening offers us an opportunity to do this very thing. After we have looked at the past long enough to see our mistakes, let us set our faces toward the future and plan to make the next year better than this has been. No matter how poor the tale we have told, we may now plan to make it what it should be, with the full assurance that the mighty hand of our heavenly Father is outstretched to help us.

\*\*\*

### We Take Pride in the Wrong Things.

We have much to say about our "Christian nation," and on every hand we hear men boast of our superior civilization. Great pride is manifested in the nation's progress in the arts and sciences, in high social attainments, and in the fact of the rapid advance of our Christian civilization westward. Ours is a country filled with almost inexhaustible treasures. It is a land of wide-awake earnest men—a great and intelligent nation. It is evident that the American people take pride in these things. And it would almost seem that on account of these flourishing conditions some men are being led to think that God will continue to preserve and care for the nation under any circumstances and that all we need to do is to stand still in religious matters and see his salvation. Too many men take pride in our material prosperity, forgetting that it is righteousness that exalteth a nation and that sin is a reproach to any people. Our country sorely needs more than material prosperity. It needs the gospel leaven to permeate the whole mass before we can be sure of permanency as a nation. Without this the nation of our pride may totter to its doom. We should interest ourselves more in spiritual things if we wish for our country's welfare.

As a matter of fact probably not one half of the people of this so-called Christian nation ever enter a church or hear a Christian sermon. When we send our missionaries abroad, they find that we have

already sent our cargoes of rum and shiploads of vile agencies before them to get in their devilish work. In sending the heralds of the cross to our own Alaska, we load the ships that carry them with the vilest and most destructive intoxicants our boasted civilization can produce! In every new settlement on the western frontier, and in every new region where great "oil booms" are being made, saloons and gambling dens and houses of shame make a hell on earth before the churches can get a footing. And then the people of the land are so little concerned in mission work that in many cases the church interests seem like a forlorn hope.

While we pride ourselves on our "magnificent growth" as a nation, on our rapidly increasing wealth, and on our high cultivation in social life, we forget that all history shows that these have ever been precursors of decay and ruin, where deep foundations of morality and religion have not been laid. The real elements of national prosperity are to be found in the moral, intellectual and spiritual character of the people. Temperance, justice, purity, manliness, honesty, truthfulness, the true spirit of brotherhood—these are the assets that go to make a nation great, the qualities that give permanency to the government. Of these, a people may well be proud. But he who takes pride in material things alone builds upon wrong foundations.

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### Constitutional Prohibition Only Six Months Away.

The state-wide prohibition amendment in West Virginia will become operative at midnight on the last day of June, 1914. It will be remembered that the vote last year for the amendment in that State gave a majority of 93,000 for a dry State. The vote stood in round numbers 165,000 for a dry State and 72,000 for a wet one. It seems that the people of the Mountain State are in dead earnest, if we may judge by the laws enacted by the Legislature to enforce the amendment. These laws are very stringent and provide severe penalties for violators.

At midnight, June 30, every saloon and place where liquors are sold, every brewery and distillery is expected to close its doors

and go out of business to stay. Some of the dispensers of intoxicants have been flattering themselves that they can go on selling up to the moment the clock strikes twelve on the night of June 30, and then keep their stock, or ship it away and dispose of all the liquor left over after that date, without being interfered with. But the state authorities have already ruled that such is not the case, but that the amended constitution will be in full force one moment after twelve on closing night. Saloon-keepers, brewers or distillers who have any liquor on hand in storage, over and above one quart, after the closing hour comes, are liable to have their goods confiscated and to receive the penalties due to violators of constitutional law.

It is claimed that the state Legislature provided a year and a half after the vote was taken, on purpose to allow dealers and manufacturers ample time to get rid of their stock, to turn their property into legitimate lines of business, and so be ready to abide by the law when the time should come. Therefore all brewers, distillers, druggists and saloon-keepers must clear their premises before the hour of twelve on June 30, or be subject to prosecution. All commercial booze must be clear out of the State of West Virginia before July begins, if the owners wish to save it.

The law is also very stringent in regard to the drug stores, so that what is sold for medicinal, scientific and sacramental purposes must be sold according to the strictest prescription rules under oath. No sale whatever can be made to minors.

What a blessing it would be if the entire United States were now under such a law, with the public sentiment to enforce it.

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### Persuasive Power of a Godly Life.

I have read of an infidel who was profligate in his habits, and, as is usually the case with such men, took great delight in ridiculing and embarrassing Christians who tried to persuade him to seek a better life. He was always ready for an argument and tried to prove that there was no reality in religion. But there was one man in the community who would never dispute with him,—a plain, devoted, consistent Christian. His life of vital godliness was a shining light, and it had more power over

this wicked man than all the arguments the people of the community could bring against him. The infidel often admitted that the holy life of this man was the only thing he could not answer. It gave him trouble, because he could not overcome the argument of a consistent life as he could the words of those who discussed religion with him. He could not withstand the conviction that religion was a reality when he saw it shine forth in such a life.

This but emphasizes the fact that there is no power like that of a holy life. Men who can stand out successfully against every other argument and who are utterly indifferent to the precepts of God, often break down before a loving, spiritual, Christian example.

No one is so poor or lowly that he can not exert a godly influence. A man may not be able to talk the Gospel into unbelievers, but he should not forget the power he may exert by a consistent and godly life.

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### Whittling a Stick.

As our train was pulling out from a country station on one of the great western prairies, we saw a shiftless looking, poorly clad, though apparently good-natured man laughing and chuckling over something he saw and at the same time vigorously whittling a stick. It was quite an easy stick to whittle, soft and free from knots, and probably chosen on that account. He made the shavings fairly fly at times, though he did not seem to pay any attention to his whittling, but was amusing himself over something other people on the platform ahead of him were doing. Thus a fine stick was rapidly disappearing, but all to no purpose. The whittler was not trying to make anything. He just whittled away without any aim whatever. It was really amusing to see how faithfully he was pushing his utterly aimless and useless work.

As the train moved away, leaving the fellow with but little of his stick left, the mind reverted to the picture, and as one often does either consciously or unconsciously in the case of a stranger, we assigned the man to the class to which it seemed he so plainly belonged. Everything about him seemed to say he had never had any particular aim in life, but had always been whittling his stick. Probably

on cool autumn days, while his neighbors harvested the grain from their springtime sowing, he lounged on the sunny side of some corner grocery, whittling away either on some stick or on dry-goods boxes, just watching other people work. No wonder he was so poorly dressed and looked so unkempt.

A man with a purpose, pushing well-laid plans, aiming at something and bringing things to pass, fills one with admiration. But who can look with respect upon a man who dawdles away his time, who has no well-defined purpose in life, and whose only object seems to be to live with the least possible exertion? An aimless, purposeless man has no place in this hustling world of work.

It is too bad that so many have no plans for life. They learn no trade, they choose no profession, they live from hand to mouth and never so much as think of striving to improve their condition. Thousands are content aimlessly to whittle away at their little stick, until they become burdens on the hands of others. But for this most of the great army of poverty-stricken men might now be well-to-do.

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### What Chance Have They?

The recent trial of William J. Leehan at Toms River, N. J., for murder, and his acquittal have attracted much attention. Interest was added to the case because a wealthy society woman and social worker came to his defense and financed the trial, believing him to be entirely innocent of the crime with which he was charged. The crowds in the court room went wild with applause when the verdict, "Not guilty," was given by the jury.

In this famous trial it was shown that drink had been the cause of the man's troubles, and that it had brought him into circumstances that caused the suspicion under which he was arrested. It had also broken up his home and separated him from wife and children. Mrs. Lynch, his benefactress, upon learning that this family could again be united if he the husband and father, would stop drinking and lead a sober life, placed him under pledge to taste no intoxicating liquor for one year, and gave him money with which to fix up and go away to his old New England

home, where he was to live on a farm with a relative. He was delighted at the prospect, for he loved wife and children, and longed to break the bonds that held him captive and that prevented his living with them. Full of hope he started for New England, bidding farewell to his friends in New Jersey. But he could not overcome the desire to see his eleven-year-old boy before beginning his year on the farm, and he must needs go through New York City.

The sad part of it all is, that within forty-eight hours from the time he left Toms River, he was picked up dead drunk in a subway station, hustled to the lockup and before the police courts. The story he told of his downfall, the desire he expressed to reform, and the plea he made for forgiveness touched the heart of the judge, who immediately dismissed him with only a reprimand.

This is the old, old, story. We have become so familiar with such cases that we scarcely stop to think of the utter hopelessness of tens of thousands, anxious to be free, but who can not on account of the death-traps a "Christian nation" has set all about them to catch and ensnare them. What chance has any man in the grip of the drink habit to reform in a land where he can not move about without passing the door of the open saloon? Everything about it is especially fitted to entrap him. He can not go to the postoffice, or to his place of business, or to lunch—indeed, he can not go anywhere in the business sections of our cities and in many country villages, without meeting almost unconquerable temptations. The most attractive signs with pictures of foaming beer, bottles of liquor with attractive labels, beautiful crystal fronts of saloons with friendly screens to hide the drinker from view, and strong fumes of intoxicants—all these are craftily arranged in prominent places to catch and ruin the man with an appetite for rum. Furthermore, these saloons have for years been feeding and pampering that appetite. Ever since the thousands of present-day inebriates were sober boys, these dens for drunkard-making have been busy fastening the coils about their victims, until now, no matter how anxious the poor men may be to escape, there is scarcely a ray of hope.

And all this miserable, devilish business is backed and legalized by this nation! The rumseller who downed this man can point triumphantly to the license that makes such work legal just for a little money! And this is true in hundreds of thousands of similar cases. The natural outcome of the liquor business is the ruination of men and the wreck of homes. No word of good can be spoken in its favor. And yet, this Christian nation continues to make such business legal! One would think that the entire nation would arouse in its might and stamp out such an unmitigated evil. Really, so far as the rum habit is concerned, a poor man would stand a better chance to reform if he were in some Mohammedan city, for there he could find no saloons.

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### A Blessed Work.

At Christmas time the Federated Men's Clubs and the Federated Bible Classes of Plainfield, N. J., made two hundred poor families happy, including seven hundred children, by extending to them most substantial help and good cheer. Never before in the city's history was such a quantity and variety of Christmas gifts distributed to the needy. Besides all kinds of gifts designed to make the little folks happy, there were thirty-two bags of flour and twenty-nine and a half tons of coal included in the loads of good things old Santa Claus sent around. It took forty-five automobiles and quite an army of young men and women to make the distribution. The distributors found it a great pleasure to perform this service of Christian love, and many expressions of gratitude came from the recipients of the gifts. Tears were in the eyes of many housewives as the words of good cheer were spoken and the comforts of life were handed in.

The Young Men's Christian Association building was headquarters for packing and shipping the goods. This community Christmas project is indeed a most commendable one. It is one of those good things which can best be promoted through a federation of churches and societies. Why should not the churches of Christ federate and work together not merely for Christmas giving, but for promoting every moral reform?

## EDITORIAL NEWS NOTES

### Babuska, the Brave Woman Exile.

The leading papers and magazines of this week are publishing interesting accounts of the attempted escape of Catherine Breshkovsky, a brave old woman in Siberian exile. Madame Breshkovsky was familiarly called "Babuska"—meaning grandmother—by many friends both in Russia and America. She had kept up correspondence with friends in New York who watched with intense interest her efforts to escape from exile in Siberia.

She belonged to a company of revolutionists banished from Russia three years ago, and is nearly seventy years old. For five days and nights she struggled through the snow and bitter winds of an Arctic mid-winter in her dash for freedom; and this, too, while badly crippled with rheumatism from half a lifetime in prison and in exile. Since her last deportation her many friends have sent her money to aid her in securing food and clothing, but she has persistently given most of this away to needy friends, and almost starved herself. Her name thrills the workmen even in St. Petersburg and Moscow whenever they hear it spoken. Peasants all over the empire and in other lands will have heavy hearts when they hear of Babuska's failure. Reports from Russia show that she exchanged clothing with a man—a political prisoner—who for three days personated Babuska and deceived the police. With a false passport in her possession and some money she was captured in a peasant's cart en route to Irkutsk, and was probably trying to reach Mukden and Korea.

Probably no woman among the exiles is more greatly feared by officials owing to her great influence. She was a strong advocate of free speech, and an indomitable fighter for liberty. George Kennan, whose articles some years ago exposed the horrors of Siberian exile, met Madame Breshkovsky during her exile in 1885. Her last conviction was in 1910. At that time Mr. Kennan testified that neither age, nor sickness, nor imprisonment could ever break her brave spirit. In this last attempt for freedom she calls the attention of the world anew to the injustice of Russia, and to

the sufferings of exiles in one of the bleakest frozen wastes of the world.

#### Greetings to the President From England.

The British ambassador, Sir Cecil Spring-Rice, called on President Wilson for the first time since his illness last spring. He presented to the President an embossed address from the people of Carlisle, England, where Mr. Wilson's mother was born. From 1820 to 1835 the President's grandfather, Rev. Thomas Woodrow, was pastor of the Congregational church in that town.

The address was drawn up in a meeting of the town council, and extends "heartiest congratulations" to our Chief Executive. The address is beautifully ornamented.

During an entertainment in the Belasco Theater of Washington, by Princeton students, the President arose with the congregation and with uplifted hand joined heartily in the chorus of "Old Nassau," the alma mater song of Princeton College. The play was a musical comedy, written by the students. As Mr. Wilson left the auditorium the students of his old school gave him a rousing college cheer. When seventy-five of them paid their respects to the President at the White House he said as he shook their hands, "This seems like old times."

After all his tribulations in America, due to efforts to have him extradited, Zelaya, ex-president of Nicaragua, has embarked for Europe. He expects to find a permanent home on his estate in Spain. Zelaya's departure is in accordance with an agreement between his counsel and the Nicaraguan Government, which caused his arrest.

Francisco de la Barra, former provisional President of Mexico, is now a guest in Japan. He went to Tokio as a special envoy, and was greeted with a great ovation. Throngs of people both at the railway station and at his hotel loudly applauded him, and a banquet was held in his honor.

Princeton University scores the largest enrollment in its history. The total given in the new catalogue is 1,599. This is an increase of thirty-one over last year. New York State leads the list with 362,

while Pennsylvania and New Jersey tie, on 340 each. Twelve foreign countries are represented in the student-body.

Vice-President Marshall has signed a contract to lecture at least four weeks after the close of the present session of Congress, at \$300 a lecture. His lecture tour will cover cities in the Middle West. It is said that Mr. Marshall will soon publish a severe criticism of the newspapers that found so much fault with Secretary Bryan for going on the public platform. There is nothing in the Constitution nor in any precedent that should in any way hinder his taking the platform if he wishes to do so during the recess of Congress.

#### A Nation-wide Movement for the Overthrow of the Saloon.

To the Editor of the SABBATH RECORDER:

Dear Sir: On Wednesday, December 10, there gathered at the Capitol at Washington the Committee of one Thousand appointed by the Anti-Saloon leagues of the several States of the Union, to present to Congress a petition for the submission to the people of an amendment to the National Constitution, prohibiting the manufacture and sale of intoxicants as a beverage.

Every State in the Union was represented and a great enthusiasm was shown by the representatives as they came to Washington to perform their errand. Representatives of the Women's Christian Temperance Union and delegates and alternates together, made a company of about three thousand who assembled on the east steps of the Capitol, where prayer was offered by Bishop Cranston of the Methodist Episcopal Church, after which Dr. P. A. Baker, national superintendent of the Anti-Saloon League, formally presented to Senator Sheppard of Tennessee and Congressman Hobson of Alabama copies of the proposed amendment and requested them to introduce the same in their respective branches of Congress. This they agreed to do, accepting their appointment with eloquent speeches in favor of a nation-wide temperance reform. Other addresses were also made to the delegates present.

In the afternoon at four o'clock Senator Sheppard introduced the bill into the Senate and stirring speeches were made in its

favor. On the next afternoon at four o'clock Congressman Hobson introduced the measure into the House with a strong appeal for its adoption.

At a mass-meeting in the evening, where several thousand people were present, many excellent addresses were delivered by senators, congressmen and other advocates of the prohibition amendment. A special committee, made up of one representative from each State, was appointed at this mass-meeting to visit the President on the following day, and present to him in person the proposed amendment to the constitution. The writer had the honor to be appointed as the New York State representative on this special committee. Unfortunately, the illness of the President which compelled him to cancel all engagements for a number of days prevented this interview. Many friends of the President and members of his party express the belief, however, that he will prove a cordial friend to this new movement.

Readers of the RECORDER will be interested to know that Seventh Day Baptists were represented in the Committee of One Thousand, by five delegates aside from the writer: Dr. Harry Prentice of New York City, Hon. Jesse F. Randolph of Salem, Mr. Lucian Lowther and Mr. and Mrs. George H. Trainer of Salem, West Virginia.

BOOTHE C. DAVIS.

#### A Humbling Experience.

C. H. WETHERBE.

He who has had a special revelation from God, during which he has felt the nearness of God to him, has been exceedingly humbled. He has most keenly realized his own littleness, his great weakness and his utter unworthiness. He has asked himself "Why should the high and holy God deign to visit such a very weak and erring one as I am? Why should the God of all men single me out, and impart a special message to me?"

This has been the thought and the wonder of many whom God has chosen for some particular calling and important work. It was so in the case of Moses. When he had had the right kind of training, God appeared to him in a most impressive way and bade him lead Israel out of bondage. It was a most solemn hour.

Rev. F. B. Meyer, of England, in speaking of that event, says: "The effect of all this on Moses was to humble him to the dust. Who was he that he should see this great sight, that he should be entrusted with this high commission that he should lead the people forth? But all through the centuries those who have felt that they were not able or worthy have been chosen instruments through which God has wrought, it being always recognized that, alongside with this sense of incompetence, there have been a willingness to yield themselves to the will of God, and a strong faith in him. . . . What can not God do with one perfectly yielded humble soul?"

Moses had to be profoundly humbled before God could exalt him into great usefulness, and splendid honor. After he received that wonderful revelation from God he did not boast of his superior qualities and qualifications. Most likely he frequently thought of that great experience, and it kept him in a very humble state of mind. This was why God glorified himself in Moses. God can not successfully use the person who seeks his own glory and takes pride in his experiences. Indeed God does not grant great revelations to those who, if they had them, would use them to advance themselves. Keep low before God, if you would receive glorious experiences from him. Humility brings power.

#### Resolutions of Respect.

Whereas, Our heavenly Father in his infinite wisdom has called to her reward our beloved sister and coworker, Mrs. Ella Meeks,

Resolved, That we, the members of the Ladies' Aid of the Salem Seventh Day Baptist Church, deeply feel our loss of one whose patient and cheerful disposition won the love and respect of all who knew her. Although our sister was in poor health and unable to attend services regularly, we acknowledge the inspiration of one who was always interested in all services of the church and society.

Resolved, That while we feel a deep sense of her loss, her faithfulness will ever be an inspiration to us; and realizing the deep sadness that has come into the lives of those she loved best, we extend our sincere sympathy to the bereaved family and relatives in their sorrow.

Resolved, That these resolutions be placed upon the Aid Society's records, that a copy be sent to the husband and son, also the SABBATH RECORDER and the Salem Express.

MRS. E. O. DAVIS,  
MRS. S. B. BOND,  
Committee.

## SABBATH REFORM

### Repairing the American Sabbath.

A recent number of the New York *Christian Advocate*, a leading Methodist paper, feels that an earnest effort should be made to repair "the partial breakdown of the American Sabbath." And the editor believes further, that if this is done, "the first move must come from the church." He would not "suggest a schedule for the Sabbath which would make the day irksome with artificial restraint," but he feels "very certain that there has been a gradual diminution of the spiritual purpose of the Sabbath on the part of Christian people, which ought now to be strongly resisted."

Commenting upon the same situation which exists in the relation of the great Christian church to Sunday observance, the *Herald and Presbyterian* expresses the conviction that the church is very largely responsible for the fact that this is a "Sabbath-breaking generation." In the opinion of this Presbyterian paper the question is, "Do we keep the Sabbath, or only Sunday?" "No man has any right to be called a factor for Sabbath observance who is so weak in backbone and knee and speech that he does not call it the Sabbath."

This paper points out the growing desecration of the Sabbath. The great mass of people are given to pleasure rather than to the service of religion. "Until Christian people have enough respect for God and for his day to call it the Sabbath, they need not expect the world to pay any attention to it." The great difficulty, we are told, is not with the sects which refuse to recognize the first day of the week as the Sabbath, but—

with those professed Christian people who believe in the Sabbath so slightly and so weakly that they never call it the Sabbath, nor assert the sacredness of the day by using the name which divinely designates it as the holy day of God.

We did not expect to say much on the subject just at this time, but Sabbath desecration is a sin that in God's sight is as deadly and as hateful as murder or theft. It is one of the peculiarly aggravated sins of our own times. Christian people should stand up and protest against it. They should advocate and defend the cause of the Sabbath. If they do not do so more vigorously, by life and word, the Sabbath

will increasingly become to the world merely Sunday, a day with a heathen name, and then . . . simply Sunday, to be trampled underfoot and desecrated with impunity.

We honor our Methodist and Presbyterian brethren for feeling concerned over the desecration of the day which they hold to be the Sabbath of the Lord, but we wish to inquire in all candor if the great reason why Sunday is not better observed by the great Christian church is not that it is only Sunday and not the Sabbath? Nowhere in the Scriptures is Sunday, or the first day of the week, recognized as a holy day. There is no divine command for its observance. It is a day with a heathen name, and of heathen origin. It is an interloper in the Christian church. It was brought into the church at a time when Christianity was at a low ebb, when heathen influences were shaping the faith and practice of the church. One of its fathers, and one of the first to issue an edict regarding it, was a heathen. He required that only a part of the people refrain from labor during its hours, leaving the country dwellers free to follow their regular pursuits on that day.

On the contrary, the observance of the seventh-day Sabbath is clearly enjoined in the Sacred Word. This is the one Sabbath day recognized by the great moral law spoken from Sinai. It was the only day observed by our blessed Lord during his earthly ministry, and by his apostles. It remains to the present time the only day upon which God has placed his blessing, and the only period of time which has been made holy.

In saying this we are glad to be exempt by the *Herald and Presbyterian* from that class which weakens the observance of the Sabbath—those who believe in it "so slightly and so weakly that they never call it the Sabbath." It is possible that, after all, they do not so confidently "believe in it." Many there are, we know, throughout the length and breadth of the land today who believe the seventh day to be the Sabbath of the Lord, but from motives of self-interest and because it is unpopular or inconvenient, are kept from giving their allegiance to the one true Sabbath of the Lord.

We invite our Presbyterian and Methodist friends to take their stand upon the platform of God's immutable Word. Then on Scriptural basis they can defend the

Sabbath of the Lord, and appeal in a way that is now impossible to the moral sense of their churches to cease trampling under foot the rest day of Jehovah—*F. M. W., in Review and Herald.*

### Minutes of the Ordination Service at Marlboro.

The ordination of two deacons took place at the Seventh Day Baptist church, Marlboro, N. J., on Sabbath afternoon, December 13, 1913.

Pastor Jesse E. Hutchins of the Marlboro Church was chosen moderator, and L. E. Hummel was made secretary of the council. Doctor Gardiner of Plainfield, N. J., was chosen to conduct the examination of the candidates.

Brother Luther S. Davis and Brother Thomas M. Davis, having been duly elected to this office on Sabbath morning, October 18, 1913, were called to give their experience, and their ideas of a deacon's work. These brothers spoke of their conversion, their Christian experience, and of their sense of the dignity and honor of the office.

After the examination of the candidates was concluded, Pastor Hutchins made some very appropriate remarks about the office of deacons, and spoke good words regarding the brothers who were to be ordained to this office. After reading of the Scriptures by Doctor Gardiner, Pastor Hutchins led in prayer.

The ordination sermon was then preached by Doctor Gardiner from Acts vi, 3: "Wherefore, brethren, look ye out seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business." Doctor Gardiner had read the first seven verses of this chapter, together with the words of Paul to Timothy concerning the deacons—First Timothy iii, 8-13—and after reading several passages showing the use of the term "deacon" in a generic sense, proceeded to speak of its specific use in connection with the early Christian church. The church's idea of the deacon's work and office has grown out of the choosing of the seven spoken of in the text.

Their work was not regarded as belonging to the temporal only, and the idea soon grew among them that deacons could do

good spiritual work as well as temporal. Stephen and Philip did excellent preaching, and at least one of the deacons administered baptism. They were really assistant ministers, and should be so now.

The qualifications of the early deacons were: (1) "Honest report." They must be respected and well spoken of. (2) To goodness must be added "wisdom." They must be men of good judgment—prudent men. (3) They must be religious, "full of the Holy Ghost;" spiritually minded; not given to worldly greed; temperate; men who would "use the office of a deacon well." Thus does the New Testament give the qualifications of the early deacons. They must be men who bring forth the fruits of the Spirit.

These are the qualifications most needed in our time. The apostles could do little until they received the "power from on high." Neither can we do the Master's work without the divine infilling. When those seven men had been set apart to their work as assistant ministers, the very next thing recorded of the church is: "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

Again, it is greatly to be feared that we do not honor the deacon's office as we should. There is much honor due to a good man as a *man*; and when a good man is placed in the deacon's office, something of added honor is due him for the sake of the office itself. The influence of a man should be greater and he should command deeper respect after he has been exalted to this sacred office of the church.

The deacon is in a peculiar sense the color-bearer of the church. You know how the enemy concentrates its fire upon the color-bearer in the army. Satan is a master in the tactics against the church, the army of God. And wherever he can start a jibe against a standard-bearer of the church, he always does so. The world has its eye upon the deacon. It cracks its jokes at his expense. It does what it can to weaken his influence, for in so doing it weakens the power of the church. Too often the church-members themselves join the world in its joke against the deacon. This is too bad! Think of a church-member deliberately lowering his church's color-

bearer in the estimation of the world! Shame on such a man.

Two things are essential if the deacon's office is to be honored as it should be. First, the deacon must make himself invulnerable to the criticisms of the world; and second, the church must cherish the good name of its standard-bearers and resent every effort to smirch them. When a church has expressed its confidence in certain members by calling them to become its deacons, and after it has, by prayer and the laying on of hands, installed them in this sacred office, it is then the business of the church to stand by its own appointed leaders. It should respect them on account of the *origin* and the *purpose* of the deacon's office.

It is a great thing to be assistant pastors, and minister unto our fellow men. Christ made such ministries the test of acceptance at the judgment: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Finally, look at the deacon's "degree" mentioned by Paul in First Timothy iii, 13. It is not like the degree that schools give or that some people can buy with cash. Yet it must be a real thing or the apostle would not have mentioned it as he did. The deacon's degree must consist first, in the approval of his own conscience when he has yielded to the calls of the brethren and consented to step upon the higher ground of official service for the church. Second, it must also consist in the consciousness of the approval of the church and society that have expressed such confidence in him. And third, the seal of the Spirit placed upon one whom the church has thus set apart and consecrated to a good work is worth everything to a man. Paul must have meant something like this when he added to the idea of the deacon's degree, the words, "and great boldness in the faith which is in Christ Jesus." What could give such boldness more surely than an approving conscience, the approval of society, and the seal of the Spirit? Thank God, we find many such color-bearers in our churches today.

At the close of the sermon, the charge to the church was given by Rev. Herbert C. Van Horn of the Seventh Day Baptist church of Ashaway, R. I. The charge to the candidates was given by Rev. Jas. L. Skaggs of the Shiloh Seventh Day Baptist

Church. The laying on of hands together with the consecrating prayer for Brother Luther Davis was by his father, Dea. Artis Davis of the Shiloh Church; for Brother Thomas Davis by his uncle, Dea. Henry L. Davis of the Marlboro Church. Benediction by Doctor Gardiner.

L. E. HUMMEL,  
Secretary.

### Milton College.

The popularity of the annual organ recitals by President Daland and his pupils is growing each year. This year's entertainment, given Tuesday night, drew a record attendance, nearly every seat in the house being filled.

President Daland and his pupils, Mrs. W. E. Rogers and Clark Seidhoff, were assisted this year by the College Glee Club, the later appearing four times on the program. The club consists of sixteen voices of more than average ability, and under the efficient direction of Prof. L. H. Stringer they are in excellent training for a good winter's campaign.

The organ numbers of the program were of the usual high excellence, and perhaps Mrs. Rogers should be especially commended for her rendition of a sonata by Mendelssohn which is a most beautiful production and very difficult of execution.

The college basketball team, following its timehonored custom, won from White-water Normal last Thursday. The game was slower than had been expected, but was interesting.

Referee Donnelly, while fair in his decisions, was not up to his usual standard in curbing roughness. Some of the visiting players were proficient in the pugilistic style of play, and the self-control shown by the Milton players speaks well for the institution.

President Daland goes to Madison Friday to attend a meeting of the board which chooses the Rhodes scholar.—*Journal-Telephone.*

"Have you had a bright idea?

Pass it on.

'Twas not given for you alone,

Pass it on.

Others need to hear it too,

Some are waiting now for you,

Pass it on."

## THOUGHTS FROM THE FIELD

### Memories of the Fathers.

An interesting letter from Brother Charles M. Satterlee, of Norwich, N. Y., has come to hand. After expressing appreciation of the accounts of the various associations and of Conference, given in the SABBATH RECORDER, and assuring us that the lone Sabbath-keepers are greatly helped by these reports, Mr. Satterlee recalls some experiences of his boyhood days in Berlin, N. Y. He left that place forty years ago, and on reading certain reminiscences in the RECORDER, was forcibly reminded that most of the fathers in his old home town have gone to their rest. He says that Eld. William Satterlee was his great-grandfather. He lived to be nearly ninety-seven years of age, and for many years was pastor of the Berlin Church. "When I was a boy twelve or thirteen years old," says Mr. Satterlee, "the Eastern Association was held in Berlin; and boy though I was, I can still remember all the ministers in attendance at that association. Eld. James Summerbell was then the pastor, and the other ministers present were Sherman S. Griswold, Walter B. Gillette, James R. Irish, George E. Tomlinson, George B. Utter, Lucius Crandall, Oscar U. Whitford, Oliver D. Sherman, Arthur E. Main, Lewis A. Platts and Halsey Baker. Eld. George B. Utter was then editor of the SABBATH RECORDER."

### "A Little Farm Well Tilled."

"A little farm well tilled"; aye, that's the secret. We must wake up and not trail so woefully in the wake of the European farmers. Is it any wonder that the best farms in every locality of our country are coming into the ownership of the foreign-born?

Arriving from a country where land is prohibitive in price, with their strong bodies, frugal habits and intelligence for intensive farming, they are rapidly assuming control of American soil where our native sons failed to make good, either through indolence, ignorance or desire to live in the city.

There is the solution to the whole problem of low crop averages as maintained

by the native-born American farmer, in the arrival of the foreigner. Look about you wherever you live, and you will find farms in the possession of Russians, Germans, Swedes, Japs, Poles and every other race under the sun. Bringing knowledge from those countries where land is made to produce its highest bounty, they are making good here and bringing to shame the work, or is it rather, indolence, of the native-born? Perhaps, if enough of them get scattered around among the natives, we shall be able to learn from them to do a little better, which, with the bountiful harvests secured by them, will cause our average yields and average farm value of crops per acre to take a decided step forward within the near future.—*W. F. Wilcox, in Farm and Fireside.*

### Make Your Dreams Come True.

Ralph Waldo Trine writes a most suggestive and helpful article, "Actualizing One's Ideals," in the January *Woman's Home Companion*. Following is an extract:

"To turn the face in the right direction and then to travel on is unquestionably the essential secret of all achievement. There are, however, certain facts as well as certain inner forces common to us all that can be used as helps along the way.

"In a recent little poem by Edwin Markham we find these lines:

"Great it is to believe the dream  
When we stand in youth by the starry stream;  
But a greater thing is to fight life through  
And say at the end, 'The dream is true!'"

"Whether the dream, which may be used as another term for one's ideals, does come true depends primarily upon the self. The intrepid and the brave-hearted, moreover, actualize more of their ambitions or ideals than do the faint-hearted or the vacillating. It was Goethe who said:

"Are you in earnest? Seize this very minute:  
What you can do, or dream you can, begin it;  
Boldness has genius, power, and magic in it.  
Only begin and then the mind grows heated;  
Begin and then the work will be completed."

"Life, or rather life in a continually expanding and achieving form, is, after all, a business, and they who are the most in earnest get from it the most and in turn give the most back to the world again."

## MISSIONS

Rev. E. B. Saunders, Ashaway, R. I.

DEAR BROTHER IN JESUS, OUR SAVIOR: We both thank you very much for your kind letter of August 6. I ought to have answered you long ago, but my time is so taken up always. We have had lots of sickness among our people lately: malaria and typhoid fever and influenza among the grown-up ones, and measles and whooping-cough among the children. It is awful, so many people have died in the surrounding villages these last few months. But our dear Lord has helped us wonderfully; we have lost only one of our grown-up people. One baby died of malaria; another little one only fourteen days old was literally killed by his little brother, who was jealous and gave him a severe blow with his fist on the baby's head (on the fontanel), so it died from inflammation of the brain. He must have suffered terribly; it was awful to see: his forehead and round his eyes had turned all black,—poor little one!

The Javanese have no idea at all about education; they just let their children have their own will, and when they are about eight or nine years old and cannot be managed at all, then they are very cruel to them. We try to teach them and give them a good example about education, but all seems in vain. Indeed, the time for a spiritual revival has not yet come for these poor Javanese. But we keep believing and waiting for it. I think it *must* come. Our Lord can not be satisfied with only such a very few, who want to follow him with all their heart. Among about a thousand people who have been in our colony since I started the work, only ten perhaps are out and out living for God. That is very unsatisfactory! Of course, we can not see into their hearts, and when they confess to be converted and willing to follow the Lord, we can not say, it is not so, as long as they behave properly; but we can not see any special love to the Lord shown in their lives, and they ought to be shining lights among the unconverted, and witnesses of his power. We feel so sad, and I think our Lord can not be satisfied with this state of things; so we are convinced there will come a better time, if only we keep believing and praying, and live in close con-

tact with him who has promised to baptize his people with power from on high and with holy fire.

I have been looking out for news about the General Conference, whether it has been considered to send a missionary to Java. We are still praying for one, or rather for two brethren: one to form a proper Seventh Day Baptist mission in a different part of Java and one to be at the head of this colony, as a kind of farmer.

You ask about the number of inmates, scholars, etc. I will try and give you some information. We have forty-eight scholars at present in two different places, and three teachers to teach them, beside Sister Alt and myself who do a part of the teaching. I don't know what to say about inmates, but we have to provide for about sixty-five people for food and clothes. Every day there are twenty or forty sick people, some with dreadful sores, who come for medicines and treatment.

We are both well, and we thank and praise our Lord, who gives us the opportunity to do this work for him; and though every day there are difficulties of all kinds, yet we find that these difficulties are the opportunities for him to show us his help again and again. And so we are taught to cling to him and to look up to him for all. He never fails us, in his great and wonderful love. Just now there is a sickness among our buffaloes and cows (a disease in the mouth and in the feet); one little buffalo died yesterday, but the cows seem to get better. We earnestly ask your prayers every day, dear brother, and those of all who sympathize with us.

A few days ago I received a postoffice order of \$2.00 from America; but I can not very well read the name of the person who sent it. It looks like Augusta Hoet Kelly at Washington. Maybe you know one of the Seventh Day Baptist sisters named thus; then would you be so kind, please, as to thank her in our name? As soon as I know her proper address, I shall write to her myself.

Now I must close, dear brother, with our hearty greetings, and praying our almighty Father to bless you all very richly, and to reward you for all you do for us.

Yours in our Master's service,  
M. JANSZ.

Pangoengsen, Tajoe, Java,  
Nov. 4, 1913.

## The Strength and Weakness of Medical Work in China.

It is but a few years since the various missionary societies assumed the responsibility of sending into foreign parts men and women who had received some medical training and were expected to give part of their time and strength to the medical and surgical treatment of suffering people in foreign lands. At first, the practice of medicine was only a part of the work assigned to the individual missionary, who remained primarily an evangelist, or preacher. Since the medical work of such a missionary was regarded as only an incidental and not the most important part of his labors, a brief training in medicine before he went to his foreign post was considered sufficient. Dispensaries were opened, and hospitals were built, usually with inadequate means. Gradually the work in hospitals and dispensaries became so important and interesting, that it claimed all the time of the men and women who had any medical knowledge. Immediately, the need of thorough medical training for the men and women who were to work in these hospitals became evident, and the missionary societies demanded of candidates for appointments as medical missionaries a fairly complete medical training, and entered on the creation and maintenance of hospitals where a great variety of diseases could be treated, and the gravest operations of surgery could be performed.

In China, the unsanitary condition of the population, when massed in cities and towns, the superstitions of the common people and their complete ignorance of Western medicine, have made it much more difficult to maintain satisfactory hospitals there than in the United States. The missionary boards are, as a rule, hampered by lack of money; and they have not had the means of making the large expenditures which are necessary to the successful building, equipment, and maintenance of a modern hospital. Hence, the mission hospitals in China are generally imperfect as regards their buildings, and undermanned in all grades of the service. The physicians and surgeons in charge are overworked, and are distressed by the constant sight of suffering which they have not the means

of relieving, and by the numerous failures of the treatments they administer and the operations they perform, failures due to the unsanitary condition of the hospitals. The number of nurses, orderlies, and servants are invariably insufficient, and these attendants are not so well trained and skilful as they should be if the best results are to be obtained. Moreover, under such circumstances the physicians and surgeons themselves are liable to lose their own technical skill, and to become ineffective as trainers of skilful nurses, orderlies and servants.

Of course, the mission hospitals do a great deal of good, imperfect as they are, overworked as all their officers are, but they fail to prevent or cure a great mass of preventable or curable suffering and disease, and they, therefore, do not promote so well as they might the cause of Christian truth and good will.

It is of course impossible to train in such hospitals and through such overworked physicians and surgeons the Chinese nurses and attendants whose services ought to be made available not only in the hospitals and dispensaries, but in the Chinese towns and villages all about the country. It is also impossible to give Chinese young men proper instruction in medicine and surgery in the mission hospitals as they now are. For example, the success of modern surgery is due, after anaesthesia, to asepticism. I did not see in the six Chinese cities I visited a single mission hospital or dispensary which could possibly be called aseptic.

If this condition of things were inevitable, if it depended for example on the dense ignorance of the Chinese people and their unsanitary ways of living, the missionary boards at home might perhaps be content to go on with their present methods of operation in regard to medical service, satisfied for the present with the partial good now done, and hoping that the gradual amelioration of the conditions of Chinese life would permit in the future a gradual improvement in the missionary medical service.

It is fair to say that some medical missionaries now in the field hold the view that it is impossible to improve much the present missionary medical service in China; but to my thinking this view is



far from being correct. An immediate and large improvement of the medical service rendered by missions in China could, in my judgment, be made by the expenditure of more money in the hospitals and dispensaries already established. They all need more physicians and surgeons, and more and better trained nurses and attendants. They all need to be equipped with every tool and piece of apparatus which American experience has shown to be serviceable. They all need better appliances for washing and sterilizing, and for keeping clean. Money can satisfy all these needs, and I can not but think that every American board which is maintaining a medical service in China ought to exert itself to the utmost to procure the money necessary to effect these improvements.—*Charles W. Eliot, LL. D., in Spirit of Missions.*

### Who Are the Men Who Favor License?

*This significant little article is apropos of the third consecutive victory for the temperance (no license) forces in Penn Yan. Penn Yan is the county seat of the only dry county in New York State, but it furnishes substantial argument for an extension of dry territory.*

For four years Yates County has been the only "dry" county in the State of New York, with Penn Yan as its county seat. According to the New York State law, the whisky men in order to secure a resubmission of the question at the ballot box last November had to present to the town clerk of the town of Milo, in which Penn Yan is located, a petition signed by 10 per cent of the voters. There were 224 signatures in all and a careful study of the names gives a striking illustration of the kind of men who favor license.

There were on the whisky petition: One out of the seven clothing and men's furnishing stores; three of the eleven grocery stores; three of the nine barbers; one of the four liverys; three of the five meat markets, and one of the three harness shops. There were

None of the four dry goods stores.  
None of the five shoe stores.  
None of the three hardware stores.  
None of the three fair stores and light dry goods stores.

None of the three jewelry stores.  
None of the two furniture stores.  
None of the three confectioners.  
None of the four coal dealers.  
None of the five fire and accident insurance offices.  
None of the two laundries.  
None of the two florists.  
None of the six dentists.  
None of the three newspapers.  
None of the fourteen lawyers.  
None of the fourteen physicians.  
None of the five clergymen.  
None of the bank presidents, vice-presidents, cashiers or assistant cashiers.  
Only one of all the large manufacturing industries (wine cellars excepted).  
None of all the elective officials of Yates County.

Furthermore, 140 of the signers of this whisky petition are not taxpayers, their names do not appear on the assessment roll, while all the other signers put together were assessed for only a comparatively small sum. If the claims of license advocates that "no license kills a town" were true isn't it strange that so few of the Penn Yan men who are really doing things advocated a return to license by signing the petition which the liquor men circulated?

As a matter of fact 250 of the leading citizens and business men signed their names to this statement pointing out the improvements which have come during Penn Yan's period of no license: "We are in favor of no license in Milo because we are convinced that during the present term of no license the social and moral conditions have materially improved, numerous homes have been made far more comfortable and happy and the children of these homes better fed and clothed, and the legitimate interests of Penn Yan have been substantially benefited as a result of no license."

With the inferior type of men in favor of license and the strong type in favor of no license it is really not a matter of surprise that upon election day, November 4, Penn Yan went dry again by a larger majority than ever.—*James Elmer Russell, from The Continent, by permission.*

"Don't prate too much about yourself;  
Let others take you from the shelf."

"A little smile or little joke,  
If well applied, may ease the yoke."

## WOMAN'S WORK

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

### A happy New Year.

I would flood your path with sunshine,  
I would shield you from all ill,  
I would crown you with all blessings  
If I could but have my will.

Ah! but human love may err, dear,  
And a power all-wise is near;  
So I only pray, "God bless you,  
And God keep you through the year."  
—Selected.

Some time ago I asked Mrs. Andrews of Boulder to tell us of their city federation of missionary societies, of which she was then president. I am sure that all will be interested in this article, and it may be that some will be inspired to go out and form federations in their own towns. Next week Mrs. Andrews will tell us of the Mission's House built on the Chautauqua grounds at Boulder. The women of seventeen denominations contributed to the building of this house. Read more about it next week.

### A Federation of Thirteen.

MARY ANDREWS.

The Boulder (Colo.) Federation of Women's Missionary Societies had its annual meeting, November 20, in the Congregational church. The federation consists of thirteen societies, two of which are colored and two Swedish. The organization is very simple. Its aim is defined in our constitution in these words:

"Its object shall be to enlarge knowledge of missionary work carried on by all evangelical Christians; to enkindle greater interest; to promote mutual sympathy; to increase prayer, and by conference and study to further the work of the various societies of which it is composed."

The officers are a president, a vice-president, and a secretary and treasurer. There is also a Library Committee. Each society chooses a representative; these are elected by the federation as vice-presidents, and the first vice-president is chosen from one of the number. All these officers con-

stitute the Executive Committee. We also have the chairman of the Summer School of Missions in all executive meetings.

Two meetings are held during the year—one in February on the national day of prayer. This is a half-day meeting and simply devotional. The November meeting is an all-day meeting and the morning is devoted for the most part to business; election of officers (done through a Nominating Committee), reports from the various societies, music, and a short address. This year the Y. W. C. A. secretary of the university gave an interesting talk on the work of the Y. W. C. A. and its relation to the church. We also had an article on children's reading. The women bring their own lunches and the entertaining church furnishes coffee, tea and tables. The noon hour is always a pleasure socially.

The Congregational pastor opened our afternoon meeting with devotional services, Mr. Altman, chaplain of the Adventist Sanitarium, spoke ably on why we should believe in missions, and after a beautiful duet by two young men from the Baptist church, Mrs. D. B. Wilson (Methodist) of Denver gave an inspiring address on missions. She spoke of the progress of missions in the past thirty-five years, and of the opportunity of the present day, made greater by the opening of Japan and the receptive attitude of the Chinese. She then told of the practical use she had made, in her own society, of the plans found in Mrs. Raymond's book, *The King's Business*. She closed her very earnest talk by telling the story of the American vice-consul at San Francisco who was converted and went back to China to tell his home town of Christ. She heard him in Topeka, Kan., at the same meeting of which Eld. G. M. Cottrell tells us in a recent RECORDER.

It is very helpful to learn of other peoples' methods, become acquainted with workers, and have some idea of what other churches are doing in advancing God's kingdom. It's a great inspiration to know such women as Mrs. Raymond, and some others here in Boulder of less fame. I hope all will read Mrs. Raymond's book, *The King's Business*. By doing so they will surely have a higher ideal of our true mission here, and realize the dignity we should give to it.

If you can't have a Federation of thirteen societies I hope you will have one, even if you have only three or four societies.

### A Bit of Good News From Our Treasurer.

The work of the Treasurer proves very interesting as well as sometimes perplexing to one not accustomed to it. Perhaps you would like to hear a little about this month's work.

On the first day of December there was received a check of ninety-five dollars from the Ladies' Aid Society of the Milton Junction Church. This is the largest sum received from one society at one time. It pays the apportionment of the society for the whole year and was voted out at one meeting. Another interesting thing about this gift was that twenty-five dollars was given for the Twentieth Century Endowment Fund. This is the only contribution received by the Treasurer for that fund.

Three months have passed since the annual letter was sent out by the corresponding secretary of the Woman's Board, in which she explained the Twentieth Century Endowment Fund. May we not have other gifts for this?

A few days later a letter came from Plainfield with a check for eighty-five dollars for the Woman's Society for Christian Work. As they had previously sent fifty dollars, this completed their appropriation.

So you see, thus early in the Conference year two societies have paid all their pledges and plan to do still more work.

One feature of the treasurer's work which is enjoyable is the letters that are received. They come from all parts of the denomination and very many from strangers; but we are all working together for the Master, so I almost feel acquainted with you all as I hear from you.

Some of our women who have usually given directly to the other boards are sending their gifts through the Woman's Board this year. For this we are grateful as we are anxious that our reports should really represent the amounts given by all the women in our denomination.

It is our purpose to serve you to the very best of our ability. If there is any-

thing you do not understand about the work, may we not hear from you?

Yours in the work,

MRS. A. E. WHITFORD,  
Treasurer.

Milton, Wis.,  
Dec. 18, 1913.

### Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, December 14, 1913, at 2 o'clock p. m., Vice-President Joseph A. Hubbard in the chair.

Members present—Joseph A. Hubbard, Corliss F. Randolph, Edwin Shaw, F. J. Hubbard, J. D. Spicer, H. M. Maxson, T. L. Gardiner, W. C. Hubbard, Esle F. Randolph, Asa F. Randolph, C. W. Spicer, J. B. Cottrell, Iseus F. Randolph, J. G. Burdick, F. A. Langworthy, L. A. Worden, H. L. Poland, E. S. Chipman, R. C. Burdick, F. S. Wells, A. L. Titsworth.

Visitors—J. L. Shaw, Earl Barker.

Immediately following the call to order, a letter was read from Mrs. Stephen Babcock, informing the Board of the very serious illness of our beloved President Stephen Babcock, which has continued since Thanksgiving Day, and in the opening prayer by Rev. Theo. L. Gardiner, we all joined devoutly in his most fervent appeal in behalf of Brother Babcock and his family, in this sad affliction. The other members of the Board who were detained by illness from being present, were also tenderly remembered in this opening prayer. The minutes of the last meeting were read. The Advisory Committee, following correspondence presented from Rev. E. H. Socwell, presented the following report.

The Advisory Committee would report that the proposition of Rev. E. H. Socwell to enter the employ of the American Sabbath Tract Society as a field worker has been before the committee for consideration and that we refer the matter to the Board without any recommendation from the committee.

Regarding the matter of employing a field worker for three months or more that was referred to the Advisory Committee at the last meeting of the Board, we would recommend the following list of named persons, with whom correspondence should be opened to ascertain if their services would be available as field workers for a period of three months or more.

Revs. Clayton A. Burdick, Edgar D. Van Horn, H. C. Van Horn, Edwin Shaw, Henry N. Jordan, Wm. L. Burdick, Geo. B. Shaw, D. B. Coon, A. J. C. Bond, W. D. Burdick.

Voted that the appropriation to Rev. E. H. Socwell of \$150.00 for the current year be discontinued after January 1, 1914.

Voted that this Board employ Rev. E. H. Socwell as a Sabbath Reform worker in aggressive work, under the direction of the Advisory Committee, for a period of six months from January 1, 1914, at a salary of \$50.00 per month and traveling expenses.

Voted that the further report of the Advisory Committee relating to field workers be approved and the committee authorized to carry out the work as planned.

The Treasurer reported the receipt through Vice-President J. A. Hubbard, of the copy of an order for official appearance in court in regard to the bequest of the late Murilla B. Phillips, and stated that the same would be cared for by Attorney Langworthy.

Secretary Shaw reported that after conference with the Plainfield Church and its pastor, he is at liberty to take up the work contemplated in the report of the committee on "policy and future work" as adopted at the November meeting, and that the office equipment, and services of a stenographer will be available by January 1, 1914.

Persuant to correspondence from Rev. Geo. W. Hills the appropriation to the Los Angeles Church was increased \$100.00 for the current year. Correspondence from Rev. Geo. Seeley embodied his report for the month of November, showing the distribution of 38,400 pages.

Correspondence was also received from Rev. E. B. Saunders, Albert S. Babcock, Joseph A. Hubbard, L. J. Davis, Alexander Makwinga, D. B. P. Chinyama, John H. Austin.

Voted that the Recording Secretary be requested to send a suitable reply to the letter of Mrs. Stephen Babcock, and also to D. E. Titsworth, W. M. Stillman and Orra S. Rogers, expressing our sympathy in their illness, and our earnest and prayerful desire for their speedy and complete recovery.

It was voted that Rev. Edwin Shaw, Corliss F. Randolph, Henry M. Maxson and William C. Hubbard be made a com-

mittee to prepare a statement covering the scope, aim and meaning of the resolutions presented by this Board to the recent General Conference; also to forward said statement to the Commission of the Executive Council of the Conference with the request that said statement be embodied in their impartial statement to the churches of the denomination as requested by conference.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

### State Secretaries Again.

REV. G. M. COTTRELL.

(Secretary Lone Sabbath-keepers.)

Will all the Secretaries named for the lone Sabbath-keepers' work please refer to their RECORDER of November 24, page 658 for "suggestions" as to the work expected of them. This will save the sending of a personal letter to them, as nearly all are asking for such directions. Each secretary should have the Lone Sabbath-keepers' Directory, and the additional circular list printed last summer. Doubtless nearly all have the Directory. If any have not, please let me know and I will try and supply you. I will also endeavor to send the circular list to such as I think have not received one.

There are still a good many that have not signified their acceptance or refusal of their appointment, though I have written practically to all of them. I do hope they will at least show the Christian courtesy of a written refusal, if unwilling to act, so that others can be appointed in their stead before the year has gone.

I hope we may all make up, in speed and earnestness of action, our loss of time in getting started.

Dec. 26, 1913.

His mother was telling eight-year-old Jack of John D. Rockefeller's success, and as he listened he said, "Yes, I know him."

"No, I guess you don't know him," she replied; "you have only heard of him."

"Why, yes, I do," he replied, "I have seen him a good many times when he goes by on his oil wagon."

## YOUNG PEOPLE'S WORK

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

### How Shall We Pass Them On?

At the close of one of the sectional meetings at Conference this summer, Dean Main said to the editor of Young People's Work, in substance: "It was a splendid lot of things we heard, but how can we pass them on to others?"

It was true. There had been many excellent thoughts presented to us, as a whole. But the one thing to be regretted was that so few had been privileged to hear the good things that were brought to us, for the few that had heard them represented but a very small fraction of the membership of the churches of the denomination. And though this is a day noted for its great conventions, ranging in numbers anywhere from five hundred to five and ten thousand, after all it is only the merest fraction of the great mass of people, as a whole, that are directly brought under the influence and inspiration of these great gatherings. The great religious conventions and conferences are composed, in a sense, of the minority of Christianity. Yet because of the inspirational nature of these great assemblies they are powerful in their leavening effect. But it is incumbent upon those attending these great meetings to communicate the inspiration developed to others. Else how shall it be done? It has always been that Christianity has quite largely been propagated by the few. For example, in every period of history there have been a few men, or small groups of men, who have devoted their efforts to the spread of Christian truth and teaching. It is no less true today, for the majority of those who confess themselves to be Christians are not zealously giving their efforts and time to the bringing in of God's kingdom.

When a student in our Theological Seminary, with not more than a half-dozen in the classes, it was often a matter of regret that so few should be privileged to listen to the splendidly helpful and inspiring lectures of Dean Main. Some were not privileged to hear them, others did not care to because of their lack of interest in

those things most vital to life, so it was given to just a few to receive the direct benefit of them. And if the many good things which we heard were to be passed on to others it must be done by those who heard them.

For the past three months our young people have been privileged to have for use some especially helpful topic material. Frequently the material which has been appearing in the Young People's department has been compared with that appearing in other papers, and that, too, in the great denominational papers, and no better has been found anywhere. Have we been making the best use of it and passing the good things on to others? Those who prepare the topic material from time to time are usually busy pastors who receive no material compensation for the time and effort used in preparing the material, yet who gladly do it because of their interest in Christian Endeavor and that for which it stands. It is a "labor of love." Again for the coming three months the topic material will be packed with good things. How shall we pass them on to others? There is no other way to do so other than to make use of them first ourselves. Make the good things our own, then pass them on to others by example and word of mouth, transmitting to them the inspiration which we have received. It will make us stronger Christians, and it will do others good.

### Christian Endeavor Week.

(Concluded.)

#### CHURCH DAY.

Friday, or whatever day of the week is prayer-meeting day, is to be Church Day of Christian Endeavor Week. On the evening of this day the Endeavorers should attend the church prayer meeting in a body. They should prepare themselves on the subject assigned for the evening, and should take part just so far as opportunity is afforded.

Plans for this evening should be made in consultation with the pastor, who may wish to place the Endeavorers in charge of the meeting entirely, making it a union prayer meeting. In any case, the purpose of the society will be to make manifest its loyalty to the church, and its intention to

graduate its members into service in the prayer meeting of the church and on the church committees.

It may be that the pastor will want the Endeavorers on this Church Day to do some other special work for the church. Whatever he suggests the society will gladly and heartily carry out.

#### DECISION DAY.

The closing Sabbath of Christian Endeavor Week, which, for good measure, is to be a week of eight days, may be observed as Decision Day. On this day an effort should be made to bring about many decisions on all kinds of Christian matters, the chief point of course, being the all-important decision for Christ. Special stress should be laid upon decisions for church-membership, which ought to follow promptly the decision for Christ.

Pastors may wish to make their Sabbath morning sermons harmonious with the purpose of the day. In any event, pastors should be prominent in the evening session, which may well be the regular Christian Endeavor prayer meeting, not a union meeting this time.

At this meeting you may seek to obtain decisions in regard to the matters named below, the list being changed to correspond with local needs and desires. The meeting may suitably take the regular Christian Endeavor topic, and be made a consecration meeting, as the uniform topics suggest. The rollcall, however, may be omitted, its place being taken by the signatures to the Decision Card.

The following program is given as a suggestion, to be followed in whole or in part:

1. Opening hymns, on decision for Christ.
2. Opening prayers for the meeting, by three committee chairmen.
3. Bible reading and opening remarks, by the leader. The pastor may very suitably lead this meeting, and his talk may be on the importance of making decisions on the important questions, and not procrastinating.
4. A hymn on love to Christ.
5. "A Decision for Generous Giving." A five-minute talk on the Tenth Legion. See the two-cent Efficiency Leaflet on the Tenth Legion published by the United Society of Christian Endeavor.

6. "A Decision for Faithful Communion with God." A five-minute talk on the Quiet Hour. See the two-cent Efficiency Leaflet on the Quiet Hour.

7. "A decision for Entire Fidelity to the Christian Endeavor Pledge." A five-minute talk. See the United Society two-cent leaflet, "The Reasonableness of the Pledge."

8. "A Decision for Christ." A ten-minute talk. For ample material see the United Society book, "2 Timothy 2: 15," sold for 50 cents in cloth, 35 cents in paper.

9. "A Decision for Church-Membership." A ten-minute talk, by the pastor.

10. "A Decision for Christian Ministry" (including the preaching of the Gospel, missionary work at home and abroad, deaconess work, Y. M. C. A. and Y. W. C. A. work, Young People's field secretaryships, and so on). A ten minute talk.

11. Presentation of the Decision Card for signatures. The card is explained, and a copy is handed, with a pencil, to every one present. Have an earnest prayer, then let all sign the card, with bowed heads.

12. Songs and prayers while a committee examines the cards.

13. Report as to totals by the committee.

14. Closing song, prayer, and benediction.

The following is the Decision Card. Copies may be obtained from the United Society of Christian Endeavor, 600 Tremont Temple, Boston, at the rate of 50 cents a hundred.

#### A DECISION CARD.

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

If you have already made any of these, signify that fact by a cross in its section.

To those that you have not made before and wish to make now you will sign your name, prayerfully and heartily.

1. I decide henceforth to give at least one-tenth of my income to the Lord's work.

2. I decide henceforth to make it the rule of my life to spend at least fifteen minutes a day, preferably in the early

morning, in religious meditation, reading, and prayer.

3. I decide henceforth, trusting in Christ for strength, to be wholly true to my Christian Endeavor pledge.

4. I decide henceforth to take Jesus Christ as my Saviour from sin, and my constant Friend and Guide in life.

5. I decide that I will take the first opportunity to make public profession of Christian faith by uniting with the church.

6. Trusting in Christ for strength, I decide that I will strive so to shape the plans of my life that I may give myself wholly to the service of Christ and the Church.

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

Note—The secretary of the society will forward to William Shaw, General Secretary of the United Society of Christian Endeavor, Tremont Temple, Boston, Mass., a statement of the number of signatures under each head, also the names and addresses of all who decide for Nos. 1, 2, and 6, that they may be enrolled in the Tenth Legion, Comrades of the Quiet Hour, and Christian Endeavor Life-Work Recruits. Stamps should be enclosed for the return of the enrolment-cards bearing the names of these Endeavorers, to be given to them as perpetual reminders of the steps they have taken.

### Purpose, Persistency and Power in Prayer.

REV. ERLO E. SUTTON.

*Christian Endeavor Topic for January 10, 1914.*

#### Daily Readings.

Sunday—What purpose (Matt. vi, 5-13).

Monday—Unity of purpose (Matt. xviii, 19, 20).

Tuesday—A woman's persistency (Luke xviii, 1-8).

Wednesday—Jacob's persistency (Gen. xxxii, 24-32).

Thursday—Power from prayer (Matt. xvii, 1-8, 14-21).

Friday—Moses' power (Ex. xxxiv, 28-35).  
Sabbath day—Topic: Purpose, persistency, and power in prayer (Matt. vii, 7-11).

Our Lord enjoins us to pray, and he assures us that we shall not pray in vain. It does not follow that God will grant any and everything we may choose to ask, for there are some things which, without irreverence, we can not expect God to bestow. But our Lord's words do involve that prayer is not merely effectual in producing a devout frame of mind, but also in securing, to a great extent, the object of our requests. "The effectual fervent prayer of a righteous man availeth much."

For the perfect assurance of our minds on this subject, it is to be remembered that this whole question rests on the Fatherhood of God; and unless we hold fast by that, the grace and truth of our Lord's saying in these verses will soon vanish from our minds. For unless we come in the faith and love of children to their Father, we might as well be dumb, like the prayerless atheist, who holds that the throne of heaven is vacant, as indeed it virtually is if there is not a Father there to hear us.

While prayer is thus effectual because it is made to a Father who feels with us and is willing to help us, we are not to suppose that everything we ask for shall be given to us, neither should we murmur when our requests are refused. It is well to ask of him, but not to dictate to him. He will withhold no good thing from them that fear him, but then he knows better than we do what is good to give; and sometimes the best answer to our requests is in reality to deny them. We are but children here, ignorant of the real qualities of many things, taken with the glitter of others, and likely enough to ask for a boon that which would be far from a blessing. Therefore it behooves us ever to school our hearts to say, "Not as we will, but as thou wilt."

In order to be effectual, our prayers must be real; but for the highest efficacy they must be both real and spiritual. God will give the Holy Spirit to them that ask him. He will not give you something else in reply to that petition; for that is a boon that can never be amiss.

God is not only a great giver, but he is the giver of eternal gifts. The subject to which the words of our lesson apply pre-

eminently, as the context shows, is the matter of the soul's welfare, and the things that accompany salvation. "Ask and it shall be given you," said our Savior. We have in these words, not a formal definition of prayer, but an incidental definition of prayer, and a most complete definition. We have it in the little word "ask." To pray to God is to ask of God. "Ask," said Christ; and the more simple and childlike the asking the better. We also have here a recognition of the hindrances which we meet in prayer. The blessings that we want are sometimes visible in God's hands; God seems to be standing before us with the very mercies that we require, holding them out to us—then "ask!" Mercies are sometimes hid as in God's treasures—then "seek." The blessings are sometimes deposited, as in holy places—then "knock." In one word, instead of being hindered by hindrances to prayer—"ask"—"seek"—"knock!"

Observe that here is a positive injunction. The thought is not, you may pray, but "ask." Prayer is not optional. I must pray if I am a true disciple, and if I am an obedient child; and if I can not pray with these eyes open, regarding prayer as a privilege, then I must pray as a duty.

Christ stimulates to obedience by words of encouragement. In the first place, he calls attention to universal experience. "Everyone that asketh receiveth." As a further encouragement, Christ points to the conduct of parents toward their children.

These words certify in truth to the power of strong wishes. Asking, seeking, knocking—all these express earnest wishes of the heart, which have put themselves in the shape of addresses to God. If we do not become believing or serious Christians, Scripture teaches it is because we have no real wish to become so. We do not ask, or seek, or knock: if we did we would obtain.

Think of the keenness and force of the wishes we form with respect to various temporal advantages, whether of mind or outward fortune. The sight of success in any human faculties, in any particular kind of address, or in science or art, or manner, stirs up at once the natural emulation of the human heart, and sets men to thinking and dreaming of it and wishing it for themselves. Who can live in the world with-

out becoming aware, that the very air which surrounds him is pierced through in all directions by wishes—eager, impetuous wishes, happy or sad, according as they promise or not their own fulfilment.

What, then, if people, instead of wishing for art, or quickness, or dexterity, or some other such gifts, with that sharpness of desire they do, could from the heart wish that they were religious. The teaching of Scripture is, that the strong wish for this state of mind will be itself the means of obtaining it. Only wish for this thing steadily, and your wish will fulfil itself. Wish devoutly, not as if your own will and power could accomplish the wish, but under a deep sense of the power of God to work what he will within us, and to move us from the bottom of our hearts to good, and the wish will be fulfilled. Religion while it promises so much, takes high ground in its conditions; it must be felt as the first want, as an imperious need of the soul; otherwise the wish for it does nothing and has no power. So deep is the instinctive feeling in the human mind of the power of a real wish in spiritual things, that a worldly man rejects it and puts it from him, as if it would be only too sure to effect the change in him if it stayed; and he does not want to be changed.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." These words tell us what we are to expect of God, in his treatment of us. There is mystery about God's nature; we can not fathom it; and as God is thus mysterious, our Redeemer takes something that all men will know. He appeals to feelings that are lacking in very few human hearts. He goes to the love and care of parents for their child, and he says if you want to know how God feels toward you, and how ready God is to give you everything that is really good, here is something to go by. God feels toward each of us as a kind and wise father feels toward his child; and the difference is just this, that God, our Father in heaven, is infinitely better than the very best earthly father.

These points of superiority are so plain and simple that they need very little illustration. For one thing, God knows what is good for us as no human parent can

know what is good for his child. Another in which appears the superiority of the great Father, to whom Christ points as above all earthly parents, in his power. He is able to do all he wishes. He has all power to give us all good things, to help and save us. Then God is always kind. There are unnatural parents; let us hope very few: "They may forget, yet will I not forget thee." Our heavenly Father excels the best earthly one, in that he is always near; always within hearing; always within reach; never leaving, never forsaking; Father of the fatherless, Friend of the friendless; yea, "When father and mother forsake me, then the lord will take me up."

#### SOME THINGS TO THINK ABOUT.

Practice in life what you pray for, and God will give it to you more abundantly.—Pusey.

You can not pray in public until you have prayed in secret.

Prayer is the key that opens the flood-gates of heaven.

When we can truly and intelligently call God our Father, new joy is given to the discharge of our duty.

### Twenty-two Years of Activity.

*Twenty-second Annual Report of the Plainfield, (N. J.) Christian Endeavor Society.*

To report the work of the Christian Endeavor society is to repeat much of the same story both of aims and results. Founded December 9, 1891, this society celebrates today its twenty-second anniversary. The number and scope of the committees remain the same as formerly and we find in the records of the past year that these committees have performed their labors well.

The Lookout Committee has revised the list of members during the year and the membership now consists of 35 active, 2 associate, 17 absent, and 78 honorary. The work of the Music Committee has been seen in the Friday evening and Sabbath afternoon meetings, as it has been responsible for providing pianists for both occasions.

A new line of work is directed by the Missionary Committee, that of sending two of our members to attend the services

of the Italian Mission at New Era on the third Sabbath of each month. The Christmas gifts of dressed dolls were sent to one of our missions.

From week to week you have enjoyed the flowers which decorate our pulpit. These have been purchased with the money solicited by the Flower Committee and have afterwards been sent to the sick. This year a fund has been appropriated for this purpose, by the church, and this committee will still have charge of the pulpit decorations.

In order to stimulate interest at the monthly meetings each one of the committees in turn is providing some sort of entertainment to follow the business session, hoping thereby to increase the attendance and enthusiasm. These informal affairs together with the regular socials have kept the Social and Refreshment committees at work.

Heretofore it has been customary to raise a portion of our budget by asking our members to pledge a sum of money for that object. This year a new plan is being tried and each one has been asked to contribute the amount of one day's wages, hoping thereby to increase the fund.

The Junior society has as usual been under the supervision of the Senior society. At present Mrs. Edwin Shaw is the superintendent and her report which follows this will tell you of the work which they are accomplishing.

Although the society has aimed to do good work, along various lines, there still seem to be many opportunities for advancement and it is hoped that another year may bring forth new achievements, greater consecration and larger results in this branch of the Lord's work.

Respectfully submitted,  
DOROTHY P. HUBBARD,  
Secretary.

TREASURER'S REPORT OF THE Y. P. S. C. E. OF THE S. D. B. CHURCH OF PLAINFIELD, N. J., FOR THE YEAR DEC. 1, 1912—DEC. 1, 1913.

#### Receipts.

Dec. 1, 1912, Balance on hand .....	\$ 23 28
Dec. 14, 1912, Receipts from Anniversary collection ..	16 73
June 7, 1913, Receipts from Children's Day collection ..	10 26
Receipts from three entertainments and socials ..	28 45
Receipts from personal pledges .....	16 75

Receipts from monthly collections .....	7 94
Transferred from Playground Fund ....	6 05
Total receipts .....	<u>\$109 46</u>

#### Disbursements.

Missionary and Fresh Air work .....	\$ 35 00
Young People's Board expenses .....	20 00
Tract Society .....	10 00
Gifts and flowers .....	5 60
Education Society .....	5 00
Local C. E. Union .....	2 00
State C. E. Union .....	3 00
County C. E. Union .....	2 00
Junior C. E. Society (½ Children's Day Collection) ..	5 13
Society expenses .....	20 29

Total disbursements .....	<u>\$108 02</u>
Dec. 1, 1913, Balance on hand .....	1 44
	<u>\$109 46</u>

Respectfully submitted,  
LELAND C. SHAW,  
Treasurer.

### Annual Report of the Junior C. E. Society, 1912-1913.

The Junior Christian Endeavor society was under the superintendency of Miss Frances I. Kinne during the year 1912-13.

They met Sabbath afternoons for the regular prayer meetings, and held business meetings and socials monthly. Special socials were enjoyed at Hallowe'en and on St. Patrick's Day.

Early in February they offered the public an evening of tableau, songs and a two-act play, "Little Women," that was much appreciated by interested friends, who generously contributed to the Junior treasury and liberally bought the candy on sale. Refreshments were served and the affair successfully closed, leaving a pleasing impression in the minds of the adults that the Juniors were well worth while.

One pleasant June day, accompanied by the pastor, the society took a ramble over Watchung Mountain and enjoyed a picnic lunch. The last business meeting of the year was held at this time, and the disbursements of the society's funds voted upon.

FINANCIAL STATEMENT OF THE JUNIOR C. E. SOCIETY FOR THE YEAR OF 1912-1913.

#### Summary.

Sept. 12, 1912, Balance on hand .....	\$ 6 11
Collections to June 1, 1913 .....	7 94
Receipts from Junior play .....	20 29

Receipts from St. Patrick's Day party ..	1 80
½ Children's Day Collection .....	5 13

Total receipts .....	<u>\$42 27</u>
Total disbursements .....	<u>34 15</u>

Balance ..	<u>\$8 12</u>
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#### TREASURER'S REPORT FOR CURRENT YEAR.

Sept. 15, 1913, Balance on hand .....	\$ 8 12
Received from weekly offerings .....	2 50

Total receipts .....	<u>\$10 62</u>
(Thus far there have been no disbursements.)	

Little can be said of the work this year. One business meeting has been held, at which, by vote of the society, the officers and committees for the year were appointed by three superintendents, Mrs. Shaw, Miss Rogers and Mr. Titsworth. Their report has been published in the church weekly bulletin.

Praise services are held each Sabbath, led usually by one of the juniors, and the second Sabbath of each month by one of the superintendents. The pastor gives a chalk talk at this time to take the place of the regular lesson study.

There are twenty-nine names on the roll. Nine of the older girls, under the interested direction of Miss Helen M. Rogers, are reading Bible stories and studying Bible characters in games.

The "boy scouts," nine in number, are studying the life of Christ from the textbook, *What Manner of Man is This?* by Mr. W. D. Murray of Plainfield, with Mr. Roy E. Titsworth as earnest, capable teacher.

The remaining Juniors, eleven boys and girls of the primary grade, are in Mrs. Shaw's class, and are following the outline of lesson study for Juniors in the *Christian Endeavor World*.

On October 29 a Hallowe'en social was enjoyed by the society, at the church, from 6 to 8 o'clock. Supper and games were the attractions. The Juniors were each asked to bring ten cents to help defray cost of refreshments, so the treasury need not be drawn upon.

MRS. EDWIN SHAW,  
Superintendent.

Christ is wont to catch every man in the way of his own craft—Mariners with a star, fishers with fish.—*St. Chrysostom.*

## CHILDREN'S PAGE

### A Better New Year.

"Now what's that noise?" said the glad New Year,

"Now what is that singular sound I hear,  
As if all the paper in all the world  
Were rattled and shaken and twisted and  
twirled?"

"Oh, that," said the jolly old Earth, "Is the noise  
Of all my children, both girls and boys,  
A-turning over their leaves so new,  
And all to do honor, New Year, to you!"

*What the leaves said—*

"I won't steal Alice's sticks of candy;  
I won't call Robert a jack-a-dandy;  
I won't squeak my pencil on my slate;  
I won't lie in bed every day and be late;  
I won't make faces at Timothy Mack,  
I won't make fun behind any one's back."  
Rustle and turn them, so and so!  
The good shall come, and the bad shall go.

"I won't tear 'barn doors' in all my frocks;  
I won't put my toes through all my socks;  
I won't be greedy at dinner table—  
At least, I think I won't, if I'm able!  
I will not pinch or poke or tease;  
I will not sputter or cough or sneeze;  
I will not grumble or fret or scold;  
And I will do exactly whatever I'm told."  
Rustle and turn them, so and so!  
The good shall come, and the bad shall go.  
—*Laura E. Richards.*

### New Year's Day in the Wood.

"Do I look nice?" asked the Rabbit.

"Very nice!" said the Chipmunk; "that is, for a person who has no tail to speak of. But of course, you can not help that."

The Rabbit looked into the looking-glass pond and saw his little white blob of a tail. "Don't you want to lend me yours, just this once?" he asked. "I would take great care of it!"

"No, I can not do that," said the Chipmunk, "but I will lend you the tail of my late uncle. It is such a fine one that we have kept it to brush out the nest with."

"The very thing!" said the Rabbit.

So the Chipmunk brought the tail of his late uncle and tied it on to the Rabbit's stub.

"How does that look?" asked the Rabbit.

"Fine!" said the Chipmunk. "Now tell me how I look!"

"Well, enough!" said the Rabbit. "Of

course you would look better if you had long ears."

"Dear me!" said the Chipmunk; and he too, looked into the looking-glass pond. "Haven't you a spare pair that you could lend me?"

"Why yes," said the Rabbit. "There is a pair that belonged to my grandfather, hanging on the wall at home. I will get those."

So the Rabbit got the ears and tied them on to the Chipmunk's head.

"How do I look now?" asked the Chipmunk.

"Splendid!" said the Rabbit. "Now let us go and make our New Year's calls. Where shall we go first?"

"I wish to call on Miss Woodchuck!" said the Chipmunk.

"So do I," said the Rabbit. "We will go there first." And off they went.

They came to Miss Woodchuck's door and knocked, and she opened the door. "Mercy!" she cried. "Who are you, and what do you want?"

"We are Mr. Rabbit and Mr. Chipmunk," said the two friends, "and we have come to make you a New Year's call."

"More likely you have come to steal the nuts!" said the lady angrily. "I know Mr. Rabbit and Mr. Chipmunk well, and neither of you is either of them. Who ever heard of a long-tailed rabbit or a long-eared squirrel? Get along with you! You are frights, and probably thieves as well." And she shut the door in their faces.

The two friends walked a little way in silence; then they stopped and looked at each other.

"You said I looked fine!" said the Rabbit.

"I—I meant the tail!" said the Chipmunk. "It is a fine tail. But you said I looked splendid!"

"I was thinking of the ears!" said the Rabbit. "They are splendid ears."

They walked on until they came once more to the looking-glass pond. They looked at themselves; then they looked at each other; then, all in a minute, off came the long ears and tail.

"There!" cried the Chipmunk. "Now we look as we were meant to look; and I am bound to say, Rabbit, that it is much more becoming to you."

"So it is to you!" replied the Rabbit.

"Now, shall we call on Miss Woodchuck again?"

"Come on!" said the Chipmunk.

So they went to Miss Woodchuck's house and knocked once more at the door, and Miss Woodchuck opened it. "Oh!" she cried, "Mr. Chipmunk and Mr. Rabbit, how do you do? I am so glad to see you. A happy New Year to you both!"

"The same to you, ma'am!" said the Rabbit and the Chipmunk.—*John Strong.*

### The New Year.

Who comes dancing over the snow,  
His soft little feet all bare and rosy?  
Open the door, though the wild winds blow,  
Take the child in and make him cozy;  
Take him in and hold him dear—  
He is the wonderful, glad New Year.  
—*Dinah M. Mulock.*

### A New Cure for Drink—Fruit as a Substitute for Liquor.

In the December *American Magazine* Henry Detmers writes a little article entitled "A New Cure for Drink." Mr. Detmers says that he has been in the saloon business for twenty years. He is not a drinker himself and none of his sons drink. Out of his experience he recommends the following cure for the liquor habit:

"I found early in my experience that as a general rule—there are exceptions of course—a regular consumer of fruit was not a very good customer in my business. On the other hand, the typical 'booze fighter' seldom touches fruit. I always kept some apples behind the bar for my own use, and I often experimentally offered one to a 'star customer,' who almost invariably refused. The more I looked into this matter, the more firmly I became convinced that these two habits clash. Not caring to have my boys acquire the one I inoculated them with the other, and I have found that the fruit habit early acquired acts as a perfect antidote to the liquor habit.

"I mention apples especially because they are something like bread, one never tires of them, which is more than can be said of peaches, pears, and oranges. And apples, thanks to cold storage, can be had every day of the school year.

"Why shouldn't the apple habit be cultivated in the public schools at public expense? School trustees could advertise for

bids to supply the school. Then by means of a push-the-button contrivance placed at the boys' and girls' exits each child could get his apple as he marched out to play at recess time. Two apples a day would do the work. Children have a veritable craving for fruit. I have often heard one urchin beg another for the 'core.' And if it happens that I have merely imagined that the fruit habit offsets the drink habit, I know that two apples a day will have a valued influence on the health, good temper, and morals of any child.

"Please understand I have no ax to grind, I do not own a single apple tree.

"I have never claimed to have discovered that fruit juices act as a liquor antidote, although I have talked it for twenty-five years.

"Some three years ago an article appeared which claimed a Nebraska physician as the discoverer of the theory. The good doctor and I will never quarrel over it. He can have the glory. I do not need it. I am only too glad to see that my views have gained some scientific backing.

"If you remove the desire for drink, the liquor question will solve itself, and while poverty may not be banished, the general welfare of the people will be much improved; and even if my scheme is never adopted I will feel a thousand times repaid for my pains if I can only convince the mothers of our country, those who have the means to do so, that to implant the fruit habit in their children is the best assurance for a temperance life."

### A Better New Year.

Ring out the old year, all its fruitage of sorrow,  
Its dark nights of woe all dripping with tears.  
Ring in the new year, with a joyous tomorrow,

The dawning of hope that will banish all fears.  
Ring out all oppression, and graspings for gold  
That entail on the poor both hunger and cold.  
Ring in the sweet spirit the dear Master bore,  
With help for the sorrowing, the sick, and the poor,

Ring out the harsh clangor of battle and strife,  
The blood-sprinkled soil of many a land.  
Ring in blessed peace and brotherly love.

When justice shall rule with a pitying hand,  
Yet, never will flee earth's shadows away  
Till sin has been vanquished, and mankind, forgiven,  
Shall walk with its God in the love-light of heaven.

Ring out the old world, all the fruitage of sin;  
With gladness the new earth, redeemed, usher in.  
—*Mrs. C. M. Spicer.*

## SABBATH SCHOOL

LESSON II.—JANUARY 10, 1914.  
THE MISSION OF THE SEVENTY.

Lesson Text.—Luke x, 1-24.

Golden Text.—"It is not ye that speak, but the spirit of your Father that speaketh in you." Matt. x, 20.

### DAILY READINGS.

First-day, John vii, 2-10.

Second-day, Matt. ix, 35—x, 15.

Third-day, Matt. x, 16-33.

Fourth-day, Matt. x, 34—xi, 1.

Fifth-day, Mark vi, 1-13.

Sixth-day, Luke ix, 51-62.

Sabbath day, Luke x, 1-24.

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

In a note accompanying the timely article found on this page the writer touches a very fundamental need in all our churches. It is worth thinking about and acting upon. Will we put our thoughts into action?

"For some time I have been thinking about the Sabbath-school work of our denomination, and feeling that its importance is not half realized by many of our people. Last summer I attended church at one place where half of the people and more went home after church, leaving a very small number attending the Sabbath school. A live school means so much to the future of any church that I feel as if some plea must be made for better attendance at our Sabbath schools."

### What is the Rank of Your Sabbath School?

N. W. B.

There are many items of interest in the *Conference Minutes* just received, but there is one part, often neglected in our reading, that contains many things of interest to us all and which might be made a source of suggestions for future work. This is the part occupied by the statistical reports of the churches and Sabbath schools. Some refer to these reports as "dry," but if read in the right way they reveal many things about the work and life of the different churches that are interesting and instructive.

Doubtless many who read this page be-

long to some one of our Sabbath schools. Now, perhaps you would like to know how the attendance in your school ranks with that of other schools? Would you like to know if your teachers are as faithful as other teachers are? Do you know what helps are used in the various schools? Do you know how many schools have home departments, teachers' meetings, or teacher training classes? You will find these questions and still others answered in these reports.

In looking through the last reports it has seemed that there were some things which should be brought to the attention of our Sabbath schools as we are about to enter on a new year's work.

### ACCURATE RECORDS.

First, every school should keep an accurate record of attendance. In some of our schools this is not done, as is shown by the reports and admitted by members of some of these schools. This is not a difficult thing to do, and it is worth while; for no school can give, at the close of a year, a fair and honest report unless such a record is kept.

There might be added to these yearly reports a space for placing the percentage of attendance in each school which would give us a better idea of the life of each school than is given by the average attendance. Now the average attendance of one school is 42, and of another is 48. Comparing these figures with the number enrolled in each case, we notice that one school has a better attendance than the other, but when we find that in one case 77 per cent of its members are present at each session of the school, while the other has only 33 per cent present, then our minds are led to see something of the activity of each school. Of course these figures are more or less inaccurate, still they tell a story that should set some of us to working as well as thinking. Look up the rank of your school at the present time and if it is not up to the point it should be, then go to work to make it better during the coming year. This should not be confined to the present enrollment either, for there are many schools that need to work for a greater number on the Sabbath-school roll. There may be some of the 'teen age that are out of the Sabbath school who should be in, but I think you will

find that in many cases the persons not regular attendants at Sabbath school are the men and women of middle life. To give you some idea of the small attendance at Sabbath school compared with the resident church membership I will quote the following figures from the last Year-Book:

CHURCH ROLL.	SAB. SCH. ROLL.	AV. ATT.
280	202	120
344	296	216
160	126	42
206	223	86
283	148	94
150	159	70

From these figures you will see that in several cases there are over a hundred church-members who do not regularly attend the sessions of the Sabbath school, though a number of them may be enrolled. Surely there can not be sick and elderly ones enough to account for this great number. More members in our schools would mean greater activity all through the church work, for the studied Word is what is needed by both old and young in our churches today. Then why not work for it?

### TEACHER'S MEETINGS.

Another thing needed, as shown by these reports, is a good live teacher's meeting in each of our churches. Do you know there were only eight schools that reported teacher's meetings held during last year? A weekly meeting held for the purpose of real Bible study, not doctrinal discussions, is one of the best helps a teacher can have in preparing a lesson that will interest and take hold of the members of his class. Let these studies include history, geography, recent discoveries,—everything that will make the lessons real and helpful.

As the new year begins let us take a new stand for the work of the Sabbath school. Let us work for more men and women in our schools, for better attendance, better records, more thoroughly prepared teachers and more study of the Bible by all. Your school needs you, and you need the help that you can get there. May we all have a "mind to work."

"Ought" is the strongest word in human speech; "excuse," the weakest.—*H. W. Warren.*

### Family Worship.

Fifty years ago family worship was held every morning in many farmers' homes in New England and northern New York. I well remember how father used to take down the big Bible from the shelf where it was kept, and after reading a chapter, kneel down in front of his chair and offer his thanks and petitions to the heavenly Father. Mother often followed him, asking for strength and guidance for the day, and that her children might be followers of the lowly Jesus. Not only in my boyhood home was the family altar maintained, but in the homes of many of our neighbors. No matter how pressing the work might be, they daily obeyed the command, "Seek ye first the kingdom of God and his righteousness."

They truly believed that all necessary things would be added unto them, and they were not disappointed. The boys who went from these homes were sought after because of their sterling integrity and capability. Many of them rose to the highest rank in their chosen professions and occupations, and their influence was a power for good in the land. The girls from these homes made excellent wives and mothers, who raised up children that were a credit to their parents.

Today all this is changed. One would have to travel many miles among the farmers to find a dozen homes where family worship is maintained.

The following from an editorial in the *Wall Street Journal* is very true to the point. "What America needs more than railway extension and Western irrigation, and a bigger wheat crop, and a merchant marine, and a new Navy, is a revival of piety, the kind father and mother used to have, piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of harvest; that quit field work a half hour earlier Thursday night, so as to get the chores done and go to prayer meeting. That's what we need now to clean the country of filth, of graft and of greed, of worship of fine houses and big lands and high office."—*Marvin L. Piper, in Green's Fruit Grower.*

Self-admiration effectually excludes us from the admiration of others.—*Marcus Dods.*

## HOME NEWS

MILTON JUNCTION, WIS.—Friday, Sabbath and Sunday nights the revival meetings will be continued at the Milton Seventh Day Baptist church. Pastor Jordan will preach, with singing by a male quartet and other talent.

These meetings have been growing in attendance and deepening in interest. The closing three nights at Milton Junction the church was crowded and there were marked evidences of deep feeling. Several life decisions have been made. The plan of Pastors Jordan and Randolph is not so much for an evangelistic series as for an evangelistic year. So far the results have gone beyond their expectations. A large number of people have been attending the services at Milton Junction, and the conditions are excellent for great meetings at Milton this week. Everybody is invited.—*Journal-Telephone.*

SALEM, W. VA.—Hon. Jesse F. Randolph, G. H. Trainer and L. D. Lowther, who met with the great temperance committee at Washington last week, to insist on Congress passing a constitutional amendment to forever prohibit the manufacture and sale of intoxicating beverages, have returned home. They are much delighted with their trip and the apparent success of their effort in the near future. It was a great demonstration of the temperance forces of the United States and will have a good effect. It is claimed that the throng composed of the several thousands of delegates was the largest crowd that ever appeared on the steps of the Capitol excepting at the inauguration of Presidents.

There were fifty-five men and boys present at the Brotherhood meeting Sunday evening. Dr. I. S. Kennedy gave a good talk on dirt and hygiene, and L. D. Lowther gave a report of his recent trip to Washington in the interest of the prohibition amendment. The eight superintendents of departments were present, and many helpful suggestions were made along the various lines of work being done by the organization. Five new members joined.—*Salem Express.*

## Ancient Schoolbooks Discovered.

Professor Langdon of Oxford, England, who is spending some time at the University of Pennsylvania, has discovered that one group of the famous Nippur tablets stored at the university are in reality the oldest schoolbooks known to exist. They show that the children of the ancients learned much that the boys and girls of today have to study. According to these tablets the children of 4,200 years ago were taught arithmetic, geography, history and grammar just like the children of today. The multiplication tables are remarkably distinct, and in plain numerals show the incontrovertible fact that three times one are three and five times one are five. On one tablet the schoolboy has been given a lesson in phonetic signs corresponding to the shorthand of modern times. The Summerians, the authors of these tablets at the Pennsylvania University, also invented the use of writing syllables and combining them into words, being the first step toward the alphabet.—*The Christian Herald.*

## What One Denomination Has Done.

Did you know that the Baptist Denomination had 70,000 members in its foreign-speaking churches? Many more foreigners have entered the English-speaking churches. The German Baptists have a theological school at Rochester, N. Y. The Swedish Baptists, the Norwegian, the Danish, and the Italian all have separate theological schools. There is a training school for French students at Newton, Mass., and a training school for Hungarian students at Scranton, Pa.

One of the finest things about the foreign-speaking churches is that they send back missionaries to their mother country and to their fellow country-men who are sojourning in other lands. There are fifty-eight Italian Baptist churches in America. And one Baptist who returned to Italy established a Baptist church in his little home town of Bisaccia, which has grown to have a congregation of four hundred.—*Christian Herald*

I will honor Christmas in my heart, and try to keep it all the year.—*Charles Dickens.*

## DENOMINATIONAL NEWS

In a private letter from Rev. H. C. Van Horn we learn that he has yielded to the advice of his physician and friends, and gone to Hot Springs, S. D., to take treatment for an incipient cancer. He says he is in "bounding health," and asks the editor to "imagine a man, about to put up his pencil with which he writes and climb a nearby mountain, going to the sanitarium for treatment." "But," says he, "a stitch in time saves nine I am told, and so I submit to this, and thank the Lord I am having a good time."

Everybody will hope and pray that Brother Van Horn may be completely successful in getting rid of his threatened trouble by taking the good advice of his physician.

Our readers will see by the minutes of the Tract Board meeting that its president, Brother Stephen Babcock, is seriously ill at his home in Yonkers, N. Y. He is improving but slowly, the cause of his illness being a blood clot on the brain. He was smitten very suddenly and became unconscious soon after the attack. He has been in a semiconscious state much of the time since. Mr. and Mrs. Babcock will have the prayers and sympathy of a great company of friends.

Brothers David Titsworth and Orra S. Rogers have both been on the sick-list for some time, but we understand that they are improving and we hope to see them out in a few days. Wm. M. Stillman is in Florida recovering from his breakdown, which compelled him to drop everything and seek rest. It is something most unusual for the Tract Board to find four of its members absent from the monthly meeting on account of serious illness.

## Why Christians Abstain.

No one will deny that of a hundred young men in any town or city who are in any way led to begin the habit of using intoxicating drinks, some will be wrecked morally; nor will any one deny that the example of employers, teachers, deacons, pastors, will influence some of these young men to begin the habit.

The issue, then, that is put up to every

man disposed to drink, even if he is so behind the times that he thinks that no material harm will come to himself from moderate drinking, and that he can always hold in check an appetite that has ruined many greater men—the issue, even for such a man, is squarely this: Shall I for the sake of this one form of indulgence, which is not in any sense a necessity of life, which is not a duty, even though I may think it my privilege—shall I for this personal pleasure set an example that will almost inevitably lead some others to the same indulgence, with the probability that some of them, if not myself, will suffer dire consequences in drunkenness or crime or poverty, and so will bring dire consequences upon others, to the dishonor of God and the injury of the community?

A lurid light is thrown on Paul's exhortation to abstain for the sake of others by modern studies in heredity, which show that we should abstain not alone because our example may bring harm to a neighbor, but because a drinking father and, yet more, a drinking mother endanger the health, the morals, the very lives of their children.—*The Christian Herald.*

## Bible Buyers in Italy.

There is a marvelous awakening of interest in the Bible throughout Italy. I might mention many facts in support of this statement, but I am content to give but one, and that is that it pays a secular publisher to print and sell the Bible purely as a commercial speculation. Some years ago Signor Sonzogno, the proprietor and publisher, in Milan, of the *Secolo* and other newspapers, published a large illustrated Bible in parts at the equivalent of one cent each. Wherever his newspaper went his Bible went. When completed, the Bible cost ten francs. I have a letter from him in which he tells me that he sold fifty thousand copies, bringing him in half a million francs, or \$100,000. Since then a second edition was called for, and it too, was soon exhausted, and now a third edition is coming out and is selling well.—*Christian Herald.*

No man is born into the world whose work is not born with him; there is always work, and the tools to work withal, for those who will.—*Jas. Russell Lowell.*



## MARRIAGES

**GREADY-PIERCE**—On November 26, 1913, at the home of the bride's grandmother, Mrs. Pierce, Park Ave., Riverside, Cal., by Pastor R. J. Severance, Mr. George M. Gready and Miss Viola Magdeline Pierce, all of Riverside.

## DEATHS

**THORNGATE**—Mary A. (Nurse) Thorngate, daughter of Mr. and Mrs. R. J. Nurse, was born at Hallock, Ill., August 14, 1868, and died at Boulder, Colo., November 28, 1913.

She was educated in the public schools of Illinois and taught school for three years, but becoming afflicted with asthma she went to Kansas, and later to Nebraska for health reasons. October 13, 1892, she was married to Gaylord W. Thorngate of North Loup, Neb. In 1889 she was baptized by Rev. U. M. Babcock and united with the Humboldt (Neb.) Church. Later her membership was transferred to the North Loup Seventh Day Baptist Church, and on coming to Boulder, to the Boulder Seventh Day Baptist Church, of which she remained a member till her death.

Fifteen years ago, on account of failing health, the family moved to Boulder. In the mountain air her health improved, and she was enabled to live and bring up her family.—Paul aged twenty, Guy aged sixteen, and Mabel aged ten. In later years her health has gradually weakened and she fell asleep, November 28.

Besides her husband and three children of this city, she is survived by her parents, Mr. and Mrs. R. J. Nurse, of Chillicothe, Ill.; two sisters, Mrs. Florence Holmes, of Alta, Ill., and Mrs. Lucy Talet, of Edelstein, Ill.; two brothers.—Frank, of La Crosse, Wis., and Hugh, of Montana.

Funeral services were conducted at the Boulder Undertaking Parlors, December 2, conducted by her pastor, and the body was laid to rest in Green Mountain Cemetery. A. L. D.

**STILLMAN**—Mrs. Nancy A. Dewing, widow of Amos Stillman, was born in Canterbury, Conn., January 28, 1829, and entered into rest at Fairhaven, Mass., December 10, 1913.

For nearly twenty years Mrs. Stillman resided in Westerly, R. I., and was an active member of the Pawcatuck Church. The latter part of her life was spent in the homes of her sons, Vincent Dewing and H. Howard Stillman. Although separated from the church of her faith she was always a consistent Sabbath-keeper and an example in Christian living to all who knew her. She had been as well as usual up to the time of her death, when she simply fell asleep.

"Blessed are the dead who die in the Lord."

M. A. S.

"One deaf heart is worse than two deaf ears."

## The Boston Drunkard's Club.

In the January *American Magazine* Peter Clark MacFarlane writes an article entitled "Three Ways From Whiskey," in which he tells the true stories of several drunkards who have succeeded in reforming. The article is one of a series that Mr. MacFarlane is doing, entitled "Those Who Have Come Back"—faithful records of men and women who, down and out at forty, have for one reason or another succeeded in recovering sufficient control of themselves to become useful and respected members of society. In the course of his article Mr. MacFarlane tells about the extraordinary influence for good exerted in Boston by a young Jew named Ernest Jacoby. Following is an extract from the article about Jacoby.

"Jacoby has never been a drinker himself; but the peculiar helplessness of the drunkard has always appealed to him. He spends most of his spare moments, and some that are not to spare, trying to reach and help unfortunates of this class. He has been remarkably successful. His method is—*friendliness!*

"Men who are all but hopeless, perhaps utterly so, hear about this young Jew. They go up in the elevators to his suite in a large building; they clutter up his waiting-rooms with their presence, but always they get a chance to meet Mr. Jacoby. If there is any response in the man he usually brings it out. His patience and perspicacity seldom fail. He has three specifics—hope, work, and friendship.

"Out of his activities has grown a club. It is popularly called 'The Drunkard's Club,' but the members naturally prefer to call it the Jacoby Club. The Emmanuel Church, which shelters and inspires so many good works in Boston, has given this club a home which is open every evening in the week. In it are reading tables, comfortable chairs, books, magazines, and musical instruments. In winter there is a cheery open fire. In summer there are cooling fans and clinking pitchers of ice water.

"There are two conditions for membership in the Jacoby Club. First, the man shall actually want to be helped; and, second, he must be willing to help somebody else. The moment a man joins the club

## SPECIAL NOTICES

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, 606 West 191st St., New York City.

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

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

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Frank Muncy, 1635 Pine Street, at 10 a. m. Christian Endeavor services at the home of Lester Osborn, 351 E. 17th Street, at 3 p. m. Prayer meetings Sabbath eve at 7.30.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 336 Pleasant St.

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

Seventh Day Baptists living in Denver, Colorado, hold services at the home of Mrs. M. O. Potter, 2340 Franklin Street, at 3 o'clock every Sabbath afternoon. All interested are cordially invited to attend. Sabbath School Superintendent, Wardner Williams.

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

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

The mother of Anna, aged three, hearing but not seeing her, called, "Anna, what are you doing?"

Anna came running into view and responded sweetly, "Not any sin (thing), do you want me to kit (quit) it?"

he is assigned to the personal oversight of some other member of the club, who thus becomes his stepbrother. In the same way someone else is put under the new member's care. From that moment he has one truly sympathetic friend to hold hands with him through all his struggles, while at the same time his own soul is automatically strengthened because his weakness must be made strength for the friending of another.

"The club has its regular meeting on Saturday night. The roll is called, and for every man not answering, inquiry is immediately made of the stepbrother. The club members keep such watchful tab on one another that at the close of the meeting everybody knows the progress of the battle each is making against the mortal enemy of all."

## Why Not Years Ago?

When one thinks of it the destruction of life by electricity is a well-tested matter. We use it for the execution of criminals. It has been used in the killing of weeds on railway tracts. Wherever a living thing, animal or vegetable, can be so placed that an electric current can be passed through it, that living thing can be killed by electricity.

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The city physician finds that the disease germs in the milk—even tuberculosis germs—can be killed.

The electric treatment is simple, and not expensive. A power plant is required, of course. We wait more information; but we expect great things from this discovery.—*Farm and Fireside.*

"They are most in need of truth who are the least anxious to find it."

"They are most in need of truth who are the least anxious to find it."

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### Making Farm Lands More Valuable.

Harry B. Potter, of the staff of *Farm and Fireside*, writes an article in the current issue of that publication entitled, "Making Farm Lands More Valuable." He shows that where alfalfa is grown, soils become richer. Following is an interesting extract from Mr. Potter's article:

"Alfalfa will pay six per cent interest on \$1,000-an-acre land; it is equal to wheat-bran as stockfeed; one acre of alfalfa is equal to six acres of timothy; where corn will net \$15.80 per acre, alfalfa will net \$50 per acre. Every farmer should grow some alfalfa."

"That is the statement of A. P. Grout, for twenty years a grower of this crop, now president of the Illinois Alfalfa-Growers' Association. It is not a wild boast for the crop that is creating so great in-

terest everywhere. It is the conservative opinion of one who has made a success of farming and gives credit to alfalfa for much of that success. Mr. Grout is but one of the many who now realize that alfalfa is a roughage without a known superior, and that if it can be successfully grown the farm and the farmer will become richer.

"Alfalfa is waiting for an invitation to every farm in the United States. Joseph E. Wing, the alfalfa enthusiast of Ohio, says, 'I do not hesitate to affirm that alfalfa can be grown successfully on any farm in the United States.' This is the final word, for Mr. Wing has seen the farm lands of all of the States, and he has known farm conditions from having met them himself."

Many persons come to the right point in conversation, but they never shove off.—*Beecher.*

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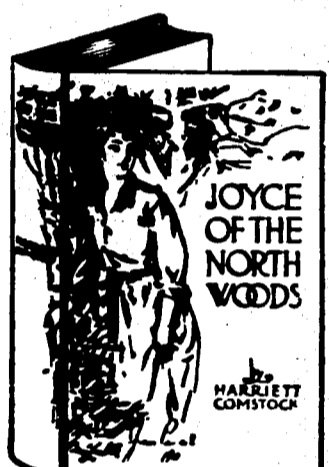
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