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WHOLE NO. 3506.

The Seventh Day Baptist:

DANGER AHEAD!

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

Medical records show that to the one half of the homicidal, three fifths of the suicides, and one third of the lunaticas in America are made by the use of habit-forming drugs.

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

The danger is not only in the army of physical and mental debility now living, but in the generations yet unborn. The worst feature of it all. Who can imagine the woe in store for those who must enter life with the inheritance bestowed by opium wrecked parents? The harvest is inevitable, and if the race sows to the wind in this generation it will surely reap the whirlwind in the generations to come. A nation that does not put away the opium curse is cherishing a viper that will surely work its ruin.

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

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

The "Most Influential Argument"

One page of another article entitled, "What Liquor Traffic Means," which appeared in the Liquor Dealer's Journal, and was reprinted in the Minneapolis Journal. A friend in the West sends it to the Sabbath Recorder with the suggestion that it may give an idea for an editorial. The article itself is so suggestive of the battle coming to prevail among the liquor fraternity, that we feel it entire for the encouragement of our friends. In a great battle nothing is more encouraging than signs of panic and monitions of retreat among the enemy's forces. Every such writing as that in the article referred to brings new courage to the Prohibition army. We all know something of the paralyzing effect when foes
Ordination of Herbert Lewis Polan.

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

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

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

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

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

THE OPENING PRAYER.

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

O Thou who carest for thy children, we need thee and we come to thee for help. We know thou art pleased with such services as this. Fill us all, we pray thee, with the true spirit of prayer and of consecrated service. Help us to understand the words read from thy Book, and may these words "make fullness of grace" in this dear old church. Thou hast blessed it for many years. Thou wast with the fathers who planted this vine and nourished it in early days. May the light placed here not grow dim. Bless the workers in this new ministry. May he be enabled to do a good work here for thee. Let thy blessing rest upon every part of this service today. May each be filled with the Holy Spirit. Come near to all the churches represented in this council, and may thy good cause be near ever hands. We ask it all in Christ's name. Amen.

THE COUNCIL.


STATEMENT OF THE CANDIDATE.

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

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

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

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

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

When Mr. Polan had thus related his experience, he went on to say: "It is now hardly necessary for me to state to you my beliefs. All this must convince you that I believe in God the Father, in Christ the Savior, in the church, and in the gospel ministry. My whole heart is in it. I will, however, try to answer any questions the council or clergy may ask me. Probably you may ask some I cannot answer; and it would not be strange if I could ask some that you can answer."
doctrines contained therein? He was also asked if he was full sympathy with the articles of faith held by the church he serves? To both questions he answered "Yes."

Then followed personal reminiscences of Brother Polan as a student in Milton, told by Rev. J. L. Skaggs, a student friend, and by Rev. Edwin Shaw, an old Milton teacher. Rev. E. D. Van Horn told of his acquaintance with the boy Polan in the home of his childhood, and assured the council that he had no misgivings regarding the step now being taken. Rev. C. A. Burdick spoke of his pleasure in being here, though it was by accident, as he knew nothing of the ordination until he arrived in Plainfield. "I did not know Mr. Polan," said he, "but his statement today is all-sufficient. After hearing it I could not vote against ordaining him, and am glad to welcome him to the ministry."

Deacon Rogers of New Market referred to the fact that the young pastor has lived with the church and the excellent work he is doing, and assured us that the church would have called him to ordination long ago, had it not been for modest hesitancy on the part of Mr. Polan over being ordained before completing study. After a word from Iseus Randolph, who had lived in the Polan home in Jackson Center, the council, without retiring, voted unanimously to proceed with the ordination. After an appeal, he could not enter into the interesting reminiscences for want of time. He remembered that a good friend, who was a student in a Sabbath-school review had been asked to tell Manasseh's sins in two minutes, before the council and asked me to tell him in two minutes the sins of Manasseh which it took him fifty-two years to commit! Brother Shaw then spoke briefly from Second Timothy iii, 15-17.

After a prayer the elders were discussing the qualities essential to a good minister. Some spoke of a good voice, others, social powers; others still, genial spirit; and so on. Finally, a teacher who had heard them said, "A minister should have good sense."

There are two things worthy of notice in the text: (1) "The man of God;" (2) "The furnishing of the man of God." You don't expect sinless ministers nor men who make no mistakes. We all make mistakes. But do believe we should be men of God. You can not enumerate all the things that belong to a holy man of God. There must be an inner spiritual equipment. He should be good. But goodness alone is not all. He must be wise, honest and true in business, or he will not be a holy man. Energy and activity are essential, for a lazy man has no place in the ministry. Zeal is also an essential quality. Humility, too, is a characteristic. Not that one has to say, "I am a holy man of God," but he should live so that every one will know it without being told. No one told the woman of Shunem that Elisha was a holy man of God, but she said, "I perceive" that he is such. His own story he told the story. He was a living epistle known and read of men.

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

The holy man of God is spoken of, not only as being "perfect"—complete—no hollow places in his life—but after possessing the quality of goodness, as being thoroughly furnished unto all good works. What is he good for without furnishing? Even a shop is useless without its furnishings for the work to be done. It might better be demolished and the land it occupied put into alfalfa, than stand and do no work. We need the whole armor of God, described by Paul, if we are to be thoroughly furnished. This will require study. "Study to show thyself approved of God." Timothy was not for his health. The minister needs a good body, trained; and a good mind, well trained. He must add to his general knowledge of all things a special knowledge of things belonging to his work.

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

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

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

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

CHARGE TO THE CANDIDATE.

Rev. J. L. Skaggs, "as a brother and friend," expressed his appreciation of the privilege of this hour. After a brief reference to his pleasant acquaintance with Mr. Polan, he gave his charge to the candidate by mentioning the following points: (1) The minister must be a manly man. He should be careful of his home life, as this is often the place where severe tests are made. (2) Manly in social life, where he is regarded as a leader of men. Here among men of all dispositions and with all temperaments to deal with, he will need a special grace. (3) In the world of business the minister needs to be true. I was glad to hear you say you dreaded debt, and that you preferred to stay out of college and teach school to get out of debt and run behind in finances. The minister who goes on this plan will hold the confidence of the business world. To be in debt is a great handicap. Many of us know by bitter experience this is true. (4) Christ sends you forth to preach his gospel. You are to be the messenger of God to a lost world. Take the pure gospel. Be bold and earnest, but deliver your messages in love and in sympathy, if you would reach the hearts and consciences of men. (5) Your duties will bring you into the homes of the suffering as well as into homes where pleasure reigns. You will be found at the bedside of the sick and in the house of mourning, where old and young will need sympathy and comfort. By the wide sympathies and loving heart of a child of God, you can make these places sanctuaries wherein may be reached and saved some precious souls.

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

CHARGE TO THE CHURCH.

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

Again, the church should understand how easy it is to stultify the pastor's efforts by a little indifference on the part of the parents. No matter how eloquent and able the preacher may be, he can have no great influence in homes when he is little thought of and where his faults are magnified in the daily conversation. If you would help your pastor to do his best, speak of his good qualities, and do all you can to uphold him. Let him
come to you as a helper. Go to him for comfort and counsel. A true pastor loves to share the burdens and troubles of his flock. It is a part of his work.

A young man accepted a pastorate in a great city, and after his first sermon an old man, by the time the service was over, we had a mighty good pastor here before you, and I believe you are going to fail. You cannot carry this work yourself and succeed, and there are a dozen good men in the church who think so. We had a man greatly troubled at this and, at first, knew not what to make of it. Then the old man explained that they felt that the young preacher could not do it alone, and a good number had pledged themselves to meet in the lecture-room every week one-half hour before meeting time and pray for their pastor's success. You do not need to be told that the pastor was greatly encouraged and now for years, with a large company praying for him, he has indeed been a most successful pastor. I trust Brother Polan may find here a praying church that remembers him before the throne of grace as he ministers unto the people, and the prayers of his people, he fails. With Christ and your prayers he can not fail.

WELCOMED BY THE CHURCH.

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

WELCOMED TO THE MINISTRY.

Rev. Edwin Shaw referred to the pastors, missionaries and supernumerary ministers in the Seventh Day Baptist Denomination, and in their behalf welcomed Brother Polan to the ministry. Every young man entering the ranks gives new courage and strength to the ministers of the church denomination. In behalf of the little company of pastors in New Jersey and New York City, and in behalf of pastors of the Eastern Association, among whom in a special sense as near-by yokefellows there is a peculiar bond of sympathy and fellowship, Mr. Shaw gave the candidate a glad welcome. He also welcomed him to the larger company of ministers belonging to churches of all Christian peoples, with whom he is to join in many good works for the uplift of the world.

WELCOME TO THE COMMUNITY.

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

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

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

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Regarding Change of Pastors.

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

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

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

EDITORIAL NEWS NOTES

Still a Good Samaritan.

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

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

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

Further north along the Bowery is the Handleigh Mission. There at the same time five hundred men of the "down-and-out" class were waiting for their feast. At the close of the devotional services, they sang, "Nearer, My God, to Thee," with a spirit and zeal that showed they were expecting something. As the last words of the song died away, there appeared at the side doors several waiters with great trays literally stacked with sandwiches and fruits. The trays were made of fresh, crinkly bread—great hunks of it nearly three inches thick—covering a large slice of fine corned beef. What a feast for famishing men! Then came all the good coffee they wanted to drink. Do you wonder these men too speak of their benefactress as "Good Miss Gould?"

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

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

It was reported that the before mentioned night was sufficient for the feeding of fifteen hundred men. Then, besides the suppers, warm beds in lodging-houses along the Bowery were paid for and furnished for them. Without a place to lay their heads, and in the Handleigh Mission several hundred more were comfortably fixed for the night.

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

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

"A man's worst difficulties begin when he is able to do as he likes."
Do the Work of an Evangelist.

A Sermon.

REV. EDWIN SHAW.

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

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

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

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

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

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

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

According to the records as read at the meeting, the only other member of our denomination thus far appointed is Rev. Willard D. Burdick of Farina, III. This was the first meeting of the commission as appointed at the last gathering of the members of the Federal Council in December, 1912. A great deal of work has been necessary as preparatory and this has been done by a provisional Executive Committee, which reported at the time, and which ceased its existence when the permanent organization was completed.
they, together with the report of the provisional Executive Committee, and these surveys from the various denominations, opened up a vast field of possible activity for each denomination and for the commission. For example, some denominations, like the M. E. Church of the South, have a regular department or general board of evangelists in each state to foster the spirit of evangelism throughout the denomination. It employs a corps of evangelists on regular salary, and directs their movements among the churches in consultation with the churches.

On the other hand, the representative of the great Lutheran body declined not only the absolute failure of any of his efforts to foster the spirit of evangelism, but also the lack of the evangelistic spirit, and want of any methods to promote it.

The fact was revealed, however, that the spirit of evangelism is rapidly increasing in that church, just as I have seen it increasing in the last five years among the German Seventh Day Baptists at Snow Hill, Pa. I came to the hour of adjournment with keen regret that I was not myself a member of this commission, and privileged to attend its meetings in the future. I have always regarded the work of an evangelist, and because I do not have the gift of public speech which adapts me to the method of evangelism which we used to call revival meetings, and which were in debt blessed revival meetings, because I do not have this gift, I do not feel that I am relieved in any measure from doing the work of an evangelist. For the work of an evangelist may be classified as of three kinds—pastoral evangelism, individual evangelism, and vocational evangelism. By vocational evangelism, I mean the kind of work that is done by those who call the professional evangelist, the man or woman who makes the matter a specialty and conducts much of their work in series as the method of doing that work. From this method you and I, I believe, feel ourselves excused.

By pastoral evangelism, I mean the great work of the pastor, the winning of souls to Jesus in his own thought in preparing his sermons, in his prayer meetings, and in all his relations to the church and to the world. From this method you may well excuse yourselves; I can not, this is my work.

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

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

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

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

Such people that in these days evangelism is a work not only for redemption, but for prevention as well; it is not only the work of men from sin; and so the work of evangelism takes in those lines of effort which we have been pleased to call social service—efforts to remove temptations and causes of sin by establishing better conditions of living, by measures to uproot and destroy vice and delinquency and wickedness by removing the causes that produce these things in the material world. And so there are various opinions. Some are grieving over the present conditions and see no light except in a return to the good old-time religion of our fathers and mothers, and there are others who, while they deplore the loss of the old, see hope and light in adjusting the line of battle to meet the new conditions.

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

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

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

It appears to me that the spirit of evangelism as pictured and practiced by Jesus Christ is large enough to include every phase of human service in the name of the Master. The healing of the sick, the feeding of the poor, the clothing of the destitute, the visiting of those in prison, the closing of saloons, the denouncing of the spirit of graft and corruption and oppression—all these things are a part of the message with which we are charged. In it all, we must not forget that it is the message of Good News expressed in Jesus Christ that makes the message the good news, the evangel.

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

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

Then let me lift up my voice on high to repeat the words of Paul, “Do the work of an evangelist.” Let me say it so clearly and with such force that I shall hear it myself, and not mistake its meaning. Let discussion cease. No man, no matter how much experience every member of this church and congregation may have it distinctly, and be moved to act. Let me say it so kindly and persuasively that our denomination may hear the message, that the General Conference shall appoint a board of evangelists, which shall foster the evangelistic spirit in our churches by literature and the spoken word, which shall select and train and send out gifted men and women in special efforts, not alone in little pastorless churches, but everywhere, that we may all be revived and fired anew with the spirit of the Master, all of us, as individuals, and as churches, and as a denomination, all together to “Do the work of an evangelist.” Which may God grant in Jesus’ name.

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

Missionary Board Meeting.


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

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

Minutes of last meeting were read and approved.

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

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

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

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

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

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

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

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

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

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

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

An appropriation of $5 for the Gentry (Ark.) Church, to assist in ministerial supply for four months from January 1 to May 1, 1914; also $25 for additional evangelistic work to be performed by the Rev. Madison Hardy under direction of the Corresponding Secretary.

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

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


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

Treasurer's Quarterly Report.

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

S. B. Davis, Treasurer.

In accounts with THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.

BY MONTHS.

Dr.

Cash in treasury October 1, 1913: $ 540.25

Cash received in October: $4,670.96

November: 267.50

Decembe of year book: $271.98

Expenditures: $7,169.24

Cr.

Balance $7,799.45

BY CLASSIFICATION.

Cash Received.

General Fund, including balance brought forward...

From Members: $1,479.75

Church... $1,479.75

Chinese... $7,255.00

Italian appropriation... $7,709.45

Over fund... $7,255.00

Balance in bank January 1, 1914: $7,799.45

Disbursements.

Corresponding Secretary... $353.27

Church... $1,351.99

Chinese... $1,140.50

Italian... $1,135.60

Holland... $90.00

Annual Fund... $81.00

Student Fund... $75.00

Sundial... $20.00

Treasurer's expenses... $68.80

Balance in bank January 1, 1914: $7,799.45

No notes outstanding January 1, 1914.

SABBATH EVE.

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

I close mine eyes as if to hold that vision of God's love,
My herbs foci each morrow and eve like rain the progress of his love,
My better self cries out, Oh, Lord, help me my love to show;
That all mankind may see in me thine image here below.

—J. B. Davis

The Business End of the Church.

D. M. ANDREWS.

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

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

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

The church has adopted what is known as the double budget system; the first budget provides for all the normal needs of the local church, and the second budget for benevolences of a denominational nature. Personally, I favor this system, because successful operation of
church affairs demands first of all, last of all, and all the time, a plan. From the records of the church treasurer the community of finance can determine the nearly the normal expenses of the church, including pastor’s salary, janitor, fuel and lights, insurance, depreciation and repairs, and incidentals. This will constitute the first budget.

For the second budget, the church should fix a limit within the ability of its members and then as nearly as possible approach this limit.

After formulating a plan, the next step is publicity; that sounds like advertising, and it is, but publicity is necessary to the church as to the business man. Every church treasurer or committee of finances should have the use of some duplicating device, like the mimeograph, for reproducing copies of occasional circular letters from the church to the members and adherents, both resident and non-resident. The Boulder Church in this way explained the double budget system, showed the needs of the church for the year, explained the work of the plan, and left a blank pledge at the bottom of the sheet to be filled out and returned to the treasurer. These were distributed to resident members and mailed to non-residents.

New members and members of the Boulder Church has a response to such an appeal, some other times or by other method. The church has a response to such an appeal, other times or by other method.

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

At the quarterly church meeting, September 11, 1913, by a unanimous vote, the “Double Budget System” was adopted as the means of providing for the financial support of the Boulder Church for 1914. The purpose of this system is to avoid duplicating the church, the multiplicity of solicitation, and at the same time furnish a more systematic method of raising funds, both for the church expenses and for benevolences.

The amount we are seeking to raise is $500.00, and we hope that you will call upon us and ask for a pledge toward the budget you will be as liberal as your envelopes will make an individual pledge, or to the budget to which it shall be credited.

The treasurer will not be able to give the proper credit to your contribution. All loose money in the basket will be prorated between the two budgets. Envelopes will be supplied by the treasurer.

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

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

Boulder, Colo.
Mrs. C. R. Clason

Song of the Trees.
This is the song the Apple Tree sings
When the wind through its branches is blowing.
"Somewhere a bluebird is spreading its wings
Though here it is snowing and snowing.
Somehow a robin is taking a flight
In skies that are clear as these skies are dim;
So I'll sing my song in the winter night,
And keep my mind on things--and then--
Hark to the croon of the Maple Tree.

When the wind of the winter is plainsing:
"Sleep, little leaflet, and cuddle to me;
Dream that the snowflakes are raining;
Dream that the daiseys are white on the way
in fields that are green as these drifts are deep;
Hush, little leaflet, nor waken today;
Winter is given for sleep."

This is the tune that the Willow hums
When the wind through its branches is grieving.
"Winter is bitter; but summertime comes,
And tempests are only deceiving.
Little gray clouds, for parish church debt;
April is coming with sunlight aglow,
Cowslip and buttercup, sprinkled with cream,
Wait till she calls them to grow."
—Harry F. Blodgett.

Worker's Exchange.

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

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

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

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

Treasurer's Annual Report, 1913.
Mrs. A. B. Kenyon, Treasurer.

The ladies of the Aid Society, Alfred, N. Y.

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance January 1, 1913</td>
<td>$8,186.65</td>
</tr>
<tr>
<td>Loans from members</td>
<td>2,141.65</td>
</tr>
<tr>
<td>Receipts from sales made during January and February</td>
<td>85.60</td>
</tr>
<tr>
<td>Receipts from donations from Loan Association</td>
<td>1,562.97</td>
</tr>
<tr>
<td>Sale of embroidered wares</td>
<td>75.90</td>
</tr>
<tr>
<td>Receipts from sales made from Loan Association</td>
<td>63.98</td>
</tr>
<tr>
<td>Individual contributions</td>
<td>9.50</td>
</tr>
<tr>
<td>Total Loan Association stock</td>
<td>$1,697.41</td>
</tr>
</tbody>
</table>

The Aid Society has continued to fulfill its purpose of serving the poor and needy of the city of Alfred. The work is carried on by a group of devoted women who meet each week to plan and carry out their work. The society is supported by voluntary contributions from members and friends who believe in its work. The officers are dedicated to the task and work diligently to ensure that the funds are used effectively.

The Aid Society continues to be a cornerstone of the community, providing support and assistance to those in need. The members are committed to upholding the values of compassion, empathy, and service, and they strive to make a positive impact on the lives of those they serve.

Brookfield, N. Y.

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

The Aid Society meets the first Wednesday of each month. The business meetings are held to plan and carry out the work of the society. The members are committed to providing support and assistance to those in need. The society is supported by voluntary contributions from members and friends who believe in its work. The officers are dedicated to the task and work diligently to ensure that the funds are used effectively.

The Aid Society continues to be a cornerstone of the community, providing support and assistance to those in need. The members are committed to upholding the values of compassion, empathy, and service, and they strive to make a positive impact on the lives of those they serve.

In conclusion, we want to express our gratitude to everyone who supports the work of the Aid Society. Your generosity and commitment make a difference in the lives of those we serve. We look forward to continuing our work in the years to come.
What Liquor Traffic Faces.

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

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

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

How it will be done.

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

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

Settled by moral standards.

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

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

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

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

We are not discussing the benefit or justice of prohibition, but its possibility and its probability in present circumstances. To us there is "the handwriting on the wall," and its interpretation spells doom.

Why it spells doom.

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

To perpetuate itself it has formed alliance with the slums that repel all conscientious and patriotic citizens. It deliberately aids the most corrupt political powers; and backs with all of its resources the most unworthy men; the most corrupt and recreant officials. It does not aid the purification of municipal, state or national administration.

Why?

Because it has to ask immunity for its own lawlessness.

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

Why?

Let the leaders of the trade answer.

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

Why do they fear the trial?

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

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

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

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

There is a spirit abroad.

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

Prepare the defense, friends; make your case as for court, the trial cannot be postponed—Liquor Dealers' Journal.

An act of the federal council.

Rev. T. J. Van Horn,
Corresponding Secretary of Seventh Day Baptist General Conference.

My Dear Doctor Van Horn:

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

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

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

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

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

Send for The Woman's Journal, 505 Boylston Street, Boston, Mass., November 8, and see page 357, entitled "Danger Ahead."

Sincerely yours,

Charles S. MacFarland,
Secretary.

Over-sensitiveness.

Hyper-sensitiveness may come from overwork, or illness, or from plain selfishness. To be easily annoyed is to be sick or selfish. When we are played out or worked out, our nerves are worn to the quick, and writhe at the touch of trifles.

Then—rest for our lives. We can not avoid it, and we must take time to rid ourselves of it. The alcoholic liquor trade, the welfare of our children, and the people's pleasures and pains, their children, cats and dogs and canary birds, are imperfections. Why? Because they do not pertain to us. This is plain selfishness. Let us beware. It is the spirit, the essence of evil. Let us go to the crown of Jesus and learn to love. We shall always be in relations in the world. Let us make them loving relations. Let us look out for hyper-sensitiveness. It means peril for body and soul.—Matthie D. Babcock.

The soot which fell in Pittsburgh in 1912 made the city bigger and taller than the Washington Monument. One hundred years ago Gen. Pres- ley Neville; the Burgess, brought the matter to the attention of the people of Pittsburg, yet it was necessary to hold a smoke abatement exhibition this year to bring the thing home to the people. The exhibition brought out the waste of it—for smoke means wasted coal—and showed the effects of smoke on health, vegetation, weather, building materials, and the cost of living.—The Survey.
YOUNG PEOPLE'S WORK

REV. ROYAL E. THORNAGH, VERONA, N. Y.
Contributing Editor.

What One Drink Cost.

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

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

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

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

But as the luncheon went on, neither the president nor the manager mentioned the real object of the interview. Each was thinking the matter over seriously, and neither could be sure of the other's secretly formed opinion. The situation became awkward. Finally, the president excused himself on the pretense of going into the library to speak to a friend who had just entered. But after speaking to his friend, he went straight to the desk and wrote a message on a telegraph blank. He gave the message to a uniformed attendant, and went back to the dining-room.

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

The job is too big for a boozler. We can't run our business by cocktail power.

The Youth's Companion.

The Temperance Pledge.

REV. ERIE E. SUTTON.

Christian Endeavor topic for February 14, 1914.

Daily Readings.

Sunday—Dangers of drink (Isa. xxviii, 1-4, 7, 8).
Monday—The drunkard's stupidity (Prov. xxi, 17).
Tuesday—Avoid evil (1 Thess. v, 14-28).
Wednesday—An example to others (1 Cor. viii, 4-13).
Thursday—Keep a sane mind (1 Tim. i, 7-7).
Friday—Keep the body pure (1 Thess. v, 23).

Sabbath day—Topic: Do you ever wish you could sign a temperance pledge (Prov. xxiii, 20, 21, 29-35). (Temperance meeting.)

SOME HINTS ON THE BIBLE LESSON.

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

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

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

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

When under the influence of strong drink one is scarcely conscious of what he does, but when he comes to himself he will seek it again (vs. 33-35).

SOME OBSERVATIONS.

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

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

"The waters have gone over me; yet out of their depths, could I be heard, I would cry aloud to those who have set foot in and legal, to pounce upon us. When God has proved to us that alcohol is not a food but a poison. We know also, that there is no such specific and very terrible diseases; that low alcoholism is a disease, that whole system and makes us liable to all kinds of troubles. It may be urged by some that it is a medicine and a useful one; but it is not as a medicine that it is used. If a doctor should prescribe for us castor-oil or quinine, we throw aside the medicine on the first opportunity, often before it has had time to take effect. Alcohol is such a medicine many continue to take for a lifetime because the doctor prescribed it for a month.

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

A FEW QUOTATIONS.

We with great success make a practice of not leaving arsenic and strychnine, and typhoid and tuberculosis germs, lying round to destroy our children. Treat John Barleycorn the same way. Stop him. Don't let him lie around licensed and legal, to pounce upon our youth. Not of alcoholics or for alcoholics do I write, but for our youths, for those who possess no more that the adventure stirrings and the genial predispositions, the social man impulses, which are twisted all awry by our barbarian civilization that feeds them poison on all the corners. It is the healthy, normal boys now born or being born for whom I write—Jack London.
The continued use of small quantities of alcohol has a certain cumulative action which depresses the nervous system and lowers the vitality so that a beer drinker does not recover from injury or sickness as quickly as others.—T. D. Crothers, M. D.

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

Some Reasons for Signing a Pledge.

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

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

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

College Temperance Notes.

"No wine at the senior banquet" is the recent dictum of the senior class of Cornell University by a vote of 205 to 213. By reason of this vote the class has voted to bar intoxicants from all the class functions save two—the senior boat­ride and Senior Night. This action comes largely as a result of a persistent campaign of the Student League to abate student drinking customs.

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

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

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

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

The Efficient Christian Endeavorer.

LESTER OSBORN.

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

The insignia of the Young Men’s Christian Association is the triangle, the sides of which stand for Spirit, Mind, and Body. I wish to show you the efficient Christian Endeavorer with reference to these three sides of his life—the physical, the mental, and the moral. Health is partly inheritance but not wholly. It may be cultivated and developed or it may be neglected and ruined. Some good rules of health to follow are: moderation in all things; control of one’s passions; regularity in one’s habits; denial of overindulgence in either work or pleasure; and the cultivation of a mind that casts out worry, fear, and foreboding. We must know our limits and keep within them.

By looking over the first side, the first thought is Bible study. Do you realize what pains God has taken to write his word for us, and how wonderfully he has preserved it for us? Men have been hang­ed, beheaded, burned, buried alive, to preserve this blessed Book for us. Let us not treat it lightly or speak slightly about it. Let us not be ashamed to be seen with it. Above all let us not neglect it. We can not use novels and newspaper articles as efficiently as the Bible. It will become useful, earnest Christians. Be diligent in Bible study. Why not read the Bible through in 1914? If we read three chapters every week day and five every Sabbath we can do it all right. The soul can not be strong unless it is fitted. We must live with God daily, must read his word daily, and daily we must seek to live according to what he tells us. It is a part of our salvation. It is our spiritual pledge.

How much time do we spend on our Christian Endeavor and Sabbath-school lessons? If we put no more time on our school lessons, what mark would we get? Wouldn’t we “flunk out”? Is not our Bible study as important as our school work? Certainly it is! Then why do we neglect it? Now don’t think that I mean that we shouldn’t study our school lessons. The efficient Christian Endeavorer needs general knowledge, all his life to be well in you, a complete daily surrender to him is necessary. Failure to obey in the least command is breaking with our friend. Grieve not the Spirit of God. If we serve our strong, well-developed bodies, with the right mental training, the mind in which Christ really dwells, the outer expression must be very like himself. “He that abideth in me, and I in him, the same bringeth forth much fruit.” Who? The man, or woman, that abideth? No! he that abideth. No matter how busy, or how devoid of talent, anyone can abide in Christ and this any one can bear fruit. A young lady in a university was an abiding Christian. She was in the habit of doing many works for him. But one week she was too busy to put for one voluntary effort in direct religious work. Reviews, examinations, literary work crowded one upon the other until every minute was filled. On Monday morning she said to God, “Lord, I am so crowded this week, I have no time to work for thee, but use me anyhow.” On Friday, at the close of her last examination, the teacher, sensing that something was wrong called her to him and said, “Miss Alice, are you not very religious?” “I am a Christian,” was her reply, “and I love God with all my heart.” “Yes,” replied he, “I think you ought to give all the world to feel what you look.”

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

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

The Christian Endeavor society is, after all, no more than the individual. If the members are not efficient Christians, the
A $600 Drink.

The most expensive drink imbibed by a member of a major league team during the 1913 playing season cost exactly $600.05. The player who drank the costly beverage is one of the best men in the business, but he has long shown a tendency to topple from the water-wagon at times when his services were most needed. Before signing up with his club for last spring, he promised not to take a drink during the season. If he had kept his word he would have received the $600 bonus offered for such a display. The $600 would be a bonus of $600 to his club, who believed that his habit was not all. Nobody's eyes look for them; no one's fingers pick them out. Each pin is obviously not all.

News Notes.

FOUK, Ark.—Eight members were recently added to our church—five by baptism and three by statement. Six of the eight were converts to the Sabbath. The society at Verona has sent money and pin cushions to help one teacher in making their room more attractive. Other help for our school is continually coming in, showing us that our people are interested in the work.

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

Merged in the Federal Council.

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

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

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

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

Ray G. Upson.

Waynesboro, Pa.,
Jan. 15, 1914.

CHILDREN'S PAGE

Lullaby Song.

E. H. EVERETT.

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

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

Crooked Pins.

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

It would seem an endless task to find them. You would never guess how it is done! Nobody's eyes look for them; nobody's fingers pick them out. Each pin is made to confess for itself and to go to its own place. They are all dropped upon a ribbon, which has two motions—one straight forward, horizontally, the other from side to side, like a sieve. The straight ones roll off easily, but a crooked pin can't roll. So the bent ones stay on the ribbon, and when they come to the end of it they drop off into a box of waste. It makes a good show for boys and girls. Most of them, I think, are "straight," but not all. Some have a crook in them. These often pass the school tests and graduate with the rest, just as the crooked pins run through the machine without getting found out. But, like the pins, every one will come to a test which will show just what he is. Some day the crooked will be separated from the straight and each will find its own place.

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

Needles Then and Now.

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

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

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

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

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

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

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

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

"Your little great-grandmother. There were no corner stores or bulky pincushions to run into and lose, if a needle was mislaid. There were sometimes not more than two or three needles in a whole family, and everyone looked carefully after her own little treasure, and the same little hands kept a charming needle for much longer than three years, and when it lost its eye, a round red knot of sealing-wax was put on the end, and she wore it for many years!"
keep her shawl pinned snugly around her throat.

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

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

When Jesus Was a Boy.

Angelique Abbet

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

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

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

My mamma says because he was
Tempted sometimes to do wrong things,
That he can help a boy like me
To keep away from harm and sins.

Tempted he was, from day to day,
In every point the same as we,
Yet never sinned. And he will shield
Each one who asks and make him free.

Caring for the Old Minister.

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

Will Liquidate College Debt.

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

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

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

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

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

E. D. STILLMAN
(Was Cosmos) Elkhart, Kan.

SABBATH SCHOOL

LESSON VII.—FEBRUARY 14, 1914.

CHRIST'S HATRED OF SHAMS.

Mark vii, 24-36.

Golden Text.—"Be not deceived; God is not mocked." Gal. vii, 6.

DAILY READINGS.

First-day, Gen. vii, 1-12.
Second-day, 2 Chron. xxiv, 15-24.
Third-day, Mark viii, 1-23.
Fifth-day, Matt. xxii, 1-22.
Sixth-day, Matt. xxiii, 23-36.

(For Lesson Notes, see Helping Hand.)

Local Sabbath School Institutes.

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

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

Sabbath School Institute Program.

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

Afternoon Session
Praise Service, led by Miss Edna Burdick, Chorister.

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

Evening Session
"What book?" asked Lockhart.

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

Individual Bible Study as Applied to the Sabbath School Lesson.

MISS ETHEL C. ROGERS.

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

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

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

"What book?" inquired Lockhart.

"There is only one book," was the reply.

"Bring me the Bible."

Notwithstanding the years of instruction in our churches and Bible schools it must still be admitted that the rank and file of Christians have no adequate knowledge of the Bible. Real information implies more than the possession of a mixture of confused facts and figures; it signifies more than the ability to repeat a few verses, or to give a glib answer to a stereotyped question. Paul congratulated Timothy on his home
training in the Scriptures. The Bible is the most practical book in all the world. It is the inspired word of God given for the benefit of mankind, and should be used as a constant spiritual guide. The question now arises, How can we get the most out of a study of the Bible as outlined in our Sabbath-school lessons? It must, it should be said, that no two persons attack a given lesson in exactly the same way, and that various lessons require different methods of preparation; therefore, it is impossible to lay down hard and fast rules for others to observe. Indeed it is much easier to give advice than to follow it, but a few suggestions may at this time be opportune.

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

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

In taking up any given lesson, our purpose is not to memorize the words of that particular passage. Not being professional Bible students we can hardly expect to see every conceivable phase of the matter. It is impossible to understand a small portion of a book without some knowledge of the whole; therefore we should get the general plan and structure, we should aim to find the main purpose of the author, and the circumstances which led to the writing. If the lesson is closely related to some previous one we should read the intervening verses to clear up any difficulties.

There is a plan of study which in many places, known as the "Five W's," is the inspired word of God given for the whole; therefore we should get the general plan and structure, we should aim to find the main purpose of the author, and the circumstances which led to the writing. If the lesson is closely related to some previous one we should read the intervening verses to clear up any difficulties. There is a plan of study which in many places, known as the "Five W's," is the inspired word of God given for the whole; therefore we should get the general plan and structure, we should aim to find the main purpose of the author, and the circumstances which led to the writing. If the lesson is closely related to some previous one we should read the intervening verses to clear up any difficulties.
and by doing a little extra advertising. And we believe you would be the gainer in the long run.—The Loyalist.

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

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

At the annual meeting of the Woman’s Benevolent Society of our church, held at the home of the retiring president, Mrs. W. W. Ames, December 26, 1913, the following officers were elected: president, Mrs. Stephen Rogers; vice-president, Mrs. H. B. Ames; recording secretary and treasurer, Mrs. L. A. Wing; corresponding secretary, Mrs. W. W. Ames. A vote was taken that all the members should be a Dorcas Committee to arrange work for the society, wherever opportunity offered to help any who needed help. E. M. A. Jan. 25, 1914.

SALEMVILLE, PA.—Pastor D. C. Lippincott of Garwin, Iowa, began a series of revival meetings here on Sabbath before Christmas and continued until January 19, when a very severe snow on the back of his neck disabled him. He had awakened many who were spiritually asleep, baptized two young ladies, both of them organists in our church work, and four boys, in age from twelve to sixteen years. These boys were regular attendants at church and Sabbath school. The work did not seem completed when Pastor Lippincott was obliged to quit. There are several more who are thinking of taking up the work. Pastor Kasgrake took those six into membership last Sabbath. He spoke from the text, “A little child shall lead them” (Isa. xi, 6).

J. S. K.

The Girl Is a Wonder.

You can make dollars and dollars selling Pure Fruit Candy; so if you want more money than you ever possessed, send forty-eight two cent stamps to cover expense and a set of assorted bonbon moulds. I will help you start in business. A second-hand organ will be given to any one who needs one. A good habit requires much practice, so buy a “Laudes Domini” singing-books, in fairly good condition. Either given together or separately, will be sent to the nearest Gospel Church. Apply at once to Mrs. H. L. Hulett, Committee, Bolivar, Allegany Co., New York.

To Be Given Away.

A second-hand organ will be given to any church, mission, or Sabbath school wishing one. Also 80 "Laudes Domini" singing-books, in fairly good condition. Either given together or separately, will be sent to the nearest Gospel Church. Apply at once to Mrs. H. L. Hulett, Committee, Bolivar, Allegany Co., New York.

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

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

THE SABBATH RECORDER.

WOMAN’S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

Plainsfield, N. J.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Mrs. Kenyon, in her last illness, has learned to love her as one of her own. Neighbors and acquaintances will miss her, but they will hold her in loving memory.

Mrs. Kenyon’s parents were Episcopalians. But in April, 1870, she was married by Eld. Jared Kenyon, and became a member of the First Seventh Day Baptist Church of Friendship, of which she remained a faithful member until her death. Her religion was both spiritual and practical. For many years she was a teacher of a large class in the Sabbath school, where her happy disposition won the attention of the church, and in her last illness she continued a faithful member thereof till called hence.

It was her wish to visit her and she talked calmly and prepared herself for departure. It seemed to all that her stay here would not be long.

Mrs. Kenyon had been gradually failing in health and strength for a long time and for some time realized that her stay here would not be long. Three weeks before her death she had been visited by her husband, and the only sorrow in going was to say good-bye to her family.

Mrs. Kenyon was a quiet home-body, with kind treatment, and fair wages.

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

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ABRAHAM LINCOLN.
Like rugged stone cut from its mountain bed
And wrought by hands divine with matchless power
For Freedom's temple in Time's crucial hour,
He stood, strong soul, by noble purpose led
To save the Union by fierce foes bestead.
Great heart, unheeding threatening clouds that lower
And sweeping storms that make the craven cower,
He forward moved with stirring, uplifting tread.
The nation, saved, wreathes with its immortelles
The rugged column that repelled the stroke
That threatened death, and its loud anthem swells
In ringing notes to him whose daring broke
The slave's hard chains, and gave him right to be
On Freedom's soil the child of Liberty.

—Richard Sill Holme.

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