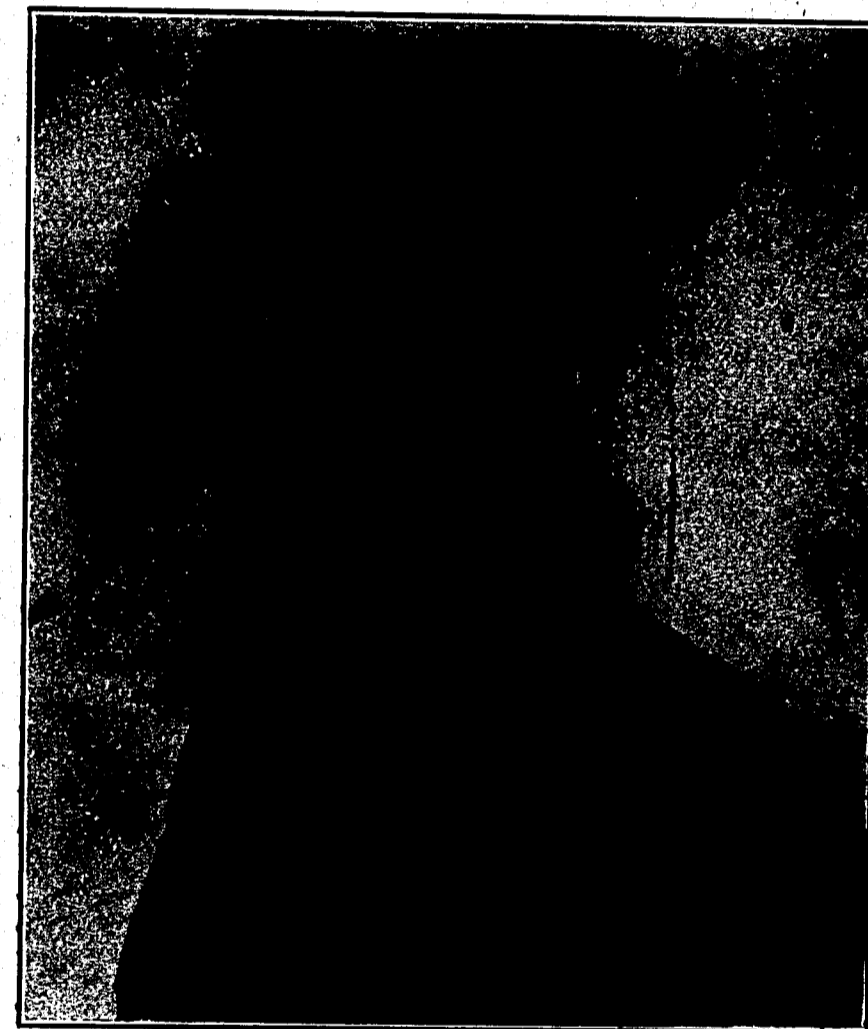


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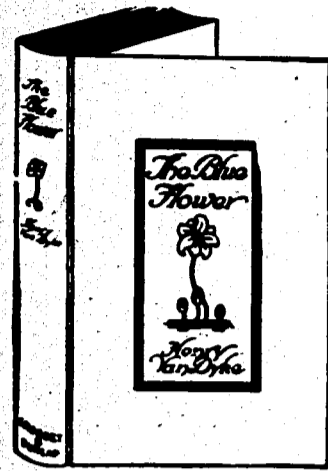


REV. J. J. KOVATS

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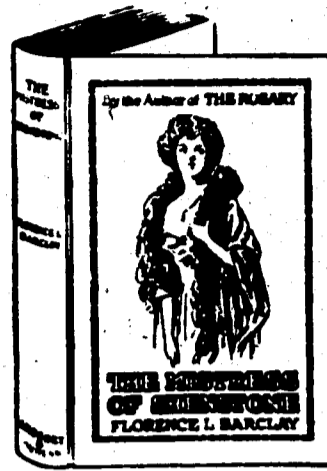
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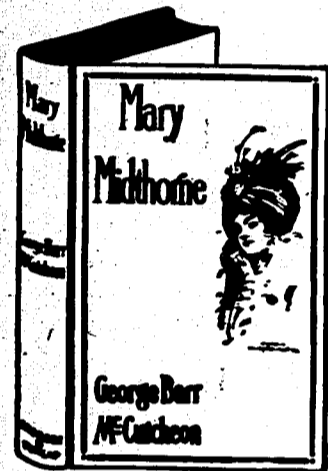
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WHOLE NO. 3,593.

"I Surrender All."

Just as we were about to enter the RECORDER office, near the middle of the afternoon on one of these winter days, Mr. LaMatty, the superintendent of the Plainfield Rescue Mission, came out of the mission room two doors away, with his face all aglow and with tear-stained cheeks, showing that his heart had been deeply stirred. As soon as he came within speaking distance, beckoning to me he began: "Oh Brother Gardiner, we've just been having a glorious time in there, and a dear man has at last surrendered himself entirely to the Lord. We've been praying with him all the afternoon until now, and he has just yielded. Jesus has blessed him and he is so happy! Here are his pipe and bag of tobacco which he has given up and he wants me to throw them into the creek. I am on the way to do it now." While speaking the superintendent had drawn from his coat pocket these two articles, and as he showed them to me he said, "Bless the dear Lord! We've been trying hard to save this poor man. Please pray for him that he may have strength to hold out." Then he turned toward the bridge that crosses the creek only a few yards away, and in a moment or two the pipe and tobacco were thrown into the water.

In describing the work with the man, that led to his surrender, Mr. LaMatty said; "As we prayed and talked with him, we read the passages in the Bible about the body's being the temple of the Holy Ghost, and the necessity for keeping it clean and pure if we want the Spirit to abide with us. On hearing this the seeker handed out his pipe and tobacco, earnestly requesting that they be destroyed."

Since talking with Mr. LaMatty we have thought much of this man's perfect surrender. Many a seeker after Christ and the peace he offers to the penitent fails in finding satisfaction because he does not surrender all. The moment a man recognizes the fact that any habit he is indulging in is detrimental to his Christian life;

the moment he feels this or that thing is inconsistent with his ideal of a true follower of the Lord, no matter what that thing may be, he must give it up if he would find perfect peace. The very fact that one has misgivings regarding the propriety of any indulgence of appetite or of habit is sufficient to cause serious question as to its effect upon spiritual life in Christ. To continue to ignore the monitions of conscience, to close one's eyes to the light from the Bible regarding anything that affects the quality of the life and character of a Christian, is fatal to the higher life.

There are groups of habits, any one of which will fortify the others, and any one of which, if continued, makes it all but impossible to overcome the others. And when our friend in the mission determined to shake off the drink habit, we were doubly sure he would be able to do so when we found he had surrendered his tobacco also. To cling to one idol weakens the purpose to turn the others out. To cast out one and keep the others in, only leaves the heart's door half open for the rejected one to re-enter. Those inside are sure to parley with the Tempter without until the pressure is too great for the man to resist. Christ wants the whole heart, and he is able to help us make a clean sweep of everything that hinders communion with him.

How many professed followers of the Master, now in our churches, are weak and ineffectual in his service simply because they are not willing to surrender all! Some amusement, or habit, or belief about which they have misgivings, has handicapped them in their spiritual efforts, and left them with little assurance of the presence of the Savior who promises to abide forever and to give the true follower a peace that passeth knowledge. We sing again and again, "I surrender all," and "Consecrate me now to thy service, Lord," while we do not surrender all, but cling to things of the world that stand between the soul and its perfect communion with God.

Ties That Bind.

A friend in the West, writing about the SABBATH RECORDER, which for many years has been going to her aged mother, tells how the dear old lady, almost helpless now, loves to have it read to her. In the course of the letter the daughter says: "I have just been reading about the ordinations at Marlboro and the good meetings at the dear old Shiloh church. I am always glad to hear of good work being done anywhere and everywhere, but perhaps I read of good things going on at Shiloh with a deeper interest because that was mother's childhood home."

There is a vein of pathos running through the entire letter that is touching indeed. Hard times have come to a good old mother in Israel, and stress of circumstances has made the struggle hard, until at last it seems that the "dear old RECORDER" must be given up for want of money to pay the subscription. The letter closes with these words: "I want you to know that we would not have the RECORDER discontinued for any other reason."

We are happy to announce that, through the kindness of friends who love our good cause, a very small fund is now in hand to help in just such cases as this. Therefore we are able to assure this helpless sister, lingering on the banks of the river, that the SABBATH RECORDER shall go to her through the year 1914.

It comes to such homes like a letter from far-away friends. And in cases like this, where aged ones live largely in the memory of bygone years, it binds them with cords of love to the dear old churches they knew and loved in childhood. It brings comfort to lonely hearts, and we trust, gives added strength and hope for declining years.

Memory's ties are strong. Many a lone Sabbath-keeper has been held to the faith of our fathers by memories of home life and church life in early days, in the lands they have not been able to visit for many years. These cherished memory-ties are of priceless worth to Seventh Day Baptists. No one can tell the good they have done in holding us together as a people through all the vicissitudes of two hundred years. One precious thing about our Conference and associations is the fact that they are actual home-comings to hundreds of scattered

ones—reunions of friends and brothers of a common family bound together by the heart-ties of kinship and of a common faith.

We must not think lightly of this tie that binds, for it means much to us. Had it not been for this, many scattered ones who are now loyal would long ago have left the faith of their fathers. It is one purpose of the SABBATH RECORDER to strengthen these bonds of love, and so help both those who are still in the old home churches and those who have gone out from them to be true to the faith. There is not a church in the land that does not have members scattered abroad who will be cheered and helped by news from the "home church" through the SABBATH RECORDER. We never write of the scenes and doings of churches in our travels and associational visits, without thinking of the many who will be cheered by the message from their homes of other days. Let every church think of this, and see to it that "Home News" is furnished the RECORDER that will be like a letter from home to many lone Sabbath-keepers and to many in distant churches.

A Word With Our Farmer Boys.

Many readers of the SABBATH RECORDER are farmer boys. The editor too was the son of a farmer and spent twenty-three years of his life on the farm. The vacations of the first two years of school life were also spent in the harvest fields of the old hillside farm in western New York. We know all about the tedium of humdrum toil in all kinds of weather, the long hours of farm work day by day, the chafings of heart that sometimes come to the ambitious boy on the farm. The discouragements that arise; the tendency to contrast one's lot with that of other boys who seem to have easier times; the unrest in view of limited opportunities for education; and the feeling which will creep in at times that the door to improvement and culture is closed against us—all these experiences we have passed through, so we feel sure that the farmer boys who read this paper will lend us their ears, or eyes, while we tell them something full of good cheer.

We know of one farmer's boy whose

lot in early years was as hard as any of yours can be, and whose prospects were as unpromising as those of any other boy in all the land. Yet he went to the highest position this nation could offer. He was largely self-educated, and became so by carefully improving his spare hours day by day, even when the family was so poor he had no candle, but was compelled to study by the light of an open fireplace.

We have just been reading of another poor boy in New England who at the age of fourteen resolved to read one hour at least each day, and kept his resolution for many years. He mastered many branches of study without teachers or school, collected great cabinets of zoological specimens, and herbariums that rank with the best in the country. By economy he secured a fine library, and became prominent as authority in several lines of knowledge.

Robert Bloomfield, the British poet, was once a shoemaker's apprentice; Hugh Miller began his wonderful career while toiling in the quarry; and Elihu Burritt laid the foundation for his greatness by studying books while working at the forge. Such cases may be multiplied many fold.

Now, boys, we know what it is to spend hours in dreaming over what we might do if we only had an education. We know how it seems to toil and delve on the old farm and all the time to long for better days. And as we look back over the years, we know now that we could have done much better for our future had some good friend been able to show us how to do so, and to fill us with enthusiasm for improving the opportunities right at hand.

There is hardly a young man or woman on the farm who has not at least an hour each day that might be given to good reading. It is folly to spend time on silly, trashy publications, for our reading has to do with forming character, and therefore, with our future prosperity. One might as well feed the body on chaff as to feed the mind on light novels and unwholesome newspaper gossip. Every boy on the farm today has the opportunity to gain invaluable knowledge, and thereby lay the foundation for future education and for usefulness in the years to come. You do not know how you can enlarge your sympathies, improve your understanding and widen the horizon of your lives by hav-

ing close at hand the right kind of books with which to spend your spare hours.

There are charming illustrated books on natural history that will bring any boy who reads them into such close and intimate touch with nature as to make the very fields and hills and streams about his home a constant source of joy. By the study of works on botany, geology, astronomy, physical geography and zoology, many of which are prepared and illustrated for popular reading, one can make every meadow, every stone-quarry, every brook and pond, the forest dell, the terraced hill, or the sky above his head, an open book filled with wisdom for his use, and interpreted by the book in his hand.

Histories, books of travel, and works on civic and sociological questions are intensely interesting to some, and the best of these can be had at reasonable rates. The choicest literature of the world is easy to obtain. Indeed, every one can find good and attractive reading-matter just to suit his own taste, and words can hardly express the real pleasure to be gained by such reading; to say nothing of the valuable knowledge laid up for future years.

Who can forget the charming revelations of earth's secrets that come by reading such books as Winchell's *Walks and Talks in the Geological Field*? Who can estimate the value secured to one who loves to read works of travel like Porter's *Giant Cities of Bashan*, Robinson's *The Land and the Book*, and others like them on the scenes and history of Bible lands? These books were all splendid in their day, and we have no doubt that in almost any bookstore more modern and perhaps more attractive ones can now be found. We enjoy today no greater treat than the privilege of an hour's reading aloud from Stoddard's matchless descriptions of his travels in all lands.

There is no end to the list of good and helpful books waiting to be read. And there is no way of estimating the full value of the knowledge, and the proficiency, and the pleasure to be gained by the young man who will make the most of his spare hours in reading them. Try it, boys. It will not cost you much, and you will soon find that every spare hour thus spent brings you riches in pleasure and wisdom that money can not buy.

Is Church Membership Too Expensive?

We sometimes hear people complaining because it costs so much to run the church. And whenever a move is made to improve the house of worship or to better support the pastor, these people are sure to plead for economy and urge the curtailing of expenses. Now and then remarks are made leading us to believe that some think church membership too expensive. A leading denominational paper recently published statistics showing that the average cost for each member of the churches in America is only about \$7.00 a year. This does not seem large compared with the "high cost of living" in many other lines. According to figures given, the automobile bill is double that for maintaining the churches, the jewelry used costs three times as much, and the smoke bill is five times as great; while the drink bills of this country exceed the annual cost of churches ten times over.

While the high cost of living has been soaring for years, and affecting the pastors as well as all other people, the pastor's salaries as a rule have remained the same. Rev. E. T. Tomlinson gives, in a recent issue of the *World's Work*, the average salary of ministers in the various denominations. Among the Protestant Episcopal churches the average is \$994; Universalists average \$987; Lutherans, \$744; Presbyterians (North), \$977; (South), \$857; Methodists (North), \$741, (South), \$681; Northern Baptists, \$683; United Brethren, \$547; Disciples, \$526; Southern Baptists, \$334.

While churches are compelling their pastors, in such times as these, to live and support families on such starvation prices, there can be no ground for thinking that it costs too much to run the churches. The fact is, the people are not supporting the churches as they should. It is a burning shame that so many of them keep their pastors ground down under the burdens of financial worriments that are enough to take all the heart out of them. It is really pitiful to see the distress over food and clothing and fuel and education that reigns in some pastors' homes. Debts for education, or for doctor's bills, or for some other necessary things, are making more than one pastor and his family miserable, in churches that are amply able to support them well.

EDITORIAL NEWS NOTES

A Gratifying Change of Policy.

When we read about the refugees from the Mexican War being disarmed and forced to return to Mexican soil without their weapons, where they were almost sure to meet death, our sympathies were deeply stirred, and we could not help feeling that it was too bad. We supposed it had to be so, according to the laws of nations regarding such cases.

It is now most gratifying to note that the government has modified its policy and will allow disarmed refugees, fleeing from death by merciless massacre, to remain this side the Rio Grande. The dictates of civilized humanity must certainly prompt every one to approve this plan.

It would seem bad enough to turn the soldiers back, even with their arms, before they set foot into the river that divides their land from ours; but to allow them to get well across upon United States territory, and then strip them of their arms and force them back to the tender mercies of foes who have announced, "no quarter," and, "no prisoners," would be too inhuman to think of. Had this policy prevailed, we would have been little better than the merciless Turks or the murderous Balkans.

There is a better way to deal with these unwelcome visitors. Of course we do not want them, but since they are bound to come or die, we can care for them as best we may under guard, and at the proper time collect from their government a fair bill for their support while the war lasts. This at least will be humane.

President Huerta of Mexico suppressed two newspapers last week, probably because the editors had news which he did not want them to publish. Acting under orders to "give no quarter," 4,200 rebel cavalymen with ten cannon and six machine guns, began an attack on Ojinaga, opposite Presidio, Tex. Terrible fighting resulted, and United States authorities warned both armies that there must be no firing across the border by either party.

Memorial to Judson.

Brown University has taken steps toward the erection of a suitable monument to

the pioneer American missionary, Adoniram Judson. The memorial committee has been authorized to select a site and erect a monument and to proceed to solicit the funds necessary for the purpose. Judson was a graduate of Brown in 1807, and his Alma Mater takes this appropriate way to celebrate the Judson centennial year.

Booming Los Angeles.

The tenth anniversary number of the *Los Angeles Examiner*, furnished us by Rev. Geo. W. Hills, contains some wonderful data regarding the prosperity and growth of that city, and the rapid development of southern California.

Among the things mentioned we notice the following: The population of Los Angeles more than tripled in the ten years ending with 1910, and at the present rate of increase will more than double the 1910 total by the close of 1914. Building permits are being issued at an average rate of one in a little less than ten minutes during the City Hall's office hours, and 6250 homes were built there during the last year. According to United States customs officials more lumber is received in the port of Los Angeles each year than in any other port in the world. The city has built an aqueduct two hundred and thirty-three miles long, capable of delivering 258,000,000 gallons of water daily, or enough to supply a city of 2,000,000 people. There are three thousand six hundred and forty-eight school-teachers in the county.

The country surrounding the city is also booming with prosperity. The paper states that one year's crop of oranges and lemons in southern California brings more money into the State than did the State's gold mines during any one year in their most productive days. Eighteen million dollars is being spent in building good roads.

Only Willing Soldiers Wanted.

There has been some severe criticism upon the methods used by recruiting officers to secure recruits for the army. It has been claimed that soldiers have been drawn in under misrepresentations. The Secretary of War, Mr. Garrison, considerably stirred over the matter, has taken the trouble to investigate. The book of instructions for recruiting officers has been revised, and the Secretary declares that he

will be personally responsible for every claim and promise issued by the War Department.

Mr. Garrison says he does not want in the army a single soldier who is unwilling to serve. He further states that the War Department has a right to expect every man on the lists to make proper return for the pay he receives.

In the Crater of Vesuvius.

Those who have stood on the tip edge of the funnel-shaped crater of Vesuvius can understand something of the difficulties and dangers awaiting any one who attempts to descend very far on the inside. On December 21 an enterprising American, Mr. Frederick Burlingham, with his machine and two thousand feet of moving picture photograph films, descended twelve hundred feet into the crater toward the heart of the volcano and remained twenty minutes, taking a series of photographs. He had with him two Italian companions, who took their lives in their hands to assist him.

Since writing the above, Mr. Burlingham's story of his experiences in the crater, as told by him in London, has come to hand. He says that, five hundred feet down, the sulphurous smoke and fumes of hydrochloric acid compelled them to put cloths over their mouths and noses. The two Italians wanted to retreat, but upon being assured that a little lower down they would be below the smoke, they went on. One thousand feet down, the gas was not so bad, but the air was hot, and jets of steam from the lava of the 1906 eruption scalded if they got too near the jets. Two hundred feet still further down, the light reflected through the smoke was fairly good for picture taking. There the roar of the volcano was like that of a blast furnace, and they could hear the lava boiling below. They took two thousand feet of pictures, and were two hours going down and about the same time returning.

According to leading denominational papers more than 1,000,000 copies of *The Faith of Our Fathers*, by Cardinal Gibbons, have now been published. The work is in its seventy-seventh edition, and is being distributed gratuitously in certain missions at immense cost. It is written for Protestants, with the evident view to clear

up and "explain every objectionable thing in the teaching and polity of Roman Catholicism," and for the purpose of making converts to the Catholic faith. Thus the Roman Catholics evidently think it pays to distribute literature concerning their faith, and that money thus spent is well spent. Some of the Protestant denominations will need to wake up if they would hold their own.

A Baltimore woman, Miss Eliza Andrews, whose will has just been admitted to probate, bequeathed to Cardinal Gibbons the sum of \$300,000. He was made residuary legatee. The entire estate of Miss Andrews was about \$600,000 in personal property and an equal amount of real estate.

The Pacific Coast Association.

REV. R. J. SEVERANCE.

The fourth annual session of the Pacific Coast Association convened with the Riverside Church on the evening of the Sabbath, December 19, 1913. Dea. C. D. Coon was the presiding officer and as he called the meeting to order at 7 o'clock on Sabbath eve, briefly outlining the program for the various sessions, all felt that the Executive Committee had done its part in preparing for a spiritual feast at this gathering.

The theme which was to run through the entire program was "Evangelism"; and after a rousing praise service, led by Mr. R. C. Brewer, of Riverside, Pastor Severance, of the Riverside Church, preached the introductory sermon, using as his text words found in the eleventh chapter of Mark and the twenty-fourth verse. This earnest discourse on "Prevailing Prayer," in which the speaker called attention to the elements entering into prevailing prayer and also to the effect of such prayer upon the evangelization of the world, was a fitting preparation for the splendid prayer and testimony meeting which followed.

The session Sabbath morning at 10 o'clock was devoted to the interests of Sabbath-school work and was in charge of Pastor Severance, who was assisted by the superintendent of the Riverside school, P. B. Hurley. Mr. Hurley gave a most interesting and forceful address upon the need of better methods in Bible-school work, after which the pastor spoke of the

work of the Sabbath School Board, its publications, its plans and its purposes. He called attention to a portion of the report of the board to the last General Conference, which reads thus: "The board wishes to be of assistance to the schools." We appreciate the fact that the board is giving us splendid service, but have we expressed our satisfaction or offered suggestions? A male quartet composed of A. E. Babcock, R. C. Brewer, P. B. Hurley, and Gene Davis furnished several selections of special music for the morning session, which were greatly appreciated.

At 11.15 Pastor Hills, of Los Angeles, preached a powerful evangelistic sermon, which stirred the hearts of the large congregation present.

Sabbath afternoon was given over to the young people, and the program was in charge of Miss Luella Baker, associational secretary of the Young People's Board. The opening praise service was led by R. C. Brewer, after which a paper on "The Young People's Board," explaining the personnel of its executive with an outline of the year's budget as presented to Conference, also a plea for a good support from the Christian Endeavor societies on the "Coast," was ably given by Miss Alberta Severance. This was followed by an excellent and carefully prepared paper on "Increase and Efficiency," by Miss Grace Munsey, of the Long Beach Christian Endeavor society. "Increase and Efficiency at Work in Home Missions," was the subject of a paper read by Miss Mary Brown, which explained some practical work done by the Riverside society. The closing paper was read by Mr. Lester Osborn, of Long Beach. "The Efficient Christian Endeavorer," was the subject and it disclosed many vital truths and facts which should be evident in every efficient Christian Endeavorer. We hope these papers will appear in the Young People's department of the RECORDER in due time.

Mrs. C. H. West presided over the session on the evening after the Sabbath, which was devoted to Woman's Work. An interesting program was given, consisting of recitations by Ethel Babcock and Lura Pierce, special music by four girls, and the reading of two letters from Marie Jansz, which had been recently received. A paper showing the past and present work of the Woman's Board and also suggesting

some practical work which the women on the Pacific Coast might profitably undertake, was read by Mrs. G. W. Hills. This part of the evening's program was followed by a most inspiring "Bible Discourse" on "Faith," by Mrs. Strong, of Los Angeles. Mrs. Strong was connected for many years with the Adventists and has had a wide experience as evangelist and field worker for that people. She brought us a message full of truth and one which I am sure did us all good.

The session Sunday morning, which was called for 9 o'clock, was given more particularly to the business of the association.

Among other items of passing interest was the report of the Committee on Resolutions, which was as follows:

"Your Committee on Resolutions would respectfully bring for your consideration the following resolutions:

"Resolved, first, That we, the Seventh Day Baptist Pacific Coast Association, adopt 'Efficiency in Evangelism' as our watchword for the coming year, in all our aims, purposes, prayers, and most consecrated efforts, on the Pacific Coast field.

"Second, That we try earnestly to keep in closer touch with our consecrated scattered ones on the field.

"Third, That we record ourselves as being in full accord with the state-wide movement of attempting to make California dry in 1914 by constitutional amendment, and pledge it our support by our prayers, voices, and votes.

"Fourth, Whereas we believe that our interests on the Pacific Coast may best be conserved by occasional visits by a representative of the association; and whereas we appreciate the work done by our faithful corresponding secretary, the Rev. G. W. Hills, during the past year, and feel that his visit among the scattered Sabbath-keepers has not only brought encouragement to them but been the means of increasing their interest in the cause of Christ, therefore be it resolved that we recommend the continuance of this line of work for the ensuing year."

After careful discussion the resolutions were adopted.

The financial report of the corresponding secretary showed that he had expended a little over \$100 in visiting the lone Sabbath-keepers during the year; and while the Tract Society has forwarded \$100 for this

work, over \$60 had been collected on the field and sent to the Tract Board, so that the real expense of this work had not been so great after all.

It was voted to ask the Tract Society to furnish funds, not to exceed \$100, for the work on the coast for the coming year.

At another business session, Sunday evening, it was voted that a committee, consisting of the corresponding secretary of the association, Pastor Hills, Mrs. G. E. Osborn, Miss Luella Baker, and Pastor Severance, should undertake a systematic correspondence with all lone Sabbath-keepers on the Pacific Coast. This action was taken to follow out the spirit of a resolution previously adopted, also suggestions made in a paper read in the Woman's Hour.

After the adjournment of the business session Sunday morning at 11 o'clock the interests of the Education Society were presented by Dea. C. D. Coon. This was followed by the presentation of Tract Society interests by Pastor Hills.

The Missionary Hour, Sunday afternoon, was in charge of Pastor Severance, who gave a general outline of the missionary activities which are claiming the attention and support of the denomination at the present time. Pastor Hills then gave a talk on the missionary work on the Pacific Coast, picturing some of the discouragements but calling attention to the encouraging features and outlining plans for the future. This was followed by a missionary sermon by Pastor Severance.

Pastor Hills preached the closing sermon, on Sunday night, from words found in Philippians iii, 13, 14, and also had charge of the inspiring testimony and consecration meeting which followed. In this service many reconsecrated themselves to the Master's work and all felt that the session of the association had brought a great blessing to those in attendance. The Spirit of God was marvelously present in the closing meeting and all hearts were touched.

Thou hast been good to me; the burdened past
Thou hast borne with me, and the future days
Are in Thy hands: I tremble not, but cast
My care upon Thee, and in prayer and praise
Prepare to make the coming year the best,
Because of nobler work and sweeter rest.

—Record of Christian Work.

"Forbidden fruit is always in season."

SABBATH REFORM

An Interpretation of the Sabbath.

A writer in the *New York Observer* gives this beautiful explanation of Christ's attitude toward the Sabbath which we most heartily endorse:

The earthly life of Jesus in act and word may be looked upon as an interpretation of the Father's will to men. In many cases divine law had become so entangled with, and obscured by, human traditions, that it was no longer plainly understood. With keen discernment between true and false, Jesus pierced the meshes and tore away the veil.

Yet mark how quietly it was done. A man needed healing and Jesus healed him. He and his disciples walked between the corn rows and being hungry, they picked the grain. He raised no question beforehand as to the rightness of these acts, although they were done on the Sabbath day; yet the storm of opposition which broke at once showed that he had cut to the quick of overlegal observances, and had put a new interpretation on the fourth commandment. How beautifully he states it: "My Father till even now is working, and I am working." Well for the human race, that the Father, "whose Sabbath began so long ago," as has been said, is not in quiescent rest, but immanent in human affairs and active for human interests.

There is an ever-pressing need of bringing Jesus' words and practice to bear on modern life. The danger now is not of Pharisaical burdens, observances and restrictions; the pendulum has swung quite to the other extreme of too great laxity. Yet the Lord's interpretation remains applicable and true today as it was then.

In his next paragraph the writer mentions the works of mercy and of salvation proper to be done on the Sabbath Day, and then turns squarely away from the idea of the Sabbath which Christ interpreted and says:

Many efforts are being made by Christian people to secure a Sunday which carries out Jesus' interpretation of holy time. Canada has already put in force a law which is both stringent and kind. Meals and medicines may be sold, works of necessity and mercy may be engaged in, but there are no sports and contests, no moving of freight, no excursion trains, no publishing or selling of Sunday papers. For any man who must work on Sunday it provides a full day's rest during the week. This law is of comparatively recent operation, but already at least seventy-five thousand men who had worked seven days in the week are having their Sunday free.

When any question of Sunday usage arises, each person should view it from Jesus' point of view and make out whether or not it accords therewith.

It is hard to understand how any one who accepts the Bible as his guide, and is so perfectly familiar with the Sabbath of Christ and with the interpretation he gave it, both by precept and by the example of his entire life, can place the word Sunday in its stead and plead for the first day of the week as though that were the Sabbath. To say nothing of the unwise plea for human legislation to compel men to keep a day for which there is no Bible authority, we are surprised more than we can tell when men who seem to understand the Bible so well go back upon its plainest teachings.

In the language of this writer we too plead, that "When any question of Sunday usage arises each person should view it from Jesus' point of view and *make out whether or not it accords therewith.*"

Narrow and Inadequate.

It is narrow and inadequate to define the Sabbath as mainly or primarily "physical rest," as so many do when they seek to prepare the way for casting it aside. Physical rest and release from worldly affairs form the lowest factor in Sabbath observance, and yet an indispensable one. As a man must drop one kind of business that he may take up another, so men must cease from their personal work in order to devote themselves to God's work in an especial manner. Thus the lower serves the higher end, and prepares the way for that spirit of communion with God and good which it is the real purpose of the Sabbath to obtain. This communion is the largest factor in our spiritual life, and no genuine growth in grace can be without it. Leisure which does not draw men into communion with God by strong and direct agencies, draws them away from God in like proportion. It is therefore true that any form of "ecclesiastical holiday," or "weekly rest-day," which is not based on the Sabbath idea and the historic facts upon which the Sabbath rests upon, can not rise above holidayism. Out of this fundamental principle that a stream can not rise higher than its source, the much condemned "continental Sunday" has grown. Civil law can not create religious conscience.—*Abram Herbert Lewis, D. D.*

Real Significance of the Sabbath.

Let it be understood that merely refraining from work is not God's idea of Sabbath-keeping. It may be Sunday-keeping; it may be Saturday-keeping, but it is not Sabbath-keeping; because the idea of Sabbath is spiritual rest, and in no other way can the Sabbath be kept in the fulness of its spiritual meaning. All theories of Sabbath-keeping which rest upon the idea of physical recuperation are good for nothing. Man can enforce abstinence from labor, but he can not enforce Sabbath-keeping. It is true that in genuine Sabbath-keeping there will be complete cessation from unnecessary physical work; but that in itself is not Sabbath-keeping. If it were, man could rest on one day as well as another. A special blessing was attached to the day of the Sabbath as well as to the act of resting therein. The real significance of the Sabbath inheres in the sacredness of the consecrated and hallowed day.

R. L. L.

What Is Life?

ALICE LOOFBORO.

Semi-annual Meeting, Northern Wisconsin.

Christ said, "I am come that they might have life, and that they might have it more abundantly." What do we understand by the word life? Is it physical existence? Do we have real life when our physical needs are all supplied? How necessary it is that our physical bodies be sustained day by day and year by year. But is that life?

Real life is spiritual life. It comes from Him who sent his only begotten Son, that we may have everlasting life, if we will believe on him. We can have life—real life—only when we keep our lives in accordance with the will of God. This is the only life that is satisfying and lasting. Of how many may it be said, "They have not lived true lives." The person who devotes all his time, his energy, his thoughts to schemes which begin and end in personal advantages; the gold seeker; the gambler; the woman of extravagance and fashion—all these and thousands of others are drifting along without life—the life from which come real joy and happiness.

Are we going to make our life the spiritual life, with Christ as our pilot and redeemer, or the aimless, drifting life to destruction? Without Christ as our leader we are sure to drift against destructive rocks.

An artist once wanted a subject from which to paint a picture of innocence. He searched days and weeks and at last came to the home of a poor, but Christian family. He found the mother seated in an arm-chair. On the floor at her feet knelt a blue-eyed boy. His little hands were clasped, and looking up into her face, with all the trustfulness of an innocent child, he repeated after her a simple prayer. The artist meditated upon the scene for some time; then he cried, "Oh, what a picture of innocence! I at last have found my model."

The picture when completed hung in one of the greatest galleries in the world. Hundreds of people gazed upon it and went away with grand motives and noble resolves filling their souls.

The artist grew dissatisfied and said, "I will paint a picture of guilt and place it beside 'Innocence.'"

One day, after years of searching, he came to a dreary prison. Here he found the object of his search. The prisoner was still a young man, but upon what was once a peaceful brow, dissipation and crime had set their seal. The picture was painted, and when completed was placed beside the picture, "Innocence." People came from all over the globe to see the wonderful painting. Mothers were there, and when they looked at the picture they exclaimed, "Oh, what a contrast! Surely the picture of guilt is overdrawn."

Among the thousands of people who looked upon those pictures, only a few knew that the child of innocence and the man of guilt were one and the same; yet it was true. The little boy kneeling at his mother's knee was the guilty man that stood in the loathsome cell.

What a contrast! This child, as he grew to manhood, failed to interpret the meaning of the word life. Instead of making his life the real life, with Christ as his guide, he drifted on the boundless sea without life and light, and was finally wrecked in mid-ocean.

New Auburn, Wis.

"Reminiscences," Written in 1872.

The following letter from an old SABBATH RECORDER, written so long ago by the mother of our aged friend, Rev. S. R. Wheeler, will have a special interest to some of our older readers, both in the East and in the West. Our young friends too will enjoy it because the names mentioned in it are familiar as household words and the bit of history it contains is most suggestive:

TO THE EDITOR OF THE SABBATH RECORDER:

I have been reading, in the SABBATH RECORDER of May 9, that our beloved brother, David Dunn, has passed away. I feel constrained to write a few lines, to bear my testimony to the kindness and excellent Christian character of this beloved brother. I have often said that I shall never know, in this world, what I owe to that man's Christian kindness to me and mine. When we first came to this country (June, 1844), this good man was waiting for one of our sons (Joshua) to take to work on his farm. When brother Davison met us at New York, came with us to New Brunswick, and made known this request to us, we felt some objections on account of his being a Sabbatarian—a new denomination to me, who did not know there was such a church in America. After some warm, earnest talk, we agreed to let Joshua go to try it for a few weeks (he was anxious to go, as it was just the place he wanted). We left him with brother Davison at New Brunswick, and we came on to Salem, N. J. When we got here, and were so very soon comfortably settled, with kind friends all around, a good house to live in, a good Baptist church to go to, etc., I very much regretted leaving Joshua behind. But we soon heard from him, that he liked it; and in a few weeks he made a short visit home, and told us, much to our satisfaction, of the kind treatment he met with. When his uncle Davison went with him next morning to Mr. Dunn's, the only question he asked was, "Are you willing to keep the Sabbath?" as I can not take a young man into my family who is not," Joshua answered, "I know nothing about it, sir, only as I have been always taught by my parents, that the first day is the Sabbath; but I will keep the Sabbath with you." This was satisfactory to the good man, and from that hour he took him into his family, treat-

ed him as a son, gave him a Sabbatarian hymn-book, and wrote his name in it. The order in the house was excellent. All the farm work was done up before supper; evening spent as they pleased until 9 o'clock, when all must be there for family worship; then all must retire, so that the good old man would always see his own doors locked before he retired himself; never let young folks out, nor sitting up together after he was in bed himself. (How often have I wished there were many more parents and heads of families to observe this rule; we should not have so many ruined youth.) This excellent family government was the formation of Joshua's character; he was just at the right age to be ruined, had he then been thrown into light, vain company. I was pleased with these things.

But another difficulty awaited me. Joel Dunn wanted a girl. Joshua had told him he had two sisters, younger than himself, and he thought the oldest of the two would suit Joel. She was sent for. This I fought against, and put myself to some inconvenience, trouble, and expense, to prevent her going. My oldest daughter said to me, "Pray, mother, do not let her go; you have let Joshua go to work all day on Sundays; pray do not let another do it." I felt so too. My husband said nothing decided, but let us have our own way. So I thought I had succeeded. But when the message got there, they said they were sorry I could not spare that one, but if I would let them have the other, two years younger, they would try and do with her. What could I do then? I could not find another good excuse. The youngest daughter was very anxious to go. My sister Davison talked to me, saying she was going to Plainfield, she knew the family, and was sure the child would be taken good care of. My husband did not oppose her going in the least; so I consented, and the child soon found a good home, and enjoyed it.

But what was my great surprise, in about fifteen months, in the fall of 1845, to receive such a kind religious letter from this beloved brother, David Dunn, that they believed these two children were converted, and wished to join the New Market Church; but the kind, considerate pastor did not wish to baptize them without the consent of their parents, as it never was

his habit to receive children in their minority into his church without the consent of religious parents. This letter touched us both very much. My husband read it first, but he could not read it to me. I read it; but what were my feelings? If ever any parent knew what Joseph felt when Jacob crossed his hands (Gen. xlviii, 17), it was me. I had positively hindered the older sister from going, and had placed her in a much more favorable position (as I thought) for her conversion—placed her in the family of one of Dr. Kennard's deacons, in Philadelphia, but she was left, and the youngest amongst these despised Sabbatarians was called. I dare not speak, only to say, "What was I, that I should withstand God?" My husband soon wrote a letter of consent to the good pastor. (I was greatly surprised at this token of respect paid to us from a minister of another denomination. I have never forgotten it, but have often wished there were more such pastors in the present day, for I have seen much evil and trouble come on the church through the imprudent conduct of pastors in getting young children into the church, without the consent of their parents, and sometimes without their knowledge, if they have been a few miles away.)

We had a kind invitation to go to the baptism. This we thought almost impossible; but providentially it was so arranged that I was present a week before the baptism came on, and to my surprise had the kindest attention paid to me. The good pastor came and spoke to me the first evening he saw me at the meeting. I said, "You do not know me." He replied, "I do know you; you are Joshua's mother, and I am very glad to see you here." On Sabbath morning, December 20, we assembled at the meeting-house—a full house and a good sermon. After sermon, these children were called on to tell their experience. After this, the pastor explained who these children were, and the reason he had kept them back; said he had received a good letter of consent from their father, but the mother was present, so he would hear her opinion. This overcame me. I had no idea of having this respect paid to me in public. I said, "We had received letters from both the children satisfactory of their conversion; so did not wish to hinder their making a public profession." But

O what an arrow went to my heart! How ashamed I felt of myself! What could this large congregation think of me? I had been a member of a Baptist church twenty-seven years before I thought of being a wife or a mother, and yet, if these children had embraced this error, why could not I point it out to them—I ought to—but if they were right, I must be wrong myself. From that hour I searched diligently, with my Bible, alone in my closet, before God, and you know the result.

Yours truly,
HANNAH WHEELER.

Salem, N. J.,
May 10, 1872.

To Lone Sabbath-Keepers.

To Lone Sabbath-Keepers in Maine, Vermont, and Massachusetts, Greeting in our Lord Jesus.

Having been asked to act as secretary for you, I write this. I've been since 1804, except one year, a long keeper of the Sabbath of Jehovah. Let us who are such in these States encourage and strengthen each other by—

Praying for each other by name, and, as we can,

Writing briefly to each other.

A post-card now and then to each (there are not so many of us) will help both sender and receiver, and we need all the help we can get. If any of you haven't the printed list of our names, let me know and I'll see that you're supplied. Will you not all join me in praying especially for each other on each Sabbath eve as Sabbath draws on.

I'll try to write you in SABBATH RECORDER from time to time, a little. I wish much you may all take it. We live in a time when the pull of "this present evil world," as God calls it, is terribly strong. Every aid in resisting it needs to be eagerly sought.

"And to Him who is able to guard you from stumbling, and to set you in the presence of his glory unblemished, in gladness; to the only wise God our Saviour be glory and greatness, power and authority, both now and to all the ages. Amen."

In Him your servant,

J. FRANKLIN BROWNE.

Brimfield, Mass.

MISSIONS

DEAR RECORDER READERS:

We have just closed a short series of meetings lasting from Friday to Tuesday. Five meetings in all were held. Sabbath morning it commenced to rain, increasing steadily to a heavy downpour until after the evening meeting. Notwithstanding this the attendance was good. People took up the conference in the after-meeting and it seemed like old times to hear the people talking and praying as the spirit led. The fact that there were three of our resident ministers present added to the interest of the meeting. They were Eld. Wm. H. Ernst, who has resided there for some years; Elder Biggs, formerly of the Cumberland (N. C.) Church; and Eld. Madison Harry, who last summer moved from New Auburn, Minn., and settled at Gentry, Ark. At present these brethren are taking turns preaching for the Gentry Church. They were present at all the meetings and took a prominent part in them. Some people drove as far as five miles on Sabbath morning and again in the evening to attend the meeting. It is an easy matter to preach to people who care enough about hearing to drive five miles in the dark, rain and mud.

This was my fifth week away from home attending the last two of the associations and holding meetings for three weeks in as many different places. In all this time we had only two rainy or stormy days.

There remain a goodly number, some sixty, I should judge, of our people at Gentry. There is a fine lot of children and some young people there. The Sabbath school is held immediately after the morning service and the Christian Endeavor societies, both Senior and Junior, meet on Sabbath afternoon. The Sabbath-evening prayer meeting is usually led by the three resident ministers in turn and is well attended.

The fact that this was once a large church and is now reduced in size somewhat depresses those who remain, but they are maintaining all appointments faithfully. The town and country are holding their own. I think there are few, if any, vacant houses in town. Real estate is chang-

ing hands occasionally. There has been quite a good fruit crop this year. This is a healthy country and people can more than make a living. When our churches become reduced to forty or fifty members let's not slacken our fight for life, but renew it. Let us push out and on; talk them up and not down. Every town in the land needs a Seventh Day Baptist church and people to hold up the standards of a whole Bible. A small church can do this, and is quite as liable to be spiritually minded as a large one. God bless the faithful members of our struggling churches which are located out on the firing line.

Yours fraternally,

E. B. SAUNDERS.

Gentry, Ark.

The Chicago Hungarian Mission Work.

REV. A. E. WEBSTER.

RECORDER readers may be interested in recent information regarding the work being done by Rev. Joseph J. Kovats, the Hungarian missionary worker in Chicago.

Mr. Kovats' work may properly be divided into three branches—the services in the mission proper; the evangelistic work out of doors and in various halls in outlying districts; and the publication business.

The mission room is located at 641 West 120th Street. It is a small but cozy place comfortably furnished with chairs, tables, stove, charts, etc., which were purchased by Brother Kovats himself. Books and newspapers are scattered about for the use of those who frequent the place between the hours of service. Regular meetings are held at the hall on Friday evenings and Sabbath days. The attendance is small, as there is strong opposition to the work from other religious organizations. Above the door is a sign stating that the hall is for "religious and literary purposes." It was Brother Kovats' desire to use the mission, not only for technically religious and sectarian purposes, but also to fill a broader social need which exists among the Hungarians in this area. To this end, he and his two older sons have given concerts on organ, violin and cornet; have provided wholesome reading for those desiring to avail themselves of the opportunity, and are now planning for a series of illustrated lecture-concerts.

In a small room at 644 West 119th Street is the printing plant which Mr. Kovats operates. In this is a hand press, a power machine, fonts of type and other equipment usually found in a small printing establishment. He also carries an assortment of books, wall mottoes, Sabbath tracts, etc., for sale and distribution. From this office he publishes the Hungarian publications which he mails to various parts of the United States. The rent on the mission room is paid by the Chicago Church; the rent of the printing office is paid by Mr. Kovats. Over the door is a large sign, "Religious Publishing House." Mr. Kovats never seeks to hide his light under a bushel, and if his peculiar religious notions tend to interfere with his business, it is the business and not the religion which suffers. In this respect he is a somewhat refreshing exception to many city business men who make a public profession of religion.

In addition to these two phases of his work, our Hungarian friend is fond of scattering the gospel seed over wide stretches of territory. I have sometimes suggested that in evangelism, as in modern agriculture, the present tendency is towards more intensive cultivation of the soil rather than the exploitation of large areas of territory. But he feels that the Sabbath seed should be spread as widely as possible, leaving its germination and fruition to the Lord of the harvest. To this end he frequently visits South Chicago, Pullman, Burnside, Kensington, the Northwest side of Chicago; East Chicago and Indiana Harbor, Ind. He preaches out of doors and in halls and homes; he distributes his literature and seeks by various means to interest his hearers in the cause which he represents. He also has occasional calls to go to other cities. Since founding his mission here, he has visited Cleveland, St. Paul, Milwaukee and other cities where scattered bands of Hungarians were interested in the Sabbath question. These visits are necessarily limited by lack of funds. If money were available, I suspect he would make a good secretary (Hungarian department) of the Tract Society.

In this brief article I can state only a few of the details of this work among Hungarians in Chicago. People in the denomination and even in our own city

know all too little of the sacrifices involved in a work of this sort. During the past three years I have been in somewhat intimate contact with Brother Kovats. I know something of the work he has done; something of his ideals, his ambitions, his heart-yearnings. With my different training and outlook upon life, I can not sympathize with all his views, but I have come to possess a real admiration for a man who has sacrificed and labored as he has for a cause in which he so thoroughly believes. Could more of us find causes to which we could tie up and for which we could consecrate ourselves, life might become more sweet and more meaningful.

Monthly Statement.

December 1, 1913, to January 1, 1914.

S. H. DAVIS, Treasurer,

In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in bank December 1, 1913	\$2,153 01
Mrs. Irwin D. Place, Life Membership	25 00
Dr. Palmborg, \$10 for Tract Society	30 00
Dr. H. C. Brown, medical work at Lieu-oo	25 00
Dr. Zenia E. Bond, for medical work at Lieu-oo	25 00
Dr. Sherman E. Ayars, for medical work at Lieu-oo	25 00
Dr. Anne L. Waite, for medical work at Lieu-oo	25 00
Dr. G. I. Hurley, for medical work at Lieu-oo	5 00
Dr. A. B. Briggs, for medical work at Lieu-oo	10 00
"A Nurse," for medical work at Lieu-oo	2 00
"A Friend," for medical work at Lieu-oo	2 00
Churches:	
Albion	7 90
Elkhart, Kan.	8 00
Plainfield	13 54
Chicago	25 00
Welton	24 38
First Alfred	23 77
Walworth	28 31
Milton	60 66
First Westerly	3 10
New Market	25 00
Little Genesee	5 42
DeRuyter	15 51
Adams Center	25 00
North Loup	15 40
Syracuse	1 00
First New York	42 45
Second Alfred	12 65
Rockville Sabbath School	10 00
Albion Sabbath School	2 50
Primary and Junior Department, Pawcatuck Sabbath School, for fence at China Mission	10 00
North Loup Busy Bees, for "Education of the Chinese Girl"	40 00
Young People's Board, acct. Dr. Palmborg's salary	25 00
Woman's Board:	
Acct. Miss West's salary	150 00
Acct. Miss Burdick's salary	75 00
For General Fund	69 90
For Marie Jansz	25 00
For Home Missions	3 00
Income from Permanent Funds	1,850 00
	\$4,924 50

Cr.

J. G. Rurdick, Italian appropriation, December	\$ 21 00
E. B. Saunders, acct. salary and expenses, Nov.	133 47
J. J. Kovats, acct. November salary	20 00
D. B. Coon, acct. November salary	41 66
T. J. M. Spencer, acct. November salary	50 00
J. W. Crofoot, salary, Oct. 1-Dec. 31	287 50
Miss Anna West, salary, Oct. 1-Dec. 31	150 00
Dr. Palmborg, acct. salary, Oct. 1-Dec. 31	120 00

Theodore G. Davis, acct. D. H. Davis' salary,	175 00
Calvin E. Crandall, acct. Dr. Crandall's salary,	150 00
Oct.-Dec.	75 00
Girl's School, China field	45 00
Native Evangelist, China field	30 00
Incidentals, China field	25 00
Payment of special contribution to China Mis-	50 00
sion Dwelling from "A Friend"	30 00
Ira S. Goff, Student Fund	10 00
Angeline Abbey, acct. salary, Oct., Nov., Dec.	20 00
Tract Society, Dr. Palmborg's contribution ...	10 00
To S. H. Davis, Treasurer, to balance Dr.	20 00
Palmborg's contribution to Missionary	10 00
Society	3,000 00
To S. H. Davis, Treasurer, to balance Dr.	25 00
Palmborg's contribution to Tract Society	
Washington Trust Company, payment of notes	
Treasurer's expenses	

Balance in bank January 1, 1914 \$4,470 63
453 87
\$4,924 50

No notes outstanding, January 1, 1914.
Bills payable in January, about \$1,200 00
E. & O. E. S. H. DAVIS,
R. H. H. Treasurer.

Attention, Lone Sabbath-Keepers.

REV. G. M. COTTRELL.

General Field Secretary.

1. Your name and address?
2. Church membership, where?
3. Go to church when and where?
4. Do you take the SABBATH RECORDER? If not, will you not subscribe now?
5. Ten thousand dollars is the amount set for our contributions to Seventh Day Baptist cause this Conference year—an average of at least \$10 a member. For what cause, and *how much* will you contribute, and try and pay before July 1, 1914?
6. What suggestions have you?
7. Fill out and return answers to above questions to your state secretary, as follows:

Alabama, Kentucky, Tennessee: C. H. Threlkeld, Memphis, Tenn., c/o Nelson's Business College. Arkansas: Rev. W. H. Ernst, Gentry. California: Rev. G. W. Hills, 264 W. 42d St., Los Angeles. Canada: W. H. Bramley, Bath, N. B. Colorado: Rev. A. L. Davis, Boulder. Connecticut: Mrs. Andrew Rasie, Gales Ferry. Florida and Georgia: Mrs. J. A. Potter, St. Petersburg, Fla. Hawaii: Mrs. Elmer Kemp, Scofield Barracks. Iowa: Rev. G. W. Burdick, Welton. Louisiana and Mississippi: Rev. A. P. Ashurst, Hammond, La. Maine, Vermont and Massachusetts: J. Franklin Browne, Brimfield, Mass. Missouri: Rev. L. F. Skaggs, Boaz. Montana and Wyoming: E. D. Coon, Westmore, Mont. Nebraska: Mrs. A. Abbey,

Grand Marsh, Wis. New Jersey: Walter B. Davis, Salem. New York: Mrs. M. B. Osgood, Brentwood, Long Island. (We hope the other two members will yet accept: Dr. Maxson of Utica and Mrs. Gibbs of Buffalo.) North and South Carolina: Mrs. Mary E. Fillgaw, Fayetteville, N. C., Route 4. North Dakota: E. E. Burdick, Douglas. Oregon: Miss Ethlyn Hurley, Ashland, 271 High St. Pennsylvania: Mrs. Jessie Brown Schoonmaker, Bradford, 186 Congress St. South Dakota: Timon Swendson, Viborg. Texas: G. H. Allen, 1319 Caroline St., Houston. Utah: L. L. Van Horn, Heber City. Virginia and West Virginia: Mrs. M. G. Stillman, Lost Creek, W. Va. Washington (State): Dr. or Mrs. Geo. I. Hurley, Hoquiam, Wash. Wisconsin: Prof. M. T. Cole, La Pointe, Ashland Co.

Some States have been omitted because their secretaryship is not yet determined. The above list of questions are practically the same as the Wisconsin secretary has planned, and are not intended to anticipate or interfere with the independent action of each State but rather as a help and a starter for the work. If the secretaries follow this lead, they will still need to follow it up with their personal communications to the same end, and not depend upon this RECORDER article to wholly accomplish the things sought. Would that the scattered ones might all fill out these answers promptly and send to their respective secretaries. But they will not; so that will give you secretaries still plenty to do.

OUR LETTER BOX.

By the way, it is rather nice to receive letters from old friends and new friends and strangers whose hearts beat in sympathy with yours in the common cause of man and God. One brother was lonely at Christmas time, far away and among strangers, with no home and friends to go to, as formerly, since they had all gone on, and the earthly home was broken up. May this new work and labor of love discover new friends and ties and a home in the hearts of those who love us for our work's sake.

From another, far away in another direction, comes a card of Christmas greetings, and a few words saying that the wife had been overdoing, and was then

under the doctor's care, but would accept the work assigned, and then some complimentary words for the writer and a wish to meet again next summer.

A nice word from Hawaii, our far-off island possession:—"I saw my name in your list of state secretaries, and am sorry I have been one of the negligent ones in replying thereto. It is so easy to neglect our 'ought to's' till a more convenient season, regardless of the convenience or inconvenience of the second party." She notes her field is small, but accepts it and promises her best, and adds: "I believe we of the L. S. K. appreciate the efforts you are making in our behalf, even though we are slow in voicing it by pen. I know it strengthens me and gives me a warmer feeling around my heart. May the new year come to you laden with new hope, new cheer, new courage in the work." (Good! Thank you. The same to you.)

Brother Skaggs, of Missouri, promises to do what he can, though he has been so afflicted with rheumatism the past five years as hardly to be able to get out. He has held services the past three months at the Delaware Seventh Day Baptist church. May the Great Physician give him the healing touch.

Florida falls into line:

"DEAR FRIENDS: Your various communications were received in due time, and I have tried hard to think up some good excuses, like those appearing in the RECORDER, but since I can not, I am so glad to offer my valuable services. Please instruct me as to my duties, and you will have to send me Directory, as I have only the circular list of names. We expect to be in North Carolina all next summer, but perhaps that will not interfere with my duties. We often think of the good times we enjoyed with you and Mrs. Cottrell in Hammond. Hope you are all well and happy."

Our young friend of South Dakota is enthusiastic; tells of their interesting meetings, says crops were good, and thinks he will have no trouble in raising their share of the \$10,000.

Utah doesn't purpose to take a back seat, and her secretary has already secured two RECORDER subscribers among his Mormon neighbors.

Oregon, by the sea, clasps hands with the

eastern States in a compact of acceptance and endeavor.

Others, unmentioned, are also with us. May all of these, and others yet to be, find this the gladdest, happiest new year of their lives. May they each experience in their year's service the truth of the Master's dictum, that it is more blessed to give than to receive. And may this, their latest form of consecration and service, bring a new revelation of the blessings God is able to bestow.

Topeka, Kan.,
Jan. 3, 1914.

Exit Haskell Home.

REV. H. D. CLARKE.

Disappointment is a part of the program of life;

"And casts at our glad feet,
In a wisp of fancies fleet,
Life's fair, life's unfulfilled, impassioned prophecies."

With the promise of a new building and greatly enlarged opportunities for doing good, as well as having more social and religious privileges among "our own people" at Battle Creek, and leaving the constant railway travel that had been our lot for fourteen years, we went to the Haskell Home as superintendent at a sacrifice in many ways.

It was the hardest work of our life, trying to put the home in a better condition every way, and looking after the interests of the wards. It was also an enjoyable work. After three months of fathering and mothering the children without a matron, we secured the services of Miss Flora Burdick of Alfred, N. Y., as matron, and faithfully did she take up the hard work of the position. After three months of her service, in which she endeared herself to the children, she was called back to Alfred to minister to the needs of a dying mother. Again we were without a matron. Soon we secured for this position Mrs. Flora A. Tappan, late matron of the Children's Home Farm, Mt. Healthy, Ohio.

The new laws of Michigan made it necessary to have a license to carry on such work, and after giving to the State Board of Control the size and condition of the building, the license was granted but

obliged us to reduce the number of children greatly. The city was building up all around the home, and the land became very valuable. The president of the Board of Trustees decided that we must give all the wards up except about a dozen, move them to the Old People's Home, which was nearly abandoned, and survey and sell off the remaining fifty-five acres of the home farm. After this was accomplished, his plan was to buy a new farm, and locate outside the city and build a new home. This would take years. The endowment of the home was not sufficient to carry it on as formerly, before the fire which destroyed the main building, as then there were large donations to the home for running expenses. These had ceased, as the Seventh Day Adventists had management of it and when the Battle Creek difficulties resulted in the split in the denominational headquarters, the support of the home from them ceased.

Under all these circumstances we resigned and left. We have no plans as yet for the future. We were greatly disappointed over the outcome of this effort, and do not sympathize with the plans; but in the end it may all be for the best.

We do not consider our work ended, as hundreds of boys and girls and young men and women who were once our wards regularly write to us and this correspondence is most interesting and helpful to all concerned. One of our boys becomes a ranchman in Montana. Another in whose education we assisted, is now a successful electrician. One is in a grocery. And thus they scatter and occupy different positions. One girl became traveling companion and assistant to an authoress, and is now happily married in Los Angeles. Another is a nurse in Idaho. Another a promising elocutionist. One, of whom we were legal guardian, is now a stenographer in a large manufacturing plant in Iowa. Many are teachers. Quite a number are married and having the joys of motherhood. These write letters of appreciation for what was done for them. And so, from those now beginning their teens to the grown-ups, there are most interesting epistles. Some find trouble and come to us for some settlement of difficulties. Some have us deposit their wages in a bank for them, to be drawn out when of age or as needed.

If we had a dormitory near a high school

and college, we could fill it with orphans or young people wanting an education, but who will never have the chance without such a provision. But the wealthy philanthropist able to start this does not put in an appearance.

How we miss the companionship of these precious children and youth. If we might gather them all into a home with us and watch the budding into manhood and womanhood! But it is better as it is.

"The port where my sailor went,
And the land where my nestlings be:
There is the home where my thoughts are sent,
The only home for me—
Ah me!"

We are at present making extensive visits East. Until further notice our address will be Albion, Wis., or Dodge Center, Minn., from which mail is forwarded.

Jan. 5, 1914.

Modern Theology.

It may well be doubted whether anything better and wiser is likely to be said, soon, concerning modern theology and the preaching of the gospel, than is now being said by Professor William Adams Brown, in the *Biblical World*. If any of our pastors are not fortunate enough to have this valuable publication coming to them regularly, numbers containing these articles will be sent to any address, upon request, from the circulating library at Alfred.

A. E. MAIN.

Alfred, N. Y.

Resolutions on the Death of Rev. L. F. Randolph.

Whereas, It pleased the great Head of the Church, on July 18, 1913, to call from his labors with us, our pastor, Rev. Lewis F. Randolph; therefore

Resolved, That we deeply feel the loss we have sustained, and that the great sorrow which has befallen his family is shared in many homes where his familiar form will no longer enter.

Resolved, That we shall cherish the memory of his faithful and loving service for the church in the Master's cause and that his life among us as pastor, friend and Christian counselor was worthy of emulation. For thirty years he exemplified his teachings by a godly life of purity and Christian manhood.

Resolved, That we tender to the bereaved wife and family this expression of our appreciation, sympathy and love and that a copy be sent to the *SABBATH RECORDER* for publication, and also that a copy be placed upon the church records.

In behalf of the church,

W. D. KENYON, Clerk.

WOMAN'S WORK

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

A Song of Hope.

Children of yesterday,
Heirs of tomorrow,
What are you weaving—
Labor and sorrow?
Look to your looms again;
Faster and faster
Fly the great shuttles
Prepared by the Master.
Life's in the loom,
Room for it—room!

Children of yesterday,
Heirs of tomorrow,
Lighten the labor
And sweeten the sorrow;
Now—while the shuttles fly
Faster and faster.
Up and be at it—
At work with the Master!
He stands at your loom,
Room for him—room!

Children of yesterday,
Heirs of tomorrow,
Look at your fabric
Of labor and sorrow,
Seamy and dark
With despair and disaster,
Turn it—and lo.
The design of the Master!
The Lord's at the loom,
Room for him—room!
—Mary A. Lathbury.

Education's New Evangelist.

In view of the agitation throughout our country over the so-called evils of our present public school system, the recent visit to our shores of the famous Italian educator, Dr. Maria Montessori, sometimes called "Education's New Evangelist," is of more than usual interest. During her stay in this country she was besieged by reporters and photographers, and in the large cities where she was entertained, arrangements were made for her to address mass-meetings of teachers.

Just a word about her and her work may be of interest to those of us who have children in our homes.

Doctor Montessori was the first woman to obtain the degree of doctor of medicine from the University of Rome. She specialized in diseases of children and received the appointment of assistant phy-

sician to the Psychiatric Clinic in Rome. At that time deficient children and insane patients were cared for in the same institutions. Doctor Montessori soon became much interested in this class of unfortunate children, and finally gave up her practice to accept the position of director of an institution for feeble-minded children.

For many years she worked on the problem of their education until finally one day the authorities were astonished to find that one of the children from Doctor Montessori's institution passed the examination of the public school with greater ease and higher marks than the normal children who had been prepared for the examination in the usual way. This happened again and again, until it came to be an accepted fact that the feeble-minded children who had been under Doctor Montessori's care could do better than many normal children. It seemed to many that the methods used for training the minds of deficient children might be successfully used to develop the minds of normal children. Accordingly Doctor Montessori was put in charge of a "house of children" established in a set of model tenements.

Doctor Montessori says of this work: "The real authors of my system are those forty-five little children from the poorest homes with whom I began my pedagogical work with normal children, when, in 1907, I was appointed educational director of the 'houses of childhood.'"

Her work has been successful from the beginning. She now has the help of the Queen of Italy and the municipality of Rome in supporting and extending these "houses of childhood," and the work has spread to other countries, as far even as China, Japan and India.

Outside of her own country, America has given her a greater number of pupils who came to learn her methods than any other country; and now it is said that 60 or 70 per cent of those who come to study her methods are American students. America supports a Montessori society and over fifty Montessori schools. The Montessori system is built around the fact that no person can be educated by any one else, that he must do it himself. The work of the teacher is to be an observer of the child's natural activities and to give such occasional quick guidance as shall seem

at the moment necessary. The child shall be supplied with apparatus of a kind that shall act as stimulus for his intellectual life and as a means of correcting his own mistakes. In the schools all children are happily employed, but not necessarily in the same way. Particular mention is made in the Montessori books of the use of cylindrical insets, and the Doctor asserts that she saw a child of three take out and put back these cylindrical insets forty-two times, while many attempts were made to divert his attention. "I questioned then," she says, "whether education ought not to consist of presenting a stimulus capable of awakening in him an unknown, unsuspected power, capable of leading him to greater things as yet unknown, an awakening the teacher with her exterior art could not bring about. Something already in the child had been awakened by the stimulus of the cylinders. I came to see that the work of the teacher was to present stimuli not too great or overpowering to awaken what was already in the child." She discriminates between her method and Froebel's thus: "Froebel wanted to teach the children something. He wanted to guide them to liberty as he understood liberty. I want to teach the children nothing, I want them to develop their own powers. What these powers are we must find out by observing the children. Froebel imposes the imagination of the teacher upon the child, confusing him. The imagination of a teacher can never be that of a child."

So far she has taught children from two and a half to six years old only, but she is elaborating a method for older children, and it was in the interest of this work that she made her recent visit to this country.

She claims that between the ages of two and a half and six years a child seeks sense impressions most avidly and at that age his sense impressions should be the truest and most accurate that can possibly be given him.

She says that the question of discipline seldom arises in a "house of children," but when discipline is necessary the child is taken away from the other children and has to play by himself, and he is openly sympathized with because he is a "poor child," unable to control himself and so obliged to keep away from other children. This treatment, she declares is always ef-

fective and the child soon learns self-control.

Many people will look with interest for Doctor Montessori's new book. Letters from mothers who are already trying her methods with their little ones at home would be most acceptable to readers of this department.

The Year's Work at Little Genesee, N. Y.

The annual meeting of the First Genesee Seventh Day Baptist Church, Little Genesee, N. Y., was held on January 2, 1914.

This is the second time that dinner has been served in connection with the annual meeting of the church. At the suggestion of the pastor, the plan was tried last year for the first time, and proved so satisfactory that the church voted to make it a permanent feature. Another feature of the annual meeting introduced last year and to be included in the future is reports from the auxiliary societies of the church.

PASTOR'S REPORT.

The year 1913 has passed and the First Genesee Church has passed another milestone in its history. The year that has just closed has brought many and varied experiences to the pastor. Many of these have no place in the records of the church. I desire to say, however, that it has been a very good year, and I also desire to express my thanks to the people of this church and community for their loyal support, evidenced in so many ways. I desire also to express my gratitude to our heavenly Father for a good degree of health and strength, and for the evidences of his leading in the work we have tried to do.

During the year the pastor has preached more than one hundred times,—not that many sermons, as the same sermon was used here and at Portville. Aside from these two pulpits, sermons have been preached in Bolivar, Portville (M. E. and Presbyterian), Allegany, Shingle House and Smethport, Pa., and in three of our own churches in West Virginia. He has represented the church at the association at Nile and at the General Conference at Brookfield. When he has been absent, the pulpit has been supplied by exchange with other ministers, or by others secured by him. He has conducted twelve funeral services, five of which were for members

of this church,—W. W. Jacques, Mrs. D. P. Hall, Mrs. C. L. E. Lewis, Mrs. Mahala Greene, and Miss Mary Lackey.

The pastor has baptized five candidates, all of whom united with this church. One other, who had been previously baptized, united at the same time. He has led the weekly prayer meeting and taught a Bible-school class regularly, and has attended most of the prayer meetings and business sessions of the Christian Endeavor society. He has made during the year about one hundred and fifty calls. Not only has he called upon his own people, but he has endeavored to call upon each family in the parish.

The following items of interest have been gleaned from the reports of the officers and affiliated organizations:

TREASURER'S REPORT.

The treasurer's report showed that she had received during the year for various local and denominational purposes the sum of \$768.49. But to this should be added the following special funds which have been raised by the church, and have not been reported by any auxiliary of the church: pastor's expenses to Conference \$15; organ fund \$238.25; communion set \$35; and for roofing parsonage \$26.25; total \$1,070.99.

THE BIBLE SCHOOL.

The Bible school presented a very interesting report through the secretary, treasurer, and department superintendents. The largest enrolment during the year was for the third quarter, and was 152. The average attendance for the year was 88. The largest attendance any Sabbath 130; the least 64. Following are the special days that have been observed during the year: Mothers' Day, Temperance Day (led by the Woman's Christian Temperance Union), Children's and Decision Day, Patriotic Day, Rally Day. A union service was held with the Bolivar M. E. Sunday School, annual picnic at Riverhurst Park, and last, but not least, Christmas exercises, with a tree, at the church.

There were thirteen members of the school who were present at Bible school each week during the year. These are to receive a Bible from our Efficiency Committee, Dr. H. L. Hulett. The school raised for various purposes \$88.50.

CHRISTIAN ENDEAVOR.

While the Christian Endeavor society has not accomplished what might be desired, it has not been idle. A complete report is not possible, as the book was burned in the fire. During the first of the year it had in charge the entertainment course which closed in March. During the year the society has held but three pay socials. It will be noticed that the treasurer reports \$17.65 spent for flowers. These messengers of God carry with them comfort for the sick and sorrowing, truly a good work. It will also be noticed by the report of the Young People's Board to Conference that this society gave more to the board than any other society in the denomination. It also holds the banner for giving more for missions than any other society in Allegany County. While the last two items can not be entirely credited to the work of 1913, the church year, they have never been reported. During the year the society has raised for various purposes \$102.93.

JUNIOR CHRISTIAN ENDEAVOR.

There is a Junior society that has been recently reorganized but there was no report.

THE LADIES' AID SOCIETY.

There is no report from this society except the report from the treasurer. We are sorry that they do not tell us of the pleasant times they have together, laboring for the good of others. This may be called the working society, as all their funds are raised by their own labor. The report received from them shows that they have paid out for the church the following amounts: paper for parsonage \$5.74, for church organ \$5.00, and for parsonage roof \$25.00, making a total of \$35.74. They have raised during the year \$37.75.

WOMAN'S BOARD AUXILIARY.

This organization reports that they have held during the year but three regular meetings. They report that on December 7 Miss Susie Burdick was with them and gave a very interesting report of her work in China, and at that time four new members were added. They raised during the year \$13.

THE COMMUNITY.

While there are some things that can not properly be classed as church work, or as work done by its affiliated organizations, they are of so much importance to

the church and community that they deserve a place in this report.

LIBRARY ASSOCIATION.

The officers report that the library has just passed its fifth birthday. They report 964 volumes in the library. The association has raised for the support of the library during the year about \$53.00. The State will duplicate the amount spent for books up to \$100. As a rural community we should appreciate such a public library in our midst, and use the books to a good advantage.

WOMAN'S CHRISTIAN TEMPERANCE UNION.

The union brings to us a very hopeful report, and shows a year of good work. It reports eleven regular meetings, at which the following topics have been studied: Franchise, Medical Temperance, Health and Heredity, Flower Missions and Relief Work, Mothers' Meetings, Scientific Temperance Instruction, and the Relation of the Liquor Traffic to the White Slave Trade. The union has been represented at the county, state, national and world's conventions. They have paid during the year for the various lines of work \$19.75.

LITTLE GENESEE COMMUNITY ENTERTAINMENT COURSE.

This is just what the name indicates. It is the one thing in which the entire community has a share. The committee having it in charge is your committee and is responsible to you, and you in turn are responsible for the success of the course. Your committee was successful in securing of the White Entertainment Bureau what has, so far, proved to be an excellent course. Our aim is to give to the community something entertaining, and at the same time helpful and instructive. Some have made the remark that the first number of the season was worth the price of a season ticket. Some said last year that Mr. Bowser's lecture contained two or three good sermons. We have no doubt that on the evening of January 6 Fred E. Baker will give us a message equally good. The course for this season cost \$125. Your committee has made the advertising on the literature for the course more than pay for all printing, tickets, etc. Besides this, families have agreed to entertain the companies at no cost to the community, thus giving you more than the value of your money.

GENERAL SUMMARY.

While nothing out of the ordinary has been accomplished by the church and its affiliated organizations, the work has been carried on and the church has a little more than held its own in numbers and the amount of money raised. The reports show that, in the church and its auxiliaries, not including that designated "community," there has been raised for all purposes \$1,310.17. Let us work and pray that there may be a greater work done during the year upon which we are just entering, than was done during the year just past.

At the noon hour there assembled in the hall about one hundred and sixty people of the community to enjoy the bountiful dinner that had been prepared. A general good time was enjoyed by all.

The people assembled in the church for the business meeting at 2.00 o'clock, of which we give the following:

A FORWARD LOOK.

A living church is always planning for future work, so the Little Genesee Church made, at its annual meeting, some plans for the future. Besides the election of officers, which was about the same as last year, the following motions were carried without an opposing vote:

"That all money raised by the church for special purposes be reported to the treasurer as a matter of record."

"That the Advisory Committee of the church be a committee to revise the church covenant, if there be any need of a revision, and present it to the church for action, and that it have the same printed for distribution among the members."

"That the trustees provide some means by which the vestibule can be heated."

"That the church pay the sexton a salary of \$30.00 and furnish everything for repairs."

"That the pastor's salary be raised \$50, making it \$550."

"That the sheds be put in good repair."

"That a new carpet be purchased for the vestibule if the old one can not be repaired."

"That Mrs. H. L. Hulett be a committee to see about giving to some of our churches or missions that may need them the old organ and any hymn-books not needed. (Mrs. Hulett's address is Bolivar, N. Y.)

SCRIBE.

YOUNG PEOPLE'S WORK

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

President's Message.

REV. H. ENGENE DAVIS.

The year 1913 is fast passing away, and ere you read this the new year will be here. Nearly one-half of the Conference year is past, and you may wonder what has become of the Young People's Board. It has been busy in a quiet way trying to find the Christian Endeavor societies of our denomination. We are not sure that we can keep our records up to date, since so many societies are dead or are dying. We have been encouraged in the work, however, by hearing from many that are alive and doing things.

I desire to send heartiest good wishes to all the young people of our denomination, and make three appeals:

TO THE PASTORS.

The success of any movement depends on leadership. There have been many failures because of ignorance, indifference, or lack of counsel. This is an age of efficiency in every department of the world's work, and our churches, Sabbath schools, and Young People's societies must fail unless they are efficient.

What is the condition of your Christian Endeavor society or, better yet, are your young people efficient in Christian service? The pastor without a Christian Endeavor society might think of this as well as the one with a working society, although there seems to be a chance for large improvement in all our societies. Are you acquainted with the program of the Efficiency Campaign? If not, will you devote a few moments to the study of this plan and then use all of it that you can with your young people?

TO THE CHURCHES.

Have you fixed the date for closing the church doors and selling the church property? If nothing is being done to train the children and young people to love the church and serve it and its Christ, that day is approaching more swiftly than the most of us realize. In the records of each

Young People's movement you will read the future of the church of those young people. Where the records are full of accounts of activities for Christ and his church, the local church can not die.

TO THE YOUNG PEOPLE.

Have you made a new resolve for 1914? If not, why not? Can we climb any higher than our ideal, and will we climb at all without an ideal?

Christian activity was never more emphasized than at present, and this activity is becoming systematized to bring out results. The Christian Endeavor movement as expressed in the Efficiency Campaign emphasizes, first, Christian character and secondly, efficiency in Christian service.

Do you know about this movement? It makes prominent Christian growth through personal devotion (Quiet Hour), through systematic giving (Tenth Legion) and through decisions for definite service. It will do wonders for you and your society if undertaken in the right spirit. May we depend upon you to undertake something definite like this for the new year?

Walworth, Wis., Dec. 28, 1913.

A Neat Reminder.

If the various Christian Endeavor societies of our own denomination do not observe Christian Endeavor Week it will not be because the Young People's Board has not encouraged it, or cooperated in preparing for its observance. Not only has the board furnished an outline suggestive of activities for the week, and recently published in the RECORDER, but it has designed and had printed a neat card reminding the societies of this important event in Christian Endeavor work. The card is of regulation post-card size and is to be sent to the various societies. The card, which compels attention because of its plainness and sensibleness, bears the following matter. It is here reproduced for the benefit of those who may not otherwise have the opportunity of seeing it.

What About It?

Are you making plans for this big event? If you observe *Christian Endeavor Week* it will mean much to your society.

Christian Endeavor Day	Sabbath
Extension Day	Sunday
Recruiting Day	Monday

Local-Union Day Tuesday
 Junior and Intermediate Day Wednesday
 United Society Day Thursday
 Church Day Friday
 Decision Day Sabbath
 See SABBATH RECORDER of December 22, 1913.

Whither the Church and Young People?

Canon William S. Chase, the rector of Christ Episcopal Church in Brooklyn, has aroused discussion by sanctioning the engaging of a dancing teacher by his vestry and the Church Aid society to instruct the young men and women of the church in the newest dances approved by the vestry and Canon Chase. Canon Chase explained that the tango and the trot will not be in the curriculum. On the other hand, the dances taught will be the very latest thing and will not revert to the old waltz. Canon Chase characterized the question of dancing as "one of the gravest social problems confronting the youth of the city." He said that it was to be expected in the progress of social life that there would be a breaking away from the old and monotonous forms of dancing. When this change came, however, there was not sufficient strength in social circles, he said, "to resist the influences of the underworld, which sought to degrade rather than to uplift dancing." Canon Chase cited a movement among Wellesley College girls, as reported in one of the college publications, against the danger and continued that the "newest" dances as taught in the parish hall will have all the freedom which characterizes those which they will supplant, but that there will be "no ugly or degrading features. They will be beautiful with grace and true gladness," he said.—*Christian Work and Evangelist.*

National Perils.

REV. ERLO E. SUTTON.

Christian Endeavor Topic for January 24, 1914.

Daily Readings.

Sunday—Perils from drunkenness (Dan. v).
 Monday—from pride (Dan. iv, 28-37).
 Tuesday—From the social evils (1 Cor. vi, 9-20).
 Wednesday—From greed (Luke xii, 13-21).
 Thursday—From oppression (Jas. v, 1-6).
 Friday—From prosperity (Deut. viii, 6-20).
 Sabbath day—Topic: The perils that threaten our nation (Jer. xxii, 1-5, 13-18). (Home-missions meeting.)

SOME HINTS ON THE BIBLE LESSON.

"The best test of a nation is its treatment of those from other nations (v. 3).

"A house built on unrighteousness is on a weaker foundation than the sand: it is established on the waves (v. 13).

"A large part of patriotism is fair pay for work, or goods, or the use of money (v. 13).

"There are two classes of citizens: those with their hearts set on giving and those with their hearts set on getting; and only the first can be patriots (v. 17)."

—*Amos R. Wells.*

While there are many things that may be classed as our national perils, in the space given us we can only deal briefly with a few of them. The first with which we will deal, as it perhaps is the greatest, is

INTEMPERANCE.

Intemperance is the worst of national evils, debauching the public conscience as it debauches private character. "Aha! champion fiend am I! I drove fifty ships on the rocks of Newfoundland and the Skerries and the Goodwins. I defeated the Northern army at Fredricksburg. I have ruined more senators than will gather next winter in the national councils. I have ruined more lords than will be gathered in the House of Peers. My cup is a bleached human skull, and the upholstery of my palace is so rich a crimson because dyed in human gore, and the mosaic of my floors is made up of the bones of children dashed to death by drunken parents, and my favorite music—sweeter than Te Deum or triumphal march—my favorite music is the cry of daughters turned out at midnight on the street because father has come home from carousal, and the seven-hundred-voiced shriek of the sinking steamer, sinking because the captain was not himself when he put the ship to the wrong course. Champion fiend am I! I have kindled more fires, I have wrung out more agonies, I have stretched out more midnight shadows, I have opened more Golgothas, I have rolled more Juggernauts, I have damned more souls, than any other emissary of diabolism." Champion fiend am I!" (Talmage) And we may add, "And all the dupes that with my wiles I have caught took a 'sip' and a 'smile' once in a while with a friend, and marched gayly along the 'magnanimous' avenue of

moderation until they stumbled at last and found it the highway to damnation."

It is the devil in the cup that wrecks manhood, pollutes womanhood, curses childhood, fosters vice, corrupts politics, and defrauds God of the just service he should receive from his own.

IMPURITY

is a fearful national menace, ruining men and women alike, and entering the lives of even boys and girls. It stands alongside of intemperance as a peril to our nation. One of the great fountainheads of impurity today in this fair land of ours is the dance. It is not by chance that the dance fosters vice and impurity. It does so because just that is its mission in society. It constantly increases in boldness and more daringly sneers at modesty. You can hardly gather twoscore dancers for a ball in either high or low life without finding the libertine and unchaste among them, and what must be the consequence to the pure who associate with them? But some say, "The consequences do not follow. To the pure all things are pure." Not so fast, please; the pure do not always remain pure, and it is the business of the dance to strike the noble blush of purity from the cheek. What of the dancing school—is it conducive to virtue? Who is the dancing master? Could he present you with a certificate of character such as would make you willing to intrust your wealth to his keeping?

The foolish prattle about the dance being an "accomplishment" productive of grace and elegance of manner merits the sternest rebuke because of its rank impertinence. Have not the thousands of noble White Ribboners and ministers' wives, who, almost without exception, frown on the dance, no grace of manner? Is it, then, really so that to find persons of grace and elegance of manners we must turn to those who have been under the fastidious touch of the dancing master? What are good manners? Is this something lodged in the mechanism of the body rather than in the royal chambers of the soul—a thing of airs and bows and affectation, and not, first of all and chiefly, a thing of cultured head and heart? Well may our churches and Christian schools set themselves against this unholy thing. Well may we, young people of this nation, heed the words of

Paul to the young man whom he loved as a father loves his boy, "Keep thyself pure."

INJUSTICE.

National injustice, wrongs permitted against the laboring man, little children, or women, or the less fortunate races in our charge, will return to our national undoing.

The Christian church has in the past largely taught us to do our work with our eyes fixed on another world and a life to come. But the great business of the church is not only to prepare for heaven, but it is concerned with this present world, making it sweet and clean and giving justice to all. We sometimes fear that our courts instead of being courts of justice are courts of injustice because of untold wealth backing an unjust cause. Misrule or injustice is a danger to which the citizens of any country should be awake. We elect officials, but we must not forget that the people, the common people, are the real rulers.

"With true Christian instinct men have turned to the Christian law of love as the key to the situation. If we all loved our neighbor, we would 'treat him right,' pay him a living wage, give sixteen ounces to the pound, and not charge so much for beef."

Immigrants are coming to us at the enormous rate of about a million a year. We must educate, Americanize, Christianize, and deal with them justly. Here is truly a mission field coming to our very door.

THOUGHT FOOD.

What perils of our nation should our denomination do more to overcome than it is doing?

What can our Christian Endeavor society do to fight these perils?

How can we help to arouse men to a sense of these dangers?

An Interesting Letter.

The following letter, written to the Young People's Board by Miss Gelsemina M. Brown of the Riverside, (Cal.) society, though not intended for publication, is so suggestive in plans, and exhibits such a hearty spirit of co-operation, that the board wishes to share it with all the societies. The letter follows:

"We do not feel that we can pledge any more this year than last,—a dollar a month. In addition to our regular contributions we

have two plans by which we are raising some money for missions. In the rear of the church is a small box into which we put our pennies. In less than three months we have about six dollars. Then, at the beginning of the fall, each one was asked to start with a nickel and see how much it could be made to earn by the end of this year. This money is to go to the African Mission.

"Our temperature according to our efficiency chart is seventy. We hope to raise it.

"The Christian Endeavor County Convention was held in the city, November 21 to 23. We had splendid meetings.

"We hope to organize a mission study class after the holidays. We collected and arranged post-cards and sent them to our missionaries and to a union society in India this fall.

"Although we are miles from you, our hearts are in the work for the Master; and we are trying to serve him as we can. Even if we are a small society, we hope that we may be used and may be a power for good."

Meeting of the Young People's Board.

The young People's Board met at the home of Miss Helen Cottrell, Sunday, December 21, 1913.

Members present: Rev. H. E. Davis, F. I. Babcock, L. H. Stringer, George Thorngate, W. D. Burdick, Ethel Carver, Helen Cottrell, and Carrie Nelson.

Minutes of the last meeting were read and adopted.

The report of the Treasurer was read. Letters from several Christian Endeavor societies were reported.

It was voted that extracts from a letter from the Riverside Christian Endeavor society be sent to Rev. R. R. Thorngate for publication in the RECORDER.

The committee to revise a copy of the booklet "Christian Endeavor Week," reported a plan to have a number of cards bearing questions pertaining to Christian Endeavor Week, printed and sent to the various societies.

The Board voted to recommend the printing of the cards.

It was voted that Miss Mary Brown of Riverside, Cal., be appointed to act as Quiet Hour Superintendent for the denomination.

By vote Miss Ruby Coon of Battle Creek, Mich., was appointed field Secretary of the Northwestern Association in place of Miss Daisy Furrow.

Adjournment.

CARRIE E. NELSON,
Recording Secretary.

Lessons From Child Life.

MILDRED LANGWORTHY.

Semi-annual Meeting, Northern Wisconsin.

From the earliest chronicles of history we learn that little children have been used as examples of purity, faith and humility. In Christ's sermons to his disciples we frequently see him using little children to illustrate the lesson he wishes to teach; as, for instance, in the eighteenth chapter of Matthew, which tells how the disciples asked Jesus, "Who is the greatest in the kingdom of heaven?" and how Jesus answered them by calling a little child to him and saying, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

We may find all the virtues in children—all that is beautiful and good and all that is worthy of imitation. Christ has told us that only the pure in heart shall see God. Why do more people not listen to this and strive to make their lives as pure and sinless as the lives of children?

Children are great imitators. Nearly every child has some one whom it thinks perfect, and whose actions it is always watching and trying to imitate. This should be a lesson to us, teaching us to live such every-day lives as will be worthy of imitation.

A child has great faith in his parents, trusting and confiding in them and preferring them to all others as close companions in the great journey, on which it is just starting. We should be just such faithful and obedient children of our dear Savior, who loved us and died that we might live. We should believe and trust in him at all times, be willing to give ourselves to his service, feel that we may look to him for consolation in time of sorrow and trouble, thank him for the many blessings he bestows upon us, and submit ourselves to his watchful care.

Many Christian people have learned of God and his love through little children. There once lived a little girl and her parents in a small room in the upper story of a building back from the busy part of a great city.

The home was saddened by the father's frequent visits to the saloon. If some of their kind neighbors, who were Christian women, had not taken food to the sorrowful mother and her little girl Nellie, the two would have died for want of it.

One of these neighbors also taught Nellie about Christ and told her of the things he did for us, until soon she learned to love and believe in him.

A short time after this, Nellie was taken very sick, and while on her death-bed, asked her father why he did not love Jesus. She also told him all that the kind lady had told her.

This caused the father to look back over the years that he had wasted, and after Nellie's death, which brought great pain to the hearts of both parents, he began to see the great mistake he was making and finally became a faithful follower of Christ.

What a blessing it would be if all the children could be reached and taught about Christ and his loving care. Many homes would be made more cheerful and sunny, many aching hearts would be comforted.

If we could only realize how great is the need for each one of us to do his part in this work, what a change it would produce.

Rev. Reuben Newton.

Twelve children were given to Dea. George Newton and his wife, Anna (Rogers) Newton, all of whom professed faith in Christ in early life and united with the Missionary Baptist Church.

Rev. Reuben Newton, the second of the twelve children, was born May 18, 1830, and died suddenly at the home of a nephew in Fayetteville, N. C., September 23, 1913.

When in his seventeenth or eighteenth year he began to preach the gospel and in due time was ordained to the full work of the ministry. From then to the close of his life he delighted in preaching the word as he understood it wherever there was opportunity, very rarely missing an appointment at any of his churches.

In 1848 he was married to Martha Ann

Rogers, a noble Christian woman and an earnest worker for Jesus, who preceded him to the better land February 5, 1909.

About the year 1885, with the help of the *Outlook*, he, his father, mother, one brother and two sisters found, from searching the Scriptures, that the seventh day of the week is the only Bible Sabbath for all mankind, and began keeping it.

He became the first pastor of the Cumberland Seventh Day Baptist Church, which was organized in 1887 by Dr. A. E. Main, and served it acceptably about four years. During a series of meetings held with the church in 1889, by Eld. S. D. Davis, he had the pleasure of seeing his wife and two daughters unite with the church and later his other daughter and a son. All of them came from the Baptists.

He leaves two sons and three daughters, all of them Sabbath-keepers excepting one son, Rev. I. T. Newton, a Baptist minister; he also leaves two brothers and two sisters, nearly thirty grandchildren and four great-grandchildren.

Nearly all the nearest relatives and many friends were present at the funeral services, which were conducted in the Seventh Day Baptist house of worship by Rev. W. E. Dunnegan, a Baptist minister. Words of comfort were spoken from the text, "Precious in the sight of the Lord is the death of his saints" (Ps. cxvi, 15).

E. P. N.

Denominational News.

A Correction.

In the first paragraph of Denominational News in the RECORDER of December 29, by some slip of the pen we used the initials "H. C." when we should have written "T. J.," in mentioning Brother Van Horn's visit to the Hot Springs Sanitarium.

The Alfred Theological Seminary was represented at the great Student Volunteer Movement Convention in Kansas City, Mo., on December 31, 1913-January 4, 1914, by A. Clyde Ehret and Leslie O. Green.

A. E. M.

Rev. George B. Shaw of North Loup, Neb., is assisting his brother, Rev. Edwin Shaw, pastor of the Seventh Day Baptist church in Plainfield, N. J., in a series of special evangelical meetings, which began on Sabbath eve, January 9.

CHILDREN'S PAGE

The Stone in the Road.

A long time ago there lived a king who took great delight in teaching his people good habits. "Bad luck comes only to the lazy and the careless," said he; "but to the busy workers God gives the good things of this life."

One night he put a large stone in the middle of the road near his palace, and then watched to see what the people who passed that way would do.

Early in the morning a sturdy old farmer named Peter came along with his heavy ox-cart loaded with corn.

"Oh, these lazy people!" he cried, driving his oxen to one side of the road. "Here is this big stone right in the middle of the road and nobody will take the trouble to move it."

And he went on his way, scolding about the laziness of other people, but never thinking of touching the stone himself.

Then came a young soldier, singing a merry song as he walked along. A gay feather was stuck in his hat, and a big sword hung at his side; and he was fond of telling great stories of what he had done in the war. He held his head so high that he did not see the stone, but stumbled over it and fell flat into the dust.

This put an end to his merry song and, as he rose to his feet, he began to storm at the country people.

"Silly drones!" he said, "to have no more sense than to leave a stone like that in the middle of the road!"

Then he passed on, but he did not sing any more.

An hour later there came down the road six merchants, with their goods on pack horses, going to the fair that was to be held near the village. When they reached the stone the road was so narrow that they could hardly drive their horses between it and the wall.

"Did any one ever see the like?" they said. "There is that big stone in the road, and not a man in all the country but that is too lazy to move it!"

And so the stone lay there for three weeks; it was in everybody's way, and yet everybody left it for somebody else to move.

Then the king sent word to all his people to meet together on a certain day near his palace, as he had something to tell them.

The day came, and a great crowd of men and women gathered in the road. Old Peter, the farmer, was there; and so were the merchants and the young soldier.

"I hope that the king will not find out what a lazy set of people he has around him," said Peter.

And then the sound of a horn was heard, and the king was seen coming toward them. He rode up to the stone, got down from his horse, and said:

"My friends, it was I who put this stone here, three weeks ago. It has been seen by every one of you; and yet every one has left it just where it was, and scolded his neighbor for not moving it out of the way."

Then he stooped down and rolled the stone over. Underneath the stone was a round, hollow place, in which was a small iron box. The king held up the box so that all the people might see what was written on a piece of paper fastened to it. These were the words:

"For him who lifts the stone."

He opened the box, turned it upside down, and out of it fell a beautiful gold ring and twenty bright gold coins. Then every one wished that he had only thought of moving the stone instead of going around it and finding fault with his neighbor.

There are many people still who lose prizes because they think it easier to find fault than to do the work which lies before them. Such people do not usually blame themselves, but think it is all on account of bad luck and hard times.—*Southern Presbyterian.*

Mrs. N. V. Hull at Rest.

We learn through the *Alfred Sun* that Mrs. Laura A. Hull, widow of the late Rev. Nathan V. Hull, who was for some years editor of this paper, died at St. James Mercy Hospital in Hornell, N. Y., on December 28, aged seventy nine years.

"A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken" (Prov. xv, 13).

SABBATH SCHOOL

LESSON IV.—JANUARY 24, 1914.

SERVING JESUS.

Lesson Text.—Luke viii, 1-3; ix, 57-62; x, 38-42.

Gospel Text.—"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Matt. xxv, 40.

DAILY READINGS.

First-day, Matt. viii, 5-22.

Second-day, Matt. xxvi, 1-16.

Third-day, Matt. xx, 20-34.

Fourth-day, John xiii, 1-20.

Fifth-day, John xiii, 21-38.

Sixth-day, John xv, 1-27.

Sabbath day, Luke viii, 1-3; ix, 57-62; x, 38-42.

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

Through an oversight in making up the forms, the copy for this department was misplaced in last week's RECORDER. The matter sent by Rev. Walter L. Green for that issue will be found as "Religious Education News Notes," on page 109.

The Sabbath School as a Preparation for Accepting Christ.

EVA L. CHURCHWARD.

Semi-annual Meeting, Northern Wisconsin.

The Sabbath school gives the best preparation for accepting Christ that the Christian world has today, because it reaches the children during their most impressionable age as no other institution of the church is able to do.

Although the regular church service should be, and is, attended by the children, the Sabbath school has the advantage of being their own particular service: first, because the pupil studies the lesson and prepares to take his part in the recitation; second, because the lessons are of a more concrete nature than the sermons, and so more easily understood; third, because he has a teacher who devotes himself to the instruction of a class of pupils of like age and grade; and fourth, because the Sabbath school is less formal and more according to the child's nature.

The Sabbath school also has the advantage over the Junior Christian Endeavor society that it is held in connection with the

regular church service, and is therefore conveniently attended by both parents and children.

The Sabbath school is a preparation, in many ways, for accepting salvation. I will try to name a very few of them.

First, it greatly helps to form the love and habit of church-going. In many societies this is not so, for the children attend the Sabbath school only, but among our people attendance at both services is a firmly fixed habit with both children and adults, so that the children learn to love the church service as well as the Sabbath school.

Second, the Sabbath school helps to form the habit and love of giving. Very few children will go to Sabbath school without a penny, and if, as they grow older, the penny grows to dimes and quarters, they will not find it hard to support the financial side of the church in later years.

Third, the attendance and consecration of the parents and teachers do much toward instilling in the mind of the child a willingness to be useful in the Master's service.

Fourth, the work of the Sabbath school for temperance inspires the child to lead a clean life, so that when he does give his heart to the Master, it will not be soiled by impurity and intemperance.

Last, but not least, the Sabbath school prepares the heart of the child to accept Christ by its direct Bible teachings. Perhaps no one of us can tell how much we learn about the Christian life in our Sabbath-school class, and it is only when we come in contact with a life that has never had this instruction that we begin to realize how very, very much we owe to our faithful Sabbath-school teachers.

In studying the Creation we learn of God's wonderful greatness and power; in the story of the Fall we realize his justice; and in the study of the Flood we find that he does reward all who will obey his commandments. Through all the Lives of the Patriarchs we are impressed with his great and patient forbearance and forgiveness, and in our study of the Prophets we learn his many promises to the faithful.

But his great love for us and the gift of salvation, as shown in the life of Christ, is the crowning part in this preparation of the soul for accepting the Master. This is the reason for such frequent repetition of

the study of the life of Christ in our Sabbath school lessons. And when it has been thoroughly taught and studied year after year, how could a heart be better prepared to accept the Savior?

True, many have accepted salvation without the help of the Sabbath school, but compared with those who have enjoyed this preparation, their number is small. To the one who has never received instruction through the Sabbath school, it seems very hard and unnecessary to accept Christ as his Savior, while to the one who has always enjoyed its teachings, accepting him seems the only reasonable thing to do.

Let us make a greater effort to have our young people, and older ones as well, in the Sabbath school every week, so that their hearts may be prepared to open to the Savior when the call comes.

Resolutions of Sympathy on the Death of Mary E. Bailey.

Whereas, Through his infinite love God has seen fit to call home one of his faithful followers, Sister Mary Eliza Bailey, it is but just that a fitting recognition of her many virtues should be had. Therefore, be it

Resolved, That, while we bow with humble submission to the will of our heavenly Father, we do not the less mourn for her who has been taken from us.

Resolved, That we as a church shall miss her cheerful presence, her wise counsel and generous support, and will endeavor to follow her example of faithfulness in all Christian labor.

Resolved, That we strive to cherish her memory, which can never die and will be an incentive to us to give our best energies to the Master's work: that her loving, gentle and faithful Christian life be a pattern for each of us; that we, like her, may be ready when the Master calls.

Resolved, That the heartfelt sympathy of our church be tendered to the bereaved husband, in his affliction earnestly commending him to the merciful Father, who will wipe away all tears from his eyes.

Resolved, That a copy of these resolutions be recorded in our record book, also a copy be sent to Augustus M. Bailey, husband of the deceased, and a copy be published in the SABBATH RECORDER.

G. G. BURTON,
Committee.

Hobkinton, R. I.,
Sept. 13, 1913.

"Doctrines are of use only as they are practiced. Men may go to perdition with their heads full of truth. To hold the truth and fight for it is one thing. To be sanctified through it is another."

HOME NEWS

ADAMS CENTER, N. Y.—The week before Christmas the trustees of the Adams Center Church arranged for a donation to be held at the church. Supper was served to all who came and each one left as his donation whatever he pleased. A general good time was had and a spirit of real good fellowship was manifested. At the close of the evening it was found that a goodly sum of money and a few things needed for the family larder had been gathered together for the benefit of the pastor and family. The pastor tried to make remarks appropriate to the occasion, expressing the appreciation which he and his had for this token of the people's interest in their welfare. From time to time since the gathering at the church different sums have been added to the amount collected till over \$90.00 has been received. Surely the people have spoken both by their gifts and by their words, their interest in the work that is being done, and the pastor feels that he is laid under renewed obligations to this people.

For some weeks Pastor Witter has been supplying the Baptist church at Honeyville, as they are now without a pastor, and on New Year's Eve about twenty-five from that church came to the parsonage and spent a delightful evening. They brought refreshments that were served at a proper time, they taking full control of the house, telling the mistress she was to remain in the parlor. Soon after the midnight hour they took their departure, leaving a nice easy rocking-chair, which they wished the pastor and family to receive as a small token of their appreciation of what was being done for them. Thus the days bring their tokens of interest and true fellowship, all of which helps to sweeten the labors of life and strengthen the tie that binds us to the work and to our fellowmen.

E. A. W.

"Talk happiness. The world is sad enough Without your woes. No path is wholly rough; Look for the places that are smooth and clear, And speak of these to rest the weary ear. Of earth, so hurt by one continuous strain Of human discontent and grief and pain."

MARRIAGES

BETSON-CONGER.—On December 31, 1913, at the home of the bride's sister, Mrs. Ira A. Newey, Verona Mills, N. Y., by Rev. R. R. Thorngate, Mr. George W. Betson of Rome, N. Y., and Miss Emily M. Conger of Verona Mills, N. Y.

SUTTON-BARRETT.—On the afternoon of January 1, Mr. Frank Sutton and Miss Nellie Eliza Barrett of the town of Henderson were united in marriage at the home of the bride's father. Rev. E. Adelbert Witter officiated.

WRIGHT-GREEN.—At the residence of the parents of the bride, Mr. and Mrs. Fred Green, at the "Van Horn Ranch," in Oak Creek Township, Sherman County, near North Loup, Valley County, Neb., by their pastor, Rev. George B. Shaw, Willot H. Wright and Lotie D. Green, all of North Loup.

BOTTOMS-KOLVOORD.—At the home of the bride's parents, Mr. and Mrs. John Kolvoord, 237 N. Washington Ave., Battle Creek, Mich., by Pastor D. Burdett Coon, Mr. D. Madison Bottoms of Athens, Ala., and Miss Alice J. Kolvoord of Battle Creek, Mich.

DEATHS

NEWTON.—Rev. Reuben Newton died at Fayetteville, N. C., September 23, 1913, in the eighty-fourth year of his age. Extended obituary on another page.

POTTER.—At his home in National City, Cal., December 12, 1913, Albertus D. Potter, who was born at Nile, N. Y., May 21, 1840.

He was the second son of the late Deacon Daniel and Rebecca Potter of West Hallock, Ill. He grew from early childhood to manhood in Alfred, N. Y., where he married L. Villa Witter. Their only child, Gertrude, was born here and survives him. Some years later they went West and settled in the West Hallock society. Later they established a home in Peoria, Ill., where for the most part they have lived. After several years the wife and mother died. Three years since he married again in southern California, where he has since lived.

His illness was somewhat extended, beginning with an attack of paralysis from which he had nearly recovered, when a year later he suffered a second attack supposed to be slight. After this he rapidly failed and was unable to rally. He leaves a wife and a large circle of friends who loved him for his exceptional worth, his unselfish life and his loyalty to friends. His devotion to his ideal of a worthy citizenship has given him an enviable place in the esteem of the communities where he has lived.

W. R. P.

TRUMAN.—At his home in New Auburn, Minn., December 16, 1913, Henry M. Truman, aged 69 years, 8 months and 26 days.

Mr. Truman was born in Allegany County, N. Y., March 20, 1844, where he spent the first eleven years of his life. He then, with his parents, moved to Dane County, Wis. February 1, 1864, he enlisted in Company I of the Third Wisconsin Volunteers and served his country till the close of the war. During his service he was in the famous march "from Atlanta to the sea," witnessed the surrender of Johnston, at Goldsboro, N. C., with the victorious army entered Richmond at the time of its downfall, and participated in many other notable events of the war, the last of which was the grand review at Washington, D. C., May 23, 24, 1865. In the spring of 1866 he moved to Sibley County, Minn., where he continued to live till the time of his death, with the exception of two years which were spent at his old home in Wisconsin.

July 11, 1874, he was married to Miss Caroline E. Atrops, who survives him. For thirty-three years they lived on the farm in Transit Township, and from the virgin prairie built up a substantial and fine home where their children were reared to maturity. In recent years, having sold his farm, they made their home in New Auburn.

In early life Mr. Truman made a profession of faith in Christ and united with the New Auburn Seventh Day Baptist Church, of which he remained a loyal member "till the day was done." He was an enthusiastic and honored member of the J. K. Merts G. A. R. Post, the few remaining members of which attended his funeral and were assigned seats of honor.

He leaves to mourn their loss his wife, five sons, one daughter, a brother, a sister, and a wide circle of friends.

Funeral services were held from the New Auburn Seventh Day Baptist church, December 19, conducted by Rev. E. H. Socwell, a former pastor. It was said to be the most largely attended funeral ever held in the village, people coming from a circle of twenty-five miles around.

"Soldier, rest! thy warfare o'er,

Sleep the sleep that knows no breaking;

Dream of battled fields no more,

Days of danger, nights of waking.

Soldier, rest! thy warfare o'er."

E. H. S.

DURHAM.—Mrs. Martha J. Durham, wife of Orin Durham, from near Rutland Center, N. Y., died at her home the evening of December 23. She was the daughter of Amos and Rachel Davis, and was born near Adams Center, N. Y.

Mrs. Durham was converted in early life and united with the First Baptist church of Adams. She spent much time teaching school and in this capacity met Mr. Durham, who was trustee of a district where she taught. They were married March 7, 1877. Three children—a daughter and two sons—were born to this union, all of whom are living and were present at the funeral. About 1890 Mr. and Mrs. Durham were converted to the Sabbath while attending Adventist meetings near their home; and May 2, 1891, they united with the Adams Center Seventh Day Baptist Church and she continued a faithful and loyal

(Continued on page 64.)

Talks With Uncle Josiah.

BROTHER BEE.

No. 1. The Best Things.

"Going somewhere, Uncle Josiah?"

"Yes; going where I won't backslide."

It's 3 o'clock on Sabbath afternoon. Since dinner Uncle Josiah has been in his easy chair reading, when he gets up somewhat suddenly and starts toward the back door; hence the question from Will, who speaks again—

"Where you won't backslide! Does sitting in that chair make you backslide?"

"Not usually, but 'twould now if I kept sitting there."

"Why, what's wrong in that? You were reading a good book."

"Yes, a very good book; but religion calls me to play family physician to a sick hen, just now, and as I want to obey and not backslide I must approve the things that are excellent! I'll explain when I come back if you want me to."

Uncle Josiah returns soon, when Will pipes up, "Now tell what you meant by 'not backsliding, by approving the things that are excellent.' The book you were reading, Pilgrim's Progress, is surely excellent, and the chair is an excellent one; I would think you'd approve both always."

"I reckon you need to study some words, my boy. Just read Philippians i, 10."

"Yes: 'So that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ.'"

"Now, notice, William; *approve* is translated from *dokimazo*, which means to *prove by trial, approve after trial*, or in homely English, *try out*. You use *excellent* to mean *very good, quite satisfactory*, but these aren't accurate meanings. Think, it comes from *excel*, to *go beyond*; excellent here means, *that which goes beyond in goodness, the truly best*. 'The things that are excellent' is a translation of *ta-diapheronta* (dia, through; phero, to carry); *the things that carry through, the carry-over things, the go-clear-through things, and so the best, not merely the good*. Put in literal, homely English the passage reads, 'So that you may try out the best things; that you may be in-sunlight-seen-clear, and not stumbling, unto the day of Christ.'

"Good, Uncle Josiah; that helps me to catch on to it."

"Well, you see the success of being 'in sunlight seen clear and not stumbling' comes from choosing not merely good things, but the go-clear-through things, the best things. Up to 3 o'clock it was the best thing, as I thought, to sit in that chair and read Pilgrim's Progress, but the sound of the clock striking 3 was as clear as though the voice of an angel had said that then the best thing was to go and nurse that hen. So I 'chose the thing excellent,' hen-nursing just then, as I didn't want to backslide by doing the good thing I liked best instead of the best thing, present duty. The only way I can make Pilgrim's Progress and go clear through is to choose the go-clear-through things, the carry-you-over things, the best. And the things that will carry you over to victory are the things that belong over in the kingdom of victory."

"Yes, I see; the book at the right time is excellent, and so is the chair, but to sit and read when something else is duty, isn't 'choosing the thing that is excellent;' it's putting a good thing in place of what is then the only good thing, and is surrender to wrong. I see that a good thing misused may be made a very bad thing."

"Surely, William: the good is the mortal enemy of the best. To choose what is in itself good, instead of the best, because the good is easier and pleasanter and the best takes hard work and self-denial, is to miss 'the mark of the prize.'"

"Uncle, I surmise you're thinking about my staying to help father build up his place and try and run it as Christ would run a farm, as you've been talking, instead of accepting that overseer's job on the new trolley line, with shorter hours, and easier work, and more money. Seems as though I could do a big deal of good at overseeing."

"But could you do your best at it? If a thing is easy and pleasant you may well doubt its being the best for you. The excellent things call for hard work and much of it, for self-denial, for lifting and pulling and striving 'with all the might, and with all the mind, and with all the soul, and with all the strength.' You have to do your hardest and best to grow to be your best. The Kingdom of heaven isn't for weaklings and pleasurelings. As the poet J. G.

Holland wrote it in 'Bitter-Sweet'—I'll repeat it to you—

'God gives no value unto men
Unmacht by meed of labor;
And Cost of Worth has ever been
The closest neighbor.

'Wide is the gate and broad the way
That open to perdition,
And countless multitudes are they
Who seek admission.

'But strait the gate, the path unkind,
That lead to life immortal,
And few the careful feet that find
The hidden portal.

'All common good has common price;
Exceeding good, exceeding;
Christ bought the keys of Paradise
By cruel bleeding;

'And every soul that wins a place
Upon its hills of pleasure,
Must give its all, and beg for grace
To fill the measure.'

"That's fine; thank you. Well, it's about time to go to the afternoon meeting."

"Tho't you were going to the top of Prospect Hill this afternoon, for the fine view."

"I was, but instead I choose, with you, the 'thing that is excellent.' This may encourage some one else to choose rightly, too. And the prayer and conference meeting is a good place to get some of the help I'll need so much to show even a little of Jesus' idea of how this farm of his ought to be run. It's a great job."

How happy are the pessimists! What joy is theirs when they have proved that there is no joy!—Anon.

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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.

One reason why God asks for our prayers is that he wants us. He craves recognition of his fatherhood on the part of his children. He wants to know the joy of the filial relationship. He covets the intimacy that a mutual exchange of confidence imparts. For God gives of himself as well as of his bounty to the children who keep the channels of prayer open.

The Sabbath Recorder

Theo. L. Gardner, D. D., Editor.

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(Continued from page 61.)

member till called hence. They lived so far away it was not possible for them to be at church often, but their interest and support were there.

Mrs. Durham had been suffering with indigestion for some days and on the evening of her death she sat reading, when her husband went out to do some chores. On his return he found her sitting in a chair in the pantry where she had been fixing a dose of medicine. She sat there with her head upon the shelf, but the spirit had gone and no voice responded to him as he spoke to her.

Burial services were held in the home, December 26, conducted by the pastor, Rev. E. Adelbert Witter.

E. A. W.

GOWEN.—At North Loup, Neb., December 29, 1913, Mrs. L. M. Gowen, in the seventy-eighth year of her age.

Maria Louisa Taylor was born at Hornellsville, N. Y., September 29, 1836. She was the daughter of William and Louisa Burdick Taylor. About 1842 the family removed to Wisconsin, where William Taylor died in 1847, aged thirty-five years.

In 1858 Maria Taylor was married to John B. Gowen at Coloma, Wis. Mr. Gowen died in 1895. She is survived by a sister, a brother, an aunt and by three sons,—Elwin T. of Seattle, Wash., William E. of North Loup, and Justin B. of Colwell, Idaho.

The family lived for at least fifteen years in Minnesota, where Mr. and Mrs. Gowen were converted and joined its Methodist church. Some one kept sending the SABBATH RECORDER to Mrs. Gowen. They removed to North Loup, Neb., and joined the Seventh Day Baptist church. Failing health compelled Mr. Gowen to remove farther west. While living in Ogden, Utah, they embraced the Seventh Day Adventist faith.

Mrs. Gowen was a good woman, conscientious and energetic. Religion was a real thing to her. Her funeral was conducted by the pastor of the Seventh Day Baptist church at North Loup, where she worshiped and where she worked.

G. B. S.

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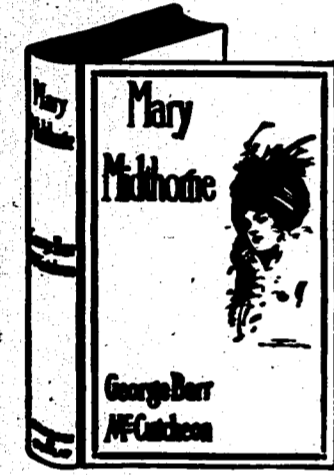
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Man, son of heaven! is there not in thine inmost heart a spirit of active method, giving thee no rest till thou unfold it? Complain not. Look up, wearied brother. See thy fellow workmen surviving through eternity—the sacred band of immortals!—*Carlyle.*

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