

"THE GREAT TEST"

or

The Struggles and Triumph of Lorna Selover

By REV. HERMAN D. CLARKE

THIS is the serial story which ran in THE SABBATH RECORDER and received so many favorable comments by the readers of that magazine. It is the story of the perplexities of a young college girl in her religious life; whether she should follow the dictates of her own conscience or accept the beliefs and practices of her family and friends. Into the life of Lorna Selover comes Montrose Ellington, a young man who is preparing to become a Presbyterian minister. The trials, perplexities and joys which befell these young people is admirably told by the author in "The Great Test."

"The Great Test" is a book of 275 pages, 5½ by 8½ inches, printed on fine antique book paper and bound in full cloth permanent binding. It is sold at this price only from the fact that the type was saved as it was printed in THE RECORDER and the paper was purchased before the phenomenal advance in price.

Mailed directly to any address on receipt of the publishers' price, 75 cents.

Address all orders to

The American Sabbath Tract Society (Seventh Day Baptist)

18 Madison Avenue Plainfield, New Jersey

"The Great Test" can be obtained from any of the following accredited agents:

- Rev. Herman D. Clarke, 15 Read Terrace, Battle Creek, Mich.
- Rev. G. M. Cottrell, 107 E. Seventh St., Topeka, Kan.
- Rev. Geo. B. Shaw, Ashaway, R. I.
- Rev. Ira L. Cottrell, Rockville, R. I.
- Esle F. Randolph, Great Kills, S. I., N. Y.
- Rev. H. L. Cottrell, Berlin, N. Y.
- Rev. H. L. Polan, Dunellen, N. J.
- Rev. E. E. Sutton, Shiloh, N. J.
- Miss Ethlyn Davis, Leonardville, N. Y.
- Rev. R. R. Thorngate, Homer, N. Y., R. R. 3.
- Rev. A. C. Ehret, Adams Center, N. Y.
- Franklin F. Randolph, Alfred, N. Y.
- Rev. E. F. Loofboro, Little Genesee, N. Y.
- W. Guy Polan, Jackson Center, Ohio.
- Rev. A. J. C. Bond, Salem, W. Va.
- Rev. Leslie O. Greene, Farina, Ill.
- Rev. C. S. Sayre, Albion, Wis.
- Rev. H. N. Jordan, Milton Junction, Wis.
- Leland C. Shaw, Milton, Wis.
- C. B. Loufbourrow, Walworth, Wis.
- Rev. A. L. Davis, North Loup, Neb.
- Rev. J. L. Skaggs, Nortonville, Kan.
- Mrs. Mary Andrews, Boulder, Colo.
- N. O. Moore, 2056 Howard St., Riverside, Cal.
- Miss Tacy Coon, 124 Ann St., Battle Creek, Mich.
- Loyal F. Hurley, Garwin, Ia.
- John Babcock, New Auburn, Wisconsin.

The Sabbath Recorder

THE PRAYER OF THE IMMIGRANT

O God, the Father of us humble folk, we need thy care. We are far from home, we are strangers and there is none to help us. The tedious voyage, the anxiety of entrance, the confusion, the shrill commanding voices have left us sore distraught. Our women and children are weary with waiting; they crave a home and a place to rest. But thou, our God, hast quickened in our hearts this hope, this eager yearning for a better land, for fairer pay for the labor of our hands, for freedom, and for life. Sustain us. Speak to us, we beseech thee, through human lips that voice thy sympathy and loving care. Send us friends who shall surround us with thy protecting arm. Be tender toward those whom we have left behind, our loved ones too old to risk the unknown; the excluded, unfitted by adversity to endure the test. So hearten us that with cheerful mien we may give our best to the land of our adoption. And through all the trials and uncertainties of our new life, may we not lose our religious heritage, but endure patiently, and strive manfully, in the thought of him who suffered and died that we might live. Amen.—*William P. Shriver.*

—CONTENTS—

| | |
|---|---------|
| EDITORIAL.—Immigrants and the Bible.—P. A. C. E.—Battling With Booze in Boston.—Panic Prevails in the Liquor League.—But Mr. Sunday "Helps the Saloon."—"The Saloon is Cornered": "Prohibition Coming With a Rush."—Religious Interests Among College Students.—Real Cravings of College Students.—The Blame Not Entirely With the Colleges.—Character First.—Good Work in America's "Melting Pot."—"What Shall We Do?" | 737-741 |
| Personal Appeal by the Wets | 741 |
| Breaking Down Barriers by War | 742 |
| Milton College Meeting in Chicago | 742 |
| SABBATH REFORM.—The Lord's Day | 743 |
| "Good for a Hundred Men" | 743 |
| MISSIONS.—Mission Notes—The Work in South America | 745-747 |
| Men of Vision | 747 |
| WOMAN'S WORK.—Margaret's Dream.—Workers' Exchange | 749-751 |
| A Man's Home | 751 |
| From the Report of the Children's Bureau | 752 |
| Some Interesting Figures Concerning Uncle Sam's Children | 752 |
| YOUNG PEOPLE'S WORK.—Intermediate Christian Endeavor Work.—Are Intermediate Societies Essential?—Fulfilling Christ's Coming | 754-756 |
| L. S. K. Letter | 757 |
| CHILDREN'S PAGE.—The Wind and the Leaves (poetry).—The Sermon for Children: The Little Minister | 758 |
| Killed by Idle Gossip | 760 |
| Scout Insignia Stands for Something Definite | 761 |
| SABBATH SCHOOL.—A Move Forward.—Lesson for December 23, 1916 | 762 |
| Prohibition a National Issue | 763 |
| HOME NEWS | 766 |
| DEATHS | 767 |

The Sabbath Recorder

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

VOL. 81, NO. 24

PLAINFIELD, N. J., DECEMBER 11, 1916

WHOLE NO. 3,745

Immigrants And the Bible

On our cover this week will be found "The Prayer of the Immigrant." Who can read it without a deep feeling of sympathy for those who come to America strangers, bewildered by the confusion of tongues and anxious about their future. If ever they need helpful friends and sympathetic encouragement it is when they are passing through the trials incident to landing on strange shores.

We are glad to note that the largest order ever given by the New York Bible Society has just been placed for 250,000 Bibles, all to be given away in the city and harbor of New York. They will be distributed to immigrants landing at Ellis Island, to sailors on board all ships, and to poor people of the city regardless of creed or class conditions. It is proposed to furnish every one who desires a Bible with a copy printed in his own language. Of this great order 150,000 are to be printed in London and the other 100,000 will be published in America. It is estimated that these Bibles placed end to end would reach about twenty miles.

P. A. C. E.

Do you wonder what these four letters mean? It may be that some of our Endeavorers are familiar with the new movement by which editors can be furnished with items of interest from the Young People's societies. The first number of a news bulletin came to hand a day or two ago with these four letters in large heavy-faced type at the head of the first page. They stand for "Points About Christian Endeavor."

We give the first "Point" here:

Doubtless other presidents of the United States have taken part in Christian Endeavor prayer meetings, but President Wilson is the first to do so on a world-wide scale. At the request of Mr. Poling he sent a message for the prayer meeting considering the topic, "Why Christianity is the Hope of Our Country." This is what President Wilson said: "I take pleasure in answering your question, 'Why is Christianity the hope of our country?' It is the hope of this country, as of every other, because it rectifies the will and lifts the individual soul out of the

mire of selfishness on to the firm footing of service and principle." That is a message worth having.

Battling with Booze In Boston

When arrangements were being made for the "Billy" Sunday campaign in Boston it was no part of the plan to make his meetings the center of a battle royal against the saloons. But when Mr. Sunday learned that in Massachusetts all cities and towns vote on the license question every year, and that on December 19 the vote would be taken in Boston, his stirring words led his hearers to hope that the city might be voted dry. This of course would be a Waterloo for the liquor interests, as Boston is to Massachusetts what St. Louis is to Missouri and what San Francisco is to California.

The brewers and distillers have become greatly alarmed, and the liquor interests of the country have united in a desperate effort to counteract if possible the telling influence of Mr. Sunday's temperance meetings, two of which are held each Sunday. The Protestant churches of the city are joining heartily in the movement and arrangements are being made for two Sundays of faithful work for no-license, in both the tabernacle and in the churches, before the day for voting arrives.

Special efforts are also being made to investigate the cases of two thousand persons whose names the liquor men have placed on Boston's voting lists, most of whom live in the slums of the city. Mr. Sunday himself makes no claims as to victory, but simply says he will do his best. Every one knows what that means with this enemy of the saloon, and the fact that he is lining up the no-license forces of Boston for a fight to the finish on Tuesday, December 19, is causing great consternation in the ranks of rum.

Panic Prevails In the Liquor League

Never have the ranks of the license army been so panic-stricken in Boston as they are today, and the liquor leagues are making desperate efforts, spend-

ing more money and sending out more literature than ever before in a state campaign. Three thousand automobiles are expected to carry voters to the polls and a small army of men are being prepared to marshal the rum hosts and see that their votes are cast for license.

Liquor men frankly admit that while Boston last year went 14,000 wet, they can hope for only a very small majority at best this year. They remember what was done in Detroit and other cities; they are conscious of the rapid change now taking place in prohibition sentiment throughout the land, and so are seizing every opportunity to make votes for rum. They have contracted for innumerable pages of advertisements in Boston papers; they have started a new paper, the object of which is to discount as far as possible the influence of Mr. Sunday by heaping abuse upon the evangelist, but without making the liquor question a prominent feature; they are trying to restrict the amount of space given to the revival meetings in daily papers and are urging every liquor dealer to stay away from Mr. Sunday's meetings. Bartenders must see to it that Sunday is not mentioned in the saloons, and the leaders of the rum host are advised to refrain from "heckling this guy," so he can have no chance to "put things over on them."

But perhaps the strangest thing is the concern the liquor men show for the nerves of their women; for they tell the members of the liquor fraternity to keep their women away from Sunday's meetings for fear "they may become hysterical." No doubt the sisters and wives and daughters of men who habitually drink have some tendency to hysteria; but Mr. Sunday, even in his hardest "hits," can not strike so hard on sensitive nerves as can the brother or husband or father who comes home thick-voiced and unsteady from his bout with rum.

But Mr. Sunday "Helps the Saloon" The very next thing that came to the editor's desk after he had read the New York Tribune's account of the liquor fight in Boston was the Liquor League's clipping sheet. Among its headlines this one, "Evangelist Sunday Helps the Saloons," is given a conspicuous place and encircled with special card lines. The enclosed item is claimed to be from the address in a Boston pulpit of a Unitarian

minister who lived in Philadelphia during Mr. Sunday's campaign in that city. We quote the following:

"More liquor was sold in Philadelphia during and directly after the Billy Sunday campaign than at any other time in the history of the city. Vice increased during Sunday's stay in Philadelphia. The saloon-keepers were rejoicing at the increased sales and an additional force of police was needed to uphold the law."

In view of the fact that, after all the juggling of figures before election, four more States went over to the dry column, one might suppose that the liquor men would see the utter futility of such methods and resort to honest ones—if any such can be found. Figures from every prohibition State in the Union have been falsified by liquor advocates in ways that any other class of men would be ashamed of, even in election times. Figures and statements that everybody must know are false inevitably act as a boomerang upon the cause for which they are used; hence the defeat met by the rum forces on November 7. Now since the election, in an effort to put on a bold front after failure, they go on prophesying that more liquor will be drunk in States that went dry than ever before! Though law is against them, they mean to see that it is violated in every possible way.

Why need these people take such a stand against Mr. Sunday in Boston if he served their cause such a good turn in Philadelphia? Why should they plead for compensation for loss of business and capital when voted out, if they do not intend to go out or to quit business at all but expect to sell more liquor in dry territory than before? The fact is, the rum ranks are in great confusion, and every move the leaders make speeds the country rapidly toward a national prohibition amendment.

"The Saloon is Cornered" In an address at the "Prohibition Coming With a Rush" patriotic day services in Lawrence, Kan., Governor Capper assured

the people that national prohibition is coming with a rush, and made his statement most convincing by several facts and figures. He showed that on November 7 a tremendous blow was struck for human welfare. Prohibition was the issue in twelve States and one territory, and in only two—Missouri and California—did it fail to carry. In these two the defeat was due

to the vote of two large cities. One hundred and ninety counties were added to the dry territory, making two thousand two hundred and thirty-eight dry counties in all, with only three hundred and thirty-five wet ones left in the entire nation.

The drink traffic, by its power in politics, has entrenched itself in half a dozen cities, where it will continue its work of ruin until driven out by federal laws. But with eighty-five per cent of the United States under prohibition, with twenty-three dry States, and with sixty-three per cent of our population living where saloons are outlawed, it would seem that the rum power must soon be swept away. Everything now points toward nation-wide prohibition. The people will besiege Congress to submit the question, and when that is done they will be likely to put an end to the saloon in America. If it does not come through a submission by Congress, the next Presidential election will have prohibition for its main issue. At the present rate of increase in sentiment for prohibition, one of the great parties will be more than willing to "hitch up to the water wagon" by 1920, and party lines will be closely for or against a saloonless nation.

Religious Interests Among College Students In view of misgivings on the part of many as to the dangers of young men during their years of college life, we are glad to see that some leading religious papers are presenting a more hopeful view. It is not strange that good people should be concerned about their young men in colleges, for college days come at a time when the young are forming character and when they are readily susceptible to influences either for good or bad.

Recently some most gratifying facts have been published regarding the tendency among college students to engage in self-sacrificing Christian service. It would be well if those who are concerned about the irreligious influences of school life would note also the facts that are radiant with good cheer.

An alumnus of one of the great universities tells of his experience in still another university, and this experience tends to show that "law students, medical students, engineering students, and students in business courses are willing to be trained for efficient service as laymen in the Church

throughout the world." This school man urges that greater emphasis be placed upon the ministry and kindred callings which require complete devotion to a life of service for the cause of Christ.

In writing of a leading university, he also tells of the joy that came to him upon finding so many students in touch with the great mission movements of the world. The president himself was a leader in these matters, and, last year, no fewer than eleven promising students entered mission work in foreign and home fields. And that school contributed \$15,000 for the support of this work. There are too many college students ready and willing to do self-sacrificing frontier work for any one to decide that colleges are leading their young people astray.

Real Cravings Of College Students Most students take little interest in theological controversy. The world might be better today if all students in the past had thought less of it. But it is evident that Christian work by students and among students is bringing young men into fellowship with Christ as the true revelation of God as never before in the history of schools. One of the interesting testimonies of leading college men is that many students are coming to regard "the Bible as a vital reality" and to look upon "prayer as the great fact in life, and upon worship as their source of inspiration." Such testimonies from men whose lives are cast largely with student bodies are by no means infrequent in these days, and should bring hope for the future of college students.

Whoever reads must see that a great revival of interest in Bible study has come to schools and colleges in America. This of itself is gratifying; but when we find leading college men emphasizing the thought that, in our schools, "Bible study should be conducted by those to whom the Bible is a living book, and who have the rare gift of relating the spiritual life of the Bible to the thought-life of the classroom in the university," there is double cause for satisfaction with the turn things are taking in the educational centers of our land.

Interest in student-pastor work and in the Y. M. C. A. movement for students must result in trained workers for the churches who will also be ready to co-

operate with other Christians in world-wide movements for the uplifting of humanity. Let this thought comfort all hearts: There are excellent schools where your boys will be as safe as they are at home.

The Blame Not Entirely With the Colleges The college is often blamed for not being able to hold young people to high Christian ideals, when the real fault is to be found in the home life. Churches, too, are sometimes criticized for failing to hold young members to the faith of their fathers, when the causes reach back to the home. The home stands behind both church and school in laying foundations for character, and the best efforts at building on wrong foundations will fail to produce satisfactory results.

Unspiritual, irreligious and worldly homes give any young man who has to live in them and breathe their atmosphere for the first twenty years of life a very poor start in the struggle for true manhood. The stronger influences that lead young men from Christian homes astray while at school, come not from the teachers, as a rule, but from bright students sent out from irreligious and worldly homes. Make all home life what it should be and there will be little cause to criticize the school. Both teachers and students are really made in the homes of the land.

Character First In one of our western universities where nearly three thousand students assemble daily, the authorities do not believe in leaving to Christian associations and churches the work of starting new students right. The matter of registering, locating and teaching newcomers is regarded as only a small part of the school's duties to them. As each student registers he is handed a neat little pamphlet, on the title page of which stand the words, "Character First." The next page contains three simple but important injunctions: (1) "Don't break the home ties!" (2) "Write that letter today!" (3) "Go to church next Sabbath." The third page of the little pamphlet urges the student to "strive to be able to answer the following questions in the affirmative" when his work at the university is done.

Has your education given you sympathy with all good causes and made you espouse them?

Has it made you public-spirited?
Has it made you a brother of the weak?
Have you learned to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?
Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano-playing or golf?

Are you good for anything to yourself? Can you be happy alone?

Can you look out in the world and see anything except dollars and cents?

Can you look into a mud-puddle by the wayside and see anything in the puddle but mud?

Can you look into the sky at night and see anything but stars?

You may have seen these questions before. The school using them has simply appropriated them because they seemed to the registrar better than any he could prepare.

The last page of the pamphlet contains the little poem, "If Each Gave Self."

"He serves his country best
Who lives pure life, and doeth righteous deed,
And walks straight paths, however others stray;
And leaves his sons an uttermost bequest—
A stainless record which all men may read;
This is the better way.

"No drop but serves the slowly lifting tide,
No dew but has an errand to some flower,
No smallest star but sheds some helpful ray;
And man by man, each giving to all the rest,
Makes the firm bulwark of the country's power;
There is no better way."

If every student in our colleges would keep these questions and the truths in this little poem constantly in mind and strive to live according to their suggestions, there would be little danger of going astray.

Good Work in America's "Melting Pot" The East Side in New York City has come to be known as the Melting Pot of the nation. The work of evangelizing the conglomerate mass of humanity in that section is a most necessary one. Evening schools are being opened, and representative men and women will discuss with foreign-born American subjects the things essential to true citizenship.

Some of the leading women of the city are taking hold of the work. Miss Frances Keller, who has devoted much time and

effort to it, is greatly beloved by thousands of the East Side. She thinks the first essential to Americanization is citizenship, and urges the industries of this country to see that their workmen become citizens.

Then she urges a knowledge of the English language, believing that men "can not find out about America—its ideals, traditions, opportunities and obligations—in a foreign tongue." She thinks it difficult to Americanize a shifting population and recommends that foreigners be helped to establish homes. They need a permanent home as well as a job. Every removal from one section to another breaks the man's touch with his night school, his club, his church, his social agencies, so he can not become a real part of his town. Business men are feeling the need of Americanization in almost every industry, and the sooner philanthropists are awake to the necessity of doing something to make their foreign brothers feel at home and enable them to love America, the better for this country.

"What Shall We Do?" No class of men is confronted by this question oftener than are the boards that have in hand the problems pertaining to denominational work. Secretary Shaw asks it with regard to the matter of aid from the Missionary Board for the little church at New Auburn, Wis. The board has already appropriated funds beyond its probable income, the debt grows larger month by month, and the secretary turns to the people, saying, "What shall we do?"

Drs. Palmberg and Crandall are both ill and need rest. Some one must be sent to relieve them soon, and we should be so thankful over the willingness of Dr. Bessie Sinclair to go to Lieu-oo that there could be no hesitancy in the matter. But as the time draws near when something *must* be done, no question will distract the board more than, "What shall we do?"

To the urgent demands for aid for our schools; to the pressing need of a new publishing house owned by our denomination; to the calls for Sabbath literature and for evangelical mission work, those having the matters in hand must frequently respond with, "What shall we do?"

"It is up to the people," says the secretary. "What will the people do?" is, then, the real question.

Personal Appeal by the Wets

To show something of the thoroughness with which the liquor men are waging their war for license in Massachusetts, we reprint here one of their appeals for a man-to-man canvass. The Massachusetts Liquor League has instructed all its members to write personal letters to every male relative and to every person with whom they have business or social relations, urging them to work for license. The "Billy" Sunday campaign has extended beyond the boundaries of Boston, and we understand that, after his day at Fall River, that city voted no-license. Here is a sample of the liquor men's methods, and we hope the no-license people will be able to checkmate them in this matter:

To the Trade.

Suggestions and reminders to whom to send the inclosed letters.

Put the name and address of some friend or concern on the top two lines, sign your own name and residential or business address and mail one each on December 12 in a two-cent stamped envelope to:

Your male relations who vote in Boston.
Your store landlord or real estate agent.
Your house real estate agent or landlord.

Your banker and your lawyer.
Your business, merchandise tradesmen, collectors or traveling salesmen.

Your life insurance agent.
Your fire insurance agent.
Your teamster and expressman.
Your painter.
Your plumber.
Your carpenter.

All other union artisans employed by you from the allied building trades and labor unions.

Your grocer.
Your butcher and provision dealer.
Your coal dealer.
Your milk dealer.
Your ice dealer.
Your tailor and clothier.
Your haberdasher and shoeman.
Your hatter.
Your barber.
Your physician.
Your dentist.
Your furniture dealer.
Your printer and stationer.
Proprietors of all large department stores in Boston and small tradesmen in your

home locality with whom you or your family trade regularly.

Interview without delay your various employees and call upon or write to your male relations, intimate friends and neighborhood acquaintances, and also communicate with your many friends in the various fraternal and social organizations to which you may belong, and urge them one and all to go to the polls on Tuesday, December 19, 1916, and vote "Yes" on the license question.

Yours fraternally,
JOHN J. GALVIN,
President.
J. HENRY BRESLIN,
Secretary.

P. S.—Get these letters addressed in two-cent stamped envelopes, seal same, but do not mail until the eleventh hour, Tuesday, December 12.

Breaking Down Barriers by War

Much has been said lately with regard to the leveling processes going on in Europe as the result of the war. In the trenches there can be no lines drawn between the high and the low, the rich and the poor. The men of India, of Japan, of Russia, France, Australia, Canada, are all brothers in their fight against a common foe, and the mechanic, the tradesman, the professor, the aristocrat, all stand alike when they stand before the enemy. Evidence of this is seen in the new income tax law of Russia about to come into force. This measure previous to the war would not have been tolerated by the rich people of Russia, but now it will be acceptable. Some great change in social and civic matters must have come over the wealthy class to make this thing possible:

"The Kharkoff correspondent of the London *Economist* mentions that one of the most important changes in the internal economic system of the Russian Empire is the introduction of the income tax, previous opposition to which, mainly on the part of wealthy landowners and merchants, having been broken down by the war. The tax comes into operation on January 1, 1917, and is levied in a gradual scale on all incomes above 85,000 rubles a year. The recipient of that income pays 6 per cent, of 90,000 rubles 8 per cent, of 100,000

rubles 12 per cent, of his total income. The tax is levied on all incomes, from funded capital, immovable property (land and houses), trade and industrial undertakings and on salaries and professional fees. It is estimated to produce 40,000,000 rubles."

Milton College Meeting in Chicago

Old friends and students of Milton College, to the number of about forty, gathered at the Sherman House, Chicago, Monday night, for an informal reunion. Although no program had been arranged, the spontaneous enthusiasm made the occasion a delightful one. Milton's brand of music was in evidence and much enjoyed. Reminiscences of the past were indulged in, but the general attitude of the meeting was forward, toward the new day upon which the school is entering. Eloquent tributes were paid by Dean E. H. Lewis, Fred W. Bentley, Esq., and other eminent men, to Milton's thoroughness, culture, democracy and moral and spiritual power. The world's positive need of such a school was pointed out. Practically everybody had something to say. The continuance of such a gathering yearly was voted. The success of the initial meeting assured bigger things in the future.

The Chicagoans present were: Dr. E. S. Bailey, Fred W. Bentley, Esq., Mrs. Maggie Hakes Brown and son James, Miss Ethel Butterfield, Mr. and Mrs. W. M. Davis, Dr. and Mrs. O. E. Larkin, Dean E. H. Lewis, Mr. and Mrs. J. M. Maxson, Earl Noble, Mr. and Mrs. Mark Place, Dr. G. W. Post and daughter Anne, Dr. G. W. Post Jr., Dr. L. Arthur Platts, Harry Lowe Spence, Mr. and Mrs. L. S. Thompson, Mrs. W. C. Titsworth and daughter Helen, Mr. and Mrs. George Walker, Mr. and Mrs. A. E. Webster and Mrs. T. R. Williams.

Those from out of the city were President and Mrs. W. C. Daland and Dr. L. C. Randolph, of Milton; Mr. and Mrs. W. H. Ingham and daughter Meribah, of Fort Wayne; Dr. J. G. Maxson, of Harvard; Miss Susie B. Davis, of Evanston; and Mrs. H. G. Ferris, of Elkhart, Ind.—*Journal-Telephone.*

"Want of care does more damage than want of knowledge."

SABBATH REFORM

The Lord's Day

The Christian Sabbath

ARTHUR L. MANOUS

The titles "Lord's day" and "Sabbath" are now applied to two different days of the week, the first and the seventh. But they can not be correctly applied to both days, for the Lord has not set apart two days of the week for himself. To which of the two, then, are they accurately applied?

"I was in the Spirit on the Lord's day," says the apostle (Rev. 1: 10). All will agree that the day of which Christ is Lord is Christ's day, or "the Lord's day." And Jesus himself says, "The Son of man is Lord even of the sabbath day" (Matt. 12: 8). Therefore the "sabbath day" is "the Lord's day,"—"My holy day"—saith the Lord (Isa. 58: 13).

"The sabbath day" is "the seventh day" of the week: "The seventh day is the sabbath of the Lord thy God," "according to the commandment" which was "written with the finger of God" upon "tables of stone" (Ex. 20: 10; 31: 18; Luke 23: 56). Therefore the "seventh day" of each week from creation is "the Lord's day," or sabbath. (See also Gen. 1; 2: 1-3; Mark 2: 27-28.)

It is evident from these Biblical facts that the Sunday "Lord's day" is *not* the true Lord's day, or Sabbath, but a counterfeit,—not instituted by the Lord, but coming *after* the Sabbath is "past" (Mark 16: 1-2). This truth is admitted by many advocates of Sunday observance. For example, Mr. A. M. Weston, former professor in Hiram College (Hiram), Ohio, and president of Eureka College (Eureka), Ill., advocating Sunday observance admits:

"The Lordian Supper was instituted by the Savior, whereas the Lordian day was not."—"The Evolution of a Shadow," p. 188. *Cincinnati*, 1886.

Christian reader, if you have been ignorantly observing a counterfeit Lord's day, Sunday, let me urge you to exchange it at once for the true. For as the *Gospel Advocate* (Nashville, Tenn., Feb. 20, 1913, p. 179) truthfully says:

"We can not honor God or Christ by do-

ing anything not even named in the Word of God. God never accepts as service to him anything that uninspired men invent."

The divine command says: "Remember the sabbath day, to keep it holy." "The seventh day is the sabbath of the Lord thy God" (Exod. 20: 8, 10). "Behold, to *obey* is better than sacrifice, and to *harken* than the fat of rams" (1 Sam. 15: 22). (See also Rev. 22: 14-15; 1 John 5: 3; John 8: 47).

Nashville, Tenn.

"Good for a Hundred Men"

HENRY W. ADAMS

A paragraph, in the story of Dr. Francis, in September *Association Men*, ought to be cut out, framed and hung over the desk of every Christian worker in the land. He pictured that meeting of two when Jesus talked to the Samaritan woman at the well, and told her where she could get that living water "springing up into everlasting life." We quote as follows:

"What happened to this woman that day? Simply a face-to-face acquaintance with the world's Savior. This is religion. Well, if a half hour's face-to-face talk with the Son of God can transform such a woman into a city missionary of uncommon power, what will be the effect if we take his hand and walk with him all the way? If love can overcome such barriers as stood between her and Christ, then can we regard any one as unsaveable?"

I was connected with the Chicago Association during the early days of Dwight L. Moody, and later when "Billy" Sunday was assistant secretary. Moody could not speak at that time good "United States," much less high-toned English, and Sunday was then rather a dry speaker. Both of them got the habit of

CONTINUOUS CONVERSATION WITH JESUS CHRIST

and this transformed them, gave them power beyond any men of this generation, to win the hearts of men, through the spoken word. It also gave them mighty power in hand-to-hand work, "individual work for individuals."

In those days we young fellows looked into the face of D. L. Moody, and then we sent up a silent prayer, "O Jesus, lift us

into thy presence, so that we may also walk and talk and work with thee!"

The following story of "Billy" Sunday, told by William T. Ellis, emphasizes this phase of work. He says:

"At one time I was in a town in Nebraska and the people kept saying, 'There is a man here, if you can get him he is good for one hundred men for Christ!' I said, 'Who is he?' 'John Champenoy, the miller.' I said to Mr. Preston, a minister, 'Have you been to see him?' 'No.' I asked another minister, if he had been to see the fellow? 'No,' was his answer. I then asked the United Presbyterian minister, and his answer was just like the rest.

"Then I said: Well, I guess I'll go around to see him. I found the fellow teetered back against the wall, smoking. I said: Is this Mr. Champenoy? 'Yes, sir, that's my name.' He got up and took me by the hand. I said: My name is Sunday; I'm down at the church preaching. A good many have been talking to me about you, and I came down to see you and ask you to give your heart to God. He looked at me, walked to the cupboard, took out a flask of whiskey and threw it out on a pile of stones.

"He then turned around, took me by the hand, and as the

TEARS ROLLED DOWN HIS CHEEKS said: 'I have lived in this town nineteen years, and you are the first man that has ever asked me to be a Christian.'

"He said: 'They point their finger at me and call me an old drunkard. Their children won't play with our babies. They go by my house to Sunday school and church, but they never ask us to go. I never go near the church, and have said I never would go.'

"I said: You don't want to treat the church that way. God isn't to blame, is he?

"'No.'

"The church isn't to blame, is it?

"'No.'

"Christ isn't to blame?

"'No.'

"You wouldn't think much of me if I would slap your wife because you kept a dog I didn't like, would you? Then don't slap God in the face because there are some hypocrites in the church. God is all right. He never treated you badly. Come up and hear me preach, will you, John?"

"'Yes, I'll come up tonight.'

"I said: All right, the Lord bless you. I will pray for you.

"He came; the seats were all filled. I can see him standing there, his hat in his hand, leaning against the wall, looking at me. He never took his eyes off me. When I gave the invitation, he walked over the backs of the seats, took his stand for Jesus Christ, and in less than a week seventy-eight men followed him into the kingdom of God. They elected him chairman of the Civic Federation; he cleaned up the town for Jesus Christ, and has led the hosts of righteousness from then till now. Men do care to talk about Christ and their souls. 'No man cares for my soul!' That's what's the trouble. They are waiting for some one to come."

What the world wants and God wants, is for Christians to wake up and seize the opportunities lying at their very doors. Recently, Dr. Chapman, one of our strongest evangelists, said in this city, "There was never a time when men were so easily won."

1117 North LaSalle St.,
Chicago, Ill.

There is no one so helpless that he can not help others. The life of Sophie Wright, of New Orleans, is full of inspiration. Crippled by an accident in childhood, Miss Wright has all her life been a sufferer, yet to her the *Picayune* awarded its prize as the one who had done more than any one else for the city of New Orleans. Her family lost their property in the Civil War, and on the death of her father she began to support herself and her mother when only fourteen years old. She had then a grammar-school education, and she opened a school for younger girls. Frail as she was, she taught this school in the morning, attended a normal school in the afternoon where she taught the beginners for her tuition, and gave instruction in the evening to a young man who was too poor to pay her anything. Her free evening school has grown to seventeen hundred scholars. She has built a cottage for crippled children. Every one who came to her she has helped. During all these years she has helped many thousands and has remained poor herself. —*Tarbell.*

MISSIONS

Mission Notes

Word has been received from Dr. Bessie B. Sinclair, who is now in London, that she can be released from her present position the first of January, and that she would consider favorably a call to go as a medical missionary to Lieou-oo, China, to relieve Dr. Palmborg.

She has been asked, therefore, to come to America as soon as possible after her engagement ceases, with the understanding that she will be sent by our people, under the supervision of the Missionary Society, during the winter or early spring.

She is now in a responsible place as a surgeon-nurse in the New Hospital for Women, 144 Euston Road, N. W., London. She had hoped sometime to go to India as a medical missionary. She is a loyal Seventh Day Baptist, and because of her loyalty lost a chance to go to India supported by the Salvation Army. She wishes to put whatever salary she may receive above her living expenses into equipment for her work. This is just what Drs. Palmborg and Crandall have been doing, and we are sure that they will find in Dr. Sinclair a worthy colaborer.

The following paragraph is taken from a letter just at hand from our missionary pastor, Rev. T. J. Van Horn, of Gentry, Ark. "I had an audience at Beck's schoolhouse of about seventy to listen to my illustrated sermon for children. I go there every two weeks. I am arranging for an appointment at Pleasant Grove schoolhouse a week from next Sunday afternoon. I was visited last week by my friend Mayfield of the Baptist people who is soon to go on a field in central Oklahoma as a missionary evangelist for a county not far from Muskogee. He made the trip to induce me to join him in a campaign there. Of course I could give him no encouragement. The young people here are eagerly planning ways and means of raising their apportionment for the Young People's Board. Other branches of the church work are fairly active."

The following interesting facts and statistics about Africa and mission work in that great continent are taken from the December number of the *Homiletic Review*:

Africa: The Land and the People

The outstanding facts regarding Africa are the following: Its area, including the immediately adjacent islands, is estimated at 11,498,000 square miles, considerably more than three times as large as the United States and Alaska, nearly one and a half times as large as North America; its length from north to south is nearly 5,000 miles; and its greatest width nearly 4,500 miles. Its elevation varies from below the ocean level (depressions in the Sahara) to Kilimanjaro, 19,728 feet. The salient features for its future development are that the great Congo Basin has an area of 1,425,000 square miles, exceeding in area the Mississippi Basin by 175,000 square miles, while the area of the Nile Basin alone is 1,082,000 square miles. According to recent estimates of the native population there are between 120 and 140 millions, classified as pigmies, bushmen, Hottentots, negroes, and the intruding Semites.

An outstanding fact concerning this huge continent is that no part of it is exclusively under native dominion; it is all apportioned among the European powers. Approximate estimates of the areas thus apportioned before the war are the following, the variation from the figures given above being due to the fact that exact measurements and census counts are not yet made:

| Country | Area | Population |
|---------------|------------|-------------|
| Great Britain | 3,700,000 | 52,325,000 |
| France | 4,422,000 | 24,577,000 |
| Belgium | 909,000 | 15,000,000 |
| Germany | 931,000 | 13,420,000 |
| Portugal | 794,000 | 8,244,000 |
| Spain | 88,000 | 660,000 |
| | 10,844,000 | 116,226,000 |

The following statistics of missions are based on the *Quinquennial Statistical Survey*, shortly to be published by the Committee of Reference and Counsel of the Foreign Missions Conference of North America. This *Survey*, prepared under the joint editorship of Professor Harlan P. Beach, D. D., F. R. G. S., of Yale University, and the Rev. Burton St. John, B. A., B. D., is the first attempt to prepare world statistics of missions by countries since the World Missionary Conference, held in Edinburgh

in 1910. It is expected that the *Quinquennial Statistical Survey* will be on sale early in January, 1917.

GRAND TOTALS FOR AMERICA (1915)¹

FOREIGN STAFF OF WORKERS

| | |
|--------------------------------------|-------|
| Ordained men | 1,722 |
| Unordained men | 724 |
| Wives | 1,422 |
| Single women (including widows)..... | 946 |

Total of foreign staff

| | |
|--------------------------|-----|
| Physicians (men) | 109 |
| Physicians (women) | 14 |

Total physicians

NATIVE STAFF OF WORKERS

| | |
|--|--------|
| Ordained men | 1,643 |
| Unordained men and women (preachers, teachers, Bible women, trained hospital assistants) | 25,910 |

Total native staff

STATIONS AND PREACHING PLACES

| | |
|--|--------|
| Resident stations of foreign staff | 1,419 |
| Other places having regular Christian Services | 16,522 |

CHURCH AND SUNDAY-SCHOOL MEMBERSHIP

| | |
|---|-------------|
| Organized churches | 6,586 |
| Communicants | 726,823 |
| Baptized non-communicants | 477,795 |
| Others under instruction | 533,481 |
| Sunday schools | 6,161 |
| Enrolment in Sunday schools (teachers and pupils) | 344,427 |
| Contributions for church work | \$1,217,868 |

1. The latest prior authoritative data were those of 1908.

2. Included in total of foreign staff given above.

SECRETARY.

The Work in South America

GRAND TOTALS FOR AFRICA (1915)¹

DEAR RECORDER READERS:

"Grace to you and peace from God the Father and the Lord Jesus Christ."

"To the help of the Lord, to the help of the Lord against the mighty."

"My heart overfloweth with a goodly matter, I speak the things . . . touching the King."

It is quite a long time since I have written a letter to the RECORDER, but this has not been for lack of something to write. I have been kept so busy with the various activities of our mission that some of my correspondence was delayed. The Lord has done great things for us. There has been a great amount of sickness of late, but I

have enjoyed health to keep up all my appointments.

Last Sabbath and Sunday, November 4 and 5, we celebrated our third anniversary. This was an occasion of great rejoicing to members, adherents and well-wishers of the mission. When we first started, some said that we could hold out only for six months, but we have now journeyed past our third milestone. We have had our hard struggles, but His grace has been sufficient for us. At 3 o'clock, Sunday afternoon, a musical program was given. Quite a profitable time was spent.

We have just closed a special week of prayer at 5 o'clock in the morning. The attendance was good, and many testified of receiving a spiritual uplift.

Our greatest anxiety just now is over the purchase of a church property. Two desirable properties are offered to us on good terms, but unless we can raise sufficient money to pay the first instalment they may pass into other hands. One property, is a corner lot, the better of the two. As we have no building in these parts it becomes an absolute necessity for us to get one as early as possible. We have out collecting cards, but without outside help we can not accomplish our desire for a long time yet. Perhaps there might be some readers who could give to this worthy cause. A Seventh Day Baptist Memorial is needed down here. Any donation given towards this object will be acknowledged and faithfully used. Now is your time to help. The stirring sermon preached by Rev. D. B. Coon at the General Conference brought before Seventh Day Baptists their opportunities in the world. My heart was stirred when I read it. Brethren, our opportunities are great and we have a great message to proclaim to the world.

Our work is going forward in this field. We are seeing the promise of Jehovah fulfilled "My word shall not return unto me void." Souls are coming to the knowledge of the truth. We are of good courage and, like good old Caleb, are determined to follow the Lord fully.

One of our local papers, the *Free Lance*, in speaking of our work recently said:

"This religious denomination, whose headquarters is in the United States of America, was organized at Georgetown, in the year 1913, by the Rev. T. L. McKenzie Spencer, and from that time onward it has

been productive of much good in the realm of spirituality. It has journeyed past the second year of existence, and on November 5 its third anniversary will be fittingly observed. The occasion promises to be one of special interest and importance. In connection with it there will be held a missionary rally in aid of the erection of a house of worship, and the support of members, adherents and well-wishers is looked forward to, to make the proposition an accomplished fact. To this end, Rev. Mr. Spencer is making an appeal to the general public with collecting cards and envelopes. As a recognition of the arduous task performed by Rev. Mr. Spencer in the denomination of his adoption, which is disclosed in its growing membership, no better tangible appreciation than the sacred edifice which is asked for, and which is an absolute necessity in view of the extension of his flock, would be appropriate. Rev. Mr. Spencer is the editor of the *Gospel Herald*, a magazine printed at the *Free Lance* office and published once in every two months, in the exclusive interest of his ministerial work. The *Gospel Herald* is read locally and abroad. We understand that this magazine is read even in Ceylon and Egypt. It will be of some interest to remark that Rev. Mr. Spencer is supported by the headquarters in the U. S. A., an advantage which bolsters him up in the free and fearless expounding of the doctrines of his faith and the teachings of the church in this colony.

"It must be confessed that working in a colony where there are so many denominations, and where even the political adage of the 'survival of the fittest' is invariably applied to religious institutions, Rev. Mr. Spencer has more than held his own, a fact which is due to his diligent pastoral oversight and the continuous espousal of the cause to which he has consecrated his life. "So far as his work is concerned here, the headquarters in America have just cause to be proud of such an ambassador, who ever mindful of the solemnity of his charge, is doing every possible legitimate thing to justify the trust reposed to him."

I have reproduced the above so that our people will read what outsiders think of the work. Not long ago one of our people in the United States wrote asking me to write something of my work. I gladly do so briefly. There is more of interest to

relate, but I will leave some for next time. I hope that sufficient funds will come in so that my next letter will inform you that we have accomplished our great purpose.

86 Upper Robb Street, Georgetown,
British Guiana, S. A.,
November 12, 1916.

Men of Vision

REV. EDWIN SHAW

Address in Sabbath School Hour at Yearly Meeting, New York City, Dec. 2, 1916

John 4: 35.

For this topic, "Men of Vision," I have chosen a text. I'll tell it to you later. It is not found, however, in the Book of Revelation. The author of this wonderful Book was indeed a man of vision, of a certain type. My text, to be announced later, to my mind, is the key that unlocks the door to the secret of what makes men of vision.

In the first place, men of vision are not dreamers. What made Joseph, the son of Jacob, a man of vision was not the fact that he had dreams. What made Daniel, the young Hebrew, a man of vision was not the fact that he had dreams. What made Paul of Tarsus a man of vision was not the fact that he had dreams. What made Columbus, and Galileo, and Washington, and Lincoln men of vision was not the fact that they had dreams. Dreams may come to men of vision, but they are not dreamers. Men of vision are very far from dreaming. In fact they are very much awake.

Men of vision are simply far-sighted, clear-sighted, keen-sighted men. They do not wear glasses and spectacles, or use microscopes and telescopes. And the secret is an observance of the words of the Master in the text I have taken, "Lift up your eyes and look on the fields." We say that Columbus was a man of vision. And so he was. He lifted up his eyes and looked, and looked, and looked, till he saw what others failed to see, because they did not persist in looking, looking with eyes uplifted. For years and years, with patient, untiring effort, he continued to lift up his eyes and look. What joy then must have been his, when in spite of difficulties and opposition of men and of nature, he set foot at last on the shores of the western continent.

We say that Lincoln was a man of vision, and so he was. He lifted up his eyes, up from the fireplace and farm and the store, up from the tangled conditions of court offices, and looked, and looked, and kept on looking with patient, untiring effort, till he saw farther and clearer and with a keener eye than any other statesman of his day and generation. What joy must have been his, then, when in spite of the difficulties and opposition of enemies and friends he at last saw victory circling about the banner of an undivided nation.

We call Paul a man of vision. And so he was. He lifted up his eyes and looked, and looked, and looked. In the face of opposition, amid storms and tempests on land and sea, in perils of men and of beasts, with eyes fixed on the field, his field, the field of his Master, he looked and kept on looking with patient, untiring effort. What joy must have been his, then, to see the great whitening fields of the harvest, with many, many faithful laborers entering into the joy and gladness of doing service.

But I notice that neither Columbus nor Lincoln nor Paul were ever in their life time really appreciated by their fellow-men, by those of their own day and generation. And I fancy that it is often thus. Some men are men of vision in the realm of invention, like Edison, Bell and Marconi, are appreciated in their own time. Some who are men of vision in the realm of war, military strategy, like Grant and Lee, come to be appreciated before they pass on. But usually men of vision in the realms of statesmanship and art and literature, and humanity are not fully appreciated in their own day. Rarely are men of vision in the realms of ethics and philosophy and religion fully appreciated in their own day. Seldom do men of vision find a sympathetic hearing and a faithful following. And when you stop to think, you know it must be so. It could not be otherwise. How can people believe in that which they have not seen and can not see? How can they understand that which is out of sight, beyond the range of their vision?

Bell saw the telephone, Edison saw the phonograph, Marconi saw the wireless, but nobody believed these things, till the men of vision reduced them, brought them to light, made them visible to others.

So it is in other realms. Men of vision in things of religion, that is, in the realm

of humanity and of God, stand alone, unsupported, unbelieved, unfollowed until, in their lives, through their lives, and by their lives, they have made their visions visible to others.

The power, then, and influence in all time of men of vision consists in their ability to make visible, plain and clear to others, as it were, to make a picture of their visions. This means the happy combination of idealist, who sees the vision, and the man of practical affairs, who by his labor and untiring effort lives it out, makes it visible to the world. We need men of vision, as a people, prophets of God, men to see clearly and keenly and far. But to be of real value, they must be able also to reduce those visions to practical form, must make them visible to the rest of us. Then shall we be able to rally to their call, to follow intelligently their leadership, with interest and enthusiasm born of confidence, with courage and determination begotten of faith in their visions, with loyalty true and unswerving, because we believe in them.

God give us such men of vision. "For where there is no vision the people perish."

God has so constituted the world that life itself with work and love and death, are teachers. Instruction is one part, but awakening and inspiration is the other part. The intellect is a loom that weaves the rich cloth of poetry and philosophy; but the mind is not simply a loom that weaves; it is also an engine that runs. The great emotions and the inspirations, therefore, have a large place in education. That is why Robert Burns, who never entered a college, is a scholar, just as truly as Wordsworth. That is why the rail-splitter, Abraham Lincoln, surpasses Edward Everett, the polished classical student. When any human being possesses a soul whose windows are open on every side, so that all truth, all beauty, all goodness, come rushing in to enrich the house of man's soul, that man is educated, whether he has been trained by college or is self-trained.—*Newell Dwight Hillis.*

"The Great Test" tells of the faith of a young lady in the teachings of the Bible Sabbath. 75 cents.—Adv.

"One today is worth two tomorrows."

WOMAN'S WORK

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

Eleven cents for missions and a dollar bill for lace
Is our index of proportion; shows our zeal to save the race.
Said the Lord to his disciples: "Bring an offering today
For the famine-stricken people who are suffering far away."

And his sleek, well-fed disciples, looking up into his face,
Made reply, "We'd like to do it, but we've spent so much for lace."
Saith the Lord: "Seek first my kingdom to establish among men;
Teach the dead in sin and evil, they can rise through me again."

So they gave their extra pennies and they sent a man of grace
To conduct a penny mission—but the dollars went for lace.
Said the Lord: "A tiny army mighty things for God hath done:
But he calls for tenfold measures that the millions may be won."

But they answered: "Lord, have patience: we can't hope to win the race.
Leave some work for our descendants; leave us something for our lace!"
Said the Lord at last, in sorrow: "Sleep ye on, O faithless race;
Take your ease among your rose-paths and your blood-bought bolts of lace!"

But his people made remonstrance: "Lord, take not with us offense;
We have not forgot thy kingdom—lo, we give eleven cents!"
Thus eleven cents for missions and a dollar bill for lace
Is our index of proportion; shows our zeal to save the race.

—*William M. Voriese, in the Japan Evangelist.*

Margaret's Dream

Margaret came down the aisle, at the Girls' Missionary Meeting. There was a new expression on her face; it had lost its old, discontented look which had been the one thing that spoiled its beauty. She seemed more earnest as she told her story.

"All you girls remember how perfectly horrid I was about that blessed missionary who talked to us at our last meeting; and how I tried to set you against her and

to make you believe those poor girls in heathen countries were no worse off than I was. I really and truly intended to spend every cent of that miserable gold piece on my spring hat. I had an awful ache in my conscience all the time, I can tell you, but I didn't care.

"Well, I went to sleep that night, bound to have a willow plume on my hat, no matter what! But I dreamed a hideous nightmare of a dream that taught me more than all the preaching in the world would have done.

"First, I thought I was awakened by mother's voice calling me. I got out of bed and my feet hurt so they nearly killed me. I could not walk, but simply stumbled around trying to find my clothes. I looked at my poor feet, and they were the tiniest little things you ever saw, all bound up and absolutely no good on earth for walking. I stumbled down stairs somehow, for father called, in the most blood-curdling tone, 'You little devil, are you ever coming down?'

"I fell into the room head first; and there was father with a long pigtail hanging down his back, sitting on the floor before a low table, eating rice with chop-sticks in the most natural way in the world.

"Across the table from father was the horrid, most evil-looking Chinaman you can imagine.

"As soon as I landed on the floor, father said, 'Here she is. I know she's not worth much, but get what you can for her; I need the money right away.'

"But I don't want to get married,' I cried. At these words the Chinaman showed all his yellow tusks in a fiendish grin, as he said, 'Nobody's going to marry you. Old Ah Sing wants another slave girl, one he can get cheap.'

"I tried so hard to scream and beg father not to sell me that I partly awakened, turned over, and had scarcely gotten out of that predicament before I was in a worse one, for I felt some one strike me an awful blow on the breast and a harsh voice commanded me to get up and go out of the house.

"Take your ugly face away and never let me see it again,' the person continued. 'You've killed my son with your evil eye, and you can't stay here any longer.'

"I opened my eyes and looked into the hideous, dark face of my mother-in-law.

The frightful truth dawned upon me that I was in India, and that I was that most hopeless and helpless of all created beings, an Indian widow. The old hag stripped the silver jewelry from my arms and ankles (they were weighed down with it), giving me the most horrid pain in the process.

"I was in such a panic that I once more awoke, covered with cold perspiration and trembling all over; then while I was feeling thankful that it was only a dream, I fell asleep again.

"This time I was in Persia. I was with mother in a dark, dismal room, with no chimney. The smoke from the fire nearly blinded me, but I could make out father. This time he wore a strange costume with a red fez on his head. His face was awful to behold, so brutal and lowering, yet they were the same features I knew so well. He said roughly to mother, raising his hand as though he would strike her, 'I divorce you, I divorce you.'

"She fell on her knees and clasped her hands, crying, 'For pity's sake, don't say it the third time, George!' But he pushed her away with his foot and laughing said, 'I divorce you. Now go, and take your daughter with you.' Hand in hand we went out into the foul street.

"Where shall we go, mother?" I asked.

"To the priest," she replied, "to be registered; for one of us might die without a husband. I should think," she continued thoughtfully, "that you, being young and not having been married before, are worth at least five dollars to some man; but I shall not bring more than twenty-five cents now."

"But why must we get married? I don't want to," I said.

"If a woman dies unmarried she will have no soul, for it is only through marriage that a woman can get into heaven and have eternal life," she made answer. And seeing that I intended to run away, she caught me in an iron clasp around my waist, giving me such frightful agony that I woke up again, this time for good.

"It was morning; there was the good sunlight shining into my room, and it was my own room. I looked at my feet, the first thing, to make sure they were my old, serviceable ones, and was so happy to find they were the same nice, big feet that used to give me much sorrow because they were not small.

"Then I jumped out of bed, threw on my kimono and made a rush for father's study. He was there, sitting at his desk, writing. I never saw anything so perfectly lovely in all my life as his dear, bald head; I was so afraid he would have a queue. I guess he thought there was an avalanche from the way I fell on his neck and hugged him.

"O father," I said, "I'm so glad you're not a Chinaman—just an American. I am the most ungrateful girl in the world; but if you will forgive me, I'll promise never to be nasty and hateful again because I haven't everything money can buy, for I have found out that I have better things. I don't want a willow plume, or a new hat, either. I don't deserve to have anything, I've been such a beast," and I shed a perfect flood of tears down his neck.

"He is such a saint that he never said a word but just turned around on his chair and took me in his arms and set me on his knee, the way he used to do when I was little and had been naughty, saying, 'We'll just tell Jesus about it, daughter,' and we did. And, girls, after this I'm always going to tell Jesus everything, for the sweetest calm and peace came over my soul and it's with me still and I thank him every day that I am an American girl.

"As soon as mother heard the commotion, she came hurrying to the study to find out whatever was the matter, and she stayed and joined in. When things had quieted down a little, she said to father, 'I believe our child has had a vision from the Lord.'

"But dad said, with the drollest twinkle in his eyes, 'Maybe so, but it seems to me that chafing-dish supper was more to blame. But you may be right, mother, for as the old hymn says, "God moves in a mysterious way his wonders to perform." And what's the difference how it happened? The miracle has been performed.' And he went off to the stable.

"I've made up my mind, girls, to do anything and everything in my power to help those poor, poor girls who do not live in Christian lands. Here is \$16.45 out of that wretched gold piece, and may I be preserved from willow plumes, and above all from chafing-dish spreads late at night!" Margaret laid all the money down and took her seat, amid laughter and tears.

A few minutes later, the treasurer an-

nounced that the thank-offering amounted to \$245.45.

"Just think!" the president said. "Last year it was only \$27. Let's sing the Doxology."—Adapted from *Woman's Missionary Friend*.

Workers' Exchange

Leonardsville, N. Y.

The Leonardsville Benevolent Society has not been idle, if quiet as to our work for the last few months. At the beginning of the year, in July, we divided up into four sections, each one to hold a tea and also to have some other way of our own planning to earn our money. One section has gathered newspapers and magazines and sold them, making a nice little sum. Another one invited all the members to a Kensington tea, asking each one to invite two guests and for all to take the name of some book denoted either by the dress or badges of some kind. Sixty-five ladies came together and such a scrutinizing look as was cast at each one on entering was very funny. Each was given pencil and paper and told to guess the books. It is safe to say no one guessed them all, but it was great fun. Light refreshments were served and a dime was dropped on the dish passed, to enrich their section's funds.

Last week another section held a post and parcel postoffice, also a cafeteria lunch. The packages were solicited each to be worth fifteen cents, and a goodly number were given and were sold. Christmas cards, tags and seals were also on sale and then came the lunch. Thus the evening was filled full of pleasure, and interest in our society work.

Now another part is to have a sale of fancy articles just before Christmas, of which you may hear later. We have told you of these ways, thinking perhaps they may help some one else and we should be very glad if other societies would do the same. Tell of your ways of entertaining and earning, for in this way we may be mutually helpful.

PRESS COMMITTEE.

A gentle heart is more to be desired than a stored brain. For education is successful in so far as it trains one to live helpfully and happily with other people.—*Continent*.

A Man's Home

Last week I cleaned house. Such a time as I had! After all the floors had been rewaxed, the rugs beaten, the windows washed, the walls wiped clean, the furniture polished, the pictures hung, and the china and glass cleaned, I put some new curtains at the windows and brought out some new sofa pillows for the hall seat. I always save up something fresh to put out after I have finished house-cleaning, for the new things call attention to the cleaning as the cleaning does to them. I also brought my plants indoors, and put them into some baskets that mother had given me.

Then I waited expectantly for "Jerusalem," as I jokingly called my husband because he provides my "milk and honey blest." Well, I continued to wait—not for his return; that occurred on schedule time—but for him to make some remarks about the clean house and the new things.

At last I could endure it no longer. "Jerusalem," I said, "do you notice anything?"

He looked about. "Yes; oh, yes! Looks very nice." There was no more enthusiasm than any sweeping day deserves.

"I've been house-cleaning," I observed, much as if I'd meant, "I've just made a thousand!"

"House-cleaning?" He showed mild surprise. "What did you do that for? It's always clean, isn't it?"

"O Jerusalem," I scolded, "you're so exasperating! Don't you—don't you notice anything new, either?"

He looked blank, and I walked away in righteous indignation. "What's the use," I demanded of myself, "of my working myself to death to make a pretty, comfortable home for Jerusalem when he doesn't even notice what I've done?"

And then it came to me, "Why, he would have noticed if he had cared for it or it had added to his comfort."

After all, the prettiness and the newness were not to please him. They were to please myself. During his few waking hours at home he would be just as satisfied with the old curtains. The soft colors, the pretty dishes, the initialed linen—what do those things mean to the husband and father except that they please the wife to whom he wishes to give all that he can? I remembered how hard Jerusalem worked and how willingly he paid the bills.

How little the things men pay for, the things women buy, add to the man's happiness. To a man, home does not mean color schemes and rugs, pictures and baskets of plants, dusting and sweeping, shining silver and dainty china. Ah, no! it merely means a retreat, such a retreat as any four walls could offer if only the doorway holds a woman's smiling, encouraging face. Home—it means nourishing meals such as any tiny table could set forth; it means rest such as any comfortable couch could give. All the things—the colonial lines, the dull polish, the solid mahogany, the sterling silver, the linen chest—he thinks of as a fitting frame for the mistress of his home, and he gives them cheerfully, though he may have to sacrifice to them the "book of verses underneath the bough" and even some of the companionship that should be his by right. Too often we wives give to the care of that frame time that we ought to spend in "singing in the wilderness."—*The Youth's Companion.*

From the Report of the Children's Bureau

JULIA C. LATHROP

Why are there so many deaths among country babies and country mothers? And what should the Federal Government do about it? Miss Julia C. Lathrop in her fourth annual report as chief of the Children's Bureau describes its new rural studies of child and maternal welfare which combine a scientific inquiry with work of immediately practical value to the children of the neighborhoods visited, and suggests a constructive plan for the future.

The report gives many reasons for extending this rural work. First, the Census Bureau's figures show average infant mortality rates in the rural districts higher than the mortality rates found by the Children's Bureau in the more prosperous sections of the cities which it has studied.

Again, the Census figures show a markedly high death rate among country women of child-bearing age for which a large number of preventable deaths from maternal causes appears to be responsible. It is estimated that more than 15,000 women die year by year in the United States from conditions incident to maternity, while the extent of unnecessary ill health is at present

unknown. "The sickness or death of a mother inevitably lessens the chances of her baby for life and health, and it is plain that the question of maternal care in rural districts is of genuine public interest."

An argument for better care of rural childhood is based on the high percentage of physical defects among children in rural schools given in reports of state boards of health. Miss Lathrop concludes: "These comparisons are a strong indication that there is room for great permanent improvement in maternal and child welfare in rural districts. The day when all children shall be well born and well cared for is far ahead, but surely that day should dawn first for the country."

In connection with the Bureau's rural studies a child hygiene expert holds a children's health conference to which parents bring their children for examination and advices about daily care (but not for medical diagnosis or treatment). Parents have shown great eagerness for this kind of help in the counties already visited, bringing their children often long distances, over bad roads, and even sacrificing farm work for the journey.

State and other local officials are urging the Bureau to co-operate with them in similar studies and demonstrations in many States, and a number of rural units to extend this work are among the items for which the Bureau asks a larger staff and appropriation. Miss Lathrop believes that such Federal studies, making plain the necessity and suggesting a method, are bound to lead toward adequate local provision for maternal and child welfare.

Some Interesting Figures Concerning Uncle Sam's Children

In connection with the article above, it may be interesting to recall some of the figures regarding children compiled from the report of the 1910 census. In 1913, the Children's Bureau issued the first part of a handbook of Federal statistics of children, and according to figures gathered carefully from census tables of 1910, it furnished the following data.

On April 15, of that year, there were in the United States 29,499,136 children under fifteen years of age and they made up about one third of the entire population. Most of these were American-born. Those

foreign-born numbered only 759,346. There were 7,225,569 native white children with one or both parents foreign-born. The native white children with both parents native-born numbered 17,731,580. The number of negro children was 3,665,107.

The negro children are mainly in the Southern and Southwestern States, while the foreign-born whites are mostly found in New England and in the Middle Atlantic and North Central States.

The importance of work among the children of rural districts is apparent when we learn that less than one child in five is living in a city of 100,000 inhabitants or over, and that three children in five are living in villages of less than 2,500 inhabitants, or in strictly rural communities. Especially in the South Atlantic and South Central States is the percentage of children living in rural districts high.

Christianity Made Practical

Today we can work the works of God in healing the sick by preventing sickness and keeping people well. Today we have learned that all the dark and tragic things that afflict our humanity have causes that can be known and recorded. Disease and crime, poverty and blindness, feeble-mindedness and misery have causes that are human and social. Today the modern conscience demands that we find these causes and deal with them. Today we can prevent much sickness, reduce the death rate one-half, provide that no person shall be blind or lame, and save the last life from tuberculosis. We will heal the sick by keeping people well. We will feed the hungry by creating an industrial system where every one can earn and eat his daily bread. Once we were content to build hospitals; today we teach the laws of sanitation. Once we were satisfied to nurse the consumptive girl. Today we demand a sanitary home for every one. Once we built orphanages. Now we want to know why children are orphaned. Once we were content to run a Red Cross Society. Now we insist that the slaughter shall stop. This is our modern way of continuing the ministry of Christ and working miracles in his name.—*Samuel Zane Batten, D. D.*

Reason deceives us; consciences, never.—*Rousseau.*

Blessed Are My Enemies

Blessed are my enemies, for they tell me the truth when my friends flatter me.

Blessed are my enemies, for they prevent all men speaking well of me.

Blessed are my enemies, for they tell me what they don't like in me, rather than the things they do like.

Blessed are my enemies, for they provide an object of love outside the small circle of my selfishness.

Blessed are my enemies, for they rub off the artificial varnish and make me see my natural complexion.

Blessed are my enemies, for their mirror of biting sarcasm and scathing rebukes reveals me to myself.

Blessed are my enemies, for they, like the true physician, will dare expose my inward rottenness long hidden by the deceptive coddling of friends.

Blessed are my enemies, for they ruthlessly drag out to the noontide light my many weaknesses so long covered by my deceived and deceiving friends.

Blessed are my enemies, for they cut to the heart of my self-deceit and probe to the marrow of my sinful life, and thus lead me, if I am wise, to cleanse the impure corners of my heart and to redeem myself from scorn and inferiority.

Blessed are my enemies when they revile me and persecute me and say all manner of evil against me truly for their own gratification. Let me rejoice and be exceedingly glad, for such will make a strong man out of me if I am wise in understanding the philosophy of One who said: "Love your enemies."—*Repairer.*

"Thump-rattle-bang!" went the piano, according to the *Detroit Journal*. "What are you trying to play, Jane?" called out her father from the next room.

"It's an exercise from my new instruction book, 'First Steps in Music,'" she answered.

"Well, I knew you were playing with your feet," he said grimly, "but don't step so heavily on the keys—it disturbs my thoughts."

The more God empties your hands from other work, the more you may know that he has special work to give them.—*E. H. Garrett.*

YOUNG PEOPLE'S WORK

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

Intermediate Christian Endeavor Work

One can not say that this department or that department is the more important branch of Christian Endeavor work. It is all important, and each department supplements the other, at least it should. But it frequently happens, in churches where Christian Endeavor work is attempted at all, that the work is more often carried on through the Junior and Young People's departments, while the Intermediate department is not made use of. There is a reason for this, usually. There are few churches but have a sufficient number of children of the Junior age (under fourteen) for a Junior society, but it is often the case that there are not enough young people from fourteen years of age and up, to justify both an Intermediate and a Young People's society. The consequent result is that the boys and girls from fourteen to seventeen, or thereabout, are included with those somewhat older, and often much older, than themselves. Another consequent result is that the older ones do all the real work; the younger ones seem to have no interest in the work, and we wonder why. The reason is easy to be seen. They are a little too old to be in the Junior society, and a little too young to be in the regular Young People's society. They should be organized into a society of their own—the Intermediate.

The United Society of Christian Endeavor recognizes the importance of Intermediate work, and the reason for this is given in the Expert Christian Endeavor handbook in defining the duties of the Intermediate superintendent. It says that the work of the superintendent is important "because she takes the boys and girls at the most important transition period of adolescence, the period when most conversions are made and most characters are fixed for good or evil."

Recognizing the need of an Intermediate department, the Junior superintendent of the New York State Union recommended that a superintendent be named to organize

one, and at its state convention at Syracuse, N. Y., in June, the State Union provided for its organization.

Our own denominational Christian Endeavor workers have recognized the need of such a department, and the Young People's Board has appointed Mr. C. B. West, one of our competent Christian Endeavor workers, to have the oversight of the department. He calls our attention to the importance of Intermediate work in an article which will be found elsewhere in this issue. If you have not an Intermediate society in your church, and feel the need of it, write to him for more definite information. His address is, C. B. West, Dakota Wesleyan Y. M. C. A., Mitchell, S. D.

The editor would also suggest that you send for the "Intermediate Handbook," which can be obtained of the United Society of Christian Endeavor, Boston, for ten cents postpaid.

Are Intermediate Societies Essential?

Are your Junior graduates drifting away from the Senior Christian Endeavor because they have nothing to do? Do the older people in your society spend all the time in the meetings giving their own opinions so that the whole Christian Endeavor work is unattractive to boys and girls of high-school age? If so, organize an Intermediate or High School society. We ought to have many more Intermediate societies in the denomination than we now have. If you wish information on how to start an Intermediate society, write to C. B. West, Dakota Wesleyan Y. M. C. A., Mitchell, S. D., who has charge of the Intermediate Department of the Young People's Board.

Read for yourself the following testimonials from active Intermediate societies and be convinced of the real practical value of Intermediate work.

Salem, W. Va.—"The largest per cent of losses in the church come because of lack of proper handling of young people too old for Junior work and not confident or interested enough for the regular Young People's society work. It is by far the most important work."

Alfred Station, N. Y.—"I think it is of great value to the adolescent boy and girl."

The superintendent at Battle Creek, Mich., says that it is very necessary in their

small church and ought to be more so in larger churches.

Milton, Wis.—"Of the utmost importance. Very valuable link between Junior and regular Christian Endeavor. Young people express themselves with growing freedom. A young man who came from a society recently, where he let the older ones do the talking, now takes part in our meetings regularly. He is like the rest, enthusiastic over our society. The members are also very good about attending church prayer meeting."

Alfred, N. Y.—"It is a necessity if we are to do for the boys and girls what the Master asks of us, for the boys and girls between twelve and sixteen feel too old for the Junior and too young for the Senior society; consequently if there is no Intermediate society they simply drift and many are never brought again under the influence of the church."

Nortonville, Kan.—"The Intermediate age is an age of religious awakening, and presents a great opportunity for religious education, which the church can not afford to overlook."

Fulfilling Christ's Coming

*Christian Endeavor Topic for Sabbath Day,
December 23, 1916*

Daily Readings

Sunday—Publishing the message (Isa. 40: 9-11)
Monday—Praying for men (Jas. 5: 16-20)
Tuesday—Fishers of men (Matt. 4: 18-20)
Wednesday—Examples for men (Titus 3: 1, 2)
Thursday—Lovers of men (1 John 3: 14-18)
Friday—Victory (Rev. 5: 6-14)
Sabbath Day—Helping to accomplish the purpose of Christ's coming (John 10: 1-16)
(Christmas meeting)

Not many months ago the writer read one of the Rev. Dr. Jowett's deeply spiritual sermons, in which he used these words of Jesus' for his text. "If I had not come . . ." It made a deep impression upon my mind. In it he set forth the hopeless condition, the despair of the world, of humanity, had Jesus not come. But a sinful world, a world without Christ, is always a hopeless world; and a sinful life, a life without Christ, is always a hopeless life. It has always been so. Historians tell us that "intense dissatisfaction was diffused throughout society at the time of our Lord's coming. . . . Everywhere there was a deep longing for some eternal verity upon which

mankind could rest and build its hopes. Philosophy, statesmanship, religion, had all done their best, but failed to meet the necessities of the real man. Morality had become lax, vice prevailed, souls that had not become insensible were tormented with remorse. In the face of death there was dark resignation, or utter hopelessness, or outbursts of wrath against the gods."

There is enough of hopelessness, despair, unbelief, and vice, even now; and it seems almost absurd, mockery, to talk of "peace on earth, good will toward men," when so many nations are bent on destroying each other. But what if Christ had not come? There could be no ultimate hope of ever bringing peace and good will out of the present awful carnage. And there could be no hope of reclaiming men's souls from the sordidness of life, made so by sin. Were it not for hope in Christ that a better condition will some day come out of all the butchery, and misery and sorrow, the despair of the world might well be greater than ever before in its history. But the one hope of the world is Christ. It is not the fault or inefficiency of Christ that the so-called Christian world welters in sin. Christ has not failed, Christianity has not failed. Men, nations, have been weighed in the balances and found wanting because they have failed to apply the principles of Christianity. The Christmas message is just as full of hope, just as true, just as sweet as ever. Jesus is still the door, the Good Shepherd, the way, the truth, and the life of men.

In an editorial that appeared in one of the leading religious papers two years ago, only a few months after the beginning of the European war, the writer asked this question, "In the light of these things [the deplorable conditions in the war-stricken countries], can we in America celebrate Christmas with hope or gladness?"

That was two years ago, but the answer given to the question then is no less true now. The writer goes on to say: "We think we may. In the first place, let us remember that the world is feeling with deeper certainty every day, even the world of Europe, that the only hope of the world is Christ, that the only ultimate way out of all this misery is through him. It is one of the leaders of a nation now suffering terribly from part in the war who has just said:

"We must despair of healing humanity unless there is on the throne of the universe a God who is bent upon that cure. The hope of the world's cure depends upon whether there be upon the throne of God a Lamb of God who taketh away the sins of the world, and is able to exercise the healing power to cure the open sore of the world. Men are cherishing visions of a united humanity, hopes of concord and a world's brotherhood, of nations co-operating instead of contending, of men united to produce the highest degree of well-being for the whole human family; but of what avail is it to picture a dream unless there is the power to realize it? "What profit is it," says the Second Book of Esdras, "that there should be showed a paradise, whose fruit endureth without decay, where is abundance of healing," if we shall not enter into it? and how are we to enter into it? There is no way possible of reaching that paradise where the trees of healing grow unless God is bent upon it, and unless God is determined to realize it by that Person, Jesus Christ, who is the Lamb slain from the foundation of the world to accomplish the great result of the world's healing by the reconciliation of the world to God.

"All men are feeling the impotency of human agencies alone to reach a stage of brotherhood and justice where wars shall be no more. We have had Hague conferences, arbitration treaties, peace conference and innumerable other agencies, and they have failed to prevent these unspeakable things. The world is feeling that without Christ in the heart first they are unavailing. We believe that all the world will turn to him after these awful days are over as never before, saying, "To whom else shall we go? Thou hast the words of eternal life. Let us gather about the manger and see if he can not do for us what we can not do for ourselves.""

Only another way of saying that Christ is the door through which poor sinning humanity, his wandering sheep, may enter in and be saved and find pasture and eternal life (v. 9).

Christ came that we, the sheep of his pasture, might have life, and have it abundantly (v. 10). It was for us that he laid down his life (v. 11), and back of it all is God's love (v. 17).

Christ came not alone for the Jews, but to shepherd all the world, all nations, all humanity.

This being then the purpose of Christ's coming, it becomes the duty of every believer, every Christian Endeavorer, to help accomplish the purpose of his coming, that is, to bring peace and good will, salvation in this life, and in the world to come, life eternal.

SOME SUGGESTIVE THOUGHTS

"Christ can not dispense with human aid in saving the world, because men are saved as they work for one another."

"As Christ's coming was the greatest event in the history of the world, so what we do to carry out the purpose of his coming is the greatest event of our history."

"We can all do one thing to fulfil Christ's mission that no one else can do: make ourselves genuinely Christian."

THOUGHTS FROM OTHERS

A civilization which takes no heed of Christ can not prevail.—*Winston Churchill.*

The men that have redeemed human history have been men that got their enthusiasm for humanity out of the cross.—*M. D. Hodge.*

To become Christlike is the only thing in the world worth caring for, the thing before which every ambition is folly and lower achievement vain.—*Drummond.*

A point of view is the mold into which men's thoughts flow to come forth character.—*Youth's Companion.* The only safe point of view is the Christ point of view. Only as we have his point of view can we help to fulfil his coming.

YOUR THOUGHT

What was the purpose of Christ's coming?

To what point has the fulfilling of Christ's coming advanced?

To what extent are we responsible individually for accomplishing the purpose of his coming?

What part is your society taking in helping to fulfil his coming?

It is the whole business of the church, and it is the business of the whole church, to give the gospel to the whole world as speedily as possible.—*Anon.*

L. S. K. Letter

REV. GEORGE M. COTTRELL

Are there two or three good men who would like a job next summer in the Sanitarium orchard and garden at Battle Creek, Mich.? If so write to L. E. Babcock, R. 7, Box 208, above city.

We have not received the 1,000 L. S. K. replies yet to our letter. Oh, no. That pleasure is to be spread out over many weeks. But we have received about one seventeenth of the number, and also our first card from the most delinquent State, which will at least save her from a scoreless record. Fourteen from New York; 9 from Iowa; 5 from Wisconsin; 3 each from Indiana and Minnesota; 2 each from Illinois, Florida, Pennsylvania, West Virginia and Nebraska. None of the rest more than one. Practically all of these either take the RECORDER or promise to. Many of them tithe. Can't the rest of the L. S. K's speed up a little and get in your replies before January 1? The RECORDERS all ought to be started before that time.

The Sabbath School Board reports that they want 500 more new members this year. Let us try and do our part of this work by joining the Home Department Sabbath School.

All Colporteurs.—Why can't we L. S. K's all be colporteurs, agents for the RECORDER, Pulpit and The Great Test?

This L. S. K. has the right idea and spirit: "Here is another not wholly indifferent to work for L. S. K's and for more subscribers for the RECORDER. I am sending today two new subscriptions for the RECORDER, direct to the publishing house. In all our wanderings have had the RECORDER for our own use and have helped others to have it. Here is to your success and good courage."

Let us train ourselves for successful agents. Just see what 1,000 of us could do, if we each secured even one subscriber for RECORDER, or The Great Test. Think I'll send at once for at least 5 copies of The Great Test and just force myself to dispose of them. A good Methodist man was in the office the other day, who thinks the great final world catastrophe is very imminent. I loaned him my copy of Lorna Selover and told him he could read 5 chapters—later extended it to 10, and if he was interested enough then to want to finish it

he could keep the book and bring me 75 cents, otherwise return the book. Wonder how that will work? That is like selling washing machines by placing them on trial.

Reserved Force—Stored Energy.—This demand for big sums of money for our schools this year has forced the questions of our ability. It is noticeable that just such big undertakings are going on all around us. Lately Washburn College completed a \$200,000 canvass of Topeka. The last week or two witnessed our Commercial Club (now Chamber of Commerce) secure 1,200 members for 3 years' membership at \$20 per year. In the same time the R. R. Y. M. C. A. here has taken in 550 new members. The Methodists have about finished the canvass for \$600,000 for their school at Winfield, and about as much was raised not long ago for their school at Baldwin. So while \$105,000 for Milton looked awfully big, for a little people, and Solicitor Randolph was depressed by its contemplation, yet it can be done—we can do it, and already the tide has so turned in Brother Randolph's mind that he begins to have dreams of \$500,000. Why we have men in our denomination who could,—three, four, or a half dozen of them,—pay the whole bill and possibly be the better for it, if they only thought so. But the rest are not going to shirk their part by any means.

One Thanksgiving Sermon.—Isaiah 33: 16-17. Four reasons the Christian man has for thanks.

1. His position: "He shall dwell on high."

2. His protection: "His place of defence shall be the munitions of rocks."

3. His provision: "Bread shall be given him; his waters sure."

4. His prospects: "Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." (Dr. W. B. Hinson, of Portland, Ore.)

I should like to see part of Brother Edwin Shaw's sermon in this week's RECORDER in tomorrow's Topeka Capital. Perhaps I can if I am not too slothful to copy it for them.

Topeka, Kan.,
Dec. 2, 1916.

"Keep your shop and your shop will keep you."

CHILDREN'S PAGE

The Wind and the Leaves

"Come, little leaves," said the wind one day,
"Come o'er the meadows with me and play.
Put on your dresses of red and gold,
For summer has gone, and the days grow cold."

Soon as the leaves heard the wind's loud call,
Down they came fluttering, one and all;
Over the brown fields they danced and flew,
Singing the soft little songs they knew.

"Cricket, good-by, we've been friends so long,
Pretty brook, sing us your farewell song;
Say you are sorry to see us go,
Oh! you will miss us right well, we know.

"Dear little lambs, in your fleecy fold,
Mother will keep you from harm and cold;
Fondly we've watched you in vale and glade—
Say, will you dream of our loving shade?"

Dancing and whirling the little leaves went,
Winter had called them and they were content.
Soon fast asleep in their earthly beds,
The snow laid a soft mantle over their heads.
—Unidentified.

The Sermon for Children: The Little Minister

And Samuel opened the doors of the house of the Lord. † Samuel 3: 15.

Some young people have heard the command so often to "shut that door" that they come to think they exist almost for no other purpose than to close a door. Little Bobby's father was a doctor, and Bobby liked nothing better than to take his father's case in hand and go down the street for a block or two to some imaginary patient. One winter's day when he started out he forgot to close the door.

"Bobby," called mother's voice sweetly, "please close that door." But Bobby was in a hurry and went on.

"Robert," came father's sterner voice, "close that door."

Bobby returned and closed the door.

Some time later he came in quietly, put up the case, and started upstairs.

"Bobby," said mother, "how's your patient?"

"Dead," was the laconic answer. "Gone dead while I was shutting that old door."

It is no small victory, won when a boy without being told every time he leaves a

room will close the door. Little lessons well learned make bigger tasks more easily accomplished.

The real work of life, however, that God has for every young person is not so much closing wooden doors, but opening the doors of life that others may come to God.

Long before he was born Samuel's mother hoped he would become a little minister. All through his babyhood his mother meant to give him back to God. When she thought he was old enough, possibly at the age of six, she took him to the tabernacle where Eli was the minister, and left Samuel there to do whatever work Eli gave him to do. "And the child Samuel ministered unto the Lord."

Having been blessed with a good mother, and also having the advantage of a good church, what more did he need to fit him for his great life-work? Much as mother and pastor or Sabbath-school teacher may do for a boy, there comes a time when God speaks directly to him. It was so with young Samuel. It was decision day at Samuel's church, and God was calling.

There is a lovely valley in the province of Saskatchewan called Qu'appelle; the meaning of this French word is "Who calls?" An Indian legend tells that a young brave redskin was hastening in his birch bark canoe up the river to woo and win a bride, when he heard a voice calling him by name. "Qu'appelle? Qu'appelle?" was his reply. A second time he heard his name. Again he exclaimed, "Qu'appelle? Qu'appelle?" On he sped until he reached the Indian encampment, and pushing through the bush to a tent he entered to find a beautiful Indian maiden—dead.

When Samuel heard a voice in the night watches the question that flashed across his young mind was, "Qu'appelle? Qu'appelle? Who calls?" There was only one human voice to call him by name in that tabernacle. But it was not a human voice. Once, twice, thrice he hears, "Samuel, Samuel." "Qu'appelle?" It was God calling. It was not to be wondered at that Samuel did not know who called.

When Theodore Parker was a little lad, one day he came to a pond where he saw a small turtle sunning itself upon a stone which rose out of the water. He picked up a stick, and was just about to strike the turtle when a voice within him said, "Stop!" He was alarmed and did not

strike. He ran home to ask his mother, "Qu'appelle?" And mother told him it was the voice of God within him—Conscience—and that his moral safety depended upon his heeding that divine voice.

The value of a mother like Mrs. Parker or a pastor like Eli is that they may be able to interpret for us the voice of the Lord, but there is something that no one can do for us. When God calls a boy that boy must decide and respond for himself. "Speak, Lord, for thy servant heareth." "God calling, yet shall I not hear?" Shall I not be willing for the next word? God's first call is by name, thereby calling to sonship; but his next call is to service. To open the doors of life that many may come into their Father's House. Samuel was not too young to hear the voice and to heed the call to service.

It is much easier to come into this service of God when we are young than if we refuse until manhood is reached.

If you follow a river up to its source you will find it gets smaller, and at last it is only a silver thread winding through the meadow. Only a step will take you across. There is only a step between you and a life of service for God. Take it now.

When Rev. J. Wilbur Chapman, the world-renowned evangelist, was a boy attending Sabbath school, he heard in a decision-day service the call of God to dedicate his young life. He did so, and has ever since then been opening many doors for multitudes to come into their Father's House.

Henry Drummond at the age of nine heard E. P. Hammond, the children's evangelist, and through Mr. Hammond heard the voice of the Lord. He at once opened the door of his life to Christ and grew up to be the opener of the door that many entered into a life of happiness and service. A boy opens the doors of the house of the Lord when he lets his life speak for Jesus.

The many ways in which we can help others to come home to God and to live the Christian life will be clearly seen if we always cultivate a sensitive moral nature, quickly obeying the voice of the Lord.

"Oh, give me Samuel's ear—

The open ear, O Lord,
Alive and quick to hear
Each whisper of thy Word;
Like him to answer at thy call,
And to obey thee first of all."

A story told by the Bishop of London illustrates how we may, like Samuel, open the doors of the house of the Lord.

How well I remember, he said, going into one of your homes, where I found a blind man in terrible pain. I tried to see what I could do for him. I said to his wife: "What do you do when father has such terrible pains?" And she answered, "Little Alice generally sings to him." I said, "Would little Alice sing to him now, as the pain is so bad?" There stood up a little child, the angel of the house, and sang—

"Oh, give me Samuel's mind,
A meek, unwavering faith,
To thee obedient and resigned
In life and death;
That I may read with childlike eyes
Things that are hidden from the wise."

And as she sang that which she had learned in the Sabbath school in her clear, childish treble, tears coursed down the blind man's cheeks, a look of beautiful happiness came into his face, and the lines of pain died away. A fortnight afterward he was taken down from his cross and passed from his pain and his blindness into the land of everlasting life, where there is no more pain; but even in Paradise he will hardly hear sweeter sounds than those he heard from his little child.—Rev. T. E. Helling, in *Christian Work*.

This little jingle is said to have been written by a girl only twelve years old:

"One day I saw a bumble-bee bumbling on a
rose,
And as I stood admiring, he stung me on the
nose.
My nose in pain it swelled so large it looked
like a potato,
So Daddy said; but Mother thought 'twas more
like a tomato.
And now, dear children, this advice I hope you'll
take from me,
That when you see a bumble-bee, just let that
bumble be."

"Billy" Sunday has thrown himself most heartily into the anti-liquor fight in Michigan, and in addition to the use of his 42-centimeter guns in Detroit he has been giving up his rest days in order to press the battle in other cities—Saginaw, Bay City, Grand Rapids, and others.—*The Family Altar*.

Killed by Idle Gossip

Such was the verdict rendered by a coroner's jury in an English town not long ago. A young girl committed suicide. At the inquest, it was learned that the girl had not been guilty of any serious misdeed, but that "the gossip disseminated by the women of the village blackened her name until she could bear the suspicious looks and spoken taunts no longer."

This premature death of an innocent girl, together with the verdict brought in by the coroner's jury, set the people to thinking to such an extent that what is known as an "anti-gossip crusade" was started. The following from *Pearson's Weekly*, of London, describes it:

"A society has been formed and rules drawn up. The entrance fee has been fixed at a nominal sum, because the society desired to embrace all classes, both rich and poor. Our richer women are just as adept at robbing others of their character as are the women of the working classes who chat with each other from their respective doorsteps.

"The organizers are quite hopeful of minimizing the number of gossips, because they are convinced that the worst offenders talk scandal more from a matter of habit than through any really malicious desire to injure another.

"Members must take a vow to avoid either starting or spreading any unkind remarks about any one else, nor will they listen to a person who tries to tell them. To repeat what they have heard, even if known to be true, is equally as bad as to set the ball rolling. For the first ten breaches of this law, a fine is imposed, graduating from a shilling up to the maximum fine of ten shillings. After ten slips, the women are to be blackballed as incurables.

"If we pick up mud and throw it at a fashionably dressed lady and spoil her clothes, she can get redress through the law. No well brought up woman, however, ever dreams of throwing mud at her friends.

"If, on the other hand, we imagine that she is too flighty in her behavior, and, in order to strengthen our belief, we repeat all her trivial little indiscreet actions, we are flinging mud at her character, and she can get no redress unless it should happen to interfere with the earning of her livelihood, or can be proved a malicious act.

PASSING THE THREE GOLDEN GATES

"Idle gossip does more harm than anything else in the world; and if the organizers of the anti-gossip crusade have only the perseverance and courage to make it universal, they will do inestimable good for the general happiness of the community.

"Charity, like all else, should begin at home; and those who can not join the crusade should begin in their own family circle, and resolve not even to think ill of their friends, acquaintances, or those of whom they have little knowledge. When ugly tales are told them, these should be immediately forgotten.

"Before making a statement about any one, do not forget to let it pass the three golden gates: 'Is it true?' 'Is it needful?' and 'Is it kind?'

"These form the motto of the anti-gossip crusade."

These suggestions are certainly worthy of the careful consideration of every one of us, for there is hardly a person in the world but is tempted along these lines. A well-known writer has said, "Human beings confess readily enough that they like a harmless bit of gossip, and fail utterly to realize that that 'harmless bit of gossip' grows in the telling, and assumes the proportions of a harmful bit of scandal."

A DEATH WITH EVERY BREATH

It has been said that "with every breath, a reputation dies." And only the judgment itself will reveal how many human lives have been shortened by criticism and gossip. If we can not form an anti-gossip society, we can and should each appoint ourselves a committee of one to see that there is less of this evil in the future than there has been in the past. In the mouth of those who are ready and waiting for the Lord when he comes will be found no guile.

When John Bunyan saw a criminal led out to be hanged, he said, "There, but for the grace of God, goes John Bunyan." And but for the grace of God, every one of us would be—nobody knows where. We are to "judge not," that we "be not judged." We may be more unworthy, in the sight of God, than the one we are criticizing. "No matter how lowly the station of an individual, or how underdeveloped his mentality, he finds some one to look down upon and criticize."

The following lines are easy to remem-

ber, and may prove helpful in this connection:

"If you your lips
Would keep from slips,
Five things observe with care:
To whom you speak,
Of whom you speak,
And how, and when, and where."

—Bernard P. Foote, in *Signs of the Times*.

Scout Insignia Stands for Something Definite

Through careful maintenance of standards, Scout Insignia have come to stand for something definite throughout the United States. That's one difference between the Boy Scouts of America and some other so-called organizations which have taken up the scout name.

When a boy wears a First Class scout pin it means that he has been examined by some authorized representative of National Headquarters and has demonstrated his ability to pass all the requirements of the First Class scout test.

FIRST CLASS SCOUT REQUIREMENTS

Here are the First Class scout requirements of the Boy Scouts of America:

1. Swim fifty yards.
2. Earn and deposit at least two dollars in a public bank.
3. Send and receive a message by Semaphore or the International Morse alphabet, including conventional signs, sixteen letters per minute.

4. Make a round trip alone (or with another scout) to a point at least seven miles away (fourteen miles in all), going on foot, or rowing boat, and write a satisfactory account of the trip and things observed.

5. Advanced first aid: know the methods for panic prevention; what to do in case of fire, ice, electric, and gas accidents; how to help in case of runaway horse, mad dog, or snake bite; treatment for dislocations, unconsciousness, poisoning, fainting, apoplexy, sunstroke, heat exhaustion, and freezing; know treatment for sunburn, ivy poisoning, bites and stings, nosebleed, earache, toothache, inflammation or grit in eye, cramp or stomach ache, and chills; demonstrate artificial respiration.

6. Prepare and cook satisfactorily, in the open, without regular kitchen utensils, two of the following articles as may be directed: Eggs, bacon, hunter's stew, fish,

fowl, game, pancakes, hoe-cake, biscuit, hardtack or a "twist," baked on a stick; explain to another boy the methods followed.

7. Read a map correctly, and draw, from field notes made on the spot, an intelligible rough sketch map, indicating by their proper marks important buildings, roads, trolley lines, main landmarks, principal elevations, etc. Point out a compass direction without the help of the compass.

8. Use properly an ax for felling or trimming light timber; or produce an article of carpentry, cabinet-making, or metal work made by himself. Explain the method followed.

9. Judge distance, size, number, height, and weight within 25 per cent.

10. Describe fully from observation ten species of trees or plants, including poison ivy, by their bark, leaves, flowers, fruit, or scent; or six species of wild birds by their plumage, notes, tracks, or habits; or six species of native wild animals by their form, color, call, tracks, or habits; find the North Star, and name and describe at least three constellations of stars.

11. Furnish satisfactory evidence that he has put into practice in his daily life the principles of the Scout Oath and Law.

12. Enlist a boy trained by himself in the requirements of a tenderfoot.

THE BOY SCOUTS OF AMERICA.

200 Fifth Avenue,
New York City.

The Rule of Three

Three things to fight for—honor, country and home.

Three things to think about—life, death and eternity.

Three things to govern—temper, tongue and conduct.

Three things to love—courage, gentleness and affection.

Three things to hate—cruelty, arrogance and ingratitude.

Three things to delight in—frankness, freedom and beauty.

Three things to avoid—idleness, loquacity and flippant jesting.

Three things to wish for—health, friends and a cheerful spirit.

Three things to admire—intellectual power, dignity and gracefulness.

—Exchange.

"If time be of all things the most precious, then waste of time must be the greatest prodigality."

SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.,
MILTON, WIS.
Contributing Editor

The following paragraphs are furnished by Rev. M. G. Stillman, of Lost Creek, W. Va., as printed on the first page of a little paper made by himself to interest his school in the Forward Movements. The reverse side of the sheet contains an explanation of the Sabbath-school lesson for that week.

A Move Forward

REV. M. G. STILLMAN

LIFE

Life means *Move Forward*. It means a better condition for growth of character in the rising generation of young people. To get up more of right life in the Sabbath school makes for better spiritual power, a happier service.

DEATH

When we come to vigor of life that becomes a Christian, we also get a more proper apprehension of what death means to the faithless souls. A law court in West Virginia may condemn an innocent man to death, but it may also cut off the guilty from conversion. We ought to study the Scriptures to help the weak and guilty.

HEALTH

Why does West Virginia have a compulsory school law? Because parents so often need the help to take their proper share in building the healthy state. No man has a right to make a fool of himself, and surely no man has a right to make fools of his own or his neighbors' children. Hence, it is even tenfold more necessary to be wise concerning the Scriptures, for they tell of the Divine Power for a healthy mind.

TEACHERS

Why is there not a better appreciation of the high calling for Sabbath-school teachers? It is easy to see that the church member that has the lively interest in the Word of Life that properly becomes the

faithful, will be quite willing to tell of his interest. It is also easy for a deaf and dumb class to greatly discourage a good teacher. There will be more teachers and preachers just as soon as father and mother think enough of the Sabbath-school lesson, and have Christian grace to help the children to be interested.

DEFENSE

There is quite a cry in these days of war with big guns for an increase of military and naval forces. Very well, so let it be, provided that our "big guns" in Congress have the divine wisdom to prove that big guns without the grace of God behind them may make more war than peace. The strongest defense against war, destruction and murder must be found in the life of Christ the Prince of Peace. "Study to show thyself . . ."

KICKING

Who's kicking? Oh, I don't know. There is most always somebody performing that action. Some colleges of our land abolish football because kicking becomes especially dangerous in a short supply of moral character wherein the love of power and applause exceeds respect for law or life. Even the kick of a horse may kill the body, but the kick of a human being may be spiritual death to a soul. Let us beware, and let us boost well this *Move Forward*.

TAX FOR ROADS

Some politicians say that the Monroe Doctrine is obsolete, but it matters little compared with making the Word of God obsolete by neglect. Some say tax the oil and gas interests for good roads. Well, it would seem that the companies make enough bad roads. They should pay a just portion of the cost. But it must require an honest and expert lawyer, also working for a true solution of the problem, to determine the just rate. The companies hire the experts and practically own them. If the people get any counsel it may be but the wisdom of the politician of but small moral caliber. Taxation and morals very seldom have enough in common, but *Move Forward*.

Decision Day was observed in the Verona Sabbath School October 28. Six young people that day accepted Jesus Christ as their Savior. Another decided to move his

membership from another church to Verona where he now lives. Three of these young people were baptized in the stream near Verona Mills, November 11. A lady who belongs to a Methodist church was immersed that day also. Three of those who went forward on Decision Day will wait until spring for baptism.

The Verona Seventh Day Baptist School and the Methodist Episcopal Church of New London have united in a teacher training class with Rev. William M. Simpson as teacher. They are studying Hurlbut's "Outline Studies in the Old Testament" and Weigle's "The Teacher and the Pupil." It is a good plan for neighboring rural schools to work together in this way. It economizes teachers, and besides there is added zest in a larger class.

The Verona Sabbath School is planning to observe the "White Christmas." There was a *white* Christmas here a few years ago:—it snowed so hard that some who came to attend the exercises at the church had to stay all night. S.

Lesson XIII.—December 23, 1916

UNTO US A SON IS GIVEN.—Isa. 9: 2-7

Golden Text.—"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Isa. 9: 6.

DAILY READINGS

Dec. 17—Isa. 9: 2-7. Unto us a Son is given
Dec. 18—Heb. 2: 1-8. The great salvation
Dec. 19—Heb. 2: 9-18. The great Saviour
Dec. 20—John 1: 1-18. The only begotten Son
Dec. 21—Luke 2: 41-51. The Father's business
Dec. 22—Matt. 3: 13-17. The Beloved Son
Dec. 23—Luke 2: 1-14. The Son born

(For Lesson Notes see *Helping Hand*)

If thou shouldst never see my face again,
Pray for my soul. More things are wrought by
prayer

Than this world dreams of. Wherefore, let thy
voice

Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them
friend?

For so the whole round earth is every way
Bound by gold chains about the feet of God.
—Tennyson.

Prohibition a National Issue

The more the result of the last election is examined, the clearer it becomes that no party or governmental policies were definitely approved or rejected. Virtually nothing was settled except that the national administration will remain Democratic.

In remarkable contrast to this lack of a decision respecting the issues that were supposed to divide the two great parties was the verdict rendered upon a question which had not been recognized at all in the national contest. The liquor traffic met the most overwhelming condemnation that has been visited upon it in half a century.

It is striking enough to say that States, with an aggregate population of more than 5,000,000, voted themselves under prohibition last Tuesday, another electing a prohibition legislature and governor, and that this action makes dry under local option, more than 60 per cent of the people of the country and 85 per cent of its area. Yet these facts just begin to tell the story of the liquor disaster.

Seven years ago there were only 9 prohibition States, and a year ago the number committed to the principle had crept up to only 16. Now half the commonwealths have outlawed rum, a 25th State has declared itself for similar action, and in many more the traffic is tolerated in only a few centers of population.

Because this tremendous sentiment is based upon economic truth and the facts of experience, it operates without regard to locality, political partisanship or any other consideration. Of the 4 States which adopted prohibition last week, Michigan is noted for lumbering, mining and manufacturing; Montana is a mining and cattle region; Nebraska and South Dakota are agricultural. The first and last were carried by the Republicans, the second and third by the Democrats.

PROHIBITION DETERMINED THE RESULT

But the all-embracing sweep of the sentiment, and its potency in accomplishing results in spite of conflict over other issues, can not be fully understood until one examines all the contests where it reached a decision. For the astonishing fact is that even where prohibition was not actually a recognized factor, it determined the result and overturned the most elaborate campaign arrangements of the big parties.

It is worth noting that Michigan, Nebraska and South Dakota tried prohibition many years ago, but repealed the laws. That they have adopted the policy again means that there will be no going backward.

Utah, one of the 2 States that remained faithful to the Republican party in 1912, amazed the politicians by turning Democratic this year. The change was a repudiation of the reactionary Smoot leadership, but it was due in great measure to anti-liquor sentiment. The legislature a year or so ago passed a prohibition law, but the Republican governor vetoed it. This year the Democratic candidate made his campaign on a pledge to sign the law if it were re-enacted, and the people made doubly sure by electing both him and a prohibition legislature. The Wilson electors were carried in at the same time.

Florida, naturally, had no real party contest, but the fight for the governorship between two Democrats was decided on the prohibition issue. Beaten by the machine at the primaries, the dry candidate was named on an independent ticket and actually defeated the regular nominee.

VICTORY IN DEFEATS

Prohibition was not an issue in Maryland, but Hagerstown and Havre de Grace voted themselves dry under the local option law. Twenty of the 23 counties have banned liquor.

Missouri, the home of the greatest brewing industry in the world, showed 100,000 reduction in the normal majority favoring the saloon. But it took the vote of St. Louis to keep the State wet while Kansas City, which five years ago voted three to one for liquor, declared this time for prohibition. The explanation is simple. Just across the river is Kansas City, Kan., and the contrast in public order, industrial progress and general economic well-being revealed by the Kansas community inspired the revolutionary vote.

The irresistible argument of example was, indeed, a powerful influence in every test. The successful candidate for governor of South Dakota emphasized in all his campaign speeches the desirability of bringing the State up to the level of North Dakota, which has been dry since 1907 and which has distanced its neighbor in prosperity. In the same way each prohibition State created sentiment beyond its own borders—the experience of West Virginia and

Kansas and Tennessee had its effect in Michigan and Nebraska.

Idaho was already dry territory, under an act of the legislature, but emphasized its decision last Tuesday by adopting a constitutional amendment.

DEFENSIVE AND POLITICAL VICTORIES

Defensive victories which were decisive were also won. Liquor amendments designed to nullify or weaken the effect of prohibitory laws in the States of Washington, Colorado, Iowa, Oregon, Arkansas and Arizona were voted down.

But perhaps the most significant revelations of the dominating force of public sentiment on the liquor question were made in States where the people did not actually vote for or against a formal prohibition proposal, but registered their demands indirectly.

Minnesota has been under local option for two years, and during that period 55 of its 82 counties have voted the saloon out of business. In the recent contest, the Republican governor campaigned for re-election as an advocate of state-wide prohibition and was elected by upward of 50,000 plurality, while it has required an official canvass to discover a Hughes plurality.

In Illinois the Democratic party is in alliance with the liquor interests, and when a demand for local option became insistent Governor Dunne declared against it. Lowden, the Republican candidate, seized upon the issue, pledged himself to a county local option law, and was elected. Here the state administration was overturned by the uprising against liquor, and to that must be credited a considerable proportion of the 175,000 plurality which the voters gave to Mr. Hughes.

But undoubtedly the most striking evidence of the power of the prohibition issue is to be observed in Indiana, where it decided the possession of two seats in the United States Senate.

The Republican candidates were Harry S. New and James Watson, both practiced politicians of the most hard-headed type. Until this year they would have scouted the idea of cultivating the dry sentiment; but they realized that the movement could no longer be ignored, and they went before the voters pledged to the support of national prohibition, which is considered a far more radical proposal than a state law.

Both of them were elected, defeating

Senators Kern and Taggart, two of the most powerful Democratic leaders, who have been noted for their pro-liquor activities. Incidentally, Mr. Hughes got the electoral votes of Indiana, which four years ago went to Mr. Wilson.

REVISED PROPHECIES

There has been no more remarkable development in American politics since the nation was founded than the rapid growth of prohibition sentiment. It was only a few years ago that the *North American* put a strain upon its optimism, and awakened the solicitude of some of its friends, by predicting that eventually—perhaps within a century—the liquor traffic would be outlawed in the United States.

But it was not long before this prophecy, which had been derided by the rum interests and their supporters, became a commonplace in our columns, although subject to drastic revision in the matter of time allowance. When Kansas joined Maine, and then North Dakota and Georgia and Oklahoma, we ventured to suggest that 50 years might complete the revolution. Alabama and Mississippi and North Carolina and Tennessee were added, and we reduced the interval to "25 years or less." Later we found it required concentration to keep track of the changing map, and advanced the date. Finally we abandoned specific prophecy, and adopted the obvious formula that prohibition throughout the whole country was coming so fast that no one could rationally predict how long or how short the delay might be.

Nearly two years ago the skeptical and unobservant were amazed to find that national prohibition, which they had considered a fad of fanatics, had challenged decision on the floor of Congress, and that an amendment to the Federal Constitution, authorizing the state legislatures to vote upon the proposition, had received 197 votes, with only 189 against it.

That this showing was not due to accident or snap judgment, but to the driving force of nation-wide sentiment, was proved last week, when even the excited partisanship of a crucial presidential contest not only failed to obscure this issue, but in many instances was subordinated to it. Despite the efforts of the liquor interests and the political machines, this question has quietly and irresistibly thrust itself into the forefront of our public affairs, there to re-

main until it has been settled and settled right.

Had it not been for the problems created by the European war, it would have been one of the openly recognized factors in the presidential campaign. That it will be so hereafter, and that one party or both must take a decisive position upon it, no intelligent person can doubt. The results last week justify the prediction we made in these columns on October 2, 1914:

The liquor question is the greatest single issue of the day, for it breaks down party barriers and unites on common ground men of both the old organizations. Already the anti-liquor sentiment constitutes the balance of power in the Central West and most of the Northern States; and the day is not far distant when it will confront the bosses as a national issue.—*Philadelphia North American*.

Nov., 1916.

Making the Glacier Work

High up in Glacier National Park lie four great lakes; two by the name of Sherburne, McDermott, and Lower St. Mary's. They are perpetually fed by the snow and melting glacier ice of the Rocky Mountain range. Glacier water is rich in silt and exceedingly fertile. But the lakes are two hundred miles from the Milk River project by a direct route, over which it would be impossible to convey their inexhaustible supply. The project, moreover, is itself about 140 miles long, and as wide as three miles at some points. Yet those great natural reservoirs, and the efficient but inadequate Milk River, are being joined together into one immense irrigation system, one of the biggest if not the biggest the government has in hand. Immense dams, huge siphons, tremendous flumes, and miles of canal conduct the lake waters at will to the north branch of Milk River, and thence by the latter's winding channel a distance of over five hundred miles in all from the source of supply to the distribution canals that will give Montana a "Green Ribbon Belt" of invaluable agricultural land. For 150 miles the waterway lies within Canadian territory, and international agreements have been necessary in order to make this wonderful watering-pot available.—*The Christian Herald*.

HOME NEWS

MILTON JUNCTION, WIS.—The month of November brought with it a great diversity of weather conditions ranging from almost summer heat to zero temperature with snow and heavy sleet.

The month was rich in the variety of social and religious interests which claimed the attention of Milton Junction people.

The Wisconsin State Sunday School Convention was held in Janesville on November 8-9 and was well attended by a delegation from our Sabbath school. It was entertaining, instructive and full of spiritual meat.

On the evening of November 12 a union gospel temperance service was held in the M. E. church under the direction of the local W. C. T. U. The weather was most unfavorable but a goodly congregation assembled and seemed interested in the program. The most attractive feature of this program was an exercise and song furnished by the Girls' Glee Club of the Milton Junction High School and prepared under the direction of one of the teachers, Miss Jean Hansen.

On Friday afternoon, November 17, the Day of Prayer for Foreign Missions was observed here. The program printed on the Woman's page of the RECORDER for October 23 was carried out. The leaders for the different topics had been chosen from the Seventh Day Baptist Ladies' Aid Society and the M. E. Woman's Foreign Missionary Society. The session was one of deep spiritual interest.

Union Thanksgiving services were held in the M. E. church on Wednesday evening, November 29, and were well attended. Pastor Hamilton of the M. E. church took charge of the meeting, Pastor Jordan gave the sermon, and the music was furnished in part by members of the Seventh Day Adventist church; so it was a genuine union service and a time of good fellowship.

Our prayer meetings were well attended during November and a hearty interest in them was manifested by both young and old. The Boys' Choir took charge of the music at these meetings occasionally during the month.

The outpost meetings in the Rock River district were held during the month whenever weather conditions would permit.

On the whole November brought many things to our people to prompt a genuine Thanksgiving spirit.

D. B. M.

Two young men's classes of the Seventh Day Baptist Sabbath School were entertained last Thursday evening by Pastor and Mrs. H. N. Jordan. A very pleasant evening was passed with games and refreshments.—*Journal-Telephone*.

MILTON, WIS.—President Daland occupied the pulpit at the Seventh Day Baptist church Sabbath morning.

President Daland attended a dinner at the Hotel Sherman in Chicago Monday. This affair was arranged by Dr. E. S. Bailey, the president of the Milton Alumni Association, for friends and alumni of Milton College.

The Oro banquet on the evening after the Sabbath was a conspicuous success. It was served in the basement of the Seventh Day Baptist church by the ladies of Circle No. 3. After a delicate repast the staid Oros under the guidance of Toastmaster Hall gave themselves over to "a feast of reason." At twelve o'clock the company broke up.—*Journal-Telephone*.

ALFRED, N. Y.—President Davis and Dean Main attended a meeting of the Hornell Ministers' Association, at which session Dean Main read a paper, "The World's Need of a Day of Rest and the Day of Religion."

Dr. Paul E. Titsworth and Professor F. S. Clarke are attending the conference of the New York State Teachers' Association at Buffalo, from Monday to Thursday. Dr. Titsworth conducted an assembly party in the modern language department of Technical High School, Monday morning.

President Davis left yesterday for Elmira to attend the inauguration of John Balcomb Shaw as president of Elmira College. Last night John Moore of that city gave a dinner in honor of Dr. Shaw at the City Club, at which visiting delegates and college authorities were present. Today the formal inaugural exercises will be held at the college, with many representatives from educational institutions present.

President Davis and Dean Main leave

DEATHS

Sunday for St. Louis, where they will attend, as delegates, the quadrennial meeting of the Federal Council of the Churches of Christ in America, held December 5 to 12 inclusive.

Rev. J. W. Crofoot left Monday afternoon for Buffalo, from which city he goes to Battle Creek, Mich., to attend the Medical Missionary Conference. At the close of this meeting he goes on to Chicago and other western points.

Dr. Mark Sheppard, who has been in a very feeble condition for some time, fell last Sunday night and broke his shoulder and dislocated his collar bone. His friends sympathize with him in this very serious mishap.—*Alfred Sun*.

DERUYTER, N. Y.—The Woman's Benevolent Society held a box social at the pleasant home of Mr. and Mrs. Eli Frink, the evening of December 2. The occasion was the annual election of officers and the opening of thankoffering boxes, the owners of the boxes telling in a few words some of their reasons for thankfulness.

Mrs. Stephen Parker, who has so faithfully served the society as president for the past two years, was re-elected; Mrs. H. W. Phillips is vice president; Mrs. H. B. Ames, recording secretary and treasurer; and Mrs. W. W. Ames, corresponding secretary. After the business session a reading was given by Mrs. Carroll Burdick; then the lunch boxes were opened and a pleasant social time followed.

Since Pastor Wing left us, October 1, the church has been supplied very acceptably by Brother L. D. Burdick. His sermons are along the lines of Christian duty and Christian living, are deeply spiritual, earnest and practical, and we are very thankful for his services. A pastor has not yet been secured. E. M. A.

SALEM, W. VA.—Evangelists W. D. Burdick and D. B. Coon, who are conducting special meetings in the State, and Secretary Edwin Shaw, of Plainfield, N. J., were here Monday evening for a conference with the missionary committee of the Southeastern Seventh Day Baptist Association.

Although speeding westward to attend a meeting of the Federal Council of the

(Continued on page 768)

BARBER.—Samuel O. Barber, son of Jared G. and Artemissa Burdick Barber, was born at Rockville, R. I., November 20, 1869, and was killed instantly on November 16, 1916, at Westerly, R. I., being struck by the belated Knickerbocker Limited R. R. train, running at the rate of more than sixty miles an hour, as stated by the engineer.

Brother Barber's home was at Rockville until he was about twenty-five years of age. Hope Valley was his home for about twelve years, and he was employed at Nichols & Langworthy's machine shop. Some years ago he moved to Westerly and at the time of his death was in the employ of Isaac Sherman as boss carpenter.

He was married to Miss Corinne Amelia Mignault on October 12, 1886. To them were born three children: Doris C., Donald, and Reita V. He is survived by his wife and three children; his father and mother, of Rockville; a brother, Ernest A. Barber, of Hope Valley; a sister, Mrs. William E. Hammond, of Wickford, R. I., and many other relatives and friends.

Services were conducted at the home in Westerly by Pastor Clayton A. Burdick, and at the Rockville Seventh Day Baptist church by Pastor Ira Lee Cottrell. William H. Browning, of Westerly, sang two selections. The large attendance and the beautiful floral offerings attested the interest of his friends and the kind-heartedness of the man, that made, as was said, "every one his friend and none an enemy." Does not this condition spring from a kind and loving heart? What a power it must be! "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "Love is the fulfilling of the law." Interment was made in the Rockville Cemetery. I. L. C.

HEATH.—James Clark Heath was born June 2, 1845, and died November 17, 1916.

He was the son of Albert and Betsy Kellogg Heath and was born in Adams Center where he spent his life. At the time of his death he was spending some weeks at Syracuse. His health had not been good for some years, but of late he was much improved, and the morning of his death remarked that he was growing young again and never felt better in his life. But a few minutes after, the summons came and he was called, dying of heart trouble. His faithful wife had preceded him by a year and two days.

In his earlier years he united with the Seventh Day Baptist Church of Adams Center and remained a member until his death. In his will he was thoughtful for the welfare of his church, leaving a bequest to assist in the Master's work after he had passed to the life beyond.

He leaves a brother, Rolly Heath, of Adams Center, and three nieces to mourn his loss.

Funeral services were held in the church at Adams Center, conducted by his pastor, after which he was laid to rest in the Union Cemetery.
A. C. E.

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society,
FRANK J. HUBBARD, Treasurer,
Plainfield, New Jersey.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., hold Sabbath morning services at 10.00 a. m., in the Yokefellows' Room, Y. M. C. A. building, 330 Montgomery street. Bible study classes meet at 11.00 a. m. A cordial invitation is extended to all. Sabbath keepers come worship with us; students come study with us. Reverend 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, 36 Glen Road, Yonkers, N. Y.

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 Street.

Persons spending the Sabbath in Long Beach are cordially invited to attend the regular church services at the home of Glen E. Osborn, 2077 American Ave. Sermon at 10.30, by Rev. Geo. W. Hills, and Sabbath school at 11.30. Any Los Angeles car stops at Hill St., one block north of the Osborn home or any Willoville car from down town brings you almost to the door.

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. Sevance, pastor, 1153 Mulberry Street.

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.

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.

The Sabbath Recorder

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per year\$2.00
Per copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

(Continued from page 767)

Christian Churches at St. Louis, the Rev. Edwin Shaw, of Plainfield, N. J., found time to speak briefly to the students at chapel on Tuesday morning. For eighteen years Pastor Shaw was connected with a western college, and thus, his talk along the line of the college as a force in character building was given by one who knows from experience what a Christian education will do for young men and women. He has watched with a great deal of pleasure the development of our college, and told of his interest in, and good will towards, the same.

Rev. A. J. C. Bond went to St. Louis Tuesday morning to attend the third quadrennium of the Federal Council of the Churches of Christ in America. Pastor Bond is a delegate elected at the Seventh Day Baptist Conference held here in August.—*Salem Express.*

I Give Thee Praise

I thank thee that I learn
Not toil to spurn;
With all beneath the sun
It makes me one;
For tears whereby I gain
Kinship with human pain;
For love, my comrade by the dusty ways,
I give thee praise.

—Emily Read Jones.

There is a chord in human nature which responds to a child's cry, and there is something in the Divine nature which is equally touched by prayer.—*Spurgeon.*

"THE GREAT TEST"

or

The Struggles and Triumph of Lorna Selover

By REV. HERMAN D. CLARKE

THIS is the serial story which ran in THE SABBATH RECORDER and received so many favorable comments by the readers of that magazine. It is the story of the perplexities of a young college girl in her religious life; whether she should follow the dictates of her own conscience or accept the beliefs and practices of her family and friends. Into the life of Lorna Selover comes Montrose Ellington, a young man who is preparing to become a Presbyterian minister. The trials, perplexities and joys which befell these young people is admirably told by the author in "The Great Test."

"The Great Test" is a book of 275 pages, 5½ by 8½ inches, printed on fine antique book paper and bound in full cloth permanent binding. It is sold at this price only from the fact that the type was saved as it was printed in THE RECORDER and the paper was purchased before the phenomenal advance in price.

Mailed directly to any address on receipt of the publishers' price, 75 cents.

Address all orders to

The American Sabbath Tract Society (Seventh Day Baptist)

18 Madison Avenue Plainfield, New Jersey

"The Great Test" can be obtained from any of the following accredited agents:

- Rev. Herman D. Clarke, 15 Read Terrace, Battle Creek, Mich.
- Rev. G. M. Cottrell, 107 E. Seventh St., Topeka, Kan.
- Rev. Geo. B. Shaw, Ashaway, R. I.
- Rev. Ira L. Cottrell, Rockville, R. I.
- Esle F. Randolph, Great Kills, S. I., N. Y.
- Rev. H. L. Cottrell, Berlin, N. Y.
- Rev. H. L. Polan, Dunellen, N. J.
- Rev. E. E. Sutton, Shiloh, N. J.
- Miss Ethlyn Davis, Leonardsville, N. Y.
- Rev. R. R. Thorngate, Homer, N. Y., R. R. 3.
- Rev. A. C. Ehret, Adams Center, N. Y.
- Franklin F. Randolph, Alfred, N. Y.
- Rev. E. F. Loofboro, Little Genesee, N. Y.
- W. Guy Polan, Jackson Center, Ohio.
- Rev. A. J. C. Bond, Salem, W. Va.
- Rev. Leslie O. Greene, Farina, Ill.
- Rev. C. S. Sayre, Albion, Wis.
- Rev. H. N. Jordan, Milton Junction, Wis.
- Leland C. Shaw, Milton, Wis.
- C. B. Loufbourrow, Walworth, Wis.
- Rev. A. L. Davis, North Loup, Neb.
- Rev. J. L. Skaggs, Nortonville, Kan.
- Mrs. Mary Andrews, Boulder, Colo.
- N. O. Moore, 2056 Howard St., Riverside, Cal.
- Miss Tacy Coon, 124 Ann St., Battle Creek, Mich.
- Loyal F. Hurley, Garwin, Ia.
- John Babcock, New Auburn, Wisconsin.

The Sabbath Recorder

"HE KNOWETH ALL"

The twilight falls, the night is near,
I fold my work away,
And kneel to One who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all! the morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeam bright,
The hourly thorn and cross.

Thou knowest all—I lean my head,
My weary eyelids close,
Content and glad awhile to tread
This path, since Jesus knows.

And He has loved me! All my heart
With answering love is stirred,
And every anguished pain and smart
Finds healing in the Word.

So here I lay me down to rest,
As nightly shadows fall,
And lean confiding on His breast
Who knows and pities all.—*Author Unknown.*

—CONTENTS—

| | |
|--|---------|
| EDITORIAL.—Helpful and Hopeful.—Plea for Self-denial—A Christmas Message.—An Impressive Scene: Old Soldiers at the Bier.—"Brighten the Corner Where You Are."—Writings That Reveal Character.—Losing Sight of the Real Thing.—Is Not the Viewpoint Altogether Wrong?—American Women Moving Together.—Catholic and Protestant Gains in 1915.—"One Thing Lacking" Made a Sad Ending.—London Not Entirely to Blame.—"Ye Did It Not Unto Me" | 769-772 |
| Service | 772 |
| Christian Women and International Religions | 775 |
| SABBATH REFORM.—A Short Sermon on Four Pillars.—Children and Sabbath Keeping | 776-779 |
| Immortality and Higher Criticism | 780 |
| MISSIONS.—Mission and Tract Society Notes | 781 |
| Minnesota Letter | 781 |
| WOMAN'S WORK.—A Story of Bethlehem in the Twentieth Century | 783-787 |
| Work Your Field | 787 |
| YOUNG PEOPLE'S WORK.—Lessons From the Past.—Is an Intermediate Society Worth While?—The Blessings of the Quiet Hour.—Twenty-fifth Annual Report of the Young People's Society of Christian Endeavor, Plainfield, N. J.—Report of the Intermediate Society of Christian Endeavor—Report of the Junior Society.—Apportionment of Societies and Churches for Young People's Board | 789-793 |
| A Tribute | 793 |
| CHILDREN'S PAGE.—Patience (poetry).—Such a Joke on Susy.—The Sermon for Children: "Our Lord Jesus Christ" | 794 |
| Federation of Churches and Sunday Legislation | 795 |
| SABBATH SCHOOL.—An Insurance Compendium—Lesson for December 30, 1916 .. | 796 |
| Salem College Notes | 797 |
| Milton College Notes | 797 |
| HOME NEWS | 798 |
| DEATHS | 799 |