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## *The Sabbath Recorder*

*Plainfield, New Jersey*

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# The Sabbath Recorder



REV. HERBERT LEWIS POLAN

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## Danger Ahead!

Who can read the statements of specialists upon the use of opium and the narcotics derived therefrom in this country without feeling that a great danger confronts the American people? At the annual meeting in Philadelphia of the Society for the Study of Alcohol and Other Narcotics, it was shown that the United States surpasses every other country in the world excepting China in the use of opium. Four hundred thousand pounds of this drug are imported every year. This is fifteen times as much as is used in Austria, Germany, and Italy combined! It is shown that three hundred thousand pounds goes into morphine here, and that only about one fifth of this is employed in legitimate medical practice. The rest goes to feed bad habits, in cigarettes and other ways, among the rapidly growing army of opium fiends in America. The cocaine habit too is coming to be alarming.

Medical and criminal records show that at least one half of the homicides, three fifths of the suicides, and one third of the lunatics in America are made so by the use of these habit-forming drugs.

One has to think more than once to comprehend the meaning of these facts to the American people. The use of narcotics is by no means confined to the lower classes. The habit is gaining great headway among the brightest and most competent people. Overworked men and women of all trades and professions, in order to stave off the results of nervous strain for a time, resort to narcotics. Thousands in the best families are physical wrecks as a result.

The danger is not fully shown in the army of physical and mental derelicts now living, nor in the records of degeneracy and crime in this generation. The sure curse coming to the generations yet unborn is the worst feature of it all. Who can imagine the woe in store for those who must enter life with the inheritance bestowed by opium wrecked parents? The

harvest is inevitable, and if the race sows to the wind in this generation it will surely reap the whirlwind in the generations to come. A nation that does not put away the opium curse is cherishing a viper that will surely work its ruin.

The same is true of the liquor business. Alcohol and opium are companion fiends working together for the ruin of the race. Is it not strange that the people of America, so worldly wise and prudent in other respects, close their eyes to the very things that are most active in their destruction?

Why will a free, self-governing people tolerate vices and license evils that sap the physical, mental and spiritual life of the nation and that involve millions in ruin? The sensible thing would be to stamp them out rather than enthrone them. If the ninety-seven million people in the richest land on earth would destroy the hotbeds of crime, cease to follow corrupt leaders, refuse to elect dishonest and greedy men to office, put away industrial and commercial unfairness, and insist on purity of life, what a paradise America would be!

\*\*\*

## The "Most Influential Argument" Ineffective.

On another page we publish an article entitled, "What Liquor Traffic Faces," which appeared in the *Liquor Dealers' Journal*, and was reprinted in the *Minneapolis Journal*. A friend in the West sends it to the SABBATH RECORDER with the suggestion that it may give an idea for an editorial. The article itself is so suggestive of the state of mind coming to prevail among the liquor fraternity, that we give it entire for the encouragement of our friends. In a great battle nothing is more encouraging than signs of panic and premonitions of route among the enemy's forces. Every such writing as that in the article referred to brings new courage to the Prohibition army. We all know something of the paralyzing effect when foes



of righteousness recognize the "handwriting on the wall," and begin to see in it the prophecy of swift and certain doom.

The writer of that article seems to see, as few liquor men have seen, that the cry, "Prohibition does not prohibit," is utterly insufficient to meet the demands of the liquor cause at this advanced stage of the fight. Still he says that this is the most influential argument against prohibition. We have often wondered that this cry, about prohibition not being effective, has had so much weight even with temperance people! Many who object to the blighting curse of the saloon have still yielded to the clamor for license because of the "prohibition-don't-prohibit" cry. And probably this argument has had as much to do with giving victories to the liquor interests as has any other. It is, therefore, a real joy to see that even the liquor men feel that this argument can no longer be counted upon to hold back the oncoming tide.

If the temperance people who have listened to this "prohibition-don't-prohibit" cry would only stop to think, the utter fallacy of the argument would be clearly seen. If prohibition does not prohibit, if as much liquor can be sold under prohibition as under license, then why all this fuss—a fuss that almost amounts to a panic—among liquor men as soon as any effort for prohibition is likely to succeed? Saloon men are not so great public benefactors as to prefer to pay license money into the public treasuries, if as much liquor could be sold under prohibition as under license!

When any one says, "The most influential argument against prohibition is that it is not effective," just refer him to conditions in the "driest dry State" you know of. Show him Kansas, with prohibition stronger now than at any previous time in her history; Kansas, with 516,000 children in her public schools who never saw an open saloon in their State; prohibition Kansas, with more than half her county jails empty, with sixty-five counties that have no inmate in state prisons, and with not a drunkard in ninety-six counties out of her hundred and five, and the influence of this "most influential argument against prohibition" will certainly lose all its force.

### Ordination of Herbert Lewis Polan.

On Sabbath Day, January 24, in response to a call from the Piscataway Seventh Day Baptist Church, at New Market, N. J., delegates from all the New Jersey churches and the church in New York City met in New Market for the ordination of Herbert L. Polan to the gospel ministry.

Mr. Polan had been serving as pastor for several months and attending the theological seminary in New York City, but for some time had hesitated regarding the matter of ordination, to which the church wished to call him, because he desired to complete more nearly his education before he should be ordained. However, after consultation with other pastors and denominational leaders, it was decided to go forward with the ordination now.

The day was dark and rainy, but a large audience assembled at New Market, many coming from Plainfield, at which place services for Sabbath morning had been postponed. Automobiles and a large auto-bus ran from the church at Plainfield to the church door at New Market, making it easy to go even if the rain did pour down incessantly.

Our good friends, Rev. F. J. Bakker and wife, late of Holland, now living in Plainfield, in keeping with their custom while in their homeland, started out, each with an umbrella, to walk the distance in the downpour. Mr. Bakker is in his seventy-third year and Mrs. Bakker is nearly sixty-five, but they came in as fresh and sprightly as many of us who are younger.

After the organ voluntary, and an invocation by Pastor Polan, the choir and congregation sang, "Love divine, all love excelling," and Rev. Edgar D. Van Horn read for a Scripture lesson Paul's charge to Timothy, in second Timothy, third and fourth chapters.

#### THE OPENING PRAYER.

Rev. Clayton A. Burdick of Westerly, R. I., offered the opening prayer substantially as follows:

O Thou who carest for thy children, we need thee and we come to thee for help. We know thou art pleased with such services as this. Fill us all, we pray thee, with the true spirit of prayer and of consecrated service. Help us to understand the words read from thy Book, and may we "make full proof of our ministry." Bless this dear old church. Thou hast blessed it for many years. Thou wast with the fathers

who planted this vine and nourished it in early days. May the light placed here not grow dim. Bless the people in relation to their pastor. May he be enabled to do a good work here for thee. Let thy blessing rest upon every part of this service today. May each one be filled with the Holy Spirit. Come near to all the churches represented in this council, and may thy good cause prosper in their hands. We ask it all in Christ's name. Amen.

#### THE COUNCIL

The church's call for a council to ordain its pastor was then read by Dea. C. E. Rogers, in which the membership of the council was fixed as follows: L. C. Dunn, E. J. Dunn, I. F. Randolph, J. R. Dunham, C. E. Rogers, George Larkin, J. G. Burdick, L. T. Titsworth, A. H. Burdick and A. E. Curtis of the New Market Church; Frank S. Wells, Nathan Randolph, Rev. Edwin Shaw, Rev. J. Bakker and Theo L. Gardiner of the Plainfield Church; Revs. J. L. Skaggs of Shiloh; Rev. Jesse E. Hutchins of Marlboro, Rev. Edgar D. Van Horn and Harry W. Prentice of New York City, Rev. Geo. B. Shaw of North Loup, Neb.; Rev. Clayton A. Burdick of Westerly R. I.; and Rev. Antonio Savarese of the Italian Mission at New Era, N. J.

Rev. Edgar D. Van Horn was elected moderator of the council and Rev. Jesse E. Hutchins, secretary.

#### STATEMENT OF THE CANDIDATE.

Mr. Polan then gave a brief statement of his Christian experience and call to the ministry. He was the fifth child born to Mr. and Mrs. C. L. Polan of Jackson Center, Ohio. His first year was spent in West Virginia, but his parents moved to Ohio when he was about a year old. His early life was passed on the farm, and as a matter of course he was a constant church attendant with his parents. They never said to him "Go," but it was always "Come," and they led the way. At the age of twelve he was baptized by Rev. W. D. Burdick, who was then pastor at Jackson Center. Mrs. Burdick, as leader of the Endeavor society, gave him much help and strengthened his early Christian impressions. At one time he became quite discouraged, as is often the case with young people, but he could not be satisfied to give up trying.

A time came when he felt that he must begin to think for himself. The temptations of social life, and pressure from the business world, where a small church was

surrounded by those who kept another day, forced upon him the question, "Why am I a Seventh Day Baptist?" He was perplexed and wondered if he should keep the Sabbath simply because his parents did. In his perplexity he went to God for help, and made a careful study of the Bible. Soon he became convinced that he could not be true to God and neglect his Sabbath; so he surrendered all to serve the Master. Then came the impression that he ought to enter the ministry, and he could not shake it off. When he had longed for an education for some three years, and could think of little else, he finally told his father that he felt he ought to go to school and prepare for the ministry. Immediately his father offered to buy the boy's share in the crops for that year, release him from the work and help him all he could to go to school.

Since that day he has seen many discouraging times, but felt it to be inconsistent with all his early training to give up, and so he could not turn back.

His life in Milton College was always filled with inspirations, from the influence of President Daland and other good teachers and friends there. The splendid evangelical spirit that was in the very air at Milton was especially helpful to the young men looking toward the ministry.

Having a great dread of debt he determined to teach school a year and be entirely free from it before starting in at Alfred Theological Seminary. After one year at Alfred he accepted the pastorate at New Market, under the condition that he be allowed to complete his theological studies in Union Theological Seminary, New York City.

When Mr. Polan had thus related his experience, he went on to say: "It is now hardly necessary for me to state to you my beliefs. All this must convince you that I believe in God the Father, in Christ the Savior, in the church, and in the gospel ministry. My whole heart is in it. I will, however, try to answer any questions the council may be pleased to ask me. Probably you may ask some I can not answer; and it would not be strange if I could ask some that you can not answer."

Opportunity being given for questions, Brother Polan was asked if he was familiar with the Seventh Day Baptist Handbook, and if he could subscribe to all the



doctrines contained therein? He was also asked if he was in full sympathy with the articles of faith held by the church he serves? To both questions he answered "Yes."

Then followed personal reminiscences of Brother Polan as a student in Milton, told by Rev. J. L. Skaggs, a student friend, and by Rev. Edwin Shaw, an old Milton teacher. Rev. E. D. Van Horn told of his acquaintance with the boy Polan in the home of his childhood, and assured the council that he had no misgivings regarding the step now being taken. Rev. C. A. Burdick spoke of his pleasure in being here, though it was by accident, as he knew nothing of the ordination until he arrived in Plainfield. "I did not know Mr. Polan," said he, "but his statement today is all-sufficient. After hearing it I could not vote against ordaining him, and am glad to welcome him to the ministry." Deacon Rogers of New Market referred to the life the young pastor has lived with the church and the excellent work he is doing, and assured us that the church would have called him to ordination long ago, had it not been for modest hesitancy on the part of Mr. Polan over being ordained before completing his course of study. After a word from Iseus Randolph, who had lived in the Polan home in Jackson Center, the council, without retiring, voted unanimously to proceed with the ordination. After an anthem by the choir, and the song: "Jesus shall reign where'er the sun doth his successive journeys run," by the congregation, Rev. Geo. B. Shaw preached

#### THE ORDINATION SERMON.

He said: "I am glad I am here today. You are glad I am here. And I am glad you are glad." He could not enter into interesting reminiscences for want of time. He remembered that a good friend, who in a Sabbath-school review had been asked to tell Manasseh's sins in two minutes, began by saying, "You have asked me to tell in two minutes the sins of Manasseh which it took him fifty-two years to commit!" Brother Shaw then spoke briefly from Second Timothy iii, 15-17.

A company of students were discussing the qualities essential to a good minister. Some spoke of a good voice, others, social powers; others still, genial spirit; and so

on. Finally, a teacher who had heard them said, "A minister should have *good sense*."

There are two things worthy of notice in the text: (1) "The man of God;" (2) "The furnishing of the man of God."

You don't expect sinless ministers nor men who make no mistakes. We all make mistakes. But I do believe we should be men of God. We can not enumerate all the things that belong to a holy man of God. There must be an inner spiritual equipment. He should be good. But goodness alone is not all. He must be wise, honest and true in business, or he can not be a holy man of God. Energy and activity are essential, for a lazy man has no place in the ministry. Zeal is also an essential quality. Humility, too, is a characteristic. Not that one is to say, "I am a holy man of God," but he should live so that every one will know it without being told. No one told the woman of Shunem that Elisha was a holy man of God, but she said, "I perceive" that he is such. His everyday life told the story. He was a living epistle known and read of men.

We sometimes hear it said that ministers should be in no way different from other men. But I think there should be a difference. One upon whom God and the church have laid hands, and called forth to the holy calling, should be pre-eminently a holy man of God, and he ought to see in this a distinction that does not apply to other men.

The holy man of God is spoken of, not only as being "perfect"—complete—no hollow places in his life—but after possessing the quality of goodness, as being thoroughly *furnished* unto all good works. What is he good for without furnishing? Even a shop is useless without its furnishings for the work to be done. It might better be demolished and the land it occupies put into alfalfa, than to stand there unfurnished and doing no work. We need the whole armor of God, described by Paul, if we are to be thoroughly furnished. This will require study. "Study to show thyself approved of God."

Timothy was to care for his health. The minister needs a good body, trained; and a good mind, well trained. He must add to his general knowledge of all things

a *special* knowledge of things belonging to his work.

Tact is also an equipment without which we can call no man thoroughly furnished unto all good works.

In all our work the main thing is a thorough use of the Bible. There can be no furnishing more complete than the ability to use well this "sword of the Spirit." Timothy's best equipment was the fact that from his youth he had known the Holy Scriptures. Paul charged him to preach the word. The faith of his grandmother and his mother was also spoken of as a great help to Timothy. He did not neglect the gift that was in him.

We thank thee, our Father, for the place of honor to which thou hast called thy ministers. We pray that we may be approved of thee, and that we may be able to rightly divide the word of truth. Help us to make good use of our gifts in the ministry. Bless all the people, in the name of Christ. Amen.

The consecrating prayer with the laying on of hands came next, by the writer, with the brethren in the ministry standing around the kneeling candidate.

#### CHARGE TO THE CANDIDATE.

Rev. J. L. Skaggs, "as a brother and friend," expressed his appreciation of the privilege of this hour. After a brief reference to his pleasant acquaintance with Mr. Polan, he gave his charge to the candidate, making the following points: (1) The minister must be a *manly* man. He should be careful of his home life, as this is often the place where severe tests are made. (2) Manly in social life, where he is regarded as a leader of men. Here among men of all dispositions and with all temperaments to deal with, he will need a special supply of tact. (3) In the world of business the minister needs to be true. I was glad to hear you say you dreaded debt, and that you preferred to stay out of college and teach school to get out of debt, rather than to go on and run behind in finances. The minister who goes on this plan will hold the confidence of the business world. To be in debt is a great handicap. Many of us know by bitter experience how true this is. (4) Christ sends you forth to preach his gospel. You are to be the messenger of God to a lost world. Take the pure gospel. Be bold

and earnest, but deliver your messages in love and in sympathy, if you would reach the hearts and consciences of men. (5) Your duties will bring you into the homes of the suffering as well as into homes where pleasure reigns. You will be found at the bedside of the sick and in the house of mourning, where old and young will need sympathy and comfort. By the wide sympathies and loving heart of a child of God, you can make these places sanctuaries wherein may be reached and saved some precious souls.

Of course you will meet many discouragements. But don't forget that the best of God's people have had dark days, and that God has been able to use them, even at such times, for great good. Therefore, my brother, be strong and of good courage. The Lord promises to be with us always, even unto the end.

#### CHARGE TO THE CHURCH.

Rev. Jesse E. Hutchins said: "It hardly seems necessary to give a charge to a church that has such a good record as this church in regard to its pastors. It is easy to tell what a church expects from its pastor, but not so easy to state what a pastor should expect from his people. He has to meet all kinds of people, with varying dispositions, and saint and sinner alike expect him to be a help to them. The old and the young are looking to him and expecting something. He can not show favoritism. But with so many persons to please, it is not easy to be equally free with all. He finds it much harder to become acquainted with some than with others. Some are naturally cool, while others are free and easy. Some appreciate the difficulties under which the pastor labors, and some do not. The church should try to understand these matters and meet the pastor half way in his efforts to become acquainted.

Again, the church should understand how easy it is to stultify the pastor's efforts by a little indifference on the part of the parents in each home. No matter how eloquent and able the preacher may be, he can have no great influence in homes where he is little thought of and where his faults are magnified in the daily conversation. If you would help your pastor to do his very best, speak of his good qualities, and do all you can to uphold him. Let him



come to you as a helper. Go to him for comfort and counsel. A true pastor loves to share the burdens and troubles of his flock. It is a part of his work.

A young man accepted a pastorate in a great city, and after his first sermon an old man said to him: "Young man, we had a mighty good pastor here before you, and I believe you are going to fail. You can not carry this work yourself and succeed, and there are a dozen good men in the church who think so." The young man was greatly troubled at this and, at first, knew not what to make of it. Then the old man explained that they felt that the young preacher could not do it alone, and a good number had pledged themselves to meet in the lecture-room every week one-half hour before meeting time and pray for their pastor's success. You do not need to be told that the pastor was greatly encouraged and now for years, with a large company praying for him before each sermon, he has indeed been a most successful pastor. I trust Brother Polan may find here a praying church that remembers him before the throne of grace as he ministers unto the people. Without Christ and the prayers of his people, he fails. With Christ and your prayers he can not fail.

#### WELCOMED BY THE CHURCH.

At this point Dea. L. C. Dunn stepped upon the platform, and taking the pastor by the hand, in a few well-chosen words extended to him, in behalf of the New Market Church, a cordial welcome to its privileges, joys, blessings, burdens and work, pledging him the hearty cooperation of the New Market people.

#### WELCOMED TO THE MINISTRY.

Rev. Edwin Shaw referred to the pastors, missionaries and superannuated ministers in the Seventh Day Baptist Denomination, and in their behalf welcomed Brother Polan to the ministry. Every young man entering the ranks gives new courage and strength to the ministers of the entire denomination. Then in behalf of the little company of pastors in New Jersey and New York City, and in behalf of pastors of the Eastern Association, among whom in a special sense as near-by yokefellows there is a peculiar bond of sympathy and fellowship, Mr. Shaw gave the candidate a glad welcome. He also welcomed him to the larger company of

ministers belonging to churches of all Christian peoples, with whom he is to join in many good works for the uplift of the world.

#### WELCOMED TO THE COMMUNITY.

Rev. T. E. Vassar of the First Baptist church of New Market, who has been a friend of Mr. Polan in union work this winter, extended a warm welcome in behalf of the community at large. He said: "I welcome you as a brother beloved in the Lord, and now as an ambassador of the great King. We need a broad-minded man in a community like this and we welcome you to the services and ministries of love here. You will find many ready to cooperate with you in work for the general uplift of the community. You may meet some things that disturb, but you will find strength from on high. The church you serve has the first claim upon your labors; but the community too has claims. May you be abundantly blessed, is the prayer of your near-by pastor of another church."

The entire congregation joined heartily in singing, "Blest be the tie that binds," and the benediction was pronounced by the pastor.

The storm still raged without, but all was peace within. Many found happy reunions around the tables in New Market homes, while others hastened in automobiles and the great bus to Plainfield for dinner. It was indeed a good day for the New Market Church.

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#### Regarding Change of Pastorates.

Rev. E. Adelbert Witter leaves the pastorate at Adams Center, N. Y., March 1, 1914, to accept the pastorate of the Second Hopkinton Church, at "Hopkinton City," R. I.

Rev. M. B. Kelly, whose resignation at Nortonville, Kan., was announced two or three weeks ago, has, upon the earnest plea of his church, decided to withdraw his resignation and remain with that church.

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The address of B. A. M. Schapiro, whose work was referred to in the last two RECORDERS, is 425 East Ninth Street, New York City. Any one desiring his tracts can have them by applying to him.

## EDITORIAL NEWS NOTES

### Still a Good Samaritan.

January 22 was the first anniversary of the marriage of Helen M. Gould to Finley J. Shepard, and the manner in which she celebrated the event shows that she has not forgotten the poor people of the missions and bread lines in New York. Instead of feasting rich people at her Fifth Avenue home, she provided midnight dinners for the army of famishing men who wait for them in the cold winter nights around the missions.

No wonder these poor people call her "Good Miss Gould." If you have ever seen the shivering, starving bread line on a blustering night in January, waiting for hours to be served, you can the better understand what such service as this of Helen Gould Shepard's means to these men.

On the evening of January 22, if you had visited the old Bowery Mission, you would have seen a file of hungry men reaching from the door fully a block away, men pinched and shivering with the cold, waiting more than an hour for the opening time. When at last the door was opened, four hundred of these homeless ones crowded the hall full and many were still standing without in the darkness. After a brief Christian service, all these men were furnished with a good supper at the expense of Mrs. Shepard. The "Bowery boys" stowed it away with thankful hearts, while many blessings were bestowed for their "Good Miss Gould."

Further north along the Bowery is the Handley Rescue Hall. There at the same time five hundred men of the "down-and-out" class were waiting for their feast. At the close of the devotional services, they sang, "Nearer, My God, to Thee," with a spirit and zeal that showed they were expecting something. As the last words of the song died away, there appeared at the side doors several waiters with great trays literally stacked with sandwiches. These were made of fresh, crinkly bread—great hunks of it nearly three inches thick—covering a large slice of fine corned beef. What a feast for famishing men! Then came all the good

coffee they wanted to drink. Do you wonder these men too speak of their benefactress as "Good Miss Gould?"

Now go down Water Street to the old Jerry McAuley Mission, where for many years the homeless have found a refuge. There too between three and four hundred men were fed during the evening. Then go over to the Doyer Street Mission, and there a large company of unfortunates were fed by the same bountiful giver.

Had you continued your walk until after midnight, you would have found the famous Bowery Bread Line enjoying the best feast it had known for many days. Some of the men had been standing in the line for hours waiting for their only meal during the twenty-four hours, and on that night, instead of the usual bread and coffee furnished by the mission, they found "Good Miss Gould's" lunch of roast beef sandwiches, coffee, pie, crullers and fruit.

It was reported that her gift on that night was sufficient for the feeding of fifteen hundred men. Then, besides the suppers, warm beds in lodging-houses along the Bowery were paid for and furnished for nearly two hundred who had not where to lay their heads, and in the Handley Mission several hundred more were comfortably fixed for the night.

When we see how easy it is for those who are blessed with this world's goods to relieve their suffering fellow men, and when we behold something of the love manifested by the unfortunates for those who help them, we wonder that more do not perform such services and enjoy them. Words like these, "Good Miss Gould," spoken by the poor and needy of a great city, make better memorials than any costly palace or sculptured marble to stand for men after they are dead. If men could realize the full import of Christ's teachings, that such service unto others is equivalent to doing it unto him, more attention would be paid to this kind of Christian work.

If you fear Death, you invite him into your own ranks, but if you defy him, you drive him into the ranks of your foes.—*Napoleon.*

"A man's worst difficulties begin when he is able to do as he likes."



## Minutes of Ordination Services of Herbert L. Polan.

New Market, N. J., January 24, 1914.

The services began with morning worship consisting of—

Organ Prelude—Ethel Rogers

Doxology

Invocation—Pastor Polan

Hymn

Scripture Lesson, 2 Tim. ii, iii—Rev. E. D. Van Horn

Prayer—Rev. C. A. Burdick

Offertory

The council then convened at the call of the New Market Church in accord with the following motion:

Moved that we appoint a council to examine, approve, and ordain the said Herbert Lewis Polan; such council to consist of at least fifteen persons, ten of whom shall be members of this church, the other five to be the editor of the SABBATH RECORDER and the pastors of the New York City, Plainfield, Shiloh, and Marlboro Seventh Day Baptist churches. Other members of the council shall be any Seventh Day Baptist ordained ministers, and any deacons of Seventh Day Baptist churches who may be present at the meetings of the council, and any other persons whom the council when convened and organized may invite to share in the deliberations.

C. E. ROGERS,  
Clerk.

Jan. 4, 1914.

The following members of the New Market Church were chosen as members of the council:

Deacons L. C. Dunn, E. J. Dunn, I. F. Randolph, C. E. Rogers; Brethren J. R. Dunham, George Larkin, J. G. Burdick, L. T. Titworth, A. H. Burdick, A. E. Curtis.

The other members of the council were Dr. T. L. Gardiner, editor of the SABBATH RECORDER, Rev. Edwin Shaw of Plainfield, Rev. E. D. Van Horn of New York City, Rev. J. L. Skaggs of Shiloh, Rev. George Shaw of North Loup, Rev. C. A. Burdick of Westerly, Rev. F. J. Bakker of Plainfield, Rev. Antonio Savarese, pastor of the Italian Mission; Deacons Nathan Randolph and Dr. F. S. Wells of Plainfield; Dr. Harry Prentice of New York City.

The council then convened elected Rev. E. D. Van Horn as moderator and Rev. J. E. Hutchins as clerk.

The candidate was then called upon to make a statement of his Christian experience and his call to the ministry. Following this in answer to the question of Geo. B. Shaw he affirmed his belief in the Arti-

cles of Faith as adopted by the Chicago Council. Words of appreciation and deep regard for the life and faith of the candidate were given by J. L. Skaggs, Edwin Shaw, C. A. Burdick, C. E. Rogers, I. F. Randolph, and E. D. Van Horn.

An anthem was then given by the choir.

The council without retiring reported in favor of the ordination and a motion prevailed to proceed with the ordination with the following order of service:

Ordination Sermon (text 2 Tim. iii, 17)—Rev. George Shaw

Consecrating Prayer—Rev. T. L. Gardiner

Charge to Candidate—Rev. J. L. Skaggs

Charge to Church—Rev. J. E. Hutchins

Welcome to Church—Dea. L. C. Dunn

Welcome to the Ministry—Rev. Edwin Shaw

Welcome to the Community—Rev. T. E. Vassar,

Pastor of the First Baptist Church of New Market

Hymn

Benediction—Rev. Herbert L. Polan

REV. E. D. VAN HORN,  
*Moderator.*

JESSE E. HUTCHINS,  
*Clerk.*

### "Do the Work of an Evangelist."

*A Sermon.*

REV. EDWIN SHAW.

These are words spoken by the apostle Paul to his friend Timothy, (2 Tim. iv, 5). It is a personal message addressed in a personal way. Therefore it does not apply to us in these days. We are relieved from any responsibility in the matter. Do you really think so?

But Timothy was a minister, and that makes a difference; and Paul's personal instruction and admonition to Timothy to "do the work of an evangelist" has a very close application to all ministers. But it lets out other people, it does not apply to them. Therefore let ministers take heed, and in all their various lines of labor let them never neglect to "do the work of an evangelist." But other Christians are excused, or rather it does not apply to them. Do you really think so? Really? Has not that personal letter of the great apostle been preserved so marvelously all these centuries for a greater mission than simply to inform us as to what direction the one was giving the other? Verily I believe that there is a message here for every disciple of the Lord Jesus Christ, a

personal message, even as it was to Timothy, "Do the work of an evangelist."

Well, what is the work of an evangelist? An evangelist is one who proclaims the gospel; the evangel is the good news, and is comprehended in the one word, gospel. The work of an evangelist is to bring Christ to man, and to bring men to Christ. It is the work of saving souls, through belief in Jesus Christ. It is the greatest work of the world, the supreme work of the church of Christ. "Do the work of an evangelist," applies then to me as it did to Timothy, and not to me only, but to every one that hath named the name of Christ.

It has been my pleasure, and I trust my profit, through your generosity, this week to attend a meeting in Atlantic City. This was a meeting of the Commission on Evangelism of the Federal Council of the Churches of Christ in America.

There are, I believe; thirty different denominations of Christians that have become identified with this movement. The Federal Council meets once in four years. In the meantime the work is carried on by an Executive Committee, and by various sub-committees, called commissions. Of these there are several, the one I attended being the Commission on Evangelism.

These commissions are appointed by the president of the Federal Council, who first selects a chairman, and then in counsel with him, selects other persons to make a general commission of at least twenty-five, and then on recommendation from the various denominations, at least a minister and a layman from each denomination, making a larger and fuller representation.

The commission I attended has ninety members, of which only twenty-nine were present, representing twenty-one denominations. I attended as a proxy for Lester C. Randolph, of Milton, Wis.

According to the records as read at the meeting, the only other member of our denomination thus far appointed is Rev. Willard D. Burdick, of Farina, Ill. This was the first meeting of the commission as appointed at the last gathering of the Federal Council in December, 1912. A great deal of work has been necessary as preparatory and this has been done by a provisional Executive Committee, which reported at the meeting, and which ceased its existence when the permanent organization was completed.

I may say in passing, that I am myself a member of another commission of the Federal Council; namely, the Commission on Sunday Observance. This has appeared to some people as singularly inconsistent for a Seventh Day Baptist; but it is no more inconsistent than the fact revealed in a letter I received this week, on the envelope of which was printed, The Sunday School Association of Boulder, Colo., Rev. A. L. Davis, President, for Brother Davis is the pastor of the Seventh Day Baptist church of Boulder.

We have for years, as a people, united with interdenominational activities in Bible-school work, and young people's work, in temperance work, and I see no inconsistency in our being identified in this Federal Council, for the basic principle of the council is denominational liberty; it disclaims all authority, it only suggests and strives to work in harmony. So much in general for the nature of the meeting I attended.

There were twenty-nine men in attendance, representing twenty-one denominations, all strangers to me except three, two of whom I had met in New York last winter at a banquet gathering of missionaries, and Professor Johnston. So far as I now remember, Boston, Chicago, Nashville and Atlanta made the rim of the circle including the homes of the delegates. These were men chosen for their zeal and leadership in evangelistic work, just as Lester C. Randolph was chosen to represent us.

The program was largely informal, every denomination represented being called upon to give a brief survey of the evangelistic work being done by his people, especially as to methods. Some of the delegates had written papers, but in the main the matter took the form of discussions and questions and answers.

Three evangelists of world-wide reputation were present to address the commission: the Rev. J. Wilbur Chapman, the general director of the Forward Movement of the World Presbyterian Alliance; Mr. Fred B. Smith, secretary of the International Committee of the Y. M. C. A.; and the Rev. W. E. Biederwolf, who was made general secretary of the commission for the next four years. These addresses were inspiring, although they aimed rather at informal instruction and discussion, and



they, together with the report of the provisional Executive Committee, and these surveys from the various denominations, opened up a vast field of possible activity for each denomination and for the commission. For example, some denominations, like the M. E. Church of the South, have a regular department or general board of evangelism, that labors to foster the spirit of evangelism throughout the denomination. It employs a corps of evangelists on regular salary, and directs their movements among the churches in consultation with the churches.

On the other hand, the representative of the great Lutheran body deplored not only the absence of any such organization, but also the lack of the evangelistic spirit, and want of any methods to promote it.

The fact was revealed, however, that the spirit of evangelism is rapidly increasing in that church, just as I have seen it increasing in the last five years among the German Seventh Day Baptists at Snow Hill, Pa.

I came to the hour of adjournment with keen regret that I was not myself a member of this commission, and privileged to attend its meetings in the future. I have always longed to do the work of an evangelist, and because I do not have the gift of public speech which adapts me to the method of evangelism which we used to call revival meetings,—and which were indeed blessed revival meetings,—because I do not have this gift, I do not feel that I am relieved in any measure from doing the work of an evangelist. For the work of an evangelist may be classified as of three kinds,—pastoral evangelism, individual evangelism, and vocational evangelism. By vocational evangelism, I mean the kind of work that is done by what we call the professional evangelist, the man or woman who makes the matter a specialty and conducts public meetings in series as the method of doing that work. From this method you and I may, I believe, feel ourselves excused.

By pastoral evangelism, I mean the great work of the pastor, the winning of souls to Jesus. This must be his chief thought in preparing his sermons, in his prayer meetings, and in all his relations to the

church and to the world. From this method you may well excuse yourselves; I can not, this is my work.

The third method is, after all, the most important, and is used by professional evangelists, by pastor evangelists, and is the duty of every follower of the Lord,—the individual work, the touch of life to life, the influence of heart upon heart, and it finds opportunity for expression, especially in Sabbath-school work, in Junior and young people's societies' work, in social organizations of the church, in intercourse, in business, in our homes, in school relations, and I believe, most of all, by the gospel message lovingly lived, consistently lived, bravely lived before all men.

Now there is an impression in some quarters that the spirit of evangelism is on the decline, that it has ceased to have the power it once had in the churches.

At this meeting I attended this week, I heard a bishop of the M. E. Church say that there were two classes of preachers in his church that he was sorry for: one class, largely of young men fresh from the seminaries, who were given to intellectual discussions; the other class, largely of the older preachers, who have lost the power they once had to move men to action and discussion. These men, he said, were heart-broken themselves over this loss of power, and he said these two classes of preachers were outward indications of this decline in the spirit of evangelism.

Now there is another class of people who would say that these preachers who have lost the power they once had to move people, have done so, not because of any change in them, nor from any lack of consecration or ability or devotion, but because of a change in people, in conditions, and in the spirit of the times, and because the things that once appealed to the heart and conscience no longer meet a response, and such people claim that there is not a decline in the general spirit of evangelism, but simply a changed and changing attitude.

Such people say that in these days evangelism is a work not only for redemption, but for prevention as well; it is not only to save men from sin, but to keep men from sin; and so the work of evangelism takes in those lines of effort which we have been pleased to call social service—efforts

to remove temptations and causes of sin by establishing better conditions of living, by measures to uproot and destroy vice and debauchery and wickedness by removing the causes that produce these things in the material world. And so there are various opinions. Some are grieving over the present conditions and see no light except in a return to the good old-time religion of our fathers and mothers, and there are others who, while they deplore the loss of the old, see hope and light in adjusting the line of battle to meet the new conditions.

At any rate the problems which face the one who would do the work of an evangelist are perplexing and many. For example, I heard Fred B. Smith say, at Atlantic City, that the men of the commission to whom he was speaking must be wise and courageous, and see things in the right light, or they would make for themselves the mockery of the future. To give one single example, he said that we must not fail to recognize a difference between minor sins of society and major sins. Just what sins were minor and what were major he did not define in much detail. But I say the problems of evangelism before the Christian worker today are complex and puzzling.

Some people are emphasizing what is called the Educational Evangelism, and are giving prominence to the training of children in Sabbath schools, and catechism classes, in Junior work, in boys' clubs and girls' clubs, and so on.

Now what seems to me sad about the matter is that oftentimes the worker who is enthusiastic in some one line or place of evangelism, has very little patience with the work of others in different lines, and is given to criticism of the methods of the other man. There are men of what we call the old type of evangelist who speak with little charity of the new evangelism, and there are workers in modern methods who lose all patience with those who do not agree with them.

It appears to me that the spirit of evangelism as pictured and practiced by Jesus Christ is large enough to include every phase of human service in the name of the Master. The healing of the sick, the feeding of the poor, the clothing of the destitute, the visiting of those in prison, the

closing of saloons, the denouncing of the spirit of graft and corruption and oppression,—all these things are a part of the message. But in it all, we must not forget that it is the message of love of God as expressed in Jesus Christ that makes the message the good news, the evangel.

There must be, running through all these efforts in work for boys, Bible study, and social service in general, this undertone of the song of the angels. Through all this fabric of elaborate organization for the betterment of mankind, there must always be found this golden thread of Christian experience.

It is a great joy to relieve distress, to help those in trouble, to change tears into smiles, to make health and happiness grow and blossom and come to fruition where once despair and sin and shame grew. I say it is a real joy to be able to do those things, but we must not forget that real evangelism brings a man to his knees in the presence of God; it brings one to the foot of the cross, in penitence and humble confession.

Then let me lift up my voice on high to repeat the words of Paul, "Do the work of an evangelist." Let me say it so clearly and with such force that I shall hear it myself, and not mistake its meaning. Let me say it so sweetly and convincingly that every member of this church and congregation may hear it distinctly, and be moved to act. Let me say it so kindly and persuasively that our denomination may hear the message, that the General Conference shall appoint a board of evangelism, which shall foster the evangelistic spirit in our churches by literature and the spoken word, which shall select and train and send out gifted men for special efforts, not alone in little pastorless churches, but everywhere, that we may all be revived and fired anew with the spirit of the Master, all of us, as individuals, and as churches, and as a denomination, all together to "Do the work of an evangelist." Which may God grant in Jesus' name.

Our Father, we count it a great privilege that we can be laborers together with thee. Such honor has not been assured even to the angels in heaven. Make us more worthy, we pray, and fit us better for this service, the saving of souls unto eternal life. Amen.



## MISSIONS

### Missionary Board Meeting.

A regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in Westerly, R. I., Wednesday, January 21, 1914, at 9.30 a. m., President Clarke in the chair, and the following members present: Wm. L. Clarke, P. M. Barber, C. A. Burdick, Robert L. Coon, A. S. Babcock, E. B. Saunders, A. G. Crofoot, J. H. Austin, S. H. Davis, G. B. Carpenter, H. C. Van Horn, I. B. Crandall, C. H. Stanton.

Visitors: Henry C. Burdick, Miss Mildred Saunders, Mrs. E. F. Stillman, Mrs. G. B. Carpenter, Miss Dell Rogers, Mrs. C. H. Stanton, Mrs. Dell Burdick, Mrs. H. C. Langworthy, Mrs. A. N. Crandall.

Prayer was offered by the Rev. Clayton A. Burdick.

Minutes of last meeting were read and approved.

Reports for the quarter ending December 31, 1913, by the Treasurer and the Corresponding Secretary, were received and recorded.

Members elected of the Joint Committee for 1914 are Geo. B. Carpenter, Rev. E. B. Saunders, Ira B. Crandall, John H. Austin, Rev. H. C. Van Horn.

It was voted that it is the desire of the Board that Miss Susie M. Burdick should not return to her work in China earlier than the spring of 1914.

Much correspondence regarding African Missions was received and considered, and, upon motion of S. H. Davis, the following resolution was adopted:

*Whereas*, Brothen Walter B. Cockerell, of the Berlin (Wis.) Church, has started at his own expense on an independent mission to Nyasaland, Africa; therefore

*Resolved*, That we express our sincere interest in the work he has undertaken; that we request our Corresponding Secretary to keep in touch with the progress of his work there so far as may be by correspondence; and that we bespeak for him the prayers of our people, that he be guided by divine wisdom, that his life and health may be preserved and that his mission may be greatly prospered.

It was voted that, through the Corresponding Secretary, this Board unite with the Tract Board in inviting Brother G. Velthuysen of Haarlam, Holland, to visit us in this country and be in attendance at the General Conference, 1914, the expense to be met by the two Boards.

Interesting letters came from the Rev. T. L. M. Spencer, of the South American Mission, indicating progress in the work there.

It was voted to appropriate at the rate of \$300 for the Scott (N. Y.) Church, to assist in support of the Rev. J. A. Davidson as pastor for the year 1914.

Additional appropriations for the year were made for the Boulder, (Colo.) Church, \$100 and for the church at Los Angeles, (Cal.) \$100.

The afternoon session opened with prayer by the Rev. E. B. Saunders.

It was voted to appropriate the sum of \$100 to reimburse for payments made for repairs of buildings at Lieu-oo, China.

An appropriation of \$35 was made for the Gentry (Ark.) Church, to assist in ministerial supply for four months from January 1 to May 1, 1914; also \$25 for additional evangelistic work to be performed by the Rev. Madison Harry under direction of the Corresponding Secretary.

It was voted to appropriate \$100 for use of the Evangelistic Committee of the Eastern Association for the year 1914.

It was voted that the Rules and By-Laws of the Seventh Day Baptist Missionary Society be printed at the head of the Missionary page of the SABBATH RECORDER for four consecutive weeks.

Correspondence was received from Rev. E. A. Witter, Walter B. Cockerell, Rev. W. C. Daland, N. O. Moore, Rev. Edwin Shaw, Miss Marie Miller, Rev. Geo. Seeley, Rev. F. J. Bakker, J. G. Burdick, Rev. T. L. M. Spencer, E. G. Fiske, Orville Churchill, J. H. Dingman, Rev. A. L. Davis, Lillian R. Wheeler, Rev. G. W. Hills, Mrs. Lester Strain, R. J. Maxson, Mrs. E. J. Babcock, G. S. Truman, Rev. Madison Harry, and others.

Adjourned.

WM. L. CLARKE,  
President.  
A. S. BARCOCK,  
Recording Secretary.

### Treasurer's Quarterly Report.

From October 1, 1913, to January 1, 1914.

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

BY MONTHS.

<i>Dr.</i>	
Cash in treasury October 1, 1913	\$ 540 21
Cash received in	
October .....	\$4,070 36
November .....	327 39
December .....	2,771 49
	7,169 24
	\$7,709 45

*Cr.*

Expenses paid in	
October .....	\$1,760 58
November .....	1,015 37
December .....	4,470 63
	\$7,255 58
Balance in bank January 1, 1914	453 87
	\$7,709 45

BY CLASSIFICATION.

*Cash Received.*

General Fund, including balance brought forward	\$1,479 71
Home field	3 75
China field	471 75
African field	47 85
Other fields	5 75
Specials	103 31
Life-Members	25 00
Memorial Board (income)	285 22
Permanent Funds (income)	5,262 61
Debt Fund	24 50
	\$7,709 45

*Disbursements.*

Corresponding Secretary	\$ 353 27
Churches and pastors	1,244 51
China field	1,132 50
Italian appropriation	69 00
Java field	37 50
Holland field	75 00
Student Fund	100 00
Proportion of Year Book	89 79
Specials	84 16
Treasurer's expenses	68 80
Exchange	1 05
Loans paid	4,000 00
	\$7,255 58
Balance in bank January 1, 1914	453 87
	\$7,709 45

No notes outstanding January 1, 1914.

### Sabbath Eve.

The shadows of a Sabbath day are length'ning  
into night,  
And wondrous stars God's firmament are burst-  
ing into light;  
The Master bids me look upon his pure and shin-  
ing face,  
And fills my poor and needy soul with love's  
abiding grace.

I close mine eyes as if to hold that vision of  
God's love,  
His mercies fall each morn and eve like rain  
from clouds above;  
My better self cries out, Oh, Lord, help me my  
love to show,  
That all mankind may see in me thine image  
here below.

—J. B. Davis.

Bradford, Mass.

### The Business End of the Church.

D. M. ANDREWS.

If I could have begun six years ago with the experience which I now have as church treasurer, my work in that capacity would have been more efficient. I do not have to go outside of my own experience to know that church accounts, which constitute the financial or business end of the church, are not always handled to the best advantage. Far be it from me to imply that the efficiency of the church should be measured in terms of dollars and cents, but I do firmly insist that the business affairs of the church should be conducted according to sound business principles.

The fundamental principles which underlie the management of any business, whether conducted by an individual, a corporation, or an association of corporations, may by analysis be classified and combined into an organized unity, in other words, a system. Reduced to simplest form and stripped of detail, business principles are essentially the same for the corporation, the merchant, or the church; but in this connection please do not confuse principles of management with purpose of management.

Practically all our churches have adopted some systematic method of providing for the financial support of the church and for various benevolences. As a denomination we are progressive, and our people are intellectual. We have not been slow to recognize and adopt the most efficient and recent methods for systematic giving. But no system, however perfect, can be operative of itself. The human element can not be disregarded in running the church finances any more than in running a locomotive. If church finances are not working smoothly, if the pastor is not paid promptly, if denominational interests outside of the local church affairs appear to be languishing, then it may be surmised that some link in the system is not performing its function. Somewhere or somehow the human element has failed.

The Boulder Church has adopted what is known as the double budget system; the first budget provides for all the normal needs of the local church, and the second budget for benevolences of a denominational nature. Personally, I favor this system, because successful operation of



church affairs demands first of all, last of all, and all the time, a plan. From the records of the church treasurer the committee of finance can determine very nearly the normal expenses of the church, including pastor's salary, janitor, fuel and lights, insurance, depreciation and repairs, and incidentals. This will constitute the first budget. For the second budget, the church should fix a limit within the ability of its members and then as nearly as possible approach this limit.

After formulating a plan, the next step is publicity; that sounds like advertising, and it is, but publicity is as necessary to the church as to the business man. Every church treasurer or committee of finances should have the use of some duplicating device, like the mimeograph, for reproducing copies of occasional circular letters from the church to the members and adherents, both resident and non-resident. The Boulder Church in this way explained the double budget system, showed the needs of the church for the year, explained carefully the working out of the plan, and left a blank pledge at the bottom of the sheet to be filled out and returned to the treasurer. These were distributed to resident members and mailed to non-residents. Never in the history of the Boulder Church has a response to such an appeal been more fully participated in or more liberal. The needs of the church had been set forth visibly and definitely, and the people responded as they always will respond, everywhere, to a proper appeal, properly stated. So much for publicity.

For several years the Boulder Church has made it a rule to send out, through the treasurer, quarterly statements of account to all who have made pledges for the year. These quarterly statements are not in any sense a demand for money, but are for the information of subscribers and not infrequently subscribers have called for them when a delay had occurred in sending them out. This entirely obviates the somewhat embarrassing necessity of announcing from the pulpit that the pastor is in need of money. Although it is not a cure-all for a low state of finances, it has a marked effect in regulating the income of the church.

The treasurer's account with the church is a matter of more than passing im-

portance. No elaborate system of book-keeping is necessary, but it ought to be so clearly and definitely kept that it would show to a third party the actual condition of church finances. It should be kept free from errors. This statement will not be questioned but it may seem unnecessary. It is, however, easy for the treasurer to pay out church funds and forget to make proper entry, so that his account later will show a deficit. This is perhaps the most common error and may be avoided by banking all the church funds and paying out no money except by check. The canceled checks make a valuable permanent record, both for the treasurer and for the church, and should be kept on file for at least the period of limitation provided by state law.

The treasurer should keep a daily record of all money received and paid out in the form of a day-book or journal. This record should be summarized at least quarterly in the form of a financial statement, showing amounts from previous period, receipts during the quarter for each of the various funds, then disbursements and balances for each fund. To simplify the day-book account, the amount from the weekly envelope contribution is aggregated, only the totals to each fund being entered. Any payments of money to the treasurer at other times or by other method should have a separate entry in the day-book.

The empty envelopes, each showing contents and name of contributor, are kept on file till the end of each month, the amounts then being posted to each subscriber's account which is kept in the manner following. A sheet is prepared, 8½ by 14 inches, printed on the mimeograph, with a blank form at the top for the subscriber's name, amount pledged and for what purposes, together with a ruled monthly record for the year for each separate fund. The subscriber's credits from the envelopes and also any from the day-book are posted at the end of each month to the proper spaces in the monthly record. Each subscriber has a separate sheet, and the sheets are arranged alphabetically in a loose-leaf file. On each sheet, below the subscriber's monthly account, are four blank quarterly statements of account, the statement for the first quarter being at the bottom of the sheet. These are made out from the monthly account at the top and are torn off and sent to each subscriber at the end

of the quarter. At the end of the year the stubs become a permanent record of the church. The envelopes are also kept on file in monthly bundles.

Although this method may appear complicated in the telling, it is really very simple, and its success hinges upon the plan of recording the subscriber's individual account. The combination record and statement sheet which I use eliminates much of the tedious part of the treasurer's duties. I will gladly send one of these blank sheets to any church treasurer who will enclose a stamp with his inquiry.

Boulder, Colo.

### A Plan for the Operation of the Church Finances for the Year 1914.

At the quarterly church meeting, September 1, 1913, by a unanimous vote, the "Double Budget System" was adopted as the means of providing for the financial support of the Boulder Church for 1914. The purpose of this system is to avoid re-duplication of effort and multiplicity of solicitation, and at the same time furnish a more systematic method of raising funds, both for the church expenses and for benevolences.

The amount we are seeking to raise is \$500.00 and we hope that when you are called upon and asked for a pledge toward the budget you will be as liberal as your circumstances will allow, remembering that the one pledge covers all the normal requirements relating to finances for the entire year.

#### NEEDS OF THE CHURCH.

Local Church Support:	
Pastor's salary .....	\$300 00
Incidentals, light and heat ....	50 00
Janitor .. .. .	45 00
Other incidentals .....	90 00
Less rental of the church .....	85 00
	\$400 00
Benevolences:	
Missionary Society .....	\$ 50 00
Tract Society .....	25 00
Fouke School .....	10 00
Ministerial Relief Fund .....	10 00
Theological Seminary .....	5 00
	100 00
Total Double Budget .....	\$500 00

We recommend:

1. That the annual subscription to the

budget be made on a weekly basis, and that so far as possible, it be paid weekly.

2. That each individual pledge a definite amount, either to the whole double budget, or to each budget separately, rather than for separate objects on either budget.

3. That each member of the family make an individual pledge, instead of one pledge for the family. This will encourage the children to become regular contributors to the support of the church.

#### HOW THE BUDGET WORKS OUT.

If you pledge \$12.00 to the double budget, it will be apportioned as follows: \$9.60 for local church support, and \$2.40 for benevolences. The first amount, \$9.60, will be divided into pastor's salary, \$7.20, and incidentals, \$2.40. The amount for benevolence, \$2.40, will go to the five funds in the following sums: Missionary Society, \$1.20; Tract Society, 60 cents; Fouke School, 24 cents, Ministerial Fund, 24 cents, Seminary, 12 cents. You may make your pledge to the double budget or to either budget alone.

Do not forget that all contributions must be placed in an envelope before being deposited in the collection basket. The envelope should bear your name, date and the budget to which it shall be credited. Otherwise, the treasurer will not be able to give the proper credit to your contribution. All loose money in the basket will be prorated between the two budgets. Envelopes will be supplied by the treasurer.

NOTE.—If you will number your envelopes from 1 to 52, the lowest number remaining at any time in the year will show the number of contributions you have made, so that you can reckon amount paid.

Fill out the following pledge and return to the treasurer, D. M. Andrews, as promptly as possible.

Boulder, Colo., ....., 191..

I pledge to the Boulder Church for the year 1914, as follows: for local church support, \$....., for benevolences, \$....., total amount, \$....., payable at the rate of .....c per week until the amount is paid.

Name .....

\$12.00 per year is 25 cents per week for 48 weeks; \$10.00 per year is 20 cents per week for 50 weeks; \$7.50 per year is 15 cents per week for 50 weeks; \$2.50 per year is 5 cents per week for 50 weeks.

FINANCE COMMITTEE.



## WOMAN'S WORK

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

### Song of the Trees.

This is the song the Apple Tree sings  
When the wind through its branches is blowing:

"Somewhere a bluebird is spreading its wings  
Though here it is snowing and snowing.  
Somewhere a robin is taking a flight  
In skies that are clear as these skies are dim;  
So I'll sing my song in the winter night,  
And keep myself warm for him."  
Hark to the croon of the Maple Tree,

When the wind of the winter is plaining:  
"Sleep, little leaflet, and cuddle to me;  
Dream that the snowflakes are raining;  
Dream that the daisies are white on the way  
In fields that are green as these drifts are deep;

Hush, little leaflet, nor waken today;  
Winter is given for sleep."

This is the tune that the Willow hums  
When the wind through its branches is grieving:

"Winter is bitter; but summertime comes,  
And tempests are only deceiving.  
Little gray catkins, oh, slumber and dream;  
April is coming with sunlight aglow;  
Cowslip and buttercup, sprinkled with cream,  
Wait till she calls them to grow."

—Harriet F. Blodgett.

### His Plan.

Somebody has supposed the scene that he thinks may have taken place after Jesus went back to heaven. The Master is walking with Gabriel, talking intently, earnestly. Gabriel is saying: "Master, you died for the whole world down there, did you not?" "Yes." "You must have suffered much," with an earnest look into that great face. "Yes," again comes the answer in a wondrous voice, very quiet but strangely full of deepest feeling. "And do they all know about?" "Oh, no; only a few in Palestine know about it so far." "Well, Master, what is your plan? What have you done about telling the world that you have died for them? What is your plan?"

"Well," the Master is supposed to answer, "I asked Peter and James and John, and little Scotch Andrew, and some more of them down there, just to make it the business of their lives to tell others, and the others others, and yet others, and still

others, until the last man in the farthest circle has heard the story, and felt the thrilling and the thralling power of it."

And Gabriel knows us folks down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan: "Yes—but—suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendents, their successors away off in the first edge of the twentieth century, get so busy about things—some of them proper enough, some of them may not be so proper—that they do not tell others, what then?" And his eyes are big with the intenseness of his thought, for he is thinking of the suffering, and he is thinking, too, of the difference to the man who hasn't been told,—"What then?"

And back comes that quiet, wondrous voice of Jesus: "Gabriel, I haven't made any other plans,—I'm counting on them." —S. D. Gordon, in *Women's Work in the Far East*.

### Worker's Exchange.

MRS. C. R. CLAWSON.

#### Report of the Ladies' Aid Society, Alfred, N. Y., 1913.

The benevolent activities of the women of the First Alfred Church are conducted by two societies. The Evangelical Society is what its name implies and works in affiliation with the Woman's Board. The Aid Society, organized more than a quarter of a century ago, is, in the words of its constitution, "A union for the promotion of benevolence in our midst." For this reason, perhaps little is known of its work beyond the church and community which it serves, but no known need for service it can render fails to obtain a ready response.

The treasurer's report, submitted herewith, indicates the methods the society employs to raise the funds necessary for carrying on its work. The suppers which are served monthly in the parish house, are regarded as a valuable feature of the social life of the church and add an appreciable sum to the treasury.

The closing of the public bakery in the

early summer created a demand in which the society saw a business opportunity and inaugurated a series of food sales to continue throughout the winter. The proceeds of these sales, in connection with Loan Association stock maturing in August, have made possible a reduction of \$1,250.00 on the parish house debt. This is perhaps the most encouraging fact in the work of the year just closed.

At the annual business meeting, held January 7, 1914, the following officers were reelected: Mrs. C. R. Clawson, president; Mrs. W. W. Coon, secretary; Mrs. A. B. Kenyon, treasurer; Mrs. B. C. Davis, and Mrs. V. A. Baggs, auditors. The vice-president and sewing directress wishing to be released from further service, Mrs. Leon Sisson was chosen for vice-president and Mrs. D. F. Abbott sewing directress.

#### Treasurer's Annual Report, 1913.

MRS. A. B. KENYON, Treasurer,  
In account with  
THE LADIES' AID SOCIETY OF ALFRED, N. Y.

Dr.	
Balance January 1, 1913	\$ 18 86
Receipts from suppers	211 65
Receipts from meals served during Farmers' Institute	25 60
Receipts from banquets:	
Twentieth Century	\$50 83
Agricultural School	83 86
Men and Religion	28 38
Receipts from food sales	163 07
Sale of embroidered waists	184 84
Sewing and quilting	81 50
Individual contributions	6 39
Matured Loan Association stock	5 50
	1,000 00
	\$1,697 41

Cr.	
Loan Association stock purchased	\$ 83 85
Loan Association dues	76 00
Loan Association, interest on note	3 50
Loan Association, note	100 00
Embroidered waists and charges	60 20
Sun Publishing Association, dodgers	3 75
Material for Agricultural banquet	41 70
Material for Twentieth Century banquet	29 05
Church Treasurer, for parish house debt	1,250 00
Balance January 1, 1914	49 36
	\$1,697 41

LOAN ASSOCIATION STOCK.	
Value last report, January 1, 1913	\$1,350 36
Six shares purchased, 1913	83 85
Dues paid	76 00
Dividends earned, 1913	60 75
	\$1,570 96

Less 5 shares maturing in August
 1,000 00 |

Holding value January 1, 1914
 \$570 96 |

Examined, compared with vouchers, and found correct.

ESTELLE H. DAVIS,  
MARY G. BAGGS,  
Auditors.

#### Independence, N. Y.

The Independence ladies of Section No. 2 gave a supper at Costello's Hall for the purpose of raising money for denomina-

tional purposes. A new plan was used in serving supper, which proved to be a very successful one. Five temporary booths were easily made, lined with white, and decorated with pretty, harmonizing colors of crepe paper. Tickets were sold for twenty cents and the large company in attendance was served with little confusion by starting at Booth No. 1, and patronizing each booth in turn, being thus served to a full course supper. Tickets were taken up at the fourth booth. The fifth booth sold candy and pop-corn extra. All present seemed to have a very pleasant social time and the acting committee felt amply paid for their efforts when they found that the net proceeds amounted to \$25.

PRESS COMMITTEE.

#### Brookfield, N. Y.

Having heard a rumor that the Brookfield ladies did not survive Conference, we are writing to say that we are very much alive.

The Aid Society meets the first Wednesday in each month. The business meetings are full of interest, and the study of the Mission leaflets has broadened our knowledge of denominational work and workers. At the meetings, teas are served, except in November, December, January and February, when dinners are served. These meals are very popular, being well attended, especially by the high-school teachers and students. Seventy dinners were served January seventh. On December 16, afternoon and evening, we held a sale, supper and entertainment which netted the treasury sixty dollars.

The society is carrying its usual pledges to the various lines of denominational work. On February first occurs the annual church dinner followed by the annual business meeting of the church.

We enjoy the Worker's Exchange and would gladly hear more often from our sister societies.

In behalf of the society,

ADELAIDE CLARK BROWN,

Scribe.

Gent—Is there any soup on the bill of fare?

Waiter—There was, sir, but I wiped it off.—*California Pelican*.



### What Liquor Traffic Faces.

It is always best for normal people to look at things as they are. Reality may be obscured to the sick or feeble-minded in certain circumstances, but deception is a poor evidence of friendship. Partizanship with blinded eyes only leads the way to ruin, and self-deception is the worst of all.

Let us look at things as they are, and in the face of the enemy dare to consider and concede their strength. Knowing his plan of battle, we can better arrange our forces for his defeat; rightly estimating his strength, we can better provide to meet it.

The prohibition fight henceforth will be nation-wide, and contemplates writing into the national Constitution a prohibition of the manufacture and sale of all alcoholic beverages. To accomplish this result will require the ratification of thirty-six out of the forty-eight States in the Union.

#### HOW IT WILL BE DONE.

Of these, nine are already in line through state prohibition—Maine, Kansas, North Dakota, Oklahoma, Mississippi, Georgia, Tennessee, North Carolina, West Virginia. The last five have been added within a period of six years.

In addition to these there are eighteen States in which a major part of the people live in territory made dry by local option, in which we may be assured prohibition sentiment predominates.

#### SETTLED BY MORAL STANDARDS.

If the people in these States who are opposed to the liquor traffic demand it, their legislatures will undoubtedly ratify a national amendment.

The most influential argument against prohibition is that it is not effective; that "prohibition don't prohibit."

This is not basic or moral; the fact of failure to enforce is no argument against even the expediency, much less against the moral issue involved.

Ultimately all questions must be settled by moral standards; only in this way can mankind be saved from self-effacement. The liquor traffic can not save itself by declaring that government is incapable of coping with the problem it presents; when the people decide that it must go, it will be banished.

We are not discussing the benefit or justice of prohibition, but its possibility and its probability in present circumstances.

To us there is "the handwriting on the wall," and its interpretation spells doom.

#### WHY IT SPELLS DOOM.

For this the liquor business is to blame; it seems incapable of learning any lesson of advancement or any motive but profit.

To perpetuate itself it has formed alliance with the slums that repel all conscientious and patriotic citizens.

It deliberately aids the most corrupt political powers, and backs with all of its resources the most unworthy men; the most corrupt and recreant officials. It does not aid the purification of municipal, state or national administration.

#### Why?

Because it has to ask immunity for its own lawlessness.

That this condition is inherently, and inevitably necessary we do not believe, but it has come to be a fact and the public, which is to pass on the matter in its final analysis, believes anything bad that anybody can tell it of the liquor business.

Why? Let the leaders of the trade answer.

Other lines of business may be as bad or even worse, but it is not so plainly in evidence.

#### A WHY DO THEY FEAR THE TRIAL?

The case of the liquor traffic is called for adjudication by the American people, and must be ready for trial.

Other cases may be called later, but the one before the court can not be postponed. But, as in the past, the men most concerned are playing for postponement, not for acquittal. Is it because they fear the weakness of their defense that they fear to go to trial?

There are billions of property involved, and an industry of great employing and taxpaying ability; but when the people decide that the truth is being told about the alcoholic liquor trade, the money value will not count, for conscience aroused puts the value of a man above all other things.

The writer believes that prohibition is theoretically wrong, but he knows that theories, however well substantiated, may be overthrown by conditions, as has often been done in the world's history.

#### THERE IS A SPIRIT ABROAD.

In this country we have recently swept aside one of the fundamental theories of the framers of our Constitution in going from representative to direct government; we are on the verge of universal instead of male suffrage and there is a spirit abroad which reckes little of tradition, of precedent, or of vested rights; and on liberty used licentiously and destructively it will work short shrift.

Prepare the defense, friends; make your case ready for court, the trial can not be postponed!—*Liquor Dealers' Journal*.

### An Act of the Federal Council.

REV. T. J. VAN HORN,

*Corresponding Secretary of Seventh Day Baptist General Conference.*

MY DEAR DOCTOR VAN HORN:

At the recent annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, held in Baltimore, December 3-5, the Executive Committee took the following action relative to the report of the secretary concerning the memorials as to commercialized vice in connection with the Panama Exposition.

"Resolved, That the Secretary of the Council be instructed to continue the securing of memorials from constituent bodies and local conferences and the forwarding of them to the mayor of San Francisco and the Panama Exposition authorities, urging the necessity for maintaining the high moral tone which we are assured by these officials is being sought by them, by constant and watchful action to prevent the misuse of the occasion by commercialized iniquity."

Since this action was taken we have received an important communication from women in San Francisco, in which they state that the situation is as serious as ever.

Some time ago we sent you a communication urging that in addition to action on the part of your denominational assembly you take measures to secure action and the sending of direct memorials to the mayor of San Francisco and the Panama Exposition authorities, from your various state and local conferences, and that you also secure publicity regarding this matter in your denominational papers.

In view of the above action by the Executive Committee it is recommended that you now take still further action looking towards the complete carrying out of these recommendations.

Send for *The Woman's Journal*, 585 Boylston Street, Boston, Mass., November 8, and see page 357, entitled "Danger Ahead."

Sincerely yours,

CHARLES S. MACFARLAND,  
*Secretary.*

### Over-sensitiveness.

Hyper-sensitiveness may come from overwork, or illness, or from plain selfishness. To be easily annoyed is to be sick or selfish. When we are played out or worked out, our nerves are worn to the quick, and writhe at the touch of trifles. Then—rest for our lives. We can not afford not to. But there is an irritability that is not physical. It is moral—or immoral. It comes from being self-centered. We live, but will not let live. We want our way any way. If we are interrupted, we are visibly annoyed. Interference, corrections, suggestions, light our fire-crackers, and we explode. Other people's pleasures and pains, their children, cats and dogs and canary birds, are impertinences. Why? Because they do not pertain to us. This is plain selfishness. Let us beware. It is the spirit, the essence of evil. Let us go to the cross of Jesus and learn to love. We shall always be in relations in the world. Let us make them loving relations. Let us look out for hyper-sensitiveness. It means peril for body and soul.—*Maltbie D. Babcock*.

The soot which fell in Pittsburgh in 1912 would make a column bigger and taller than the Washington Monument. One hundred and ten years ago Gen. Presley Neville, the burgess, brought the matter to the attention of the people of Pittsburgh, yet it was necessary to hold a smoke abatement exhibit this year to bring the thing home to the people. The exhibit brought out the waste of it—for smoke means wasted coal—and showed the effects of smoke on health, vegetation, weather, building materials, and the cost of living.—*The Survey*.



## YOUNG PEOPLE'S WORK

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

### What One Drink Cost.

In New York City there is a man who once paid six thousand dollars for a cocktail. He did not know it then, and he never will know it unless he happens to read this story.

A certain and prosperous manufacturing company needed a new departmental manager. The salary was six thousand dollars a year. The officers of the company considered a great many candidates, and at last decided to offer the position to a clever young man of unusual business ability. He seemed to be exactly the man for that particular place. The president and general manager invited the young man to lunch with them at a down-town club, ostensibly to talk over a less important business matter. They wanted to "look him over" just once more.

The man met them at the appointed hour, and the president, anxious to make the occasion a pleasant one, ordered an elaborate luncheon. The waiter was a long time in bringing the first course, and the guest began to appear ill at ease. He seemed absent-minded and uninterested in the conversation. He twisted about in his chair and tapped his fingers nervously upon the table. Finally, he turned toward the president and said, almost desparately, "Would you mind very much if I ordered a cocktail?" Then he flushed a little, and offered a laughing apology for making the request.

The other men exchanged surprised and significant glances, but they called the waiter and ordered the cocktail. When it came, the guest drank it eagerly. In a few moments he had become another man—the man of keen vision and quick mind who could be so useful in their great business. There was no more preoccupation in his manner, no shifting about in his chair. He was alert, eager, clear-headed.

But as the luncheon went on, neither the president nor the manager mentioned the real object of the interview. Each was

thinking the matter over seriously, and neither could be sure of the other's secretly formed opinion. The situation became awkward. Finally, the president excused himself on the pretense of going into the library to speak to a friend who had just entered. But after speaking to his friend, he went straight to the desk and wrote a message on a telegraph blank. He gave the message to a uniformed attendant, and went back to the dining-room.

In a few minutes a page brought a telegram to the manager, who read it hurriedly, while the president finished telling their guest about a shooting trip in Maine. This is what the telegram said:

The job is too big for a boozier. We can't run our business by cocktail power.  
—*The Youth's Companion.*

### The Temperance Pledge.

REV. ERLO E. SUTTON.

*Christian Endeavor topic for February 14, 1914.*

#### Daily Readings.

Sunday—Dangers of drink (Isa. xxviii, 1-4, 7, 8).

Monday—The drunkard's stupidity (Prov. xxi, 17).

Tuesday—Avoid evil (1 Thess. v, 14-28).

Wednesday—An example to others (1 Cor. viii, 4-13).

Thursday—Keep a sane mind (1 Tim. i, 1-7).

Friday—Keep the body pure (1 Thess. v, 23).

Sabbath day—Topic: Why every one should sign a temperance pledge (Prov. xxiii, 20, 21, 29-35). (Temperance meeting.)

#### SOME HINTS ON THE BIBLE LESSON.

Poverty of purse is not so bad when it does not mean poverty of soul. Intemperance brings both (vs. 20, 21).

Tarrying at the cup a moment is too long; even one swallow of alcoholic liquor lessens the drinker's efficiency and brings woes and sorrows (vs. 29, 30).

If we do not look upon the wine, we will not handle it, we will not taste it; and if we do not taste it, we will never become drunkards (v. 31).

In the end strong drink "biteth like a serpent, and stingeth like an adder." It brings not only moral death but spiritual death. (v. 32).

When under the influence of strong drink one is scarcely conscious of what he

does, but when he comes to himself he will seek it again (vs. 33-35).

#### SOME OBSERVATIONS.

Intemperance has so few apostles today that we shall not use space to combat a man of straw. We are glad to see the wave of temperance reform growing higher and broader each day. Notwithstanding this, there are yet grave dangers and we need to beware of the snare of moderation. Many who have claimed to be moderate drinkers have later found that they are bound as with an iron chain by the monster. There is no safety in the cup. Of course some remain moderate drinkers but no man who puts the cup to his lips knows that he can remain a moderate drinker. Every one of the hundred thousand a year who go down to drunkards' graves, tried to remain such but failed. Not one of them intended to become a drunkard, but they fastened in their own stomachs the hook that dragged them to the grave.

You want to be successful in life, to do great things, to maintain a good name. It is impossible to do so and drink intoxicants. No drunkard ever painted a Madonna or chiseled a great statue or mastered until his death a great and successful business. To do so was—is impossible, because these require a clear head, a steady hand and a sharp eye. Drunkards have in their sober moments composed immortal poems and delivered great orations, but they have sullied by shameful lives and disgraceful deaths the names thus made famous. If any one is thinking of taking the social glass with a friend, think of these words, wrung in his last days from the heart of Charles Lamb, whose wit, humor and pathos won him a place in the hearts of all:

"The waters have gone over me; yet out of their depths, could I be heard, I would cry aloud to those who have set foot in the perilous flood. Could the youth to whom the first flavor of wine is delicious look into my degradation and see what a fearful thing it is to feel one's self going over a precipice, yet with eyes open and passive will; to look calmly on his own destruction, yet feel it all emanating from himself; could he but look into my eye, feverish with last night's drinking and

feverishly looking forward to tonight's repetition of that folly; could he but feel all godliness depart out of him, yet not forget the time when it was otherwise; could he but feel this body of death, out of which I cry hourly for deliverance, yet with feebler and feebler outcry—it were enough to make him dash the sparkling cup to earth in all the mantling pride of its temptation."

Science has proved to us that alcohol is not a food but a poison. We know also, that it produces specific and very terrible diseases; that it lowers the tone of the whole system and makes us liable to all kinds of troubles. It may be urged by some that it is a medicine and a useful one; but it is not as a medicine that it is used. If a doctor should prescribe for us castor-oil or quinine, we throw aside the medicine on the first opportunity, often before it has done its work. Alcohol is a medicine many continue to take for a lifetime because the doctor prescribed it for a month.

The way then in which we are brought to look at the drink question is this: here is a powerful foe of the human race, a foe which is deceitful and cunning in all his ways. As religious young people, as spiritual beings, whom God has called to be his children, we are called upon to face this subtle and powerful foe. We are to do our best to understand his ways and destroy him. While signing a pledge will not destroy this enemy, it will strengthen us and perhaps help others.

#### A FEW QUOTATIONS.

We with great success make a practice of not leaving arsenic and strychnine, and typhoid and tuberculosis germs, lying round to destroy our children. Treat John Barleycorn the same way. Stop him. Don't let him lie around licensed and legal, to pounce upon our youth. Not of alcoholics or for alcoholics do I write, but for our youths, for those who possess no more that the adventure stirrings and the genial predispositions, the social man-impulses, which are twisted all awry by our barbarian civilization that feeds them poison on all the corners. It is the healthy, normal boys now born or being born for whom I write.—*Jack London.*



The continued use of small quantities of alcohol has a certain cumulative action which depresses the nervous system and lowers the vitality so that a beer drinker does not recover from injury or sickness as quickly as others.—*T. D. Crothers, M. D.*

My opposition to the saloon and the liquor traffic is simply a matter of decency and manhood.—*Wm. C. Burns.*

#### SOME REASONS FOR SIGNING A PLEDGE.

The temperance pledge means purpose, not power; the power comes from God without whose help no pledge is worth the paper it is written on.

You think you are strong enough without the pledge? Then sign it, that your example may help your weaker brother.

Pledge work is fundamental in temperance; if no one drinks, there need be no law against saloons and distilleries.—*Amos R. Wells.*

#### College Temperance Notes.

"No wine at the senior banquet" is the recent dictum of the senior class of Cornell University by a vote of 295 to 213. By a second vote of 276 to 232 the class has voted to bar intoxicants from all the class functions save two—the senior boat-ride and Senior Night. This action comes largely as the result of a persistent campaign of the University Prohibition League to abate student drinking customs.

For the fourth year, a course in the study of the liquor problem with college credit is offered by the economics department of Iowa Wesleyan University.

Sixty men at Michigan Agricultural College petitioned the faculty to offer a course in the study of the liquor problem with college credit.

With 23 college men casting dry votes, Holland, Mich., the home of Hope College, voted dry last spring by just 23 votes. No wonder the college Prohibition leagues claim the credit.

"More than one hundred colleges have had classes in the study of the liquor problem in the last three years, with about thirty of them offering college credit," according to a recent bulletin issued by General Secretary Warner of the Intercollegiate Prohibition Association.—*Christian Endeavor World.*

#### The Efficient Christian Endeavorer.

LESTER OSBORN.

*Paper read at Young People's Hour, Pacific Coast Association, Riverside, Cal., December 20, 21, 1913.*

The insignia of the Young Men's Christian Association is the triangle, the sides of which stand for Spirit, Mind, and Body. I wish to show you the efficient Christian Endeavorer with reference to these three sides of his life,—the physical, the mental, and the spiritual.

Tell me, can a Christian do more efficient work with a strong, healthy body, or with a weak, sickly one? There are invalid heroes but they are the exception and not the rule. Health is partly inheritance but not wholly. It may be cultivated and developed or it may be neglected and ruined. Some good rules of health to follow are: moderation in all things; control of one's passions; regularity in one's habits; denial of overindulgence in either work or pleasure; and the cultivation of a mind that casts out worry, fear, and foreboding. We must know our limits and keep within them.

In thinking of the mental side, the first thought is Bible study. Do you realize what pains God has taken to write his word for us, and how wonderfully he has preserved it for us? Men have been hanged, beheaded, burned, buried alive, to preserve this blessed Book for us. Let us not treat it lightly or speak slightly about it. Let us not be ashamed to be seen with it. Above all let us not neglect it. We can not use novels and newspapers as the main part of our reading and become useful, earnest Christians. Be diligent in Bible study. Why not read the Bible through in 1914? If we read three chapters every week day and five every Sabbath we can do it all right. The soul can not be strong unless it is fitted. We must live with God *daily*, must read his word *daily*, and *daily* we must seek to live according to what he tells us. It is a part of our pledge. It is our quiet-hour pledge. How much time do we spend on our Christian Endeavor and Sabbath-school lessons? If we put no more time on our school lessons, what mark would we get? Wouldn't we "flunk out?" Is not our Bible study as important as our

school work? Certainly it is! Then why do we neglect it? Now don't think that I mean that we shouldn't study our school lessons. The efficient Christian Endeavorer needs *general* knowledge, all he can get.

The Efficient Christian Endeavorer should be an optimist. He should have confidence in himself, be confident of victory. Discouragements should not dampen his ardor. They ought to spur him on to harder effort. When some one mentioned discouragements to Robert Hume, a missionary in India, he said "If God can stand it, I can," and added, "The most wonderful attribute of God is his patience. If he can wait, I can." If we have faith as Robert Hume, we can make others have it too. Optimism is contagious. Be buoyant and full of courage and you will be surprised what God will do for you. Try wearing a smile wherever you go. It helps a lot and may bring smiles to some one else in place of sorrow.

The efficient Christian Endeavorer must learn concentration. He may be very active and bustling and energetic in everything he does, and yet not accomplish what he ought to, because he scatters his efforts too much. One thing may be progressing nicely and nearly finished, when he drops it and goes at something else with all his might—not because he wants something easier, but he wishes to see if he can do better at it.

This leads to perseverance. Keep after the thing until it is done. Don't give up to difficulties but conquer them. Don't stop half way and rest, but go ahead and do your best, angels can do no more.

The spiritual side is the most important. What is in our inner lives? Prayer is absolutely essential to a Christian. Cultivate the habit of prayer. Commit yourselves to your heavenly Father just before you fall asleep. Let your waking thought be one of thankful prayer. Pray not alone for your church, but for yourselves, your friends, your enemies, the kingdom of God in all earth, and always pray thankfully. Get into such close communion with him that you say, "My God" or "My Father" instead of "Dear God." Pray directly and simply, and do not make your prayer mere form. When we do this we will have learned the secret of power

which comes from true prayer. Live as you profess. The man who lives the opposite of what he professes or who tries to keep on the good side of both good and bad people is the most despised of all.

If you wish the spirit of Christ to dwell in you, a complete daily surrender to him is necessary. Failure to obey in the least command is breaking with our friend. Grieve not the Spirit of God. If our strong, well developed bodies, with the right mental training, be the temple in which Christ really dwells, the outer expression must be very like himself. "He that abideth in me, and I in him, the same bringeth forth much fruit." Who? The minister—the missionary—the evangelist? No! he that *abideth*. No matter how busy, or how devoid of talent, *anyone* can abide in Christ and this *any one* can bear fruit. A young lady in a university was an abiding Christian. She was in the habit of doing many works for him. But one week she was too busy to put forth one voluntary effort in direct religious work. Reviews, examinations, literary work crowded one upon the other until every minute seemed filled. On Monday morning she said to God, "Lord, I am so crowded this week, I have no time to work for thee, but use me anyhow." On Friday, at the close of her last examination, the teacher to whom she was reciting called her to him and said, "Miss Alice, are you not very religious?" "I am a Christian," was her reply, "and I love God with all my heart." "Yes," replied he, "I see it. I would give all the world to feel as you look."

Christian Endeavorers, no matter how crowded our lives with homely every-day duties, if we are truly abiding, Christ will glorify himself in our very faces. Jesus Christ does not say, "Take hard work upon you," but "Take my yoke upon you." Who would not want to be yoked up with Christ, not only at church, in missions and other religious circles, but *every hour*, at home, at school or in business life. By this walk with him you will soon learn what little habit to correct, what to cast aside, and what thing to do.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

The Christian Endeavor society is, after all, no more than the individual. If the members are not efficient Christians, the



society will be dead. If they are efficient, the society will become stronger and stronger and do more and more for the Master of us all. Now, as I close, I want every one of you to ask yourself this question: "If every member were just like me, what kind of a society would our society be?" And then let us all take a new start with the new year and live ever closer to him who suffered and died for us and let us spread his kingdom all over the world.

### A \$600 Drink.

The most expensive drink imbibed by a member of a major league team during the 1913 playing season cost exactly \$600.05. The player who drank the costly beverage is one of the best men in the business, but he has long shown a tendency to topple from the water-wagon at times when his services were most needed. Before signing up with his club for last spring, he promised not to take a drink during the season. If he had kept his word he was to receive a bonus of \$600 from the owner of the club, who believed that his outfit stood good chance of being in the pennant fight and, consequently, was willing to offer extra inducements to keep his men in good condition.

The player in question kept his good resolution for many weeks, but one day he slipped from the narrow path and, entering a saloon, ordered a glass of beer. While he was drinking it the wise manager of the club strolled in to see what was going on and, taking in the situation at a glance, informed the surprised and dazed player that the nickel's worth of forbidden liquid would cost him the entire bonus plus the price of the drink.—*Leslie's Weekly*.

### News Notes.

FOUKE, ARK.—Eight members were recently added to our church—five by baptism and three by statement. Six of the eight were converts to the Sabbath.

The society at Verona has sent money and presents to help our teachers in making their rooms more attractive. Other help for our school is continually coming in, showing us that our people are interested in the work.

The women gave their annual dinner at the parsonage New Year's Day.

### Merged in the Federal Council.

A few years ago there was organized as a voluntary association the National Federated Evangelistic Committee, with a view to securing greater cooperation and efficiency in the field of evangelistic work. It numbered on its Advisory Board many of the various denominations. Dr. William Edward Biederwolf was chosen as its secretary, under whose supervision a number of evangelistic campaigns, including city, county and State have been put into operation. A number of sub-committees under its direction studied seriously and became busy with the evangelistic situation in general.

In the meantime the Federal Council of the Churches of Christ in America was appointed.

Following this, there came the appointment by the Federal Council of the Churches of Christ in America, of a Commission on Evangelism, and immediate steps were taken looking toward a merger of the two committees. The Secretary of the National Federated Evangelistic Committee, when approached, speaking for the committee, very wisely said that "none of us are in the world to perpetuate committees, and inasmuch as the former was a voluntary association, and the latter appointed by the church, it was evident that the evangelistic problem and situation could be best approached and handled through a committee having ecclesiastical sanction and encouragement back of it" and the merger was consequently made.

Doctor Biederwolf was then chosen as General Secretary to the Commission on Evangelism of the Federal Council. It is patent to any thoughtful person that there is a difficult task before this commission and one that will demand much study and a great deal of careful initiative, and the people in the church who believe in sane and aggressive evangelistic work will no doubt prayerfully await the outcome.

RAY G. UPSON.

Waynesboro, Pa.,  
Jan. 15, 1914.

## CHILDREN'S PAGE

### Lullaby Song.

M. E. H. EVERETT.

Lullaby, little brook, down in the meadow  
Under the osier's bending green,  
Singing to sleep the snow-veiled grasses  
And the dark ferns hiding the rocks between;  
Sing to my love your lullaby chorus,  
Crystal waters, that laughing leap  
Until the waves on the shores of dreamland  
Lull him into a deeper sleep.

Lullaby, lullaby, mountain breezes,  
Rocking the sweet pine boughs all night,  
Over you in the field of azure  
The new moon's crescent beaming white;  
Sing sweet lullaby to my darling  
Till all earth's jarring voices cease,  
And far away in the sweet-land forest  
The wings of angels bring him peace.

### Crooked Pins.

I visited a factory, one day, where pins are made. A long brass wire is drawn in at one end of a machine, and at the other end out come the pins, more of them than you could count. Most of them are fine and straight, but a few come out crooked. The machine drops them all into a great heap, the crooked and the straight together. But it would never do to send them all to market, for nobody wants bent pins. So the crooked ones must be picked out from the others and set aside, while the straight ones are placed in shining rows in paper rolls.

It would seem an endless task to find them. You would never guess how it is done! Nobody's eyes look for them; nobody's fingers pick them out. Each pin is made to confess for itself and to go to its own place. They are all dropped upon a ribbon, which has two motions—one straight forward, horizontally, the other from side to side, like a sieve. The straight ones roll off easily, but a crooked pin can't roll. So the bent ones stay on the ribbon and when they come to the end of it they drop off into a box of waste.

It made me think of boys and girls. Most of them, I think, are "straight," but not all. Some have a crook in them. These often pass the school tests and graduate with the rest, just as the crooked pins run through the machine without

getting found out. But, like the pins, every one will come to a test which will show just what he is. Some day the crooked will be separated from the straight and each will find his own place.

Dear children! you are making your own place every day, for you are all the time making yourselves.—*Frank T. Bayley, in The Congregationalist.*

### Needles Then and Now.

"I wish people would leave my needle where I put it. Every time I lay down my sewing, some one takes away my needle!" grumbles Janet.

"Why don't you wish that needles grew on trees, and then you wouldn't need to mind whether they walked off or not?" laughed brother Frank.

"I can offer a better suggestion than that," said grandmother, from her chair, as her shining needle flew back and forth in her work. "A place for every needle, and every needle in its place, would be as good as a needle-tree—for, you know, needles don't walk away of their own accord."

"They haven't feet as well as eyes, have they, grandmother?" laughed Frank, teasingly.

"Here's a glistening new needle, Janet," went on grandma, "and I want you to try to keep it for a month, without once losing it."

"A month!" exclaimed Janet, in amazement. "Why, grandma, I think a week would be a very long time!"

"I know of a little girl who once kept a needle for three years, and sewed many a long, fine seam with it."

"Three years! Who was it?" asked Janet, more amazed than ever.

"Your little great-grandmother. There were no corner stores or bulky pincushions to run to in those days, if a needle was mislaid. There were sometimes not more than two or three needles in a whole family, and every one looked carefully after her own little treasure. And the same little great-grandmother kept a darn-ing needle for much longer than three years, and when it lost its eye, a round red knot of sealing-wax was put on the end, and she wore it for many years to



keep her shawl pinned snugly around her throat."

"You might make that month a year for Janet, grandmother," said Frank.

"Grandma," said Janet, soberly, "I'll take the needle, and I'll keep it, too, for a whole long month—longer, I think."—*Unidentified.*

#### When Jesus Was a Boy.

ANGELINE ABBEY.

When Jesus was a little boy  
I know that he was very good;  
He did not scold, or fret, or frown,  
But always did the best he could.

Did Jesus want to do wrong things?  
I think sometimes on summer days,  
When sun shone bright and birds sang sweet,  
That he was tempted to run away  
And leave the work he ought to do  
And go with other boys to play.

I think he felt like being cross,  
And saucy to his mother, too,  
To say bad words, and even fight  
With other boys as big, don't you?

My mamma says because he was  
Tempted sometimes to do wrong things,  
That he can help a boy like me  
To keep away from harm and sins.  
Tempted he was, from day to day,  
In every point the same as we,  
Yet never sinned. And he will shield  
Each one who asks and make him free.

#### Caring for the Old Minister.

There should be a liberal endowment by the denominations for the old minister. He is a gracious connecting link between the present and the past, a venerable saint who should be fed and housed and cared for, now that his workday is over. Amid all the changes and trials of life he has been our faithful friend. He may have baptized two generations in the same family, and he has been a comforter in sickness and a wise counselor at all times. In many a home he has set the little feet on the right road at life's beginning, and helped them through the long journey. At wedding or festival he has been the indispensable and honored guest. Our "prophet's chamber" has held no worthier occupant. He has smoothed the pillow of the dying and pointed the way to heaven. Yes, the old minister has "many souls for his hire." Let us honor him and fill his closing years with love and kindness.—*Christian Herald.*

#### Will Liquidate College Debt.

Walton H. Ingham, the financial agent of Milton College, is spending some time in this vicinity in the interests of the college. With other trustees he is working to receive a good portion of the balance due on the Auditorium Gymnasium so that the dedication of the building entirely free of debt may take place at commencement time.

The people are of one mind that this object must be attained, and that the canvass must be pushed to a successful close at this time. The response that has already been made is excellent.

Assurances of financial assistance from friends of the institution in other sections give the trustees confidence that the balance of nearly \$5,000 will be secured by the middle of May, so that the college will be in position to claim Mr. Carnegie's pledge of \$2,500, conditional upon such result being obtained.—*Journal-Telephone.*

"Humanity is never so beautiful as when praying for forgiveness, or else forgiving another."

### WANTED, \$10,000.00

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

**E. D. STILLMAN**

(Was Cosmos) Elkhart, Kan.

## SABBATH SCHOOL

LESSON VII.—FEBRUARY 14, 1914.  
CHRIST'S HATRED OF SHAMS.

Lesson Text.—Luke xi, 37-54.

Golden Text.—"Be not deceived; God is not mocked." Gal. vi, 7.

#### DAILY READINGS.

First-day, Gen. iv, 1-12.

Second-day, 2 Chron. xxiv, 15-24.

Third-day, Mark vii, 1-23.

Fourth-day, Luke vii, 36-50.

Fifth-day, Matt. xxiii, 1-22.

Sixth-day, Matt. xxiii, 23-39.

Sabbath day, Luke xi, 37-54.

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

#### Local Sabbath School Institutes.

We commend the idea and method of a local institute such as is reported in this column. It would be stimulus to better Sabbath-school work if each of our schools would have a short institute dealing with fundamental principles and workable methods for the Sabbath school. In a personal letter, Mr. Jesse G. Burdick, the progressive superintendent of the New Market Sabbath School says:

"Carrying out one of the suggestions of the Sabbath School Board made at the last Conference, the New Market Sabbath School enlisted the interest of Mr. William Burgess, our state Sabbath-school secretary, and with his help, we held a two-session Sabbath-school institute on Sabbath day, November 22, 1913. It proved to be one of good interest and was fairly well attended. We gave up the regular session of the Sabbath-school. The first session of the institute was held in the afternoon and the second session in the evening. I am enclosing the program as it was carried out. You may think it worth while to publish the program. It will show to other schools what we are doing along this line in Jersey. The state secretary was very much pleased with the program and was glad of the opportunity of coming to spend the time with us.

#### Sabbath School Institute Program.

New Market Seventh Day Baptist Sabbath School, November 22, 1913.

Afternoon Session.

Praise Service, led by Miss Edna Burdick, Chorister

Repeating of the First Psalm in Concert  
Special Music, Anthem  
Devotions—Pastor Polan  
Song—Congregation  
Paper, "Individual Bible Studies as Applied to the Sabbath School Lesson"—Miss Ethel Rogers  
Music—Male Quartet  
Address, "The Great Teacher and His Ways"—William Burgess, Secretary State S. S. Association  
Song—Congregation  
Benediction

#### Evening Session

Praise Service, led by Chorister  
Devotions, Isaiah vi, from memory—Rev. Edwin Shaw  
Special Music  
Thanksgiving Story—Mrs. H. L. Polan  
Song—Congregation  
Address, "The Bible in Action"—William Burgess, Secretary State S. S. Association  
Music—Male Quartet  
Round Table on Sabbath School Methods, conducted by Secretary Burgess  
Remarks—Pastor H/L. Polan  
Song—Congregation  
Benediction

#### Individual Bible Study as Applied to the Sabbath School Lesson.

MISS ETHEL C. ROGERS.

Read at Sabbath School Institute, New Market, N. J., November 22, 1913.

The Bible has been translated into more than four hundred languages. There is not a permanent or an influential language today in the whole world that does not possess a translation of the Sacred Scriptures. Every nation, it has been said, is great, moral, and happy in proportion as the Bible is studied and obeyed. Since scriptural knowledge is the foundation of Christian work, a similar statement, in general, might be implied regarding every individual.

"Bring me the Book," said Sir Walter Scott, on his death-bed.

"What book?" inquired Lockhart.

"There is only one book," was the reply. "Bring me the Bible."

Notwithstanding the years of instruction in our churches and Bible schools it must still be admitted that the rank and file of Christians have no adequate knowledge of the Bible. Real information implies more than the possession of a mixture of confused facts and figures; it signifies more than the ability to repeat a few verses, or to give a glib answer to a stereotyped question. Paul congratulated Timothy on his home



training in the Scriptures. The Bible is the most practical book in all the world. It is the inspired word of God given for the benefit of mankind, and should be used as a constant spiritual guide. The question now arises, How can we get the most out of a study of the Bible as outlined in our Sabbath-school lessons? It must readily be seen that no two persons attack a given lesson in exactly the same way, and that various lessons require different methods of preparation; therefore, it is impossible to lay down hard and fast rules for others to observe. Indeed it is much easier to give advice than to follow it, but a few suggestions may at this time be opportune.

We are particularly fortunate in possessing an abundance of material with which to work. Many of our Bibles contain a good concordance, a brief Bible dictionary, marginal references and maps. Besides, on every hand there are numerous lesson helps and papers. These latter are important *only as aids* to good work, and should not be resorted to until our own resources are sufficiently tried. It is easy to get into the habit of turning to some one else for the explanation of a difficult passage; it is *best* to study first for ourselves with the assistance of the Revised Version, some parallel reading or a marginal reference. Personal investigation sets us thinking, and develops power for greater problems. After working independently in this manner it is then well to use all the reliable outside helps obtainable.

One teacher whom I knew always made it a point to study the Sabbath-school lesson on Sabbath afternoon for the ensuing week. Beginning early gives a chance to get the subject-matter thoroughly fixed in mind. Having it to think of in advance, it is remarkable how many incidents we find during the week which seem to bear directly on some phase of the lesson. One illustration that has been interwoven with our own experience means more to us than many from the pens of strangers.

In taking up any given lesson, our purpose is to discover the meaning of that particular passage. Not being professional Bible students we can hardly expect to

see every conceivable phase of the matter. It is impossible to understand a small portion of a book without some knowledge of the whole; therefore we should get the general plan and structure, we should aim to find the main purpose of the author, and the circumstances which led to the writing. If the lesson is closely related to some previous one we should read the intervening verses to clear up any difficulties.

There is a plan of study in much favor in some places, known as the "Five W's." The key-words are when, where, who, what and why. Thus, in our lesson today, "Joshua the New Leader," the "when" is very definite, the numerous dates given by different writers varying by several hundred years, and it is not so important to know that the time mentioned probably refers to fourteen-hundred-something B. C., as to remember that it was near the close of the thirty days of mourning for Moses, and three days before the crossing of the Jordan. The "where" has even greater possibilities. Jericho suggests certain most interesting truths about the name, the location, and the things for which the city was noted. The word Canaan hints not only of certain geographical facts of ancient times, but also of its modern name and interests. The "who" does not stop at the name Joshua but gives the derivation of the word, his ancestry, age, birthplace, and some history and characteristics. The "what" covers the main facts or incidents of the lesson, and "why" brings out the application. The central thought of the lesson is generally found in the Golden Text. See how it is appropriate, and note how that exact scriptural teaching applies to the conditions we are meeting every day. So, while it may seem at a glance that the Five W's may be answered in as many sentences, they are also capable of stimulating much more thought than can possibly be expressed in the ordinary half-hour class period.

Careful Bible study both induces and promotes thoughtfulness. You have all seen lesson helps containing questions on the text with the printed answers directly beneath—there are still too many of them in circulation. The answers are learned

merely by rote, and do not provoke thought. In a certain Sabbath-school class the lesson was "The Walk to Emmaus." The first question in the quarterly was, "Where is Emmaus?" The teacher who made use of this set form of questioning, happening to remember that a boy on her left had been absent the previous Sabbath, turned to him, and inquired.

"Where were you last Sabbath, Joseph?"

Immediately came the reply, "Seven and one-half miles northwest of Jerusalem."

He had answered the first question. Perhaps he was excusable, but the reply certainly fails to recommend that particular method of study.

If we are in earnest we will read the Bible with the help of the Holy Spirit, we will meditate, and make the thoughts our own, and pray for the interpretation. In other words, we will live the gospel as well as read it.

In our schemes for Bible study let us include a plan to read the Bible through carefully—the more times the better. Nothing can give us a better insight into the wonderful plan of redemption upon which our lessons so largely hinge. We do not know a whole family simply because we are acquainted with one or two members; no more do we know the Bible because we have studied a portion here and there. Professor Wells, in his new volume of "Everyday Poems," gives this experience:

"I supposed I knew my Bible,  
Reading piecemeal, hit or miss,  
Now a bit of John or Matthew,  
Now a snatch of Genesis.

"But I found that thorough reading  
Was a different thing to do,  
And the way was unfamiliar  
When I read the Bible through.

"Ah, the story of the Savior  
Never glows supremely true,  
Till you read it whole and swiftly,  
Till you read the Bible through.

"Try a worthier procedure,  
Try a broad and steady view;  
You will read in very rapture  
When you read the Bible through."

Let us, then, so appreciate the Bible that we shall study it more, and study it thoroughly, that from it we may learn the wonderful lessons God has revealed to man.

## HOME NEWS

INDEPENDENCE, N. Y.—The annual meeting of the Seventh Day Baptist church at Independence, N. Y., was held at the home of O. G. and T. C. Clarke, January 14, 1914.

This is the first time dinner has been served in connection with the annual church meeting, and it proved to be a success in every way, nearly all of the members being present.

The Ladies' Aid Society held its annual business meeting the same day, electing officers, etc. The society has had a very prosperous year, holding meetings nearly every month. Division No. 1 will serve dinner at the home of H. M. and R. A. Clarke, January 29, 1914. COM.

NORTONVILLE, KAN.—The Seventh Day Baptist church people were surprised last week when Rev. M. B. Kelly tendered his resignation as pastor. Mr. Kelly has served his people here faithfully and satisfactorily and is loved and respected by his own people, also the people of other denominations here to a degree that few pastors enjoy. At the church meeting Sunday a large number of Mr. Kelly's people were present and by a unanimous vote he was asked to reconsider his resignation, and resolutions were adopted to that effect. He has not been in good health lately and is being again seriously troubled with his eyes.—*Nortonville News*.

THE TWO MILTONS.—The Seventh Day Baptist congregations of Milton and Milton Junction join for a union evangelistic service in the Milton Seventh Day Baptist church, Sunday night, January 25, at 7.30. Each pastor will baptize several candidates at the close of the service. Everyone is invited—*Journal-Telephone*.

NORTH LOUP, NEB.—The Christian Endeavor society of the Seventh Day Baptist church will be in full control of the *Loyalist* the week of February 1-7. The society receives a percentage of all business done in the office that week and a large percentage on all new subscriptions. You can help the society in a substantial way by adding your name to our subscription list



and by doing a little extra advertising. And we believe you would be the gainer in the long run.—*The Loyalist*.

ALFRED, N. Y.—President Davis addressed a joint meeting of the Christian Associations and the Prohibition League last Sunday evening, on his recent trip to Washington as a member of a committee of one thousand, to present to Congress a petition for an amendment to the Constitution of the United States prohibiting the manufacture and sale of alcoholics as beverages. President Davis was appointed by the State Anti-Saloon League and was one of the representatives of New York State.—*Alfred Sun*.

DERUYTER, N. Y.—Our church has recently had the pleasure of a visit from Brother Herman D. Clarke, late of the Haskell Home, Battle Creek, Mich. Sabbath, January 10, he talked to us about "Child Welfare," and the subject was presented in a manner to touch the hearts of all. In the evening a social was held at the home of Dea. G. W. Burdick, at which Brother Clarke was the guest of honor, and those present enjoyed very much the incidents related by him connected with his former work. Light refreshments were served.

At the annual meeting of the Woman's Benevolent Society of our church, held at the home of the retiring president, Mrs. W. W. Ames, December 26, 1913, the following officers were elected: president, Mrs. Stephen Parker; vice-president, Mrs. H. B. Ames; recording secretary and treasurer, Mrs. L. A. Wing; corresponding secretary, Mrs. W. W. Ames. A vote was taken that all the members should be a Dorcas Committee to arrange work for the society, wherever opportunity offered to help any who needed help. E. M. A.

Jan. 25, 1914.

SALEMVILLE, PA.—Pastor D. C. Lippincott of Garwin, Iowa, began a series of revival meetings here on Sabbath before Christmas and continued until January 19, when a very sore boil on the back of his neck obliged him to quit. He had awakened many who were spiritually asleep, baptized two young ladies, both of them organists in our church work, and four

boys, in age from twelve to sixteen years. These boys were regular attendants at church and Sabbath school. The work did not seem completed when Pastor Lippincott was obliged to quit. There are several more who are thinking of taking up the work. Pastor Kagarise took those six into membership last Sabbath. He spoke from the text, "A little child shall lead them" (Isa. xi, 6). J. S. K.

A good habit is harder to form and easier to give up than a bad habit, and this is evidence to me of the deep depravity of the human heart. A good habit requires self-denial, moral courage and manliness to acquire; an evil habit is formed by just yielding to the feeling of pleasure, without thought, without principle, without cost.—*John B. Gough*.

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## MARRIAGES

COON-LEEDLE.—At the home of the bride's parents, Walworth, Wis., on December 31, 1913, by the Rev. H. Eugene Davis, Clyde LeRoy Coon and Jessie M. Leedle, both of Walworth.

## DEATHS

CLARKE.—Mrs. Mary B. Sherburne Clarke, daughter of Joseph and Rebecca Sherburne, was born near Glover, Vt., July 2, 1833, and died at her home in Walworth, Wis., October 15, 1913.

Early in life, Mrs. Clarke came with her parents to Walworth, where the greater part of her life was lived. On January 1, 1856, she was united in marriage to C. C. Clarke, who preceded her to the higher life by five months. Mrs. Clarke is survived by one brother, George Sherburne, of Covert, Mich., and one sister, Mrs. Edgar Burdick, of Walworth, Wis., while scores of other relatives and friends will greatly miss the beautiful presence of "Aunt Mary."

In early life, Mrs. Clarke gave her heart to Christ, and united with the Methodist church. Later, with Mr. Clarke, she became a member of the Seventh Day Baptist church of Walworth, and with the exception of a few years when they lived at Milton Junction and belonged to the Seventh Day Baptist church there, she has been a loyal, interested member of the home church.

For many years, Mrs. Clarke had been a great sufferer, but had borne it all with patience and cheerful submission. It can truly be said of her that she lived a beautiful Christian life.

The farewell services were held at the Walworth Seventh Day Baptist church, Sabbath morning, October 18, 1913, conducted by Pastor H. Eugene Davis, and assisted by Pres. W. C. Daland of Milton College and Pastor L. C. Randolph of Milton. The body was laid to rest by the side of her husband in the Walworth Cemetery. H. E. D.

ROGERS.—Dea. E. P. Rogers, the son of Lemuel and Hannah Rogers, was born in Wirt Township, about two miles from Richburg, September 2, 1830, and died in Richburg, December 23, 1913.

He was married to Catherine LeBar, November 6, 1846. He did not make a profession of religion until after marriage. He enlisted in the army and served about nine months in Company B, 180th Regiment. He was called to ordination, as deacon, by the Richburg Seventh Day Baptist Church, June 19, 1893, and has spent nearly all his life in this vicinity. He leaves an aged and feeble wife, one son, Oliver, of Clarks-ville, and one daughter, Mrs. Mary Mose, of Richburg.

Brother Rogers was faithful to the cause of Christ, and truth was the standard of his life. He loved to read the Bible and was guided by its teachings. He will be greatly missed in the

home, and in the church. Always in his place at the prayer meeting, unless hindered by sickness, he was an inspiration to all who attended. We are made to feel that a good man has left us for his eternal home. G. P. K.

STICKNEY.—Mrs. Maurice Stickney, wife of Charles Stickney, died at her home in Water-ville, Ohio, December 24, 1913.

She leaves her husband, one son and a sister, Mrs. Jay Riddle, of Toledo, Ohio. She was the daughter of Julius J. and Nancy Wade Coon and was born in Toledo, Ohio, March 28, 1867. W.

POTTER.—Electra Ayers Potter, daughter of David and Sally Ayers, was born in Verona, N. Y., December 25, 1828, and died at Belmont, N. Y., January 10, 1914, being eighty-five years of age.

She was converted in early life and united with a Presbyterian church. She was married to Dr. Carl D. Potter on January 16, 1854. While they had no children she was a mother to some of the relatives' children. She united with the Adams Center Seventh Day Baptist Church March 1, 1856, of which she has been a loyal supporter, especially since the death of her husband in 1893. She sent a letter to the church for the annual roll-call held January 3, and also wrote a very interesting letter to the pastor. In her death the church has lost a staunch supporter and the world a sweet-spirited woman.

Burial services were held from the Adams Center Seventh Day Baptist Church, January 13, and interment was made in Union Cemetery. E. A. W.

BURDICK.—At his home in Leonardsville, N. Y., January 17, 1914, James Burdick, aged 82 years, 5 months and 17 days.

Mr. Burdick was born near South Brookfield and spent his life in the township of Brookfield, living in the villages of South Brookfield, Brookfield and Leonardsville—his last home.

About fifty years ago he was married to Miss Helen Chesebrough, who with one son and daughter is left to mourn his loss. Funeral services were held at his late home, and interment was at the West Edmeston Cemetery. J. T. D.

KENYON.—Mrs. Frances Mary Kenyon, daughter of John Sinette and Frances Smith Sinette, was born July 5, 1841, and died at her home near Nile, N. Y., January 18, 1914, in her seventy-third year.

October 10, 1863, she was married to Lewis H. Kenyon. To them were born three children. Their first-born, Lewis Edward, died at the age of sixteen months. There remain another son, Dr. Robert Kenyon of Baltimore, and a daughter, Miss Frances Elvire Kenyon of Plainfield, N. J. Mrs. Georgia Sinette Langworthy, Mrs. Kenyon's youngest sister, was taken into the family at the age of three years and reared as one of her own children. Mr. Rolland Sinette and Mrs. Lulu Sinette Barnes were also given a home with Mr. and Mrs. Kenyon the same as their own children.

Last October Mr. and Mrs. Kenyon celebrated their golden wedding. Although Mrs. Kenyon's health did not permit the inviting of many guests, she very much enjoyed the event with the



few relatives and friends. Mr. Kenyon has since said that he does not remember an unkind word from her in their more than fifty years of married life.

Mrs. Spangler, who has helped to care for Mrs. Kenyon in her last long sickness, has learned to love her as one of her own. Neighbors and acquaintances will miss her, but they will hold her in loving memory.

Mrs. Kenyon's parents were Episcopalian. But in April, 1870, she was baptized by Eld. Jared Kenyon, and became a member of the First Seventh Day Baptist church of Friendship, of which she remained a faithful member until her death. Her religion was both spiritual and practical. For many years she was a teacher of a large class in the Sabbath school, where her happy disposition won the attention of the class while she instilled into its members a measure of her own appreciation of the beauty and truth of Holy Scripture.

Her parents were artists, and she herself possessed a real admiration of the beautiful—not only in nature and art, but in character as well.

For several years she suffered constantly from rheumatism, which in her last months rendered her almost entirely helpless. Yet through it all she maintained that sweet, happy disposition which characterized her earlier years of better health. Her Christian teaching did not cease when failing health compelled her to leave the Sabbath-school class; for by her long patient endurance and inspiring hope she has taught many of us some of the lessons most difficult to learn. By her life she seemed to say, "Be ye followers of me, even as I also am of Christ."

W. M. S.

WHITFORD.—Emerete, daughter of George and Delia O. Kellogg Wright, was born in the town of Adams, January 22, 1848, and died at her home near the village of Adams, N. Y., January 22, 1914, it being her sixty-sixth birthday.

Mrs. Whitford was converted in early life and uniting with the Adams Center Seventh Day Baptist Church on March 3, 1866, continued a faithful member thereof till called hence. She was married in 1871 to Aldro Whitford. There were two children born to this union, a daughter and a son, both of whom are now living. Mrs. Whitford had been gradually failing in health and strength for a long time and for some time realized that her stay here would not be long. Three weeks before her death it was my privilege to visit her and she talked calmly and quietly of the change that must soon come, saying she was ready and only waiting the Master's call. She felt the only sorrow in going was to say good-by to her family.

Mrs. Whitford has been a quiet home-body. She leaves a husband, two children, and an invalid sister, besides a host of friends to mourn her loss.

Burial services were held from the late home the afternoon of January 24, conducted by the writer.

E. A. W.

Give your heart to God and your life to earnest work and loving purpose, and you can never live in vain.—*Morley Punshon.*

## The Sabbath Recorder

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

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What God wants is men great enough to be small enough to be used.—*H. W. Webb-Peploe.*

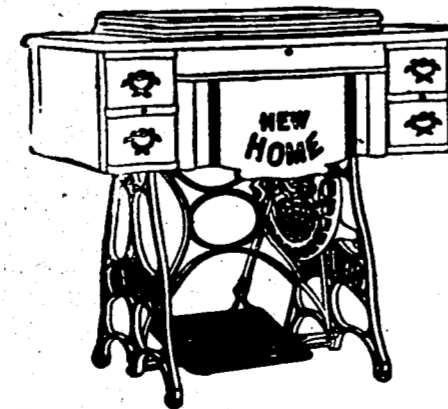
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He stood, strong soul, by noble purpose led  
To save the Union by fierce foes bestead.  
Great heart, unheeding threatening clouds that lower  
And sweeping storms that make the craven cower,  
He forward moved with strong, unfaltering tread.  
  
The nation, saved, wreathes with its immortelles  
The rugged column that repelled the stroke  
That threatened death, and its loud anthem swells  
In ringing notes to him whose daring broke  
The slave's hard chains, and gave him right to be  
On Freedom's soil the child of Liberty.

—Richard Sill Holmes.

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