

# The Sabbath Recorder

**"SEND THY LIGHT AND THY TRUTH"**

**O** LORD, who dwellest on high, we beseech thee to hear our prayer, and hearken unto our supplication in these days of strife and struggle, of storm and stress. Look down from thy holy habitation from Heaven and see thy children slaying one another on the field of battle. For the flame of hatred consumeth like fire, and bringeth ruin and desolation in its wake. Like the creatures of the forest man pitieth not his brother, nor spareth his neighbor. Forgotten are thy precepts of love, O gracious and merciful God, and thy still, small voice awakeneth no response in the soul of man.

O Lord God who bringest princes to naught, and frustratest the counsels of kings, thee we implore at this hour, to send thy light and thy truth to the multitudes of nations arrayed against one another, and to create within them a new spirit, a spirit of brotherhood and love, a spirit of friendship and peace. May they recognize that they are all thy children, and that in thine own image, O Father, hast thou created them all. May they understand that a nation conquereth not by power, nor prevaileth by might, and thus beat their swords into plowshares, and their spears into pruning hooks, and no longer put their trust in arrow and bow. Then peace and concord shall be the girdle of their loins, righteousness and truth their armor of strength. Amen.—*Rabbi Max Reichler.*

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# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 78, NO. 1

PLAINFIELD, N. J., JANUARY 4, 1915

WHOLE NO. 3,644

## A New Seventh Day Baptist Paper

We welcome to our table Volume I, No. 1, of a new publication, *The Gospel Herald*, edited by Rev. T. L. M. Spencer, British Guiana, South America. It is an eight-page paper, exclusive of the cover, with pages nearly the size of SABBATH RECORDER pages, and has on the outside of the front cover the motto: "The Commandments of God and the faith of Jesus."

The main selection on the cover is from a sermon by Rev. Clayton A. Burdick:

There is yet opportunity to live out the teachings of our Lord, not one, or two, or three, of them alone, but all. Fling out the banner of our King. Let it enter every land. Africa and China and the islands of the sea. We work to conquer, not with the sword of man, but with the sword of the Spirit; not by hatred, but by love; not by ruin, but by restoration; not by death, but by life. Let error be destroyed, and let the truth be known. The truth makes free.

On the inside of the front cover is a notice of the meetings of the Seventh Day Baptist church, 115 Upper Regent Street, Georgetown, British Guiana, giving time of Sabbath services and of three week-day meetings, to which everybody is invited. The editor announces also that he will be glad to correspond with Sabbath-keepers in South America and in the West Indies who are not members of any Seventh Day Baptist church.

The *Gospel Herald* is announced on its first editorial page as a "Seventh Day Baptist Magazine.—An exponent of Bible Truth." The principal article gives a "Brief Sketch of Seventh Day Baptists in America." written by the late Rev. A. H. Lewis, D. D. We notice also a Bible-reading on the Holy Scriptures, and an article on temperance. Under the heading, "Field Notes," the editor speaks of the anniversary services at Georgetown, October 24, 25, which were preceded by a week of prayer, with meetings every morning at five o'clock. In five of these meetings the pastor read articles from the SABBATH RECORDER. The "Denominational News" department contains items of interest regarding our General Conference,

and data upon the various lines of work done in America and in foreign lands during the year.

This little paper is to appear bi-monthly, and we trust Brother Spencer will find it a most helpful means of reaching the multitudes in his large field of labor. He says: "We are glad that the Seventh Day Baptist Missionary Society and the American Sabbath Tract Society have come to our help, and that the *Gospel Herald* is able to make its first appearance. We request your prayers for the success of this silent messenger, as it goes forth on its mission to bring souls to the knowledge of the truth as it is in Jesus."

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## What Is a "Religious Temper"?

The following paragraph, taken from a denominational paper among our exchanges, seemed quite pertinent in view of several controversial articles that had appeared in that paper. We had several times felt that certain of its contributors, in trying to support what seemed to be a worthy cause, were really losing their influence, and being worsted in argument, through the bitterness of spirit manifested in the language used. At last the editor offered this paragraph:

People who write for religious papers should manifest a religious temper. The columns of a religious paper should be free from personal abuse. No use for a man to vent his spleen every time some one fails to agree with him. No man should consider himself infallible, and when a man gets scrappy it is generally because he can't answer arguments. When a brother, in replying to an article, uses ridicule and sarcasm, better not try to reply to that part of it. Just answer his argument, if he makes any; and if he don't, just let the thing alone.

As we read these words, the question came, "What is a religious temper?"

So far as the word "temper" is applied to the condition or attitude of the human mind, it is defined as "disposition due to the mental make-up—whether the intellect, or emotions, or will predominate." These may be so adjusted as to make a calm or a fiery temper. Passionate heat in urging

one's opinions is defined as a "display of temper." A man of "dogmatic temper" is sure that he alone is right. He can see nothing from his opponent's viewpoint; and however much of good there may be in the cause he opposes, he will not acknowledge it.

A "good temper" is defined as one free from irritation or ill humor. To be self-controlled, unruffled in spirit, is to "keep one's temper." Addison said: "The man who lives under a habitual sense of the Divine presence keeps up a perpetual cheerfulness of temper."

Possibly one may see by these partial definitions something of the "bias or tone of feelings" suggested by the expression, "a religious temper." The man whose spirit and disposition have been refined and modified by the indwelling Christ, until he has a tender regard for the feelings of his fellows; the one who, while ever true to his own convictions, is nevertheless so "kindly affectioned" toward his opponents that he carefully avoids uncharitable and acrimonious words when taking issue with them, is the man who possesses a religious temper. Such a one will be likely to win his case in argument, while bitter words and harsh denunciation always weaken a good cause and injure him who resorts to them.

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### A Good Place for Seventh Day Baptists

The new time-table of the Unadilla Valley Railroad, just come to hand, contains a good picture of the Babcock Manufacturing Company's works, at Leonardville, N. Y. This is a Seventh Day Baptist concern that employs over one hundred workmen in manufacturing farming implements and machinery.

The fine canning industry and that of cheese-making are also mentioned as sources of attraction for farmers in the surrounding country. They furnish a steady and reliable market for the products of agriculture. The Babcock plant puts out the tools needed to secure to the farmer best results with a minimum of work, and at the same time furnishes employment for a hundred mechanics and day laborers.

Leonardville is a thrifty village, situated in a beautiful valley among the hills of central New York, and contains a live and prosperous Seventh Day Baptist church.

And one can not avoid asking the question, "Why should Sabbath-keepers leave such a community and go roaming the country over, searching for a home among people of other faiths, entirely away from all Sabbath privileges, thus compelling such shops to fill up with men who do not care for the Sabbath, and allowing old Seventh Day Baptist farms to go out of our hands?"

We are tired of appeals to colonize in the South or West, since almost every move of that kind tends to deplete churches already well established, and to scatter the members over the country where, as a rule, the Sabbath is lost sight of, or where the ones who go must rear their families away from Sabbath privileges! We venture to say that there are scores of families who have become poor under the hop-skip-and-jump régime, who would be far better off today if they had stuck to their old home farms, or carefully learned the trade that would have secured them a good living in their native town. The churches they left have invariably suffered by their removal, and many who deserted them have not bettered their condition by going. Meantime other people have taken our deserted farms and made a good living on them.

To be sure, there are times when removals are necessary, and three or four of our strong churches have come from wise colonization; but we are distressed at heart, when we go up and down the land, to see so many churches, both East and West, dying because those who founded them have scattered to the four winds, seeking better openings. Surely it was not because they could not get a living where they were, for people of other faiths have taken the places left by our people and seem to be doing well.

When we see, in several sections, shops—regular hives of industry—where the proprietors are absolutely compelled to fill up with First Day people because our own can not be found who are proficient in the lines of work required, we can not avoid the conclusion that something is wrong in our homes. Our boys are either looking for clean jobs with easy work, or they are not strong enough in the faith of our fathers to care whether they find employment among Sabbath-keepers or not. It is folly for a young man to think he should be given a place in any business

## EDITORIAL NEWS NOTES

### America Gaining Friends in Europe

After five months of war between European nations, the United States finds itself at the head of a vast system of relief for victims of the struggle, with its Red Cross well established and doing excellent work in every belligerent country. Not only have we been able to observe the laws of neutrality as a nation, but we have actually entered the fields of carnage as Good Samaritans, to bind up the wounds of all alike.

Naturally this is causing widespread good will toward the United States among the people of all nationalities within the war zone. In Germany, Austria, France, Russia, and England, there are great hospitals established with American money, and in Servia much assistance is given to the suffering ones. Numerous societies in this country, composed of men of other nationalities, are sending vast sums of money for public relief in their native land. Great American newspapers are heading movements to send ship-loads of good cheer and comfort to lands devastated by war. In all these ways America is becoming enthroned in the hearts of rulers and people in Europe.

### "A Miracle in Russia"

In the *Survey* of December 26, an article entitled, "An Eye-Witness of Russia's Prohibition," starts off in this way: "A miracle has happened in Russia—a miracle that has put bread in the cupboards of the poor, and fires on the hearths; that has lifted a people from sullenness and despair to happiness and self-respect."

The writer, who had just landed in Moscow, after being away for some time, said that being chilly he sent out for a little rum to put in his tea, but not a drop could he get. This gave him his first knowledge of the Czar's ukase against strong drink. As soon as he began to go about the town, the good results of prohibition were apparent on every hand. Men looked more cheerful, their work was greatly improved, and the women showed every sign of a happier life, looking as though they had three meals a day. After three months'

simply because he is a Sabbath-keeper, without any reference to his ability to fill the place he would like. Proficiency is the one essential in any line of work. And if a young man is not willing to begin at the bottom and work his way up in mastering a trade, he can not expect that shops and factories and stores will open their doors to him. Show me the one who is willing to work, and who has made himself thoroughly competent for shop or mill or office, and I will show you one who is in demand, and who does not need to go begging for a job.

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### Let Us Live Day by Day

One can not help feeling, as he sees so many care-worn faces upon the streets, that life's burdens are resting all too heavily upon those who carry them. Here and there we see a sunny face indicating a heart free from care, but most of those we meet seem overburdened. We know too well what this means, not to sympathize with others who, we know, are worrying over tomorrow, or who are filled with regrets over the shortcomings of yesterday. If we could only trust more implicitly for the outcome of life's todays, and save the strength spent in worrying over tomorrows for active work in the present, much of the wear and tear of life would be eliminated and what seems like drudgery would be transformed into cheerful, life-giving service. This we do not always seem able to do, and so we wear ourselves out bearing unnecessary burdens. Would that we all could listen to the "voice at evening" whose lesson Julia Harris May has given in two beautiful stanzas entitled "Day by Day":

"I heard a voice at evening softly say,  
Bear not thy yesterday into tomorrow;  
Nor load this week with last week's load of sorrow.

Lift all thy burdens as they come, nor try  
To weight the present with the by and by.  
One step and then another, take thy way—  
Live day by day.

"Live day by day.  
Though autumn leaves are withering round thy way,  
Walk in the sunshine, it is all for thee.  
Push straight ahead, as long as thou canst see.  
Dread not the winter, whither thou mayst go,  
But, when it comes, be thankful for the snow.  
Onward and upward—look and smile and pray—  
Live day by day."

stay there, the writer described the change, from a people starving, hopeless, inefficient, slaves to drink, to a people well-nourished, industrious and regenerated, as being something wonderful to behold.

The police, too, rejoice over the disappearance of drunkenness and crime. It is estimated that, under prohibition, the loss of 500,000 men in the war can be made good in ten years.

#### Progress of Prohibition in West Virginia

The persistent efforts of liquor men to thwart the will of the people of West Virginia by soliciting through correspondence, and by shipping liquors into the State by freight and express, have met with temporary defeat at least. An injunction has been granted against the Baltimore and Ohio Railroad, and the Wells-Fargo Express Company, forbidding them to deliver liquors in Harrison County. The companies are very willing to obey this injunction, and all liquors shipped for the holiday season are being held up. It is to be hoped that the injunction will be made permanent.

The Clarksburg *Exponent-American* says in an editorial:

The first Christmas under the Yost Law brought happiness to thousands of homes that had never before received a visit from Santa Claus. In these homes are men who have heretofore spent their money and time in barrooms, abusing their health and deadening their senses, until they became hideous and bestial, returning to their families, penniless, to sleep throughout the day while wife and little ones suffered.

Aside from real pleasure derived on seeing the children well fed and delighted with gifts that satisfy their fancies, the man himself gains in every way by the absence of liquor. He misses the misery following a debauch, and is ready for work the next day; he avoids the displeasure that followed his former "celebration" of Christmas, and, instead, receives the warm sympathy and cheerful efforts of wife to make him enjoy the holiday; he saves money, even after providing gifts for his family and supplies for the Christmas dinner, because he spends his money while in the possession of his reason, which he had not done heretofore; he has, with the aid of this beneficent law, made a start towards lifting himself higher than he ever hoped to do. The children, too, have brighter prospects now, and interest the sober man, whereas, before, they were poorly dressed and miserable.

The change wrought will do the State good, and the new year promises better and brighter days than the past has brought.

The prohibition amendment question in

Congress failed in the House of Representatives to receive the two-thirds vote necessary before the matter can be presented to the States for adoption. But the measure did receive a majority vote in the House. This is a good showing for the first national test on prohibition. Even its most hopeful advocates hardly dared look for a majority vote. The fight in Congress has only just begun, and there is little doubt about prohibition's being an issue in the very next Congress.

Many voted against the measure on the ground that it is a matter to be settled by the States. They seem to forget that the United States laws are now the worst barriers to prohibition in States that have already settled the question. While national laws allow liquor shipped freely by mail, or by any public transportation company, into prohibition States, in spite of state laws, there can be no rest upon the liquor question in the United States Congress. It is little use for Congressmen to try to evade the issue by saying it is a question for the States to settle, while the very laws Congress has made make it out of the question for prohibition States to enforce their laws. Congressmen will do well to notice a little more carefully the flooding of the tide that is about to overwhelm the liquor interests in America.

#### Roosevelt to Help the Unemployed

Ex-President Theodore Roosevelt is preparing to go on a lecturing tour in behalf of the unemployed men and women of this country. His heart is greatly stirred over the widespread distress caused by hard times, and he is making arrangements to lecture in the principal cities of the United States for the benefit of the sufferers. The proceeds of each lecture will be given to the city wherein it is delivered, to be used in securing employment for the jobless. In order to obtain data for his lectures, Mr. Roosevelt has visited New York's greatest municipal lodging-house and spent some time in conversation with the stranded ones there. In the waiting-room he found two hundred men awaiting their turn to register for the night. He sounded many of them as to their chances for work, and asked how long they had been unemployed.

When the Colonel was ushered into the dining-hall, where one hundred and

twenty-five men and women were eating, every one at the tables instantly arose and remained standing until the ex-President left the room. This he did not do until he had tested the bread and eaten a plate of pea soup in the presence of all. The dormitories, with their hundreds of beds, and the sterilizing-rooms were carefully examined. During his stay Mr. Roosevelt questioned everybody he could as to conditions and needs, and upon leaving expressed complete satisfaction with the management of the house.

On January 9, Professor Shailer Mathews, of Chicago, president of the Federal Council of Churches, and Dr. Sidney L. Gulick will sail for Japan as a peace embassy to the churches of that country, sent by the Executive Committee of the council at its meeting in Richmond, Va.

Dr. John R. Mott, who has lately traveled extensively in Europe, thinks that the people of Poland are now suffering even worse than those in Belgium. He also thinks the Jews in Jerusalem and vicinity are in a more desperate condition than are the non-combatants in Europe. Dr. Mott says all Europe is a vast house of tears. In many places there are no physical signs of the war, but there is no place where homes are not darkened with death news from fields of battle.

As the outcome of a special contest in agricultural work in Ohio, in which record crops were raised on experimental plots of ground, and prizes were won in bread-making, and in beautifying of the home, a thousand boys and girls of that State have been given a trip to Washington, Philadelphia, and New York. The Ohio Agricultural Commission is said to have expended \$100,000 on the young people in this excursion, believing that the prize contests are worth while for promoting intensive farming, which must soon come into use in America for the support, in the near future, of her rapidly increasing population.

The Madison Avenue Reformed Church, New York City, has decided to disband, and offers its fine church property for sale. This decision was made after seven men, whom the church called to its vacant pul-

pit, had declined to accept the pastorate; Dr. William Carter was its last pastor. Since his resignation the pulpit has been supplied by Drs. Henry van Dyke, Campbell Morgan, Hugh Black, Johnston Ross, Charles R. Brown, and Lyman Abbott.

Because the name "Quaker" has been used to secure sales of cereals, whiskey, and various other kinds of merchandise, members of the Society of Friends are petitioning Congress to pass laws forbidding the use of the name, in interstate commerce, of any religious denomination for advertising or trade purposes.

Emperor Francis Joseph, of Austria-Hungary, sends grateful thanks to American friends who sent the ship-load of clothing and toys to the war orphans of his country. He said that half a million gifts are this week being distributed among his suffering people.

The University of Pennsylvania is preparing to send eight or ten surgeons to take charge of patients in the Philadelphia ward of the American Ambulance Hospital, in Paris, France.

#### Our Offering to Our Children

REV. H. D. CLARKE

"Brethren, are we doing justice to this great question, to the world, and to ourselves?" If Secretary Saunders had asked us personally that question, concerning which he wrote in the RECORDER, December 14, we would have very quickly answered from our viewpoint, No. "Our offering to the world" is not what it could be and should be, because, for one reason, our offering to our children these days is not what it should be. Secretary Saunders says that our shibboleth has been, "Education is power," and infers that that "has brought us to this hour." It has brought us to his most timely article, which every Seventh Day Baptist should read twice, and with prayer and earnest thought. "Education is power" for good and for evil, and in our case has been for evil as well as good in our efforts to educate our children, and then the world, in the truths we hold vital. How many boys and girls from our homes, have we "educated to leave the Sabbath"?

The number may never be known, but there is every indication that there are very many.

Now let us be understood; this may not be the direct fault of any of our "educators," but it may be the fault, to a great extent, of our system of education. May it not also be that our "shibboleth" has been too prominent in the Conference talks and papers and articles written on it? Has it not been held up before our students as *the* thing to strive for almost at all costs? It is believed by many that scores and scores of our bright young men and women have been educated to leave the Sabbath, because they have been educated to trades and professions which it is next to an impossibility to ply among and for Sabbath-keepers; to positions where environments are all against them. They have been educated to the extent that vast numbers leave college believing they have no place among us and can never "rise" among us if they attempt to follow their pet profession. They have been educated to feel that it is impossible for them to change their plans and do other things in order to keep the Sabbath. It is safe to say that more "educated" men and women, as the term is used, have left the Sabbath than from among the so-called uneducated—at least in proportion to the numbers of each.

Again, understand, not less of education, but of a different kind and under somewhat different surroundings and with different purposes. A prominent "Ph. D." says that "culture is conservative. Represents established condition of a civilization. It maintains dynasties, laws, schools, social codes, and conventional faith. It is slow to act, hard to arouse, convince, or turn." That may be the reason that the vast throng of "cultured" men refuse Sabbath truth and nearly all up-to-date reforms. That may be why our own "cultured" young people (and old) get so conservative about our own mission as a people and finally lose all interest in it. The Sabbath truth, with other similar unpopular truths, appeals to vital needs and must have a godlike grip on the lives of those who believe and practice it. Conservatives, as a rule, do not let such truths grip their lives. So this great truth we hold, or that holds us to our mission, is, by processes of education, gradually lost sight of, and the restless will of our children is not put in harmony with the divine will.

In our education, it would seem that we do not have daily before us the vital thing, "Seek ye first the kingdom of God." In the home, and finally in college, it may be and no doubt is most prominent, "Seek ye education for power," for a profession.

But still we hear it, "Education is power." Is that all there is to it? Then let us send our boys and girls to schools nearer home and to schools that have greater appliances and facilities. We can't hope to compete with Yale and Chicago and Ann Arbor or other such universities. Why, then, have our own schools? Well, that is just what we are getting at. We need our own schools; but not simply to educate in languages and sciences and arts. If that is all, then again I say, we do not need our schools. But we *do* need them. We need them for a specific purpose and because no other schools can supply our imperative needs. We need them to educate our boys and girls in the truth we hold so dear. We do not need them for popular institutions as we use the word popular. We do not need them to draw in the multitude as such, unless we can offer to the multitude what Secretary Saunders says we should offer the world. Our doors will be open to any one who will come to get what we offer.

Our offering to our boys and girls should be schools that have classes and strong influences to educate them to a better understanding and a better practice of God's holy Sabbath; schools that forbid ungodly institutions and profane practices and prominent influences that tend to lead them astray. If we can not have schools with that distinctively in view and most prominent, then let us keep our boys and girls away from them. This is radical, but we are "brought to this hour." It is on the lips of men all over, and it is to be considered. We have teachers that want it thus and are ready to make it thus when they are backed by our people. Can't we build them up and pin to Seventh Day Baptists in so doing? Shall we go to the Canaanites for alliances and help? Then we are lost.

We have been told that the early church needed the "educated Paul." Yes. We need more Pauls. But how was Paul educated? Do you know that? Have we evidence that he studied for four years heathen mythology and many other such things

in order to be educated? Was his a modern classical education? He may have had it, and if he lived now he might have it. But we are not sure that he considered all that absolutely necessary to an education. He was educated in the Bible, chiefly. That is where he gained his wisdom and power. He was learned in the Scriptures, and that is what we want of our boys and girls when we send them to college. If so doing will drive away the multitudes, then let the multitudes go. Better a college with fifty Seventh Day Baptist young people being educated to give to the world God's truth and make themselves strong in it, than a thousand in our colleges who never will care anything for such education, and who by their presence there with their unsanctified habits and ways will swallow up our own whom we send to become strong in God.

Paul was educated. Possibly his early education was wrong. He needed conversion with all his education. He may have had the "discipline of mind" that many talk about these days, and after conversion that discipline stood him in hand when needed. But it is dangerous business to educate for mere discipline of mind along certain lines. The hosts of educated young Seventh Day Baptists had discipline and culture when they left the Sabbath. Had they stayed on the farm or at home, it is probable that they would have been keeping the Sabbath today and been more useful in the home, church, and society than they are now in the professions. They would not be gaging their usefulness by the *numbers* they can influence in their present condition, as they probably believe, but by the *quality* of the thing they are bringing to those about them, and that thing God's truth, and not philosophy and mere culture—not influence and fortune in science, mechanics and what not, in a certain profession.

This same "Ph. D." says that "culture does not, as a rule, originate moral ideas. Culture has a fatal tendency to make life so symmetrical as to impair force. It tends to weaken intense earnestness. . . . There is a spiritual fire which he does not easily acquire." He says he does not know why, but it is easily proved and daily seen.

Now we may have colleges that educate for truth and righteousness and all that. This article does not discuss that. What we plead for is education in those colleges,

and at home as well, that will lead our children to better understand why we are Seventh Day Baptists, and what we are to offer the world, and how to offer it. We want culture with righteousness. And we want education with such influences about the young person during his formative period as will leave him stronger in God, and more useful to go out in the world to win by precept and example others to the saving truth we represent. Yes, brethren, *saving truth*. Obedience is life. Disobedience is death. And God never singled out one commandment that was to be considered unessential, the disobedience of which did not lead to death.

Our offering to our children should be that which helps them to remember the Sabbath to keep it holy and to keep it from the heart; to use its grave, precious hours for Christian service and worship. And when it is thus, they do not "fritter time and patience by asking," "May we have picnics, amusements, visits of the ordinary social type, excursions, travel, etc., on the Sabbath?" When we offer them education of the right kind, they will, many of them, come back home to serve the church and loved ones; or, if they must go to other places, they will go as exemplary Sabbath-keepers, to be aggressive in teaching the truths that God wants all men to know. They will not say, "I never tell people that I am a Sabbath-keeper." They will be glad for a lost world to know it and hear about it and come to love the truth as Jesus taught it and lived it. That is true education. All else is failure and false to God.

Brethren, what are you offering to your children? "Are we doing justice to *this* great question, to the world, and to ourselves," and our children?

### An Explanation

We published last week, at the suggestion of a member of his family, an article by the late Ira J. Ordway. It was found among his papers, after his death, and his friends are not quite sure that he had completed it when his last illness stopped his pen forever. It shows Mr. Ordway's practical, common-sense way of treating the Scriptures, so as to get the meat out of the shell.

## SABBATH REFORM

### Sabbath

M. E. H. EVERETT

I heard a voice entreating call:  
 "Lay down life's burden, rest;  
 They shall find peace who seek for peace  
 Upon the day I blessed.  
 No other days have holy hours  
 Like those I sanctified  
 That I might keep my little flock  
 Forever at my side.

"Ye toilers, lay aside your tasks  
 To seek my open door  
 And find what blessings manifold  
 My altars hold in store;  
 And I will walk at eventide  
 With those who wait me still,  
 And they shall find the fount that flows  
 Upon my holy hill."

Tired pilgrims, lay your burdens down;  
 By His commandments blessed,  
 Leave all the bitterness of life  
 And share this sacred rest.  
 All other days have earthly hours;  
 The Lord's dear Sabbath brings  
 A few hours fraught with heavenly peace  
 Upon its healing wings.

### The Sabbath a Covenant of Sanctification

Exodus 31: 12-17

By an act of grace Jehovah God entered into a covenant with his people; and the Sabbath was especially emphasized as a sign and pledge of this covenant relation. It was to be a constant symbol of covenant privileges and covenant obligations. Sabbath rest and Sabbath worship must not be looked at in their bare outward form, but must find their real meaning in God's covenant relation with man. Not only did the inner and spiritual side of the law of God shine through the Sabbath as a form, as it also shone through sacrifice and other ceremonies, but these outward acts of worship were divinely appointed means for the actual realization of communion between God and the worshiper.

Nitzsch, in his lectures on Christian Theology, says:

"The whole Old Testament ought to be and must be a representation and exercise of the process of sanctification. The whole nature of the symbols and ceremonies of Moses is different from those of the heathen, although much in the outward forms

in heathenism and the Old Testament seems to be quite similar. The heathen ceremonies effect material union with the divinity by working magically. There is not a single usage in the institutions of Moses in which communion with God is effected in a magical way through the senses, but all have a purely symbolical nature."<sup>1</sup>

That is, they are to express, purify, and strengthen actually existing covenant relations between God and his people. To keep the Sabbath holy was an acknowledgement that the Sabbath-keeper was sanctified unto the Lord. Sacrifice meant prayer, thanksgiving, and devotion; to keep the Sabbath is to confess that the Maker and Ruler of the heavens and the earth is our God and Father in and through whom we hope to find rest after toil.

The Sabbath was to be a holy and perpetual sign of Israel's relations with Jehovah God that were based upon his gracious covenant; and, if reverently and faithfully observed, it would help to keep them in close fellowship with "Jehovah who sanctifieth you."

These principles and these human needs are universal, and in strictest accord with the Gospel; and it is a natural and reasonable inference that such should still be the recognized place and significance of the Sabbath in the moral and religious life of men today. If the spiritual and ethical ends of the Sabbath as set forth in this passage from Exodus are out of harmony with the spirit and purpose of the New Covenant; if, indeed, they are not essential in the covenant of grace, then this Scripture has no importance or value for us beyond that which always belongs to the history of any great religion. The Jesus of Matthew, Mark, and Luke, is higher in authority than Law, Prophecy, Psalms, or Epistle; and by him are they to be interpreted. And though now "not under law but under grace," that is, not under a system of legalism, but of gracious love, we are not beyond the need and help of the Sabbath as a fitting and beautiful symbol of our faith in God our Creator, and as a holy sign of our covenant communion with him who would sanctify us unto himself. The six "secular" days need the hallowing influence of the "sacred" Seventh day. The world needs this weekly witness against practical atheism, and this call to a rest in God.

1. Oehler's *O. T. Theology*, p. 247.

One can rest in him every day; but one is in danger of not finding this daily rest, it is to be feared, who disregards the Sabbath's help.

The word "solemn" in the fifteenth verse does not mean *sad*, but sacred, devout, in a manner worthy of holy and spiritual things.—*Rev. Arthur Elwin Main, D.D., in Bible Studies on the Sabbath, Chap. viii.*

### A Layman's Ideal of the True Minister

The writer has had the pleasure of listening, either in sermons or in addresses, to a large majority of our living ministers. It might not, then, be out of place, as a layman, to express to them his appreciation of their strong points. The strong points of our ministers would pretty nearly make up the composite of an ideal minister. The writer remembers that the late Dr. A. H. Lewis once wrote a series of articles for the RECORDER, giving the young man valuable suggestions as to how to preach, but he does not remember that the RECORDER ever printed an article by a layman along that line. Dean Main has a strong and useful hold on the young pastors of our people, but would it not be appropriate for one who sits in the pew week after week to express from his point of view, not only to his own pastor, but to our ministers at large his conception of what goes to make up our ideal preacher and pastor? It may seem pretentious on the part of a layman to attempt such a task, and it may be that Dr. Gardiner will not approve of such a course and will relegate this article to the waste-basket. If he does, the writer will at least have had the pleasure of writing out in full what has long been in his mind.

The ideal preacher, as we have come to know him, is simple, but earnest in all his utterances. As he opens the Word of God, he reads with such oral expression that the hearer is oblivious to time and place, and is only conscious of the truths which the reader utters.

The prayer too is simple, direct and earnest, with many a personal touch. As he prays he seems to be talking with God, telling him of the needs of his people and of our people.

Form and formality have no place among our people. We are to "worship in spirit and in truth."

As the minister enters on his sermon, he has become so familiar with the Bible and with Bible characters that he can call to his use the wealth of material which the Bible offers for such occasions. The writer recalls that Jesus frequently says, "As it is written."

The ideal preacher is also familiar with current events, and progress in science, art and literature, and with the great social problems, at least so far as they affect his own congregation. He is also familiar with the history of the events of this Bible lesson which he reads.

With this general preparation and a knowledge of his people, their sufferings and their sorrows, their successes and their joys, he is able, week by week, to so speak to them from the desk that they are encouraged in well doing and checked in wrong doing; they are lifted out of any gloom or despondency that may have surrounded them.

To do all of this the preacher must be in sympathy with his hearers, and his hearers must be in sympathy with him. They must feel the ring of the genuine coin in every word he utters. Oratory, as such, is not necessary in the art of touching the hearts of the worshippers. It is rather the eye to eye, the heart to heart message in familiar words, in conversational tones, that carries conviction to the human soul.

But the field of the preacher is wider than his local congregation. We have great mission fields to keep fresh in the minds of our people. The publishing house has its fields of usefulness and its needs, which should be frequently brought to our attention. And the schools and colleges should not be forgotten. Our ideal pastor frequently makes real and vivid to his congregation the great good that these various institutions are accomplishing. He goes into details to that extent that his people see the human touch in all these lines of work. He so presents these messages that Lieu-oo will be more than a dot on the map; it will be a lively Chinese city with its thousands and with other thousands on near-by islands. And for these thousands, Dr. Crandall and Dr. Palmberg are the only physical and spiritual physicians.

The ideal pastor makes real to us our schools and colleges. He often does this by means of photographs, letters and descriptions. He makes these schools so at-

tractive that our boys and girls long to go to them.

Our publishing house too is magnified by our ideal pastor, so magnified we wish we had in our possession every one of its publications. We feel that we can not do without the Sabbath-school helps, and the RECORDER we must have at any cost. Here our ideal pastor, as with his sermons, keeps out of formality, keeps out of ruts, and keeps in the spirit of our cause. He thinks over these things, he dreams over them, he broods over them until he is so full that he leaves his notes at home and brings a message so fresh that we can not help being interested.

I have not said anything about the hundred and one other duties of the pastor. That is not the purpose of this paper. The writer might say, however, that, as the pastor goes about among his congregation, he gathers more material during the week than he can use in two sermons, and these visits will be worth ten times more than any perfunctory hand-shake at the church door. One powerful preacher of a First Day denomination, with whom the writer is acquainted, says he gets his messages right from his people as he mingles with them during the week. His sermons also show the strength and power of the personal touch. So our ideal preacher visits his people in health as well as in sickness, in joy as well as in sorrow, and thus is able to feed them with bread that is fresh and sweet.

B.

### Value of Work

SUSIE LOÖFBORO

*Read at the Minnesota and Northern Wisconsin Semi-annual Meeting.*

Work plays an important part in the progress or development of man; for without a desire or effort on his part, man can not progress or grow strong physically, mentally, or spiritually. There must be the desire, first, and then, if it is a true desire, he will be willing to work, and work can not exist without bringing forth fruits.

A country or nation of today which is progressing, and ever striving to hold up a higher standard of civilization, or which is growing strong physically, mentally, and spiritually, is a country which puts forth efforts, or works to accomplish things.

Such a country must be composed of men who use their physical strength in performing honest labor; who cultivate their mental ability so as to be able to give new thoughts to the world; and who grow spiritually in putting forth efforts to advance the universal cause of truth and right.

A good share of the people of the world are forced to work for their living. Many earn their bread by using their muscles in field, forest, or mine, while others, through cultivation of the mind, earn their living by their mental ability. All these people who have to work are kept from doing the things which come to be the chief pleasure and main object of existence with the idler, namely, the gratification of the passions and appetites. The experience of the worker gives him, too, a broader view of life. It creates in him a more serious nature. He understands better the meaning of life and the use of his existence.

How blessed a thing it is, then, that honest labor prevents impure thoughts and actions at the same time that it creates progress. By having to work we receive a blessing that many can not receive who seem to the world to be having a much better time than we. What a stimulus, what an inspiration it is, for the working people to know that they have the real key to progress, success, and a noble life—a life that is truly noble before God.

The task of bettering a country, making it progressive, or creating a higher state of enlightenment, was never accomplished by a people who spent their time in ease and luxury; but rather by a people, who, through adversity and hardships, attained culture, education, and, at last, a desire for others to attain them.

We might say, therefore, that work is one of the greatest blessings given man. It is a former of character, making us stronger each day and more capable of overcoming greater difficulties the next day. How great, how wonderful, then, is God, who, in planning the wants and needs of our lives, made it necessary for us to work, and has thus given us good out of what sometimes seems to us a burden.

Let us, then, take it as a blessing and be glad that we have work; that we can grow strong; that we are kept from thinking about impure and unholy things—things that would arise in our minds if we were

idle and just drifting along without any particular aim or ambition. And above all, let us be thankful for the blessedness of work in our Christian life; work that creates love and sympathy for the whole human race; work that makes the burdens we have to carry for Christ easy and light; work that gives us strength and power to be of use to the world.

*New Auburn, Wis.*

### A Revival

GRANT W. DAVIS

In the SABBATH RECORDER of December 7, on page 734, and also in that of December 14, page 767, is the name of Rev. W. E. Biederwolf.

Dr. Biederwolf has just closed a six weeks' evangelistic campaign at Watertown, N. Y., a city of thirty thousand, ten miles distant.

It has been a revelation to this generation of the power of the gospel when plainly spoken. A few from here attended some of the services. The result of one phase of his work can best be seen from the following articles taken from the *Watertown Daily Times*. The *Times* of December 19 has this:

"Dr. W. E. Biederwolf preached an unusually strong sermon on 'The Dance,' at the tabernacle last Tuesday night, and this address was heard by many high-school pupils. Many of those who attended are in the junior and senior classes, and now a question has arisen as to whether it is proper to hold the dance planned for the holidays.

"It is said that the number in favor of doing away with the annual Christmas function outnumbers those in favor of holding the dance. At the tabernacle two weeks ago over two hundred high-school pupils were converted, and almost as great a number said Tuesday night that they would not dance until after they were seventy-five years old.

"This has caused a split in the class. So many are against holding the affair that the question will be decided at a class meeting Monday, when all members of the class will meet in the auditorium.

"All arrangements have been made for the ball, and various committees have been appointed to start work on decorating the

hall. The affair, if it is held, will take place in Guilfoyle's Hall.

"Class functions of this sort have been held by classes of the high school for years. Often many former pupils attend, and there is usually a gathering of the teachers."

The *Times* of December 21 has the following:

"After-renting the Guilfoyle Hall, printing tickets and programs, the senior class of the high school has given up the dance, which was to be held on Christmas night, Friday, the 25th.

"President White, of the senior class, called a meeting of the seniors this morning to ascertain their attitude in regard to the proposition, and asked for a general discussion of the matter in order that the sentiment of the class as a whole might be obtained.

"From the girls of the class there came a storm of protest against the dance. The reason for this is said to lay in the sermon recently preached at the tabernacle by Dr. W. E. Biederwolf, in which he scored dancing, claiming that it was demoralizing in its influences upon both young men and young women.

"A vote was taken and every girl present voted against the school dance, with the result that the motion to have it was lost, and the dance will be abandoned.

"The majority of the girls in the class have up to the present time attended frequent dancing parties, and have been enthusiasts over the modern dances. During the six weeks that Dr. Biederwolf conducted his campaign, which has just closed, many of the girls attended the meetings, and several were present the night that he lectured on the evils of dancing. That this lecture has had an influence upon them in regard to dancing, is evidenced by the stand that they took today."

Is the standard set by young people of other denominations higher than that of ours? The action taken by the young people of Watertown should put some Seventh Day Baptists to shame. It should be a means of encouragement to others.

*Adams Center, N. Y.,*

*December 24, 1914.*

"'Into each life some rain must fall,' but don't magnify every shower into a cloudburst."

## MISSIONS

### Rev. D. Burdett Coon at Leonardsville

The undersigned has been criticized somewhat for not writing of the work at this place since coming here as pastor; but the facts are, there was little to write, only that I had accepted the call, arrived such a day, etc.; thus "I," perpendicular pronoun, might have been brought into more prominence.

I might have said, and said truthfully, that the people gave us a royal reception, that many were rallying to the work in a commendable way, and that we were being made to feel quite at home; and we can say now, the feeling grows.

But now, we are glad to say, we have something of which to write. Arriving home from the Southwestern Association, November 14, I found Evangelist Coon here, and on Sabbath Day he commenced revival service which lasted until December 20, services being held every night, except Monday.

Notwithstanding bad roads, sickness, and the consequent small attendance, the Lord blessed the effort, and last Sabbath evening, we had the pleasure of baptizing fourteen and receiving them into the church Sabbath morning.

The meetings have been attended with marked quietness, but the earnestness of the speaker, as he portrayed the sinfulness of sin, seemed to be caught by the people, and was re-echoed in their testimonies; and we sincerely hope that it will not only be a revival, but a reformation.

Two embraced the Sabbath, during the meetings, not from anything that was said on the Sabbath question, we think, but no one could listen to Brother Coon, in his denunciation of sin, remembering that "sin is the transgression of the law," and not go away to think. One said to me, "I see nothing else to do, for the Bible says the Seventh Day is the Sabbath."

While Brother Coon had many friends in Leonardsville, before his coming, as was evidenced by his being their first choice as pastor, he goes away with those cords of friendship and love strengthened, and a prayer of thanksgiving will go up for his

coming; and one of pleading that God will be with him in his future work and make him even a greater blessing to others with whom he labors.

We want to give, in this public way, appreciation of the co-operation of the merchants of the place in closing their stores, for the evening services, and of our M. E. brethren for taking up their Sunday-evening appointment on two occasions and joining with us.

We are very grateful for what has been done in Leonardsville, but we feel there is much more to do, that this is only a beginning to what should be done; so we say, Pray for the work in Leonardsville.

We are hoping, in the near future, to manifest to the Missionary Board in a material way, our appreciation of their sending out our brother.

J. T. DAVIS.

December 23, 1914.

### One Million Two Hundred and Fifty Thousand Dollars

Southern Baptists are celebrating the sailing of Adoniram Judson in a practical way. They are raising \$1,250,000 for the purpose of equipping their foreign mission work. This money is not to be kept for endowment, but is to be spent entirely upon equipment; \$250,000 of it is to be spent on general equipment, such as church buildings, hospitals, missionaries' homes; \$200,000 is to be spent on publication houses for the circulation of Bibles and Christian literature; \$800,000 is to be spent upon schools of all grades, from the kindergarten to the college and theological seminary. The \$1,250,000 was apportioned to different States, and the campaign began with enthusiasm. The sum of \$800,000 has already been secured in cash and pledges. The whole amount will be raised beyond doubt. This is an achievement worth while, especially in a year in which the chief crop of the South has failed of a market. What the Baptists of the South might have done in a good cotton year no one can tell!—*Watchman-Examiner*.

"One of the few industries in which watching the clock is commendable is after-dinner oratory."

## Fragments

REV. G. M. COTTRELL

A weary, and not in the writing mood today, yet a few more thoughts from La Maréchale's (Mrs. Booth-Clibborn's) words and works may not be astray. How quaint, yet rich with the gospel message and the atoning blood are the songs she has written, and especially when you hear her sing them set to their own peculiar music.

"Up to Calvary we are going,  
We are counting all but dross,  
Jesus to our souls is showing  
How to save men by the Cross.

Chorus—

"There above is full salvation,  
Power and peace and restoration,  
Glory in humiliation—  
Come, my brother, to the Cross.

"Jesus, I consent to suffer  
For thee, with thee, all the way;  
And the joy to spread salvation  
Will a hundred fold repay."

Some two centuries ago Seventh Day Baptists knew what it was to be imprisoned for conscience' sake. Here is something La Maréchale wrote while in Neuchatel prison (that name has a familiar sound).

"Best beloved of my soul,  
I am here alone with Thee,  
And my prison is a heaven  
Since Thou sharest it with me.  
All my life is at thy service,  
All my choice to share thy cross;  
I am thine to do or suffer,  
All things else I count but dross."

And here is a "Holiness Song" for a night of prayer.

"All through this night I mean to stay,  
And seek thy face till dawns the morn;  
All other thought is far away,  
My soul for thee alone doth mourn;  
Reveal to me my secret heart,  
Then let me see thee as thou art."

A prayer:

"Oh, tame me, Lord! rebellious nature calm.  
Oh, tame me, Lord!  
This heart so tossed and filled with wild alarm,  
Oh, tame me, Lord!  
These human longings, let them end in thee,  
And let me be thy bond-slave—even me."

Again:

"I've a letter from thy Sire,  
Friend of mine, friend of mine.  
I could read and never tire,

Friend of mine, friend of mine.  
On the cross He died for thee,  
From all sin to set thee free;  
I could read and never tire,  
Friend of mine, friend of mine."

In her sermon on "The Scarlet Thread," she said the *dividing line* between Christianity and all false religions is the *blood*. Whether Socialism; Tolstoi's teaching, Spiritualism, New Thought, Theosophy, or Christian Science, these all try to come up some other way, and Christ calls them thieves and robbers. "I am the way," says he, "the truth and the life: no man cometh unto the Father, but by me." "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." "And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, etc."

She brought a powerful message to the men's meeting, Sunday afternoon, from the life of Samson, the Nazarite, consecrated from his birth, doing in his strength many wonderful works, yet at his most vulnerable point dallying with the temptress, Delilah, until she had enticed from him the secret of the Lord; then she caused him to sleep, and cut off his lock, and he went forth shorn of his power. "So, men, you may dally with temptation, and yielding to its blandishments be shorn of your power. You may still go through the forms of service, but your power is gone, and you know it."

The life story of "The Maréchale," by James Strahan, published this year by George H. Doran Company, New York, is before me. It is wonderfully interesting reading, and an hour of it should delight any reader of the RECORDER; but of necessity I must give only a few brief snatches from it. It should all of it help to quicken our faith, and longing for the consecrated life. Remember that Mrs. Clibborn has ten children, all converted, and seven in the service; that her great work was in France; and that she is preparing to go again to take up her work in music hall, theater and saloon.

From the chapter on "Secret of Evangelism" we read: "What were the ideas with which Catherine began her work in Paris? What was her plan of campaign? How did she hope to conquer?" "I saw," she says, "that the bridge to France was—making the French people believe in me."



That is what the Protestants do not understand. They preach the Bible, they write books, they offer tracts. But that does not do the work. 'Curse your bibles, your books, your tracts!' cry the French.

And the conviction that took shape in my mind was, that unless I could inspire faith in me, there was no hope. Only if Jesus is lifted up in flesh and blood, will he today draw all men to him. If I can not give him, I shall fail. . . . Christ's primary idea, his means of saving the world is, after all, personality. The face, the character, the life of Jesus is to be seen in men and women. This is the bridge to the seething masses who believe in nothing, who hate religion, who cry, 'Down with Jesus Christ.'

France is more sensitive to disinterested love than any nation I have ever known. . . . When I knew what I had to do, my mind was at rest. I said, We will lay ourselves out for them; they shall know where we live, they can watch us day and night, they shall see what we do and judge us. And the wonderful thing in those first years of our work in France and Switzerland was *the flame*. We lighted it all along the line, wherever we went we brought the fire with us, we fanned it, we communicated it. We could not help doing so, because it was in us, and that was what made us sufferers. The fire had to be burning in us day and night. That is our symbol—the fire, the fire! We all know what the fire is. It warms and it burns, it scorches the pharisees and makes the cowards fly. But the poor tempted unhappy world knows by whom it is kindled, and says, 'I know thee who thou art, the Holy One of God.' That was what filled the halls at Havre, and Rouen, Nimes and Bordeaux, Brussels and Liege. We personified Some One, and that was the attraction. . . . What am I? Dust and ashes. But if you have the fire, it draws, it melts; it consumes all selfishness; it makes you love as He loves; it gives you a heart of steel to your self, and the tenderest of hearts to others; it gives you eyes to see what no one else sees, to hear what others have never given themselves the trouble to listen to."

"A fortnight passed in her fight in Paris without visible results. The beginning of what proved a memorable meeting was more than usually unpromising. One of the tormentors, a terrible woman, known

as 'the devil's wife,' excelled herself that night. She was of immense size, and used to stand in the hall with arms akimbo and sleeves rolled up above the elbows, and with one wink of her eye would set everybody screaming and yelling. On this occasion there was not a thing she did not turn to ridicule. The fun grew fast and furious, and some of the audience got up and began to dance. The meeting seemed to be lost; but by a master-stroke the leader turned defeat into victory. Through the din she cried, 'I will give you twenty minutes to dance, if you will then give me twenty minutes to speak. Are you agreed?' A tall, dark, handsome ouvrier, who had been a ringleader in the disturbance, jumped up and said, 'Citizens, it is only fair play,' and they all agreed. So they had their dance, and at the end the young men with watch in hand, cried, 'Time's up, citizens! it is the Captain's turn.' The bargain was kept. Everybody sat down, and silence filled the place. And not for twenty minutes, but an hour and twenty minutes, the leader had the meeting in the hollow of her hand. After the audience filed out, the young man remained, and the leader went and talked and prayed with him—and he was converted and for seven years was the best of helpers in the work. Other remarkable conversions followed, and so was ushered in the wonderful work, of a wonderful woman from a wonderful family, engaged in a wonderful cause"—and here I must close. Behold, are not some of the rest of the acts of this prophetess and apostle contained in other chapters of her book, and written in the hearts and lives of tens of thousands of her entranced listeners—many of them verily plucked as brands from the eternal burning?

*Tobeka, Kan.,  
December 19, 1914.*

Before men we stand as opaque beehives. They can see the thoughts go in and out of us, but what work they do inside of a man they can not tell. Before God we are as glass beehives, and all that our thoughts are doing within us he perfectly sees and understands.—*H. W. B.*

Religion is the best armor in the world, but worst clock.—*Newton.*

## WOMAN'S WORK

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

### Home

Precious the home, though but a rifted rock,  
Where wayworn shepherd tarries with his flock;  
Precious the friendly covert, though it be  
Only the shelter of a lonely tree.  
Dear is that world-old, warm, heart-pulling thing,  
To man and beast and bird one gladdening:  
Dear is the roof, the hole, the lair, the nest—  
Hid places where the heart can be at rest.

But home will greatness as the years go by,  
Probing the soul and lifting the low sky;  
When Beauty shall step downward from her  
star

To smile away the blemish and the scar,  
When Science shall draw down Orion's band  
To ease the burden of the Woman's hand,  
And all the powers of Earth and Air and Fire  
Shall be the lackeys of the heart's desire.

And home will sweeten in the coming days,  
When widening love shall warm these human  
ways;

When every mother pressing to her face  
Her child, shall clasp all children of the race;  
Then will the rafter and the oaken beam  
Be laid in music and the poet's dream.  
Then Earth, as far as flies the feathered foam,  
Shall have in it the friendly feel of Home.

—*Edwin Markham.*

### A Talk With Mothers

MRS. WARDNER DAVIS

In the study of history we find that every nation has possessed a love and admiration for the brave and heroic. Many examples of this might be given. This spirit of praise for the one who does the greatest things has never been absent from our own country; but that it is lessening is evidenced by the fact that, in these days, we often hear praised those less capable ones who, through love for their fellow men, are doing wonderful things for the advancement of humanity.

The presence of the Spirit of the Divine and a desire to help some one give even the weakest a chance for some great work. To serve is more blessed than to be administered to; and he is happiest whose days are full of good deeds done for others, even though they be small. "Neither the greatest happiness nor the greatest useful-

ness in life is always found in the high places."

There are many little things that we mothers can do, which can not be so well done by others. Of course, there are the home duties and responsibilities, both great and numerous, which sometimes seem mere trifles, but which we see, by observing closely, are of vital importance to the future welfare of our children.

Then there are some outside duties which we do not so often hear spoken of. One of these—and one of great importance—is a right attitude toward the public schools where our children are being trained. Many times do we hear, often in the presence of our children, too, the teachers severely criticized. These criticisms are frequently offered by those parents—more often the mothers—who have never visited the schools. They do not seem to realize that, probably, the trouble is due to some misunderstanding on the part of the child, which a visit to the school and a conference with the teacher might easily set right. Parents often consider too seriously the child's interpretation of school affairs, and never take the time to investigate. How can a mother's time be better spent than in looking after the welfare of her child; and how can she do this better than to assist those who have this child in training?

I have had, in the last six years, special opportunities for observing the relation of parents and school, and I find that the parents who visit the schools and come into close contact with the teachers are the parents who are pleased and whose children succeed. There are exceptions, to be sure, but in most cases if you co-operate with the teacher and show to her that you are interested, you will increase her interest in your child. A word of encouragement or praise given occasionally helps. You need not expect the teacher to do her best if, now and then, a note be sent criticizing or complaining. If, instead, you visit her, the matter can be adjusted satisfactorily to both, at least I have always found it so. Any mother can do this. We feel our littleness and think there is nothing we can do, but "greatness is abundant littleness." How necessary it is to improve the small opportunities.

Often timidity keeps us from doing our duty, but oftener it is the feeling. "No use." When we fail to add our testimony

at prayer meeting, neglect to offer a hand of welcome to some stranger who has happened in at our meeting, or to speak a kind word to some saddened or lonely heart, we are losing out and making our lives of less value. We are all placed here for a purpose, and each duty given us is needed to make God's work complete. Life in a great degree is what we make it. A failure is a failure, even though the deed be a small one; and each duty unperformed means one step lost toward that perfect life for which we are all striving. Then how carefully we should live, that our young people may have the best of training and the best examples by which to shape their own lives; for to the young people of today will be intrusted the duties of the coming years.

A great deal has been said about the boy and what should be done to hold him true. Recently I read an article in the RECORDER on the "Girl Problem," from the pen of Mrs. M. G. Stillman, in which she says many good things that all should read. One point in particular I wish to mention: A young girl "will have to guard closely her association with young men." May I add to this a thought gathered in conversation with a certain young man. The thought was that the girls who attract the best men are almost always a source of surprise to their feminine friends, who are often lost in wonder as to why so many patent charms should have been passed over in such selections. A girl may be beautiful, might be brilliant, but she must be good to be admired.

Thus, mothers, it is given us to sow the good seeds, that our children may blossom forth into lives of usefulness.

### Worker's Exchange

Boulder, Colo.

The Federation of Woman's Missionary Societies of Boulder held an afternoon and evening meeting, on December 3, at the M. E. church. The early part of the afternoon was given up to reports from the different societies of which the federation is composed, and election of officers. Following this, an address on the subject of "Home Missions" was given by Mrs. Edwin Seldon, of Denver. Mrs. Seldon is a pleasing speaker and held the close attention of her audience. An enjoyable fea-

ture of the afternoon session was the music furnished by a quartet of women from the African Methodist church. This church is always well represented at these meetings.

Many of the ladies brought their lunch and remained until the evening service at seven-thirty. At this meeting, an address was given by a well-known traveling man, William McGinnis, of Boulder, his subject being "The Habits and Customs of Navajo Indians." Mr. McGinnis makes frequent trips to the home of the Navajos in the southwestern part of Colorado and has become much interested in these Indians. His lecture was entertaining as well as instructive, as he had several beautiful specimens of the famous Navajo blankets, and explained at length the meaning of the symbols used. A young lady, dressed in Indian costume, sang several songs, which fittingly closed the evening's entertainment.

The Mission Study classes this winter are studying the book, "In Red Man's Land," and find it most interesting.

w.

### Minutes of Board Meeting

The Woman's Executive Board met in Milton Junction, with Mrs. A. S. Maxson, on December 7, 1914.

There were present Mrs. West, Mrs. Crandall, Mrs. Babcock, Mrs. Whitford, Mrs. Crosley, Mrs. E. B. Saunders, of Westerly, R. I., and Mrs. Maxson.

Mrs. West read Romans 12, and offered prayer.

The minutes of November 1 were read.

The Treasurer's report for November was read and adopted. The receipts were \$675.14; disbursements were \$3.95.

The Corresponding Secretary reported and read several letters received: one with reference to the effort for world peace, from the Federal Council; another in regard to missionary education.

Mrs. West read a portion of a letter from Anna West concerning the effort being made in China to interest the non-Christian students of China in Christianity, and also read the little leaflet sent out by the missionaries of Shanghai for this purpose—a very attractive little folder printed in English and Chinese, with the heading, "Call to Prayer." Mrs. West

also read a letter from Mrs. Adelaide Brown concerning the addition of further extracts from Mrs. Carpenter's letters, to the biography prepared by Mrs. Brown.

The Board adjourned to meet with Mrs. Babcock in January.

DOLLIE B. MAXSON,  
Recording Secretary.

### More About Ministers' Salaries

EDITOR SABBATH RECORDER:

I want to sit down and tell you, before I forget, that I was pleased to see the editorial in the RECORDER of December 7, on "How Can a Pastor Pay His Debts?" I have had it on my heart for several years to say more than I have upon this subject. I am not sure that we are any worse than any other denomination about paying our ministers living salaries, but we are stingy, to say the least. I know a lot of ministers in the Seventh Day Baptist ranks (probably half there are), and I can not think of one that is worth less than \$1,000 a year, rating his brains, ability, and training with those of men in the other trades and professions; and with what others should we compare him, if not with these?

There may be as much prating about the minister being willing to sacrifice because of his calling, as you wish; it still remains a cold, hard fact that we are a stingy people with our ministers.

There are ministers that are poor financiers, just as there are poor managers in other callings; but how many of our ministers manage to live, and look as slick and well-groomed as most of them do, is to me the mystery of mysteries, when I consider their income.

There is another consideration about their being underpaid. If there is anything that will make a man lose self-respect, it is the fact that he is not able to pay his bills when he is doing the best he is able. He is not on the same footing with his neighbors, and this is our crime.

It would be folly for me to write without attempting to suggest a remedy, and here goes: If possible, pay him in the coin of the realm, at least as much as a first-class tradesman gets in the community where the pastor is, say \$1,000 a year (many tradesmen get more than that). If he can't live then, it is generally up to him.

But if it so happens that it is impossible to get for him the cash, then let a committee be appointed, members of the church, and let them see that supplies go to him that will be the equivalent of the wages of a first-class tradesman. Don't give him all one thing, or two things, but give him a variety. It should be the business of the committee to see that he does not have a surplus of any one thing. One week give him a brace of yellow-legged chickens; the next week a quarter of a lamb; and so on, not forgetting the fixings. Don't give him any old clothes, neither his wife nor his children, as there may be microbes, and he don't want them. If you can't raise enough coin so he can have one new suit a year for himself and family, don't try to pose as a Seventh Day Baptist church. Go out of business!

Now, if you do have to give the minister something beside money to pay his hire, do it as business; tell him that that is a part of the bargain, and don't make him feel that he is an object of charity. There are a number of articles that your minister ought to have, that you do not need; one of these things is a typewriter. And he ought to have the money to spend for these things that he does need; he can't trade potatoes for them very easily; if he is going into the trading business, he can't be so good a pastor. Now some of this may sound funny, but let's think it over, and be sure we are not adding to our sins by thinking that our pastor does not need as much as we do to live upon. When we are willing to bring the hire of our Seventh Day pastors up to the standard of a good tradesman, we can get good men; but we will drive them out of the ministry, if we do not soon revise their salaries. Put them up, not down!

Fraternally yours,

JOHN H. AUSTIN.

Westerly, R., I.

December 12, 1914.

A spiritual Christian is like a man who learns the principles of music, and then goes on to the practice. A moralist is like a man who learns nothing of the principles, but only a few airs by rote, and is satisfied to know as many tunes as common people do.—Henry Ward Beecher.

## YOUNG PEOPLE'S WORK

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

### The Problem of Christian Discipleship

REV. EDGAR D. VAN HORN

If we should look back in our own experience and try to analyze it, I think we would find that there are, roughly speaking, three periods with certain outstanding characteristics: (1) The period of early childhood; (2) Early youth—from nine to thirteen; and (3) Youth—from fourteen to young manhood.

As children we were chiefly bundles of impulses, and though we had a big world to explore we discovered things largely through these impulses. As babies we crept about, touched things, fondled them, and sometimes took them to pieces, and in this way became familiar with our environment. When we began to walk, talk, and think, we entered a larger realm and began to reach out still further into the unknown and discover new facts and things. But the important fact which we encountered here was the influence of father and mother, brothers and sisters and other relatives who made up our little world of men and women. Our characters began to be formed according to the nature of this group of beings. They had the making or the marring of us. As some one has said, "God's way of making men is through men," and just so far as those nearest to us, those who cared for us were religious we began to be religious. We took our religious ideas from them. In other words our religion in that period was a religion of imitation—it was a borrowed religion, and we were good or evil according to what we borrowed from our elders.

A side reflection at this point will enable us to realize how important it is that early childhood be surrounded with a world of good people and good things. All the impressions that fall on the sensitive film of the child's life, all the religious teachings, ideals, and example of elders should be the noblest, the purest and best. For they exert a profound influence in directing the child's impulses, in helping him to form a correct code of right and wrong

and in drilling him in good habits. If he is not surrounded with good things and people, his life, like the sensitive film in the kodak, will receive only bad impressions to be developed later into evil conduct. At no period in life does environment tell so mightily as in this period.

But another and perhaps equally important period is that covered by the years of ten to fourteen. I like to think of this period as the *treasure period*. It is the time when the child easily conforms to his environment, when like the sponge he is absorbing things. It is also the time when one begins to think and express himself in action. It is a habit-forming period when new grooves and channels are being cut in our thought-life.

Have you ever noticed in the springtime when the field or garden was plowed and mellowed and made ready for the seed-sowing how easily the rains cut little channels in the loose soil, and how the little channels kept growing until one day a torrent poured through, making a wide and troublesome gully? Well, this is what is happening among the little grey cells of the brain. One day an evil thought or suggestion comes plowing a little channel in the mind and this channel becomes the highway of other evil thoughts and almost before one is aware terrible damage has been done in our thought-life, which will later be manifest in our conduct. The mind during these years has a strangely powerful capacity to remember things, whether good or evil; and as the case may be, the moral or immoral ideals have a way of cutting a groove in the soil of the mind which will be hard to obliterate in the later life. "As a man thinketh in his heart, so is he." What the man is really to be, the way he is to act, is quite largely determined during the springtime years when the soil is ready for the seed.

The third period of youth, roughly speaking from fourteen to twenty-one, is no less interesting and important than the periods already discussed. This is a time when our social instincts are becoming more fully developed. The individualism and quarrelsomeness which characterized our earlier childhood have given way to a social tendency and we are willing now to submerge our individualism in the interests of the group. Contact and experience with others have brought out our per-

sonality and we now find ourselves in the age of unfolding manhood. This is a time when great physical changes are taking place, when boys are becoming men, and girls are becoming women, with the dawning of a new consciousness. We are in a new realm now where we are discovering new possibilities and responsibilities. Life is instinct with new meaning. Health, energy, and enthusiasm bubble up and our religion becomes a real and *positive* thing—or nothing. The spirit of romance and chivalry awakens and the passions of love and hate grow keen. Our world now is a world of heroes where ideals are high and the appeal to the heroic in us finds quick response. This is a reason why Christianity receives its largest number of recruits during this period. Christ is a hero and he appeals to the deepest and best in human thought and conduct. If we have come to an adequate knowledge of his life and character, his loving challenge and inspiring service appeal to us and we gladly join the rank of his followers.

It is sometimes said that "youth is thoughtless." This is not true. There is no more mentally active period in the whole life. We may not always be able to define and analyze our thought-processes but we think nevertheless, and think seriously. It is during this period that we discard, as a rule, the religion of imitation and begin to solve our own problems. Religion is becoming to us a personal matter and questions of *right* and *wrong* are questions which we must decide. We resent and begin to throw off external authority because of the *inner* impulse, the personal feeling of responsibility and accountability that is welling up within us. We want to thresh out our own problems and it is, quite right that we should—though the advice which we often here resent we wish in after years we had followed. It is during these years that we have new and important questions to settle. We feel oftentimes that God is singling us out and speaking to us and calling us to special service. And in the light of what he will think of us, of what our friends will think of us, and in the light of our own self-respect we face the important questions, "What shall I make of myself? What am I good for? For what am I placed in this world?" These

are tremendous questions and fraught with eternal consequences; so our religious life becomes a life of choice in which the outstanding claim is the claim of Jesus Christ. We recognize his claim upon our love, our talents, our service, and in response to this claim we set ourselves to the sacred task of making the best of ourselves, of joining the forces of righteousness against all forms of selfishness, intemperance, social injustice, social impurity, and all the other evils and enemies of life.

Thus we see the problem of Christian discipleship is a problem beginning in early childhood, with which our parents and friends have most to do but which in the end becomes a personal matter and is settled by personal choices. To be a Christian meant, once, to follow father and mother; now it means to follow Jesus. He is our hero now and a hero who is closer than any earthly friend. To be a Christian means to follow him in loving obedience to God and in loving helpfulness to our fellow men. In the next article I shall tell why I think every young man and woman should become an active member of the Christian Church.

### Make Bold Beginnings

ETHLYN M. DAVIS

*Christian Endeavor Topic for January 16,*  
1915

#### Daily Readings.

Sunday—A short sermon (John 4: 28-30)  
Monday—Boldness in prayer (Dan. 6: 10-14)  
Tuesday—The divine Helper (Jer. 1: 4-10)  
Wednesday—Advance! (Heb. 5: 12-14; 6: 1)  
Thursday—Begin with friends (John 1: 35-51)  
Friday—Persevere! (2 Tim. 2: 1-15)  
Sabbath Day—Make bold beginnings (1 Tim. 1: 18, 19; 4: 12). (A younger members' meeting, led by a beginner.)

#### THOUGHTS ON THE LESSON

When you went in swimming the first time, did you walk into the cold water slowly, hesitatingly? Boo! How cold! Or did you go in with a rush and come out all a warm glow with a desire to do it again? When we start out in Christian work, let us make bold beginnings. It is the best way. "The easiest position for speaking in a meeting is standing; the easiest situation is in front, facing the audience. Speakers that hide, tremble." "That thou mightest war a good war-

fare" (v. 18). Some one has said that "there is only one good warfare, and that is war against evil in the hearts of men." The battle is on all the while. Are we each doing our part to win? Have you ever gone to any one and asked him if he was satisfied with his life? That takes courage! Try it. Isn't it strange that we can talk to our friends about anything in the world more easily than about how they are succeeding in the Christian warfare? Here is a splendid chance for bold beginnings. Shall we not begin among our friends as did the disciples. (John 1: 35-51)?

It is said, "Better put all your goods in one vessel and drive it on the rocks than make shipwreck of the least particle of faith in your soul" (v. 19). What does it mean to you to have an easy conscience? Have you ever stopped to think about it? Is your heart absolutely free from the burden of wrong-doing? If so, praise the Lord every day and keep it so.

Listen, Christian Endeavorers! "Youth is admired by all men, when it makes itself admirable; and despised by all men, when it makes itself despicable. Its reputation is in its own hands" (v. 12). Do you hear that? Are a half dozen of us in one church or village responsible for the general reputation of the young people in the same church or village? Yes, that must be true from instances we all know. God forbid that any of us shall dishonor the name of our society, church, village or city.

"It is easy to be an example—an example to worldlings—but every Christian is called to be an example to other Christians." Let us fight to so conquer ourselves that we may be an inspiration to every one about us. What good advice in that last verse of our lesson! "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

#### SUGGESTIVE THOUGHTS

"It is the first step that counts," says the old proverb. Other steps follow easily in its direction.

Beginners face difficulties that they will never meet again after the start; if they are bold in the beginning, they will hold, probably, all through.

"Make a bold beginning in the prayer meeting. Every minute that you put off

taking part makes it harder to take part."

"Make a bold beginning in the society work, doing any task which you are invited to do—or at least trying to do it. Remember; there must always be a first time for every experience."

"Bold beginners do not mean rashness. Experienced climbers always set out very slowly in climbing a mountain, and quicken their pace as they become used to the ascent."

"Some of the greatest orators, like Gough, were always terrified before beginning a speech; but they made the beginning boldly, and were all right after the start."

"If the Lord wants us to go forward, have courage to go forward; let us not excuse ourselves" (D. L. Moody).

"Courage may be displayed in everyday life as well as in historic fields of action" (Samuel Smiles).

What matter sight or size  
If men build to the skies?  
What matter numbers, years,  
If we disdain our fears?

—Herbert Kauffman.

#### DO YOUR BEST

"Your best; you are not responsible for some one else's best.

"The best for today, your present time and strength and thought; not yesterday's best or tomorrow's best.

"Not your best alone, but your best with Christ's help.

"Your best at once, not your best in ten minutes or half an hour.

"Your best with gladness, for unwillingness will make it your second best.

"And if you do your best you are doing all that an archangel could do."

#### SUGGESTIVE HYMNS

"Give of Your Best to the Master."

"Take My Life and let it Be."

"Something for Thee."

"My Talents are few, Dear Master."

"Onward, Christian Soldiers."

### The Law of Great Service

MRS. MARTHA H. WARDNER

#### CHAPTER I.

The scene of our story is laid in a small but thriving city of the middle West. The beauty of the city with its clean shady streets and well-kept homes appeals to all

those passing through its borders who love the beautiful, whether they are in pursuit of pleasure or business. In the residential part of the city one home invariably attracts the eye of the stranger. There are more pretentious houses on the same avenue, but this one speaks of quiet home comfort that gives the weary traveler a restful feeling. The house was built by its present owner and occupant, Dr. Willard. His family consists of a wife, three sons—William, Ralph, and Leroy—and our heroine, Mabel, his daughter by a previous marriage.

Dr. Willard is a Christian gentleman, a dependable man both in his profession and character. His father endowed him with a fiery temper, which often gives him trouble, but coupled with this is a tender, sympathetic heart that is always touched by suffering. Moreover, he is great enough to apologize for his outbursts of temper, even to a child.

Mrs. Willard inherited a beautiful spirit, which has been subjected to Christian culture from infancy. The boys are good types of the American boy, full of life and fun, seldom quiet, often exasperating, but big-hearted, generous fellows, winning people's hearts even while annoying them. Mabel is pretty, talented, vivacious and accomplished.

Mabel's mother died when Mabel was two and a half years old; but the strange experience of the funeral, the mother's pale face as she lay in her casket, the crowd, the weeping and the burial service were all written indelibly upon her mind. In the days that followed she had every needed care, yet there was loneliness in her little heart; something was lacking—the mother-love.

One afternoon, a couple of years after her mother's death, Mabel was amusing herself in the nursery. Suddenly a very discontented look overspread her usually happy face. Pushing her playthings to one side she exclaimed: "Oh dear, I wonder why daddy don't come home. He said he'd bring me something nice, but I don't want any more nice things. I want my daddy. I'm so lonesome. He told me to be good, but if he don't come right away I'm 'fraid I can't keep the bad inside. Wonder what he'll bring me anyway?"

"At this moment the door opened and Dr. Willard, accompanied by a strange

lady, stepped into the room. Sunshine drove the cloud from Mabel's face as she was caught up in her father's arms. After kissing her Dr. Willard turned to the strange lady, saying as he did so, "Mabel, I've brought you a new mother."

Mrs. Willard's rare charm drew Mabel instinctively to her, and into the child's hungry little heart there stole a feeling of satisfaction and rest.

Tears of joy filled Dr. Willard's eyes as he witnessed this greeting. Taking both Mrs. Willard's hand and Mabel's in his he said, "I think this is the happiest moment of my life."

"Thank you, replied Mrs. Willard. "The meeting could not be otherwise on my part. As my love for you is real, it includes that which is a part of you. To me, life is pregnant with meaning, and its chief glory consists in finding one's work and doing it intelligently, conscientiously and lovingly. In answer to my most earnest prayer, I believe God has led me into the place where I can best glorify his name. I regard the field of usefulness for the wife of a Christian physician as second only to that of a minister's wife. That duty I assumed, together with my duty to you and Mabel, when I put my hand in yours at the marriage altar. I shall make mistakes, but the ruling passion of my soul will ever be to perform the duties I have assumed before God."

She spoke in a tone of thrilling sweetness and earnestness. When she ceased, Dr. Willard said: "My heart is almost too full for utterance, but I welcome you to our home as its presiding angel, and into my business as my adviser; for my profession carries weighty responsibilities aside from administering to people's bodily ailments. Side by side we will accept the duties of life and share in the rewards of service."

Mabel was too young to comprehend the import of the words that had been spoken, but she felt the sweetly solemn influence of the moment and throwing her arms first around the Doctor's neck and then around Mrs. Willard's said with childish fervency, "My daddy and my mother!" The hour for the evening meal had now arrived, so the Doctor led the way to the dining-room.

Happy days followed for Mabel. After a little time had passed, Mrs. Willard set aside a certain portion of each day for sewing. After the novelty wore away, Ma-

bel sometimes rebelled against this, but her mother was firm in carrying out her belief that thus early in life the child must be taught habits of industry. In a few months she was put into school, and took kindly to its work.

A year sped by on joyous wings, and then, when Mabel came home from school one day, she found a baby boy in the house. She was wild with joy when told that it was her brother. "Oh," said she, "he's the cutest, handsomest baby I ever saw. Why, he looks just like me. Oh, I can't wait until he's big enough to play with." The honor of naming the baby was given to Mabel and she made choice of the name William.

The baby's advent into the home did not weaken, but rather it tended to strengthen, Mabel's place in Mrs. Willard's heart; for she realized now that while she had given all that it was possible to give Mabel, there were depths of feeling in her soul that were untouched until she felt the tiny form of her own child nestling close by her heart. Thus a deeper sympathy for the motherless child was born, and when Ralph and Leroy were added to the family circle, Mabel was accorded the place of queen among the children.

The home was not free from the misunderstandings and misapprehensions that are the inheritance from frail humanity; but, with Christian love ruling the united head of the household, these troubles were all adjusted in the home and preserved a secret from the outside world. The family life moved along so evenly that a stranger to the facts would have felt no suspicion that Mrs. Willard was not Mabel's own mother.

But we are in a world where the spirit of evil is rampant. One day Mabel was asked by some schoolmates to go with them to an unwarranted place. She replied, "Mother has forbidden my going there." "Oh pshaw!" said the leader, "come along. You're under no obligation to that woman. Catch me minding a stepmother."

Mabel did not yield, but the evil seed had been sown in her heart; and while it could not be as disastrous in this case as in many others, it nevertheless produced an effect upon her which changed her attitude of cordiality toward her mother to one of disrespectful politeness. Thus the serpent crept into Eden.

This was the first trial of any significance that had come into Mrs. Willard's married life. Being unable to divine the cause, a heavy weight settled upon her spirits, causing the brightness of her countenance to grow dim. The cruel blow struck such a sacred, sensitive spot in her heart that she could not reveal her sorrow to her husband, so she bore it alone in the solitude of her soul.

Dr. Willard noticed with alarm that she was drooping, but thought it was due to her excessive cares, some of which she relinquished upon his earnest solicitation; but the change did not effect a cure.

There was one prominent defect in Mabel's careful training. Being Dr. Willard's only daughter, she was held in great tenderness by her father, and in most instances when her wishes and the boys' conflicted her wishes prevailed; and Mrs. Willard, in her anxiety to be a mother to Mabel, erred by overindulgence. The vein of selfishness which is inherent in the human heart was not wanting in Mabel, and unconsciously it was fed by those who loved her best. In time she came to accept the sacrifices made on her behalf as her right, thus sadly marring her otherwise lovely character.

Sometimes her brothers rebelled over the partiality shown Mabel. Once, after being compelled to yield a pet scheme on her account, they held an indignation meeting. "I wonder," said Ralph, "why we always have to give up to Mabel." "That's what I'd like to know," chimed in nine-year-old Leroy. "She had her own way all the time a good while before we were born, especially me. I'd think, if she was so good, she might show a little of her goodness by giving up to us once in a while." "Well, she does give up sometimes," said William. "You and Ralph exaggerate. I'm full of resentment, but I believe in being fair. Mabel don't have her way more than nineteen times out of twenty."

Then they fell into a discussion of the old, old question, "Why is a girl better than a boy?" They failed to discover the reason, but succeeded in smoothing their ruffled feelings by the decision that it was better to be a boy than a girl, even if girls were treated with more consideration than boys.

(To be continued.)

## Work With Young People

IVAN FISK

*Paper read by Clesson Pool, Western Association.*

Young men are among the most valuable resources of the nation. They should represent not only physical strength, but strength of character. They should possess energy and enthusiasm, that they may take up the duties of life and work out its problems.

John wrote to young men because they were strong (1 John 2: 14). The youth of today are the statesmen and leaders of tomorrow. They will occupy places of responsibility in our political and social world. Upon them depends our future welfare. They will either lead the masses downward to vice and selfish desires, or elevate mankind to a spiritual height approved in the sight of God.

Young men may be regarded as crude material, yet possessed of intrinsic value and capable of almost unlimited development. Work with young men is of a twofold nature, having a twofold object. There should be, first, training; and, second, direction in the use of acquired powers. Both look to the individual welfare of each unit, as well as the service and consequent benefit to the world to be derived from the life-work of each.

What we are is, in a great degree, the product of our education and environment. Our ideals and ambitions are largely influenced by the standards of society in which we move. Consciously or unconsciously we are inhaling a moral atmosphere which permeates the whole being and crystallizes into a fixed purpose—a character. To furnish ideal conditions, where the expanding powers of the young may develop in symmetry or beauty, with strong desires for usefulness and a broad conception of the rights of men, is the privilege of the educator, and suggests the first work to be done with young men.

If all young men felt a desire for this training, the work would not be difficult. But many, perhaps the majority, do not. Some have already advanced far in the wrong direction. Many have not awakened to the possibilities for good which are within their reach, or to the powers lying dormant within them. So the work must begin by creating the desire. Like wild

horses, these wandering powers must be captured by corral or lasso before the real training can begin.

How to accomplish this most difficult part of the work is the problem which is claiming the attention of educators, pastors, and social betterment workers, especially in the cities and large towns.

The work of the Y. M. C. A. is in this direction. Its methods and success are too well known to require extended description.

The South Side Baptist church of Hornell, under the direction of its pastor, is now trying an experiment, which is typical of efforts along the same lines in other places. A gymnasium has been erected adjoining the church, which is open every night of the year. The various departments of the church, such as the prayer meeting, the Y. P. S. C. E., the Bible school, etc., are each represented by a committee, whose members have a right to invite outsiders to the evening entertainments, with the object of gaining them as members in some of these departments, and eventually fitting them for membership in the church, with all its privileges and responsibilities. Any invited guests who can not be interested along these lines are politely dismissed as undesirable subjects. The object is to secure only those who are willing to be brought under the influence and training of the church.

We have much the same object in the department of physical training in our schools. Recognizing that the exuberance of youthful energy can neither be bottled up nor be suppressed, we aim to give it opportunity and direction whereby physical excellence may be developed under influences which are not demoralizing, but elevating.

The young man equipped with physical and moral training may still need direction in placing his powers where they may count for the most in the world's work—in other words, in being useful. He should be impressed with the fact that these attainments are not merely for selfish gratification or a means of obtaining wealth. While they may serve these ends, there should be a desire to help others, to make the world better and happier for his having lived in it.

Under the direction of committees or boards of experienced persons, definite

work may be assumed where real responsibility will be felt and a real interest awakened by coming in contact with the world's needs.

Theory will here be reduced to practice, and the vigorous young man fairly started in his life-work. The writer will not attempt to describe the results coming from the work of one such young man, but leave it to others to dream of the blessings to be enjoyed by the world when any generation of young men shall develop according to these ideals.

### A Great and Good Work

Doubtless no other man in the world has traveled so many miles and done so large a work for the world as Rev. Francis E. Clark, D.D., LL.D., founder of the Christian Endeavor Society and President of the World's Christian Endeavor Union.

Thirty-three years ago Dr. Clark was pastor of the Williston Congregational Church of Portland, Maine. He was then a young man just fresh from college and seminary. Williston Church was a typical New England church, with all of the problems and difficulties that those churches had to meet.

In the winter of 1880-81 a series of special evangelistic services in the church had led a great many young people into church-membership. This wise young pastor realized that if those young people were to be held for the church they must be trained for service, they must have something to do, and they must be shown how to do it. He called his young people together, and on February 2, 1881, the first Christian Endeavor Society was formed, the first Christian Endeavor pledge was signed, and

the following Sunday the first Christian Endeavor prayer meeting was held.

From that small beginning in Portland the society has spread and grown, until today there are more than 80,000 Christian Endeavor societies in the world, with more than 4,000,000 members.

There are Christian Endeavor societies in every country of the world, and each week meetings are conducted in more than eighty different languages; the literature of the society has been printed in as many tongues. Something like 1,500 daily, weekly, and monthly periodicals carry Christian Endeavor news; more than 200 periodicals are devoted entirely to the work of Christian Endeavor. There are more than 750 different kinds of books, leaflets, cards, etc., published for use in the work of the society and as aids to it. Millions of pages of special printed matter are issued every year.

\* \* \* \* \*

No agency has done more to bring the Christian people of all denominations closer together than has this great society. The present tendency toward a unity of Christian people and churches is due, in a large part, to Christian Endeavor, with its more than 12,000 union meetings every year, ranging from local and county Christian Endeavor union gatherings of one hundred or less, to the State, International, and World's conventions, with thousands and tens of thousands of delegates present.

\* \* \* \* \*

Dr. Clark has gone five times around the world, and many times to Europe and Great Britain. There is no country in which he has not traveled and spoken for Christian Endeavor.—Karl Lehmann.

## EARS

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## CHILDREN'S PAGE

### A Letter From a Cat

DEAR EDITOR:

I hereby take  
My pen in paw to say,  
Can you explain a curious thing  
I found the other day?  
There is another little cat  
Who sits behind a frame,  
And looks so very much like me,  
You'd think we were the same.  
I try to make her play with me;  
Yet, when I mew and call,  
Though I see her mew in answer,  
She makes no sound at all.  
And to the dullest kitten  
It's plain enough to see  
That either I am mocking her  
Or she is mocking me.  
It makes no difference what I play,  
She seems to know the game;  
For every time I look around,  
I see her do the same.  
And yet no matter though I creep  
On tiptoe lest she hear,  
Or quickly dash around the frame,  
She's sure to disappear.

—Oliver Herford.

### Bobby's "Keep Off"

Bobby Brown hurried home very fast. He had thought of a fine plan, and was quite anxious to carry it out. He had just spied the "Keep Off the Grass" signs that Mr. Tyler had placed on his lawn, and these signs, printed in big, black letters, had suggested the plan.

When Bobby reached home he hunted around in the cellar until he found a little can of red paint, a small brush, and some brand-new shingles; then he went to work. It was harder than he had thought, for the letters would run up hill in spite of all he could do, and he never could make a very good K. But he was through at last, and several "Keep Off" signs, printed in big red letters, were placed in the sun to dry.

"There," Bobby said, as he looked at his work, "now I guess Billy Dix and the other boys won't be borrowing my things any more. It's no fun having to divide with everybody else." And Bobby felt quite proud of his little plan. He went to bed that night to dream of the new bicycle that was all his own, and a cart that no one ever dared to borrow. And the very

next morning his dream began to come true. Billy Dix came hurrying into the Brown yard just after Bobby had gone to school.

"O Mrs. Brown," he asked breathlessly, "do you s'pose I could borrow Bobby's cart to carry up the clothes to Mrs. Raynor in? There's a big basketful this morning and my cart's broken."

"Why, of course you can take it, Billy; just help yourself. I guess you'll find it right there in the cellar."

Mrs. Brown was very busy just then, and she soon forgot all about Billy and the cart.

Yes, Billy had found it in the very darkest corner of the cellar. He drew it to the light, and then stopped and stared. There on the seat was a big "Keep Off" sign, printed in crooked red letters. What could it mean? He and Bobby had always shared their things before. But Billy didn't wait in the cellar very long. He hurried out of the door and behind the lilac bushes and home. Then he and his mother spent two whole hours trying to mend his old cart so he could use it for carrying the clothes to be washed. And Billy's little brother, who had been promised a ride in Bobby's cart, cried and cried because he couldn't have it.

Billy had been gone only a few minutes when Roland, Bobby's brother, came in from school, saying that he had to go on an errand for his teacher, so he guessed he would borrow Bobby's wheel; but he didn't. When he saw the big "Keep Off" sign in front of it, he turned away in disgust and went off down the road on the run. He could think of many a time when Bobby had borrowed his things. And it took him three times as long to do the errand as it would if he could have ridden somebody's bicycle. He was even late for dinner.

That night and the next night Bobby wondered and wondered why Billy didn't come over to play ball with him. For some reason there didn't seem to be anybody who had much time to play. Of course he could ride his new bicycle up and down the street, but there wasn't much, if any, fun in that when there was no one to be glad that you had it.

The third morning after the signs had been put up, Father Brown, whose hoe Bobby himself had broken, went into the

cellar intending to borrow Bobby's small hoe for a few minutes. But he didn't touch it; he just shook his head soberly when he saw the "Keep Off" sign tied to its handle and came out without it.

Yes, Bobby's fine plan worked, and he had everything to himself. But he wasn't happy—no, not a bit—and he wandered about the yard wishing that some one would come and play with him. But no one came, so he went and sat down on the bench under the old red-apple tree and began to think and think.

"Oh dear!" he sighed, "I guess signs aren't so nice after all, unless it's on lawns. It's more fun to have an old bicycle that's all worn out and let the boys take turns in riding it than a new one that nobody praises at all." Then he came to a sudden decision. "I'll burn those old signs up," he declared, as he jumped up from his seat. Five minutes later the "Keep Off" signs had all found their way into the kitchen stove, and Bobby was half way across the back yard in search of Billy Dix.

"O Billy," he called out from the orchard gate, "come on over and try my new wheel. It's a dandy. Then we'll take the cart and go after your clothes. It's lots more fun to share things; don't you think so?"

"Sure I do, Bobby. Mother says the best fun we have is what we share with somebody else. Here's some Indian arrows I've been saving for you."

"Say, Billy, you're a brick!" Bobby Brown cried joyfully. And the two boys ran a race to the new bicycle in the cellar. —Alice Annette Larkin, in *Sunday School Times*.

A correspondent of the London *Kelt* relates: "As might be expected, recruiting is not without its honor. A sturdy young recruit was asked by one of the clerks filling in the papers what denomination he belonged to. The question elicited the startling information that he was a grasshopper. 'Good heavens!' exclaimed the clerk, 'what sect is that?' 'Those who sit in the park on Sundays,' replied the recruit."

"The boy who can beat his father in a hundred-yard dash should be able to beat him in a sprint to the wood pile."

## The People of God

C. H. WETHERBE

There is an increasing inclination in our land to make no special distinction between Christians and those who are not such. The belief has become quite popular that all people are God's children. This is one of the worst heresies of the day. It is totally contrary to the whole teaching of the Bible on this subject. The true teaching is that there are two general classes of people in the world, one being the people of God, and the other class not being such people. In referring to the first class of persons, God spoke thus: "I will be to them a God, and they shall be to me a people." In Hebrews, in reference to Moses, it is said that he chose "to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season." In Peter's first epistle, in speaking of those who had been called out of darkness into the marvelous light, he says that, in time past, they were "no people, but now are the people of God."

Such is the clear distinction which the Bible makes, and it remains so forever. In no place in the Bible is it said that unsaved ones are God's people. They may be members of Christian churches, and may be regarded by some persons as being Christians; yet if they be unsaved, they are not God's spiritual people. To be among the people of God is one thing; to be unsaved, and therefore under divine condemnation, is another thing, and a very serious matter.

It is a fearful fact that there are many thousands of unconverted persons in the membership of Christian churches. They are numbered with God's people, and yet are not his real people. What could be more saddening than such a condition? How very greatly deceived are those who, because they belong to a Christian church, think that they are assured of heaven when they die, yet are outside of the spiritual household of God! It is truly awful. He who depends upon church membership, and the "sacraments," for eternal salvation is deceived beyond description. He needs a new birth from heaven.

"When you see a man's wife sifting the ashes, it is not safe to conclude that he is washing the dishes."

## SABBATH SCHOOL

REV. L. C. RANDOLPH, D. D., MILTON, WIS.,  
Contributing Editor

### Better Born

"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so." Better born. Of noble blood. That is what the adjective means. It is a sign of character when people search the Scriptures daily. That young man who opens the Bible each morning and evening belongs to the royal family. About all we know of those Bereans is in that seventeenth chapter of Acts; but they bear an honorable name in this day.

#### DYNAMIC POWER

The daily examination of the sacred writings had a tremendous effect on their lives. They were converted. Their natures were transformed, and this group of men and women became a center of dynamic moral and spiritual power in the ancient world. That is the effect the Bible always has. Give the word a chance to prove itself in your life.

#### WATCHWORD FOR 1915

Some people try to overcome their faults and establish virtues one at a time. Others make out a list and attack all along the line at once. But the best way is to make one New Year's resolution which is vital, and which carries the rest in its train. That is what I ask of you for 1915.

#### DAILY BIBLE READING

There will be published in this column a suggested Bible reading under an appropriate topic for every day in the year. These readings follow the line of the Sabbath school lessons. Let every home in the denomination join in this simple daily service. It will take less than five minutes. But the result will be seen in your home and church and community. It will be seen in your personal life. Join some Bible class if you can. If not enroll in the Home Department of some school. Let us march through these interesting periods of Bible history, keeping rank to make Jesus King.

## The Union School of Religion

MARY A. STILLMAN

Any one interested in Sabbath-school work who is in the vicinity of New York City on Sunday, should visit the School of Religion maintained by Union Theological Seminary at Broadway and 120th Street. This model Sunday school is unique in many ways. It is undenominational, fourteen denominations being represented in its less than two hundred pupils. The school is graded into kindergarten, eight grades, and four high school classes, besides a training class. The number admitted is limited by class-room space. There is always a waiting-list in spite of the fact that a registration fee is required to cover cost of books and materials used. The teachers are the best that can be obtained, and are paid a small salary. Any pupil who is absent receives either a letter, a telephone call or a personal visit from his teacher before the next Sunday. The cause of absence is recorded and kept on file. A complete filing system preserves records in regard to each individual in the school. At the end of the year an exhibit is arranged in a large room. This includes pupils' notebooks and hand work; specimens of textbooks, reports of class activities; charts, statistical tables, etc., prepared by the secretary. Much of this exhibit is kept permanently on view, and may be seen on other days than Sunday. Visitors are always welcome. The School of Religion meets at 9.30 Sunday morning, from October to May. Dr. Hugh Hartshorne is the principal. In his book, "Worship in the Sunday School," he has given the results of some of his experiments. The aim of the school is to discover efficient methods in religious education.

### Lesson III.—January 16, 1915

CALL OF GIDEON. Judg. 6: 11-40

Golden Text.—"Blessed is the man whom thou chooseth." Psa. 65: 4

#### DAILY READINGS

1. The call of Gideon (Judg. 6: 11-24)
2. Gideon's zeal for Jehovah (Judg. 6: 25-40)
3. Oppression by Midian (Judg. 6: 1-10)
4. The call of Moses (Exod. 3: 1-10)
5. The call of Isaiah (Isa. 6: 1-13)
6. The call of Saul (Paul) (Acts 22: 1-15)
7. A holy calling (2 Tim. 1: 1-14)

(For Lesson Notes, see *Helping Hand*)

## DENOMINATIONAL NEWS

### Salem College Work to Go On Uninterrupted

The friends of Salem College are rallying to the aid of the school, and since the fire very few words of discouragement have been heard. All look forward to the erection of a building with a confidence that bespeaks determination.

The directors are to meet next week to take definite steps toward the erection of the new building. The insurance is being adjusted, and the authorities are losing no time in putting new plans on foot.

Early this week the president received word that the check from the estate of Ethan Lamphear is in the hands of the college's attorney and that it amounts to about \$3,500. The Y. M. C. A. of the college have voted resolutions of encouragement to the authorities and have bound themselves to be responsible for \$1,000 toward a new building.

The faculty have made arrangements to continue the music work at the residence of Mr. D. G. Powell; the training department will be accommodated in the new building; and the physical culture work will be discontinued.—*Salem Express*.

Under the head of Y. M. C. A. news in the *Daily Herald* of La Porte, Ind., of December 15, the following appeared: In spite of the storm of Sunday afternoon, a large audience gathered at the vesper services, in fact, but few more could have been seated. Mrs. Martha Wardner held her hearers spellbound as she told the story of Esther in a most charming and interesting manner. In closing, Mrs. Wardner drew many helpful and practical lessons. The excellent musical program was much appreciated by all.—*Milton Journal-Telephone*.

A report from Little Genesee, N. Y., says that Rev. H. Eugene Davis, of Walworth, Wis., has accepted the call to become pastor of the Little Genesee Church, provided they can wait until next September. The church accepts his proposition.

Rev. Erlo E. Sutton, who has served the Little Genesee Church for some time, goes to Shiloh, N. J., beginning his pastorate there the first week in January.

## HOME NEWS

DODGE CENTER, MINN.—The church and society spent the day at the parsonage, last Sunday. About seventy-five partook of a picnic dinner, and enjoyed a visit together. Rev. E. B. Saunders, the evangelist, was also present, and every one was glad of the opportunity to meet him in a social way.

The series of revival meetings which have been held in the church for the past three weeks closed on Monday evening. Rev. E. B. Saunders, of Ashaway, R. I., who is the corresponding secretary of the Seventh Day Baptist Missionary Board, was the evangelist, and he was ably assisted by Rev. J. H. Hurley, of Garwin, Iowa. Mr. Hurley was a former pastor of the Seventh Day Baptist church of this place. Mr. Saunders was for many years a banker and lawyer, but the call of a lost world was so strong that he left a successful business career to enter the fields of evangelism.

The meetings have been quiet, sane and spiritual, the sermons have been simple, earnest, tender, and appealing to the reasonableness of God's service. Much of prejudice against revival effort which had been created by sensationalism in Dodge Center in the past was broken down by these sincere and earnest meetings. There has been good attendance and a fine, warm spirit. There will be a number of additions to the church in the future.

Mr. Hurley returned to his home on Thursday last. Mr. Saunders left for Milton, Wis., on Tuesday morning. They carry with them the warmest gratitude for the blessing which their labors have brought to old friends and new.

One of the special features of these meetings was the daily meeting of the ministers and the three pastors of the local churches in a morning service of prayer for God's direction in the work.

T. J. V. H.

MILTON JUNCTION, WIS.—The social and missionary committees of the Seventh Day Baptist church of Milton Junction united in arranging a missionary sociable last Sabbath night, which was a very profitable and interesting affair.

The papers and reports of various mission stations, the special music, and especially the debate by four young men were excellent. And not the least to be noted was the pleasant hour of general sociability when young and old entered heartily into the enjoyment of social games and refreshments. A free-will offering was taken, which will be applied to the fund for a hospital at Lieu-oo, China.—*Journal-Telephone*.

MILTON, WIS.—Milton people have learned to anticipate with pleasure the annual organ recital given by President William C. Daland, and the recital of last Wednesday night was one of the best.

The selections were well chosen for variety and interest and reached a fitting climax in the Jubilee Overture by Weber. The Swedish Wedding March as played by President Daland is always a favorite, and the Marche Funebre et Chant Seraphique by Guilbant, with its beautiful melody and arpeggio accompaniment, the selections from Lohengren, by Wagner, including the beautiful bridal chorus and inspiring Finale to the first act, and the charming Anitras Dance by Greig, were especial favorites with the audience. For an encore President Daland played one of his compositions, the march written for his own wedding, which captured the audience.

President Daland was assisted by Mrs. Ellen Crandall Place, whose violin selections added materially to the interest of the evening. Mrs. Place's playing is characterized by power, and depth of expression, and her rendering of the Berceuse by Tschetschulin, and Kuiawiak by Wieniewski was especially good. It is with pleasure that we welcome her back to Milton audiences again.—*Journal-Telephone*.

PLAINFIELD, N. J.—"A Giving Christmas" had been the watchword for several weeks in the Plainfield church and Sabbath school, and on Sabbath Day, December 26, the plan was carried out in a most impressive manner. In the morning service, the Christmas cantata, called "The Star of Bethlehem," was given in place of the sermon. This was preceded by the anthem, "The people that sat in darkness have seen a great light," and the hymn, "Hark, what mean those holy voices." The thirteenth chapter of First Corinthians was read and

the hymn, "Silent night, holy night," was sung. Then came an instrumental introduction, "Darkness and Light," after which the first division of the cantata, "Prophecy of the Coming," was read by the pastor and then given by the choir. Thus, in turn, each division; The Advent, The Annunciation, Herod and the Magi, was read from the Bible, and sung by the choir.

In the afternoon, at four o'clock, the Sabbath school held its session in the main audience-room. This meeting was given up to the singing of Christmas carols and to recitations by the children. Some of these exercises were beautiful. A good sized orchestra accompanied the organ and piano in leading the song service.

The interest reached its climax when the superintendent, William C. Hubbard, announced the presentation of white gifts for those of the city who were less fortunate than others. Everybody had been invited to bring gifts of clothing and food, wrapped in white, to be distributed to the needy through the proper committee appointed for the work. Just before the gift announcement, during a song about the appearing of the star, a star that had hung all day near the top of the organ was suddenly illumined by electricity; and when the song closed, a screen was removed from the platform, revealing a white cross nearly six feet in height, which also, at the touch of a button, flashed into light. This picture of the star and the cross, with the organ for a back ground, and the whole set in evergreen decorations around the stage, will not soon be forgotten by those who saw it.

At a given signal, the people went forward in sections, down one aisle and up another, with hands full of gifts, which they deposited on the open platform at the foot of the cross. When all were done, there was a great pile of bundles, large and small, to be given out by the committee. Then came an hour of social enjoyment, with light refreshments in the Sabbath school room for the older people, and a little banquet in the church parlor for the children. Thus ended one of the pleasantest and most helpful entertainments we have ever witnessed at Christmas time.

Religion, to be permanently influential, must be intelligent.—*E. L. Magoon*.



## MARRIAGES

**HODGE-ELLIS.**—At the home of the bride's parents in Dodge Center, Minn., December 15, 1914, Birdie Henrietta Ellis and Gershon W. Hodge, Pastor T. J. Van Horn officiating.

## DEATHS

**STILLMAN.**—In Baltimore, Md., November 4, 1914, Howard Y. Stillman, in the forty-seventh year of his age.

He was the son of Sanford P. and Catherine Y. Stillman. He was born in Westerly and the early years of his life were spent here where he was fitted for college. He graduated from Brown University and from the School of Law of Columbia University. He followed the profession of law for several years, but had not been in active practice for some time. Some years ago he married Mrs. M. De Cantillon, by whom he has one son. Of late he had been in poor health. He entered John Hopkins Hospital, at Baltimore, for an operation, hoping for relief; but was unable to recover. Besides the wife and son mentioned above, he leaves to mourn him an aged mother and two brothers, Dwight R. and Fred C. Stillman, of Daytona, Fla.

The body was brought to Westerly for burial, and the farewell service was held Sabbath afternoon, November 7, at the Westerly residence, 31 Canal St.

C. A. B.

**BURDICK.**—At the hospital in Mankato, Minn., December 19, 1914, Mrs. Clark E. Burdick, in the seventy-first year of her age.

She was the first of six children in the family of John R. and Mary Biven Maxson. She was born in Otsego County, N. Y., June 3, 1844, and in early childhood moved with her parents to Walworth, Wis. When fifteen years of age she was baptized by Rev. O. P. Hull and joined the Seventh Day Baptist church of that place. Subsequently the family came to Dodge Center, where, in 1865, she was married to Clark E. Burdick. In 1879 she united with the church at Dodge Center and has since that time been a consistent and esteemed member.

Complications were developed in her treatment by experts at the Mankato Hospital, and in less than a week after she was received there, she succumbed to the disease, and died the night after the Sabbath, December 19.

She was a woman held in high esteem, faithful in the performance of every known duty, especially devoted and loyal to her home, which she regarded as her special sphere of usefulness.

The W. R. C., of which she was a charter member, and the G. A. R. attended the funeral in a body, the pastor basing his remarks upon the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

T. J. V.

**BURDICK.**—Mrs. Mary Bond Burdick was born in Fayette County, Pa., November 29, 1837, and died at Milton, Wis., December 23, 1914.

She came with her father's family to Wisconsin in the spring of 1847. Her father, Dea. Jonathan Bond, later sold his farm and moved into the Milton village that his children might have better educational advantages. After spending some time in school, and teaching several terms, Mary was married to A. Delos Burdick on Christmas Eve, 1857. The only child living to maturity was Mary Dell, the wife of Dr. E. E. Campbell, at whose home Mrs. Burdick has spent most of her time since her husband's death in 1907.

She was baptized when about eighteen and united with the Milton Seventh Day Baptist Church, which has been her church home during all these years till called to join her loved ones in the home beyond. Her religion was a sweet and vital influence permeating all her life and stealing out like a subtle fragrance into the lives of others. She was a gentlewoman moving among the common things of life and glorifying them. Through all the six months of suffering she has had all the care that experienced nurses, loving friends, and medical skill could give. There has been a beautiful atmosphere of love and good cheer in the sick-room, which was an inspiration to all who came within its reach.

Farewell services were conducted, December 25, by Pastor Randolph, assisted by Dr. Platts. Text, 2 Corinthians 5: 9.

L. C. R.

**GREENE.**—Mrs. Rebecca Denison Greene, daughter of Mr. Albert Denison and Mrs. Katherine Jones Denison, was born in South Berlin, N. Y., July 14, 1852, and died, from a stroke, at Berlin, N. Y., December 23, 1914.

When she was nearly five years old, her parents moved to Center Berlin, where her father died when she was about fourteen years old. When about seventeen years old, she was baptized and united with the First Day Baptist church of Berlin, where she and her mother moved after her father's death. She was married to Mr. Denio Greene, December 22, 1870, and soon afterwards she embraced the Bible Sabbath and united with the Berlin Seventh Day Baptist Church. She was a firm believer in the Sabbath. Her motto and desire was to do unto others as she would have them do unto her. Many in this neighborhood can testify to her kindness and thoughtfulness when sickness and trouble came to them. She was not only willing and always ready to help at such times, but also able to render an efficient service. A husband, two children, and four grandchildren, as well as many other relatives and friends, remain to mourn her loss.

The funeral, conducted by her pastor, Rev. H. L. Cottrell, was held at her late home near Berlin, Sabbath afternoon, December 26, 1914. Interment was made in the Berlin Seventh Day Baptist Cemetery.

H. L. C.

**MILLIKIN.**—Died, at Battleground, Wash., November 26, 1914, Rev. Jacob Anderson Millikin, aged 83 years, 9 months and 15 days.

My father was born, February 8, 1831, in Jackson County, Ill. When about twenty years of

age he went to California, enduring all the hardships of a journey across the plains. In 1858 he returned to Illinois and was shortly afterwards married to Sarah A. Woods, settling near his parents' home. Of the four children born to them, two—a son and daughter—are living. About the year 1870 my father was converted and joined the First Day Baptist church. Soon after this the Sabbath truth was brought to him by Rev. M. B. Kelly. He and mother accepted that truth and were united with the Seventh Day Baptist church at Pleasant Hill, Ill. Shortly after that he was ordained to the gospel ministry. He labored in Illinois, Texas, and Oklahoma for many years, seeing fruit of his labor. Eight years ago he came to this country, and settled near Vancouver.

Two years ago mother was laid to rest. About three years ago cancer appeared in father's face, and though all was done that could be thought of, its ravages could not be stayed. He often prayed to die. His sufferings were intense and constant, yet no murmur ever escaped his lips. He was resigned to God's will. He was ever interested in the welfare of his beloved church, and grieved over the loss of the leaders he had known. He fell quietly to sleep on Thanksgiving Day, at the home of his daughter.

MRS. M. E. COLE.

**MAXSON.**—Mrs. Myrtle Crosley Maxson was born at Farina, Ill., February 28, 1874, and died at her home near Leonardville, N. Y., December 12, 1914, aged 40 years, 9 months and 14 days.

Sister Maxson made a profession when about thirteen years of age, was baptized by Rev. Charles A. Burdick and joined the Seventh Day Baptist church of Farina, Ill. She was married to Clifford Maxson in 1898, and to them were born nine children, one passing away in infancy.

On moving to Nortonville, Kan., with her husband, her church membership was transferred to that place; returning to Farina, she again united there; and on coming to Leonardville, she here immediately identified herself with God's people and commenced that quiet, meek and patient life that comes only to those whose faith is stayed on the Lord. To know her was to love her, and her early passing not only brings sympathy for the sorrowing husband and children, the aged father and mother, the brother and sister, but, wherever she has been known, there will be sorrowing because of personal loss.

During her long and painful sickness, the kindness and help given by neighbors and friends to her and her family was not only appreciated by the family, but was a comfort to her to the last.

Funeral services were conducted at her late home, by her pastor, assisted by her former pastor, Rev. D. B. Coon, who also assisted at her wedding, and she was laid to rest in the Leonardville Cemetery, December 14, 1914.

J. T. D.

Western Visitor (accosting citizen): "Can you tell me a good place to stop at?" Citizen: "Certainly! Just before the 'at.' Good day, sir."—*Boston Transcript*.

"Look here!" said an excited man to a druggist. "You gave me morphine for quinine this morning." "Is that so?" replied the druggist. "Then you owe me twenty-five cents."

When home is ruled according to God's word, angels might be asked to stay all night with us, and they would not find themselves out of their element.—C. H. Spurgeon.

I know not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
His mercy underlies.

And if my heart and flesh are weak  
To bear an untried pain,  
The bruised reed He will not break,  
But strengthen and sustain.

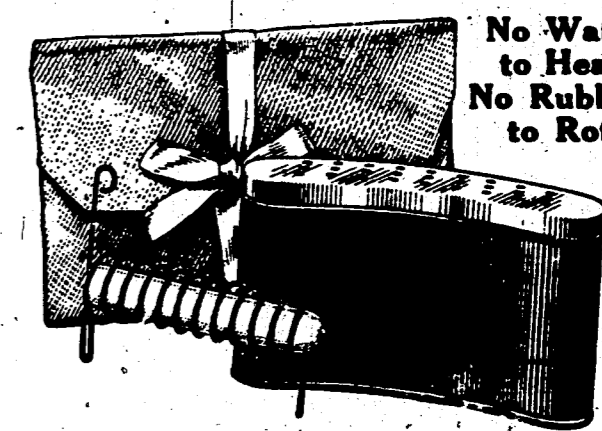
No offering of my own I have,  
Nor works of faith to prove;  
I can but give the gifts He gave,  
And plead His love for love.

I know not where His islands lift  
Their fringed palms in air;  
I only know I can not drift  
Beyond his love and care.

—Whittier.

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The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

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

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

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

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

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry St.

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

Services are held at the home of Mr. and Mrs. W. H. Saunders, 14 South Grant Street, Denver, Colo., Sabbath afternoons, at 3 o'clock. All interested are cordially invited to attend.

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

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

Prayer is not conquering God's reluctance, but taking hold upon God's willingness.—*Phillips Brooks.*

"Prayer will make a man cease from sin, if sin will entice him to stop praying."

## The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor  
L. A. Worden, Business Manager

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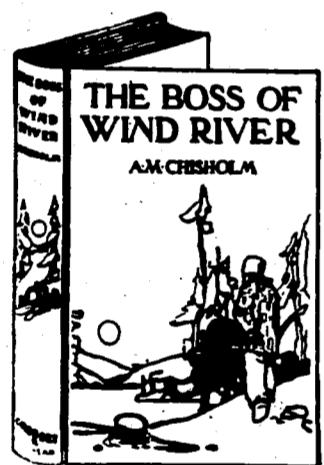
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## THE HOLLOW OF HER HAND

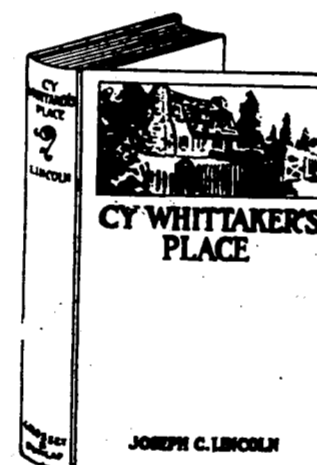
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JOSEPH C. LINCOLN

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The SABBATH RECORDER Plainfield, N. J.

# The Sabbath Recorder

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(From "Problems of Young People," page 50)

REV. EDGAR D. VAN HORN

More than anything else the church is a training-school for service. And I want to make this point very clear, if possible. The church is not a labor bureau, nor a hospital, nor an asylum, as our socialist friends would have us believe. Its work lies deeper than all these. Its business is to so foster and cultivate the spirit and methods of Jesus in human hearts as to render possible the building of hospitals, asylums, homes for the friendless, and the establishing of labor bureaus and all the other institutions intended for social uplift. These are the outward manifestations, the fruitage of that life and spirit which the church promotes in the community.

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