

# The Sabbath Recorder

**E**VERY hour of the new year must be filled, every three months must hold some new achievement, every day some new furrow must be opened and seed sown for the happiness and good fortune of others. This year, therefore, broaden your horizon. Sweep away all barriers. Repair your old friendships and make new ones. If you are young, search out mature men, and through conversation harvest their wisdom. If you are old, find out some ambitious youth, and put your stamp upon him, and make yourself unconsciously immortal by handing forward your ideals through him. So when life is over shall you have a great multitude come out to meet and greet you, and give you an abundant entrance, bringing you home with trumpets and banners.—*Newell Dwight Hillis, D.D., in "The Old Year and the New," Homiletic Review for January, 1914.*

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# The Sabbath Recorder

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## Appreciation as a Motive to Right Living.

Did you ever stop to think how much a word of appreciation can do for a fellow man when spoken at just the right time? We read of a man who became a famous painter on the strength of a kind word of encouragement, when he was discouraged over one of his early efforts and about to give up. His own testimony in his later years was that he would never have gone forward to success, had it not been for words of appreciation spoken by another just when he was completely discouraged.

Every one who has had experience in teaching knows how much depends with certain students upon a fair recognition of the merits of their work by the teacher. No child can take pride in his work and go forward toward mastery of the problems he meets if he receives nothing but criticism of his faults, with no recognition of his merits. The teacher seldom finds work so utterly faulty that nothing can be found in it worthy of commendation. One can at least show appreciation of the well-meant effort to do well, even though that effort results only in a bungle. Who has not seen excellent students, accomplished scholars, made from those who at the beginning of school life seemed most unpromising? The majority of these have been aroused to better things by the encouraging words of appreciative teachers who loved them and were able to make use of what few merits were discoverable among many faults.

Life is hard for many people. Its duties are stern; its labors and burdens are heavy. There are few who meet their own expectations in the work they undertake. And most of those we meet feel in their own hearts that they have come far short of the perfection in their work which the cause demands. This is especially true of those who have to do with services for the public good. But public workers are by no means the only ones who are discouraged and feel like giving up because results of their labors are unsatisfactory. The con-

stant and invariable tendency of all conscientious hearts is toward discouragement and depression because their ideals have not been reached. And as frosted flowers fade away, leaving nothing but withered leaves, so hopes unrealized leave the heart limp and purposeless.

Every one needs at times the friendly recognition of some one else. No ordinary human life is sufficient to itself in a world where all the ranks of toilers lean on each other. And no matter what may be our position, or what our work, there is an instinct within the human heart that claims a fair appreciation of our efforts, without which we can not do our best. Hearts naturally long for it. They are made for it, and they must have it in order to excel.

The world is never slow to mete out blame in full measure where mistakes have been made and where shortcomings are recognized. Why not cultivate the nobler and more helpful way of meting out commendation and words of appreciation when good work has been done? If words of blame tend to depress the erring, surely words of appreciation, an act or look of encouragement, will quicken the pulse, arouse declining hopes, and give new purposes to the one who is striving to do well and yet has misgivings lest he is coming short.

Then why not, at the beginning of the new year, resolve to be more sparing of our words of blame when faults are discovered, and determine to show appreciation wherever we see well-meant and faithful efforts on the part of others to fill the niche to which they have been assigned? Let the pulpit appreciate the pew, and give due recognition to all efforts of the laity, amid the work and burdens of life, to support their families and to aid the church. Let the pews appreciate the efforts of the pastors to lead in ways of holiness, and let them not fail to show them their approval while there is opportunity, by so doing, to help them do their best. May all employers realize that words

and signs of appreciation for faithful services on the part of employes will be much more likely to inspire to better work than will words of condemnation and censure. Even the dog or the horse will do better by being kindly spoken to. The friendly, appreciative pat or caress will usually do more to induce a dumb animal to do well than will slaps and scoldings.

It matters not so very much in what position a man may stand, his need of appreciation from others is imperative. Pastor, Christian worker, day laborer, teacher, student, husband, wife, child,—all these need words of good cheer, signs of approval from others, without which no one of them can do his best.

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### The Bread Lines and the "Great White Way."

The Christmas-tide has given occasion for some of the great dailies in New York City to emphasize the contrasts between the conditions of rich and poor in what some people like to call "the wealthiest city in the world." Some time ago the RECORDER gave a description of the noted Fleischmann's perennial bread line as the editor saw it on one cold blustering winter midnight. There are other bread lines in that great city. It was reported at Christmas time that the one at the old Bowery Mission had one thousand men waiting every midnight for a free cup of coffee and a roll. This particular line is kept up by that mission from Thanksgiving Day to Easter, while the one first mentioned runs all the year round.

In an appeal for funds the Bowery superintendent says it costs \$40 a night to serve the small ration by which that mission keeps the poor fellows from starvation. Sometimes men who have stood for hours in the slow-moving line find themselves unfed when the supply gives out and the feeding must stop. It is said that crowds and crowds of men and women go hungry for hours and days in New York; and this, too, while extravagant and luxuriant feasting and foolish pleasure-seeking surround them on every hand!

While the ranks in the bread lines contain many unfortunates who are down and out on account of their own unworthy and sinful lives, whose senses are dulled and

whose consciences are seared by dissipation, and who would do no better if they had money, still there are many in the gaunt shivering ranks who have seen better days, and are poor from no fault of theirs. Not a few of these men have been educated, and still have the sense of pride that has kept them out of bread lines until driven there by actual starvation. To these men who still have a keen sense of the contrast between themselves and the rich, who recall vividly the times when they too were up and forehanded, the shame and disgrace of being found in the bread lines must be all but overwhelming. They know that all about them, while they are faint with hunger and pinched with cold, thousands are sumptuously fed, housed in palaces, and clothed in furs. They hear the rumble of a thousand automobiles over on "The Great White Way," as Fifth Avenue is called, bearing to homes of luxury a host of happy, thoughtless ones who have spent fortunes in diamonds and jewels, and who have paid large sums for sittings in operas and playhouses just for one evening's pleasure!

Thoughts of such contrasts must make the cross for the worthy poor all the heavier to bear. The sense of privation must be deepened by such thoughts; and the grievance against selfish humanity must be greatly aggravated. And it is not to be wondered at, after all, that the unworthy poor, with their blunted moral sense, should cherish feelings of bitterness against those who revel in needless luxury while they starve and freeze to death!

Thank God, there are signs of earnest efforts to remedy the evil. No one who has studied the splendid work of organized charities, and the movements for social betterment can fail to see these. The problem is indeed hard to solve. What can be done to make things right in a land where the well-to-do people have gone mad after pleasures and amusements, and where the fabulously rich have gone mad for money, while millions of their fellow men close at hand and in plain sight starve to death? Something more is necessary than the organization of social betterment societies. More than all else besides we need a revival of true religion among all classes, that will soften men's hearts, bring them to the foot of the cross, and enthrone in them the spirit of the Christ. Could

this be had, many now in the bread lines would soon become transformed, and thousands in the business world would delight in making ways for all poor men to earn an honest living.

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### Preparation for Usefulness.

If a man is to become useful beyond the limits of his own little shop or office, he must know something of the outside world. If one desires to become a power with people of all trades and professions he must become familiar with the various conditions under which his fellow men live and toil. It requires great breadth of training and study to appreciate fully either the knowledge or skill that lies beyond the confines of one's own profession and the field of one's own life. The fewer things a man is skilled in, and the narrower the range of his knowledge, the more certain is he to judge the world by his own measurements. The less a man knows, the more lightly he esteems the knowledge that is beyond him, and the more positive is he likely to be. On the other hand a broad general culture enlarges his horizon and increases his ability to sympathize and cooperate.

All this comes from the fact that a man's profession shapes and gives force to his thought and largely settles the question as to the range of his influence. It is so natural for a man to look upon the world from the windows of his own workshop. If one finds another clumsy in a line where he is skilful, he is apt to set him down as a clumsy man in all respects. If a man finds another ignorant in matters upon which he is well versed, the tendency is to pronounce that one an ignorant man, no matter how well schooled he may be in other matters. The very narrowness of the observer's own education unfits him for the appreciation of anything that lies in the broad fields beyond his ken.

An old Quaker saw a college student making miserable work trying to strop a razor. After watching the young man for a while he took the instrument and with a deft hand quickly put it in fine shape. This he did with an air of superiority, saying, "Thee has been to college, and thee can read a little Latin and Greek, but I can teach thee how to strop a razor." The Quaker had no exalted idea of college cul-

ture, and it was all done in a way that said clearly, "College education is not of much account after all."

Because the Eskimos could not appreciate anything in a man beyond his ability to endure physical hardships, Doctor Kane, the explorer, was forced to meet the rigors of an Arctic winter without flinching or complaining, in order to gain their respect and confidence. He was anxious to inspire in them respect, and since their narrow vision enabled them to measure manhood by physical endurance only, he had to win them in their own field.

In almost every case we shall find men judging others from the standpoint of their own knowledge and experience. And if a man tries to win those living in fields of which he has little knowledge, he is likely to fail. The more jings of work with which one is familiar, the greater is his chance to succeed. A young pastor, anxious to win a man and his family who for years had paid no attention to church, called on them on a busy day in harvest time. Of course the men-folks were rushed with their grain, with signs of a storm coming, and could not stop to visit. Whereupon the young pastor, instead of sitting on the fence to watch the work and wait for a chance to talk, seized a rake and side by side with them soon showed the workmen that he could rake and bind grain as fast and as well as the best of them. After the work was done, the men went to the house and spent a pleasant hour with the pastor. He won the entire family and seldom were they absent from church after that time.

All this shows the advantage one has who knows things outside of the lines of his own profession, and who has the tact to apply his knowledge in practical ways. It also shows that men largely measure others by the standards belonging to their own trade. These farmers sized up their pastor by his manifest ability to work in their field. They could not appreciate his ability as a scholar and preacher until he had come within the realm of their knowledge. Had he, on the other hand, been unable to get into their sphere and do well there, he would have failed. This principle holds good in many ways, and especially applies where people desire to be of real service to their fellow-men. The broader the culture and the wider the experience, the more useful is the man.

## EDITORIAL NEWS NOTES

### The President in the South.

The condition of President Wilson's health after his long strain during the last session of Congress has made it necessary for him to take quite an extended rest. He and his family are now at Pass Christian, Miss., and his health is said to be improving.

Never has a President of the United States been more closely guarded than is President Wilson at this time. Just why the extra precautions are being taken is not told, but the papers state the fact that in addition to the regular White House guards of secret service men, there are guards from Atlanta, New Orleans and Dallas doing duty as protectors of the President.

The correspondence of the President is being limited as much as possible, and his private secretary has had to employ an assistant to aid him in handling something like a hundred letters received each day. No official matters will be allowed to trouble Mr. Wilson until he is able to return to Washington.

The parcel post is bringing many presents to the President, and his secretary's room looks like a country store. The gifts include candy, fruits, coffee, spring water, canes, neckties and many other things. Some of the packages have to receive careful inspection from the secret service detectives before they go to the President. Students of the agricultural college at Starkville sent him three dozen fresh eggs from the farm and promise him a shipment every day while he stays in the South.

The President has announced that he can attend no social functions while there, and desires to remain in seclusion and to receive but few callers. The first to send New Year's congratulations from abroad was Emperor William of Germany. His message brought the Chief Executive many good wishes for a happy New Year.

### Armed Skeleton Dug Up.

Some valuable archeological discoveries have just been made in England. The find includes seventy-two Roman coins, some of which belonged to the second century. They date from the reigns of Trajan, An-

tonius and Marcus Aurelius. There were spear-heads, daggers and a signet ring among the relics; and near by was found the skeleton of a Saxon warrior, fully armed.

### Mexico and the Dictators.

The adjournment of the Mexican Congress has left Huerta dictator of Mexico with extraordinary powers, especially in the departments of war, the interior, and finance. Villa, the rebel leader, has confiscated vast fortunes belonging to Mexicans, but leaves American properties untouched.

The Washington administration has demanded that Villa cease his butcheries, and the two leaders in Mexico are placed on the same basis, being treated as heads of factions only. It is out of the question to foretell at this stage of the conflict what the outcome will be.

### Parcel Post in Favor.

The dispatch with which the Postoffice Department has handled the enormous business during the holiday rush has enthroned the parcel post in the hearts of the people, and everybody is singing its praise. It has been found that no very great hardship has come to the public servants where careful preparation had been made for the work; and the test just made removes all doubt, if any existed, as to the desirability of extending the parcel post service. The proposed extension will soon go into effect.

### China's Commissioner Arrives.

Chu Ting-Chai, special commissioner to the Panama-Pacific Exposition, has arrived in San Francisco to complete the plans for China's exhibit. It seems that China is taking a keen interest in the coming exposition. It is expected that the government's appropriation of \$400,000 for a building will be considerably increased by private subscriptions. The exhibits are expected to show China's agricultural and industrial products and her mineral resources, besides many other interesting things about Chinese life.

The prisoners in the hospital on Blackwell's Island, near New York City, were given a great surprise on Christmas Day. Mrs. Marcia A. Brady, widow of the famous traction magnate, had visited the

hospital the week before and asked the patients what they would like for Christmas, and on Christmas Day six automobiles landed on the island loaded with the gifts. Many hearts were made happy by the kindness of Mrs. Brady.

It will be too bad if, after all the magnificent work done on the Panama Canal, some of the workers there prove to be grafters. We had hoped that the greatest undertaking of our government during the centuries, about which so many praiseworthy things have been spoken, would come through without a smirch or stain. But it seems that the tongue of scandal has been busy and that the government is called upon to investigate a reputed graft business by the head of the commissary department of the canal, at Colon.

It now turns out, after more careful discussion of the question, that neither the British Government nor the German will be officially represented by a building at the Panama Exposition.

Labor unions in Germany have decided to boycott a bank that discharged one of their members, and the unions have ordered the withdrawal of deposits amounting to \$5,000,000.

It appears from the reports now current that Ella Flagg Young, who resigned from the superintendency of the Chicago schools, has been voted in again. There is much friction over the matter, and the case may have to be settled in court. It is evident that the people are strongly with Mrs. Young.

When the *Titanic* went down, there was a great cry because there were not enough lifeboats, and some legislation upon the matter soon followed. Seagoing authorities claimed at the time that there had been altogether too much talk about the lifeboat being in such great demand, and some went so far as to say that the lifeboat at best was a poor makeshift in a rough sea.

Now it comes about that, in the recent burning of the *Volturno*, all of the one hundred and fifty who perished were lost because they took to the lifeboats. If there had been no lifeboats at all on the *Volturno*, every soul would have been saved. The *Volturno* was burned in a rough

sea, while the *Titanic* went down in a smooth sea. This only shows how impossible it is to meet all the demands that may arise in case of accidents at sea.

The new move on the part of the telephone trust opens the way for independent companies to have something of a chance. At the suggestion of the powers that be, at Washington, D. C., the American Telegraph and Telephone Company has agreed to give up its control over the Western Union Company, as required by the Sherman law.

### "The Inside of the Cup."

[This is another review of Churchill's popular story and sustains the criticisms made on it by Rev. T. J. Van Horn in the RECORDER of December 22, page 773.—Ed.]

Everybody is reading it—Winston Churchill's latest book. It interests you, provokes you. One moment you approve, the next you are indignant. But it sets you to thinking, thinking and planning, and that is good.

Back among downtown church conditions in the recent summer days—I have had my personal share of them in the past—this story was perused. Later in the comparative quiet and semi-retirement of the suburban pastorate, which, by the way, has its own special activities and problems, I pondered over the grave questions raised and the bold challenge flung in the face of the church. What shall we say of it all?

Winston Churchill is a vigorous writer, and one instinctively goes with him in much of his diagnosis of the moral and social situation. The times seem out of joint, and much of Christian profession is formal and ineffectual, church members, not a few of them, indifferent to manifest wrongs, some of them practically *particeps criminis* therein. But the ills are not to be corrected by changing the doctrine, but rather by altering the life to fit the doctrine and make it correspond. It is maddening to see the author with an easy hand laying all the present woes of society at the door of the church, and charging upon orthodoxy, the one thing that has taught us to know what is good and what is bad, all the vicious trend of men's conduct today. And when he links everything that is weak and

anaemic with the straight preaching of the Gospel, and feels "a certain anomaly in virility proclaiming tradition" (his idea of orthodoxy), one feels like firing the book at the author's head.

But you do not do anything, even figuratively speaking, quite so foolish. His story is an engaging one, and one reads him through. Briefly outlined, it is the graphic account of a young rector called from a rural field to the charge of a large and wealthy city church, to which he ministers awhile mildly and acceptably, and then, seeing the poor on the edge of his parish holding aloof, and beholding high in his own congregation hypocritical occasion for such aloofness, he suddenly, getting his inspiration from certain free religionists whom he meets, changes his whole attitude toward his church, his Christ and the New Testament Christianity in general that he has been inculcating, and, abandoning miracles and the Atonement, the supernatural and all the cherished verities of the faith, launches out on a socialistic proclamation of the new democracy, the liberty of man, woman and child, in the meantime conveniently holding fast to the church and pulpit to which on his old advocacy he had been called, thus practically dynamiting and destroying the whole establishment. He does it with a high, heroic enthusiasm, which reminds one strangely (Winston Churchill hails from the same latitude today) of the wild, high-spirited departure of B. Fay Mills from general and successful gospel evangelism to crass humanitarianism and his little isoteric company of Unitarian co-religionists on the Pacific Coast. Winston Churchill's hero, spite of the ethics of his questionable procedure, goes the whole length of his rope—rationalism, radicalism, free love, and all.

This is the author's conception of the cleansing of "the inside of the cup." He would empty out the precious content of the Gospel and substitute an experiment in pure democracy, so-called. He does not tell us how it works, his story abruptly closing with a rosy and comfortable love scene. We have seen it tried, however, in Paris and in certain unfortunate "communities" of our own land, where the authority of the Most High has been capriciously exchanged for the will of the flesh.

In two things the author of this book has made us his debtor. He has given us a swift, sharp and arresting portrait of

some of the glaring inconsistencies of modern Christianity, or at least of its nominal expression in high circles of fashion and finance. He has shown the requirement, incidentally, of the city church and its minister or ministers laying hold more vigorously and self-sacrificingly of its clamorous environs, the preacher actually living with and for the people he would help. Absenteeism, with a kind of patronizing institutionalism to atone, however generous, will not answer. It means heart to heart work, and love that lives as well as gives the Gospel.

In three things one must take issue with the author, and very seriously.

His first error, and one quite common among magazine writers of the day, is to charge the responsibility for all the moral crimes and ethical infelicities of the day upon the church. Look at your world! they say. The church is not the world, even the semi-civilized world. It is the evil heart of man that brings these sorrows upon us. The church is set in the midst of this wicked world with a constant protest against its iniquities, iniquities which a self-centered world persists in just the same.

A second error, no less serious and at the same time ridiculous and fatuous, is to think to remedy the disease by discarding the medicine, or, to change the figure, to amend the wrong course of the ship by casting the chart and compass overboard. Rather get rid of the germs of evil, correct the discipline, "turn the rascals out." Without doubt there needs to be some drastic work done, but it is not in extirpating the sweet and purifying Gospel of our Lord and Savior Jesus Christ, but in correcting or expelling that which contradicts and stultifies the Gospel. "Cleanse first," said Christ (Matt. xxiii, 26), "that which is within the cup and platter, that the outside of them may be clean also."

A third error that ought to be attended to ere one finishes with this typical and all too common critique of the church, so-called, is the latent hypothesis that appears all the way, that Christianity's errand to this world is to get men a living. This, indeed, it does, graciously, but secondarily and incidentally. Its one purpose is to impart to men a life, and that life, though present and potent, the life eternal. Jesus when here on earth was in the midst of untoward conditions among men and was

deeply moved by them, but when one said to him, interrupting apparently his conversation in the spirituality of the faith, "Master, speak to my brother that he divide the inheritance with me," Jesus answers, kindly no doubt, "Man, who made me a judge or a divider over you," and then added, as touching the worldly obsession of that day as well as this, "Take heed and beware of covetousness" (Luke xii, 13-15). "Judge and Divider" he will be in that day, but just now he is come to save. Get the heart right with God; then these earthly conditions will adjust themselves. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you"—shall follow in right and orderly sequence. The inside—then the outside!—*John Weaver Weddell, M. D., in Watchman-Examiner.*

### Sunshine at Threescore and Nineteen.

REV. S. R. WHEELER.

"Sunshine and shade in varied hue  
Are mingled all life's journey through."

Psalm xc, 10, says: "The days of our years are threescore years and ten." But in the added years every-day events affect one very much as in the younger years. Ecclesiastes xii, 5 says that in old age, "fears shall be in the way. . . . and the grasshopper shall be a burden." Naturally enough trivial obstacles seem large, as there is less vigor to overcome them. Also a small work seems burdensome, as there is less strength to perform it. There is no such thing as a serene old age without keeping near to God, for sustaining grace, to the very end of a long life. But the object of this writing is to tell about a cheering ray of sunshine coming into the home and heart of the writer. The first hint that distant friends knew December 9 was my birthday was a lone card, a few days in advance, bearing the noble face of the pastor of the Milton Church on one side, and birthday congratulations in appreciative words on the other. Then an unprecedented snow-fall, forty-three inches government measure, stopped the steam-cars, the interurban car, the street-cars, the highway travel, and Uncle Sam's mail-carriers. Days passed and then came a generous shower of cards—beautiful cards, evi-

dently carefully selected—and a smaller shower of letters. Again and again I found myself filled with deep emotion as I read the names and loving words of old-time friends and friends of more recent years. Memory brought, with vivid force, the joyous marriage occasions, the sad funeral scenes, the pleasant visits in Christian homes, the way-side greetings and conversations, and yes, ah yes, the gracious hours in the house of God on Sabbath, in the prayer meetings, in the revival seasons when souls were filled and thrilled with heavenly aspirations and sinners felt the force of the words—

"And heaven comes down our souls to greet,  
And glory crowns the mercy-seat."

Then followed those soul-cheering baptismal scenes.

As the past thus comes in review, my heart is enlarged with thankfulness to God that he enabled me to do something of worth in his vineyard. Thanks also to the many friends who gave encouragement during the half-century of public service, and for their expressions of appreciation now. There also came keen regrets that my work was not more efficient.

These birthday greetings are the more appreciated because of these afflictive days. Three years ago was the surgical operation at the hospital. For two years the wound was hardly noticeable. To my surprise about three months ago it became irritated and at times was exceedingly painful for some two or three weeks. Then it was much better. All danger seemed past. Then it became worse than ever. It is much better now but is so easily affected that I am limited to the home and to very little, careful, bodily activity. This condition is liable to continue for some time. A very little shoveling of snow brought me seriously near the danger line again. This I hope to avoid in the future and I do hope to be able to use my pen to some good purpose.

Thanks, a thousandfold thanks, to Father, Son, and Holy Ghost, for the comforting and joyous hope of a glorious home where—

"Sickness and sorrow, pain and death,  
Are felt and feared no more."

Boulder, Colo.,  
Dec. 2, 1913.

## SABBATH REFORM

EDITOR SABBATH RECORDER:

Enclosed find check for \$6.00 which you will please apply as follows: \$2.00 to my credit on subscription to the RECORDER for 1914; and \$4.00 to send the RECORDER, for the year 1914, to two lone Sabbath-keepers. You will please let the first issue of the new year reach them as a New Year's gift. And if the RECORDER finds a welcome in their homes, as it does in mine, I will be glad.

My sympathy goes out to the man who is trying to honor his Creator by respecting his law and keeping his Sabbath. The lone Sabbath-keeper's environments are all detrimental to God's holy Sabbath. While he has the word of God to guide and the Holy Spirit to comfort him (for lone Sabbath-keepers can not survive apart from the Holy Spirit), yet he needs some one to cheer him on his way as he travels to a purer, brighter and happier home. The RECORDER will help supply this need.

I presume that most lone Sabbath-keepers, in former days, had some friends with whom they could enjoy the Sabbath. Your humble traveler (who seeks a city whose builder and maker is God) has never had the pleasure of living near by, or associating with, men who respected God's Sabbath. I was reared by parents who taught their children that Sunday was the Christian Sabbath. They were more strict in their Sunday-keeping than people are today. But when I became old enough to think independently and read for myself, I could not find any authority for Sunday-keeping, neither could I find any authority to work on the Sabbath. I did not find any Scripture that declared that Sunday or the First-day was a Sabbath. I did not find any Scripture that said the Seventh-day Sabbath law was repealed; hence I concluded that when a law was made, no authority could repeal that law but the author of that law. A higher power may overpower the author of a law, and destroy both law and author, which would not be repealing the law but destroying it. Hence, understanding the teaching of the Scriptures as I did, and reasoning as I did, I believed that the Seventh-day Sabbath law was still in full force and effect, and binding on all men, as God was higher than

all and none could overpower him. This I believed when I was a boy, but being young I did not practice it. (My mother often called me a "Jew.")

When my oldest child was nine or ten years old, I began to keep the Sabbath. At this time my father was dead. My mother, brothers and sisters, together with other relatives and friends, were very much opposed to my keeping the Sabbath, as was my wife and her parents and relatives. This was trying on an illiterate man as I was (and am), but who can tell what a man with honest convictions and a determination to live his convictions will do?

Taking the step I did placed me at variance with parent, brother, sister, and all kinsfolk; with wife and all her kinsfolk; with friends, with Sunday preacher, and with heads of institutions of learning.

So I had to dig deep and stand firm or fall. In this I have found that God and one man is a majority. I am a lone Sabbath-keeper in the truest meaning of the appellation. I began alone; and apart from my oldest son, some Adventists who have visited me and some Seventh Day Baptists whom I have met with in Boulder, I remain alone. I never receive a word of encouragement or a look of endorsement. But who would exchange the sure promises of God for the applause of Sunday speakers?

For as God is higher than the heathen, so is his Sabbath higher than the heathen holiday. Listen to the Scriptures as recorded by the servant of the Most High:

Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbath, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain.

Do not these precious words and promises include the lone Sabbath-keeper? Indeed, the rewards of the Sabbath-keepers are foretold in the sure promises of God.

The desire to enter heaven for the sole purpose of escaping destruction is placing a very low estimate on the sacrifice of the Son of God, who died on the cross to save from sin. Let us so live that we may show our appreciation of what Christ did for us, and our gratitude to our heavenly Father for his boundless love and mercy as shown in the gift of his Son. If a man is redeemed and made white by the blood of Christ, should he not be obedient to the law of God? What if he shall say there is no law, and pattern his life after the world, can he claim God's favor? The redeemed in Christ should be loyal to the law of God. He should keep the Sabbath from polluting it. Christ honored God and kept his commandments, and the follower of Christ who does this ought to be nearer to him than the one who follows the traditions of men.

The Father and Son are not at variance. There can be no conflict between the commands of God and the teachings of Christ. In Revelation we find that the dragon made war with the seed of the woman who kept the commandments of God and who had the testimony of God. In this place we see no conflict between the dragon and those keeping the traditions of men.

I have had it said to me that I have to go to the Old Testament for my standard of religion, that there is no authority in the New Testament for keeping the commands of God.

The last commendation or promise made to man by God is to those who keep his commands. By the gates they may enter into the city. "For without are dogs . . . and every one that loveth and doeth a lie."

Is it a fact that the Seventh-day is God's Sabbath? If so, then what are they loving and doing who attempt to destroy it and substitute another day in its place?

H. C. C.

### Religious Education News Notes.

The Hillsdale College, Michigan, has organized a Major Course in Religious Education. It is designed to give a college course preparatory to usefulness either in churches, Bible schools or Christian Associations.

At the annual meeting of the Baptist Congress, Grand Rapids, November 11 to 13, one session was devoted to the topic,

"What is the Best Method of Dealing with the Religious Life of our Institutions of Higher Learning?"

The Commission on Religious Education of the Northern Baptist Convention intends to try out some of its plans in a practical way. It is seeking the cooperation of at least one hundred churches of various kinds in a clinical experiment, the churches agreeing to put into practice certain of the plans of the commission on the correlation of church work in religious education.

The movement for special boards of Religious Education in the different churches continues. One of the latest to be organized is that for the Moravian Church in America which was created last June. The purpose of this board is stated to be "to study thoroughly our past and present methods and results in religious education and work, and make a comparative study of those found elsewhere; to devise, advocate and seek to introduce more efficient plans and methods among all our Moravian Bible schools, societies and publications."

The Sunday School Council of Evangelical Denominations has been asked by editorial representatives of the Congregational, Methodist Episcopal, Methodist Episcopal South and Presbyterian churches "to consider the preparation for and by the evangelical denominations of suitable outlines for a simplified course of graded instruction arranged by departments, these outlines (1) to be on a biblical basis, (2) to be distinctly evangelical, (3) to be departmental in construction." It is the plan to have five departmental courses of the uniform length of three years each, suitable for issue in periodical form, and adapted to the spiritual needs and characteristic interests of the respective department group. This is to be voted upon at the Sunday Day School Council meeting in January. Should it be adopted it will doubtless cause a great break in the use of the International Uniform lesson.

On December 30, the young people of the First Alfred and Second Alfred churches made a religious canvass of the township, securing information as to church and Sabbath-school preference and affiliation.

The First Alfred Sabbath School elected officers, December 27: superintendent, A. E. Main; associate superintendents, F. L. Greene, Alfred Stillman, Walter L. Greene, Margaret Merrill and Carrol Stillman; secretary, Winifred Greene; treasurer, Philip Blanchard; chorister, Lucile Stillman; librarian, C. R. Clawson.

### "New Year Goals in Social Work."

The *Survey* for December 27, 1913, instead of looking backward on the year so nearly passed, has attempted to "help stake out and chart the steps ahead."

First, under "Child Labor," Owen R. Lovejoy tells something of what the work of the National Child Labor Committee will be for 1914. It hopes, primarily, to reduce the number of States whose age limits for factory workers are lower than fourteen years, and to increase the number having an eight-hour day for working children. Legislation will be sought, whereby children under sixteen shall not be allowed to work in mines or quarries, or in any place where the risk to life and limb is unusually great.

"The uniform child labor law will be introduced in the District of Columbia in the hope that such a model law will serve as an example to the States as well as protect the children of the district."

Second, Joseph Lee makes a few suggestions following the question, "What Next in Play?" He would have the schools "built on or alongside of the big playgrounds" and the school hall on the ground floor; the object, to furnish places of recreation in winter as well as in summer. He infers that carrying on a playground is, first of all, a social and educational enterprise. "The playground is an institution, with a life and personality and a cumulative influence; that recreation is for all ages, people needing to keep on living until they die." As a postscript he suggests playgrounds on the roof and "one third of the three lower grades up there all the time."

Florence Kelly writes under "Wages and Hours." The National Consumers' League hopes that the new year will see the number of state commissioners that have power to deal with wages doubled, and more States added to those in which the working day for women has already

been reduced to eight hours; also the passage of the bill, now pending, of an eight-hour day for women in the District of Columbia. The movement for a short working week may follow, allowing a full day and a half for holiday.

As to the relations existing between the "Church and Community," Graham Taylor expresses himself as hopeful, first, that churches of all faiths and orders will federate to "apply the common faith to the social conditions of the common life," and thus help spread the knowledge that church and community are independent and that the highest good of each is impossible without the help of the other; second, that "the church will seek to build the community up, instead of building itself up out of the community."

Mary E. Richmond, speaking for "Charity Organization," lays out the two tasks (1) of bettering the family life of the poor in towns and cities, and (2) of striving to bring about "the more harmonious interplay of the social undertakings which touch that life at many points." Surely there is no work that requires more faith and patience than this of making, as she says, "broken or submerged families as good as new."

We make one quotation from Bernard Flexner on "Juvenile Courts:" "Results born of experience seem to indicate the necessity of shifting the emphasis from the child-in-court to the family-in-court; of not multiplying separate courts, whose jurisdiction overlaps, to care for different phases of the same problem, but rather of the desirability of creating a court with both equitable and criminal jurisdiction, concerned with the problem of the family and with the child's problem as merely one of its divisions."

In the matter of "Social Settlements," discussed by Robert A. Woods of the South End House, Boston, several tendencies are discovered toward renewing attention to neighborhood visiting. Referring to the concern that has been occasionally expressed as to the settlement succession and the outlook for future leaders, he finds great hope in the "younger leaders now in action and the recruits coming from the colleges."

The hope of "Rural Advance," as expressed by Kenyon L. Butterfield, lies naturally in the bettering of conditions on

the farm. He recommends the coöperative method of doing business, coöperative buying of supplies and coöperative selling of products. Believing that agricultural colleges can not meet the full need of boys and girls for training in farm business and practice, he would have the idea pushed of an agricultural high school or an agricultural department in the public high school. He also urges that all join in demanding that Congress pass the Lever Bill appropriating federal money to the different agricultural colleges for extension work in agriculture and home economics, and adds: "This means the democratizing of agricultural education the nation over. It means that the best knowledge gained in agricultural research will be placed at the disposal of the humblest farmer; that a great educational campaign for better farming in all its aspects will be carried into every farming community." He does not overlook the influence of the country church. Seeing the danger of the rural movement becoming materialistic, he also sees that it can easily be spiritualized. "It needs," he writes, "the leadership of that institution (the church) that stands supremely for the great ideals of love and brotherhood and service." He emphasizes the need of rural Bible schools, of the rural Y. M. C. A. and Y. W. C. A.

One paragraph from Livingston Farrand's article on "Tuberculosis" sums up the hopes of the National Association for the Study and Prevention of Tuberculosis:

"In other words, experimental efforts directed toward the efficient treatment of the disease in the homes of poor patients, with the family held intact, and with a view to social, economic and physical rehabilitation, and similar experimental attempts to solve the problem of aftercare and suitable occupation for the discharged consumptive, are the demands of the hour engaging the best thought of the leaders of the organized movement. Well planned efforts in New York, Philadelphia, Boston, Buffalo, Chicago and other large cities are already indicating results of value and will be watched with closest attention during 1914."

Passing over several copies, among which are "City Planning," "Vocational Education," "Commercialized Vice," "Sex Education," "Housing," and "Civic Improvement," under all of which the subject-

matter is most interesting, we close by giving a paragraph from "Prison Reform," by Orlando F. Lewis of the New York Prison Association:

"Constructive programs of prison reform will vary with each State. There should be abolition of the old, crowded, unsanitary prisons and the substitution of farm industrial prisons. We need to take the county jails out of county management, and reduce their number as state institutions, establishing also district workhouses. We need to take the jails out of politics. Perhaps the best way is to create unpaid boards of managers. We need to get out of the traditional line of prison architecture and shuffle off the traditional burden of the inside cellblock system. We need to face the fact that administration of parole is still very inadequate. What, for example, can two parole officers in New York City do with 600 Elmira men on parole? We need tramp farms and state farms for inebriates."

### The Work of the Pulpit.

Let it be known throughout the world that the Christian pulpit is big enough to discuss any and every subject which is vital to humanity's development; that it does not consider itself limited to the message of mysticism, although the spiritual appeal of the gospel must not be omitted; that it recognizes that the great objective of Jesus was without doubt the kingdom of God on earth, while it does not minimize the spiritual basis nor the eternal aspects of that kingdom; that it believes that Christianity in its principles and spirit should be applied to every phase of human life until the entire social order has been Christianized; that the time has come for us to do more than to save individuals out of sin and a sinful world and that we are truly called to make this world a place where men may have a better opportunity to be what God would have them be.

The church is calling men to come to Christ that they may know the meaning of life, may know how to live, may have the proper motive for living, and may receive the divine power to live. The church is seeking to instruct men in the school of Christ so that they will go out and be constructive forces in making the social order Christian.—Charles H. Rust.

## A Sunday School Week at the Moody Bible Institute.

Preceding the International Sunday School Convention at Chicago.

After conferring with some of the leading Sunday-school workers of the country, including Mr. Marion Lawrance, secretary of the International Sunday School Association, The Moody Bible Institute of Chicago will hold a Sunday-school week, June 15-21, 1914, preceding the International Sunday School Convention in that city.

Many Sunday-school workers, especially young people, desiring to visit Chicago at this time and who can not come as delegates to the convention, now have an opportunity to be present at this Sunday-school week and remain for the convention, attending departmental conferences, overflow meetings and otherwise catching its inspiration.

The following well-known leaders have signified their intention to assist: Dr. Edgar Blake, M. E. Sunday School Board; Dr. Ino. T. Faris, Presbyterian Board; Dr. H. M. Hammill, M. E. South; Dr. B. W. Spilman, Southern Baptist; Dr. Robert Gammon, Congregational Board; Mr. Hugh Cork, state secretary of Illinois Sunday School Association; Professor Locker, state secretary of Minnesota Sunday School Association; and Dr. R. P. Shepherd, educational secretary Cook County Sunday School Association. The institute has a plan by which it may be enjoyed at little or perhaps no expense. Those interested can learn of the plan by addressing the Sunday School Department of The Moody Bible Institute, Chicago, Ill.

This will be a splendid opportunity to come in contact with the Sunday-school forces of America, and to visit the institute founded by the great evangelist, Dwight L. Moody, all of whose work will be in full force at the time.

Six-year-old Ray's teacher was endeavoring to give some very simple instructions in fractions. She added, "If Jane has six eggs and uses half of them to bake a cake what part will she have left?" Quickly came the answer, "The shells!"

"How old are you, Ethel?" I'm five, an' mamma says if I'm good an' eat lots of oatmeal I'll be six next birthday."—*Life*.

## The Nearness of God.

Four miserable mistakes are made oftentimes by a large class of persons even in our Christian communities, any one of which would vitiate the true idea of God as revealed openly to us.

One of these is the belief that our Maker is absolutely, mechanically remote from us; a distant monarch seated lonesomely away from any human voice or footstep. Sometimes we are unnecessarily modest in our forms of expression. We imagine we are only just suitably devout when we repeat the Psalmist's reflection uttered in the eighth psalm: "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" These statements are perfectly true; but there is a sense in which one may quote them to his own injury, simply misapprehending their purpose. God is mindful of man; he has sent his own Son to die for man's redemption. The dayspring from on high has visited us, and the Lord is near.

Another mistake is found in thinking that our access to God is dependent upon some grand caprice of his favor. We picture the divine Being to ourselves somewhat as Esther pictured Ahasuerus, when she was going into his presence to plead for royal relief to her endangered people. We seem to suppose there is extreme risk in approaching him. If he shall extend the golden scepter, we are safe; but the chances are that he may not. And so, in the heroism of a fine devotion, we say, "If we perish, we perish." But Esther seemed to have forgotten that on her finger at the moment was a ring which proved she was the wife of the man she was so much afraid of. And the great God is represented in the Scriptures as bending over a redeemed soul, and saying, "Turn again, for I am married unto you." "But now, in Christ Jesus, ye who sometime were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

Still another mistake is made when we imagine that the seasons of God's benevolent feeling toward men are periodic. Many an elderly convicted sinner unconsciously allows himself to be hindered in his sur-

render of his heart to Christ by the surmise that the access must be easier in times of revival. The influences of divine grace are forced to find a most unwarranted and unscriptural symbol in that ancient intermittent spring at the pool of Bethesda, under whose porches sat the lame and the halt, waiting for the moving of the water. Thus many linger in prayer with a sort of discouragement, thinking the occasion may be inopportune, and many others try to make an easy explanation of their petition's failing of an answer, when all the reason there is for the hindrance is their own want of faith. Our Maker has no caprices, no moods of beneficence, no vacillations of good will. No one thing in the Bible is more clear than the representations of God's unalterable steadiness of purpose in his love and care of his creatures. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."

But the most inveterate mistake of all is found in the notion which many cherish as to the eminent likelihood of self-deception in all attempts at amity with God. If they try to be at peace with him how shall they know they have been accepted? A very wide experience finds its preposterous type in the hesitancy and final daring of the four lepers in Elisha's time, who sat at the gate of Samaria in the midst of the famine. They said to themselves, "If we sit here, we shall die; if we enter in, and fall into the hands of the Syrians, and if they kill us, we shall but die." We have even put this false sentiment into a hymn, to be sung by an inquirer:

"Perhaps he will admit my plea; perhaps will hear my prayer;  
But if I perish, I will pray, and perish only there!"

The result of any one of these mistakes is hurtful. The idea of God becomes exceedingly repulsive. He seems remote, relentless, implacable and exacting. Our notions grow vague. We can not wholly turn away from the thought of him, but surely there is no comfort in it. If there be any one of the old admonitions that is appropriate now it is this: "Acquaint thyself with God and be at peace; and thereby good shall come unto thee."

It is sufficient to say here that the cor-

rective, as applied in the Scriptures, is as extensive as the mistake. In each of these four particulars the word of inspiration labors to be forcibly and explicitly clear. God seems to be desirous to have men become familiarly and intelligently acquainted with him. While we are superstitiously erecting altars, like the men of Athens, to unknown gods, revelation speaks up boldly to us, saying, "Whom ye ignorantly worship, him declare I unto you."

The brief statement made in one of the ancient Psalms contains compactly the entire account of fact. "Thou art near, O Lord." God has been pleased to reveal himself as close at hand. He has manifested himself in the flesh. One name there is that ought to be dearest of all to every Christian—Immanuel. For it means, not a deity remote or hidden, but literally translated—"God with us."

Nor is this all; in this fine disclosure of himself the eternal God has shown us how intensely kind are all his sympathies in our behalf. Instead of being distant or capricious, Immanuel seems to be saying, as Joseph said to those backward and guilty brethren of his before his throne when he was ruler of Egypt, "Come near to me, I pray you; for I am your brother." In the person of our Redeemer the awful majesty of the Almighty becomes subdued into ineffable tenderness and good will. "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."—*Rev. Charles S. Robinson, D. D., in Christian Work.*

Let us be content with what we have, let us get rid of our false estimates, set up all the higher ideals—a quiet home; vines of our own planting; a few books full of the inspiration of genius; a few friends worthy of being loved and able to love us in turn; a hundred innocent pleasures that bring no pain or sorrow; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love; and to such a philosophy this world will give up all the empty joy it has.—*David Swing.*

"The faults of others are not rungs in the ladder you are trying to climb."



## WOMAN'S WORK

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

### Three Thoughts.

Come in, Sweet Thought, come in;  
Why linger at the door!  
Is it because a shape of sin  
Defiled the place before?  
'Twas but a moment there;  
I chased it soon away;  
Behold, my breast is clean and bare—  
Come in, Sweet Thought, and stay.  
The Sweet Thought said, "No;  
I love not such a room,  
Where uncouth tenants come and go,  
And back, unbidden, come.  
I rather make my cell  
From ill-resort secure,  
Where love and lovely fancies dwell  
In bosoms virgin-pure."

Oh, Pure Thought, then I said,  
Come thou, and bring with thee,  
This dainty Sweetness, fancy-bred,  
That flouts my home and me.  
No peevish pride hast thou,  
Nor turnest glance of scorn  
On aught the laws of life allow  
In man of woman born.  
Said he, "No place for us  
Is here; and, be it known,  
You dwell where ways are perilous  
For them that walk alone;  
There needs the surer road,  
The fresher-sprinkled floor,  
Else are we not for your abode"—  
And turned him from my door.

Then, in my utmost need,  
O Holy Thought, I cried,  
Come thou, thou cleanest will and deed,  
And in my breast abide.  
"Yea, sinner, that will I,  
And presently begin."  
And ere the heart had heaved its sigh,  
The Guest Divine came in.  
As in the pest-house ward  
The prompt Physician stands,  
As in the leaguered castle-yard  
The warden with his bands,  
He stood, and said, "My task  
Is here, and here my home;  
And here am I, who only ask  
That I be asked to come."

See how in huddling flight  
The ranks of darkness run,  
Exhale and perish in the light  
Streamed from the risen sun.  
How, but a drop infuse  
Within the turbid bowl,  
Of some elixir's virtuous juice,  
It straight makes clear the whole.  
So from before his face  
The fainting phantoms went,  
And in a fresh and sunny place

My soul sat down content.  
For—mark and understand  
My ailment and my cure—  
Love came and brought me, in his hand,  
The Sweet Thought, and the Pure.  
—Sir Samuel Ferguson.

### A House of Prayer for All Nations.

MRS. D. M. ANDREWS.

Our Colorado Chautauqua Summer school begins July 4 and lasts about six weeks. Beginning July 5, for one week the Rocky Mountain School of Missions holds its sessions daily in connection with the Chautauqua. The daily programs are about like this: early morning devotional service, then at nine o'clock the mission study classes. One class is on the current foreign book and one on the home book. The leaders of these classes are women of ability, and the women found in the classes are usually those who later will become leaders in their own church mission study classes. After the classes comes a council for the women and a story hour for the children, then a prayer service and the morning is concluded with a lecture on one of the study books.

Afternoon sessions open with a conference, then Bible study, and then a lecture on one of the study books, followed by a social tea hour at the missions house. The evenings are given up to the popular entertainments furnished by the Chautauqua Board. The cost to individuals for this week is \$1.00 (this does not include the evening entertainment) and the ticket is transferable. The Rocky Mountain School of Missions, was opened in 1907, and that year lectures were given by Mrs. W. A. Montgomery. It was a success from the first and now it is a permanent thing. The conference is in the hands of forty-two women representing eleven denominations, who are appointed by the various mission boards having jurisdiction over Colorado and surrounding States. "It is not an independent organization and has no ends of its own to gain, its sole object being to promote efficiency in service and conserve the largest possible results in the church which it represents." Now it is conducting a winter course of lectures given by Mrs. D. B. Wells of Chicago, who carries the opportunities of the School of Missions into the more remote parts of the State.

To give more permanency to this movement a building was needed and now we have a beautiful one, built on the bungalow style. The building cost about \$2,800.00 with its furnishings. About \$1,000.00 of it was contributed in Boulder; about \$375.00 came from miscellaneous sources, rentals, city federations, profits of winter lecture course, etc. Seventeen different denominations contributed and we still owe \$200.00 on it. After the session is past we rent it to the Chautauqua for \$150.00 for the remainder of the season. This pays interest on the debt, insurance, and incidental expenses. Money from this fund has also been used to help the girls build the lovely building for their summer camp. The building measures 42 by 50 feet, with a screened veranda 42 by 10 feet. The assembly-room is open to the rafters and measures 20 by 40 feet. An immense stone fireplace flanked by an inglenook gives cheer and warmth when needed. This is the living-room of the School of Missions, and is used for the less formal meetings and for rest and sociability. The first floor also contains an office, kitchen, bathroom, rest-room and four rooms for the entertainment of speakers and guests of the school. A second story, reached by a balcony surrounding three sides of the assembly-room, contains six bedrooms which are rented and furnish a revenue for the running expenses. It is planned to offer the building to the denominational boards as a rest-home for missionary families or individual workers who are on furlough and would enjoy a mountain retreat. When it is all out of debt they hope to give very reasonable terms to such people. Its plan is to be "A House of Rest by the Way." "A Fountain of Power for the Great World's Life," "A House of Prayer for all Nations."

### New Jersey Slumps in Child Labor Law.

[We publish the following extracts from a circular letter sent us by the New Jersey Child Labor Committee, of which Mrs. G. W. B. Cushing, East Orange N. J., is chairman, and, on the Sub-Committee on Publicity, Charles Stelzle, 200 Fifth Ave, N. Y., is chairman, and Anna Rochester, 105 E 22d St., N. Y., secretary. Following these extracts we give entire, from the same source, the article entitled "Tommy."—Ed.]

There are three-quarters of a million children under 15 years of age in the State of New Jersey and each year about 60,000 babies are born. What kind of a chance do they have to grow into strong, well-educated and efficient citizens? How carefully does this State, whose yearly manufactured product is worth a billion dollars, safeguard the interests of its children by keeping them from overwork and providing for their education?

In the first place, it is past discussion that every child of school age ought to attend school. New Jersey has a state compulsory school attendance law but no community can be sure that every child is attending school until it knows exactly how many children there are of school age. The State fails to require such a school census. Only three other States, Delaware, South Carolina, Nevada and the District of Columbia, lack this fundamental point.

Fourteen years is accepted as the minimum age limit for work in all common occupations. But wealthy New Jersey is content so long as a child under 14 attends school and does not work in a factory, and a child under 16 does not work at night in factories and mercantile establishments. So, except in three cities with special ordinances [Newark, Trenton and Elizabeth], any tot big enough to hold his papers and count his change can sell before and after school, or until 2 a. m. if he wants to—and many do. Boys and girls of all ages may run errands and deliver packages, perform on the stage or do any other work they can get between seven in the morning and seven in the evening, provided they attend school. And in December the State tolerates a holiday exemption that permits boys and girls of any age to work in stores until 10 p. m.—and many do. . . .

Eighteen States, including Massachusetts, New York, Ohio and Illinois, have limited the working day of children 14 to 16 years old to eight hours and continue to prosper. But the 7,500 workers under 16 years in New Jersey factories are employed for a ten-hour day. . . .

Many children work in factories, mills, foundries and workshops where dangerous machinery is operated and poisonous materials are used, and the law should specify all such hazardous forms of employment and forbid children under sixteen to engage in them. An age limit of eighteen

years should be fixed for work which involves extra risk or places upon the worker responsibility for the safety of others. . . .

Child traders [newsboys, bootblacks and peddlers] especially stand in need of restraint, for their work is subject to no supervision, they are constantly exposed to dangers of every kind common in city streets, and they have no opportunity to acquire knowledge of any useful calling. In view of the undesirable character of street work for children, the age limit for trading by boys should at least be made to correspond with that for other common occupations, but girls under eighteen years should never be permitted to work in the streets at any time. Boys from fourteen to sixteen years should be required to procure from the school authorities a badge as a license for trading, just as children employed in establishments must obtain the work-permit, for such a system is of great service in the enforcement of the compulsory education law.

The present dual system of work-permits whereby the school authorities issue age-and-schooling certificates and the factory inspectors grant permits, results in duplication of effort and leads to confusion. The age-and-schooling certificate issued by the school authorities should be the only recognized permit and a copy of each one granted together with the proof of age accepted should be forwarded to the factory inspectors. Whenever children quit work their employers should be required to return their certificates at once to the officer who issued them, so as to enable the authorities to follow every boy and girl who is within the age limits for compulsory attendance at school.

#### Tommy.

Tommy is the little boy that you have noticed on your way home from a theater in town, with a paper or two under his arm, a hand stretched out for pennies and an insistent begging whine to the passerby. Tommy used to sell after school just for the fun of it. His father has never earned large wages but the family has managed to get along pretty well. One thing his father could not give Tommy was a nickel every other day for the movies, so Tommy began to sell papers and earn some nickels for himself. Tommy is a lively boy with a keen eye for business

(which, by the way, has taught him the value of a whine) and he soon began to make three or four dollars a week with which he dispensed treats for the movies and cigarettes and gum to his chosen "pals." Even this did not satisfy a happy-go-lucky "good fellow" and when craps went against him he felt distinctly hard up. The older boys were telling about the "earnings" they made at midnight, so Tommy shifted his efforts to the late hours and he is reaping quite a harvest. "Drunks" don't wait for change and Tommy often sells a paper for a dollar. He can tip off a stranger on the night world and that brings him big money. The quiet homegoer like yourself often heeds his insistent begging and gives him a silver coin. You ask, "What is his father about to allow these things?" Well, Tommy has never been an obedient boy (perhaps his father was to blame for that) and since he has had money in his pockets he has simply defied his father's authority. He slips in and out at all hours of the night, gets his meals at home if he happens to be there and pays no attention to the pleading of his parents. I suppose they realize that if they tried to whip him he would leave home entirely.

Tommy is one of thousands scattered through the cities of this country, whose earnings do not buy bread and safety for the family, but a demoralizing freedom and positive dangers for themselves. They have led many cities and some States to attempt regulation. New York State and Newark, Elizabeth and Trenton are among these, but their regulations fail in one or another point to measure up to the standard set by the National Child Labor Committee which says that no boys under 14 nor girls under 18 should be allowed to engage in any street trade at any time and no boy under 16 should sell without a badge nor between 8 p. m. and 6 a. m.

"I went to the throne with a quivering soul—  
The old year was done;  
'Dear Father,' hast thou a new leaf for me?  
'I have spoiled this one.'  
He took the old leaf, stained and blotted,  
And gave me a new one, all unspotted,  
And into my sad heart smiled,  
'Do better now, my child.'"

"None reach heaven without being right with heaven."

## YOUNG PEOPLE'S WORK

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

### Pressing Forward.

By the time this issue of the SABBATH RECORDER reaches its readers we shall just be getting nicely started on the new year. It is always a time for new beginnings, new resolves, new purposes. The custom of celebrating the first day of the new year is of pagan origin and very ancient. The Jews, the Egyptians, Persians, Hindus, Chinese, Romans, and Mohammedans, although differing as to the time from which they reckoned the beginning of the year, have all regarded it as a day of special interest in their own particular way. Pliny, the Roman historian, tells us that on the first of January people wished each other health and prosperity and sent presents to each other. It was counted a public holiday. The Romans also counted it lucky to begin any new enterprise or to enter upon any new office on New Year's Day. Along with this, the people gave themselves up to riotous excess and various kinds of heathen superstition. The early so-called Christian emperors,—that is, from Constantine onward,—kept up the custom, though it tolerated and encouraged idolatrous rites. Finally, the church was obliged to condemn these, and prohibited Christians from joining in the social celebration, and ended in making it a religious festival. Neander, the eminent church historian, says: "It was only to oppose a counter-influence to the pagan celebration that Christian assemblies were finally held on the first day of January, and they were designed to protect Christians against the contagious influence of pagan debauchery and superstition." For a time, in contrast with the heathen mode of celebration, Christians were enjoined "to substitute alms for New Year's gifts, edification from Scripture for merry songs, and fasts for riotous feasting." In the sixth century it became a solemn festival, but by the eighth century the fast was done away with, and gradually the more distinctively festive characteristics were taken on.

Among Protestant peoples, New Year's Day has very little, if any, religious significance. But to some considerable extent they have retained the old Roman custom of wishing each other health, prosperity, and happiness, and the giving of presents. Out of just what grew the idea or custom of making New Year's resolutions may not be so apparent, but it too is likely a survival of the Roman idea of the propriety of beginning new enterprises on the first day of the year. However that may be, it has become so common to make New Year's resolutions, and then lightly break them, that it is regarded almost as a joke by many to speak of making them. But the successful business man does not consider it a joke to take invoice of stock at the close of the year and strike a balance. If, in so doing, he finds the year has been an unprofitable one, he is certainly shortsighted and deserving of failure if he does not attempt to find out where the cause of failure lies, and resolve, if possible, to remedy it.

Why not so in our religious and spiritual life? Is it not well that we as young people,—as Christian Endeavorers,—should take a look back over the past year and examine ourselves—take an invoice of spiritual stock, as it were? Where do we stand? Have we made a little progress in the Christian race, and are we still pressing forward, or are we lagging behind? Have we helped some one in life's battle, or have we hindered? Has our Christian experience increased—is it fuller, richer, deeper, or has it become feeble and dwarfed? Have we lived up to our best ideals? What are we looking forward to for another year?

"Do I grow more like thee, my Master,—more  
With zeal like thine for selfless service fired?  
Unmindful of reward or blame; unhired  
Spending myself for those neglected poor  
Whom thou, beside the Galilean shore,  
Didst seek to save,—unsought for, undesired;  
Hands soiled with labor; feet with toiling  
tired;  
Foll'wing the way thou hast trod before?  
Or doth thine image in my soul grow dim,  
My heart to more of pride and mammon yield?  
My timid service in thy harvest field  
Proclaim, like Peter's words, 'I know not him?'"

And if, after we have made such a self-examination, we find that our progress has not been all that it might have been, is it not the honorable and loyal course of action

for us to resolve, with God's help, that during the coming year we will put forth greater efforts to press forward in the Christian race than we have done in the past? Some one has said: "A good start does not insure a good record throughout. In fact, a good start may become a dangerous snare. But it is not the fault of the good start, but of the person, who, having made it, rests back comfortably on the idea that things will take care of themselves, and then is just when the real fight ought to begin. But no good record was ever made without a good start—somewhere. Good resolutions are often broken; but good resolutions are sometimes kept,—and one successfully kept, is of more value than a dozen broken ones."

But it is because so many resolutions are made at the beginning of the year, and never kept, that making New Year's resolutions has come to be considered as a sort of joke. But notwithstanding this, we would never make any moral and spiritual progress, or gain any victory over our mistakes, if we never resolved to master self. God can not help those who will not resolve to do better and correct their mistakes. But he can and does help those who make such resolutions, even though they are sometimes broken; and with his help we can transform our losing efforts into winning efforts. But the keeping of resolutions when once made, demands absolute honesty of purpose on our own part. Paul resolved to forget the things that were behind and press forward—and he kept his resolution. It was this resolution of Paul's, with the constant purpose each day of pressing forward, that made him the powerful factor that he was in the world's history, viewed from a human point of view. Back of all this was his "heavenly vision" of Christ. It is such a vision of Christ that we must all possess if we would be all that we ought to be. At the beginning of this new year, and at the beginning of each new day, let us resolve as did Paul: "Forgetting the things which are behind, and stretching forward to the things which are before," that we will "press on toward the goal unto the prize of the high calling of God in Christ Jesus."

### A New Year's Message From the Treasurer of the Young People's Board.

DEAR CHRISTIAN ENDEAVORERS:

New Year's Greetings. I believe that the year nineteen hundred and fourteen will mark the beginning of a new era in the Christian Endeavor work of our denomination. There are various reasons for my belief.

First, the efficiency campaign is arousing great interest throughout the country. Some of our own societies have doubled their membership, and increased their efficiency tenfold during the past year, just through the study of this new campaign. We trust that, before this year has passed, every society in our denomination will have made a careful study of this new work.

Second, several societies and churches that have not been heard from for years have responded to the call of the Young People's Board and have sent money to the treasurer to help us carry out our plans. How about *your* society? Don't let these newcomers get ahead of you. Tell us about your budget and your plans before the first month of 1914 has passed.

Another reason why I believe this is going to be a great year for us, is, we are going to ask every lone Sabbath-keeper to join us and help boost the Christian Endeavor work. Lone Sabbath-keeper, this is *your* chance. This is your work just as much as it is mine or any one else's. Send in your dollar, more or less, and have a part in this great work for your Master.

L. H. STRINGER,  
Treasurer.

### Ambitious Endeavorers.

REV. ERLO E. SUTTON.

*Christian Endeavor Topic for January 17, 1914.*

#### Daily Readings.

- Sunday—Ambitious to serve (Isa. v, 8).  
Monday—False ambition (Matt. xx, 20-24).  
Tuesday—Ambitions to please God (John iv, 31-38).  
Wednesday—For independence (2 Thess. iii, 6-13).  
Thursday—For souls (1 Cor. ix, 18-27).  
Friday—For spiritual endowment (1 Cor. xiii, 1-7).  
Sabbath day—Topic: Ambitious Endeavorers (2 Tim. ii, 1-13). (Meeting led by the President.)

#### TRUE AMBITION.

Ambition is defined as "an eager, or an inordinate, desire for preferment, honor, superiority, power or the attainment of some thing." Thus we see that it is possible to have false ambition as well as true ambition. Our moral efficiency, as Christian Endeavorers, depends on our religious faith and true ambition. Many a hero in ancient and modern times is glorified, and many a conquered man is despised, when the so-called hero trusted to his own strength of mind or body, and won success wholly for selfish ends. This is not true ambition or bravery. This was not St. Paul's ambition, when he was a day and a night in the deep, thrice shipwrecked, and ready to face it all over and over again. He has told us nothing more of it than these words, "a day and a night in the deep." What a proof that is of bravery and true ambition; his suffering did not dwell in his mind enough to speak if it. Again, many will dare really dangerous things when a great many are looking on, and great praise and shouting thousands cheer them on to their work. This was not Paul's kind of ambition. For the sake of Christ he could take pleasure in infirmities, in weakness, in shame, and go from city to city, though beaten here, stoned there, imprisoned, attacked.

Christ's army has no room for weaklings. Numbers do not hide them, they can not hide undiscovered in the general work of the society. In Christ's army he requires every one to be brave and ambitious for the advancement of his kingdom and forgetful of things that are selfish and low. The servants of the King of Life ought to have some of the life and strength of his power in them. True ambition is of the Spirit; it is the life of Christ within the heart; and fears nothing within, or without, so long as the good cause is not betrayed, and so long as truth is upheld. It is perfect self-mastery and unselfishly following Christ.

#### EARNESTNESS.

There are many obvious reasons for cultivating a more robust and manly earnestness in our religion. It is due to the character of the great Master whom we serve. "No man that warreth, etc." It can not be doubted that, in the vivid language of the word of God, every Christian,

without exception—man, woman or child—is called to be a soldier, any more than it can be doubted that conflict, with all its ideas of danger and watchfulness and struggle, enters into the actual personal experience of us all. We look up to the Captain of our salvation, and all imaginable motives that can nerve the human heart combine to inspire us with dauntless courage and unflinching fortitude.

A robust earnestness is due to the necessities of the work. God takes every possible precaution in his word that we should count the cost before we enlist under the banner of Christ. We must conquer or be conquered—for there is no other alternative. And this endurance of hardship is the more necessary because, not only are habits of personal self-denial and self-restraint, watchful devotion and earnest effort, the conditions of victory, but they themselves are actual parts of the victory.

If we are true Christians we are every one of us soldiers. If we really belong to Christ we are carrying on a daily warfare in all earnestness. The enemy is never out of our sight; the contest is a lifelong contest; the principal battle-ground is in our own lives; alone we have to fight, alone we have to conquer, seen only, aided only, guided only by our unseen Chieftain.

#### ENDURING HARDNESS.

"Do thou, therefore, endure hardness as a good soldier of Jesus Christ." A brave man's words were these, and a brave man's heart experiences the freshness of his free spirit, that knew nothing on the wide earth which could make him step back one foot when Christ had work to be done.

In the large social life of which we are all members these words come to us as a call to more service. The church of Christ exists to serve. We, as a part of the church, do not exist for ourselves, we exist for others. We do not unite to receive; we unite to give. We do not come together, as a society, simply for spiritual fellowship; we come together for practical work. The church of Christ can never choose her own work; her work is always given her in the providence of God. Each new age brings to her new tasks, and surely never was the task more clear that it is today. The task of the church and Christian Endeavor,

which is young people organized for Christian work, is to restore the inspiration of the Christian faith, and to revive the beauty of Christian love.

In our outward public life these words come to us as a call to more sacrifice. If we are true followers of Jesus Christ, somewhere in our life there must be the showing of definite sacrifice. Fear not to make some sacrifice for Christ; be not ambitious to have your own selfish ambitions realized. Have faith in God and in Jesus Christ and take bravely your share of the hardness.

These words come to us as a call to more strictness. We shrink from the hardship of watching strictly and sternly our inward personal life. We are too ambitious to watch others rather than ourselves. When the inner life is not cared for, outward work may be done faithfully but it has no effectiveness, no glow. Where the inner life is watched strictly and severely there comes over even the simplest life of outward work the spell that attracts, and the beauty that wins.

#### SUGGESTIONS.

Give some instances, familiar to yourself, of worthy ambitions.

What are some of the results of true ambition?

What was Christ's greatest ambition?

What was Paul's greatest ambition?

#### Holding On.

There are plenty of people who begin the Christian life in about the same way in which they make new-year resolutions. Under the resolve to be a Christian there hides the doubt that it will be permanent. "If I could only be sure of holding on," they say, sighing, and in that sigh they seem to excuse themselves in case they do not hold on.

When a little child is born, the physicians nowadays say that one of the first things that shows it to be a healthy baby with a normal mind is its power to grasp and hold on. If its tiny fingers will not close over anything, the chances are that it is imperfect in mind. The holding-on test is thus the very beginning of life; and this is also true in the new birth in Christ Jesus. The test of regeneration really is, will the newborn soul grasp and hold on? After the hour of exaltation is past, can it stand the

test of the days that must be lived without any moments of extraordinary vision? Or can it be sure that sudden temptation will not carry it by storm?

There is no art or mastery about it. It is a simple matter of daily decision. No man is called upon to be sure that he can meet some great future crisis. The question is one of a day at a time, a question of the present hour, the present minute. That is not vague, but clear and definite at each moment of time. Can, and will, the soul hold fast to its loyalty and obedience today? If that is answered in the affirmative, that day is safe; and the next day will bring only the same question, and no more. It requires no planning to hold on; for no one ever can know what the next test is going to be. But no matter what test may come, the hardest day is only a day long, and will pass.

The hardest part of perseverance is usually at the first, before the habit is crystallized, so to speak. Habit soon comes up behind resolve, like second nature. It is often much easier, in the strength of habit, to resist a big crisis and pull through it, than it is to withstand a very slight force at first. The Christian's first battles are usually far the hardest. That is where so many fail. They say to themselves: "If this is so hard, how can I possibly withstand the difficulties that lie ahead? I may as well give up now. I can't hold out." As a matter of fact, the difficulties a year from now will be met in the strength of an added year of growth. In the providence of God for his children, the strength grows with the obstacle. Many a man has lived to find his earlier temptations become so absolutely powerless that he wonders why they ever troubled him.

It is the old difference between the new recruit and the trained soldier. Almost every veteran will confess: "I was horribly afraid in my first battle. The first hardships on the march, the first short rations I had, were very hard. But I went ahead, and now I can take the rough and the smooth without grumbling." It is only the new soldier that complains and deserts. The deserter is the man who does not hold on. How every good soldier despises him—and how he deserves it, for falling away from the flag!

The deserter thinks of himself, and not of the flag—that is the secret of his failure.

The Christian who deserts, who fails to hold on, thinks of himself, and not of Christ. Loyalty is an unselfish thing. It looks toward Christ, and his kingdom, and the needs of the hour for them, and forgets itself in serving those needs. That is why the Christian perseveres, because these loyal thoughts keep him or her close to Christ, and Christ is the source of limitless strength. As long as the disciple follows the Master and keeps him in sight, that disciple is safe. It is when a Christian looks to self and the things of the world that disloyalty and desertion begin.

So the reason for not holding on is always in the Christian's own heart. It is never in the difficulties outside. Environment is no excuse for a disciple's failure, because he or she can have Christ as an environment—an environment of love and power, driving out all evil. Heredity is no excuse, for regeneration displaces it, and has been proved to do so in countless cases. Paul was a prejudiced persecutor, warped by heredity and environment—but as a new man in Christ Jesus, he became all things to all men if by any means he could win some to his Master. Jerry McAuley was a low thief, born and trained in a slum—yet he became the most persevering and loyal of workers for God and man.

They kept Christ ever in sight. Thief and Pharisee, born ages apart, each had the same knowledge—that if they ceased to look ever to the Lord they might at any moment relapse into evil and become castaways. The true holder-on is humble, never forgetting his own weakness. Yet the weakest can persevere—that is the victory that Christ gives to his followers. Any Christian can compass the perseverance of the saints.—*Forward.*

#### The Modern Ministry.

In his address at the recent banquet of the alumni of the Newton Theological Institution in Boston Dr. William H. Spencer presented some interesting facts regarding the students in the institution which are generally suggestive and valuable. He was a member of the class of 1869, just the half-way class in the history of the institution to the present time. There have been nearly three times as many students in the

forty-four years since he was graduated as there were in the first forty-four years of the institution's life, a fact that does not support the assertion sometimes made that there has been a decline in the number of men entering the ministry. With regard to the charge that the theological seminaries are not graduating as able men as formerly, Doctor Spencer mentioned the names of Barnas Sears, Alvah Hovey, Rollin H. Neale and A. J. Gordon as among the most eminent of the graduates in the first half of the history of the school, and matched them with the names of Shailer Mathews, George E. Horr, B. L. Whitman and Austen K. de Blois in the last half.

Doctor Spencer made an interesting statement regarding long pastorates. They are much more common than is generally thought. Newton has sent forth 1,643 graduates. Among these there have been sixty-seven who had pastorates of twenty years or more, averaging twenty-eight years, and twenty of these were held by members of the classes from 1873 to 1893, while the first twenty years of the seminary's history is to be credited with only thirteen pastorates of twenty years or more. The number of the Newton alumni having pastorates of ten years or more is 240, and in this respect also the record of later years is ahead of that of the earlier times, when life was considered more staid and settled. Doctor Spencer's own class, that of 1869, carries the banner for long pastorates, six of the members having had terms of twenty years or more, and four of these are still "holding on." In summing up Doctor Spencer said that four per cent. of the graduates of the Newton Institution have had pastorates averaging twenty-eight years, and fourteen per cent. have had pastorates averaging twelve years in length.

So much is being said in criticism of the ministry in these modern days that these statistics are exceedingly valuable. Doubtless they could be duplicated from the general catalogues of other theological seminaries, were there those who would devote the time and care necessary to do for them what Doctor Spencer has done for Newton. Accepting his figures as not unusual, and there is no reason to believe they are, they establish four things that are often denied on what Doctor Spencer proves to be insufficient grounds.

1. The ministry of today has as large a percentage of long pastorates as those of

the early years of the last century.

2. The theological seminaries are today attracting men of as large natural abilities as ever in their history.

3. The seminaries are graduating men probably more thoroughly equipped and with broader training to meet effectively the complex and intricate problems of modern life than were the men of the earlier years of the last century fitted to deal with the simpler life problems of their day.

4. The number of students studying at Newton certainly lends no color to the charge that the number of students for the ministry is declining. In that institution they have increased far more rapidly than the growth in the number of churches.

Such facts as Doctor Spencer presents supply solid ground for definite and dependable judgments, and are worth far more than the hasty and sensational statements often made regarding the Christian ministry.—*The Watchman-Examiner*.

### A Sea Captain Converted.

Rev. William G. Jones, a missionary of the New York Bible Society to the seamen of the New York City port, had an interview recently with a captain on board his schooner, which was full of interest. The vessel had been visited by a missionary several times, but he had never been able to see the captain. He heard that the man did not believe in the Bible or in Christ, and hence he was the more anxious to find him. The other day after having given each man on board a copy of the Bible, the missionary told the mate he very much desired to see the commander of the vessel. With great hesitation and doubt the mate went to find him, and came back with an invitation to the missionary to go to the captain's room. The captain told him that he had a daughter sixteen years old who was the idol of his heart, and that she was lying dangerously ill, hovering between life and death. He said he felt a need of some higher help for her and himself, though up to this time he had not believed in the Bible or in prayer. The missionary explained the Bible and Christ, and the access to the Father by him, and as the two knelt in prayer together, God came in saving grace to the man. The missionary two days after went down to the ship to say good-by to the men about to sail, and the

captain told him he believed God heard their prayer for the restoration of his daughter as well as for his own conversion, and that he was going on his long voyage with a light heart, and a new world discovered in his own soul. . . . What a beautiful thing it is to send out a free Bible, and those to expound it who know what it means! How often affliction softens the heart of unbelief, and makes it responsive to the entreaties of Infinite Love! The man with the Bible in his hand bringing the sea captain to Christ verifies the truth of the psalmist:

The law of the Lord is perfect, converting the soul (Ps. xix.)—*The Christian Herald*.

### The Supreme Need.

When I made my first journey round the world I went home and wrote a book in which I laid great stress upon the need of an increase in the number of foreign missionaries. When I returned from my second tour I laid stress upon the need of a great army of native workers, sons and daughters of the soil. When I came back from my third extended journey to the East I was led to see that I had taken a very superficial view. What we need is not so much an increase in the number of missionaries, not so much a vast army of native workers; what we need is the discovery of the hiding place of God's power and the secret of the releasing of that power. We need more workers through whom God shall have his opportunity. Here and there he is accomplishing through one worker what many workers could not accomplish where the hiding of his power is not discovered.

Since then I have found the same thing exemplified all over the home field. God has his ways, and they are not always our ways. One of the most striking passages in the Old Testament is the one representing God's eye searching up and down the world trying to find a man whose heart is right toward him, that he might show his power through that man. The discovery of that secret is the great thing needed all over the world today in our Christian enterprise, the discovery of the secret which enables God to find the object of his quest, that he may realize his consuming desires and show himself strong.—*John R. Mott*.

## CHILDREN'S PAGE

### A Fellow Feeling.

I never liked young Tommy Brown,  
For Tommy Brown, you see,  
Is just the kind my people think  
As good as good can be.

They say to me, "Now, Tommy Brown  
Would never muss his hair,  
Nor stamp his feet when things go wrong,  
Nor strew things everywhere."

How tired I grew of Tommy Brown,  
He seemed so very good!  
The things he should not—never did,  
But did the things he should.

Then once I went to Tommy's house  
And heard his mother say:  
"Now, Tommy, stop! Why, Teddy White  
Would never act that way!"

"You'd never see him leave his shoes  
Around the floor like that,  
Nor cry when asked to pick them up,  
Nor tease the poor old cat."

So when I now meet Tommy Brown  
I try to be polite;  
I like him better than I did,  
For I am Teddy White.  
—*Harper's Monthly*.

### Throwing the Right Thing.

There was a game of ball in progress in the back yard. Grandma, busy with her basket of darning, smiled as she watched the three town boys from the window. She was not the only one who watched them, however. Out in the road were three or four poorly dressed boys who, attracted by the shouting and laughing in the yard usually so quiet, were looking through the fence. "Town kids," muttered one to another, beginning to dislike the ball-players at once though they could not have told why except that the newcomers were better dressed and seemed to be having a good time, in which those outside the fence were not sharing. Presently one of them called his comment aloud: "Dudes!"

"Ragbag" promptly responded Guy.  
"Such playing!" sneered the boys outside.

"If you don't like it, you needn't watch it. Clear out!" shouted the boys inside. Back and forth over the fence the sharp words flew, and, of course, it was only a

few minutes before an occasional stick or stone was flying also. Then, by an unlucky toss, the ball went over, and that ended the game, for the boys refused to give it up.

"Oh, no, we won't throw it back, sonny! You don't know how to play with it, anyway, so 'tain't no use to you," they answered, mockingly, to all demands for its return. "You didn't have to throw it over, and we don't have to throw it back."

Angry and fearful of losing their ball altogether, the young visitors hurried into the house with the story of their wrongs. "They're spoiling all our fun, and we can't drive them away; and now they've got the ball."

"And you can't make them go away and let you alone?" asked grandma.

"No'm. We talked to them and threw things at 'em, and everything."

"Well, well! Maybe you didn't throw anything that hit them in the right place," said grandma, severely. "I won't have them tormenting you in any such way. I'll throw something that will send them off in a hurry."

She marched into the pantry, and the boys looked at each other with much surprise mingling with satisfaction. They wanted the intruders driven off, but the idea of sweet-faced grandma throwing stones! Or had she gone for bricks or hot water? She hurried out of the door, and they followed her, but they could not distinctly see what missile she sent over the fence. "Don't say anything to them. Wait and see what they'll do," she said to the wondering boys on the step.

But after a few minutes of silence they could not resist the temptation to tiptoe over the grass and peep through into the road. There sat the enemy around a torn paper sack, eating some of grandma's delicious doughnuts!

"Hump!" said Charlie.

"Here's your ball," said a rather subdued voice outside, and the treasure dropped at Charlie's feet. "We didn't mean to keep it anyway. We was only foolin'. We're goin' fishin'."

"They've gone, haven't they?" inquired grandma, as the three boys came back to the house. "You can nearly always make people peaceable by throwing at them, if only you throw the right things."

The boys laughed, though they looked a little ashamed; for often afterward, when there was danger of getting into a quarrel, one of the others would say warningly: "Better throw a doughnut."—*Round Table.*

### Make Yourself Wanted.

"When I was a little fellow I was a trifle inclined to hold back and wait to be coaxed," remarked a prominent man. "I remember sitting beside the brook one day while the other children were building a dam. They were wading, carrying stones, splashing the mud and shouting orders, but none of them paid any attention to me. I began to feel abused and lonely, and was blubbering over my neglected condition when Aunt Sally came down the road.

"What's the matter, sonny? Why ain't you playing with the rest?"

"They don't want me," I said, digging my fist into my eyes. "They never asked me to come."

"I expected sympathy, but she gave me an impatient shake and push.

"Is that all, you little ninny? Nobody wants folks that'll sit around on a bank and wait to be asked," she cried. "Run along with the rest and *make yourself wanted.*"

"That shake and push did the work. Before I had time to recover from my indignant surprise I was in the middle of the stream, and soon was as busy and happy as the others."—*Young Evangelist.*

### The Owl's Advice.

"What a disagreeable day!" asserted the Butterfly, as it rested with its wings flattened together upon a rose-leaf.

"Yes," agreed Miss Honey Bee, "although I am always busy, and used to working in all kinds of weather, I confess that I like a sunny day best."

"But rain is good for worms," broke in Robin Redbreast, who had just pulled up a fat, juicy one from the lawn. "On a dry, sunny day I might have worked an hour, and then only have secured a thin, stringy one that was hardly worth pulling up."

"The Robin is right," croaked a Toad that was flattened upon the ground cooling itself in the moist earth. "I have to build myself a hiding-place when it is hot and

dry, or else back down into the ground. I think a rainy day is delightful."

"Well, I guess you wouldn't think so if you had wings and the rain glued them together as it does mine," glumbled the Butterfly.

"I confess that I can not fly as well on a rainy day," conceded the Robin, "but I get a nice bath without the trouble of hunting for a bathing-tub."

"Yes, the rain pounds my back considerably, but it washes the dust off and gives me a good appearance when it clears off," the Toad admitted.

Just then an Owl, with a loud hoot, joined in the discussion. He was perched in a tree overhead, and had been an attentive listener.

"People call me wise!" he cried out, with a flap of his wings to secure attention. "I have always noticed that it takes two kinds of folks to make a world—the satisfied and the dissatisfied—and I have always observed that what is good for some is just the opposite for others, and that what some folks enjoy others dislike. I have also noticed that those persons who try to make the best of their surroundings are the happiest."

After this somewhat lengthy speech the Owl was silent, and nothing could again induce him to join in the conversation.

"Perhaps if I were to try very hard I might be able to separate my wings," the Butterfly averred; and in a few minutes she had settled upon another bush, and, in making the attempt, had discovered that her wings were not as helpless as she had imagined them to be."

Miss Honey Bee, also, made a tour of the garden, and in so doing found out that flowers are sweeter when rain-washed. So all agreed to follow the Owl's advice and try to cultivate a spirit of contentment.—*Zion's Herald.*

### Winter Fashions.

Mr. Bunny, a bit of a dandy,  
Went round to his tailor's one day  
To see the new fashions from Paris  
And order his winter array.  
"You'll be happy to hear," said the tailor,  
"That styles have not altered, good sir;  
For ears will be worn olong, as ever,  
And coats made entirely of fur."

—*Jewels.*

"None reach heaven without being right with heaven."

### Democracy and the Jew in Russia.

War thrives where the people are unhappy. No apology is needed, therefore, for calling attention to one aspect of the distressing situation in a sister nation. The modern spirit of liberalism or democracy is very much alive in Russia. A constitution was granted at St. Petersburg in 1905. Being over twice as large as the United States and constituting the largest single political area of the world, its natural resources, its rivers and harbors, its mines and fields are all calculated to support a great and a progressive people. The population of Russia today is approximately 150 millions. Especially hopeful is the class represented by the intellectuals, the progressive party of Russia. The artists, especially among the literary class, have for fifty years been of the highest order. One has but to recall the satires of Shtchedrin, the somber classic pen-pictures of Turgenieff, the breadth and sympathy of Tolstoi and his friend Menshikoff, the Emersonian touch of Melshim, to demonstrate the high reach of the intellectual leaders there. There are reasons for believing that the next ten years will witness one of the most remarkable and hopeful national developments in Russia of all history.

But there are elements in that broad country making for a decided discouragement. For example, seventy per cent. of that great population is illiterate. Many of those in political authority are avowedly afraid to provide education for the unfortunate peasants. There is an iron and a despotic hand held over Poland and Finland. Religious persecutions, strangely medieval, are still common, now against the Baptists, now against the Roman Catholics, but especially against the Jews, of whom there are in the whole land less than six million. We all remember the horrible massacres at Kechineff. It is difficult for intelligent people to understand the policy of "gagging" the press, so common in Russia. There are reasons for accepting the statement that the Russian Government seems to be simply an autocracy limited only by assassination. It sounds very strange to our modern ears that Jewish prostitute women are allowed in St. Petersburg, while Jewish student women are forbidden to live there. The grounds for persecuting the Jews have shifted many times from religious to economic, to political, to

personal. Absurd class legislation is still common in that land—for example, Jews are forbidden to serve as superintendents of sugar-beet plantations. The government does not permit families with grown sons to leave the country. If a boy escapes, the family must pay a large fine. Only three per cent. of the Jews are allowed in the universities, and they only of a picked class. Five per cent only of the Jews are allowed in the public schools, even when the public schools are organized and supported by Jews.

We have recently heard much of the strange ritual murder. Over two years ago a boy named Yuschinski was found murdered in Kiev. A Jew named Mendel Beilis, found near the murdered boy, was arrested, and after two years of imprisonment put to trial charged with having murdered the Christian boy that his blood might be used for ritual purposes. Ritual murder trials have become an institution in Russia. For centuries the Jews have been charged with this hideous practice. There have been many trials, but never once has a Jew been found guilty. Mendel Beilis has been acquitted; but the strange and discouraging thing about it all is that the Czar of Russia actively affiliated himself with the prosecution.

This racial antagonism is ugly business. In the case of the Jew it seems a strange and inconsistent business. The Christian Bible is a gift from the Jew. The Koran came from the Jew. Gambetta, premier and dictator of France, was a Jew; Count Von Arium, one of the greatest German diplomats, was a Jew; Lasker, Bismarck's greatest opponent, was a Jew; Disraeli, Lord Beaconsfield, premier of England, was a Jew; Heine, the Lord Byron of Germany, and Berthold Auerbach, novelist, poet, and philosopher, were Jews; Spinoza, the arch pantheist of modern times, was a Jew; the Russian sculptor, Antokolusky, and Munkacsy, the great Hungarian artist, were Jews; Rubenstein, significantly enough the father of the great school of music in Russia, was a Jew; Rossini and Mendelssohn were Jews; the Rothschilds, England's greatest financiers, are Jews; Baron de Hirsch is a Jew. Many of the rising artisans, scholars, financiers, and statesmen of the world are Jews. Jesus was born of a Jew. Especially at this Christmas season Christianity may well pause and think upon these things.

In one sense we are not born free and equal. No one is less free than at birth, and there is little equality among children. Yet, allowing for all the differences in nature, acquired abilities and opportunities, man has but one vote, one soul, one person. There is an equality which belongs to the dignity of a man by virtue of the fact that he is a man, struggling, even in his weak way, toward the light. A human being is a creation to be treated with reverence, to be considered an equal before the God of life. There is after all a kind of equality which comes from that fellow-feeling which makes us wondrous kind. The accidental discovery of Phillips Brooks caring for a sick baby in a slum quarter of Boston is a wondrous picture of the sweet spirit of real equality. "I am as good as you are," is the sad note of democracy. The true ring is "you are or can be as free as I to make good. Let's make good." Personal or national behavior should buttress itself on the basic principle, that every man counts as one, be he Jew, Mohammedan, Gentile, or Pagan. Russia will yet get sense that where this principle is dead, there will be war and night; where this principle lives, there will be justice and peace.—*Arthur Deering Call, in Advocate of Peace.*

### First, Second and Third Rate Boys.

In the January *American Magazine* Charles K. Taylor writes an interesting article entitled "Better Boys," in which he presents new standards for judging your boy's physical development. He divides boys into three classes—the slender type, the medium type and the heavy type—and he gives the standard measurements in each of these divisions for boys of from 9 to 15 years of age. He then shows how delinquent boys in the various divisions can improve and bring themselves up to the proper standards. This system is in practical use in Philadelphia, as the following extract from Mr. Taylor's article will show:

"In some of the public schools of Philadelphia boys may be seen wearing pretty little buttons on their coats. There are three designs and two qualities of button. One, made cheaply of celluloid, is a simplified form of the 'shield' of the United States. Another button, similar in design, has a white ring around it. The third

button is well and strongly made of plated metal and enamel, with two rings around the design, one white, the other blue.

"Wearing the last button signifies that its wearer has a 'first-class' physique, the second button indicates a 'second-class' physique, and the first button mentioned indicates that the wearer, physically at least, is distinctly 'third rate.'"

"You wouldn't think a boy would wear a button advertising himself as 'third rate,' would you? But he does—for the simple reason that there are very desirable clubs and activities to which a boy from one of these schools can not belong unless he wears one of the 'League' buttons. So the third-rater wears his miserable button until he makes up enough of his physical weakness to get at least into the second class, and finally, if he has energy and ambition enough, into the first class. All this is a part of an experiment in direct character development."

### Is the Saloon a "Good Thing"?

The saloon is a good thing, the liquor traffic agent howls to a non-believing public who are moving rapidly for the elimination of licensed dens. Why is the public unbelieving? Why, because every day they are being confronted with facts that can not be controverted, showing the licensed saloon is anything but a valuable addition to a community. Pennsylvania has furnished the latest example in figures, and incidentally Pennsylvania is rapidly moving toward state-wide prohibition.

Not a single one of the 67 counties in Pennsylvania is without its insane, feeble-minded, paupers and criminals. The insane population numbers 17,000, and the feeble-minded population 15,000. The last legislature found it necessary to appropriate \$4,000,000 to care for the insane for the next two years, with another \$1,000,000 for larger and additional buildings for insane, while \$1,600,000 was appropriated to care for the feeble-minded.

This condition is a direct result of the presence of the licensed saloon and is the best possible argument that could be produced for ousting the saloon.—*Wheeling Advance.*

"It has to be a wondrous face  
To which a smile can add no grace."

## HOME NEWS

WELTON IOWA.—On the evening of December 14, about fifty of the neighbors of the pastor's family, principally members of the Seventh Day Baptist church and society, met at the church and marched in a body to the parsonage.

It was a complete surprise to the household. The company was an exceedingly cheerful one and a pleasant evening was passed in conversation and music.

At about 9.30 o'clock Mr. Leonard A. Van Horn addressed the pastor and wife in well-chosen words expressing the kind regards of the community, and especially its sympathy in our loss of a Jersey cow which had died a few days before. Mr. Van Horn presented, in behalf of the donors, an envelope containing the money to purchase another cow, and also handed us a list of the contributors. The pastor responded, thanking the givers, especially expressing the appreciation of himself and family for the hearty good will and kindness manifested toward them on this and other occasions.

The company departed in the best of spirits. The second surprise of the evening came when the envelope was opened and found to contain \$100.10, the ten cents having been given by a little boy. One dollar has since been added. On the list of contributors every family in the society was generously represented. No one outside of the society was solicited, but one man outside, hearing what was being done, asked the privilege of giving. The solicitor says that he never had so easy a time getting money. He had only to mention what he was doing. This spirit makes the gift all the more valuable.

While in the main it is a time of generally fair health, there are a few cases of scarlet fever, and this is interrupting the successful carrying out of the Christmas plans.

As a church we need a more complete consecration to the Master, and devotion to his service. There are many faithful ones. We ought to show more enthusiasm in Christian work.

GEO. W. BURDICK.

COUDERSPORT, PA.—Members of the RECORDER family may not have heard that there is a live Seventh Day Baptist Sabbath school at this place, but such is the fact. The total membership is eighteen besides visitors who attend more or less regularly.

On Monday night, December 22, twenty of this number gathered at the home of F. W. Ayars for a Christmas social under the direction of the superintendent, Miss Olga Everett. A program was given consisting of music, reading and recitations, after which W. B. Hemphill, acting as Santa, proceeded to unload the tree, from which all were remembered.

This company seems willing not only to provide for its own needs but also to act as light-bearers of the truth to others. Arrangements have already been made for extending the work to other neighborhoods where no religious services are at present held.

B. E. Fisk of Alfred is with us and will render whatever assistance he can.

Coudersport is the county seat of Potter County, on the C. & P. R. R., surrounded by a large rural district.

The section is noted for delightful climate, pure water and pleasant scenery.

Visitors coming this way will always be welcome to enjoy Sabbath privileges with us.

HARRY HEMPHILL,  
Secretary.

DERUYTER, N. Y.—We had the privilege of having a short visit from Sister Susie M. Burdick in November. She gave an address at our church one evening, and exhibited some very fine Chinese embroideries, etc. No collection was taken, but a number made an offering for the work in that land.

Our annual church meeting was held again this year at the home of Dea. C. J. York. A bountiful dinner was served by the ladies of the church, and after a social hour the election of officers for the ensuing year was in order.

There are some very encouraging features regarding the work, especially the finances.

Christmas Eve we had a tree, or rather a number of trees, at the town hall. One large tree for the presents and several small ones for decorations made a very pretty scene. The young people had charge of

the decorating. A short program was given, and after the presents were distributed pop-corn and home-made candy were served. All seemed to enjoy it very much.

At the annual election of officers for the Sabbath school, Mr. Julian Craft, who has served very acceptably for the past year, was reelected. A teachers' meeting has recently been organized, which is very helpful to those who attend. An individual communion set has been ordered for the church and will probably be here at the beginning of the new year.

E. M. A.

Dec. 28, 1913.

### Christmas Letter to Alumni and Friends.

DEAR FRIEND:

In place of a Christmas card of greetings, I am sending you a letter by which I desire to convey to you Christmas greetings and good wishes and also some condensed information regarding Alfred University. It has long been my wish to establish a method of systematic communication with alumni and friends for the mutual happiness and benefit which such communication would afford. Possibly this may be a beginning.

ALFRED'S SEVENTY-EIGHTH YEAR.

The new year opened September 19 with a Freshman Class of fifty-three, the largest in our history, and a college enrollment of one hundred sixty, our highest number of college students. The Ceramic School has forty-seven students, the majority of whom are included in the college enrollment. The Agricultural School has one hundred thirty-four students. The Academy has eighty-one, making with the Seminary a total enrollment, to date, of about four hundred.

Of the eighty-one students in the Academy, forty-eight reside in the school district; thirty-six are non-residents, but from within the State in nearby districts, where the state pays tuition. One is from without the State. It now costs the University from \$1,500 to \$2,000 per year, above the income from the Academy, to maintain it, and the trustees are seriously considering the advisability of turning over the Academy to the district to run as a high school, in order to save this loss on the Academy, and to apply the same to the needs of the college.

We are employing in all departments of the University forty-three professors and teachers. The dormitories are both filled.

## IMPROVEMENTS.

The new Carnegie Library is now in use and is greatly enjoyed by students and teachers. The campus has been much improved and beautified since the burning of the corner store last summer, by the grading of the ground between the library and University Street and its addition to the campus.

A twenty-five thousand dollar addition has been built, during the past year, to the School of Ceramics and much improvement has been made to the grounds of this school and also to the School of Agriculture.

From the bequest of Orson C. Green, the University receives the Green Block, valued at \$10,000, the income from rent to be devoted to the general purposes of the University. He also gave \$1,000 for endowment of the building and \$1,000 each for the establishment of two scholarships. Six additional thousand-dollar scholarships have been established and fully paid during the past year, one of them on the annuity gift plan. The bequest of \$8,000 from Mrs. Ann Rushton, announced one year ago, has not yet been paid over but will doubtless be paid by next commencement.

## ENDOWMENT AND PROPERTY.

The total value of the endowment and plant of Alfred University, including the state schools, now aggregates more than three-quarters of a million of dollars, a little over half of which is endowment.

## NEEDS.

I. Among the material needs of Alfred University, *additional endowment* for meeting the current expenses and increasing the salaries of professors and instructors stands preeminent. The rigid economy required with the present income and the inadequate salaries paid are a great handicap to Alfred's efficiency.

From our total productive endowment, about \$360,000, we receive about \$21,500 of income annually. When this is supplemented by income from the operation of the University and miscellaneous sources, it aggregates only about \$37,000 annually.

The two state schools receive from the

State for maintenance annually over \$50,000. In order that the college may receive an income equal to the state schools, its income should be increased \$15,000. This would mean an increase of \$250,000 of endowment, which we should have at the earliest possible date. Six newly endowed professorships of \$25,000 each; namely, English Language and Literature, German, French, Chemistry, Natural History, and Philosophy and Education; are much needed and would apply on this sum, namely, \$250,000.

The present year seems opportune to raise a memorial fund in honor of that prince of our alumni, Judge Peter B. McLennan, whose tragic death occurred last May. Many alumni and friends will want to have a part in raising a fund of \$25,000 as a fitting memorial to him, which we hope to have fully subscribed by next commencement, the first anniversary of his death.

2. A *gymnasium* is a need most felt by our student-body. The small room now used for a gymnasium in the basement of Babcock Hall of Physics is wholly inadequate. It has no track or basketball facilities. It is too small for the general athletic exercises of the classes. A gymnasium, which would cost \$20,000 or \$25,000, must be provided without delay to meet the just and clamorous demand of our students.

3. A new auditorium or Assembly Hall is greatly needed. With four hundred students we have no auditorium in which all can assemble at one time, to say nothing of the general public whom we would often wish to invite to such gatherings. Such a hall is urgently needed for commencements and other popular entertainments. It should cost \$50,000.

4. Two new modern dormitories, one for men and one for women, are now needed to take care of our increasing student population. These dormitories should cost at least \$50,000 each.

5. "The Brick," our present dormitory for women, is an old building and greatly needs repairs and improvements; *particularly a steam-heating system*. The rooms of the building are now heated with individual gas stoves. This is not economical nor satisfactory.

A modern heating plant and other im-

provements would cost about \$5,000. This improvement should be made without delay. It is a fine opportunity for some one interested in the homing facilities of our young women to become a real benefactor to them.

The above needs have been enumerated that alumni and friends may know, not only the progress and growth of Alfred, but also our problems and needs, and that you may be thinking about these needs and planning to help meet them. Any cooperation or suggestion which you can give will be highly appreciated.

Wishing you a merry Christmas and a happy new year, I am,

Very truly yours,

BOOTHE C. DAVIS.

Christmas Day, 1913.

A right view of man's fundamental character is essential to the right understanding and estimate of his acts.—*Martenson*.

## WANTED

A woman, young or middle aged, able and willing to do general housework, in a comfortable home, with kind treatment, and fair wages. Mrs. Arthur E. Main, Alfred, N. Y.

## WANTED, \$10,000.00

To place on First Mortgage LOANS from \$200 to \$400 on each 160 acres of good prairie farm lands, for improvements and buying stock. Perfectly safe. Have loaned thousands for others; no loss in seven years experience. Why not loan some for you? 10 per cent interest. Near new R. R. and thriving City Incorporated. Good place to Locate. I sell Land. Write for Particulars.

### E. D. STILLMAN

(Was Cosmos)

Elkhart, Kan.



## SABBATH SCHOOL

LESSON III.—JANUARY 17, 1914.  
THE GOOD SAMARITAN.

Lesson Text.—Luke x, 25-37.

*Golden Text.*—"Thou shalt love thy neighbor as thyself." Mark xii, 31.

DAILY READINGS.

First-day, Deut. vi, 1-15.

Second-day, Jas. i, 12-27.

Third-day, Matt. xix, 16-30.

Fourth-day, Mark xii, 28-44.

Fifth-day, Matt. xxii, 31-46.

Sixth-day, Rom. xiii, 1-44.

Sabbath day, Luke x, 25-37.

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

### How to Soften Your Flannels.

In the January *Woman's Home Companion* appears a page entitled "The Exchange"—a department of helpful household news contributed by readers. An Illinois woman makes the following suggestion about flannels:

"When flannels have become hard and shrunken, they may be restored to their former softness by soaking them in gasoline."

The word "Amen" does not mean "Let it be so." In that case the word would simply be an additional prayer. "Amen" means "it shall be so." It is a declaration of faith; not a word of supplication.—*Dr. A. T. Pierson.*

### The Books of the Bible.

Do you know how many books are in the Bible? You once knew, but have forgotten?

Let me tell you one good way to remember. First write down the words "Old Testament."

Now how many letters are in the word "Old"? Three. How many in the word "Testament"? Nine. Put three and nine together, and you have 39—the number of books in the Old Testament.

Next, write down the words "New Testament."

There are also in "New" and "Testament" 3 and 9 letters. Now, multiply 3 by 9, and you have 27—the number of books in the New Testament.

Of course, by adding 39 and 27, you have 66—the number of books in the Bible.

Any boy or girl who will read this over twice will never forget how many books are in the Bible.—*Presbyterian.*

In order to feel kindly toward a person to whom we have been inimical, the only way is more or less deliberately to say genial things. One hearty laugh together will bring enemies into closer communion of heart than hours spent on both sides in inward wrestling with the mental demon of uncharitable feeling.—*William James.*

What the poor need is income. The best way to help them get it is in the form of wages.—*Prof. Emily Green Balch of Wellesley College.*

## For Sale, Fine Sewing Machine

Champion, drop-head, with full set of attachments; has vibrating shuttle and latest improvements; five drawers; beautiful, finely finished quartered oak woodwork. Made by New Home Sewing Machine Co. and fully warranted.

TERMS—\$18.00 cash; or, \$5.00 with order and seven monthly payments of two dollars each.

This is a brand new machine and is first-class in every particular. Shipped direct from factory to you.

*Sabbath Recorder, Plainfield, New Jersey*

## MARRIAGES

YOUNG-COOSE.—At Nady, Ark., December 16, 1913, by Rev. J. L. Hull, Mr. James F. Young and Miss Mabel Coose, all of Nady, Ark.

GOODRICH-PIERCE.—At the Seventh Day Baptist parsonage, North Loup, Valley Co., Neb., on December 18, 1913, by their pastor, the Rev. Geo. B. Shaw, Clifford J. Goodrich and Eva M. Pierce, all of North Loup.

DAVIS-PIERCE.—At the home of Mr. and Mrs. J. M. Maxson, 1447 W. Monroe St., Chicago, December 23, 1913, Mr. Richard Lee Davis Jr., of Newport News, Va., and Hazel Marguerite Pierce of Chicago, by Rev. Ozora S. Davis, pastor of the new First Congregational Church of Chicago.

## DEATHS

BURDICK.—Mrs. Almeda Burdick, daughter of Barzilla and Elizabeth Dunham, was born at New Market, N. J., August 18, 1822, and died at the home of her grandson, C. E. Persels, in Farina, Ill., November 15, 1913.

In 1843 she was married to Asa Randolph. To them were born one daughter, Lucretia, who married Albert H. Persels of Farina, Ill. Mr. Randolph died at New Market March 20, 1852. In 1856 she was married to Jephthah Randolph. They made their home at Milton, Wisconsin, till they came to Farina in 1867. Mr. Randolph died in 1880. She was married on July 5, 1883, to Ethan Burdick, and the same year they went to Tampa, Fla., where they made their home till they returned to Farina in 1889. In 1909 Mr. Burdick died, and since that time she has made her home with her grandchildren.

In early life Mrs. Burdick made a profession of religion and united with the church at New Market. In April, 1867, about a year after the organization of the Farina Church, she joined the church by letter, remaining an interested and faithful member till her death. Her faith in God, love for his Bible, and anxiety for the prosperity of his cause remained strong to the closing day of her life.

Mrs. Burdick leaves to cherish her memory her son-in-law, A. H. Persels, four grandchildren—Mrs. Myrtle Young of Memphis, Tenn., C. E. and Frank Persels of Farina, and A. D. Persels of Mattoon,—six great-grandchildren, and many other relatives and friends.

Services in her memory were held at the church, November 17, conducted by her pastor, the Rev. W. D. Burdick, who spoke from the words found in First Corinthians xiii, 12.

W. D. B.

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

### We Must Believe.

"Lord, I believe: help thou mine unbelief."

I.

We must believe—  
Being from birth endowed with love and trust—  
Born unto loving—and how simply just  
That love—that faith!—even in the blossom face  
The babe drops dreamward in its resting-place,  
Intuitively conscious of the sure  
Awakening to rapture ever pure  
And sweet and saintly as the mother's own,  
Or the awed father's, as his arms are thrown  
O'er wife and child, to round about them weave  
And wind and bind them as one harvest sheaf  
Of love—to cleave to, and forever cleave . . .

Lord, I believe:  
Help thou mine unbelief.

II.

We must believe—  
Impelled since infancy to seek some clear  
Fulfillment, still withheld all seekers here;  
For never have we seen perfection nor  
The glory we are ever seeking for:  
But we have seen—all mortal souls as one—  
Have seen its promise, in the morning sun—  
Its blest assurance, in the stars of night;  
The ever-dawning of the dark to light;  
The tears down falling from all eyes that grieve—  
The eyes uplifting from all deeps of grief,  
Learning for what at last we shall receive . . .

Lord, I believe:  
Help thou mine unbelief.

III.

We must believe:  
For still all unappeased our hunger goes,  
From life's first waking, to its last repose:  
The briefest life of any babe, or man  
Outwearing even the allotted span.  
Is each a life unfinished—incomplete;  
For these, then, of the outworn or unworn feet  
Denied one toddling step—Oh, there must be  
Some fair, green, flowery pathway endlessly  
Winding through lands Elysian! Lord, receive  
And lead each as thine own Child—even the  
Chief

Of us who didst immortal life achieve . . .  
Lord, I believe:  
Help thou mine unbelief.

—*James Whitcomb Riley.*

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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.

My little daughter had been told by her teacher to stand with her face north, and her right hand would be at the east, her left hand would be at the west, and her back would be at the south. Starting to go over it, the teacher asked, "Now tell me what is in front of you?"

After some thought, my little daughter replied, "My stomach."

## The Sabbath Recorder

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

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## Tip to the Brewers.

In some of the dry sections of the Western States, brewers are talking about giving moving-picture performances showing empty buildings in prohibition States and districts. The Lawrence (Kan.) *Journal* suggests that if the brewers engage in this business they will find a big building down at Hutchinson, a picture of which they may want to throw upon the screen. This big building is the state reformatory. It has 200 steel cells and there is not an inmate in the whole building. The *Journal* also suggests that the brewers secure pictures of forty-eight out of 105 county jails in that State, as these buildings are also empty.—*Salem Express*.

He who does right is a success to begin with, though he stay poor; and he who does wrong is a failure, though he get rich at it.—*Christian Herald*.

RIVERSIDE  
For S. D. B. General  
Conference 1915

Write the committee

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