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The Sabbath Recorder

Plainfield, New Jersey

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The Sabbath Recorder

HE UNDERSTANDS.

We do not know why Marah's waters flow
Before the place where Elim's palm trees grow,
To cool the desert sands,
Nor why when Canaan looks so sweet and fair,
Strong deadly foes are waiting everywhere,
But then *God* understands.

We can not see why Jacob, all night long,
Must hold his feeble arm against the Strong
To get his high demands,
Nor why e'en now some souls in anguish plead
When God is waiting to supply each need,
But then *He* understands.

We can but wonder why some lives are bound
With chains of steel, nor hear a sweeter sound
Than toil's severe commands,

While Time makes melody for other ears,
As perfect as music of the spheres,
But then *He* understands.

There must be purpose in our pain and strife,
And when rue mingles with the wine of life,
If we are in His hands,
So when we can not conquer with the strong,
We need not with the vanquished suffer wrong
Because *He* understands.

Sometimes I look upon the glowing west,
And think I see some shining mountain crest
In distant Eden lands,
And grateful for the way my feet have trod,
I care not which the path if close to God,
Because *He* understands. — *Myra Goodwin Plants.*

—CONTENTS—

EDITORIAL—As to Amusements; Why the Jews Did Not Remain in the Church; Special Meetings in Plainfield; The "Prophetic Conference" 97-100

EDITORIAL NEWS NOTES—A Good Work for the Homeless; Colonel Gorgas Appointed for Surgeon-General; Dreyfus' Best Friend Dead 100

Young People and the Question of Amusement 102

MISSIONS—Letter From Doctor Palmberg; Tidings From Java; Day of Prayer at Salem 106-108

WOMAN'S WORK—Some One is Praying (poetry); Continue in Prayer; "The Pathway

of the King;" Worker's Exchange 109-111

Salem College 111

"Christianity:" Is it Going or Coming? 112

YOUNG PEOPLE'S WORK—A Loving Letter From an Old Friend; Get Enthusiastic; Attention, Endeavorers! The Safety Verse; How to Further Increase Efficiency in Our Societies and Localities; News Notes 115-119

Tract Society—Meeting of Board of Directors 120

SABBATH SCHOOL—The Why and the How of Teacher Training 122

HOME NEWS 123-125

DENOMINATIONAL NEWS 126

MARRIAGES 127

DEATHS 127

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As to Amusements.

The address of Pastor E. D. Van Horn of New York City to his own young people, on the question of amusements, is well worth our careful and conscientious study. We do not remember having seen so much agitation upon the question in the daily papers and in certain church circles as we see today. It is indeed a living question, and Christian young people can not afford to ignore it.

There are a few things on the general question of amusements which should be kept well in mind: (1) Those amusements are best which have a positively elevating influence. If they offer advantages beyond the mere matter of supplying pleasant pastime, so much the better. All amusements should be compatible with high character and should tend to promote such a character. (2) The true idea of recreation in amusements calls for that which restores the waste and makes the body healthier, and the mind clearer. Every one should seek amusement for these purposes, and to neglect such recreation is often disastrous. But whatever play or pleasure tends to inflame the evil passions of our nature is a sinful amusement. (3) No amusement is right which unfits us in a positive way for the duties of life. (4) While we have a doubt of mind or a qualm of conscience in regard to the right or wrong of any amusement, we can not afford to engage in it. Give God the benefit of the doubt. (5) Any amusement for the Christian in which thoughts of God and of the higher life seem out of place and troublesome, and in which we seem to be gradually won away from the Bible, from prayer and church-going, can not be right. (6) If entering into any amusement becomes a matter of stumbling to others, and if one's "liberty," however innocent it may seem to him, causes another to go astray, then as a Christian he is bound to give it up. (7) Any amusement is wrong into which we can not carry a clean conscience and our Master's smile.

Think of it in this way: How many Christians are there who would like to have a card-playing pastor? Even young people who love the dance would as a rule feel shocked to see their young pastor and his wife join in their pastime. This feeling is due to something more than a mere matter of form or of conventionality. There are deeper reasons than this. The indelible associations of the card-table and the dance as found in the minds of men can not be ignored. These things have come to mean something definite and specific in the eyes of the world. And that something is a life far removed from the high aims and pure associations and spiritual life of the Christian church. If we really give Christ the first place in our hearts, and resolve to take part in no amusement where the Christ-life will be smothered, the moral sense deadened, and where our Master's presence would seem incongruous, all will be well. No one can afford to disregard the prevailing moral character of any given amusement when he considers the propriety of his engaging therein.

Why the Jews Did Not Remain in the Church.

In our editorial of last week, regarding the work of B. A. M. Schapiro, we promised to give our readers some of the reasons brought forward by him to explain why his people, who were leaders in the early church, did not continue to be Christians. Why did the church, which the Jews founded, afterwards persecute them? It is a real question, which Mr. Schapiro has to meet in his mission to his countrymen, and we are sure our readers will be interested in his answer to it. This is in part as follows:

Every intelligent man knows that Christianity under Gentile leadership was not the same as that of the New Testament period under Jewish leadership. The pagan systems which antedated Christ crept in and exercised a pernicious influence on the development of Christian life and dogma. With the conversion of the Gen-

tiles those who succeeded the Hebrew apostles were very diplomatic and circumspect in their preaching and practice. They were thoroughly up-to-date and fully imbued with the Zeitgeist. Those Gentile-Christian preachers were reluctant to preach against customs of which the pagan hordes were so obstinately fond. Maybe they did not feel themselves strong enough to extirpate at once everything that was profane. Christianity triumphed, but the triumph was abused by her ministers.

Prof. W. D. Killen bears us out in our contention that the heathen customs and practices in the fourth century were wholly wanting in the early period of Christianity.

After quoting Professor Killen to some extent, showing how paganism crept in with converts to Christianity from the pagan people, through the love of rites and ceremonies and the showy pagan worship, Mr. Schapiro speaks of the inroads made upon family life through monastic conditions in the medieval church and the light way in which marriage was regarded. He then goes on to say:

Christianity became a religion that centered on the other side of the grave. It was full of mournful tones and affected gravity that spread gloom without bringing holiness. It looked upon the earthly life of the Savior as being too coarse and real. It listened with half-closed ears to the teaching of the parables and commandments of the Redeemer. Christ became to the Church an august tradition, a pathetic historical character. They kept him in memory, but not in their hearts. They were great in their descriptions of his nature, but knew little of his ways. It was a dead Christ, instead of an ever-living Christ in whom "we have our being," and "who is the same yesterday, today and forever."

The medieval church paid much attention to the sufferings of Christ and his humiliation; when they came to the story of the cross, then were they stirred; Christendom became attentive and opened their ears, and their hearts began to beat; the pale face of the Lord, with his winding shroud in which Joseph of Arimathea and the Magdalene have wrapped him, attracted them.

"Christ is dead!" "But who killed him?" The answer was, "The Jews!"

Is it any wonder that our people were the first to suffer whenever there was a religious awakening, such as Easter Friday or the Crusades, among the medieval churches? It was because their faith harped too much upon death and gave undue prominence to the sepulchre of Christ, the "true nails" of the cross, the bits of his coffin, the dead bones of the saints, not to a living Savior, who by his agony and death showed us the love of the Father.

Concluding from what we have stated, we notice the wide difference between the Christianity of the New Testament period and that which followed. The religion of Christ was not an abrogation of the Old Testament; it was its continuation; it was Judaism come to blossom. It

was a development from a tribal and geographical religion to a universal faith. The Jewish religion began with the family; the stranger had no right to enjoy its blessings. According to the Talmud, the Gentiles had no right to intermeddle; it was an impertinence and intrusion for them to be present; hence, the Court of the Gentiles in the Temple. Christ "rent the curtain in twain." If you would only study his life you would find that it was full of human charm and sweetness, whose sublime principles were intended to unite all mankind, Jew and Gentile alike, under the banner of his Messiahship. Had it not been for the errors and crimes of those who mistook his mission, there would be no Jewish question for them to solve; but, on the contrary, we would solve for them those problems—tasks they seem incapable of handling (Romans xi, 15). Through him the world at large received a deeper conception and a broader view than the saints of the Old Testament with their limitations could obtain. Christ gave a new meaning to the Fatherhood of God, who was no longer to be thought of as a consuming fire, a dread monarch dwelling in unapproachable isolation. He explained and enforced the moral precepts of the Old Testament, developing their deeper spiritual sense and giving them a new application, and enriching the inner life of men. Christ did not destroy Judaism but enlarged it by fulfilling its foreshadowings.

After the Jews were forcibly excluded by the pagans from leadership, this new faith became more and more saturated with pagan influence as the Romans and Greeks increased in the church. New Testament Christianity thereupon started on its downward course and became a tyranny—mighty in her claims but feeble in faith, and the worship of power became her goal.

Jew baiting is not a New Testament institution; it did not originate with Christianity; it is a legacy from paganism. The conception of Christianity held by these persecutors was Grecian, worshipping a pagan deity without mercy or justice, while ours is Hebraic, full of compassion and loving kindness, worshipping the Messiah of the Prophets. This also accounts for the errors, follies and crimes of the church when dealing with us, to whom she was so much indebted.

How often has our very name been a byword, a scorn, a hissing! Is a man cunning? he is a Jew; dirty? he is a Jew. Does he overreach his neighbor? he is a Jew. In the vocabulary of most Gentile-Christians no term of abuse is more contemptuous than the word Jew, the name from which salvation came into the world and which is to be yet a "praise in the earth."

Finally, Mr. Schapiro turns the question and appeals to his Jewish brethren in these words:

While we refrain from presenting some extenuating circumstances which might be given without doing violence to fact and history; for we also, in our attitude towards the Christian church, have done many things that should cause

us to hang our heads in shame, we ask in all sincerity whether the facts as interpreted by the rabbis have any bearing whatever upon Christ? Would Judaism be willing to be judged by the standard with which it judges Christianity? What a horrible and appalling picture is presented in its history during the last pre-Christian centuries!

Dear Jewish brethren, it is not the Spirit of God that makes us brood over past injuries, nurse past grievances and present insults, slights and wrongs. Let us rather have the spirit of him who said, "Love your enemies." Let us rather imbibe the spirit of him who while suffering the most inexpressible and excruciating agony upon the cross, so great was his love, prayed for his tormentors that wonderful prayer of intercession, "Father, forgive them." No wonder they said, "Truly this is the Son of God."

We beseech you, therefore, brethren, by the mercies of God, that ye bow to the deserved judgments of God upon poor Israel of the past, and meet the Christians of today in the same spirit and let there be peace—let the hostility of the Gentile, the prejudice of the Jew, disappear and be lost in the depths of Christ's overflowing love.

Today you may, you should, claim what was yours from the beginning, your best and dearest possession—the Messiah, the Christ of Israel.

Special Meetings in Plainfield.

The members and friends of the Plainfield Seventh Day Baptist Church have greatly enjoyed the ministrations of its former pastor, Rev. George B. Shaw, in the special meetings which began on January 9. Services were held every evening excepting the evenings after the Sabbath, until the nineteenth, with good attendance and with much interest on the part of the church people. Brother Shaw's simple gospel sermons have been full of the fundamental truths upon which our fathers builded, and the people have been fed upon the heavenly manna. The sermons have also been clear-cut and filled with thoughts that bring God near, and that send conviction to the hearts of men. The spiritual life of the church has been greatly quickened. It has been pleasant to see the two brothers, George and Pastor Edwin, as yokefellows in this blessed work.

Brother Shaw is to preach the sermon at the ordination of H. L. Polan at New Market, on January 24, after which he returns to his North Loup home.

The "Prophetic Conference."

On another page will be found an announcement of a "Prophetic Conference" to be held at Moody Institute, Chicago. This conference is to be similar to the one held in Boston some twelve years ago to consider the doctrine of the premillennial coming of our Lord.

The call is sent forth over the signatures of a dozen prominent leaders in the large denominations of the United States and Canada, and is only one of the indications that the religious thought of our time is turning toward the prophecies in the New Testament as to the second coming of Christ. We notice that of late more sermons are being preached upon this Scripture doctrine than has been the case for some years. So far as we know, all evangelical Christians believe in the second advent, and for the most part are willing to accept the Scripture texts regarding it without trying to be wise beyond what is written. The fact of the coming is denied by none, but the time and manner have proved a source of much speculation in all Christian ages. Without doubt the early disciples looked for him in their day, notwithstanding his own assurance that it was better for them ("expedient for you") that he go away. All generations have been looking and many have been setting times for him to come, from the days of Paul until now. Still it has continued to be expedient that he stay away. If it had not been better so, he would certainly have appeared before this.

Nevertheless, we have his own promise to return, and we expect he will return in his own good time and way. This truth should not be ignored any more than other gospel truths. But we have never felt that it would be wise to make this one doctrine a special hobby, and to raise the alarm whenever war, or pestilence, or earthquake, or any calamity stirs the hearts of men. We can not see but that almost any generation, during nineteen hundred years, has had just as many such "signs" as are seen in our day. And people have made just as much of them in order to stir men to repentance, even going so far as to set dates for the Lord's coming.

As a people, we have never been able to see the wisdom of this method. We have never, so far as I know, claimed to under-

stand the mysteries of Jehovah well enough to affirm exactly what all the prophecies seeming to refer to Christ's second coming really mean, beyond the fact that he promises to come. Yet we believe he will come, and that we should be ready for his coming. It seems that many Christian people feel just the same way about it, and many are preaching about it in connection with the other gospel doctrines.

In view of these things, it is not at all strange that leading ministers, editors, evangelists and educators are uniting in a call for a great convention to consider the doctrine, and secure if possible a more adequate understanding of the Bible teachings upon the coming of Christ. In the circular before us the real object is set forth in these words:

It is believed that the signers of this invitation are a guarantee that the conference will not offer an opportunity for modern prophets to ventilate their speculations, to fix dates, or to mark out a detailed program of the future; but that, to incorporate the language of an earlier conference, the occasion will be used for students of prophecy to give prominence to neglected truths; to employ the true principles of Scripture interpretation; to warn against present-day apostasy; to awaken slumbering Christians; to present the most majestic of all motives for worldwide evangelism; to call attention to the doctrine of "last things" as a bulwark against the skepticism of modern theology; and to bring into closer fellowship all those who "love his appearing."

We shall watch with interest the deliberations of this body of Bible students, for we believe that the doctrine referred to is an important one in the economy of grace, designed to be a power in warning men from sin and in turning them to God. It is sometimes to be feared that the outside pressure brought to bear upon us as a people, in the years gone by, especially upon our feebler churches in regard to this doctrine, may have resulted in our neglecting to preach it as much as we should.

He who would apprehend Christ as the divine Savior must not depend upon the intellect alone, nor upon feeling, nor upon the moral sense. Such apprehension must come through the awakening in man of that inner divine life which was breathed into him by the Creator and which constitutes him a child of God. By this, man recognizes the heavenly Father and the divine Savior.

EDITORIAL NEWS NOTES

A Good Work for the Homeless.

Mayor Mitchel of New York City is reported as having devised a good plan for securing shelter and food for the homeless and destitute of that great city. He has visited the overcrowded city lodging-houses, and after seeing something of the distress, has given assurances that all shall be sheltered even if it becomes necessary to fit up temporary quarters on the city's piers and in her armories. The Mayor also announces that the men at least who receive this help shall be given opportunity to pay for it in part by helping clean the streets. People of New York are hoping for much good to come from the movement. The worthy poor will be glad of the mayor's new plan to help them help themselves. The unworthy can work or go on their way to easier fields, if they can find them.

Colonel Gorgas Appointed for Surgeon-General.

The President could hardly have made a more fitting appointment than of Colonel William C. Gorgas for surgeon-general of the army. When a man has made such a record as Colonel Gorgas has made in fighting disease in Panama, and in making the canal zone a safe place to live in, it seems most appropriate that such remarkable service should be rewarded. He has transformed one of the worst plague-spots in the world, making of it a healthful region. Yellow fever has been driven out, malarial diseases have been suppressed, ridicule and opposition have been met and overcome, until now the very men who laughed at his methods, and who made burlesques of him and his work a few years ago, hasten to do him homage. Nations beyond the Atlantic are recognizing the worth of this man, and his services are being sought elsewhere. He is now in South Africa for the British Government, to arrange for the improvement of conditions in the diamond mines. Colonel Gorgas and his colleague, Colonel Goethals, have made records in connection with the Panama Canal building, of which Americans may well be proud.

Dreyfus' Best Friend Dead.

General Marie-Georges Picquart, commander of the Second Army Corps of France, died at Amiens, France, on January 19, in the sixtieth year of his age. His death was due to a fall from his horse, four or five days before.

General Picquart was the man who risked everything to secure justice for Dreyfus, when the notorious army scandal placed the latter in jeopardy. He was one of the most brilliant officers in the French army. His heroic effort for Dreyfus enlisted the heart and hand of Emile Zola and Labori, and after terrible persecution Dreyfus was acquitted. It was an infamous conspiracy to ruin an innocent man; and to save that man Picquart apparently sacrificed the most brilliant prospects, incurred degradation, imprisonment, and met attempted assassination. To the honor of France he was at last led forth from prison where he had suffered for righteousness' sake, and given one of the chief commands in the army. His heroism was grand. His victory was complete.

Mendel Beiliss, the Jew recently acquitted of the killing of a Christian boy in Russia, left Kieff on January 15 with his family, for Jaffa, Palestine, where he will make his home. Baron de Rothschild became greatly interested in Beiliss during the famous trial, and has purchased a small farm in Palestine for the persecuted man.

A severe storm uprooted an ancient elm at Carcow, the fortress which was once the capital of Poland, and revealed the hiding-place of the crown worn by former kings. This crown dates from the fourteenth century, and has been lost over a hundred and fifty years. Some magnificent gems had fallen from it, but none were missing.

It seems that one man decided to carve his bread with his own initials before casting it upon the waters. Bread thus marked for the poor is a new way of purchasing fame, but we don't know that it is to be criticized any more than carving one's name on a public building or on a scholarship. Some have spoken of a munificent bequest to the poor recently made by a New York man, the income of which shall feed the Bread Line for all time on condition that

the giver's initials be printed on every loaf, as "sounding a trumpet before thee as the hypocrites do." While we may not admire the fad displayed by this man, and may think the man's name attached to the fund of about \$150,000 held in trust would be much better, still if it suited him to plan for his mark on each loaf, we ought not to complain. The millions upon millions of loaves for the poor will taste just as good stamped this way as though stamped with the maker's name.

It appears, from statistics in the *Daily Mail* of London, that the services of the maid of all work in the kitchen are valued more highly than the services of the governess having charge of the minds and morals of the children. The kitchen maid receives an average annual salary of \$98.50, while the salary of a governess is \$97.50. The nurse comes next with pay at \$101.75. Then follows the parlor maids with the average rate of \$117.75 and cooks at \$157.50.

All right-thinking people will applaud Queen Mary of England for the stand she has taken against the practices of some society women in London. It seems that certain ladies well known in court circles have been in the habit of frequenting night clubs under assumed names. The Queen, according to London reports, has administered a severe rebuke to all such women, and says she no longer desires their acquaintance unless they entirely drop their early morning haunts and give up such practices.

Another great mob of 10,000 men besieged the Ford automobile works at Detroit Mich., on January 19, clamoring for employment. The announcement that the company, under the coöperative plan mentioned in these columns last week, would employ 4,000 more men was the cause of this immense crowd. So disorderly were the rougher element that no progress could be made in selecting the four thousand needed, and at nightfall only six men had been hired. The company was working shorthanded. The profit-sharing went into effect that day, and the eyes of both labor and capital throughout the civilized world will watch this experiment with intense interest.

Young People and the Question of Amusement.

REV. EDGAR D. VAN HORN.

"Lovers of pleasure more than lovers of God; having a form of godliness, but having denied the power thereof; from these also turn away."

My attention has been called a number of times of late to the kinds of amusement in which our young people may or may not engage. I have repeatedly been asked by young people or their parents my opinion as to whether this or that form of amusement is harmful; whether a Christian can consistently join in certain popular movements in social life. And the question has become so insistent of late and its settlement fraught with so many dangers and possibilities that I wish to express in this more public way my feelings and convictions after more careful thought and study.

If any one thinks, in what I have to say today, I am setting up an impossible or impracticable ideal, let me assure you I am advocating no higher standard than hundreds of Christian men and women set for themselves at your age and *stand on higher ground today because they did so.* And if you think I would close up to you certain avenues of pleasure, let me again remind you that true happiness comes not in the gratification of present desires but in a clean and noble manhood, in a character untainted by the vices found in many of our cherished amusements. The men and women today who have the keenest sense of enjoyment and who get the most real happiness out of life are the men and women who as boys and girls kept away from the so-called "Border line" amusements and found their recreation in the clean, wholesome and worthy enjoyments so plentiful in all times. Such men and women are overflowing with goodness and good cheer and have no regrets over past frivolities and follies. I have known fathers and mothers who have not only failed to restrain their children from improper amusements and conduct but excused and condoned them, saying, "They will never be young but once, so let them have a good time." Such reasoning is shallow and betrays a blindness in parents that is sure to result in many vain regrets in after years.

I wish, therefore to remind you that

"amusement" in the commonly accepted sense is not a very worthy means of pastime. "Whatever amuses," says Crabb, "serves to kill time, to lull the faculties, and to banish reflection." And Phillips defines "to amuse" as "to stop or stay one with a trifling story, to make him lose his time, to feed with vain expectations." If this is a tendency in much of our modern amusement, and I believe it is, we can not be too careful how we pass our time. "The killing of time," says Robert E. Speer, "is one of the most unjustifiable forms of murder. We have no time to destroy. The only amusements that are legitimate must have something more to say for themselves. Most games of cards do not have anything more to say than this, and condemn themselves for their inanity when they are not condemned by their easy lending of themselves to gambling and triviality."

This being the case we should choose only such amusements as are truly profitable, as will prove helpful to us, promote good fellowship, make us strong physically, clean in our thought and habits, and cultivate a love of nature and nature's ways. The words of Ruskin addressed to a group of military students apply so aptly to the young soldier of Jesus Christ that I quote them here: "And now remember, you soldier youths, who are thus in every way the hope of your country, or must be if she have any hope, remember that your fitness for all future trust depends on what you are now. No good soldier in his old age was ever careless or indolent in his youth. And, in general, I have no patience with people who talk about the thoughtlessness of youth indulgently. I had infinitely more rather hear of the thoughtless old age, and the indulgence due to that."

"When a man has finished his work and nothing can any way be materially altered in his fate, let him forget his toil and jest with his fate if he will; but what excuse can you find for wilfulness of thought at the very time when every crisis of future fortune hangs on your decision? A thoughtless youth! when all the happiness of his home depends on the chances or the passions of an hour! A youth thoughtless; when the career of all his days depends on the opportunity of a moment! A youth thoughtless! when his every act is a foundation stone of future conduct and every imagination a fountain of life or death!

Be thoughtless in any after years rather than now, though there is only one place where a man may be nobly thoughtless: his deathbed. No thinking should ever be left to be done there."

One of the particular forms of amusement regarding which I have received inquiries is the *modern dance*. It is fast becoming a craze, an epidemic that is sweeping over the whole country. Many young people are being swept into its whirl and not a few fathers and mothers are yielding to the pressure of its influence and permitting their sons and daughters to engage in it.

Now I know I am running the risk of making myself unpopular with some when I take the position I do in regard to this matter. For there are certain features of the dance that are beneficial. It no doubt cultivates grace of movement, though there are some movements in the dance that are anything but graceful; it affords a pleasant means of diversion and social intercourse, and when indulged in with moderation is healthful exercise. But I feel that the evils of the dance far outweigh these advantages many times. It is not necessary for one to become a participant in it to judge competently of its results—"by its fruits" we may judge. And the more we see its effect upon society, and the spirit of moral and religious laxness which it engenders, the deeper the conviction grows that the world would have been far better off without the dancing art. The Christian who takes up this form of amusement almost invariably loses his interest in moral and religious matters. Young people of our churches who defend in a most ardent way their right as Christians to engage in it, nine times out of ten become careless and indifferent to their religious vows and sooner or later absent themselves from the house of prayer and grow heedless of their own religious welfare. There is no doubt in my mind that the world would be better off if the dance could be entirely wiped out. I say this for the following reasons:

1. It leads to *excesses* and *questionable companionships*. There is an intoxication about the dance which the great majority are unable to resist. Frequent and prolonged sessions of the dance often lead to undue excitement, overexertion, late hours and lack of rest and sleep. The

result is unfitness for work, study, a serious and reverential attitude toward life and its duties. One needs to be in the company of the devotee of the dance but a moment to see the weakness and superficiality which it engenders. Then when we come to the question of companionships, we are told that the dance properly chaperoned and restricted avoids this danger. But exclusiveness can not always be maintained, at least it seldom is, and sooner or later one comes to care more for the pleasure that select company. Is it not true that there inevitably follows loss of self-respect, a lowering of ideals and the acceptance of companions that before would not have been tolerated?

2. *It leads to immorality.* I am not saying that all persons who dance are immoral and I suspect that some professing Christians who believe in dancing would resent such a statement, but it is true nevertheless. Nor is this my opinion merely, nor the opinion of fanatics or overzealous reformers. It is an alarming result of the modern "tango," "turkey trot," "grizzly bear," and all the rest, too shameful to speak of, which not only religious denominations have put under the ban but city officials are trying to suppress. Why is it that police authorities, educators, and even the dancing-masters themselves are making strenuous efforts to restrict and reform the modern dance? Let me quote a few opinions first from leading clergymen of this city:

Dr. Stephen S. Wise, rabbi of the Free Synagogue in Carnegie Hall, said: "The so-called modern dancing seems to be only a phrase of the widespread social deterioration which we see about us. Nothing is more dangerous to a democracy than a lowering of standards, debasement of tone, the evidences of which are many and multiplying. One objects not merely to the new dancing but to the very atmosphere of this newest type of so-called amusement or recreation, which seems to be morally polluted."

"Modern dancing is not dancing at all; it is simply a form of sex excitement. A two or three hours' dance in modern fashion is no more than a prolonged sex orgy set to music. No sane man would belittle the joys of life or cloud wholesome pleasures. But that is not joy or pleasure which, in the guise of modern dancing, can

be had only at the cost of life's finest and tenderest sanctities."

The Rev. Dr. Charles A. Eaton, another prominent clergyman, said: "It is a craze, a form of nervous degeneracy. It has been stimulated, first, by unwholesome social conditions, and, second, by commercialism. People of all walks seem to have abandoned their common sense, their sense of self-possession and in many cases their morals. . . . I don't know what the parents of our country are thinking about. They throw their children to the crocodiles as the Indian mothers used to do, but the former without any religious motive. The present condition is a result of spiritual degeneracy. It in turn is a cause of a worse degeneracy. It is time for the church, the home, and the press to use every legitimate means against these degrading conditions. They are nothing more or less than sensuality set to music."

Dr. Samuel Schulman, rabbi of Temple Beth-El, Fifth Avenue and 76th Street, said: "The whole dance madness is a phase of extreme frivolity. I congratulate the Catholic Church on having sufficient authority to stop it in her churches."

Dr. Charles H. Parkhurst said: "I think it is all due to the fact that a great many people are living empty lives."

Bishop Greer said: "It leads to indecency and vulgarity."

But these opinions might be taken as the prejudices of a class of men whose business it is to cry down the evils of the times, and thereby lose weight with one who was seeking excuse to engage in these amusements; but listen to what even the dancing-masters themselves have to say:

Mr. T. George Dodsworth, described in last *Sunday Times* as the successor of the Dodsworths who have been the instructors in the fashionable section for the last seventy-five years, had this to say regarding the modern dance: "There can be no question that it is immoral now." To be sure he lays the blame not on the dance or the dancing-master but on the way in which the tango and other modern dances are performed. Mr. Dodsworth has much to say about reforming the dance and goes so far as to suggest that we add an eleventh commandment, "Thou shalt not dance in contact with thy neighbor." He also adds that the more "objectionable" dances are being abandoned for the less "objection-

able." All this talk of reform reminds one of the talk of the saloon-keepers about reforming the saloon evils. In my opinion the dance is like the saloon—it is inherently bad and the only way to reform it is to abolish it. In the same article in which these confessions are made by the dancing-masters is an account of a mothers' meeting in the fashionable circles who have formed a league to reform the newest dances in the interest of their children. The article goes on to state that these mothers of the adult and staid part of the more exclusive circles are "filled with alarm" at the evils which are cropping out in these private home dances, not the low public dance, mind you, but the "exclusive" private dance in the home. One can scarcely pick up either a religious or daily paper without seeing something of the storm of protest that is coming from the church, society, and officials of our government against the terrible evils that follow in the wake of the modern dance. Yet in the light of all these confessions and protests from churches, mothers, and even the dancing-masters themselves, devotees of the dance go on defending the dance not only as harmless but beneficial and are doing all they can to persuade mothers and their daughters to take up the dance as a means of grace and social life. I have no doubt that many of these devotees are well-meaning, but they show a lamentable ignorance of the moral and spiritual ruin that in the great majority of cases follows in the wake of the dance. This church, as well as many others in the Eastern section of the country especially, is beginning to feel the paralyzing effect of the dance and other modern amusements. As a friend to, and believer in, many people who indulge in the dance and other questionable amusements, I dislike to run the risk of forfeiting their good will, but when such a mass of evidence as I have, arrays itself against these amusements I must speak frankly or prove recreant to my duty as I conceive it. I believe in *wholesome sports* and recreation and we all need the relaxation that comes from engaging in them now and then, but as professing Christians we have no right to engage in those pastimes that bring to us a loss of spiritual vision, that smother our higher and nobler aspirations, that make us "lovers of pleasure more than lovers of God," and put us

among those whom Paul describes as having "a form of godliness" but who deny the power thereof. We have no right to unfit ourselves for the higher and holier tasks of courtship, marriage and parenthood.

Briefly summarized my conclusions are:

1. True happiness is not attained by the gratification of momentary passions but by building character in conduct, over which we may have no vain regrets.

2. The craze for modern amusements is a form of nervous degeneracy, and is due to the fact that many people are living empty lives.

3. Modern amusements "kill time"—in itself a terrible evil—blunt our finer sensibilities, and make us superficial and thoughtless.

4. The modern dance has "captured the world, and crippled the church." "These wanton, carnal, sensual, suggestive, vulgar, sickening and disgusting orgies mean the dancing craze gone mad, dancing gone to seed, and the seed scattered with the whirlwind, dancing only one step short of liberty converted into license, passion unrestrained, free love idolized, divorce unhindered, home only a name, and purity a mockery."

5. Not only the church but mothers in society and even the leading dancing-masters confess and decry the evils of the dance and believe there is need of reform.

6. There should be no question regarding so-called "questionable" amusements when these amusements blunt the finer sensibilities of life, becloud our spiritual vision, weaken our religious life, destroy self-respect, lower our ideals, and render us lovers of pleasure rather than lovers of God.

7. Therefore we should choose wholesome, clean, and unquestioned forms of amusement, which develop us physically, make us manly and womanly, promote good fellowship, make us clean in thought and habit, that will exalt the purity and dignity of life's truest relations and will fit us for its deepest joys and most sacred duties.

8. In the last place we must have a care not to make amusements an *end* in themselves but a *means* to a higher end. An inordinate or unnatural desire for such should be curbed. The principle which should guide in the choice of all amusements is not how near can I come to the dividing line and still be a Christian, but

how far can I get from all that is questionable and dangerous. Knowing that upon our choices hang not only our future happiness but our usefulness as well, let us be wise, and humbly and earnestly pray for divine guidance, then faithfully and lovingly follow the dictates of His guiding Spirit.

"Children Gone Away to School."

In thousands of homes there are vacant chairs because the children have gone away to school. Their places in our hearts are partly vacant, too; but, thank God, not wholly so. We miss them; we long to see them every day; but we are comforted that they are alive and well, and preparing themselves for useful and, we hope, happy lives. And how much of the best sort of interest it adds to life to have a child away from home at school! School children at home are every-day affairs. We love them, but they are a part of the routine of life, and we seldom have time to take much interest in their studies. But for a dear son or daughter away from home and studying at school all the longing love of our hearts is added to the natural interest in their studies. Their letters—how they are read and reread! We study the catalogs, and follow their courses, and revive our own old interest in favorite studies. Many a parent has found it almost like a liberal education to have a child go away from home to school. And as we read their letters and fondly picture their future in bright and glowing colors, our own souls become young again.—*Franklin, in Watchman-Examiner.*

Dr. Lyman Beecher was once asked how he did so much in his church. He replied: "Oh, I preach Sundays, and four hundred of my church-members preach every day." That was how he could do so much and why his church was such a factor for good in Boston in his day.—*A. W. Cooper.*

There are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—*Fredrick W. Faber.*

MISSIONS

Letter From Doctor Palmborg.

DEAR FOLKS AT HOME:

I suppose it is time this place was heard from again, so while waiting for Doctor Crandall to return from Lok-doo-jan I will begin a letter. She goes to that place one day each month to hold a clinic.

The day here has been a busy one. I have a class of twelve boys studying English in the forenoons.

It is not right to call it "a class" for there are really five classes of pupils at different stages of advancement. Some are rather bright and some seem very stupid. I think most of them might be bright enough if they were not spoiled boys who are probably never compelled to do anything and have never been taught to think. I found, too, that most of them use cigarettes, and tobacco in other forms, and of course that dulls their intellects. I took occasion to give them an earnest talk about the evil of the habit some time ago, but I do not know what the effect was, if any. I am glad that most of them come quite regularly and seem to be trying hard to do well in their studies.

Some of them come to the service on the Sabbath, too, and last Sabbath one of them wrote his name in the inquirers' book, which made me happy. Two men wrote their names at the same time. There are quite a number on the list now. We can not tell of course whether they will ever really come into full church membership, but we are glad to have them take this first step, for then they at least come to the service more often and have a chance to learn of "the doctrine."

This afternoon I had seventeen patients, some of whom required a good deal of time, so it was beginning to grow dark when I finished. From that time until it was really dark the time was spent in feeding and housing for the night our little flock of goats. A little of the time was spent in playing with the smallest of the flock, a kid of three weeks. She is so bright and playful that one can "laugh and grow fat" any time by watching her.

The care of the goats is our recreation, but our main object in raising them is for

the rich milk we get from them, which is so very different from canned milk that we feel justified in taking the little trouble it requires. We eat almost no meat and feel that we ought to have a good milk, and cows—or a cow—seem not expedient for us.

We both are in very good health, for which we are grateful. Our work seems increasing in spite of some hindrances, and we hope it will continue so to do.

I have spent a few days in Shanghai at two different times lately. Once I went in almost entirely to see and treat an old servant who was very ill. He was with Doctor Swinney and Miss Burdick when I came to China, and with Miss Burdick and me for many years afterwards. In many ways he was such a fine fellow, but he would not yield himself to God, though many prayers have been offered for him. During this illness, however, he seems nearer to it than ever before and we hope he may really turn to God with his whole heart now.

On one of the visits to Shanghai I went a little further, to Ningpo, for parts of two days, making a short visit to an old friend of mine who is living there, and getting from her a knitting-machine which I am hoping to use in helping one or two women to earn a living.

Business is not yet recovered from the effects of the two revolutions, and many people are out of work. There is much lawlessness in many places and much of murder and robbing even in Shanghai, but our town seems peaceful and quiet.

The Chinese are still doing their best to stop the use and sale of opium, but the use of cigarettes and alcohol is on the increase. One firm, composed of Americans and Englishmen, has made a boast that in a certain number of years it will have every man, woman and child in China smoking cigarettes. The devil is always busy!

There are many queer ideas in regard to the republican form of government. On the one hand the president is trying to take all the power into his own hands, and on the other the people seem to think that in a republic every man can do as he pleases. In one school the teacher was waited on by some of the pupils who demanded the abrogation of certain rules of the school

because now China was a republic and every one could do as he pleased!

The other day, in teaching a lesson to some of my boys, the subject of loving and obeying parents came up. I tried to draw them out to tell me in what ways they could show their love for their parents, and spoke of the high esteem in which filial sons were held in China. One of the boys spoke up and said, "There aren't any now, because it is a republic." That certainly is carrying the idea of independence rather far! We see many signs, too, that people think belief in anything above themselves, whether it be in a true God or a false one, is not consistent with a republic.

These things make one feel that the immediate future of China is not so bright as one could wish. Surely she needs the prayers and faithful endeavors of all her friends at this time of crisis.

Your fellow worker,

ROSA PALMBORG.

Lieu-oo, China.,

Dec. 10, 1913.

Tidings From Java.

[*Good Tidings*, a little paper of Iola, Kan., under the auspices of no organization, has published the following from a private letter of Miss Jansz. Our readers will be interested in it.—ED.]

With all my heart I thank you for your very good and encouraging letter. We see your love and sympathy and we value it.

I know the Holy Spirit has graciously worked through us, and has convinced some of these natives of their sins, and he has shown them that Mohammed can not save them, that Jesus is the Son of God and is able to save them. But still they seem to have no life in them, no power. When these converts are left to themselves they gradually go back. Although they know it is wrong, they will go and follow the customs of the natives around them. They are like babes, and have to be nursed and looked after all the time. They have no power in them to reveal Jesus to other natives. It is the same everywhere in Java, in all the missions. The missionaries say, "It can not be otherwise; you can not expect anything else from these Javanese; they have no energy

and no character like other people." But I can not think like that. Our Lord can not be satisfied to see only a few who, although they are convinced, have no real life in them, and then the great mass (about 30 millions!) left in utter darkness, being dead and more than dead! If there were only a few really converted, filled with the Holy Spirit, going forth among their own countrymen, preaching the gospel, revealing Jesus,—we should see quite different results!

God gave me a work among the poorest classes. The government gave me some land and many Europeans who heard about my work sent me money. I never ask, but I send my report every month to the public papers to show what money I receive, and how I spend it. Our gracious Lord has always provided for all these poor people. Hundreds, during the past eleven years, have come and gone, sometimes coming back for the third or the fourth time. I divided the land among those who were industrious and now some twenty families are able to look after themselves and their children. Besides there are about one hundred, who have to be provided with food and clothes, and bamboo cottages to live in. Some fifty out of them all profess to be converted, but they are as I told you above. They live simply like animals, thinking just about what they can see, their food, clothes, houses and daily work, but never about unseen things.

We have no power and that is the reason the gospel does not spread in the villages. As for miracles, God has done many miraculous things for me, a weakly woman, here in this wilderness far away from other Europeans, for years all alone, in the midst of all sorts of dangers, and without any funds.

Robbers came one night to rob me, perhaps to kill me, and they found angels all in white going round my house. A big snake ten or twelve feet long was at the point of taking hold of me, but God protected me. Many of my people have been bitten by poisonous snakes, but none have died. God has wonderfully helped me through all sorts of difficulties, in sickness, in terrible storms, etc. I could fill a big book, if I should tell you all. I have seen dying people coming back to life, a devil cast out; but miracles have not changed the hearts. They have sometimes thought

I was a supernatural being and they have come to me from far away to get help in all sorts of affairs, thinking I was a kind of sorcerer, but they would not hear the gospel. Oh, dear friends, I wish you could see the darkness hanging thick over this poor country. Really my heart is bleeding and it makes me cry more and more for the power of Pentecost.

You write in your letter that you would go where it would bring the best results for his glory. Would not that be where the darkness is deepest? Where they are *dead*, his name will be most glorified by bringing life, *real life*. Oh, poor, poor dark Java! never visited by a powerful revivalist! They visit all other countries, but they pass Java. Even the missionaries here in Java seem to be asleep. They do not expect God's power to be seen. Oh, dear friends, pray, pray for us!

Yours in our Savior's love,
M. JANSZ.

Day of Prayer at Salem.

Report of Mrs. M. G. Stillman.

The day of prayer for missions, December 9, was observed in the new Baptist church at Salem, W. Va. The Baptists, Seventh Day Baptists, and M. E. people united in the special program presented. Mrs. M. G. Stillman, the leader for the day, conducted the first hour, and spoke in explanation of the "Federation Movement." Well-prepared papers upon the mission work of Africa, Turkey and Arabia were given by Miss May Dixon, Mrs. Ora Bond and Mrs. Kinney. This was followed with music from eight ladies. We then had prayer for the mission work.

At 11 o'clock Mrs. A. G. Woofter was leader. She had us sing the missionary hymn that Mrs. Judson wrote just before sailing for India and Burma. The hymn title is "My Native Land, Farewell." She spoke of the work in China. Miss Grace Hall spoke of the work in the Philippine Islands. They had quite a display of beautiful needlework done by Chinese and Philippine natives. Prayers were offered at this point for native workers in all the mission fields.

A luncheon was greatly enjoyed in the church basement.

At 2 o'clock we again gathered in the

audience-room with Mrs. Nettie West as leader. The song selection by the ladies' choir was one that had been used at the consecration service of Miss Anna West, who is in China. Mrs. Cora Ogden gave a good paper on India. Mrs. G. Bleakly of the M. E. church read a paper giving an interesting account of a Methodist school three miles above sea level in the Andes. A Miss Crook, returned Baptist missionary from Burma, gave a helpful account of the work there. We next had prayers especially for more united effort in foreign lands. After special song an offering was taken, a part of which was given to the missionary from Burma, the rest went for local work.

The young woman's hour, closing the day's program, was led by Miss Sara Engstrom, president of the Salem College Y. W. C. A. She read a paper on "The Student Volunteer Movement." Miss Olive Seager read a paper on missionary work in Japan. Miss Lucile Davis had for her subject the work in Korea. After prayer by the leader of this hour, the leader of the day took the chair and spoke of the new confederation, and the "Coronation" pin, as the emblem approved by the Council of Women for Home Missions for adoption as the emblem of universal Christian womanhood, and the purpose card that goes with each pin. A committee of three from each denomination represented in the day's program was appointed to perfect a local organization to promote unity and Christian fellowship, and to pray for the outpouring of the Spirit of God upon all the churches.

It will be a long remembered day to all in attendance.

"Of the immigrants who come to us from Europe seventy per cent are Protestant and thirty per cent Roman Catholic, while of those who come from Southern Europe eighty-two per cent are Roman Catholics, thirteen per cent are Jews and five per cent Protestant."

It is well to have visions of a better life than that of every day, but it is the life of every day from which elements of a better life must come.—*Maeterlinck.*

WOMAN'S WORK

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

Some One is Praying.

Some one is praying, I know it is true,
For I have felt it, and so have you;
My soul is restless, I can not sleep
While men are dying and women weep,
With none to comfort and none to tell
The story our lips have learned so well.
May we not answer for them the cry,
Send me, Master, for here am I?

Some one is praying, has prayed so long,
Was it for you or maybe your song,
Some little gift you have hidden away,
Is it for this we hear them pray?

Some one is praying, full well I know
Some one is praying that I shall go.
Will you not answer with me the cry,
Send me, Master, for here am I?
Some one is praying, praying to him,
Shall we not answer the prayer for them?
—*Catharine F. Little.*

Continue in Prayer.

It is interesting to remark how large a portion of Sacred Writ is occupied with the subject of prayer, either in furnishing examples, enforcing precepts, or pronouncing promises. We scarcely open the Bible before we read, "Then began men to call upon the name of the Lord;" and just as we are about to close the volume, the "Amen" of an earnest supplication meets our ear. Instances are plentiful. Here we find a wrestling Jacob—there a Daniel, who prayed three times a day—and a David, who, with all his heart called upon his God. On the mountain we see Elias; in the dungeon Paul and Silas. We have multitudes of commands, and myriads of promises. What does this teach us, but the sacred importance and necessity of prayer? We may be certain that whatever God has made prominent in his word, he intended to be conspicuous in our lives. If he has said much about prayer, it is because he knows we have need of it. So deep are our necessities, that until we are in heaven we must not cease to pray. Dost thou want nothing? Then, I fear thou dost not know thy poverty. Hast thou no mercy to ask of God? Then, may the Lord's mercy show thee thy misery! A prayerless soul

is a Christless soul. Prayer is the lisping of the believing infant, the shout of the fighting believer, the requiem of the dying saint falling asleep in Jesus. It is the breath, the watchword, the comfort, the strength, the honor of a Christian. If thou be a child of God, thou wilt seek thy Father's face, and live in thy Father's love. Pray that this year thou mayst be holy, humble, zealous and patient; have closer communion with Christ, and enter oftener into the banqueting-house of love. Pray that thou mayest be an example, and a blessing unto others, and that thou mayest live more to the glory of thy Master. "Continue in prayer."—*C. H. Spurgeon.*

The day of united prayer for woman's foreign mission work was observed by the Milton and Milton Junction societies in a union meeting in Milton, Friday, January 7.

Mrs. Babcock, of our board, was the general leader for the afternoon. She was assisted by special leaders for each of the four topics. Each leader provided for a half-hour service. Mrs. A. E. Whitford, also of our board, led one of these half-hour services.

The meeting was well attended and very much enjoyed, and the wish was expressed that we might have more meetings of this kind. It was suggested that two meetings a year, one at Milton Junction, and one at Milton would do us good.

We were fortunate in having a talk from the president of the Wisconsin branch of the woman's foreign missionary society of the Congregational church. She has held this office for eighteen years. Her home is in Milton, but she spends much time traveling throughout the States in the interests of foreign mission work. She told us she had spent so much time praying for Wisconsin women that they might be interested and work for missions that she sometimes felt she didn't think so much about the missionaries themselves.

We were also fortunate in having with us one of the young ladies of the college, who had just returned from the Student Volunteer Convention in Kansas City, having gone there as a delegate from the Young Woman's Christian Association of the college. She spoke of the large numbers attending this convention and told

us of some of the great addresses that were given there. Much emphasis she said, was given to the value to the Christian of intercession.

The article, "The Pathway of the King," is furnished by Mrs. Martha Wardner, of La Porte, Ind. Mrs. Wardner writes of the author as follows: "The enclosed parable was written by Miss Fannie Kolloch, of Rochester, N. Y., formerly of this city. She was preparing herself for missionary work in Japan when she suffered a nervous breakdown that compelled her to remain in this country. She is now devoting her time to writing for various religious periodicals." Mrs. Wardner concludes her letter thus: "While I am sure many will receive comfort from reading her parable, I am sending it especially for our ladies of the China Mission and for those others who have not yielded their lives to the call of service."

"The Pathway of the King."

In a garden of lilies, whose perfume spread far as the air could carry it, there grew one plant whose lilies were the joy of all who looked upon them—so large, so perfect, so fragrant. The mother-stalk strove to guard her beautiful blossoms from every touch of the outer world and all but regretted that they must mingle with the commoner flowers of the garden.

On a blue-skied, song-filled morning in spring, a whisper went through the garden: "Flowers are to be taken today; many blossoms must go."

"But why are they taken from the garden?" asked the lily mother.

"It is because there are many outside who know nothing of the beauty and fragrance which we breath daily," replied the lily growing beside her. "I do not know where they will go, but be very sure it is for some good purpose, else the gardener would not call for them."

"But is there no need for beauty and fragrance in our own garden?" queried the other again, "Off in the far corner there, no lily has ever been planted. Should we not first fill our own garden?"

"Ah, that is true," was the answer, "yet I can but rejoice that my three glorious lilies are in full bloom. How much beauty they can add to this great occasion. If I could but know what it is to be."

"Then you would give up your beautiful blossoms so readily? Surely you can not care for them as I care for mine. Nothing shall separate me from my own."

Again the gentle reply, "But they say that in the great city outside there are such desolate places, where a lily was never seen. Think of bringing blossoms like ours to barren spots like that."

"I never could," exclaimed the other passionately. "If these places have never known flowers, would not the common ones do as well? They might fittingly be used for such purposes, but never my beautiful ones."

The hours passed and the gardener sent his helpers to gather the finest of the flowers. From the willing plant they cut the three great lilies, and marveled at the wondrous luster and fragrance. From her unwilling neighbor, none was taken. Her lilies, so fresh and large the day before, seemed drooping, and the gardener had said that only the freshest and best might be used. When the gardeners had passed, the untouched plant looked at the other, shorn of every blossom.

"How could you?" she said.

Upon the following evening, when all was still in the garden, a whisper of understanding again passed over the lilies.

"I caused my lilies to hang their heads yesterday," said the one, "so that they might not be taken from me, and though now they droop with real weariness and will soon fade, I have kept them with me. Have you learned where the others—where your flowers were taken?"

"No," said the other, "but they were so fresh and perfect, I am very sure that their fragrance could but carry gladness wherever they went, and I am content."

"Ah," said a third, "then you have not heard? The lilies from our garden were taken to the city. There they were strewn over the ground, and trampled upon by the people."

"On the ground," shuddered the first. "What if I had permitted mine to be among those that were trampled upon!"

"Ah, but there is more," continued the other. "They were strewn on the ground, yes, but it was to make pure and fragrant the pathway over which the King rode. Our lilies prepared the way for the coming of the King."

"For the King," sighed the other again,

Salem College.

On account of the low temperature in the auditorium no chapel exercises were held Monday and Tuesday.

At a meeting of the faculty held Monday several radical changes in the form of the chapel exercises were proposed. Hereafter the Monday morning program will be arranged by President Clark. On Tuesday and Thursday mornings the song service and devotional exercises will be in charge of a committee appointed from the members of the faculty. In place of chapel on Wednesday there will be a spelling test. On Friday morning a special program will be given either by the Department of Music, the Model School, or by other groups of students.

It was also arranged at this faculty meeting that the following forms of recreation, amusement and instruction be introduced as soon as possible: boxing, stereopticon lectures, traveling rings, parallel bars, striking bag, wrestling, volley ball and hand ball. Already a chest machine and parallel bars have been installed in the gymnasium for the use of any and all students after 4 p. m. on school days and between seven and ten on the evening after the Sabbath. Arrangements are being made to have the other apparatus, as soon as purchased, installed in the gymnasium, in the basketball hall and the annex.

On Friday, January 9, the ladies of the Baptist, Seventh Day Baptist, and Methodist churches met at the First Baptist church to observe this day for the study of missions. The Young Women's Christian Association of the college had a meeting from three to four o'clock. Miss Sara Engstrom the president of the association, led the meeting. She presented a very interesting paper on the Student Volunteer Movement. Miss Olive Seager read a paper on the conditions existing in Japan, and Miss Lucile Davis read an article on Korea. These papers showed that in spite of the great work being done by the missionaries, there is still demand for more workers in foreign lands.—*Salem Express*.

In front of the Huguenot church in Paris is a statue of Admiral Coligny, who was the first victim on St. Bartholomew's night.—*Exchange*.

"But who could have guessed that it was for the King? Had I but known that—"

"For the coming of the King," breathed the one who had given gladly. "And my lilies shared in so wondrous an honor as that! To make pure and fragrant the Path of the King. Could one ask more?"
—*Fannie Kolloch*.

Worker's Exchange.

Nortonville, Kan.

Perhaps you would like to hear from the Nortonville Missionary Society.

Our society has been divided into four circles this winter for the purpose of raising more money, and is doing various kinds of work, such as tying comfortables, piecing quilts and making garments.

These circles meet about twice a month or oftener, as their work demands. Sometimes light refreshments are served and a fee of ten cents charged. At our last annual oyster dinner in December, one of the circles made and sold candy.

Last winter our society served the Kansas Day banquet for the Nortonville High School, and may have the privilege of doing so again this year.

We are paying for improvements made in the church basement. A cement floor was made and painted, also new steps and doors were put in, improvements which were much needed.

We pay our annual pledge quarterly to the board.

At our monthly meetings, besides the business, we usually have a program of some kind. A collection is taken and those who can, pay ten cents. Our attendance has not been so large this winter on account of bad roads, as some of our most faithful members live in the country.

We are trying to do some good for God's work in the world.

MRS. FLOYD COON,
Corresponding Secretary.

Jan. 13, 1914.

When little Willie L. first heard the braying of a mule in the South he was greatly frightened; but, after thinking a minute, he smiled at his fear.

"Mamma," he said pityingly, "just hear that poor horse wiv the whooping cough!"
—*Watchman-Examiner*.

"Christianity:" Is it Going or Coming?

REV. G. M. COTTRELL.

Dr. John P. D. John, of Greencastle, Ind., former president of De Pauw University, is delivering a series of eight lectures on the above theme in the First M. E. church of Topeka, Kan. For the benefit of RECORDER readers we submit condensed reports of the four thus far given this week.

Lecture I. A Glimpse of God in the Microscope.

The two great questions asked are, whether there is a Supreme Being, and whether there is immortality of the soul. These are the questions of the head and heart. Taking the cell as the integral part of the human body, it can not be produced unless there is life. Science tells us the cell must come from its kind. But at one time the earth was a mass of fire, too hot for the existence of life. Therefore the question arises, "Whence did the original cells spring?" Reasons have been ascribed for the existence of men and animals. These reasons have not been based upon the scientific fact that life must come from life. Is it not reasonable then to believe a Supreme Ruler of the universe is responsible for the creation of man and animal life? That there is some force behind the human cells, not of their own essence, is sufficient explanation of the varying abilities of men.

Lecture II. God in Instinct.

Who taught the spider its trade? We looked for God last night, in the invisible cell; tonight for God in the intelligence of brute creatures. A horse or dog sometimes reasons. An animal reasons when it profits by its experience. Some never so profit. There are three kinds of animal actions in which means are adapted to ends:

(1) Reflex action; for example, beating of the heart, the process of digestion. Intelligence is shown here somewhere, but it is not of the individual.

(2) Instinctive actions, such as cell-building of bees; web-building of spiders. They proceed volitionally, but do not see relations.

(3) Rational actions. Many animals do strike out on new paths from their own experiences. These are conscious and under control of the will. They some-

times act rationally as well as instinctively. When the young foxhound is taken out for the first time and is put on the fox's trail, he rushes off in hot pursuit. This is instinct. Two hunters with a dog go hunting in a dense thicket. Having stiff hats they throw them on the ground and tell their dog they will send him back for the hats later. When they do this the dog takes one hat-brim in his mouth, then drops it and takes up the other, and seems at a loss to know how he is going to handle both of them at the same time. Finally with his nose he pushes the crown of the smaller into the larger, and then readily trots off with them both in his mouth. This is a case of reasoning.

Whence the intelligence of the animal instinct? of the bee, the ant, the spider, the fox, the reindeer? There is thought somewhere in instinct. Whose thought is it? Some say they learn it by experience; but generally it is believed they do such deeds before they have had any time for experience. Careful experiments with hatching chickens, taken right from the shell blindfolded, ears plugged, show that after a day or two, when set down with flies, near them, in a few moments they get their bearings, observe the flies and peck at them with a precision that shows they have the sense of distance and direction perfectly, a knowledge that the human infant takes weeks or months to acquire. An isolated spider will build its web before it has ever seen it done. We must not allow too much for the law of heredity and the process of natural selection. Just as easy to account for instinct as for the law. Instinct is intelligence in the animal but not of it. The intelligence of instinct is the intelligence of God.

Oh, how near we are to God even in the presence of the lower animals! If the bee finds his way to the law of God, can not we find our way to God?

An ivy plant in the dungeon, unfed by rain, untouched by dew. A sunbeam touched it, the ivy felt the light and lifted its head toward the sun. Shall not man then feel the light and life of God, and looking up stretch forth to him his hands in faith and prayer?

Lecture III. How a Child's Name Grew in the Garden (God in Nature).

One day a child was walking in the garden, and saw the initials of its own name

growing in the green cresses on one of the garden beds. He called his father, who knew the secret, and asked how his name came to be there. The father asked him if it might not have grown by chance, and the boy emphatically answered, "No." The simple question of that innocent child is the irresistible question of all men: "Who put this mark on the universe? If the mark is there, the Maker must have been there. We have glimpsed at one little part of nature and we have found the Thinker there. So we shall find him every where—in the rainbow's arch and the cataract's roar; in the snowflake's crystal and the dewdrop's sheen; in the restless sea and the azure sky; in the lion's courage and the turtle dove's peace; in childhood's faith and motherhood's love; but clearest of all reflected visions, we shall see him in the human soul, which alone is akin to the Infinite Planner, and which is itself, so far as we can see in nature, the greatest thought of the Infinite Thinker.

Lecture IV. Did Man Make God, or God Make Man?

I once knew a man who wrote God's name with a small letter "g," and his own with a capital. You can't dispose of God in that way. He was present in the beginning, the Alpha and Omega. Man himself was a thought before he was a thinker. The question is a problem of human origin and human destiny.

This lecture was written as an answer to the great agnostic (Ingersoll). I never abused him when alive nor shall I now when he is dead. It is not sufficient to call him a blasphemer. Calling names is not logic. Even the devil is to be met with argument as Jesus showed us in his temptation. I have no hard names for sympathizers with the agnostics. The man who doubts, doubts with the reason God has given him, and God knows many of them would give their eye if they could have back the sweet faith of their childhood. The agnostic says, Man is the maker, God the creature. Most of us believe God is the maker, man the creature. Oh, in a sense, perhaps our conceptions of God will vary with the individual, but the question is, Is there a God back of our differing views? I submitted my answers to the great agnostic. He did not criticize my representation of his views. He claimed that the views of Christianity are

man-made, therefore no better than the men who made them.

The Bible must be judged by what it sets out to do. The Bible came to teach men duty and destiny, not science. One might as well say our agnostic did not believe in the tariff because he said nothing about it in his funeral ovation for his brother. On such a basis he concludes the God of the Bible is only man-made.

He brings charges against the moral character of God—charges him with cruelty because he sent fire, suffering, and made possible hell; also that he is partial, unjust, unfaithful in not keeping promises made.

In reply let me say that you can truly judge nothing correctly from a single view or event. A mother plunges her screaming child into the cold water, and you say, How cruel! but when you learn by that act she broke up a burning fever you know it was an act of love. The father holds the open mouth of his struggling boy over a jet of burning steam, and thereby saves his life. Though it looks cruel, it was kindness itself. I repeat a momentary view of history reveals nothing. If you can not judge the finite thus, how shall you judge the infinite? There are instances when God made natural agencies, and even human agencies to destroy life. The agnostic finds fault with God for this. I answer, Life is the gift of God in trust, to bestow such a trust gives right to the bestower. Yes, but the agnostic says man was not consulted; life was thrust upon him without his consent. Yes, but he accepts it, as is practically seen when any power attempts to take it from him. He defends his life, he fights for it, he attempts to preserve, keep and prolong it; so he accepts the trust. But he says God puts hell into our future. He hates it. Yes, you hate it; I hate it; but we can't hate it out of existence. If hate could do away with things, we would do away with robbery, murder, drunkenness, the white slavery, and all kinds of sin.

But hell is not what they used to teach that it was. It is what violated law brings us here and hereafter. Whatsoever a man soweth, that shall he also reap. Science as well as the Bible teaches this. The Bible is exposed to the scrutiny of science, and though not a book of science its language must be such that science can

discover no opening in its armor of truth. Science has gone on haltingly and often had to back up and start anew, but in its final decisions confirms the final teachings of Scripture.

But oh, what a mistake Moses made when he had God create light on the first day of the creative week, and the sun itself not until the fourth day! For how could there be light before the sun—the source of light was made? Science thought it had caught Moses, but no; though Moses was historian and preacher, and not a scientist, he was ahead of modern science, and science has but barely discovered how Moses was right. Go out some night and look at Orion in the heavens. There is a hazy nebulous cloud of light. What is it? Worlds of stars so distant as not to be visible? Look through the telescope. No that is not it.

It is the gathering of the nebulous forces of which worlds and suns are made. They are forming for other worlds and suns, to be condensed and thrown off in new creations to be. So in the first great day of time God said, let there be light, and there was light, a haze of light, and in the fourth great swing of the pendulum of time, he said let there be light in the firmament, and he made the sun to rule the day and the stars and moon the night.

The agnostic objects to miracles; to the Christian religion as unnatural; to the Christian's faith. Science must walk by faith, as well as the Christian. Whoever plants a seed beneath the sod, believes in God.

The agnostic objects to the work Christianity sets out to do, and says it is not adapted to it. It teaches non-resistance. This is when self-interest clashes with self-interest. This does not mean that we are not to resist wrong, destroy evil, fight sin. It calls to such battles—the battles for right and truth. During the century just closed the gospel has made more headway than in all the centuries before.

I have passed by the agnostic's blunders, his flippant charges, his wit that carried his audience by storm. He said if he were God he would make good health catching instead of disease. That's begging the question. Did not he know, and we all know, that good health is catching? Ninety-five per cent of our lives are well; sickness is the exception.

If he is right and I am wrong, then man made God. If I am right and he is wrong, then God made man. Let his view prevail and we are doomed. The hope of the race is its hold upon the invisible. What of the inequalities and injustices of life? What shall compensate for poverty, and suffering? What shall restore the wrecks of hope? What shall roll away the stone from the grave of love? The sexton smothers the fires of immortality under the clod, Truth is dead, and the horrible pall of despair settles down on the soul. If man made God, human destiny is to rot in the grave.

If God made man, what is the destiny of the individual, and the race? Give me his origin and I'll tell you his destiny. If God thought of us before he made man, then will he continue to think of us after we are made, and up and on will he bring us as we sweep through the eternities up to him. Memory, perception, judgment, reason, the will—the center of the soul, conscience—the eye of the soul, will grow and expand until we become more and more like him.

The rushing railroad train never gets ahead of the sun that seems to hold its place as we rush over mountain and plain. So the gospel keeps abreast of the onmoving civilizations—Greek, Roman, Saxon. Whoever or whatever attempts to outrun the gospel of Jesus Christ must measure footsteps with the eternal God.

Topeka, Kan.,

Jan. 17, 1914.

"A clever comment upon the recent awakening of the men of the churches was, 'One thing I fear about this uprising of the laymen is that they will sit down too soon.' That remark was born of an observation of life. Many ambitions that promise great things prove anæmic and quickly languish by the way. Purpose without persistence is powerless."

Husband (shaving)—"Bother the razor!" Wife—"What's the matter now? You're dreadfully ill-tempered!" Husband—"The razor is so abominably dull!" Wife—"Dull? Why, I ripped up an old skirt with it yesterday and it cut beautifully."—*Punch*.

YOUNG PEOPLE'S WORK

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

A Loving Letter From an Old Friend.

DEAR YOUNG PEOPLE:

While your interests have an abiding place in my heart, they are especially prominent at the beginning of the new year. Probably my own experiences are responsible for this feeling.

I love the new year and briefly will tell you why. While the closing hours of the old year are sacred to me, so sacred that I want to spend them alone with God, they, nevertheless, bring sadness to my heart, chiefly because as I review the events of the passing year I see that its record has been marred by mistakes, and failure to come up to my ideal. But when the bells ring in the birth-peal of the new year, sadness vanishes as I see her standing with smiling face, holding out to me another opportunity to improve upon the past, and I joyously welcome her as a friend beloved.

I wish my pen were able to give you the vision I now have of the value of time. Appreciation of its worth increases as the years advance. I have reached the point where I fully realize that even if I live out my allotted time I shall come to the end of the journey leaving many things undone that I have hoped to do. As the shadows cast by life's declining sun lengthen, so precious does time seem to me that I often feel I would like to reach out my hand and stay the years in their rapid flight. As I have not that power, and must leave many things untouched, I am trying to the best of my judgment to select the things of most importance and devote my time to them. You can appreciate my feelings only in part. We may follow the advice of our elders, but there are depths of meaning in the lessons they impart to us that can be fathomed only by experience.

I used to wonder at my mother's earnestness when urging upon me the importance of improving my time. I did not have her viewpoint in those days, but the mystery has since been solved. It was an oft repeated saying of hers, "Time is poor folk's money." There is a valuable thought in

that saying, for many a person has come down to old age with no provision for its needs because in early life he squandered his time. But to me there is a far greater meaning in the thought that time is the coin of eternity. God has given us time that by its right use we may win the reward that shall thrill our souls with joy throughout eternity. Can we afford to throw it away?

We can not earn our salvation, because that is a gift from God through Jesus Christ; but after we are saved there comes to us the inestimable privilege of working out our salvation as God works it in us. From the moment the divine life is implanted within us at regeneration, the development of our souls under God rests upon the right use of our time.

One of my favorite hymns commences with the words, "Take time to be holy." We need to ponder well these words. We are living in an age of intense commercialism and pleasure-seeking, and there is an alarming danger that these two factors in modern life will so thoroughly monopolize our time that there will be none left for the development of our spiritual lives.

Do I hear some one ask, "Must we not catch the spirit of the age?" No doubt that thought was uppermost in the minds of the Israelites when Moses was up on the Mount receiving the law, and they turned from the worship of the true God and fell down before a god of their own making. If you catch the spirit of the present age, it will be as detrimental to your spiritual life as was the spirit of that age to the spiritual life of the Israelites. On this point I heard Dr. G. Campbell Morgan say: "I don't want to catch the spirit of the age. I pray that I may be delivered from it. I want the spirit of the age abiding."

Whatever comes between the soul and God is detrimental to the spiritual life. Many things which are right in themselves, and were intended for blessings, obstruct the soul's progress simply by consuming time. It is even possible to become so absorbed in service that we leave God out of account. The service that uplifts our own lives and the lives of those we serve must be the direct result of the overflow of God's love through our souls. Let me illustrate. Not long ago a man visited a wonderful power house at Niagara Falls. As he passed through the building in com-

pany with a friend and a guide, they explained to him something of the process by which that mighty volume of water was being harnessed and utilized for the lighting of our cities and homes, and the turning of the factory wheels for the manufacture of our food and clothing. At last they took him into a room where there were many strange-looking machines. This place was different from all the others. There was not a person at work nor scarcely a sound to be heard. "This is the still room," explained the guide. "Nothing much doing here," replied the man. The guide smiled as he said: "Why, this is the center of the whole thing; the whole process hinges on what is done here. It is the most important place in the building." So in your lives, my young friends, the "still room" is of first importance, and I do most earnestly beseech you not to let other matters steal away its time. In the "still room" your ear will catch the whisperings of the still, small voice, which on account of their delicacy can not be heard amidst the din of the world; and as you listen to the tender, pleading accents your spirit will be so infiltrated with the spirit of Jesus that you will go forth to face the world with a calmness and steadfastness of purpose that will safeguard you from the dangers that threaten your spiritual life. In the seclusion of the "still room" self will receive its death-wounds and in its place will be born and nourished a love of service for the Master's sake, and for the sake of those who need it, so strong and yet so tender that you will long for lengthening days and added strength with which to work out the devotion of your heart.

Cordially yours,

MARTHA H. WARDNER.

1007 Jackson St., La Porte, Ind.,

Jan. 7, 1914.

Get Enthusiastic.

GEORGE THORNGATE.

Everyone knows what enthusiasm is. Everyone, no matter how lifeless and dull he may appear, has at some time or other had some enthusiasm. So it is not necessary to tell what it is except that it is a wonderful force.

It is a hard job to start a lot of hard coal or a big log to burning without kind-

ling. And a fire made up of the kindlings alone doesn't do much or last long. Enthusiasm is kindling. When the log and the kindling are put together, a lasting and intense fire is produced. Enthusiasm and purpose bring about results. After a while all the kindling burns, but in the fire that it has started, there is a lot of kindling ability. The enthusiasm remains in the work when the purpose begins to have effect.

Young people's work is a fine thing to get enthusiastic over. And there is a lot of deep purpose in it for good fuel. Let's have this thought about our Christian Endeavor: "What glorious opportunities I have for doing work. I'm going to do it."

Attention, Endeavorers!

For several reasons the Young People's Board has deemed it best not to publish the Christian Endeavor prayer meeting cards for this year. You can get the topic cards, instead, from the United Society of Christian Endeavor, Tremont Temple, Boston, Mass., or from the same society, Association Building, Chicago, Ill.

HELEN COTTRELL,

Corresponding Secretary.

The Safety Verse.

REV. ERLO E. SUTTON.

Christian Endeavor topic for February 7, 1914.

Daily Readings.

Sunday—The Safety Psalm (Ps. xci, 1-16).
Monday—Everlasting arms (Deut. xxxiii, 24-29).
Tuesday—Safe in trial (2 Tim. iv, 9-18).
Wednesday—Safe in the fire (Dan. iii, 19-25).
Thursday—Trustful love (Isa. xxvi, 1-7).
Friday—Fear not (John vi, 16-25).
Sabbath day—Topic: Twelve great verses. II. The Safety Verse (Ps. xxvii). (Consecration meeting.)

"THE LORD IS MY LIGHT AND MY SALVATION."

Here is a personal interest, "my light," and "my salvation," the soul is assured of it, and therefore declares it boldly. Into the soul at the new birth divine light is poured as the forerunner of salvation. Where there is not enough light to see our own darkness and to long for the better

life, there is no evidence of salvation. Salvation finds us in the dark, but it does not leave us there; it brings us to a place of safety. After conversion our God is our joy, comfort, guide, teacher, and in every sense our light, light within us, around us, reflected from us and revealed to us.

Let us notice that in this verse it is not merely said that the Lord gives light, but that he *is* light; nor that he gives salvation, but that he *is* salvation; he, then, who by faith has laid hold upon God, has all covenant blessings in his possession. When one is sure of this fact, he may well ask the question, "Whom shall I fear?"—a question which is its own answer. The powers of darkness are not to be feared, for the Lord, who is our light, destroys them all.

This verse is part of a song of faith. But even in it there sounds an undertone. The very refusal to be afraid shows that there are causes for fear. He that knows not the dangers and presses on may not be brave, but he that knows the dangers and presses on is brave. The resolve to keep the fire of courage and confidence burning in the face of encamping foes and rising wars is much too energetic to be merely a blind courage. The hopes of safety in God's strength, and of lifting one's self above surrounding foes are not the hopes of a man at ease, but of one realizing his dangers, and triumphant only because his trust is in God.

"THE LORD IS THE STRENGTH OF MY LIFE."

Here we have a third glowing epitaph to show that the writer's hope was fastened with a threefold cord which could not be broken. We may well accumulate terms of praise where the Lord lavishes deeds of grace. Our life derives all its strength from him who is the author of it; and if he designs to make us strong, we can not be weakened by all the plans of the enemy.

Sometimes there comes to us the temptation of "letting go and giving up," although we have once entered the race. Let us arm ourselves against this so common temptation, and let us attend to certain principles opposed to it.

First, let us get cheer for ourselves by remembering that the world's best work

has been done and the noblest lives lived by men and women who, like ourselves, have felt the danger and have, perhaps, felt like giving up. And when our heart has grown heavy and our hands weak, and it has seemed as though we could no longer keep ourselves in the forefront of pure and high endeavor; when we have felt within ourselves a subtle, relaxing, weakening tendency toward letting go, we have felt that the Lord was our "light," our "salvation" and our "strength," and being no longer afraid we have pressed on.

Then, secondly, let us remember that a failure to endure to the end must necessarily carry with it a complete forfeiture of the past. If our past has been true and noble, we may be helped by it in the present. But we can not live upon the past. If our present deteriorates, the noble past will be our greater shame.

Thirdly, let us resist the temptation of giving up, by holding ourselves to the *short view* of life, by doing the next thing. The laying of the capstone of our life may not be the work of today. Let us not make ourselves discouraged by estimating the distance till we can reach it, or by counting the courses that must be laid before we can set it up. Life is never while we live, but each day's stone laid in each day's time is the work that God wants us to do, and we need not be afraid.

OF WHOM SHALL I BE AFRAID?

In reading these words we think also of the words of Paul, "If God be for us, who can be against us?" This question looks into the future as well as the present. If God is all to us that is expressed in this verse, who can be against us, either now or in time to come? God *is* for us, and thus all else is for us if we trust him. God with us is a majority against all foes of the soul. God with us, and we are the survivors of every conflict, bearing away the spoils of victory from every battle-field.

Here in this verse we have a motto for every Christian Endeavorer. In the darkest times of the people of God the darkness has not been universal, the warmth and light have been handed on to happier times, when his people could again say with something like truthful accord, "The Lord is my light."

How to Further Increase Efficiency in Our Societies and Localities.

MISS GRACE MUNCY.

Paper read at Young People's Hour, Pacific Coast Association, Riverside, Cal., December 19-21, 1913.

The purpose of a Christian Endeavor society is to train the young people for service of Christ through his church. That the Christian Endeavor movement is accomplishing this purpose is evident in the increased activity of the young people in this work. A few years ago the older people filled the places that the younger ones fill today. The young people lacked the training that the Christian Endeavor society affords them now, and feared they would be criticized by the older ones if they took the lead in church work as they do at the present time.

A leading pastor in a large New England city recently said: "I regard my Christian Endeavor society as a university for the training in spiritual force and in church leadership." Of course there are some whom the society can not reach, but there are always a certain number who will accept its responsibilities and be trained by its methods for larger service in the church. A society should not be regarded a failure because every young man, woman, boy and girl is not found within its membership. No efficiency campaign is higher than the efficiency of the individual members. One of the problems is in developing the latent talent in our societies. Some people are more timid than others and it takes more time to get them interested. For example, in our society there was a boy whom we could not interest in our meetings. He would not come regularly until he began to play a violin. Now by being asked to play at the meetings he has begun to take some part in the work.

Although our societies are small, there are many things we may do to help make them stronger. Every member of the society ought every day to pray for God's blessing on the society. God is sure to answer these petitions. And I hope that there is not one member who would not take this as a great privilege and happy duty. Be present at every meeting unless you have an excuse that would be acceptable before God for remaining away.

Study the topic so you will be able to do your part more efficiently, making it more interesting for the others. You find people every day who are not active Christians, yet who are not actively unchristian. They will become good workers if helped and encouraged a little.

Pray God all the time for reality in your Christian work; that you may be able to live so that the world will know you are a Christian.

It is necessary that each member study his Bible diligently.

It is helpful to cultivate the habit of prayer, praying not alone for the church but the kingdom of God in all the world. Remember you are witnesses for Jesus Christ. You should never receive good things from God without telling the world about them. Make the work truly Christian—by our earnestness in everything we do, and our cheerfulness in giving up our own cherished plans for the sake of right. The Lord loves a cheerful giver. This does not apply alone to giving money but to giving up questionable amusements, denying ourselves entertainments, games, etc., on the Sabbath. If other young people see us giving up these things *cheerfully*, will they not be obliged to admit that we are in the right? And will they not be drawn to us if we radiate the Christ-spirit in our individual lives? There is but one way to uphold our Christian Endeavor principles and that is by putting them into actual living. The world expects us to incorporate into our daily living the principles which we profess, and it has a right to do so. We must be active; sincere and faithful to our pledge.

The Long Beach Christian Endeavor society being small, there are many lines of service we are not able to accomplish, that the Riverside society does and may do.

For instance, a society as a whole may encourage young people to join the church; change doubtful young people into earnest Christians; conduct cottage prayer meetings; maintain a Sabbath-school teachers' class; have a class for training personal workers; maintain a strong missionary interest; have special Bible classes; conduct services at jails; have liquor advertisements removed from bill-boards; get all members to sign a temperance pledge; ask for better observance of the Sabbath; provide wholesome socials and entertainments for

the young people; conduct meetings in city missions; be pastors' helpers, by prayer for him, by willingness to serve him. Real Christian service is rendering help to those with whom we come in contact, whether to those in our own home or to a dearly loved friend, a neighbor, an acquaintance, or a stranger. It is not necessary that we attach ourselves to some social settlement in some large city in order to render social service. Service for Christ is acceptable whenever or wherever rendered, if performed in the spirit of true helpfulness. In this school of religious education we learn to do by doing.

A Christian worker has said we should work as though all depended on us, but believe as though all depended on God. In a movement like that which our societies represent, there is no possible excuse for our existence unless we have definite convictions, principles and purposes.

Why should there be such a division of energies, unless we stand for something worth while? And if it is worth while let us stand for it, and not be ashamed of our colors. We can best serve the common cause by doing the work entrusted to us.

We have spoken of many "do's;" let us consider but one "don't." Don't criticize. Criticism will kill a society as soon as anything. Continual criticism from some of the members makes ill feeling, and no society can be efficient that is not united. We should be—

United—together in brotherly love
 United—man with our Father above
 United—in honor, unsullied and white
 United—with justice, with truth and right
 United—with freedom of body and mind
 United—with all of aspiring mankind.

News Notes.

RIVERSIDE, CAL.—The Pacific Coast Association held its meeting here December 19-21, 1913. The Christian Endeavor hour was Sabbath afternoon, in charge of Luella Baker, field secretary, at which time several interesting papers were read.—During the summer months the Junior work was disbanded but was reorganized during the fall, and now there is a Junior-Intermediate society.—We have tried to learn the Memory Hymns for the twelve months.

These hymns were assigned by the United Society.—The Missionary Committee has had charge of some very practical missionary work, such as fixing post-cards, which were sent to Java, India and China; and placing a stand in the church for literature. Along the line of hospital work, three dollars was given from the society to help endow a bed at the county hospital. Home-made candy was given to the inmates at Christmas time.—We purpose to stand for, uphold and help push the California 1914 dry campaign.

NORTH LOUP, NEB.—The following items of interest concerning Christian Endeavor work at North Loup are gleaned from the North Loup *Loyalist*.

"The Christian Endeavor society will get out one issue of the *Loyalist* before long, a committee having been appointed for that purpose at the business meeting of the society held Sunday night. They are doing it for the money they expect to make and for the experience. A percentage of all business done in the office during the week will go into the treasury of the society.

"Christian Endeavor officers are: president, Oscar Babcock; vice-president, Alice Johnson; secretary, Hazel Crandall; treasurer, Herbert Johnson; corresponding secretary, Fern Barber; Junior superintendent, C. W. Thorngate; committee chairmen: lookout prayer-meeting, W. G. Rood; music, Mrs. A. D. Moulton; social, Nina Brace; missionary and relief, C. L. Hill; good literature, Hannah Shaw.

"Junior Christian Endeavor officers: superintendent, C. W. Thorngate; assistant, Hazel Crandall; president, George Larkin; secretary Eunice Rood; vice-president, Vesta Thorngate; treasurer, Carrol Hill; music, Gladys Hutchins and Riley Brannon; pianist, Marguerite Thorngate; social, Helen Shaw, Eva Severance and Albert Babcock; lookout, Bright Stars; sunshine, Little Jewels."

Mr. Beacon Hill (native of Boston, but now a resident of New York)—"Yes, I came from Boston, and I'm proud of it, too." Mr. Barclay Place (patronizingly)—"Well, you should be. Why, some people live there all their lives, and never even try to get away."—*Puck*.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield N. J., on Sunday, January 11, 1914, at 2 o'clock p. m., Vice-President Joseph A. Hubbard in the chair.

Members present: J. A. Hubbard, D. E. Titsworth, Corliss F. Randolph, Edwin Shaw, F. J. Hubbard, J. D. Spicer, T. L. Gardiner, W. C. Hubbard, Esle F. Randolph, Asa F. Randolph, C. W. Spicer, J. B. Cottrell, E. D. Van Horn, J. G. Burdick, F. A. Langworthy, L. A. Worden, H. L. Polan, E. S. Chipman, R. C. Burdick, A. L. Titsworth.

Visitor: Rev. Geo. B. Shaw of North Loup, Neb.

Prayer was offered by Rev. H. L. Polan. Minutes of last meeting were read.

The Recording Secretary read copies of letters sent to Mrs. Stephen Babcock, D. E. Titsworth, W. M. Stillman and Orra S. Rogers, as requested at the December meeting of the Board, together with replies thereto received from D. E. Titsworth, and W. M. Stillman. The Advisory Committee presented the following report:

1. In keeping with the action of the Board at the December meeting, arrangements have been made with Rev. E. H. Socwell to engage in Sabbath evangelistic work for six months in the Southwest, beginning January 1, 1914. No word has been received from Brother Socwell since he started from his home in Dodge Center, but he is supposed to begin his work at Elkhart, Kan. He is to make weekly reports to the committee.

2. In reference to special effort among our own churches for better Sabbath-keeping the committee has adopted a plan and made out a provisional schedule, for five men to work in certain fields for a few weeks each. The plan is to ask certain churches to permit their pastors to do this work, the salaries of these pastors being continued, and the Board paying the needed pulpit supplies and the traveling expenses. The committee hopes that by the next meeting of the Board it may be able to report the program in full.

3. The committee recommends that the plan of asking the Sabbath schools to have two special Sabbath services each calendar year, be continued and it recommends that such special services be prepared and furnished to such schools as will use them, the work of preparing these services to be done under the supervision of the committee.

4. The committee is endeavoring to keep in touch with Sabbath and Sunday legislation, and in compliance with the vote of the Board will

instruct Rev. A. E. Main to attend such hearings as may be deemed advisable.

By vote the report was received as a report of progress.

The Supervisory Committee reported that the commercial business of the Publishing House for the last year was equal to that of former years, and that matters in general were in a satisfactory condition.

The Committee on Distribution of Literature reported 195,376 pages sent out for the month, and RECORDER subscriptions decreased by two. The Treasurer presented his report for the second quarter duly audited, which was adopted.

Correspondence was received on behalf of the Advisory Committee, from Rev. Eugene H. Socwell, Minnesota, Rev. Willard D. Burdick, Illinois, Rev. Henry N. Jordan, Wisconsin, Rev. William L. Burdick, New York, Rev. Ahva J. C. Bond, West Virginia, Rev. Clayton A. Burdick, Rhode Island.

From Nyasaland, Africa: Charles V. Domingo, two letters; Paulos Mahango, Jim Phiri, Aram Mahango, Meshech Phiri, Hezekia Mzumara, all in one envelope; D. B. P. Chinyama, two letters; Gilbert Chihayi, Aram Mhango, two letters; Jim Phiri, Alexander Makwinja.

From Ceylon, from E. W. Perera.

In the line of distribution of Sabbath literature from S. W. Smith, Ohio; E. C. Davis, Florida; J. A. Davidson, New York.

Also W. Black Jones, Wales; Rev. George W. Hills, California; Rev. G. Velthuysen Jr., Holland; Rev. Edward B. Saunders, Rhode Island; Rev. George Seeley, New Brunswick.

Voted that the Corresponding Secretary be authorized to make bulletins of such information as may now be in hand or may come to hand, of interest to our people relating to our relations with Africa, and distribute the same in his discretion to those to whom they would be of interest.

The following report was received relating to the New Era Italian Mission:

To the Board of Directors of the American Sabbath Tract Society:

Report of the work at the Italian Mission at New Era, N. J., for the year ending December 31, 1913.

Services have been held at the mission every Sabbath during the year by the pastor, Antonio Savarese, in the Italian language, and Sabbath school has been conducted by the writer and his helpers every Sabbath of the year with the ex-

ception of two Sabbaths, and the writer has been absent only seven Sabbaths during the year. On the whole the interest has kept up very well. We have an attendance of from ten to twenty-five Italians at the Sabbath-school service and Pastor Savarese has about the same number at his preaching service. At times the interest seems to be on the wane, then it will revive again. During the year some extra gospel meetings have been held on Sunday night by Pastors Polan and Savarese which were quite well attended. On Sabbath night, December 27, the New Market Sabbath School Christmas Committee gave the people at the mission a Christmas service, of songs, recitations and a talk by Pastor Polan, followed by the distribution of a box of candy and a Christmas card and orange to each one of the children. Contributions towards the expenses of the entertainment were received from the Christian Endeavor Juniors of the Milton Junction and New Market churches. Earnest and consecrated work has been put into the mission, trusting that the seed sown will in God's own good time bear fruit to the glory of the Master.

A box of clothing was donated by the ladies of the New York City Seventh Day Baptist Church, for the needy ones at the New Era Mission. This was put in charge of Pastor Savarese and distributed by him and his wife to those that most deserved help. The committee wish in this way to express their appreciation of the kindness of those who made the gifts.

Summary of Pastor Savarese's work for the last four months: number of Sabbath services at New York 16, average attendance 12; Sabbath services at New Era 17, average attendance 23; prayer meetings held in both places 27; average attendance 7; visits and calls both places 526; papers printed 5,000, distributed 4,000; Sabbath converts 1; amount of money raised on the field, New York, \$11.64; traveling expenses to New York \$12.80.

Respectfully submitted,
JESSE G. BURDICK,
H. L. POLAN,
R. C. BURDICK,
Committee.

The financial report showed the disbursement of \$377.16 from May 1913, to January 1, 1914.

On motion the report was received and ordered placed on file, and the gratitude of the Board was expressed for the large amount of gratuitous work being done by the committee.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Hunting after happiness is like hunting after a lost sheep in the wilderness—when you find it, the chances are that it is a skeleton.—H. W. Shaw.

International Prophetic Conference.

The International Prophetic Conference scheduled for February 24-27 under the auspices of the Moody Bible Institute of Chicago, will have among its speakers Rev. Robert McWatty Russell, D. D., LL. D., president of Westminster College; Rev. C. I. Scofield, D. D., editor of the Scofield Reference Bible; Canon F. E. Howitt, M. A., of Hamilton, Ontario; Dr. R. A. Torrey of Los Angeles; Evangelists William A. Sunday and L. W. Munhall, D. D.; Rev. W. B. Riley, D. D., Minneapolis; Rev. Ford C. Ottman, D. D., Stamford, Conn.; A. C. Gaebelein, editor of *Our Hope*; Prof. Joseph Kyle, Xenia Theological Seminary; and others to be announced. Rev. Frank W. Sneed, D. D., of Pittsburg, will conduct a pastor's symposium on "The Doctrine of the Premillennial Coming of Christ as a Working Power in the Church and Community," and Mr. Charles G. Trumbull, editor of the *Sunday School Times*, will have charge of an "Experience Meeting," on "Why I am a Premillennialist." The themes of the stated papers include: "The Kingdom View of the Gospel as Related to the Missionary Program of Christ;" "The Doctrine of the Last Things;" "The Jews;" "The Present Day Apostasy;" "The Signs of the Times;" "The Second Coming of our Lord as a Motive for Personal Holiness," and studies in the Old Testament Prophets. There will also be an opportunity for discussion and a "Question Hour."

The announcement is made by three Frenchmen that they have invented a new apparatus for registering wireless messages on moving ribbon paper, similar to the registration made of messages sent over a wire. Experiments over a distance of more than 180 miles show very satisfactory results.

One of the little ones in a well-trained minister's family was very much interested in the story of Elisha, the bad small boys, and the she-bear, as read by his mother. After a moment's thought he said: "I wouldn't have said so to Elisha, would you, mamma? I would have said, 'Please go up, thou bald head.'"—*Exchange*.

SABBATH SCHOOL

LESSON VI.—FEBRUARY 7, 1914.
DARKNESS AND LIGHT.

Lesson Text.—Luke xi, 14-26, 33-36.

Golden Text.—“Look therefore whether the light that is in thee be not darkness.” Luke xi, 35.

DAILY READINGS.

- First-day, Numb. xvi, 1-19.
- Second-day, Numb. xvi, 20-40.
- Third-day, 2 Tim. iii, 1-17.
- Fourth-day, John v, 1-19.
- Fifth-day, Mark iii, 20-35.
- Sixth-day, Matt. xii, 22-45; vi, 22, 23.
- Sabbath day, Luke xi, 14-26, 33-36.

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

The Why and the How of Teacher Training.

There has been a long-felt demand in the Sabbath school, as in other phases of life, for workers *trained* for their task. When the subject of trained teachers was first agitated it was said by some, as it was when Horace Mann and others began to plead for training schools for day-school teachers, “We always have had teachers enough without normal schools.”

No one need discount for one moment the splendid work that the great army of untrained Bible-school teachers has done. In spite of poor equipment, lack of training, and lack of time, the Bible school has been a most efficient institution for character building. These teachers have labored and we have entered into their labors; because of their remarkable work, the Bible school is now recognized as the most important of the church activities, and with that recognition has come the demand for workers who *know*. There have also come the material and means through which the worker can acquire this knowledge.

Occasionally one still hears, “I would give more for one consecrated earnest teacher than for all the trained teachers I could get into my school.” Training need not interfere with consecrated and earnest teachers; it ought to make them more consecrated and earnest; it does make them more intelligent and efficient. The young people of today are taught by trained teachers in the public schools and they

ought not to be made to feel that the Sabbath school is behind the day school in educational efficiency. The time has come when the Sabbath school must have, to preserve its very life, *consecrated, earnest trained* teachers and officers.

How shall our teachers get this training? Some may be able to attend one of the many schools that are established for this purpose, but it can hardly be expected that these schools can reach the mass of teachers. Many of our own schools are located in villages or cities where there are other Bible schools. Would it not be possible to have local interdenominational training schools? Such schools would have the advantage of the inspiration of numbers and many times enlist trained educational leaders, who could not be secured for a single school. Such interdenominational training schools have in many places passed beyond the experimental stage, and have become definite institutions for the training of Bible-school officers and teachers. Fresh impetus is given by such movements.

Their purposes are:

1. To fit teachers for more efficient work in their own schools.
2. To give opportunity for exchange of plans and methods.
3. To place the methods of teaching approved by modern education, so far as they apply to the Bible school, within the reach of teachers and officers.
4. To give higher ideals and larger visions of ends to be accomplished in Bible-school work.

In such a school, meeting once a week, the time might well be divided into two periods. The first period could be given to the study of some approved course, either the First Standard or the Advanced. The second period, to “community study,” or to specialization study in groups representing the department in which the members work, i. e., primary, intermediate, adult class teachers and so on for all the interests represented in the school. Such a school has great possibilities for enlarging the usefulness of our Bible schools.

JEWELER WANTED.

If there is a good jeweler who would like to change his location to be with Sabbath-keepers in a good growing new town and community, let him correspond with the writer, E. D. Stillman, Elkhart, Morton Co., Kan.

HOME NEWS

ADAMS CENTER, N. Y.—On December 27 Rev. E. Adelbert Witter preached his fifth annual sermon to the Adams Center (N. Y.) Seventh Day Baptist Church, using as a text First Peter, ii, 21. Theme: What would Jesus have me do? He treated the theme under four heads:

1. What would Jesus have me do with the church? (a) He would have me love it more. (b) He would have me serve it better. Love for the church will increase my interest in its service, because “where the treasure is there will the heart be also.”

2. What would Jesus have me do for my brother? (a) He would have me realize that I am my brother’s keeper. (b) He would have me manifest to him the heart of love and sympathy that was in Christ Jesus.

3. What would Jesus have me do with the wicked world? (a) He would have me go after it like the shepherd in search for the sheep.

4. What would Jesus have me do with all the perplexing questions that come into my daily life? (a) He would have me learn to cast all my cares upon him with full assurance that he careth for me. He is the burden-bearer.

The statistics given were as follows:

Sermons preached during the year	79
Funerals attended	14
Marriages had	5
Calls made	239
Letters to non-residents	40

Loss by death	4
Loss by dismissal	3

Added by testimony	7
	1

Total loss	6
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FINANCIAL STATEMENT.

Pastor’s salary	\$ 600 00
Running expenses	276 61
Donation for pastor	91 75
For care of those who need care	183 50
Associational and Conference expenses	73 23

Paid for mission work:	
To Missionary Society	\$61 07
Associational Missionary Com.	7 10
African debt	10 00
T. L. M. Spencer	35 00
Life Boat	4 75

Tract Society	117 92
	55 00

Theological Seminary	9 30
Sabbath School Board	8 40
Ladies’ Aid, for their work	109 21
Sabbath school, for its work	85 90
Junior Endeavor	5 00

Total

At the annual roll-call of the church, on January 3, there were 103 responses to names as they were called and 35 of these were from those who were absent. This is the best showing of responses had during the present pastorate and was a means of great encouragement both to pastor and people. Many of the absent ones seem to rejoice in the privilege of being thus represented in the church at the communion season. One, Mrs. C. D. Potter, who sent her letter of response in which she said not a day passed in which she did not pray for the people and church at Adams Center before she laid her head to rest unless she was too sick to do so, has passed on to the eternal world. Her earthly trials are all passed and she has gone to the reward that awaits the faithful. She was buried at Adams Center beside her husband, January 13.

JACKSON CENTER, O.—On Friday following Thanksgiving, Rev. L. D. Seager of Farina, Ill., who had been visiting his father in Ashtabula County, Ohio, came to Jackson Center to lead in a protracted meeting in the Seventh Day Baptist church. The series closed on Sabbath day, January 10, 1914, making the seventh Sabbath that Brother Seager has been with us. After a short visit with friends of the Stokes Church he left for his home the following day.

Although, as is usual in such meetings, not all was accomplished for which we had hoped and prayed, yet it was certainly a highly successful meeting. One week our work was somewhat retarded by a small pox scare, and during another the meetings were suspended for three days because of the severe illness and sudden death of our young brother, Walter L. Taylor. But this fact was used of God in deepening and enlarging the interest already aroused.

The present apparent results of this spiritual campaign include the offering for baptism last Sabbath morning of four of our young people, besides two or three others, when conditions of health permit.

Indeed we trust the wave will not stop with these. Several who had grown cold through worldly temptation and human weaknesses were again aroused to action, besides a general awakening of nearly the entire membership of the church.

Brother Seager is surely in his proper place in evangelistic work, both as speaker and singer. This is the third time the writer has worked with Brother Seager on different fields. What a pity that our Missionary Board, or more of our churches, can not continue him in this work, as his strength will permit. Surely with so many "pastorless churches," and even many pastors not being especially adapted for this work, the field is large and inviting. Never were the words of Jesus more appropriate than now—"Lift up your heads and look on the fields."

Some three weeks ago Rev. D. C. Lippincott of Garwin, Iowa, accompanied by Brother Enoch Davis, spent two days with us, the former giving a stirring discourse on some of the causes that produce a dead conscience in many people. He is now in Salemville, Pa., conducting a spiritual campaign in our church there. Here too is a worker who should be permanently employed by some of our boards or churches, as also others not now in the work. May God put it into the heart of some organization to put such men to work, not simply for their own comfort and physical sustenance, but that needy fields may be supplied with leaders. Will some one tell what must happen to our people, in blessing or calamity, before we rise to our true position?

The holiday season brought to us our usual number of visitors. Brother Roy Potter and wife of Canada were guests at the home of Deacon and Mrs. C. L. Polan, also their son Ray, a student in Milton College. Miss Phoebe Hewitt, now teaching in Salem College, spent several days with friends here.

Our young brother, Harry Taylor, now of Chicago, was a welcome guest at the home of his parents, Mr. and Mrs. D. L. Taylor. This was peculiarly fortunate, as it permitted him to assist in caring for his brother Walter in his last illness. Also Brother Edgar Taylor and mother, of Kansas City, spent several days with relatives. And last, but perhaps not least, Brother

Luan Lippincott of Garwin, Iowa, a son of the former pastor, is here now.

At our annual business meeting a vigorous attempt was made to clear our church of debt, which for two years has been a brake on our financial wheels, both in local and denominational work.

On January 3 our Sabbath school made the wise selection of placing again Brother H. M. McWhorter at the head of the school. We trust the coming year may bring even greater success in all departments of our work. We need the prayers of our brethren.

G. W. L.

Jan. 13, 1914.

SALEM, W. VA.—There was a large attendance at the communion service last Sabbath morning. Five new members were received into the church, two by baptism and three by letter.

SHILOH, N. J.—The yearly meeting of the New Jersey, New York City, and Berlin (N. Y.) churches was held at Shiloh, N. J., December 5-7. The meetings had been well advertised and the attendance was good from the beginning. On Sunday it was really remarkable, if we consider the fact that it was a very rainy day. The program was carried out as advertised in the SABBATH RECORDER with the exception that Secretary Saunders, who was not expected when the program was made out, preached Sunday afternoon in the place of Rev. H. C. Van Horn. In addition to the program as planned Rev. Edwin Shaw gave our children and young people three very interesting chalk-talks. The brethren came to us with strong, inspiring sermons. During the seven sessions many hearts were stirred and the people in general were greatly blessed.

It had been previously arranged that the meeting should be continued in revival series. When the yearly meeting was over and the delegates returned to their homes, Brethren E. D. Van Horn, J. E. Hutchins, and H. C. Van Horn remained to assist the pastor in the proposed meetings. The business men of the village agreed to close their places of business early in the evening, that the attention of all might be centered upon the church. The Grange accepted an invitation to attend in a body on Wednesday evening—the time of its regular meeting. The three brethren

named above, together with Brother Henry Pieters, composed a quartet. Brother Hutchins sang several pleasing solos. The music was made an attractive feature each evening. These visiting pastors took their turn in preaching during the week. On Friday Brother Edgar Van Horn returned to his work in New York City. After that Brother Herbert Van Horn preached each evening and Brother Hutchins gave his attention to the music.

On Sabbath afternoon, December 13, the Marlboro Church had planned the ordination of deacons. Editor Gardiner came to preach the ordination sermon. Upon invitation he preached at Shiloh Sabbath morning. He gave us a rousing sermon on the subject, "What is your life?" Thus during our special meetings it was our good fortune to have a group of men with us whose presence and sermons were a great blessing to us.

In these meetings we did not accomplish all that was desired. Some for whom our hearts yearn we were unable to reach. But as a church we were greatly blessed. Several young people came forward surrendering their lives to Christ. On Saturday evening, December 26, the Marlboro and Shiloh churches united in baptismal service at the Shiloh church. Pastor Hutchins baptized two boys who are just entering young manhood. Pastor Skagg baptized ten—eight girls from twelve to fourteen years of age and two young men. The majority of these would doubtless have entered the church through the pastoral work of the season. But the inspiring sermons of the visiting pastors and the general influence of the meetings have given these young people an impetus at the beginning of their Christian life which will be a great help to them. Others are now in our church fellowship who probably would not have responded to anything other than a revival series.

We thank God for the help of these splendid pastors. We thank him for his unending goodness to us. We rejoice that we can enter into our work with the full assurance that the work is dear to his own heart and that he will bless us in our efforts to accomplish his purposes.

The annual business meeting of the church was held on January 11. The reports of the officers of the church were encouraging. The treasurer reported a

nice balance on hand, with all bills paid. The various organizations connected with the church gave reports which showed that much earnest effort is being put forth in the Master's service.

J. L. S.

Shiloh, N. J.,

Jan. 13, 1914.

MILTON, WIS.—Friday, Seventh-day and Sunday nights in the Seventh Day Baptist church the revival meeting will be continued. On Friday and Sunday nights Pastor Jordan will preach. On Seventh-day night Rev. Webster Millar, pastor of the M. E. church at Milton Junction and son of our beloved Eld. W. T. Millar of Milton, will preach.

The union revival meetings of the Seventh Day Baptist churches of Milton and Milton Junction have been marked by a delightful fellowship and a deep spiritual interest. There will be a number of additions to both churches in the near future. It is expected that later in the winter union meetings of three of the churches of our villages will be held. While these meetings are a union between the two churches of one denomination, there is a cordial invitation to every one to attend and participate, regardless of church or creed. Come and help make the three closing meetings the best of all.

About fifty ladies were present at the missionary meeting of the united societies of the village at Doctor Crosley's on Friday afternoon. A very interesting and profitable meeting was enjoyed by all present.

President Daland was in Milwaukee a few days on educational business.—*Journal-Telephone.*

THE EDENIC DAY LINE;

or, HOW TO IDENTIFY THE SABBATH OF JEHOVAH IN ALL PARTS OF OUR ROUND AND REVOLVING WORLD. By Wolcott H. Littlejohn. Single copy, postpaid, 10 cts.; five copies, 35 cts. Address the Author at Battle Creek, Mich., Route 4.

DENOMINATIONAL NEWS

In an effort to get an expression of the members of the Pawcatuck Seventh Day Baptist Church as to the granting of a leave of absence to its pastor, Rev. Clayton A. Burdick, who has been invited to do special work in the interest of the Tract Society of the denomination, a meeting was held Sunday evening for the purpose. It was the sentiment of those present that a leave of absence, not extending over two months, and perhaps less time than that, would be agreeable from the viewpoint of the Westerly Church. The Tract Society asked for three months. The matter, however, was left with the pastor to decide for himself.

Rev. Mr. Burdick plans to divide his time so that he will be out of his town at two different intervals, rather than to confine his special work for the Tract Society into one period. It is not definitely known just when he will enter upon his new duties. Nothing definite has been done as to supplying the pulpit of the local church, although it is understood that arrangements are pending.—*Westerly (R. I.) Sun.*

Evil Company.

Sophonius, a wise teacher, would not let even his grown-up sons and daughters associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day when he forbade her and her brother to visit the ill-behaved Lucinda—"dear father, you must think us very childish if you imagine that we should be in any danger."

The father took a dead coal from the hearth and handed it to his daughter. "It will not burn you, child; take it."

Eulalia did so, and her hand was soiled; and, as it chanced, her white dress also was blackened.

"We can not be too careful in handling coals," said Eulalia in vexation.

"Yes, truly," said the father. "You see, my child, that coals, even if they do not burn, blacken; so it is with the company of the wicked."—*From the German.*

Resolutions of Sympathy.

Whereas, Our heavenly Father, in his infinite wisdom, has seen fit to take from us our friend, Walter Taylor, therefore be it

Resolved, That, while we deeply mourn his departure, we bow in humble submission to the will of Him who doeth all things well, and are consoled by the assurance that our great loss is his eternal gain; and be it

Resolved, That the Seventh Day Baptist Christian Endeavor Society of Battle Creek, Mich., hereby express to his sorrowing family its profoundest sympathy in this hour of their deepest bereavement, and commends them to the God of all comfort, who is able and willing to heal their wounded hearts.

As friends we feel that our loss is very great, for as a friend he was absolutely dependable. In our sorrow we find comfort in the fact borne out by his whole life that he was ready to go. The loss is all ours, for "Blessed are the dead who die in the Lord . . . that they may rest from their labors; and their works do follow them." Finally, be it

Resolved, That these resolutions be spread upon the minutes of our society and that copies of the same be sent to the family, and published in the *Jackson Center News*.

For and in behalf of the Battle Creek (Mich.) Seventh Day Baptist Christian Endeavor Society.

GEORGIA HUNT,
RUBY S. COON,
AUBREY BABCOCK,
GAEL V. SIMPSON.

A Way They Have.

Mrs. Flint came for a visit to her sister's home, and her little niece, Charlotte, was delighted to see her.

"What became of the black kitten that you had when I was here before, dear?" asked Mrs. Flint.

"Why, don't you know?" asked Charlotte, much surprised.

"I haven't heard a word," replied the aunt. "Was he poisoned?"

"No, ma'am," said Charlotte.

"Drowned?"

"O, no."

"Stolen?"

"No, indeed."

"Hurt in any way?"

"No, ma'am."

"Well," said Mrs. Flint. "I can't guess, dear. What became of him?"

"He grew into a cat," said Charlotte.—*July Lippincott's.*

WANTED.

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

MARRIAGES

ALLEN-FURROW.—On December 28, 1913, at the Seventh Day Baptist parsonage at Farina, Ill., by the Rev. Willard D. Burdick, Mr. William H. Allen and Mrs. Mabel C. Furrow, both of Farina.

KELLEY-CRANDALL.—At the home of the bride's parents, Mr. and Mrs. D. P. Crandall, Farina, Ill., on January 1, 1914, by the Rev. Willard D. Burdick, L. Kellso Kelley, formerly of Roanoke, W. Va., and Emma E. Crandall.

EMERSON-WESCOTT.—At the Seventh Day Baptist parsonage, Alfred Station, N. Y., January 14, 1914, by Pastor I. L. Cottrell, Mr. George T. Emerson and Mrs. Madelia H. Wescott, both of Alfred Station.

DEATHS

TAYLOR.—Walter Lee Taylor, eldest son of David L. and Maggie Taylor, was born in Auglaize County, Ohio, January 7, 1886, and died at the home of his parents in Jackson Center, Ohio, December 31, 1913, aged 27 years, 11 months, and 24 days, thus closely following his brother William, who died on the ninth day of last February.

Aside from about two years' absence while working in Battle Creek, Mich., and Albion, Wis., Walter has spent his entire life in Ohio, mostly with his parents. In the spring of 1904 with sixteen of his classmates he was converted under the preaching of Rev. L. D. Seager and was baptized by Rev. J. G. Burdick into the fellowship of the Jackson Center Seventh Day Baptist Church. During the year 1908 he transferred his membership to the Battle Creek Church which relation he held at the time of his death. Today we mingle tears of joy and sorrow for him who possessed many noble traits. Though quiet and unassuming he was a tower of strength to all who knew him, steadfast in character, and genial in disposition, a companion to all, yet never yielding to the power of evil associates. He was a true elder brother in the home whose memory will ever be a comfort to the brothers and sisters who bow today in tears of grief but not of anguish. He was also a true son, loving, obedient, kind and thoughtful.

The two churches that were honored by his membership received a spiritual uplift through his fellowship and association. During his last days he was especially anxious that his brothers and sisters and intimate friends should accept by faith and loving obedience the world's only Savior. During his last hours he expressed to his parents most freely and fully that he was ready and prepared for his solemn departure. Entire submission seemed to possess his godly soul. He leaves to mourn their loss the deeply

stricken parents, three loyal brothers, and two loving sisters, besides a large circle of more distant relatives and intimate friends.

Farewell services were conducted at the home and in the Seventh Day Baptist church by the pastor and Rev. Mr. Seager, January 2, 1914. Brother Seager gave a most comforting sermon from Philippians 1, 23, 24. The large attendance from this and Logan County plainly expressed the esteem in which the departed was held. Interment was made in Plum Cemetery. "Blessed are the dead who die in the Lord: Yea, saith the Spirit, . . . and their works do follow them."

G. W. L.

BURDICK.—At her home near Unadilla Forks, N. Y., on the evening of January 7, 1914, Mary Abbie Burch Burdick, in the sixtieth year of her age.

She was the only daughter of J. Henry and Phebe Hinkley Burch, born near South Brookfield, June 14, 1854. She was married to Morton E. Burdick of Unadilla Forks, March 1, 1887. Two daughters were born to them. One passed on nearly twelve years ago; the other, Mrs. Myra Kilbourne, with the husband and two brothers, A. Estee and Nathan Burch, are left to mourn a loving mother, wife and sister.

Abbie loved her Savior in early life and was baptized and joined the Seventh Day Baptist church at West Edmeston. After marriage she removed her membership to Leonardsville, where she was a devoted worker. Being a sincere Christian she was a friend to the friendless and a mother to the motherless. A wide circle of sympathizing relatives and friends pay tribute to her sunny, cheerful and affectionate nature and regret her departure.

Funeral was held at the home on Sabbath afternoon, January 10, conducted by Rev. Alexander Fraser of Norwich. Interment was at Unadilla Forks.

E. H. C.

BROWN.—Silas Kerney Brown, son of Hiram and Martha Davenport Brown, was born August 31, 1847, at Alpine, Mich., and died January 9, 1914, at Alfred Station.

He enlisted in the First Michigan Sharpshooters, December, 1863, when sixteen years old. He was wounded at the battle of Petersburg and was relieved from further active service, and discharged in 1865.

He came to this State in 1877, and spent the rest of his life in the vicinity of Alfred Station. On December 16, 1881, he married Mrs. Nettie V. Champlin, and to them were born three children: Mrs. Vella Cornelius, Frank and Dora Brown, all of Alfred Station. Mr. Brown had two sisters and three brothers, only one of whom, Mrs. Mary VanStaun, of Dearborn, Mich., is living.

Mr. Brown has faithfully discharged the duties of rural mail carrier on Alfred Station Route No. 1, for the past ten years and the patrons along the route feel that they are among the mourners who will miss the genial public servant. He was a kind, loving husband and father, and will be sincerely mourned by his loved ones. The poor and unfortunate always found in him a sympathetic friend. He was patient and uncomplaining, and went beyond his strength. His sudden departure with very little warning shocked the whole community. The day before

his death he was on our streets and went to Hornell on business. He was taken sick in the night, and in the early afternoon of the next day this journey was ended.

Farewell services were held at his late home Sunday afternoon and the house was filled with sympathizing friends and neighbors. Pastor Cottrell spoke and the Alfred Station quartet sang. Interment was made in the family plot in Alfred Rural Cemetery. I. L. C.

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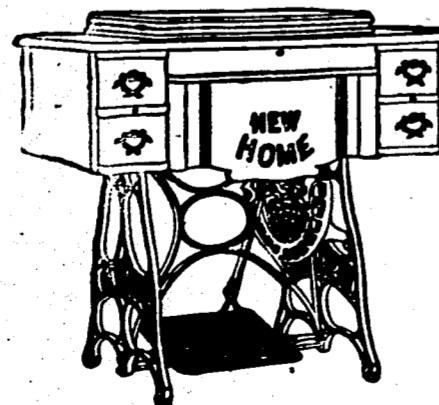
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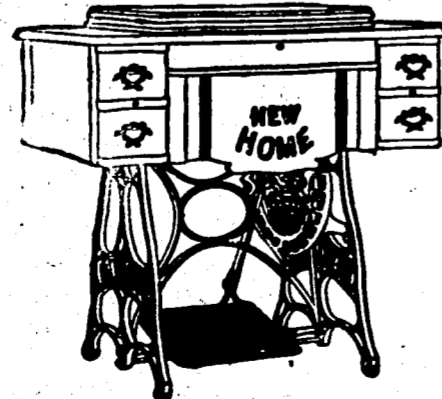
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—CONTENTS—

EDITORIAL—Danger Ahead! The "Most Influential Argument" Ineffective; Ordination of Herbert Lewis Polan; Regarding Change of Pastorates	129-134	An Act of the Federal Council	147
Minutes of Ordination Services of H. L. Polan	136	YOUNG PEOPLE'S WORK—What One Drink Cost; The Temperance Pledge; College Temperance Notes; The Efficient Christian Endeavorer; A \$600 Drink; News Notes, 148-152	
"Do the Work of an Evangelist"	136	Merged in the Federal Council	152
MISSIONS—Missionary Board Meeting; Treasurer's Quarterly Report	140	CHILDREN'S PAGE	153
The Business End of the Church	141	SABBATH SCHOOL—Local Sabbath School Institutes; Sabbath School Institute Program; Individual Bible Study as Applied to the Sabbath School Lesson	155-157
A Plan for the Operation of the Church	143	HOME NEWS	157
FINANCES for the Year 1914	143	MARRIAGES	159
WOMAN'S WORK—Song of the Trees (poetry); His Plan; Worker's Exchange	144	DEATHS	159
What Liquor Traffic Faces	146		