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The Sabbath Recorder

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The Sabbath Recorder

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 strong, unfaltering tread.

The nation, saved, wreathes with its immortelles
The rugged column that repelled the stroke
That threatened death, and its loud anthem swells
In ringing notes to him whose daring broke
The slave's hard chains, and gave him right to be
On Freedom's soil the child of Liberty.

—Richard Sill Holmes.

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WHOLE NO. 3,597.

How Far is the Pew Responsible?

In the article by Rev. Edgar D. Van Horn on another page, on the question, "Decadence of the Pulpit or Pew—Which?" the writer has been so frank and candid regarding the decadence of the pulpit, that we do not see how the laity can fail to read with interest what he says about that of the pew.

In the last half of his article Mr. Van Horn makes three points which are well worthy of our careful consideration. Though addressed to the pews, they are just as appropriate to those who never fill pews in any church, and yet who are constantly criticizing the ministers as the ones to blame for the failure of churches to reach the masses. There are thousands of persons living near churches who never enter the church doors. They might as well be a thousand miles away from any house of worship so far as getting any good from church services is concerned. This fact greatly troubles the conscientious minister who has a burden of soul for the lost, and the tendency is to take a large share of the blame upon himself. The pews are all too willing to let it rest there, forgetting their own responsibility in the matter. A second thought should convince any one that the success of the church and the effectiveness of the gospel depend quite as much upon the pew as upon the pulpit.

No question is oftener asked than, "Why is preaching not more effective?" There is no end to the hints and suggestions to ministers from pews, from newspapers, magazine articles and lecture courses regarding the manner and the matter of preaching. Dr. William M. Taylor once said: "Criticism of the pulpit is very common, and not always very wise; but criticism of the pews is rarely, if ever, heard." He then suggested that, while lectureships have been endowed to teach young men how to preach, it might not be altogether out of place to endow a lectureship for teaching people how to hear.

Some one has aptly said: "Paul's stumbling rhetoric and halting logic went home, because he could point to a hundred unselfish, unworldly Corinthian hearers to testify to the truths he preached."

Another thoughtful writer expressed it in this way: "It is by the spirit and life of its confessors, more than by the eloquence or logic of its preachers, whether in the first century or the nineteenth, whether in nominal Christendom or actual heathendom, that Christianity gradually gains the verdict, and pronounces condemnation upon its opposers." The kingdom of God is hindered and the church fails to fulfil its mission on earth simply because the ministers of the gospel do not have those "living epistles," those noble followers which were Paul's credentials in Corinth, and whose faithful lives carried conviction to the world whenever the apostle preached the crucified Christ.

The most serious obstacle to the progress of Christianity is not so much the spirit of skepticism in the pulpit as it is the influence of unbelieving, half-hearted, worldly minded men and women in the pews. Give us consecrated, spiritual, noble living in our pews, and let the rank and file in our churches act as though they fully believed the great truths of the Bible, and Christianity will be simply irresistible.

Helping the Evil One.

"If a person were to proffer himself body and soul to the service of Satan, and were to ask the Devil how he could best promote his cause, it is probable that the evil one would say: 'Be a member of the best church that will take you in, keep up as fair a show of morality as you can, and then find fault with the preacher as often as your neighbors will stand it. Sneer at him and his sermons as you leave the services. Tell everybody who will listen how little real food you find for your soul in his discourses. Ridicule his manner, if you are bright enough to do that. Criticise his doctrines, talk of his lack of

power in the pulpit, find all the fault you can for which you have any show of reason on your side. Be sure to do or say something to draw the attention of the hearers from the truths of the sermons, and from the religious impressions made by them. If you do this you will be a more efficient servant of mine than the saloon-keeper, the infidel, or any one outside the church. For persons of this sort are outsiders and their efforts will not count as yours will, for you will be my helper *inside the very fold I hate.*"

These are the words of an able Christian leader, in an editorial of a religious paper long recognized as one of the most conservative and best in all the land. They state a truth that is too often overlooked when men are seeking causes for the inefficiency of the pulpit, and are well worth a most careful study by the pew of today. It is probably true that in the ordinary congregation more harm comes to the cause of Christ by carping at the preacher than in any other way. What chance is there for the pastor to reach the unsaved, when good impressions made by the sermon are dissipated by the criticisms of his hearers? How can the pulpit be expected to have much power over children in homes where their hearts are chilled or embittered by the critical attitude of parents toward the pastor?

There lies before me a clipping from the *Sunday School Times*, taken several years ago, in which is given the following story of a family returning from church and talking about the sermon. It is right to the point here:

Little five-year-old Emma holds her father's hand; George, next older, walks beside his mother; while two bright, intelligent misses of ten and twelve follow in their parents' footsteps. Lily, the elder, looks serious and quiet. Some good seed, perchance, has found a tender, moist spot in her young heart, and may take root and bring forth fruit to the glory of God.

Alas! the mother's voice breaks heedlessly in upon the sober thoughts of the child: "Don't you think Mr. ——— is failing very much? he does not preach nearly so well as he did at first,—do you think he does? There was not a thing in that sermon today. I could not keep myself awake all I could do, and you did not try, you were fast asleep before he was half through."

Both laughed as if it was a very amusing thing to throw contempt on a man's faithful, earnest labor.

"It certainly was a poor sermon; but he may not have been feeling very well, I believe he was sick the other day," remarked the father.

"But I don't think a minister has any business to preach unless he can do it well, so that his congregation will enjoy hearing him. Don't you agree with me, Mrs. ———?" she added, as an acquaintance stepped up beside her.

"Indeed I do," replied her friend; "I wish we could find some one who would give us good sermons all the time."

"And yet," mused Lily, "he said he had a message from the King of kings, and I thought it was meant for me."

"But I believe, after all," continued the mother, "I would rather listen to our own minister than to that little fellow he had preaching for him last Sunday; his gestures were as awkward as a schoolboy's, and his whining voice made me so nervous I could scarcely sit still."

"And he," thought Lily, "told us he was an ambassador for Christ."

"I couldn't sit still either," said little Emma.

"No, you never do," replied the mother carelessly.

"I liked the young preacher best," spoke up Master George, "because he did not preach so long."

"Well," questioned Lily in her heart, "if father and mother, who are Christians, see no good in the sermons, why need I disturb myself; surely, if they believed what the preacher said, they would talk to me about it sometimes. I reckon it will be time enough for me to think about being a Christian when I am grown."

Ah! whither had the good seed gone? Had not the parents, her own father and mother, played the part of the Evil One in taking away the word out of her heart, lest she should believe and be saved? And who can calculate the number of souls that have been lost, turned out of the way, by just such thoughtless criticisms on the way home from church, or even at any time?

Added Power Through Positive Convictions.

There can be no doubt that any good cause is greatly strengthened by the positive conviction, in its adherents, of the truthfulness and righteousness of their position. Weakness and inefficiency are the sure results of doubt and of wavering purposes. Half-heartedness, even in those things wherein we have faith, is sure to render us inefficient as representatives of any cause we may espouse. It is said that the Puritan soldiers under Cromwell were invincible because they had the positive convictions that made them martyrs for the faith. Their constant slogan in every campaign was, "We fight in the name of the Lord!" They marched to the Psalms of David. Upon their banners were inscribed the words of Holy Writ. The warriors believed themselves to be soldiers of the living God. They were on

fire with positive convictions regarding the truths for which they stood.

The Christian soldiers who would gain victories for God and the church must be positive believers in him and in his truth. Faith in the righteousness of our cause, in God, and in the forces of truth working with us, always brings strength of character and nerve for action as nothing else can. The man of God who said, "I believed; therefore have I spoken," was mighty through positive convictions.

Positive convictions that take hold of the sources of power, that bring God and truth and spiritual realities near, are the characteristics most needed now in both pulpit and pew, if this sin-cursed, sorrow-burdened world is to be saved. You can not be saved by any easy-going superficial theories of life. Mere negatives will not avail. The church as a body must be aroused from its ease and indifference and stand by the pulpit in a grand, aggressive and progressive campaign for the fundamentals of religion, if purity and holiness are to be enthroned in the hearts of men, and error and sin are to be driven from society. The most correct yet cold orthodoxy in pulpit and pew can never break down the indifference and stubbornness of depraved human hearts in which corruption has prevailed for years. Nothing but a revival of positive convictions of truth, a genuine, living faith in the verities of the gospel of Christ can do this. Influences that tell for righteousness are always born of conviction.

A colporteur in a New England town found a good old deacon at work in his garden, and after salutations were exchanged, the deacon said: "The weeds grow faster than the vegetables." From this the aged Christian went on to say: "This is the condition in our town." The experience of the colporteur that day in calling from house to house had prepared him to believe this to be true, and he inquired as to the cause. The answer came: "Christians fell asleep, and the enemy came in and sowed tares. One bought infidel books, another secured subscribers to a paper not noted for evangelical truths, people lost interest in religion, and the tares, like weeds in my garden, grew rapidly. Oh, sir! the sleep of Christians

is a fearful thing for a church or a country."

When we learn of the failure of any church to reach the masses in city or in country, we shall think of this deacon's words, "The Christians fell asleep." This is shown by the general tendency to do Christian work by proxy. The real workers are few, but the listeners and croakers are many. The cause demands worshippers and workers, and there will not be many workers where there are few worshippers.

The saddest thing about this materialistic age is the subtle materialism that has crept into the church itself. Men seem to have forgotten the power above the human; the spiritual infilling, upon which the church of old relied for its successes. Every human device is relied upon to give strength and efficiency to the church, but there is a shameful neglect of the one thing that clothes the people of God with power from on high.

The fact is, too many Christians are like the apostles before the day of Pentecost, disciples minus the Holy Ghost. No matter how well a church may be equipped with material appliances for work, if its members lose vital communion with him who said, "Lo, I am with you always," that church is weak and helpless in the face of an aggressive sinful world. And the most consecrated pulpit can do little in such a church until the pews are alive to this mighty truth.

Illness of Mrs. Thorngate.

Our readers will be sorry to learn of the very serious illness, with pleuro-pneumonia, of the wife of our young people's contributing editor, Rev. Royal R. Thorngate, of Verona, N. Y. The demands upon Mr. Thorngate in the sick-room have been such that he could prepare but little copy this week for the young people's pages. We pray that the life of our friend's companion may be spared many years.

Correction.

Rev. E. Adelbert Witter informs us that he begins his work at Hopkinton, R. I., the first of April instead of March as was stated in the RECORDER last week.

EDITORIAL NEWS NOTES

Japan's Famine.

The famine now prevailing in some parts of Japan is said to be the severest ever known. In Hondo and the island of Yezo people are starving to death. Many commit suicide rather than suffer from starvation.

It is said that the famine was caused by a specially cold current from the northern seas, which not only ruined the crops on land, but also spoiled the fishing in those waters, thus leaving the people destitute.

A shocking feature of the famine is the selling of young women into slavery. Large numbers of them reach Tokio daily, and since they have written approvals from their parents, the police have no power to prevent it. There is an old ethical code in Japan, according to which the act of a daughter, so sacrificing herself to relieve the distress of her parents, is regarded as an admirable act of devotion.

Goethals for Panama.

While we feel sure that Col. George W. Goethals would make a great chief of police for New York City, we are nevertheless glad that President Wilson has made him the first governor of the Panama Canal Zone. And we are also glad that Colonel Goethals is inclined to accept the President's appointment rather than the invitation of New York's Mayor to become the head of the police department in that city.

In view of the splendid service already rendered in the work of constructing the canal, and the hold Colonel Goethals now has upon the people there, and his expert knowledge of the situation, it would seem that no other man could be seriously considered for the place. However much New York may need such a man as police commissioner, the general government has the first claim. This is especially true in the case of the Panama Canal Zone, where the same skill and executive ability are required to complete the great work, that have so successfully carried it on thus far. Affairs in the zone will be under the head of the Secretary of

War so far as the general government is concerned, and Colonel Goethals will serve as governor under him.

Safety at Sea.

The final report of the International Conference on Safety at Sea contains seventy-four articles. Fourteen nations were represented, and the agreement reached by their delegates will now go to all these governments for approval. Among the provisions recommended we find that ships shall be provided with water-tight bulkheads both transversely and longitudinally. Wireless telegraphy of one hundred miles' radius shall be required on every vessel carrying above fifty passengers, and going more than 150 miles from shore, and operators must be constantly on duty. There must be lifeboats enough to carry all the passengers, and men enough to man them well. The United States is put in control of an international patrol system for the iceberg region and for the destruction of derelicts.

Confucianism Still China's Official Religion.

Yuan Shih Kai, the president of the Chinese Republic, has, with his colleagues, readopted the Confucian system of worship for the government. This does not mean, as we understand it, that the religion of Confucius is to be the *established* religion with any special rights and privileges, such as have been known in European countries. It does not mean that intolerance will prevail in China; for religious liberty has already been established there and is not likely to be abolished. We understand that Yuan himself says he would not turn his nation back to intolerance if he could.

It does mean, however, that Chinese officials have determined to set an example of piety for the nation by worshiping at the temples of their ancestral faith. So far as the government can help it, China is not to be a nation without any religion. We of America would be glad to see official China worshiping in Christian temples, and following the Christ. But it is not strange that with only a small percentage of China's masses now within the Christian ranks, the rulers should decide not to leave the people religionless, so far as

official example is concerned. Christianity is making great progress in China, and it probably can progress more rapidly in a land where the religious element in man is kept alive by ancestral worship, than where no kind of religion is recognized.

China and the Red Cross.

The work of the American Red Cross is being recognized in China in a special manner. That society is planning a very practical line of mission work there, although it may not be called mission work at all.

It seems that the annual overflows of the river Hwai flood a great country, causing death to many, and untold suffering to thousands. The damage to property alone runs into hundreds of thousands of dollars. The Chinese Government, according to news from Peking, has granted the Red Cross Society one year in which to raise \$20,000,000 with which to build dykes to control this river. If successful the movement will result in the redemption of more than 2,000,000 acres of territory.

General James Grant Wilson.

General James Grant Wilson, a veteran of the Civil War, died in St. Luke's Hospital, New York City, on February 1, 1914, in his eighty-second year. He was born in Edinburgh, Scotland, April 27, 1832. When a child he was brought to America by his parents, and educated in Poughkeepsie, N. Y. In 1855 he established in Chicago the first literary journal of the Northwest, and also gained some renown as a public speaker. In 1862 he entered the army as major of the 15th Illinois Cavalry, and served in many battles during the Civil War. He was brevetted brigadier-general in April, 1865, and placed in command of Fort Hudson.

After the war he pursued a literary career, living in New York City. He was instrumental in the erection of the Fitz-Greene Halleck monument, and labored hard for the monument to Columbus in Central Park, New York. The Queen of Spain made him a Chevalier of the Order of Isabella, which carries with it the title of knighthood. General Wilson was also a member of several literary and scientific societies. He was a friend of Lincoln, Grant, Gladstone and Washington Irving.

His home was a veritable treasure house of relics of great men, including some of the hair of George Washington, Napoleon Bonaparte, Wellington, Hamilton and Lincoln.

True Heroism.

When the Old Dominion steamship, the *Monroe*, staunchest vessel of the fleet, went down off the Virginia coast after being rammed by the *Nantucket* and more than forty people perished, Joseph Kuehn, the wireless operator, proved himself to be a genuine hero. The *Monroe* plunged to the bottom in twelve minutes after she was cut half in two by the collision. The darkness and fog were impenetrable, and just as Mr. Kuehn was about to step into lifeboat number three, with his life-belt on, a frantic woman rushed out of the darkness pleading for help. The young man instantly stripped off his life-preserver, placed it on her, put her in the boat in his place, and she was saved. A few minutes later he was struggling hopelessly for his life in the icy water, where he perished. Joseph Kuehn was a bright young man of twenty-one years, who had been going rapidly to the front in the service of wireless telegraphy.

Seth Low, who was president of Columbia College ten years before 1900, and who has been on the Board of Trustees thirty-three years, has severed all connection with Columbia by offering his resignation. He pleads for release on the ground of being too much occupied with other cares to be able to serve the college as he should. June 30 is the date fixed for his retirement.

At the New York Federation of Churches the topic for discussion was, "The Duty of the Church to the Immigrant." It was there shown that New York City contains 75,000 fewer Protestants now than in 1900. It was also shown that there has been a very large increase in the Jewish and in Roman Catholic population. In fourteen years the Jews have gained 654,000, the Roman Catholics 462,000.

The Knights of Columbus unveiled a portrait tablet in the 69th Regiment Armory of New York, in memory of Gen. Michael Corcoran, who led the regiment in

the Civil War, and afterwards raised the famous Irish Legion. One of General Corcoran's principal engagements was at Deserted House, Va., against the Confederate General Pryor, whom he defeated. General Pryor is now justice of the Supreme Court in New York City, and was present at the unveiling to honor his former foe.

Turkey has surprised the world by purchasing the dreadnaught *Rio de Janeiro*, now being constructed for Brazil by the Armstrongs of England. The Greeks were trying to purchase the vessel but Turkey seemed to have the best credit and came out ahead. The cost of this fighter will be nearly fifteen million dollars. It will take six months yet to complete the *Rio de Janeiro*, and the Turks are to name her the *Sultan Osman*. This move will establish Turkey's power over Greece and Russia in the waters of the Black Sea and Mediterranean, since neither of those nations can at present match the two dreadnaughts of Turkey. Turkey may yet be able to hold the Aegean islands now claimed by Greece.

It seems that Brazil's government is having trouble of its own over the sale of this vessel to Turkey.

A bill is now before the New York State Legislature providing for the appointment of twenty women police in the City of New York. The amended charter calls for twenty patrolwomen and as many more as the Commissioner of Police may deem advisable. The women must be citizens, five feet eight inches high and not less than thirty, nor more than forty-five, years old. They are to receive the same salary as patrolmen, and are expected to do duty in public parks, dance halls, places of amusement, and even patrol duty on the streets. Several women have already applied for positions.

The Association for Improving Conditions of the Poor has estimated that 325,000 men in New York City are without work. To this number must be added many thousands of women and girls. The problem that confronts the charitable organizations is a hard one. And it is still harder for the poor men searching for work without success while their children are hungry and cold at home.

Decadence of the Pulpit or Pew—Which?

REV. EDGAR D. VAN HORN.

We hear it said, not infrequently, that the pulpit is on the decline; that it no longer radiates the light, knowledge, and Christian warmth which it once diffused. It is said that it fails to attract the multitudes which it once attracted; that whereas the churches were once filled with devout and earnest worshipers, we find now many empty pews; that the minister no longer preaches with the fire and enthusiasm which he once manifested, that his sermons not only fail to arouse his audience but actually drone them to sleep. It is charged that while it is his duty to "bring forth out of his treasure things new and old," what he does bring forth is mostly "old" and musty. In other words the minister is living in the past and becoming intellectually lazy and shiftless, trying to perform his pulpit ministrations without due preparation.

Now when I have heard such criticisms, whether I thought they were just or not, I have usually subjected myself to a careful examination to discover if what is charged against the pulpit in general is in any degree true of my own. To say the least, I almost always find the result stimulating and I heartily commend such self-examination to others in my profession. Not long since I heard a layman describe his visit to an average country church. He said the sermon was quite evidently an old one rehashed, which the minister endeavored to enliven by a bombastic denunciation of the great evils of the white slave trade, child labor, and other national sins which had no relation to the subject in hand or in any way fitted the occasion or ministered to the needs of his congregation. Now while I have much sympathy for the overcrowded and tired pastor, I surmise he was trying to do what I have seen some tired mothers try to do, fit a small worn-out garment to her "grown-up" boy, with the result that both coat and boy were made to appear ludicrous while the boy was both disgusted and—in his mind—disgraced. The sermon was probably a good one in its day. It may have been prepared with thought and care to meet the needs of a particular congregation at a particular time, but alas, like the old coat, it is out of date, wrinkled,

musty, and hopelessly outgrown. And the average congregation today, will, like the boy, resent any attempt to have such tried on them unless it has been thoroughly renovated and made over to fit. There may be times when it is necessary to resort to "the barrel" of second-hand clothing. If we have to do this, let us not even then make the blunder of rushing into the pulpit without careful preparation.

I fear that this mistake is one all too common among ministers. And it suggests to me the need of a reevaluation of the opportunities before us. I fear we do not appreciate the sacredness, the dignity, and the wonderful possibilities of the Christian ministry. I suggest that if any one has come to doubt his calling he read Doctor Lynch's book, *The New Opportunities of the Christian Ministry*. If he will do this, there will be opened to him such a future that he will be impelled to get busy or get out of the ministry. If we are going to stand before our congregations as ambassadors of Christ, we must do so only after the most thorough and painstaking preparation. To do less will be a crime against the profession, against the people and against God. Doctor Jefferson in a recent address said, "I have no patience with the careless or lazy pastor who ascends his pulpit without due preparation. Such a minister is 'trampling' the courts of God and should be ousted from his position, booted from the church where he would have to earn his living by the sweat of honest toil."

But is the decadence all on the side of the pulpit? Is the blame to rest entirely with the minister? Does the fact that the sermon often seems bereft or its old-time power lie entirely in a lack of preparation by your pastor? Is it not possible that there is something lacking in the preparation of the congregation? Can the pastor preach with warmth and power to a congregation that is not prepared to receive a message. There are two sides to this question.

There are no more pathetic and significant words than these, which might be inscribed over every village and hamlet where Jesus labored, not excepting his own town of Nazareth, "He did not many mighty works there because of their unbelief." Humanly speaking, the life of Jesus was a dismal failure, an ignominious

defeat. His popularity waned and the time came when even the ranks of his disciples were broken by desertion. And the great obstacle always in the way of his success, that kept him from doing "many mighty works," was the "unbelief" of the classes and the masses. And while I have no wish to excuse the careless pastor, I am convinced that the minister of today will never preach with power until the people, professing Christians, realize that there is something for them to do in making the modern preacher a power in the pulpit. Therefore I wish to make to you, the people, these suggestions:

1. That you "believe" in and teach your children the importance of going to church. The fact is, many people do not believe this half enough. Their belief is not strong enough to induce action. They have allowed themselves to think the church does not amount to very much after all. They believe they can get instruction somewhere else—in the morning newspaper, a magazine or a book. They may go to church occasionally, spasmodically, when the weather is fair, for some special occasions, or when they have a new gown or bonnet to display; but as for going every Sabbath with the feeling that the habit of churchgoing is vital and essential to the progress of religion—they do not believe it as they ought. Consequently the minister does not "many mighty works" in his pulpit because of their unbelief. There is no inspiration in empty pews; and no matter how carefully the pastor may have prepared himself or how earnestly he may have prayed for success and power, the fire of enthusiasm soon dies down on the altar of his heart when he faces the coldness and unresponsiveness of so many empty pews. Yes, the failure of the pulpit is due in no small degree to this empty pew. *Is it yours?*

2. That you prepare your own heart for a message by earnest thought and prayer; that you attend church with faith in the eternal verities, that you will be a better man or woman if you come to the house of God and join in heartfelt praise and worship on the Sabbath. Do this and see how quickly your own heart's warmth will react on the minister and kindle the fires of love and enthusiasm in his own soul.

Do you think it is easy to preach to men

whose minds are preoccupied with their business schemes, who are even in the service thinking in terms of dollars, dollars, dollars, or to women whose thoughts are filled with dress, dress, dress, afternoon teas, dinner parties, or theaters? Is that the way the average audience prepares for divine worship? Let me repeat it in all kindness, the people have much to do with the success or failure of the minister and his message. If they remember the Sabbath to keep it holy and come into the service in the spirit of true prayer and worship, there will be a revival in the pulpit if not in the church.

3. That you take a believing attitude towards your minister. Many a pastor feels the blighting influence of a lack of expressed confidence. Nothing so disheartens a minister and chills his heart as to discover some leading member carrying on a whispered conversation or otherwise manifesting his disrespect for the minister. It may be only thoughtlessness and the minister may be entirely wrong in his interpretation of your action, but how is he to know? Or do you express your lack of confidence in the minister by settling into your pew in the most comfortable position and taking a morning nap? Many a minister has to pray, "Increase my courage, Lord," when he faces such a situation. But you say it is not a lack of interest or confidence in the minister, but because you are physically worn out—can't help it. Do you think it is right to take this one half-hour in the week to recoup your wasted energies after a week of—shall I say dissipation in the club, or at other social functions, or even at your common tasks? Is this the way you are preparing for the performance of your vows to God? The minister may be partially to blame for your lack of interest, but there is much that you can do even then to make his message a power for good, by giving him your interest and attention and the calm assurance that you believe in him and are praying for the blessing of God upon him and his message. It requires but little to make or mar a message. As in the case of Jesus, it might be written over many a minister's life, "He did not many mighty works there because of the unbelief (in him) of some people." If your lack of attention is due to some fault or imperfection in his life, this does not excuse you. He is still your

brother, and you should do by him as you would be done by. And any weakness or fault which he may have, you can help him overcome and make him to preach with power and effectiveness if you will cast out of your heart these deadening sins of unbelief.

More Chaplains Wanted.

Protestant and Roman Catholic forces are united in the effort to obtain additional chaplains for the United States Navy, and at the recent hearing before the House Committee on Naval Affairs at Washington a delegation of religious leaders was led by Rev. Charles S. Macfarland, Secretary of the Federal Council, and Rev. L. J. O'Hern, representing Cardinal Gibbons and the Roman Catholic archbishops, in support of a measure adopted by the Federal Council which provides for a chaplain on each battleship, the provision for acting chaplains to be trained for full service, and the removal of present discrimination against the chaplains in the matters of rank and salary as compared with other officers.

At the present time there are only twenty-four chaplains, while the navy consists of sixty-five battleships besides the various subsidiary vessels.

The House Committee frankly expressed its approval of the proposition and a delegation which waited upon Secretary of the Navy, Josephus Daniels, found him cordial and earnest in his belief that the appointment of the necessary chaplains is the first and most important consideration of his recent report. He assured the delegation that no other workers should be considered as substitutes for the appointment of chaplains.

The chairman of the House Committee on Naval Affairs is Lemuel F. Padgett of Tennessee, and the chairman of the Senate Committee B. R. Tillman of South Carolina, and it would greatly strengthen the situation if the pastors and members of the churches would communicate with them in support of the measure.

The delegation included Bishop William Lawrence, Bishop Alfred Harding, Rev. H. K. Carroll, associate secretary of the Federal Council, and Rev. Wallace Radcliffe.

SABBATH REFORM

Our Open Doors.

Never were greater opportunities afforded Seventh Day Baptists for doing Sabbath evangelism. It is most astonishing how God has gone before us and planted the Sabbath truth on islands and continents—how, we don't know. It would seem that God can no longer wait for us to go and teach the nations—we have been so remiss—and that he is now planting the truth in heathen lands, calling us to follow where he has led—*A. L. D., in Helping Hand.*

Naturally, Sabbath-Keepers.

W. H. MORSE, M. D.

I do not know how it is with others who contribute to the SABBATH RECORDER, but invariably when I write anything for its pages, I find myself asking, What would Doctor Lewis think about that? This question has just come to me as I have written the above heading—"Naturally, Sabbath-Keepers." What would Doctor Lewis think about that?

To use another favorite expression of the Doctor's, "I submit that it is so and so," let me say that I submit that there are natural Sabbath-keepers.

Who are they?

The Italian Protestants.

I have yet to find a thoughtful Italian Protestant who is not a strong protestant. They protest. As soon as they are converted, and ever afterwards, they protest against Roman Catholicism. Theirs is the tone of Martin Luther, but it is accented somewhat differently. Anything and everything that savors of Rome is eschewed. It makes no difference what it may be, all that is distinctly Roman Catholic is not only avoided, but is zealously decried. And the Italian is a close observer.

The mass nauseates him, and anything that approaches to it is discredited and denounced. The confessional is condemned, and the manner in which it is stigmatized is with the most energetic emphasis. The pope claims some respect

as an Italian and gentleman, but not as the vicar of Jesus Christ. The policy of Rome in keeping the Bible out of the hands of the laity is censured heartily. Idolatrous adorations are regarded with disgust. Italian Catholics are commiserated. All that is peculiar to the Latin church is proscribed.

Upon attending religious services in an Italian Protestant church or mission,—even in one that is Protestant Episcopal,—the most scrupulous observer will fail to find anything that is correlated to Rome, and will remark the extreme care that is shown to avoid all that is of such a character.

The Italian Protestant has protested. He has come out. Consistently, he stays out, and indulges in nothing that has to do with the church which he disregards.

This attitude is manifested as well in his Protestant relations. That which in Protestantism is unmistakably derived from the Roman Catholic sources against which he protests, meets his inquisition. It is here that the Sabbath-keeping question obtains.

"Say! The pope made Sunday take the place of the Sabbath, didn't he?" is a common question.

As soon as the matter is given any thought,—and it is sure to be thought upon,—this question arises. Time and again you will hear an Italian Protestant express himself with an,

"I don't know! Why shouldn't we keep the Sabbath? Why keep Sunday just because the Roman Catholics do? I don't know!"

This question will not down, but it gains its special emphasis when the Italians return to their own country. Every year these people return to Italy by the thousands, and those who are Protestants have no dearer ambition than to tell their friends about their new hope in Christ, and to carry the gospel to them in their hearts and hands. In Christian zeal they are enthusiastic, and the uppermost thought in their minds is for the conversion of their relatives and friends. Speaking with enthusiasm of their new faith, and denouncing that which is unpalatable in Catholicism, the fly in the ointment is the Sabbath question. As one man said,

"It is not harmonious. We evade so

much, and yet we cling to that! If my friends blame me because it is so, what can I say? I have to admit the inconsistency; and it is painful."

Am I not correct in saying that these are naturally Sabbath-keepers? Corollary to this question, may I ask why Seventh Day Baptists are not doing more mission work among the Italians in the United States? The opportunity is one that is unexcelled.

Hartford, Conn.

A Review of Two Books.

REV. T. J. VAN HORN.

I am indebted to the Theological Seminary of Alfred University for the privilege of reading two books. Fredrick Lynch is the author of one of them,—*"The New Opportunities of the Ministry."* In the opening chapter he gives three reasons why college young men, as a class, do not favorably consider the ministry as a profession. (1) "The pull of other professions upon men who once would have naturally turned towards the ministry." (2) "The temptation to seek careers and large incomes that certain professions and businesses are offering in our cities to young college men who have already been touched by the materialism of the age." (3) "The church and ministry have come to be looked upon with a sort of contempt by many college men." He thinks the church itself as well as the attitude of the world is to blame for this. There has been too much depreciation of the church and the ministry by themselves. He hears ministers telling young men how there are opportunities for serving God in other professions just as well. He hears some other minister minimizing his calling and apologizing for his sermons. "No young man is going to spend his life preaching sermons after hearing two or three ministers joke about them." These, rather than the oft-asserted theory that young men do not wish to be limited in their intellectual freedom by the creeds to which they must give assent, are the real reasons why bright and competent young men in greater numbers are not entering the ministry. It is because men in this material age are losing the power to rightly value spiritual qualities

and ideals. The church itself is not doing what it ought to teach young men what a great and wonderful institution the church is and what it may become. It must take more pains to seek young men for its ministry by holding before them the boundless field which the church is to occupy, and the unparalleled opportunities for young men of intelligence and culture for service in directing these forces for the promotion of righteousness and salvation in all the world.

In the closing paragraph of this introductory chapter, Mr. Lynch declares his purpose to show college students "that the church never offered such superb and splendid opportunities of service as she does today; that the pulpit never presented such commanding opportunity for great hearts and prophetic minds as today it offers; that the ministry never challenged the bravest and most devoted men as it does today; and that no profession presents quite such scope for large leadership and full development of manhood as the ministry offers at this day and hour." He also expresses the hope that "many ministers reading these pages will be confirmed in the calling they have chosen and may more zealously devote themselves to training young men of promise to be prophets of the Lord."

Reading the titles to the remaining twelve chapters of the book is sufficient to stimulate a desire to read these vigorous pages. Perhaps I ought to use no more space than will be required to set down here these titles: "The Older Opportunities"; "The New Religious Education"; "The New Biblical Scholarship and the Minister"; "The Challenge of the New Paganism"; "The Combating of the New Atheism"; "The New Social Gospel"; "Missions and the Call for Statesmen"; "The Challenge of the New America"; "The Restoration of a United Church"; "The Enlarged Ethical Opportunity"; "The New Evangelism"; "The Minister for Today."

The other book is entitled "The Country Church," by C. O. Gill and Gifford Pinchot. It is a technical study of the country church problem. Mr. Gill, a country pastor of fifteen years' experience, by a thorough system of field study in two counties, one Tompkins, in New York State, and the other Windsor County, in

Vermont, where his own parish was located, furnishes the minute data necessary for the study, and Mr. Pinchot prepares the manuscript for the press.

Mr. Pinchot says that the study had its origin in the work of the Commission on Country Life. Since there is a sharp divergence of opinion among men of equal intelligence as to the real status and the working condition of the country church, and since in the opinion of the writer, "There is no single factor in the advancement of righteousness and civilization which can be more effective than the country church," he thinks the case demands the close study to which these men have devoted themselves, the results of which are found in the book. The work abounds in tables which answer with a little study many interesting questions; such as, church attendance for a long series of years, comparing past with present attendance, gain and loss by percentages in attendance upon the church services, ministers' salaries, increase in the cost of living comparing a recent series of years with a series twenty years before, average annual expenditure of individual churches in the present and the period twenty years ago, gains and losses in membership and attendance by denominations, besides answering other questions in careful detail. Some of the deductions are, that ministers are not paid adequately for the grade of work they ought, or are expected, to do; country pastors do not as a rule appreciate the importance of their work; the average pastor of the country church does not enter his field with any thought of that as his permanent place of work; a large percentage of this class of pastors are poorly educated and inadequately equipped for the great and important work they have to do.

One church in Windsor County and one in Tompkins County are cited to show the possibilities that may be realized in a parish presided over by a man who appreciates the importance of his field, and who is approximately well equipped and intellectually qualified for his work.

Under the caption, "A Successful Church," the authors say: "Both in conducting its own affairs and in its relation to the community, its work is based on broad principles of democracy and social service, and the object of the work is the

community rather than the church itself."

"It renders its services without regard to what it may gain for itself as a result. Although it is the originator and promoter of various movements which are not conducted in the name of the church, it does not seek credit for the good work accomplished."

"Better influences are brought to bear upon the boys, in part through a boys' club under the supervision of the minister. As a result the streets of the village have been freed from profane and unclean language, the boys are acquiring wholesome ambitions, more of the older ones are attending high schools or academies, and there is a marked lessening of youthful loafers."

These two books, I realize, have been very inadequately reviewed here, but it has been done with the hope that others may be influenced to avail themselves of the help offered by our Theological Seminary through its circulating library, in the use of these as well as other valuable helps to pastors.

Nation-wide Tribute to Lincoln.

Lincoln was a man of great ability, true patriotism, unselfish nature, full of forgiveness for his enemies.—*General Grant.*

Such a life and character as Lincoln's will be treasured forever as the sacred possession of the American people and of mankind.—*James A. Garfield.*

From the union of the colonists, Puritans and Cavaliers, from the straightening of their purposes and the crossing of their blood, slow perfecting through a century, came he who stands as the first typical American, the first who comprehended within himself all the strength and gentleness, all the majesty and grace of this republic—Abraham Lincoln.

He was the sum of Puritan and Cavalier, for in his ardent nature were fused the virtues of both, and in the depths of his great soul the faults of both were lost. He was greater than Puritan, greater than Cavalier, in that he was American.

Let us build with reverent hands to the type of this simple, but sublime life, in which in all types are honored.—*Henry W. Grady, Georgia.*

There, by his courage, his justice, his even temper, his fertile counsel, his hu-

manity, Abraham Lincoln stood a heroic figure in the center of a heroic epoch. He is the true history of the American people in his time. Step by step he walked before them; slow with their slowness, quickening his march by theirs, the true representative of this continent; an entirely public man; father of his country, the pulse of twenty millions throbbing in his heart, the thought of their minds articulated by his tongue.—*Emerson*.

What were the traits of character that made him leader and master, without a rival in the greatest crisis in our history? What gave him such mighty power? Lincoln had sublime faith in the people. He walked with and among them. He recognized the importance and power of an enlightened public sentiment and was guided by it. Even amid the vicissitudes of war he concealed little from public inspection. In all that he did, he invited rather than evaded public examination and criticism. He submitted his plans and purposes, as far as practicable, to public consideration with perfect frankness and sincerity. There was such homely simplicity in his character, that it could not be hedged in by the pomp of place, nor the ceremonials of high official station.—*William McKinley*.

I think in some ways the character of Lincoln is more instructive than that of Washington, because Abraham Lincoln, more than any of the men we know, started from absolutely nothing. He had no chance at all. Fortune had done nothing whatever for him, while Washington was a Virginia gentleman, with good education, reared in cultivated society—with opportunities of apprenticeship in those arts of war and peace in which he became so famous.—*Ambassador James Bryce*.

Abraham Lincoln is the one typical American who stands with Washington four-square, reflecting gentleness, majesty, truthfulness and goodness, filling the divine requirement "to love mercy, and to walk humbly with God."—*Rev. E. Whittier Caswell*.

Time is the great appraiser. To read how business is to be suspended in New Orleans in honor of Lincoln's birthday is to realize the truth of this. Fifty years ago, at this time, the States of the South were seceding, in fear of this very Lin-

coln. After his election as president, and without waiting to see what his administration would be, they left or tried to leave the Union, and fifty years ago last Thursday Jefferson Davis was chosen provisional president of the new confederacy. And now, in 1911, New Orleans business men decide to close their stores and offices in honor of the man then despised and feared!

Even before the close of the Civil War the South reached a truer opinion of Abraham Lincoln than that which it held in 1861. His death was recognized as a great calamity to the South. More and more, since then, his goodness and greatness have been praised by the section which once rebelled against him. Now it can be said that whatever Civil War animosities still exist, hatred of Abraham Lincoln is not among them.—*Buffalo Express*, 1911.

Protected by the Flag.

There was a sudden halt in the battle between the Mexican Federals and Constitutionalists at Monterey on the afternoon of October 23. All day long the fight had raged. Machine guns and rifle fire swept the city streets. In an old Mexican residence, right in the line of fire, lived an American family named Stockhouse, whose members found shelter in a wardrobe, where they huddled together, weak from hunger and thirst, and in momentarily increasing danger. Suddenly, before the eyes of the astonished combatants, there appeared a girl of fourteen, Elsie Stockhouse. She dashed out of the house with an American flag wrapped around her slender shoulders, and the firing halted as she ran through the center of the mêlée toward the American consulate a few blocks off. The bewildered soldiers, saluting her with cries of "Viva la senorita Americana!" opened a line to let her pass. In a few moments the entire family were conveyed to a place of safety. Both armies recognized and respected the flag, and during the fierce fighting that followed not a single shot struck any house where "Old Glory" was exposed. It was the symbol of protection and safety, and as such was recognized by all nationalities in Monterey.—*The Christian Herald*.

MISSIONS

To the Churches Receiving Aid.

DEAR FRIENDS:

At the last meeting of the Missionary Board, in trying to deal justly and as generously as possible with the several churches that are asking and receiving aid from the Missionary Board, the rules and by-laws of the society on this subject, which are published with its annual report, were under discussion and the following motion was unanimously adopted:

"Moved that the following rules and by-laws be put at the head of the Missionary Page of the RECORDER for four consecutive issues."

III.—Aid to Churches.

1. Churches should use every exertion, either alone or by union with one or more neighboring churches, to support themselves, before asking for aid; and every church should steadily aim to become self-supporting as soon as possible.
2. When desiring aid they should make a full statement of the facts in their condition, prospects for growth and permanency, and needs which justify an application for help.
3. The following particulars are also to be given: name and address of the church; preaching stations, if any; number of resident church members; average of congregation; attendance at Bible school; number of families in church and society; character, condition, and prospects of business in the community; name and address of the minister; statements as to whether he is to be pastor or supply, whether he has any other calling, and whether he is to have the use of a parsonage; amount of salary proposed; amount to be raised by the people, and in what way; and the least amount needed from this Society.
4. Each church is aided on the condition that it will take up at least monthly collections for the Society.
5. With the foregoing facts and particulars before them, the Board will make such appropriations as, in their judgment, the field may require, and the state of the Treasury will justify, for a period of time not exceeding one year.
6. Applications for renewal of aid should be made before the expiration of existing appropriations, and to be accompanied with a statement of the officers or minister as to whether the church has fulfilled the above conditions and its pledges.

E. B. SAUNDERS,
Corresponding Secretary.

Quarterly Report.

Report of E. B. Saunders, Corresponding Secretary of the Seventh Day Baptist Missionary Society, for the quarter ending December 31, 1913.

Office work in connection with the October board meeting claimed your secretary's attention until the ninth of October, at which time he attended a meeting of our ministers held at Ashaway. The Eastern Association occupied the next four days and on the fifteenth the regular October meeting of this board was held. That evening your secretary in company with our missionary, Miss Susie Burdick, started on a trip to Salem, W. Va., and attended the last three days of the Southeastern Association. Here our cause was presented and a sermon preached at the closing session.

Following this the Southwestern Association was held at Hammond, La. This was a very spiritual meeting, largely due to the moderator, Rev. A. P. Ashurst, pastor of the church. Almost the entire time was given to sermons, discussions of a spiritual nature, prayer and conference meetings. The evening meetings were evangelical and out of them came several conversions. Your secretary remained over one day and assisted Pastor Ashurst in a Monday night meeting, when two people were received into the church. On the return trip he visited Stone Fort, Ill., where meetings were held commencing Thursday and closing on Monday night. The attendance and interest were good and two of our young people were converted.

The next visit was made at Elkhart, Kan., (formerly Cosmos), where five services were held including Sabbath Day and Sunday. There was quite an interest in the meetings and hands were raised for prayers.

The next Sabbath was spent with the Gentry Church. Here five meetings were held, all of which received the same hearty support as the other meetings had received.

Several days were then spent with the Nortonville Church, where on Sabbath evening your secretary gave a brief account of the work on the field, and on Sabbath morning spoke to a large congregation. A few calls were then made in Chicago, among them one on Doctor Sin-

clair. The following Sabbath was spent at Battle Creek, where your secretary assisted Pastor Coon in several meetings of a three-weeks' series. The last Sabbath of the trip which covered eight weeks of time, was occupied in attending the yearly meeting of the New Jersey churches, held at Shiloh. This was on the invitation of the chairman of the Missionary Committee of the Eastern Association. Work which had accumulated in the office required the remaining time in December.

Reports show that 20 laborers have been employed on the field during the most of the quarter, rendering 262 weeks of labor; preaching 456 sermons in 53 different localities to average congregations of 40 people; prayer meetings 296; visits and calls 1,863; number of people converted 40; number of people baptized 18; number added to the churches by letter 16; total added to Seventh Day Baptist churches 34; pages of tracts distributed 11,982; number of papers and books distributed 4,303.

Your corresponding secretary has visited 14 of our churches, and filled 15 other appointments; has spoken in all 43 times; has received 250 communications; written and sent out 300; traveled 6,000 miles. While it is not strictly a part of this quarterly report, it may be of interest to know that during the year 1913 nearly \$400 were received by him for the board; that the office and traveling expenses were only \$240.

Respectfully submitted,
E. B. SAUNDERS,
Corresponding Secretary.

Gone to South America.

News has just reached us that Sec. E. B. Saunders is to sail for Georgetown, South America, on February 14, to look after missionary interests in that region.

Christ is the solution of every problem in the church of Christ today. People who zealously endeavor to maintain some doctrine, experience or truth in and for itself grieve the Spirit, hurt the heart of Jesus, and wound themselves. But when Christ is exalted everything falls into its place and there is perfect harmony.

A. S.

"Pollyanna, or Playing the Game."

REV. G. M. COTTRELL.

A week ago today I finished reading a book, entitled "Pollyanna." It is a fascinating story of a little girl who had lost her mother, and later her preacher father. Then the Ladies' Aiders of her father's parish cared for her till they sent her, later, to live with a rich maiden aunt, her mother's sister. This aunt, whose nature had been soured by an unsuccessful love affair, took in the little orphan simply from a sense of duty.

When Polly arrived, instead of being given any of the well-furnished rooms of the house, she was taken up to the barren attic, where were a bed and wash-stand and bowl, but no carpet, no mirror, no pictures.

At first the little thing was inclined to feel grieved; then she noticed the beautiful landscape out of the window, and she said to Nancy, the servant girl, "I am glad my aunt gave me this room, because there is such a beautiful picture to be seen from this window; and I am glad I have no mirror for I can't see my freckles now."

In every restriction imposed by her aunt, or semi-punishment meted out to her, the girl somehow found something to be glad about. It was a surprise to Nancy, who asked her what it meant. Polly said, "I am just playing the game that father and I played together." This she had to further explain. Once they received a missionary barrel from some Ladies' Aiders. She had wanted a doll. Instead there was a pair of crutches. They didn't know what in the world they could do with crutches, but her father finally suggested that they could be glad because she *didn't* need them; and after that they played the game trying to find something to be glad about in everything that happened.

One day Nancy was bemoaning her homely name "Nancy." Pollyanna told her that, as another woman had said to her, she could be glad it wasn't Hepzibah. This woman had said that every time her husband called "Hep—" she thought he was to say "Hep, hep, hurrah!"

There was a sick woman in Polly's neighborhood whom we will call Mrs. Cross, to whom they often sent jelly, chicken broth or duck. But every time they sent one thing, the woman wondered

why they didn't bring the other thing instead. Pollyanna went on these errands. One day she came and told Mrs. Cross she had brought her just what she wanted, because she had brought all three things and was prepared to give her just the dish she called for. When Mrs. Cross said, "What is there for me to be glad about?" Polly told her she could be glad that the rest of them were not sick so they could take care of her. The sick woman brightened under the young girl's influence. She let Polly comb her hair and put a rosebud in it. The drawn face, under such deft touches, grew perceptibly handsome.

There was a sedate and sour rich man, Mr. Robertson, who spoke to no one. Polly saw him from time to time. She got in his way, and spoke to him, telling him how nice a day it was. He scarcely spoke or noticed her till her persistence forced him to. One day the man's dog came running down the path where Pollyanna was, and acted so queerly that Polly followed him till he came to where his master had fallen and broken his legs. On his orders Polly ran to his house and telephoned for the doctor. She told Mr. Robertson that he could be glad it was just broken legs that would soon get well and not leave him an invalid like Mrs. Cross. Polly fairly won her way into Mr. Robertson's heart, for wasn't it Polly's own mother that he had once wanted to marry?

One other case where Polly carried her game. She met the preacher one day when he was working on his sermon. He was looking sad, the way her father used to look sometimes. He told her everything seemed to be going to the bad, and he was getting up a sermon on the text, "Woe unto you, hypocrite, etc." She told him he ought to play the game of being glad. Her father had said there were 800 texts in the Bible about being glad. The preacher went home and tore up his "woe" sermon and got up a "glad" one.

Finally, a sad accident happened to Pollyanna. She was run down by an automobile. When she came to, she thought it was just broken legs, but a specialist said she was paralyzed and would never walk again. When she heard this, she forgot to play the game. She could think of nothing to be glad about. She said it was different when it was yourself who was

that way, instead of Mrs. Cross. But the neighbors kept coming in, bringing flowers, and telling how much gladness the girl had brought to their lives, and they thought this might help to make her glad. The aunt had refused to have the local doctor, whom Polly so much loved. Finally she was persuaded, and this doctor had a friend who he thought could cure the girl. This was gradually and finally accomplished, and the doctor and the aunt, who had been old lovers, were brought together again, and the story closed as it should, and everybody lived happily thereafter.

But it was a wonder how one little girl could change the conditions and spirit of a whole community, simply by playing the game, the game of being glad and looking on the bright side of things—the same game that Paul under another form mentions when he says: "I have learned in whatsoever state I am, therewith to be content." (Phil. iv, 11).

A New York woman who has tackled the servant problem from many angles says that the Japanese would far excel the folk of all other nations in household service except for their excessive fidelity to directions. One of the little men of the East was being instructed in how to make a certain kind of cake. The mistress of the house found that the first egg which she broke was bad and threw it away. The servant thereafter, in spite of remonstrances, always began operations in making that particular kind of cake by breaking one egg and tossing it away.—*New York Tribune.*

Lincoln.

Dare we despair? Through all the nights and days

Of lagging war he kept his courage true,
Shall Doubt befog our eyes? A darker haze
But proved the faith of him who ever knew
That Right must conquer. May we cherish hate
For our poor griefs, when never word nor deed

Of rancor, malice, spite, of low or great,
In his large soul one poison-drop could breed?

He leads us still. O'er chasms yet unspanned
Our pathway lies; the work is but begun;
But we shall do our part and leave our land
The mightier for noble battles won.
Here Truth must triumph, Honor must prevail;
The nation Lincoln died for can not fail!

—Arthur Guiterman, in *Leslie's Weekly.*

WOMAN'S WORK

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

Little Things.

Only a little shriveled seed—
It might be a flower or grass or weed;
Only a box of earth on the edge
Of a narrow, dusty window-ledge;
Only a few scant summer showers;
Only a few clear, shining hours—
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom-wonder as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears for rain:
Warmed sometimes by a wandering gleam
Of joy that seemed but a happy dream.
A life as common and brown and bare
As the box of earth in the window there;
Yet it bore at last the precious bloom
Of a perfect soul in a narrow room—
Pure as the snowy leaves that fold
Over the flower's heart of gold.

—Henry van Dyke.

A Few Opinions as to What Women May Accomplish in Evangelism.

ANGELINE ABBY.

*Paper read at the Woman's Hour of the
Quarterly Meeting of the Southern Wis-
consin and Chicago Churches, Milton,
Wis., January 25, 1914.*

"Go ye into all the world, and preach the gospel to every creature" sounds very inspiring. Before one can go any great distance she must first learn to stand, then take a few steps, and walk about her own home. The great majority of Christian women find so much to do looking after the physical, mental, and moral well-being of those within their own square walls, that they never get very far away. If each of these immortal souls is evangelized, a step is made,—the Home Queen may never know how great,—toward evangelizing the world.

There is a field for work in the immediate vicinity of almost any home, caring for other little ones. The duty to the neighbor's child has been discussed time and again. Alexander Johnston said, recently, that to him the "little ones" were the ignorant, weak, feeble or suffering,—

those whom we, by our greater knowledge or superior strength, can help. There are unnumbered ways in which one can help a neighbor. If one goes to another's home prayerfully, something will be done. Whether a menial, mental, or spiritual task, it will be acceptable to the Master, and will help to give the Evangel to the world.

By writing letters, or sending gospel post-cards, also, a home-mother may help to evangelize the world. A friendly, cheerful letter to an absent friend often puts new heart into that friend, and perhaps enables him to accomplish successfully a hard task which he was about to abandon in discouragement. If one feels called to do so, a word for Christ, a verse of Scripture may be written, or a gospel seal may be placed upon the envelope.

At the time of the war in Manila, a cultured lady was one day writing a letter to a young soldier, the son of a dear friend. She thought of his loneliness, and of his hazardous situation, and hesitatingly and tremblingly she wrote, "We have here no continuing city," and asked him if he could say he "sought one to come." She sent it out with misgivings that it might offend, but was rewarded by receiving a reply gratefully thanking her, and stating that that verse of Scripture had set the young man to thinking, and that he had surrendered his life to God.

Those with whom a busy housewife comes in contact constitute her world. She may let her light shine in many ways, and it is her glorious privilege to be a coworker with God, and to give the message of love to a dark and sinful world.

The Sabbath-school teacher has a great responsibility, and a great privilege, also. She may instruct those souls in the way of righteousness so that they may become so many powers for good in the world. When the Spirit guides her to do so, she may speak to them personally and alone about their souls and their obligation to surrender their lives to the Redeemer. Many boys and girls are puzzled about the way to God, and are glad when one speaks kindly to them, and shows a willingness to help. Some think deeply of spiritual things and do not desire to discuss them, preferring to solve their own problems. This delicate work requires tact and judgment and should always be preceded by

prayer to the Author of Wisdom. Who can understand a child, or a boy or girl in the teen age better than a woman whose business it has been to study them from babyhood? "He that is wise, winneth souls." Dear Christian sisters, win these young people over whom you have an influence. The gospel is powerful; the Christ, if held up in his beauty, is attractive.

Every one who belongs to Christ ought to know the story so well that she can tell it to others. "Go ye into all the world!" If your own world be small, see that no corner is neglected. Then, if you are called into a larger sphere, God will give the power and the blessing needed.

Worker's Exchange.

Leonardsville, N. Y.

A missionary meeting was held at the home of Mrs. E. L. Worden, attended by members of the Woman's Benevolent Society of the Seventh Day Baptist Church and the Ladies' Aid Society of the Methodist Episcopal Church. Selections of Scripture suggested in the RECORDER were read, followed by prayer by Mrs. Charles Button, Mrs. O. O. Saunders, Mrs. Everett Bassett, and Mrs. T. R. Coon.

Mrs. Worden told of the mission work of the Free Baptist churches and also urged, as a form of home mission work, that we do not always think of as such, that we do not forget to speak the kind, encouraging word and give the beautiful flowers to our friends while they are with us rather than to wait until their lives are ended and their hearts can no longer be touched by such acts of kindness.

Mrs. Morell Coon read an excellent paper on "Foreign Mission Work of Seventh Day Baptist Women," telling of the lives and work of our women missionaries since the beginning of the China Mission, and also of the work of the Woman's Board.

Mrs. B. L. Nichols, the wife of the M. E. pastor, spoke of the mission work of the churches of the Northern New York M. E. Conference, and also gave an interesting description of city mission work in which she had been engaged among the prisoners in the jail, the patients in the hospital, and the poor in the slums.

It was the opinion of many that more such meetings would help to arouse a

deeper interest in both home and foreign missions.

As this meeting was held at the time of the monthly meeting of the Benevolent Society, the afternoon closed with light refreshments and conversation, as has been the custom for some time at our monthly meetings.

M. A. C.

National Conference on Race Betterment.

Four hundred men and women of prominence, comprising the first representative group of scientific experts ever gathered in America for that purpose, met in Battle Creek, Mich., January 8-12, to assemble evidence of race deterioration and to consider methods of checking the downward trend of mankind. The meeting was known as the First National Conference on Race Betterment. Through the cooperation of the press, the objects and aims of the conference have been very widely disseminated and a resultant influence for better race ideals is anticipated.

Already the effect of the conference is apparent in Battle Creek, where popular interest in mental and physical efficiency was awakened by a series of public school tests which showed an alarming percentage of defective children in all grades.

The conference had its inception in the efforts of four men, particularly interested in race betterment—Rev. Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn, N. Y., Dr. J. H. Kellogg of the Battle Creek Sanitarium, Sir Horace Plunkett, former minister of agriculture for Ireland, and Prof. Irving Fisher of Yale University. At the invitation of a central committee chosen largely by these men, fifty men and women of national prominence in the fields of science and education consented to share in the program. Their addresses, together with open discussion of many of the points considered, constituted a very widespread study of all phases of evident race degeneracy and the advocacy of many ideas of reform. Some of the suggested methods of improvement are frequent medical examination of the well, outdoor life, temperance in diet, biologic habits of living, open air schools and playgrounds, the encouragement of rural life, the segregation or sterilization of defect-

ives, the encouragement of eugenic marriages by requiring medical certificates before granting license, and the establishing of a eugenic registry for the development of a race of human thoroughbreds.

Among those having a share in the program were: Rev. Newell Dwight Hillis, Jacob Riis, Judge Ben B. Lindsey, Booker T. Washington, Dr. Victor C. Vaughan, Dr. S. Adolphus Knopf, Dr. C. B. Davenport, Dr. J. N. Hurty, the Very Reverend (Dean) Walter Taylor Summer and many others of equal prominence.

Some of the interesting statements of the conference are summarized as follows:

It will be no easy task to improve the race to the point where there will be no dependent children, but the elimination of the dependent child will be one of the best indices of the superiority of our national stock.—*Dr. Gertrude E. Hall, New York State Board of Charities.*

I believe that a great deal can be done by publication of facts as to the physiological effects of alcohol, in the way of inducing educated and intelligent people to conserve their health by limiting the use of alcohol or giving it up altogether.—*Henry Smith Williams, Author.*

Eugenics does not eliminate romance. We eugenics believe romance should be retained. Through the past it has proved a good thing.—*Prof. Roswell H. Johnson, University of Pittsburgh.*

In order that the race may survive, it will apparently be necessary to make eugenic selection of healthy mothers and to provide that the cost of bearing and rearing children shall be equally shared by all.—*Prof. J. McKen Cattell, editor Popular Science Monthly.*

The boys are learning that they have a calling just as sacred as the call to motherhood and that is the call to fatherhood.—*The Very Reverend (Dean) Walter Taylor Summer of Chicago.*

The negro in the South, with all his weaknesses and handicaps, is not yet, in any large measure, in the ditch.—*Booker T. Washington, principal of Tuskegee Institute.*

We must cultivate pure blood, instead of blue blood if we would develop a race of human thoroughbreds.—*Dr. J. H. Kellog, Superintendent Battle Creek Sanitarium.*

PUBLICITY DIRECTOR.

Federal Council's Messenger From Japan.

The Federal Council of the Churches of Christ in America is arranging a nationwide hearing for Rev. Sydney L. Gulick of Japan, representing Christian missionaries of Japan, relative to American relationships with the East as considered from the Christian point of view.

Arrangements are being made whereby Doctor Gulick will visit leading cities of the country, appearing before important and influential groups of people, such as chambers of commerce, merchants' associations, city clubs, and universities, in this important interest.

He has definite plans to propose regarding the entire immigration question, by which he thinks to meet both the just demands of California and the United States, as well as the equally just demands of Japan.

Doctor Gulick has been a missionary in Japan for twenty-six years; has served on the faculty of Doshisha University, and has been a lecturer at the Imperial University of Kyoto. He is also the author of something like a dozen volumes, published in English and Japanese, the latest of which is just appearing, entitled "The American-Japanese Problem, A Study of the Racial Relations of the East and the West."

The Federal Council in compliance with a memorial from missionaries in Japan, has appointed a preliminary commission to consider the question.

Paul Lawrence Dunbar.

M. E. H. EVERETT.

[AUTHOR'S NOTE.—The following verses appeared in a local paper six or seven years ago, but so incorrectly rendered, I offer them for republication.]

God made a beautiful soul,
It sat in the dark alway;
By faith in the pale star-shine
Its eyes foresaw the day.

It sang with the mocking-bird,
It sang with the nightingale;
Its tender voice grew mute
When the stars began to pale.

An angel passing by
Broke down its prison bars,
And now with the morning lark
It sings above the stars.

YOUNG PEOPLE'S WORK

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

Business Rules.

REV. ERLO E. SUTTON.

Christian Endeavor Topic for February
21, 1914.

Daily Readings.

Sunday—Integrity (Prov. iv, 17-27).
Monday—Truthfulness (Eph. iv, 25-32).
Tuesday—Reliability (Ps. xv, 1-5).
Wednesday—Punctuality (Eccles. iii, 1-13).
Thursday—Persistency (Luke ix, 62).
Friday—Faith (Josh. i, 1-9).
Sabbath day—Topic: Rules for young business men and women (Prov. xxii, 1-29).

There are many ways by which young people may build themselves up in a business way. But there is one pitfall of temptation, into which the young people of our day are in danger of falling, and into which mercantile young people are in especial danger of falling. The worship of the gods of this world—the polytheism which has so long coexisted with Christianity—is fast dying out. Men are rapidly coming to the worship of one deity, and the only misfortune is, that it is neither the living nor the true one. They deify wealth; and while they most falsely transfer their worship to an idol divinity, they most faithfully fulfill the letter of the commandment, and love it with all their heart and soul and mind and strength.

Now I wage no war against wealth. Wealth, so far as it consists in comfortable shelter and food and raiment for all mankind, in competence for every bodily want, and in abundance for every mental and spiritual need, is so valuable, so precious, that if any earthly object could be worthy of idolatry, this might best be the idol. Wealth as a means of refinement, education, and culture, and wealth as the means of perfecting the arts and advancing the sciences, of discovering and spreading truth, is a blessing we can hardly appreciate and God seems to have pronounced it good when he made the earth and all the fulness thereof. But wealth as the means of an idle life, as the fosterer of pride and

the petrifier of the human heart, and as the iron rod with which to beat the poor into submission to its will, is many curses concentrated into one. It is not any more true that money represents all values, than that it represents all vices.

In this country the most of our young people are poor. Time is the rock from which they are to hew out their fortunes; and health, enterprise, and integrity are the instruments with which to do it. When we look around us and see the wickedness that springs from poverty, it seems to justify all honest effort to gain financial independence. For this, diligence in business, abstinence in pleasures, privations even, are to be welcomed and borne if they do not interfere with health and spiritual growth. But when such an independence is acquired, then comes the moral crisis which shows whether a man is higher than a common man, or lower than the common beast. Since men have bodies and heads and hearts to be provided for, some provisions for the body is the duty first in order, because the body is the only earthly residence for the mind, and must therefore be taken care of; but when this first duty is amply fulfilled, then the other duties—that is, those which belong to the head and heart—become first, both in order and importance. Because the lower service was once necessary, and has, therefore, been performed, it is a great wrong, when, without being longer necessary, it usurps the sacred rights of the higher nature. While the acquisition of a reasonable amount of this earth's goods is laudable, all above *such a fortune* is a misfortune, because it prevents soul growth. Great wealth is a misfortune, because it makes generosity impossible. There can be no generosity where there is no sacrifice; and the man who is worth a million dollars, though he gives a quarter of it away, makes no more sacrifice than the man who is tapped for the dropsy. If a donkey would be considered a fool among donkeys, for desiring to double the burden already breaking his back, I can see no reason why the short-eared variety should be judged by a different rule.

In all business transactions let justice be the pole-star. Without justice the foundation of private character and of society is weak. The world is entering upon

a new moral era. The horrid reign of war and injustice is drawing to a close. That rule of wealth, also, which has crushed the life out of society and imbruted the hearts of millions in order to subject their bodies to unresisting and unremitting toil, will soon be over.

A young man who would succeed in business reverences the divine skill and wisdom by which his physical frame has been so fearfully and wonderfully made; he keeps it pure and clean, as a fit temple for the living God. If obliged to earn his bread by the sweat of his brow or by the sweat of his brain, he is "not slothful in business." Holding punctuality among his virtues, he is ever true to the appointed place and hour. In selecting his vocation for a livelihood he refuses every occupation and every profession, however lucrative it may be, or however honorable it may be falsely deemed, if, with his own good, it does not also promote the common good. However meager his stock in trade, if he engages in business he will not seek to enlarge it by entering Conscience and Honor in his books under the head of "merchandise," nor will he begin the sale of goods to customers by selling his soul to Satan. Such a man can not help being successful in business. We as Seventh Day Baptist young people can not afford to sell principle for the sake of gaining what many call success. In fact, there are but few, if any, who have gained financially among us by surrendering the principles we hold.

SOME SUGGESTIONS.

Seek first a good name in your business relations; a good salary and promotion follow as its result.

Christian character is the basis of all wealth and success worth having; and the fear of God is the basis of Christian character.

The best way to help yourself is to help your employer; but not if you do it merely to help yourself.

To be on time is to be on the road to success; there is no opportunity but may be lost by procrastination.

Have no ambition but to do your work in the best way, and the best results will come to you.

Always make your business serve God.

Maybe Bugs and Moths and Worms Make Better Farmers.

In the Gardening department of the current issue of *Farm and Fireside*, T. Greiner, an expert in gardening matters, writes an interesting article about the potato tuber moth which is a pest in California potato-fields, and is found in Washington. It chews tobacco in Florida, the Carolinas and Virginia, where it passes under the name of splitworm. It is also found in Texas. It likes eggplant and ground-cherry plants. Mr. Greiner goes on:

"How to control it? The old story, good, clean cultivation and rotation of crops. It almost seems as if the bugs and moths and worms will finally force all of us to be good farmers! Good, clean cultivation, and the destruction, not only of all infested potato plants, but the ground-cherry plants, bull nettles, horse nettles and eggplant. As soon as the insect has attacked these plants they should be burned. If left by the roadside or fence they will furnish winter quarters for the moth.

"Crop rotation is also necessary. Where the business of potato growing is carried on by the year-after-year plan, the tuber moth will present a perplexing problem when it reaches these 'spud' specialists, if they are so unfortunate as to have that occur.

"Live stock turned into the potato fields after digging will help clean up.

"Those who desire to study this matter should send to the Division of Publications of the United States Department of Agriculture at Washington for Farmers' Bulletin 557."

The Things I Ask.

Give me, O God, a quiet heart,
A spirit calm for work or play;
Give me the willing for my task,
That falters not by night nor day.
Give me the fellowship of souls
Strong in the grace thou dost impart,
Souls that, united in thy love,
Are firm of will, and strong of heart.

Give me the patience for my task;
The perseverance to go on
When paths are rough, and ways are long,
The faith that clings, the hand that serves,
The foot that plods, but never swerves,
And hope to brighten up each day,
And comradeship along the way;
This much, O Lord, I ask.

—Ira Wilcox Bingham.

CHILDREN'S PAGE

Getting Ready.

Father had just read from the newspaper the fine story of a boy who went on a trestle in the face of an approaching train and brought off a younger child in safety.

"Oh-h!" said Roy, "I hope I can do something brave some time."

"Better begin to get ready now, son," said father. "A good many times there are chances for brave actions, and the persons who might do them are not ready, and can't be heroes."

"I thought you were a hero all of a sudden—when horses ran away, or houses got on fire, or people fell into the water," said Roy.

"Oh, no!" said his father. "Heroes have to train from the time they are little children. They have to practice not being afraid of common things—like going to bed in the dark—and they have to learn to think quickly, and not just scream and run; and obeying is pretty good practice—it makes a fellow steady."

Roy thought it over soberly, and then said: "I guess I'd better begin to train right now, for I want to help if ever I see people in danger."

"That's right, son," said father, heartily, "and if you get in training, don't you be afraid of not getting a chance. The chance is sure to come."

So Roy began training at once. And he was doing fine work that summer at conquering his little fears and some other faults.

One day, in September, father and mother went to town, and for a few hours Roy had all the big farm to himself. It is rather dull, playing by yourself, so Roy took a book out to the hammock under the trees, and sat there, reading. As he looked up, in turning a page, he saw a thin little film of smoke from the meadow across the road. He dropped his book and started up. Mr. Chase's meadow was on fire, and Mr. Chase had gone to town when father did. But even while he was running toward the house, Roy knew what to do. He seized the rope of the bell that hung in the Chases' backyard, and

rang with all his might. Some distance away he could see the next neighbor at work on a hillside, and Roy saw that he hastily unhitched one of the horses, and started toward the Chase farm. Roy knew that the bell, ringing so hard in the middle of the afternoon, would bring every neighbor within hearing.

Then Roy ran to the meadow to see how bad the fire was. It did not look very bad. It was a thin sheet of flame, creeping up over the short, dry meadow-grass. But the trouble was, that if it were not checked it would reach the barns and set them on fire. But Roy was sure the men would be there in time to plow a furrow across the field, and stop the fire. Then he saw something else that frightened him. On the other side of the meadow Daisy, Mr. Chase's pretty black pony, was trotting to and fro, and tossing her head in terror of the approaching fire. If she had known enough she could have reached the barn in safety, but she smelled the fire in that direction and would not come. She kept trotting to and fro, and getting more closely hemmed in by the fire.

"I must get the fence down, and get her out in the road," said Roy to himself. "I can beat the fire if I run fast."

And how he did run! In one place he had to cross the hot embers, and they stung his bare feet. But he was in the narrow space with the terrified horse, at length. It was an old-fashioned rail fence, and though he was such a small boy, he found that he could drag the rails off in a short time. But the next thing was to get Daisy through the opening. She was the gentlest of creatures; but now, when Roy laid hold of her mane and tried to lead her, she planted her feet firmly and drew back. Roy looked around despairingly. The fire was very close. Then he remembered that he might be able to lead her if her eyes were covered. He had no coat that hot day, but he whipped off his blouse in a moment, and covered her head enough so that, with much snorting of fear, she at length allowed him to drag her through the opening in the fence, and then lead her to safety.

The men were there, and getting to work by this time, but one of them found time to call out. "Good work, my boy!"

"It'll help me train, won't it, father?" said Roy, when they talked it over that

evening. "I didn't want poor Daisy to be hurt, and I stopped and thought quick, like you told me; and then I did it, if I was a little afraid."

"It's my opinion, son, that you've got pretty well along with your training already," said his father.

And Mr. Chase said he thought so too, when he came over the next day, and asked Roy if he would like to have Daisy for his own pony.—*Elizabeth Margaret Walters, in Christian Standard.*

Benny's Peachtree.

"Here is a little peachtree that they threw in when I bought the others," said Mr. Wilson. "Would you like to have it, Benny?"

"Oh, if you please!" cried Benny, eagerly.

"You can set it at the corner where the orange tree died," said his father.

Benny planted his tree with great care. He dug the hole, partly filled it with rich, mellow earth, leaving a little mound in the center. Then he set in the tree, spreading the roots carefully over the mound, filling up the hole with rich earth.

He went to visit it often, and when a week had gone by, he saw that the swelling buds, instead of being green, were of a pinkish hue. And the next time he found some little pink blossoms, and was nearly wild with delight.

"Oh, papa," he cried, "my little tree is going to bear this year!"

"It's a brave little tree," said papa, "but it must not bear so young. You'd better pick all the blossoms off."

Benny was disappointed, but followed his father's advice. Soon the leaf-buds opened, and the tree began to grow.

When the second spring came, the blossoms appeared again. And after the blossoms dropped, there were little fuzzy balls, and papa said, "It will do no harm to leave a few."

The peaches ripened in June, and were great, red-cheeked beauties, and there was one for each of the family.

During the second season, the peach tree made a great growth, and the third spring the branches were thick. Then it blossomed once more, and set full of little

green peaches; and Benny said, "I shall leave every one on the tree."

His father came to look. "If you leave every one on," he said, "your peaches will be small and worth but little. I shall pick half of them off."

The peaches began to swell. They grew to a wonderful size, and as they ripened the sun gave them a rich color. When the buyer came to look at them, he said they were so fine he would give an extra price. When Benny's peaches were gathered there were nearly a hundred pounds. It seemed too good to be real.

"I think half of the money is for peaches and the other half for my patience," he said.—*Youth's Companion.*

Saint Gauden's Statue of Lincoln.

A little group of merry children played
Around the statue's base, where gaunt and tall
His image stands—the bronze memorial
Unto his greatness, that Saint Gaudens made
In thoughtful posture, carelessly arrayed
In loose, ill-fitting clothes, that somehow fall
In graceful lines,—as one wrapped in a thrall
Of thought, who pauses, sad, yet undismayed.

And on the sad, calm face, where deep lines tell
His suffering and unimagined woe,
I fancied as their laughter rose and fell
A smile played 'round his lips with sad, sweet
glow—

A smile like His, who in far Galilee
Said, "Let the little children come to me."
—*Frederic B. Eddy.*

There is a real cause why the great army of our industrial workers are out of sympathy with the church, a real reason why the Continental Socialists, for the most part, are atheists. There is little use to preach the gospel of a clean life to a people forced to live in vile and filthy lodging houses; to declare the brotherhood of man to a people whose hearts are made to rankle with the oppression and injustices of Christian men; or, to expect a hungering and thirsting after righteousness by those who rarely know the blessing of a full meal, or adequate clothing or shelter. The temporal welfare of men must be sacredly considered if we are truly concerned about their spiritual welfare.—*A. L. D., in Helping Hand.*

"Some men won't be happy in heaven because they had to leave their earthly possessions behind."

SABBATH SCHOOL

Story-Telling—What and How.

In the Bible-school world today we are dazed with new methods and devices for teaching, yet I doubt if there is any more important tool for the Bible-school teacher than plain, old-fashioned "story-telling."

"Tell me a story," is the universal cry of the child; and he—or more often she—who can answer this cry is meeting a real need in the proper development of childlife.

Are we using the story—just the simple story—as the child loves to hear it? Most of us, perhaps, are not. We think we are telling Bible stories, but in reality we are chopping up a good story, and preaching little sermons on each piece. As we have grown in years and experience, that story has grown more and more full of meaning, and we have been tempted in the telling to explain and apply it all. If the story, however, is to make a picture in the child's mind and an appeal to his heart, it must be presented simply, completely as a story; and if it is well told, it will do its own preaching. Many a story has been made ineffectual by tacking on a moral.

"To be able to tell a story is the best intellectual qualification of a teacher," says a great authority. Let us consider why. The child-mind can not readily accept abstract truths; its reasoning, understanding and experience are not well developed; truth must be given in a picture form, a perfect whole, so that the mind can grasp it and the memory retain it. Do you not recall how some story has made clear to your mind the abstract truth of a sermon and helped you to remember it? So we can embody in a story the greatest truths and make them to be perfectly understood by the child, when the most eloquent argument and explanation of those truths would fail to reach either his interest or his understanding. So we may, therefore, formulate such a definition of a story as this: "It is a narrative of real or imaginary events, relating to a whole, and appealing to the emotions rather than to the intellect."

There are four essential elements of a well-told story:

First, the beginning. Not a long-drawn-out statement, not an anticipation of what is to follow,—simply a background of necessary facts, and a point of contact with your hearers. "Once upon a time" is a magic wand, summoning immediate attention, because it always leads the way into storyland, where Truth, with her bright torch, shows us love and beauty and patience and honesty and all the virtues personified.

I once gathered sixteen restless twelve-year-old boys to hear a great man speak. A delay had already exhausted what little patience is stored in a twelve-year-old life, and I trembled inwardly for the discipline of the hour that was to follow. But I had forgotten that this great man knew boys. He glanced about the fidgety group, and suddenly asked, in a most earnest manner, "Who's the captain of your baseball team?" "Him," was the very prompt answer from every one save "him" himself. "Come over to my town and we'll whip you," said the great man to the captain. During the next hour much of solid information was poured forth to those boys, and they never lost a word of it—they were caught and held with the *beginning* of the speaker's story. And the general question at the close of the talk was, "Say, when can we come over to your town, and when are you coming here again?"

The *second* element of a good story is the *sequence of events*. Get clearly in your mind what happened first, then next, and next, and next. Did you ever know a person to stop in the midst of a story and say, "Oh, I forgot to tell you that—" supplying some missing link necessary to a proper climax, and thus spoiling the story? The hearers were suddenly jerked out of the story atmosphere, where everything pictured was so real, and the wise little heads many times were given opportunity to guess all the rest of the story, "how it turned out,"—from that important part omitted.

These events should lead up to the *third* essential element, which is the *climax*. Here lie the *force* and *teaching value* of the story. When selecting a story, make your decision from the climax, which contains the truth you want to make clear. It is the shining part, and if you clearly see the *climax* of the story yourself, you will naturally emphasize it in your telling, with-

out comment or explanation, and so it will do its own teaching. If in the story of David you dwell with enthusiasm and interest upon the kind of sling and the number of stones he used, and what he accomplished with them, rather than upon his trust in his God, you will probably have your class of boys acting upon your climax by trying their skill with a sling to throw stones; for a good story, well told, not only appeals to the emotions, but also directs the will toward action.

The *fourth* element of a story is the *end*. "Why, of course," you say, "the story must have an end." Yes, but not all stories do have an end; some simply stop. The end of a story should leave the mind at rest and ready to review it all, so that the listener will not say, "What happened next?" but, "please tell me that story again." Bring your story, then, to its natural close, and, let me repeat, be content to let it do its own teaching—do not tack your moral on. Otherwise, instead of giving the child some real mental and character-building food, he will realize that you have given him a sugar-coated pill and will rebel.

Now, there are *four* great *advantages* in recognizing these four elements of a story:

First. One can *reduce* a long story—a whole book, if desired,—to a very short one, by simply getting the four essential elements for the telling of it.

Second. One can also make a short story *long*. Perhaps just a little incident in the store or on the street has attracted your attention. "There," you say, "that illustrates the lesson truth for next week's lesson. I will put it in the form of a story. I must have a beginning, and necessary events, the climax and an end."

Third. Knowing these essential elements, one may better judge in the selection of a story. Reading it over, you ask yourself, "What is the climax? What does this story teach? Would that beginning catch the attention? Would these events be interesting to the minds of my pupils? Would that climax cause a desire to act upon it? Would the end set the mind at rest?" If so, then that is the story you want to use in your lesson.

Fourth. To know these fundamentals of story-telling is of great advantage in the so-called memorizing of a story. As

a matter of fact, no story should be memorized. It is an absurdly difficult task, and if you did memorize it word for word, it would not have the same force in the telling, as if it were given in your own medium of expression.. The material of the story may not be yours, but if you wish to be forceful, the telling of it *must* be yours—it *must* have your personality and your enthusiasm.

In reading over any story *three* times with these four essential elements in mind to tell,—“this much for a beginning, the necessary events in order as they occur, the climax clearly pictured and the end satisfying,” do not yield to the temptation of rolling it up and tying it with a strong moral cord; for the moral should be woven as a bright silken thread all the way through.

It is hoped that this simple lesson in story-telling may help many teachers to use this magic tool which works wonderful results in the lives of children, and that it may prevent any one from saying again, "I can't tell stories."—*The S. S. World*.

LESSON VIII.—FEBRUARY 21, 1914.

FAITH DESTROYING FEAR.

Lesson Text.—Luke xii, 1-12.

Golden Text.—"Every one who shall confess me before men, him shall the Son of man also confess before the angels of God." Luke xii, 8.

DAILY READINGS.

First-day, Matt. x, 1-15.

Second-day, John xiv, 1-17.

Third-day, John xiv, 18-31.

Fourth-day, Acts iv, 1-22.

Fifth-day, 2 Tim. iv, 1-8.

Sixth-day, Matt. x, 16-33.

Sabbath day, Luke xii, 1-12.

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

Lincoln's Example.

The distinguishing features in the character of Abraham Lincoln were his sincerity and simplicity. There was neither pose nor affectation in anything he said or did during the years of his all too brief public career. Those who really appreciate the true greatness of this remarkable man must be impressed by his faith in Providence and in his fellows. Serious-minded when serious things were to be attended to, he possessed the saving grace of a thoroughly human humor that brought him near to the

people and brought the people near to him. There was something greater than wisdom in his public utterances. There was the supreme tact that took into account all the shades of feeling represented in a composite population, so that even when appealing for divine guidance in the great task with which he was confronted when he was President, he never uttered a word or a phrase that could not meet with a hearty acceptance from people of all religious beliefs who were enlisted in the cause which he had at heart. There was no room for sectarian narrowness in such a nature as his. He was, of course, a partisan in politics, but in other spheres he sought to unite the people at whose head he stood, so as to preserve the nation whose destinies were committed to his care, and to do this on broad lines which exemplified the common fellowship of a free and humane people.

The fact that, out of the obscurity of a rural community but little versed in the arts that are deemed essential to statecraft, there could emerge a figure which stands second to that of no other American is in itself the surest guarantee that there will never be lacking men capable of measuring up to the greatest responsibilities which may arise in the course of the nation's development. To those who seek to classify their fellows according to an artificial status repugnant to American ideals, the humble home on Kentucky soil in which Abraham Lincoln first saw the light of day should prove a lesson and an example. The love of freedom can not be limited by the bounds of caste or class, creed or condition. To those who have had to struggle against hard adversity that love is often all the more intense because it is not cribbed, cabined or confined by artificial or meretricious considerations. If our professions of human fraternity mean anything more than the merest lip-service to a current mode of thought, they must inevitably lead us to a willingness to accord to all men of good intentions the same opportunity to work out their destinies in a free and enlightened land as fell to the lot of the great American whose birthday we are about to celebrate. If we would properly honor his memory we can not but show our complete willingness to

bestow the blessings of liberty and opportunity upon all who, struggling to escape from the shackles of despotism, of bigotry or of race hatred, seek a home under the protection of the flag which to Lincoln symbolized not only the nationality that he loved greatly, but the human brotherhood which he loved just as fervently and persistently.—*Jewish Exponent*.

Denominational News.

The ordinance of baptism was observed at the Seventh Day Baptist church at Milton Sunday evening, the Milton Junction Church joining in the services. There were four candidates from each church. The ceremony was very impressive and there was a large congregation present to witness it. Pastor Randolph administered the rite to those joining the Milton Church and Pastor Jordan to those joining the church at Milton Junction.

Pastor C. S. Sayre and a goodly number of others from here were in attendance at the Seventh Day Baptist quarterly meeting at Milton last Sabbath.

Rev. H. N. Jordan left Thursday for a two weeks trip to Garwin, Iowa, and North Loup, Neb., in the interest of the American Sabbath Tract Society.—*Journal-Telephone*.

Rev. Geo. W. Lewis, pastor of the Seventh Day Baptist church, went to Columbus Tuesday in the interest of certain features he is anxious to see embodied in the new school laws now up for consideration by the General Assembly.—*Jackson Center (O.) News*.

Rev. A. L. Davis of Boulder, Colo., is expected here next week and will assist Rev. M. B. Kelly in a series of meetings. All will be glad to know that Rev. Mr. Kelly has decided to withdraw his resignation and will continue his work here.—*Nortonville (Kan.) News*.

"Prisoner at the bar," said the portly, pompous and florid magistrate according to the *London News*, "you are charged with stealing a pig, a very serious offense in this district. There has been a great deal of pig stealing, and I shall make an example of you or none of us will be safe."

HOME NEWS

ADAMS CENTER, N. Y.—A series of union evangelical meetings, held in the Seventh Day Baptist church here, has just closed. The first service was held January 1, 1914, and the closing one last evening, January 25, conducted by Rev. E. A. Witter, and Rev. R. F. Stolz, pastor of the First Day Baptist church of this place.

The preaching was by Elder Witter and the music was under the direction of Elder Stolz. For twenty-five days Elder Witter preached every evening, twice on Sundays, and twice on a part of the Sabbath days.

Much interest has been manifested and hearts have been quickened. Many have been made to rejoice in the love of God, and aroused to the responsibilities and duties surrounding them. The love of God and his keeping power have been so forcibly brought to the hearts of his people, and the wonderful power of his cleansing blood and his desire to draw all men to him have been so clearly set forth, that even the blind eyes have been opened to see the glories and wonders of his kingdom. The pathway has been so plainly described that none can fail of walking therein who will follow the teachings of God's word, trust in him, and give to him a fully consecrated life of service.

The pastor's words have shown a thorough preparation and a soul to soul communion with God. They have been full of that divine love that can be obtained in no other way than by close fellowship with the Father.

Some of these sermons were illustrated and brought the truth so forcibly to the people that their hearts were made to thrill as never before with the consciousness of God's love and care for his children, and of his willingness to save, even to the uttermost, all who come unto him.

The first of these illustrated sermons was from the text found in Psalms cxliv, 7. A broken plank was pictured as stretching over the abyss of death from earth to eternity. The people are trying to cross this plank to gain heaven, but certain doom awaits every one who does not grasp the hand of God extended down from heaven, and let himself be drawn away from the

dangers that lie in the pathway, and up to safety in the kingdom above.

The second sermon was from Isaiah i, 18. Before sin has entered the heart, it is like pure water; but when sin touches the life, it becomes changed in color and is scarlet or red like crimson. Nothing then but the blood of Jesus Christ can cleanse it and make it white.

The third sermon had for its text John xii, 32, and showed the magnetism of God's love. This love is more readily accepted by the young, as they are more easily drawn to him before sinful habits are formed. Early impressions are more readily retained. The young are more willing to accept those things which will ennoble their lives and place them on a higher plane of living. Those in middle life are, on the other hand, so hardened in sin that only a few accept the calls of mercy. Yet God is willing and able to help and lift up *all* who will forsake their sins and come to him.

The sermons were all powerful. These three were so plainly illustrated that even a little child could understand them. How could any individual listen night after night to these sermons and not be moved by the story of God's wondrous love, by the warnings, the entreaties, the invitations to come to Jesus, especially when the sure doom of the rebellious and unbelieving was made so plain! It seemed as if no one could help making a decision for God.

There are eight who for the first time have accepted Christ and taken a decided stand for God. There are others who have not yet come to any definite decision. May your prayers with ours ascend to God, that those who are still unsaved may be brought to know the Lord.

While there is much joy in a reconsecration of our lives to God, our hearts are filled with sadness and sorrow, by the resignation of our beloved pastor, Rev. E. A. Witter, which he read before the church some two weeks ago, to take effect the last of March, when he will go to Rhode Island to take a pastorate there. He has labored hard and efficiently, and has wrought a good work among us. He has done all that he could for his people, and we fully appreciate it all and thank him for his kindness, his forbearance, and the work he has done. It is with sorrow-

ing hearts we would bid him Godspeed as he goes from us to his new field of labor. We shall miss him everywhere—in the church, the Sabbath school, the prayer meeting, the home, the social circle, the community. We shall miss his loving counsel, his words of good cheer, of sympathy and comfort, of encouragement and help. We shall miss him as a pastor, as a friend, as a neighbor, and I know of no place where his presence will not be missed.

But when he shall go from us, may the blessings of God rest upon and go with him, and may he be clothed with the garments of salvation. May his labors bring forth a bountiful harvest, and when the roll is called up yonder, may he be there to give response.

MRS. A. R. B.

Adams Center,
Jan. 26, 1914.

ELKHART, KANS.—“A very interesting meeting of one week closed last night at the First Baptist church. Rev. Mr. Socwell of Dodge Center, Minn., was in charge, with E. D. Stillman as chorister. The meeting was a grand success, not by the number of conversions, but by the spiritual uplift. Brother Socwell preached to a large and attentive audience each night. A large number of singers were secured each night. Brother Socwell is now attending a meeting at the Addington schoolhouse. He leaves next week for future mission work in Oklahoma and the East, intending to reach home some time in June. Brother Socwell has made many friends here who join the *Enterprise* in wishing him success on his future journey.”

The above was clipped from the Elkhart *Enterprise*, and was written by one of our Methodist friends. We thank the Tract Board for sending Brother Socwell to us at this time. We believe that the good work done by him has paved the way for a greater work to be done here in the future. It is not so much the flashy, spontaneous growth, as the steady, upward and onward move that counts in a field like this. No more can the spiritual side of “Frontier Life” be built up in a day, than the industrial side. “I have planted, Apollos watered; but God gave the increase.”

Brother Socwell did not get out to attend the meeting at the schoolhouse mentioned above, but Sunday evening spoke again to a well-filled house here. As there is to be a Bible-school convention held here on February first he has been persuaded to stay over another week, hold meetings throughout the week and preach the convention sermon.

Yours in the work,
E. D. STILLMAN,
For the Cosmos Society.

Jan. 26, 1914.

NORTONVILLE, KANS.—The Nortonville church people were a little stirred up the fore part of the month by hearing Rev. M. B. Kelly announce from the pulpit his resignation as pastor. At a called church meeting the following day a strong resolution was *unanimously* adopted to be presented to him, earnestly urging him to reconsider his resignation with the view of recalling it.

Letters poured in upon him both from resident and non-resident ones, appealing to him not to leave the church, to which, as pastor he had endeared himself. These were thoughtfully and prayerfully considered by him. A week passed. Elder Kelly announced that he would take another week to consider the matter.

This gave us a ray of hope, yet we entered the church the following Sabbath, January 17, with some fear lest we should hear an unfavorable response from the pulpit. But no, we caught the reply, “To remain with the church.”

An enthusiastic and overjoyed member then offered the resolution, “That, in appreciation of our pastor's decision, we tender him a vote of thanks by a rising vote of the church and congregation.”

Needless to say that it was a unanimous vote. Then turning to the pastor the member said: “Elder Kelly, I present to you this free and united sentiment of your church. May Heaven bless you with good health and a long life of usefulness to this church and community, and may the time never come when you will want to offer another resignation.”

It is but due to Elder Kelly to say that in the early part of the year past he experienced a nervous trouble which for a while threatened the loss of his eyesight. By a timely treatment and rest at the

Battle Creek Sanitarium he recuperated, and has been doing good service for the Master ever since his return.

The general health of our community is good. MEMBER.

Jan. 26, 1914.

LONG BEACH, CAL.—Oh, yes, Long Beach is here and we are much alive physically and spiritually too. Several things have happened in our little society since RECORDER readers have heard from us. First, I will mention the coming of one of the West Virginia families, Mr. Scott F. Randolph with his sweet wife and five bright children. If there are any more who can be spared, just send them along; we have the "all the year round climate" to induce them to come, and we certainly will give them a hearty welcome.

While we have had much to encourage, we have had a few disappointments; perhaps *all have not done all* that they could. God has surely blest our efforts here, as he will *always* do if *we* will do *our part*. The fine, earnest sermons Pastor Hills is giving us each week are very much appreciated.

The chairman of our Social Committee, Miss Grace Muncy, has planned, and with the help of others successfully carried out, several social affairs which were greatly enjoyed.

Miss Lillian Sweet celebrated her thirty-third birthday by inviting about twenty of her little friends for an afternoon at her home. Miss Maleta Osborn helped entertain them with stories and games, and serving ice-cream and cake. They were a happy lot.

At Thanksgiving time a bountiful dinner was enjoyed by young and old in our society. Christmas Eve we had a small Christmas tree at our home for some little folks who otherwise would have had no Christmas. A friend of ours acted as Santa and distributed presents and candy to all. They will never forget it.

Christmas night our Sabbath school gave an entertainment at the home of Mr. and Mrs. Glen Osborn. At the same time and place the Osborns gave to the Sabbath school a beautiful tree, which was well laden with many gifts, candy and nuts for all.

New Year's eve a business session of our Sabbath school was held at our usual meeting-place for the election of officers, after which a picnic supper was served and a social time enjoyed. So we try to get, to keep, and to hold, in various ways, these little ones and young people who come under our influence. "Be ye fishers of men," or "to get, to keep, and to hold," should be the watchword of every individual in our denomination, with loving obedience to all God's commands and with charity for all. Then our work would prosper.

How glad we all ought to be that there is one young man consecrated enough to go to Africa. I would like to grasp his hand and bid him Godspeed, and I am willing to do any honest work to help pay the expense of one to go with him, for it would be *cowardly* to let him go alone. The dear old Berlin Church in Wisconsin (my childhood home) has not existed in vain.

We are often discouraged when we pray and wait so long for some advance movement. Then we are surprised when God answers in some unexpected way. Lord, help our unbelief, and help us all to put our shoulder to the wheel with courage strong and true, that this year 1914 may be the greatest in the history of our beloved denomination. "Watch us grow."

LUCY E. SWEET.

125 W. 14th St.

MILTON, WIS.—At the special meeting of the Milton Seventh Day Baptist Society, Monday night, it was voted for the committee to go ahead with the work of enlarging the church at once. The money has already nearly all been pledged and the work will be begun as soon as a few minor matters concerning the plans can be settled.

A basement will be built under the whole church. One room under the main part will seat three hundred or more at tables, giving ample room for such social functions as have had to go to the gymnasium or village hall in the past. Under the west part of the building will be the large kitchen. Below what is now the kitchen will be the furnace and coal rooms. It is planned to put in a new and up-to-date heating and ventilating system, with fan-driven circulation.

The proposed improvement will be of special benefit to the Bible classes, as the Baraca and Philathea classes will be accommodated within the church and other organized classes will probably be started.

At the meeting Monday night the final plans were adopted for reorganizing the society under the name of the Milton Seventh Day Baptist Church. One of the features of the new organization will be the giving of the ballot to the women.—*Journal-Telephone*.

BATTLE CREEK, MICH.—If one of the brethren from some of our Eastern churches were for the first time to attend our Sabbath afternoon service, one thing would at once strike him as unique—the fewness of gray heads in the audience. Fully half our members average under fifty years in age, and half the remainder are thirty or under. Where such a large proportion of young blood is found in any church, it speaks well for the growth and stability of the congregation, whether it be in this city or anywhere else.

Five new members have joined our church since Christmas; others are expected soon.

New Year's was celebrated by our annual church dinner at the parsonage. The serving began at eleven-thirty a. m., and continued until all had dined who wished. This was so arranged that none of those on duty at the Sanitarium might be barred out because of hours of work.

The Kellogg Food Company, one of the food manufactories for which Battle Creek is famous, has recently purchased a new mill site about two miles south, in the city suburbs, where it will move in the spring. This was made necessary by growing business and lack of space for enlargement where they now are. Several of our people are employed here and it may mean some shifting of households nearer the new plant.

The Kellogg Food Company is not to be confused with the Corn Flake plant in the eastern suburbs, under the management of W. K. Kellogg. The one I am speaking of is but a few rods from our parsonage on Aldrich Street, and immediately adjoining the Sanitarium. The Sanitarium will occupy some, if not all, the vacated buildings.

Our pastor has just departed on an evangelistic campaign to the Western As-

sociation. He goes by request of certain of the churches there and under the patronage of the Missionary Society.

The Minister's Association of Battle Creek has districted the city for mission study classes. The book they begin with is a work on China. Rev. D. B. Coon was appointed leader of that district which includes a part of what is called the "West End," certain blocks near the Sanitarium. The second meeting of this class was at the Seventh Day Baptist parsonage, January 26, 1914. There is some talk of making this the rendezvous of the class. Some of our church people are members.

C. H. GREENE.

Dr. Wilfred T. Grenfell on Prayer.

The privilege of prayer to me is one of my most cherished possessions, because faith and experience alike convince me that God himself sees and answers, and his answers I never venture to criticize. It is only my part to ask. "It is entirely his to give or withhold, as he knows is best. If it were otherwise, I would not dare to pray at all. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable.

I value it more because it calls for nothing that the wayfaring man, though a fool, can not give—that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in conversation with him.—*Selected*.

A little girl answering the question as to what it was to walk with God, said, "Why, they must be going the same way, of course; and they must like to be together, must be friends, and—and—they ought to like the same things—and trust each other." Can you add anything more? Enoch was going the same way as God, he liked to be with him, and he and God were friends, he liked the things God liked, he trusted God.—*Tarbell*.

Look out for choices, they run into habits, character, destiny.—*Maltbie D. Babcock*.

MARRIAGES

WENDELL-BURGOYNE.—At the home of the bride's parents, Mr. and Mrs. Walter D. Burgoyne, in the town of Welton, Iowa, by Rev. Geo. W. Burdick, Mr. Ross R. Wendell and Miss Grace Edith Burgoyne.

WEST-RING.—At the home of the bride's mother, Mrs. L. A. Loofboro, in Welton, Iowa, January 27, 1914, by Rev. Geo. W. Burdick, Mr. Francis W. West of Nortonville, Kan., and Mrs. Sadie L. Ring of Welton.

DEATHS

COCKERILL.—Richard B. Cockerill, son of Samuel and Harriet (Bailey) Cockerill, was born near Birmingham, England, January 25, 1846, and departed this life from his home near Berlin, Wis., January 21, 1914.

When Richard was a babe, the family came to America and to Wisconsin, settling first near Watertown, but soon coming to the town of Seneca, Green Lake County, where they made their home. This county has continued to be the family home.

On April 18, 1871, Mr. Cockerill was married to Miss Mary J. Davis. To them were born three sons,—William, Edward and Hugh. On May 9, 1879, this beloved wife and mother passed to her reward. He was again happily married, on June 7, 1885, to Miss Elma A. Crandall. To them were born a son, Walter, and a daughter, Mabel.

In young manhood Mr. Cockerill professed faith in Christ, and after his second marriage was baptized by the Rev. Geo. W. Hills and united with the Seventh Day Baptist church of Berlin, Wis. In this faith he remained true to the end.

Farewell services were held in the home, January 23, 1914, conducted by Eld. O. S. Mills of Milton Junction. Text: Deut. xxxiii, 27, first clause. Interment in Berlin Cemetery.

These services were attended by the bereaved wife, son Hugh, and daughter Mabel, and by the relatives of the family living in this county, including an only living brother, John T., and by a large number of neighbors and friends from Berlin and vicinity.

The son Edward passed from this life December 2, 1906; William was detained in his home near Rice Lake, Wis., by sickness; and Walter is on the way to East Central Africa as a Seventh Day Baptist missionary.

Brother Cockerill was highly esteemed as a kind, loving husband and father, a good neighbor, and an industrious and loyal citizen. He will be much missed.

O. S. M.

GREENE.—Near North Loup, Neb., on January 25, 1914, Bennie Greene, the infant son of Jason and Alice Greene, aged three days.

In the absence of the pastor, the burial service was conducted by Brother Claude L. Hill.

2 Kings iv, 26: "Is it well with thee? is it well with thy husband? is it well with the child?"

Brother and Sister Greene have the sympathy of a large circle of friends who love them.

G. R. S.

RANDOLPH.—Reune F. Randolph was the son of Asa Fitz Randolph and Hannah Drake Randolph, born February 18, 1837, at Plainfield, N. J., dying at the same place January 25, 1914, being almost seventy-seven years of age.

January 1, 1862, he married Miss Anna Camp, whom he survived by only a few months over a year. Three children came to bless the home—Ida, Nellie, and Etta, of whom the oldest and the youngest have the happy satisfaction of having tenderly cared for father and mother during the years of declining strength, the other daughter having passed on some years ago.

Brother Randolph became a member of the Seventh Day Baptist Church of Christ at Plainfield, N. J., in 1850, thus giving sixty-four years of service true and faithful to his Master and to his fellow men. Two brothers are yet living, Lewis and Nathan. Edward died four years ago.

Farewell services were held at the home on Tuesday, January 27. One of the hymns used at the service was "One sweetly solemn thought comes to me o'er and o'er," one that he had appreciated so much when recited to him only a week before he died, by a former pastor.

The pastor used as a thought of the occasion, "But thanks be to God who giveth us the victory through our Lord Jesus Christ." Burial was made in the family lot at Hillside.

E. S.

JENKINS.—At the home of her daughter, Mrs. J. O. Michael, in Baca County, Colo., January 25, 1914, Mrs. Mina Jenkins, aged 55 years, 11 months and 5 days.

Funeral services were held from the First Baptist church of Elkhart, Kan., January 27, conducted by Rev. E. H. Socwell, and burial was made in the Cosmos Cemetery, Texas County, Okla.

E. H. S.

SATTERLEE.—Russell Hawley Satterlee, son of Hawley and Esther Randall Satterlee, and grandson of Eld. William Satterlee, was born July 31, 1836, and died January 26, 1914, aged 77 years, 5 months and 25 days.

He was the youngest of six children, only one of whom is living,—Mrs. Ellen Satterlee Greenman of Farina, Ill. In 1863 he was married to Nancy Peckham by the Rev. A. W. Coon, pastor of the Berlin Seventh Day Baptist Church. She died February 27, 1899. He was baptized and united with the Berlin Seventh Day Baptist Church in 1886 when Eld. B. F. Rogers was pastor and Eld. Courtland Rogers was holding revival meetings. His townsmen showed their respect for, and confidence in, him by electing him to the office of supervisor in 1893. On August 27, 1900, he was married to Mrs. Rosetta P. Greene.

His death was very sudden. He is survived by a widow, one sister, and several nephews and nieces. One nephew, Frank Vars, with whom he was living when he died, and one niece, Mrs. Fred Greene of Center Berlin, were brought up

in his home from childhood, and in an especial manner have felt his fatherly care, interest and Christian influence.

He was a man of deep convictions, never saying very much about those things which were nearest and dearest to him. He was always loyal to his convictions, kind-hearted and forgiving, and dearly beloved and respected by all those who knew him. The following lines describe his character better than any weak words of mine can do:

"In the effort to appreciate various forms of greatness, let us not underestimate the value of a simply good life. Just to be good: to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet, and avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult."

The funeral services, conducted by his pastor, Rev. H. L. Cottrell, were held at the residence of his nephew, Mr. Frank Vars, on Thursday, January 29, 1914. Interment was made in the Berlin Seventh Day Baptist Cemetery.

H. L. C.

LOWTHER.—Alice Ruth, daughter of Varnum B. and Eva Lowther, on Thomas Fork, near New Milton, W. Va., was born August 10, 1910, and died January 28, 1914, aged 3 years, 5 months and 18 days.

She was burning some papers on the coal grate when her clothing caught on fire. Being alone at the time, she was seriously burned before the fire could be put out. She lived for about three and one-half hours after the accident occurred. Even though so badly burned, she remained conscious, knew and talked to folks within a short time of her death. She leaves, besides her parents, two brothers and three sisters.

Funeral services were held at the Middle Island church, conducted by the pastor.

W. D.

"I worked for men," my Lord will say
When we meet at the end of the King's Highway.

"I walked with the beggar along the road,
I kissed the bondsman stung by the goad,
I bore my half of the porter's load.
And what did you?" my Lord will say,
"As you traveled along the King's Highway?"

"I made life sweet," my Lord will say
When we meet at the end of the King's Highway.

"I smoothed the path where the thorns annoy,
I gave the mother back her boy,
I mended the children's broken toy.
And what did you?" my Lord will say,
"As you traveled along the King's Highway?"

"I showed men God," my Lord will say,
"As I traveled along the King's Highway.
I eased the sister's troubled mind;
I helped the blighted to be resigned;
I showed the sky to the souls grown blind.
And what did you?" my Lord will say,
When we meet at the end of the King's Highway.

—Robert Davis.

A shrewd Chinaman says that John R. Mott did the young men of China the greatest possible service when he refused to become the American ambassador to Peking. His idea is not intended to reflect on Mr. Mott's probable success as a diplomat; the thought is quite the other way—that when Mr. Mott preferred to go on with his Christian work rather than take a government post of high honor, he gave young Chinamen a completely new estimation of what importance a big man can put on religion. The example will help many of them to make the same kind of choice. This same observer said that Mott means more today to young China than any other contemporary name.—*The Continent*.

The New Leaf.

He came to my desk with quivering lip,
The lesson was done.
"Have you a new leaf for me, dear teacher?"
he said,

"I have spoiled this one."
I took his leaf all stained and blotted
And gave him a new one all unspotted.
And into his sad eyes smiled,
"Do better now, my child."

I went to the throne with quivering heart,
The year was done.
"Hast thou a new leaf for me, dear Father?" I
said,

"I have spoiled this one."
He took my leaf all stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
"Do better now, my child."

—Selected.

Arthur was passing a day with his aunt.
"I am going to do something to please you on your birthday," she said to the little boy, "but first I want to ask the teacher how you behave at school." "If you really want to do something to please me, auntie," said the boy, "don't ask the teacher."—*Lippincott's*.

Vicar—By the way, Mrs. Smith, I was extremely sorry to see your husband leave the church in the middle of the sermon. I trust nothing was seriously the matter with him?

Mrs. Smith—Oh, no, sir. It was nothing very serious. But, you see, sir, the poor man does have a terrible 'abit o' walk-in' in his sleep.—*The Standard*.

SPECIAL NOTICES

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

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

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

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

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

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 336 Pleasant St.

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

Seventh Day Baptists living in Denver, Colorado, hold services at the home of Mrs. M. O. Potter, 2340 Franklin Street, at 3 o'clock every Sabbath afternoon. All interested are cordially invited to attend. Sabbath School Superintendent, Wardnet Williams.

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

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

The teacher was instructing the class in the rudiments of the English language. "John," she said, "make a sentence using the word 'indisposition.'" John, who was evidently of a pugilistic turn of mind, assumed an aggressive pose, and announced, "When you want to fight, you stands in dis position."—*Youth's Companion.*

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L. A. Worden, Business Manager.

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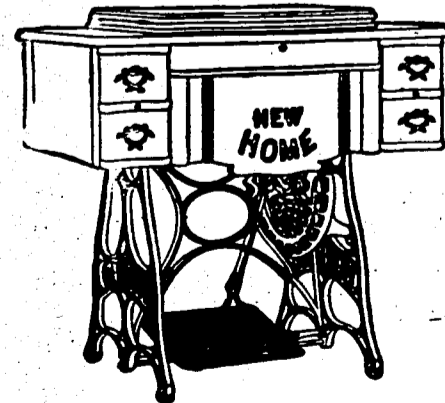
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—James Denney, D. D., in "Jesus and the Gospel."

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