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

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PLAINFIELD, N. J., FEBRUARY 16, 1914.

WHOLE NO. 3,598.

Unwise Reports About Japan.

If our government is wise enough to prevent unpleasant complications with Japan, it will have to be done in spite of the persistent bunco talk of our own sensational newspapers. It does seem strange, that, in a time when many things have conspired to bring about strained conditions and unfortunate misunderstandings between the Washington government and that of Tokio, so many American papers persist in publishing unwarranted reports regarding Japan's aiding Mexico, and magnifying rumors of a prospective war between the two countries.

In view of the administration's strenuous efforts to satisfy Japan regarding California's exclusion of the Japanese; of the obligations upon us to deal justly with aliens; and of important treaties and immigration bills pending, it does seem as though sensible, loyal newspapers should positively decline to aid the hot-headed war talkers by giving currency to their groundless reports. Only a few days ago disturbing stories of how Japan was furnishing arms and ammunition to Huerta in Mexico were enlarged upon and sent broadcast over the world. All such stories must inevitably embarrass the administration and greatly increase the dangers of rupture between nations. In answer to these stories Japan had to hasten with prompt and absolute denials. There was no truth in the stories so far as the Tokio government was concerned; and yet their widespread circulation had poisoned to some extent the public mind, and much damage was done before the denials could reach the ears of the people. All such things are too bad! We are sorry for the heads of our government, who have to add to their delicate and burdensome tasks, the embarrassment from complications caused by so much jingo talk in the public press. Sometimes such stories, so adroitly told as to lead to false impressions, may cause international disasters.

Representations were made only last week to the effect that the President and the Senate Committee on Foreign Relations were greatly alarmed, and it was made to appear that a crisis was almost inevitable! There was no truth in the representations, and government officials were not alarmed. The President declares that other nations are doing all they can to show a friendly spirit toward our nation in its dealings with Mexico; and the chairman of the Senate Committee showed that the stories were pure fabrications.

It is to be hoped that the American people will take special pains to discourage all efforts to make statements in the papers detrimental to our friendly relations with Japan. Such statements are unworthy of the support of reputable newspapers. They are pernicious in the extreme, and unjust to both the United States and Japan.

An Appropriate Memorial.

What can be a more appropriate memorial to the women of the Civil War than the proposed Red Cross building now being provided for in Washington? Congress has appropriated \$400,000 for this purpose, and an equal amount has now been raised by private subscriptions, making \$300,000 to go into a fine white marble building in memory of the women of the Civil War, and for the use of the American Red Cross Society. This building is to stand in the square between Seventeenth and eighteenth and D and E Streets, N. W., just south of the Corcoran Art Gallery, and north of the building owned by the Daughters of the American Revolution. It is close by the State, War and Navy departments. The entire square has been purchased by the Red Cross people, so there will be ample room for enlargement as the needs of the society may require.

Such a memorial building in honor of the noble army of patriotic women who went to the front and endured the hard-

ships of war in order to minister to the wounded soldiers and relieve suffering in whatever ways they could, is indeed most timely. Those faithful evangelists of mercy who, in 1861-65, identified themselves with the soldier life of camp and field and hospital, to serve the sick and wounded of the armies, are well worthy of some substantial monument in the nation's capital. All too little attention has been paid to these heroines of the Civil War, who helped to lay the foundations for the Red Cross' world-wide work of love. It is most fitting that now their memorial building should be made the national headquarters for the Red Cross Society. We are glad, too, that this structure is to have a place in the famous "Marble Row" at Washington; for all the surrounding buildings in that row are dedicated to culture, and art, and patriotism. The new memorial will appeal to the hearts of the American people, not merely for that which it commemorates, but also for the humanitarian work to which it is to be devoted.

Complete Consecration Required.

The story is told of an Irish chieftain, who, when being baptized centuries ago, held his right hand up out of the baptismal waters. On being asked why he did this he replied that the member was withheld from God's service in order that with it he might fight hostile clans. This represents a good deal of half-hearted consecration in the church today. We are so prone to cling to something which we are not ready to give up for Christ. The self-denial required seems too hard and we go on in self-indulgence to the loss of perfect peace. Too many are willing to compromise by clinging to some cherished worldly pleasure or evil habit, which in their hearts they feel that Christ does not approve. This very feeling hinders complete rest in Jesus. If we feel that we are withholding something from him, we can not enter into the fulness of his peace.

Full consecration is a sure cure for worldliness. Complete surrender to Christ and a sincere purpose to live for his glory, will remove all desire for things that conflict with the demands of duty.

How Make the Most of Church Services?

Public worship is given an important place in the Bible as a means of grace and of Christian culture. Private devotion can not take the place of public services. From the day of Pentecost until now it has been God's plan to move men toward spiritual living and to build up his kingdom on earth by associated worship. To neglect this is to deprive one's self of one of the greatest aids to spiritual living and religious culture. No man can estimate the blessings that come to the world through public worship; and no one can tell what a great loss would come if all the churches were to be closed up and public services discontinued even for a single year. If public worship were prized as it should be, and if all Christian people would enter the house of God in the true spirit of devotion, we should soon see a universal change for the better. We are all living below our opportunities and privileges, and losing much of the blessing we should receive from attendance upon public worship.

It is quite possible to attend church with commendable regularity, and yet receive no spiritual benefit. The mere act of entering the house of worship has no medicinal properties for our souls. There is no holy atmosphere in the house of God that can infill and inspire a soul that is not in sympathy with the spirit of devotion. Grace does not filter into the heart that is absolutely indifferent to spiritual things. And merely sitting for an hour in a church pew, or joining in forms of worship, is all unavailing if the sincere homage and faith of loving hearts are wanting.

One of the most practical questions we can ask ourselves in these days is, "How can I get help from church services?" To this question we would answer briefly:

(1) By thoughtful preparation and prayer for the blessing of God to come upon all who enter his house, including ourselves as among the most needy.

(2) By reverent approach toward the place of worship, expecting to meet our Savior there, and anticipating the precious communion of saints. This would make splendid preparation for a blessing from the services. There is too little reverence

EDITORIAL NEWS NOTES

Can We Get the Truth About Mexico?

So contradictory and apparently unreliable are the reports from Mexico that no one knows what to believe, and one scarcely dares to publish anything about the horrible state of affairs existing there. Now the *New York Tribune* assures us that the full truth about Mexico will soon be forthcoming. The dictator, Huerta, has challenged that paper to send representatives to Mexico, who shall be guarded by the Mexican authorities and allowed to visit the scenes of war, and have liberty to give full reports of what they may see, so the world can know the facts. The Mexican Government offered to pay the traveling expenses of such a representative of the press and to vouch for his safety while in Mexico.

The *Tribune* promptly took Huerta at his word, only it refuses to accept free transportation for its reporter. It has directed its representative, Mr. Philip H. Patchin, of Washington, D. C., to report facts as he sees them, regardless of where they cut, and to be governed by no bias of opinion or preconceived notions in his investigation. The censorship of all reports has hitherto been so rigorous in Mexico, that real conditions have been hard to discover. The mission upon which Mr. Patchin goes is most important. If Huerta really allows him freedom to do what is promised, we may expect to know more about affairs in Mexico soon. Mr. Patchin was the *Tribune's* correspondent in China during the recent rebellion.

New Jewish Bible Nearly Ready.

For six years Hebrew scholars have been engaged in making a new version of the Jewish Bible. The work is now nearly done and the translation will be issued in the early summer. The new Bible will have the same standing among the Jews as the King James' Version has with Protestant Christians, and the Douay Version among Catholics. The new version was undertaken because their English translation now in use seemed to favor the Christian viewpoint too much to suit the Hebrews. This translation was made

among churchgoers. Many enter the house of God as thoughtlessly as they would enter a concert hall or other place of entertainment. Such are not prepared either to worship acceptably or to receive needed help themselves. If we are careless and indifferent when we enter the church on Sabbath Day, if we have no spirit of devotion, we can not carry away a benediction. We shall find in church just what we really seek. If our hearts long for communion with God; if we desire to lay our burdens at his feet and to rest and refresh our souls in his presence; if we go seeking new strength for our work and inspiration to duty, we shall find all we wish.

(3) A great help would come by taking an interest and sharing in every part of the service. To merely sit among worshipers a disinterested looker-on is not enough. To be close to Christ, or to those who really commune with him, while we remain indifferent brings us no blessing. An actual interest in the service, a sharing in the exercises, will greatly promote spiritual growth. Jesus was one day thronged by a great multitude who crowded near him out of curiosity, but so far as we know no one received the blessing except the woman who strove to touch his garment with the touch of faith. So it is today. One may be sitting close beside us in church holding communion with the Lord and receiving rich spiritual refreshing, while our hearts may be as dry as a parched field upon which no rain falls.

(4) Then after the service is over we may be careless and thoughtless, and by indifference or by worldly conversation rob ourselves of the good results of church worship. Permanent good will come from any services from which one goes in prayerful mood and in thoughtful mind desiring help from on high.

What think you would be the outcome from our Sabbath services, if all who attend would observe these four things?

Mistake in Date.

In our mention last week of the sailing of Rev. E. B. Saunders, secretary of the Missionary Society, for Georgetown, S. A., we were deceived by a hasty glance at the calendar, and made the sailing one week too late. It should have read February 9.

only fifty years ago, but it is now regarded as having been too much the work of one scholar. Then, the discoveries of the last half-century make their present version seem behind the times. Some of the books in the Old Testament will stand in a different order in the forthcoming work.

Lights a Lamp Six Miles Away.

The latest announcement by William Marconi regarding his wireless telegraphy experiments is that he has succeeded in lighting a lamp six miles away by wireless apparatus. The inventor is said to entertain the hope that this discovery may lead to the lighting and heating of houses by wireless power.

At present Mr. Marconi is aiming to obtain a distinctly audible message by wireless telephony. He has already succeeded in communicating quite clearly through a space of one hundred miles, but the transmitter still has to be so heavy as to require two men to carry it.

No Dead Birds by Mail.

The sending of a dead American eagle from Washington State to a woman in Syracuse, N. Y., has given rise to some complications and placed the postmaster at his wit's end to know what to do with the bird. Until the questions raised are settled the dead eagle is being kept in cold storage under bond. The obstacles in the way of delivery are: (1) It is illegal to kill an eagle. (2) Game birds can not be sent through mails. (3) It can not be delivered. (4) The health department will not allow it to be kept at the postoffice. (5) The dead-letter office will not take it. (6) To send fowls or meat by parcel post farther than the second zone from mailing point is unlawful.

Greeley Statue Unveiled.

As the result of the gifts of about two hundred people, a life-size bronze statue of Horace Greeley costing \$22,000 was unveiled last week at Chappaqua, Mr. Greeley's old home. Two thousand people stood in the cold rain with bared heads to do honor to Mr. Greeley, while his daughter, Mrs. Gabrielle Greeley Clendenin, drew aside the flag of the United States, unveiling the statue to their gaze. Then her husband, Dr. Frank Montrose Clendenin, followed with a prayer.

The address of the occasion was made by John I. D. Bristol, president of the Chappaqua Historical Society. The monument was built without any aid from the government, being the gift of the people who love and revere the name and memory of Horace Greeley.

The utterances of Mr. Greeley as editor of the New York *Tribune* had much to do with shaping our national ideals and in promoting the progress of the American people.

The Federal Council at the Panama Exposition.

NOAH C. GAUSE.

[The Work of the Federal Council of Churches of Christ in America as a Feature of Uplift at the Panama-Pacific International Exposition is here set forth in the Plans of the Committee of One-Hundred. Mr. Gause is a member of this committee, and representative of the Writers' Section of the Panama-Pacific International Exposition.—Ed.]

In the early stages of civilization fairs and festivals were held for the purpose of the exchange of commodities. Later they were held for the purpose of the display of products. But in the processes of evolution they have culminated in the modern international exposition where the object has been enlarged from the mere exchange or display of world commodities to the exchange of ideas and the presentation of ideals.

In view of this fact the exposition authorities, recognizing the inestimable service rendered by the constructive religious forces of the world, invite the churches to participate by holding great meetings and maintaining an exhibit. That this work might be adequately performed a local committee invited the Federal Council of Churches of Christ in America to create a "Committee of 100" for this purpose. With this in view, Dr. Shailer Mathews of Chicago, president of the Federal Council, and the executive secretary, Dr. Charles S. Macfarland of New York, visited San Francisco.

The committee, representing many of the leading churchmen of the world, is organized and the opportunity lies before them and the Protestant religious forces

of the world. Bishop Edwin H. Hughes is chairman of the Committee of 100. Mr. J. E. White, a prominent attorney of San Francisco, is secretary. The committee is represented by an exposition executive secretary in the person of the Rev. Dr. H. H. Bell. The members of the Executive Committee are the following men distinguished in various lines of activity: Bishop Edwin H. Hughes, D. D., Rev. H. H. Bell, D. D., Rev. Charles F. Aked, D. D., Rev. George E. Burlingame, D. D., Rev. E. F. Hall, Rev. A. Wesley Mell, Mr. L. L. Morse, Mr. I. H. Morse, Rev. E. R. Dille, D. D., and Rev. John Bascon Shaw, D. D. Many other men as well as women of national and international note constitute the personnel of the Committee of 100.

The work to which this committee is dedicating its service is one of great importance to universal Christian civilization and promises to be far-reaching in its influence. In the main the plan of the work is threefold—religious activities, religious exhibits and the holding of religious conventions. Briefly, religious activities will involve a carefully organized campaign of evangelism of a well-balanced, effective character. This will include social service, platform meetings, specialized forms of work for boys and girls, and for men and women. There will be classes and meetings for immigrants and for especially unreached portions of the community, with generous and systematic distribution of the Scriptures. For this work volunteer workers will be organized, trained and directed into channels of the greatest possible effective service. Thus the evangelical churches of the world will concentrate their thought, prayer, and organized effort with the most improved methods at one given point, and by so doing demonstrate the highest efficiency to which the churches have attained.

The coördinate work of various religious and social organizations under the direction of the "Committee of 100" during the nine and one half months the exposition will be open will be notable for its thoroughness and efficiency. Such organization as the Women's Christian Temperance Union, the Young Women's Christian Association, the Young Men's Christian Association, the World's Congress of Young People's Societies, as well as the Woman's Board of the Exposition are planning large things for practical service. For example, the

Young Women's Christian Association will expend \$50,000 in carrying on the work of the Traveler's Aid. This will be supplemented by other organizations doing similar work, and all will be coördinated into unified action. Every hotel and rooming-house in San Francisco and round the Bay is being investigated and recorded for future consideration in connection with the work. Railway trains and steamboats will be met, and girls and women, traveling alone, will be directed to places of repute and safety. This will form a substantial basis for future work on the Pacific Coast in the interest of the increasing number of immigrants who will migrate to the Pacific Coast when the Panama Canal is thrown open to the commerce and travel of the world. It requires no flight of the imagination to become possessed of a vision of the value of this not only in immediate results but in the creation of an idea toward which we may strive and from which we may extract working principles for constructive, daily work in all lands.

Through the religious exhibits, a vast Christian laboratory will be maintained in a building which it is hoped will be erected upon the grounds and known as Assembly Hall, to cost not less than \$200,000. Here will be presented the historical development of Protestant churches throughout the world, culminating in the present-day achievements. This will be done by denominational exhibits showing church distribution and the character of church activity, such as Bible schools, Young People's societies, Young Men's and Young Women's Christian Associations, Men's and Women's organizations, lecture courses, study classes, etc.

The method of extending the kingdom of Christ through world agencies, such as the Educational societies and Missionary societies, will be fully demonstrated. The social service feature, that has so marked the character of the Federal Council, will be especially presented in concrete form, showing what the church has achieved and may achieve along the line of helping to solve the social problems. This will include the relation of the church to organized labor, employment bureaus, the industrial problem and international peace. There will be maintained exhibits of the agencies for supplying the needs of the churches; training schools for the ministry,

and for other church work, and for all forms of social service; publications, agencies and societies which issue Bibles, Bible-school material and general religious literature.

It is appropriate that the Federal Council should make an exhibit of the achievement along the lines of church federation. This will form a part of the general exhibit. It will include a review of interdenominational movements and tendencies in the development of the churches, including federations of churches, federations of organizations for doing the missionary and reform work of the churches, and the numerous organizations Christian in spirit that are cooperating in world betterment.

Perhaps that which is most important of all and may prove more far-reaching in its effects will be the religious conventions. Great gatherings of delegated bodies will be held. Where the gatherings are too large for Assembly Hall on the exposition site, they will be held in the great auditorium down-town, which will seat twelve thousand people. There will be held national and international, denominational and interdenominational meetings that will reflect the religious thought of the world. The committee is planning a general conference of all Protestant Christians from all parts of the world to consider the program of the church of today. This will mark a new era of world vision, for thus the exposition will become a universal parliament for the exchange of thought in religious philosophy and for the purpose of presenting and comparing the practical results of religious activity.

In connection with this "Committee of 100," another committee of like size of the Woman's Board, some of whose leading members are members of the Committee of 100, is directing a phase of the missionary interest of the churches. It is planned to present two great allegories to the public in the new auditorium at the Civic Center. The first will be at the close of the first week devoted to Home Missions and will be a vivid portrayal of the early history, development and present-day fruition of the missionary movement in America. This will make the early pioneer missionary activities live again. It will reveal the hardships and privations, the sacrifice and achievements of our

pioneer Apostles of the Faith. It will present in living form the summit of their achievements in the mighty harvest of today. This will be a great lesson presented in sufficiently dramatic form to leave a profound impression upon the audience gathered from all parts of the world.

Likewise there will be a great allegory presented in the same building at the close of the second week of the Congress, dramatizing the effective missionary movement among men throughout the world. Several hundreds of people will take part in this pageant and the purpose of it will be to show the building of faith, hope and love into the structure of universal Christian civilization.

There is every indication that the Christian activities and exhibits in connection with the Panama-Pacific International Exposition will represent the most comprehensive and universal manifestation that has ever been held at a given time. It is prophetic of a new era in the onward march of civilization and the realization of the kingdom of Christ upon earth.

Rev. Charles M. Sheldon at Alfred.

The Rev. Charles M. Sheldon, widely known as the author of *In His Steps*, and as writer and lecturer upon religious and moral questions, recently addressed a large audience in the church at Alfred. He emphasized the vital and fundamental importance of church federation, temperance, purity, universal brotherhood, and international peace; and the value, as agencies, of the state, the press, the church, the school, and the home. This inspiring address was made possible by the Lewis Lectureship fund, and was under the auspices of the Seminary.

The Rev. H. D. Clarke, who has had long and large experience in finding homes for homeless boys and girls, while visiting friends in Alfred, gave a most interesting talk before the Seminary about his work, and upon the nature and possibilities of family life. He exalts child-life, believes in humanity, and honors the home.

A. E. M.

If we could live more in sight of heaven, we should care less for the turmoil of earth.—*John Richard Green.*

SABBATH REFORM

Important Sabbath Testimony by Sunday-Keepers.

The Bible, and the Bible only, is the religion of Protestants. Nor is it of any account in the estimation of the genuine Protestant *how early* a doctrine originated, if it is not found in the Bible. . . . Hence, if a doctrine be propounded for his acceptance, he asks, Is it found in the inspired word? Was it taught by the Lord Jesus Christ or his apostles? If they knew nothing of it, no matter to him whether it be discovered in the musty folio of some ancient visionary of the third or fourth century, or whether it springs from the fertile brain of some modern visionary of the nineteenth. If it is not found in the Sacred Scriptures, it presents no valid claim to be received as an article of his religious creed.—*Dr. Dowling, "History of Romanism," book 2, chapter 1.*

The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect, far from them and from the early apostolic church to transfer the laws of the Sabbath to Sunday.—*Rose's Neander, page 186.*

Every instructed man knows that there is no New Testament authority for the change of the day of rest from the seventh to the first day of the week. Every instructed man knows that the Catholic Church gave to the Christian world the Sunday, and determined the manner in which it should be used. And when Protestantism threw off the authority of the Catholic Church, it abandoned the only ecclesiastical foundation upon which Sunday can logically rest.—*Rev. John Snyder, St. Louis Globe Democrat of April 3, 1887.*

There is no word nor hint in the New Testament about abstaining from work on Sunday.

No command of God bids us do this or not do that on Sunday; we are absolutely free as far as his law goes.

The observance of Ash Wednesday or

Lent stands on exactly the same footing as the observance of Sunday.

Into the rest of Sunday no divine law enters.—*Doctor Eyton, Canon of Westminster.*

It is quite clear that however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath.

The Sabbath was founded on a specific divine command. We can plead no such command for the observance of Sunday.—*The late Dr. R. W. Dale.*

Some have been heard to say, however, that the Sabbath has been changed from the seventh to the first day of the week. But the Bible does not know anything of any such change. No inspired man ever called the first day of the week the Sabbath.—*Dungan's "Sabbath or Lord's Day," page 5.*

There is not on record any divine command issued to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week.—*Dr. Richard Watson, D. D., Watson's "Theological Dictionary," art. "Sabbath."*

That the Sabbath was an existing and known institution before the law was given from Sinai, I think is very clear, from the fact that when Israel was in the Wilderness, and when they had not as yet reached Sinai, they were directed of the Lord not to gather manna on the Seventh-day; and the reason given for this prohibition was, "Tomorrow is the rest of the holy sabbath unto the Lord." These words set forth a simple fact, and if there is any significance in language they recognize the Sabbath as already existing; they do not call it into being. The legislation which they imply had gone before, and we find the record of it only at the Creation.

It is true that the Sabbath law was thundered from Sinai, and in this it is associated with certain Jewish regulations which have passed away; but while thus associated with these things it was not a part of the things which were distinctively Mosaic; for when the heavens and the earth were finished, God sanctified the day of rest. The subsequent legislation at Sinai with reference to the Sabbath, sim-

ply points back to its original institution. It was only a republication of the primeval law enacted in Eden.

As the Sabbath was made for man in the broad sense of that term and not for the Jew, as such, it follows that its law was not abrogated with the passing away of the Jewish dispensation. As the reasons for the law remain in the Christian dispensation the law itself remains. As a matter of fact the law of the Sabbath was recognized as of binding obligation both by Christ and his apostles.

It is true that there is no positive precept changing the Sabbath from the seventh to the first day of the week, but we must not overlook the fact that the acts of Christ have authority as well as his words:— that the example of Christ comes to us with all the force and authority of a divine command.—*Rev. J. C. Watt, D. D.*

An Opportunity for Seventh Day Baptists.

Any Seventh Day Baptists who are thinking of making a change in location might do well to look into opportunities at Nortonville, Kan. There are several farms lying near the village of Nortonville, under excellent cultivation, that are for sale at the present time. One quarter-section with good buildings and excellent land lies a mile and a half from the business part of town; another piece of sixty-two acres, without farm buildings, lies about a mile from town. The latter can be bought for one hundred dollars an acre, which is certainly a bargain for this country. The larger farm is held for one hundred and fifty dollars and acre, but is certainly a very desirable piece of property. There are other farms near the village which can be bought at reasonable figures. Then in the village, within a few rods of the church, there is a beautiful, modern, seven-room house, with bath-room, water-pressure, and furnace heat, and one acre of land, with an excellent collection of fruit-bearing trees, which can be bought for four thousand dollars.

A word about the location of Nortonville. It is on the Santa Fé Railroad, thirty-four miles from Topeka on the west, seventeen from Atchison, and thirty-four from Saint Joseph on the east, sixty-five from Kansas City, about forty from Lea-

venworth, other quite large cities lying quite near. The soil is very productive, with a ready market for all one can raise. Apples, peaches, and small fruits grow to perfection here. The writer was never more surprised, to find as fine peaches growing on the parsonage lot as he ever saw in California. The climate is usually very mild. The lowest temperature before the present time for this winter has been ten above zero. This morning the thermometer registered one above zero. It is a beautiful, undulating prairie country, made more picturesque by many beautiful groves of trees, modern, commodious farm-houses, large barns, excellent roads, over which more automobiles travel than in most any rural community of like size to be found.

The principal products of the soil are corn, wheat, oats, Kafir-corn, alfalfa, clover, potatoes, and all kinds of vegetables. It certainly is a land of great plenty.

And one of the best features of all is that Kansas is strictly a prohibition State, and a State where your wives and daughters can vote as well as the men. It might be well to state, also, that we have a large Seventh Day Baptist church and society, a commodious house of worship, and an excellent graded and high school, with a large, modern school building erected last summer.

The writer has lived in various States from New York to California, having spent more than three years in the latter State, and he can truly say that, all things considered, he has never lived in as desirable a place as Nortonville, Kan. Furthermore, he has had the conviction for years, that with the many good markets near at hand, general produce raisers could make a good living on small tracts of land in this locality. I ought also to state that those holding property for sale are not selling because they are tired of the country, but for other reasons; as they readily state, they never expect to live in a better country.

I shall be glad to put any interested parties in communication with those holding property here for sale.

M. B. KELLY.

Nortonville, Kans.,
Feb. 7, 1914.

The Evangelistic Work at Milton Junction.

DEAR EDITOR GARDINER:

Now that I am stalled here in Grand Island because of the blizzard which began last night and cut off the possibility of a trip to North Loup, whither I am bound on a mission for the Tract Society and to assist Pastor Shaw in evangelistic meetings, I will jot down something about the happenings in Milton Junction.

The annual business meeting of the church on January 4 was well attended and a very interesting meeting. Every auxiliary presented a report which, in the main, was a report of progress. The treasurer reported a snug balance on hand and the impression gained after weighing all evidences is that the church has had a prosperous year and is entering upon 1914 full of hope and trust, with a bright prospect for a strong, evangelistic year, with greater things attempted for God and with earnest longings for deeper, richer spiritual experiences.

From time to time you have noted the fact and progress of the union evangelistic meetings held in the Milton and Milton Junction Seventh Day Baptist churches.

Words written or spoken can never convey the depth of meaning nor the true spirit that these meetings have awakened. To me, personally, it has afforded a privilege of untold value. It was a delightful experience to work shoulder to shoulder, night after night, with that prince of men, Pastor Randolph. It was a most inspiring sight to see the congregations unitedly supporting the efforts of the pastors. The spirit of unity was a most beautiful thing to see. The churches and individuals have been aroused to newer spiritual experiences while some are again entering into restored church fellowship and others, eight, found the new life in Christ by open confession and baptism. Still others are waiting for an occasion for baptism. Truly, as Pastor Randolph remarked, "As it has begun so auspiciously we hope the year will continue to be a real, strong evangelistic year."

The spirit of the evangelistic meetings was carried over into the quarterly meeting at Milton. But as I hope some one has taken the privilege of writing up that event I will not attempt it here. It seemed a fitting close to such a spiritual occasion

to hold a union baptismal service at Milton. Those who entered into church fellowship and upon the life in Christ through baptism and who will join the Milton Junction Church were, Lester Hull, Carroll Oakley, Pearl Randolph and Marie Clark.

The thoughtful, earnest Christian people of the Junction have been aroused over the boot-leggers and those who defy law and outrage decency. On Christmas Eve a raid was made on three joints and their keepers held for trial. Two of the three pleaded guilty, while the third one stood trial, the outcome of which I do not know at present writing.

The W. C. T. U. is taking the initiative and is being backed by the local Seventh Day Baptist and Methodist churches in temperance agitation and a crusade against the liquor interests and domination. There is a strong spirit of determination shown that there shall be no-license and no blind pigs and gambling places in our pleasant village.

With our church revived and strengthened; with the people, young and old, loyally responding to the calls for work; with the blessings of God promised and realized, we look forward and upward, "thank God and take courage."

Your Brother in Christ,

HENRY N. JORDAN.

Grand Island, Neb.,

Feb. 6, 1914.

Farm and Fireside says: "A central Michigan store window last fall had an exhibit of apples which called forth the admiration of every passerby. 'Why, those are Western apples, aren't they?' the people would ask. But the fact of the matter was that the apples were grown in the county in which they were exhibited, polished with a woollen cloth on which was a little paraffin, and neatly packed. The exhibitors used such varieties as McIntosh Red, Jonathan, Snow, Spy, Spitzenburg, Shiawassee and Canada Red, also Wagener and Baldwin. The lesson pointed to the better prices which might be received for well groomed and neatly packed apples."

"The conquest of the world for Jesus can only be won by the church of Christ lifting up Jesus Christ on the Cross of Calvary."

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.

My Brother's Keeper.

Dr. Egerton R. Young, the "Missionary Pathfinder of Canada," gives the following experience in his missionary life among Indians of British America. What answer "shall we whose souls are lighted with wisdom from on high," give to him who died to save them, for our indifference and neglect, if this be our case?

"Missionary," said a savage, stalwart looking Indian, "gray hairs here and grandchildren in the wigwam tell me that I am getting to be an old man; and yet I have never heard such things as you have told today. Yet I am getting old. Gray hairs here and grandchildren yonder tell the story. Stay as long as you can, missionary; tell us much of these things; and when you have to go away, come back soon."

He turned as though he would go back to his place and sit down, but he only went a step or two ere he turned around and said:

"Missionary, may I say more?"

"Talk on," I replied; "I am here now to listen."

"You said just now, 'Notawenan' (Our Father)."

"Yes, I did say, 'Our Father.'"

"That is very new and sweet to us," he replied. "We never thought of the Great Spirit as Father. We heard him in the thunder and saw him in the lightning and tempest and blizzard and we were afraid. So when you tell us of the Great Spirit as Father—that is very beautiful to us."

Hesitating a moment, he stood there, a mild picturesque Indian; yet my heart had strangely gone out to him. Lifting up his eyes to mine again, he said:

"May I say more?"

"Yes," I answered, "go on."

"You say, 'Notawenan' (Our Father). He is your Father?"

"Yes, he is my Father."

Then he said, while his eyes and voice yearned for the answer,

"Does it mean he is my Father—poor Indian's Father?"

"Yes, oh, yes!" I exclaimed. "He is your Father, too."

"Your Father—missionary's Father—and Indian's Father, too?" he repeated.

"Yes, that is true."

"Then we are brothers!" he almost shouted out.

"Yes, we are brothers," I replied.

The excitement in the audience had become something wonderful and when the conversation with the old man had reached this point, and in such an unexpected and dramatic manner had so clearly brought out, not only the Fatherhood of God, but the oneness of the human family, the people could hardly restrain their expressions of delight.

The old man, however, had not yet finished, and so, quietly restraining the more demonstrative ones, he again turned and said:

"May I say more?"

"Yes, say on; say all that is in your heart."

Then came this last question, which millions of weary souls, dissatisfied with their false religions, are asking:

"Missionary, I do not want to be rude, but why has my white brother been so long in coming with that Great Book and its wonderful story?"—*Missionary Review of the World.*

The Story of a Pen.

MY DEAR YOUNG FRIENDS:

This is a very rainy Sabbath afternoon. I have just been reading an interesting story by Robert E. Speer. If I could make such a pen as the missionary did, I would write a message to my young friends who are scattered through so many States where there are Sabbath-keeping churches. Who knows but that God will use my poor pen and will call some boy and girl to a life of service. Of course God must direct the message and with your help prepare the soil, which is the heart.

I always enjoy visiting and preaching to you and you seem so glad to see and hear me. God knows what the harvest will be. Before I tell you of the pen, I want to tell you of the morning meeting which I have so enjoyed. Within three miles of my home there are two pastorless churches; seven miles off in another direction is another small church. When at home I usually preach at one of them Sabbath morning, and sometimes at another in the afternoon. Stormy weather has broken up our afternoon appointment today. At the morning service I spoke

to nearly thirty people. Some of them had driven several miles, and one man, at least, had walked three miles. I do not think there was a man or boy in the congregation who used tobacco or attended shows or used bad language. It was what I call good soil where the seed did not fall by the wayside, upon stony or thorny ground, but on the "hundredfold" ground. At the Sabbath school I taught a class of ten young men and women. It seemed to me that I could have heard a pin drop through both of the services. "I found myself happy" to spend a Sabbath in this way.

Forty years ago a missionary was traveling and preaching among the villages in Rohilkhand, India. One day, when his tent was pitched in a mango orchard, he went out for a walk in the shade of the trees. In the broken tops of one of the trees a vulture had built her nest, and passing near the place the missionary picked up a quill which had fallen from her wing. Taking out his penknife he cut the quill into a pen, and as it looked like a good pen, although it was very big, he went into his tent to see if he could write with it.

Did you ever see a pen made from a quill? Well I remember when a small boy of writing with one which my father made; then he told me how he, when a school-teacher, made the quill pens with which his scholars learned to write. He had a little red box in which he kept them and each day he sharpened them, then gathered them up at night, keeping them until they were again needed for use.

But to return to my story. The missionary found that his quill pen would write very well, and he thought that it would interest his sister far away in America if he wrote to her with this strange pen. So he wrote a description of his work in the villages and of the children who had no schools or teachers and asked her almost thoughtlessly, "How would you like to come and take charge of such a school?" By return mail she wrote him that she would come to him just as soon as the way opened for her to do so. God had given her parents of character and deep piety, who came to this country and settled in Ohio. Her heart was "hundredfold soil." The letter was written in 1866, and in 1869 the way open-

ed, and she landed in Bombay in 1870. She was sent to Lucknow where she built up one of the first schools for girls. Finally she made a college and spent her life here. In 1900 she died. In thirty years she had made the name of Isabella Thoburn illustrious and the lives and names of hundreds of poor girls in India almost as illustrious as her own.

SECRETARY SAUNDERS.

Monthly Statement.

December 31, 1913, to February 1, 1914.

S. H. DAVIS, Treasurer,

In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in bank December 31, 1913	\$ 453 87
Miss Hattie Kenyon	1 00
Timon and Christen Swenson	20 00
C. J. Sindall	8 00
Mrs. J. H. Hurley	5 00
N. P. Nelson	5 00
Mrs. Nancy D. Underhill	10 00
Wm. R. Crandall	25 00
Mrs. D. R. Coon	28 00
Mr. and Mrs. Elmer Kemp	10 00
Churches:	
Second Hopkinton, for supplying pulpit	9 00
Second Westerly	2 00
Battle Creek	6 70
Adams Center	20 00
First Hopkinton	48 67
Riverside	2 65
Boulder	7 20
Plainfield	10 24
Milton Junction	23 70
Salem	14 90
Farina	11 38
Nortonville	12 92
Richburg	9 96
Shiloh	46 15
First Brookfield	5 15
Inderence	13 50
Cartwright	10 00
Marlboro	6 25
Syracuse	1 05
Salemville	11 35
Hartsville	4 25
North Loup	6 00
Lone Sabbath Keepers' Fund	5 00
Plainfield Sabbath School	23 10
Denver Sabbath School	4 18
Farina Sabbath School	8 71
Berlin Sabbath School	15 00
Young People's Board	25 00
Memorial Board:	
Missionary Society Income	14 38
Sarah Potter Bequest	26 58
1/2 D. C. Burdick Bequest	262 28
1/2 D. C. Burdick Farm	15 24
Income from Utica Church Fund	14 88
Henry W. Stillman Bequest	100 00
Edwin W. Burdick Estate	37 27
Permanent Funds Income	200 00
Pawcatuck Church	100 00
Washington Trust Co, rebate on interest	2 77
Rebate on traveling expenses and salary of Miss Susie Burdick	275 00
	\$1,978 28

Cr.

Miss Susie M. Burdick, acct. salary January-March, and expenses to China	\$ 350 00
J. J. Kovats, December salary	20 00
D. B. Coon, December salary	41 66
E. B. Saunders, December salary and expenses	76 95
J. E. Hutchins, salary Oct. 1-Dec. 31	25 00
D. C. Irwin, salary Oct. 1-Dec. 31	21 15
A. P. Ashurst, salary Oct. 1-Dec. 31	50 00
J. S. Kazarise, salary Oct. 1-Dec. 31	25 00
Ira S. Goff, salary Oct. 1-Dec. 31	12 50
A. L. Davis, salary Oct. 1-Dec. 31, and expenses	94 57

J. H. Hurley, salary Oct. 1-Dec. 31, and expenses	64 45
R. R. Thorngate, salary Oct. 1-Dec. 31	12 50
R. G. Davis, salary Oct. 1-Dec. 31	25 00
G. Velthuysen, salary Dec. 31-Mar. 1	75 00
Marie Jansz, salary Dec. 31-Mar. 1	33 50
T. L. M. Spencer, salary for January	50 00
J. G. Burdick, Italian appropriation for January	29 16
Geo. W. Hills, salary Oct. 1-Dec. 31	62 50
G. H. F. Randolph, salary Oct. 1-Dec. 31	75 00
Wilburt Davis, salary Oct. 1-Dec. 31	50 00
G. P. Kenyon, salary Oct. 1-Dec. 31	25 00
Geo. W. Burdick, salary Oct. 1-Dec. 31	25 00
J. A. Davidson, salary Nov. 1-Dec. 31, and expenses	89 77
S. H. Davis, postage and exchange	1 00
Mrs. H. D. Witter, supply at Gentry	10 00
Madison Harry	25 00
R. G. Davis, traveling expenses	1 55
Treasurer's expenses	20 00

\$1,391 26

Balance in bank February 1, 1914

587 02

\$1,978 28

Bills payable in February, about

\$1,400 00

Great Satisfaction.

C. H. WETHERBE.

One of the most satisfying experiences in personal Christian life is that of making efforts to do good to others. This has long been my own experience. One of my highest pleasures is found in the thought that, in some way, I may be doing something that will be a distinct blessing to some person or persons. It is this thought that animates me when I am writing articles for religious papers. I never write for mere entertainment. I can not afford to do so. Life is too precious to be spent, even in part, for the sole purpose of being interesting to people.

All of us would have a poor opinion of Paul, if we had reason for thinking that he wrote his epistles just for the sake of entertaining his readers. But he would never descend to such a level. With all his energy, he sought to blessedly benefit the people that he could reach. We may believe that he did not accomplish nearly as much as he longed to do. We may also believe that he had great satisfaction in the very thought that some people were being especially helped by his voice and his pen. Probably nothing pleased him better than the news that certain ones were benefited by his services.

In one of his letters he wrote that he longed to meet certain ones that he might impart spiritual gifts to them. He was all the while thinking of what he might do to make others better men and women, and hence more serviceable to God.

Do you have such a satisfaction as this

is? You may have it, if you have a purpose to make yourself useful to others. You need not work for the sake of the satisfaction; it will come to you as an accompaniment of your efforts to serve the welfare of others. Think of some ways in which you may benefit other people. Give a word of cheer to some one who seems to be sad, or is having a hard trial. Where there has been a recent death in a family, send the mourners a sympathetic note, if you can not see them directly. It will be a satisfaction to you and to them.

More Secretaries.

REV. G. M. COTTRELL.

(General Field Secretary L. S. K.)

We give herewith the completed and corrected list of the state secretaries for the Lone Sabbath Keepers' work:

Florida and Georgia, Mrs. Elias Ayars, Panama City, Fla.
Idaho and Utah, L. L. Van Horn, Heber City, Utah.
Illinois, Dr. L. C. Bassett, Farina.
Indiana, W. H. Ingham, Ft. Wayne.
Kansas, T. C. Davis, Nortonville.
Minnesota, Mrs. Carrie E. Green, Mora.
Michigan, John Schepel, Battle Creek, R. 7.
New Mexico, Rev. A. L. Davis, Boulder, Colo.
New York, Mrs. L. W. H. Gibbs, 15 Depew Ave., Buffalo, and Mrs. M. C. Williams, 40 East St., Fairport, N. Y., will cooperate with Mrs. M. B. Osgood, Brentwood, L. I.
Ohio, Rev. G. W. Lewis, Jackson Center.
Oklahoma, O. D. Crandall, Grimes.
Rhode Island, John H. Austin, Westerly.

Will the secretaries please refer to their RECORDER of January 12 for the recommended plan of securing statistics? And I wonder who will be the first to secure and submit to me the answers in full to these questions, by all the members on his or her state list. I think we should have a full record of all who do or do not take the RECORDER, to incorporate in our next printed list.

The three secretaries of New York can facilitate the division of their large list in this way: Let Mrs. Gibbs select her third from the western part of the State; Mrs. Osgood her third from the eastern part of the State; the third that is left will be the middle section and belong to Mrs. Williams of Fairport.

A lone sister in western New York wished to give \$30 to the Woman's Board,

and wrote to know what she should do about it. I wrote her to give it through the regular channel, as usual, and send word also to her state secretary of Buffalo, Mrs. Gibbs, so that she could keep a record of the fact. The state secretaries are not expected to handle the funds pledged by the Lone Sabbath Keepers, but simply to keep a record of same, the money to be sent direct by the donors to the societies or persons for whom intended. It might be well for the secretaries to notify the societies of the amounts pledged them, and it might also be well for the different societies to keep account of all sums received from Lone Sabbath Keepers.

Topeka, Kan.,
Feb. 7, 1914.

The Evening Prayer.

In the twilight of my days,
In the evening of the years,
Life unto my saddened gaze
Seems a vision veiled in tears.
All the knowledge fades away
That I vainly thought to keep;
As a little child I pray:
Now I lay me down to sleep.

I have wandered far from Thee
Since that childish prayer I said,
And the lips that taught it me
Have been gathered to the dead;
Yet her face I seem to see
When the evening shadows creep,
And again, as at her knee,
Pray Thee, Lord, my soul to keep!

Softly fades the lingering light:
Lo! the last beam leaves the skies;
And I watch, amid the night,
For the evening star to rise.
Far beyond the bounds of space
I may drift ere day shall break:
Let me see my mother's face
If I die before I wake!

Darker grows the gathering gloom,
While my soul its vigil keeps
With the memories that loom
Up from life's unsounded deeps.
When upon a sunless strand,
I shall hear the surges break,
Ere I near the Nameless Land,
Pray Thee, Lord, my soul to take!

—Marie Conway Oemler, in the Independent.

"You can't fool all the people all the time," announced the Investigator.

"I know it," replied the Trust Magnate.
"There is plenty of profit in fooling half of them half the time."—Cincinnati Enquirer.

WOMAN'S WORK

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

Early Influence.

I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past;
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay,
And gently formed it day by day;
And molded it with power and art,
A young child's soft and yielding heart.

I came again when years were gone:
It was a man I looked upon;
He still that early impress wore,
And I could change him never more.

—Selected.

Notes From the Boston Lecture of Doctor Montessori.

MARY A. STILLMAN.

People are inclined to think of freedom, as applied to childhood, as disorder and destruction. In the children's houses it does not mean this, but rather growth in a natural environment.

The freedom of a tree is to grow in its natural place and way. If we should say, "See the poor tree stationary here; it can not move, it can not do anything! Let us move it about from place to place and give it freedom," we should defeat our purpose because the freedom of a tree means to strike its roots deep into the soil where it can find sustenance. The freedom of a bird means to fly about, finding its food and the materials for nest-building. If we should say, "See the poor bird, how hard it has to work! Let us put it in a cage and feed it so that it may have more time for liberty," we should not give it liberty because we would have taken it out of its natural environment.

A little child wishes to try his powers, to exercise his senses, to make himself acquainted with the unknown shapes and forms about him; but when he reaches for the pad of paper on his father's desk because it has a plain fundamental shape

which he can understand we cry: "Do not touch!" and give him instead a complicated mechanical toy. Simple things should be provided with which the child may exercise his powers. To leave the child free to select from these the stimuli which he needs, and to allow him to repeat them when and as long as he pleases, this is giving him liberty. Constancy is going to bring him strength and development.

When a teacher has succeeded in interesting a child in following his inward leading she is surprised at the length of time he continues one exercise. A little boy struck the fundamental tones on a set of sixteen bells two hundred times before he satisfied his intimate need and desire for sound. Doctor Montessori herself in the early days of the Children's Houses was amazed at the concentration of a child of three who was using the cylindrical insets. She called his name, but he did not hear; she lifted him up in his little chair and set him upon one of the tables, but as he felt himself being lifted he gathered the cylinders into his pinafore and went on playing with them. She motioned to the other children to sing, but this did not disturb him and he calmly continued putting in and taking out cylinders until he had done it forty-two times. Psychologies all say that a child of three can not be expected to have concentration. Doctor Montessori decided that child psychology would have to be rewritten. She would make the teacher a spiritual observer of life.

The pupils in the Children's Houses do not realize that they are being taught, but think that they are making original discoveries. One child who had just begun to write asked his directors with a great deal of interest: "Do you know how to write?"

A visitor in one of the houses said to the directress, "You are nothing here. You simply take out the material in the morning and distribute it." She answered, "I am less than that, for the children take out the material themselves."

A lady of Rome who had some visitors chanced to take them to one Children's House on a holiday when the schoolroom was closed. A few children playing about the courtyard welcomed them and called to other children in neighboring windows: "Come down! here are seignioras who

wish to see the school." The pupils obtained the key from the janitor, opened the room, trooped in and began work, thus giving a better demonstration of the method than the lady had expected to find.

The spirit of the children is courteous and helpful. They are given complete freedom up to the limits of the rights of others, but all rude and improper acts are inhibited. One American who is now a countess residing in Rome says that she goes frequently to the Houses of Childhood to take a spiritual bath. She recently lost her mother, and the next time she visited the Children's House the little ones tried in every way to divert her. They led her to the garden and said: "See this bud, it is about to unfold; look at these pets, are they not interesting?" while their manner seemed to say, "Poor lady! let us do our best to make her forget her sorrow."

Some people say that they understand what liberty of the child means, when in reality they have not the right idea at all. One mother in Milan gave her child complete liberty in the home, not even correcting him for rude, useless and destructive acts, so that he became very troublesome. One day when Doctor Montessori was walking on the streets of Milan with this mother and child the bells in a neighboring campanile began to ring a chime. The boy wished to stop and hear the sweet music, a beautiful thing which was making an appeal to his soul. His mother, however, thinking that streets are merely to walk in said, "Come, do not stop in the street," and she would not let him stay to hear the end of the chime.

The effect upon the homes of pupils in the Children's Houses has been most favorable. Men who used to frequent the wine shops now stay at home in the evening because they are interested in the things the children do. One boy who was watching his mother cooking remarked about the the shape of the cake of butter, "That is a rectangle." She cut off a piece of it and he said, "Now it is a triangle," and after another cut, "It is a trapezoid." "What kind of teaching is this?" exclaimed his father. "If I had had such training in my childhood I would not be now a common laborer."

The study of Normal Man in his infancy

and childhood is to release his soul from prison, to give his soul liberty. Parents and teachers should join in this great work.

Minutes of the Woman's Board Meeting.

The Woman's Executive Board met in Milton with Mrs. S. J. Clarke on the afternoon of February 2. The meeting had been appointed with Mrs. Babcock but on account of a driving snow-storm it was thought best to meet with Mrs. Clarke in order that more members might be able to attend.

Members present: Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Babcock, Mrs. Whitford, Mrs. Crosley, Mrs. Maxson.

Mrs. Clarke had charge of the devotional exercises which consisted of the reading of Romans xii, followed by an earnest prayer.

Mrs. Morton was asked to lead the devotional exercises at the March meeting.

The minutes of January 5 were read.

The Treasurer read the report for January. The receipts for the month were \$186.75; disbursements, \$27.50. The report was adopted. The Treasurer read several letters. One from Mrs. Gillings, a lone Sabbath-keeper, enclosed money for different purposes; twelve dollars of the amount for RECORDER subscriptions for herself and five others who would otherwise be without the paper. Mrs. Whitford also read a letter received by herself from Mrs. Osbornson, Treasurer of the Chicago Territorial Commission of the Federation of Woman's Boards.

The Corresponding Secretary reported having sent money for the *Missionary Review* for the present year. She also reported several letters received and written. One letter was from the Missionary Education Movement in regard to books and literature. Mrs. Babcock also reported having arranged for the Woman's Hour at the Quarterly meeting in Milton on Sunday afternoon, January 25. The program consisted of the following papers:

The Work of our Women in the China Mission—Mrs. A. B. West. Women's Part in the World's Evangelization—Mrs. H. Eugene Davis of Walworth. What Women may do for Evangelism by Personal Work—Mrs. Angeline Abbey.

Mrs. Babcock also made a report of the meeting held on the day of united prayer

for woman's foreign mission work, January 9, 1914. This union meeting of Milton and Milton Junction women was held in Milton at the home of Mrs. G. E. Crosley and was well attended by both Seventh-day and First-day people. Mrs. Babcock as general leader was assisted by special leaders for each of the four topics. An excellent report of this meeting was printed on the Woman's Page of the RECORDER for January 26.

After the reading and approval of the minutes the Board adjourned to meet with Mrs. Babcock on March 2.

DOLLIE B. MAXSON,
Recording Secretary.

A Word From the Secretary of the Board of Finance.

TO THE SABBATH RECORDER:

It is with considerable pleasure that the secretary of the Board of Finance read the article on "The Business End of the Church," by D. M. Andrews, as it appeared in the SABBATH RECORDER of February 2. "A plan for the Operation of the Church Finances for the Year 1914," by the Finance Committee, is also well worth reading. The secretary would commend these articles to the church treasurers and the Finance committees of our churches.

Conference has adopted the budget plan for the Conference's expenses and has asked for budgets from the various boards and societies connected with the General Conference. These plans for the "church finances for 1914 of the Boulder Church" make provision for the estimated church expenses for various purposes and also for the various denominational purposes. Note that one-fourth as much is to be raised for benevolences as for the use of the church. How many churches are doing as well as that? The double budget is unique. I believe that such businesslike work in the church finances will meet the hearty approval of the Board of Finance. I do not believe that every church treasurer will go at the problem just as Mr. Andrews has, but let each one work out a system that shall be simple and yet efficient. And so the Finance committees will not agree in every detail, but let them make out double budgets, one for the church and one for the denomination. Let all our in-

terests be cared for in the one annual church canvass.

Before the budget is made out for the denominational needs consult the *Year Book* and find out under the head of Report of the Board of Finance the amount that this board believes your church should raise for the different boards and societies of our denomination between July 1, 1913, and July 1, 1914. Try to meet this appropriation by July 1. Some churches may not be able to do it and some will go far beyond the mark set by the Board of Finance. Let all do what they can, "The Lord loveth a cheerful giver."

Yours sincerely,

ALLEN B. WEST,

Secretary Board of Finance.

Milton Junction, Wis.,
Feb. 8, 1914.

Birds and the Wireless.

Since our coast began to be studded with Marconi stations, says an English newspaper, it has been noticed that the birds do not seem very happy about it. In the neighborhood of a wireless station birds seem to be vaguely disturbed and uneasy, gulls being the chief sufferers.

And when the line of a pigeon race lies over or near a wireless station it has been noticed that an unusual number of birds fail to find their way home. The wireless waves in the air seem to interfere with the sense of direction.

The cause has not been definitely settled, but there is no doubt that birds and animals both are more sensitive to mysterious vibrations of the air than are human beings. Horses and monkeys in earthquake lands tremble with fear hours before an earthquake arrives.

It has been suggested that animals and birds have a sixth, or "electric" sense, and are in touch with the ether, that mysterious fluid which scientists declare to pervade everything in the universe both on earth and in air. It is by waves in the ether that wireless travels.

So when the wireless waves start interfering with the ordinary waves of ether, such as those along which light travels, the birds lose their little heads and forget their way.—*Our Dumb Animals.*

YOUNG PEOPLE'S WORK

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

The Love Verse.

REV. ERLO E. SUTTON.

Christian Endeavor Topic for February
28, 1914.

Daily Readings.

Sunday—Everlasting love (Jer. xxxi, 1-7).
Monday—Love to our neighbor (Rom. xiii, 8-14).
Tuesday—Love of friendship (John iii, 25-30).
Wednesday—Proofs of love (I Cor. xiii, 4-8).
Thursday—Love's sacrifice (John xv, 9-14).
Friday—The Lord's question (John xxi, 15-17).
Sabbath day—Topic: Twelve great verses. III. The Love Verse (I John iv, 16). (Consecration meeting.)

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.—I John iv, 16.

SOME BIBLE HINTS.

We can not believe God's love till we have known it; it is beyond belief unless we have experienced it.

God's love is not alone to mankind in general, or to the world in a vague way, but to man in particular, that is, "to us." God's love to us is a bridge from him to us; although we may not see it or walk on it, it is still there.

When we are doubting God's love most, it is yearning the most toward us.

The best portrait that has ever been made of God is, "God is love."

SOME THOUGHTS ON THE VERSE.

"God is love." "He that loveth not knoweth not God; for God is love." So we read in an earlier verse. It is worth noticing who it was through whom the Holy Spirit spoke these words. St. John is the writer in the New Testament to whom the church very early gave the title of the divine. He was the apostle in whose mind dwelt more than in others his Master's sayings as to divine things, who set forth the doctrinal aspect of the Christian revelation more than others. He understood and explained more clearly the true divine nature of Christ. Theology is

the knowledge, the scientific knowledge—if such a term is possible or lawful in such a relation—of the things of God. It seems that it is often treated as a matter purely for the intellect, for study, for thought and for reading. The words of the greatest of theologians, of him to interpret whose words is the highest task of the greatest of uninspired theologians, give us a new view of the limits within which this is true: "He that loveth not knoweth not God." Surely that sentence is a key to a great deal. It makes us understand why he was called the divine. The loving nature in him was most receptive. The disciple whom Jesus loved was the one who loved Jesus; and, therefore, he understood his Master best.

"God is love; and he that dwelleth in love dwelleth in God, and God in him." See the words once more as setting forth the divine ideal of human life: he that dwelleth in love is as in a home, as in the atmosphere in which he can breathe and live and without which he would die. They describe in their full sense a few rare souls like St. John of the apostolic age and others who have lived since; but they describe also an ideal of life, a hope, a principle, not beyond the aspirations and efforts of all of us. Perhaps the "life of love" sounds to us too lofty and presumptuous a title. It seems to imply a fervor of feeling which we shrink from claiming for ourselves in hope and aim. It is this seeming instinct, and not wholly an improper one, which makes us prefer rather, when we are speaking of our own ideal and even of beautiful human lives that we have known, to use the phrase, "the unselfish life." Love is God's gift to all of us; it springs spontaneously in every human heart: it is as natural to a child as it is to breathe. And God gives us objects for love, and he changes and widens them and leads us on from circle to circle, helping us at every stage to look further and to feel more deeply.

We are God's children and he has given us of his Spirit, so that it comes naturally to us in a sense to love, to love even as he loves, unselfishly. It is not a new affection to be painfully won for ourselves, if such a thing were possible. It must be cherished. The world kills it; it preaches selfishness to us in every form and through every channel, and laughs at enthusiasm,

bids us distrust, despair, think first of ourselves. It is some help to remember now and then what God has told us; how beautiful, how divine, that simple affection of loving is, the best thing in life, the most like God, that which puts us at once in sympathy with him, makes it possible for us to understand him, makes a link between us and him which no ignorance or mistake can wholly break. Every kind, thoughtful, affectionate act, every unselfish thought for others, is dear to God. "God is love; and he that dwelleth in love dwelleth in God, and God in him." God makes us all dwell in him if we will let him.

The love dwelling in our hearts is not all that passes by the name of love, but we see it in that love which has been poured forth in Christ for the salvation of the world. There spreads around the Christian soul the vision, the thought, and memory of the love of God in Christ Jesus. It is a real home for the spirit, a real dwelling-place for thought. It is joy, strength, and new life to let the feelings of the heart reach out toward God.

The love in which in this way the soul finds a home is much more than an object of thought; it is life and power; it is the life that stirs at the heart of God, the power that causes all things to work together for good, the unseen law behind events which Christian faith searches for and in which, at last, in sunshine and cloud it rests. It is not enough to know that a soul, by meditation and trust, can dwell in love; how should its dwelling in love be at the same time a dwelling in God. The love is really God manifest; the love which is a wall of fire around us is nothing other than God. He that dwells in love dwells in that which is the life of God; he has come into a world whose sunlight is divine, where divine paths open before the feet, where divine love breathes in the air and fills the hollows of life like the sea.

The life we are called to imitate was the fulfilment of this very ideal. Christ dwelt in God. His earthly, human life was a life immersed in the life of God. It is to no unrealized ideal, therefore, that we are pointed when we are called to dwell in God. The soul who is dwelling in love is, up to the measure of his indwelling, already in possession of the future. The blessedness which awaits us in the future is but

the unfolding of the present life of the soul.

The mission of Christ to redeem and save mankind is not here connected for the first time with the love of God. It is uniformly in Scripture traced up to that principle as its ultimate source. The Savior's Passion is always declared to be a demonstration of the Father's love to man, and the apprehension of it by faith is everywhere bound up with the shedding abroad of that love by the Holy Ghost in the heart. "We love him because he first loved us." By constantly keeping alive in our hearts the memory of Christ's dying love, and offering there the sacrifice of service, must we nourish our love to God. There is no duty so binding, and none that we so much forget. Here is the secret of all spiritual strength. "The love of Christ constraineth us," suppressing every alien affection and growing by its own internal influences. The true Christian lives, and moves, and has his being in love, and that love awakened by redemption.

God's love is the agent of our holiness, and makes us perfect in love. It is the energy that carries us onward to perfection, and all the glory is his. Thus the indwelling presence of the Spirit proves its power. The God of atoning love perfects the operation of his love within us. It accomplishes all his will; it strengthens obedience unto perfection; it expels every sinful affection, rendering entire the consecration of the heart; and it raises the new nature to a full conformity to Christ and preparation for life and for heaven.

Meeting of the Young People's Board.

The Young People's Board met on January 25, 1914, at 2 p. m.

Members present: Rev. H. E. Davis, F. I. Babcock, L. H. Stringer, George Thorngate, Rev. W. D. Burdick, Helen Cottrell, Ethel Carver and Carrie Nelson.

Visitors: Rev. H. N. Jordan.

The meeting was called to order by the President.

Prayer was offered by Rev. Mr. Jordan.

The Treasurer's report was read.

Voted that an order be drawn on the treasury for \$1.25 to be paid to the Davis Printing Company for cards printed.

The matter of raising funds for carry-

ing on student evangelistic work next summer was discussed.

It was voted that the President appoint a committee of one or more to have this matter in charge. Rev. W. D. Burdick was appointed a committee.

Adjournment.

CARRIE NELSON,
Recording Secretary.

Welcome to the Ministry.

Spoken to Rev. Herbert L. Polan by Rev. Edwin Shaw.

MY DEAR BROTHER:

This honor which I have today is also a very great pleasure. We have in our denomination, in round numbers, about eighty ordained clergymen. Of these about fifty are pastors, about fifteen are college professors, missionaries, editors, and secretaries, and about fifteen are retired because of declining years, or because they have taken up some other occupation.

On behalf of these men, I give you a glad welcome to our company; we are glad because we need your help. Since there are so few of us, every member, especially when blessed with the hope and vigor and enthusiasm of youth, adds strength and power to our individual and to our combined efforts. We are glad to welcome you into our fellowship, a peculiar fellowship; not that we feel or believe that these human forms and ceremonies have exalted us, or separated us in any measure from other men, or have set up a barrier that excludes others from our fellowship. Not that. But there is a sense of a common bond of sympathy, a recognition of responsibilities and duties that are alike to all of us, that form a fellowship, an indefinable interchange of feeling, that it is impossible for others to experience. To this fellowship, with all that it means, I welcome you.

Especially do I welcome you to the fellowship of these pastors of our Eastern Association. For several months you have been among us, and we have tried to make you feel at home, and we think that you have felt welcome, but you will feel just a little different after this occasion.

And then, in general, wider than our own Seventh Day Baptist Denomination, I welcome you to the larger company of

those who have been in a special way dedicated to be priests and prophets—yea, a far better name, to be ministers—in the Church of Christ universal, which is the kingdom of God here on earth.

And may you be so fortunate as to have sometime this same privilege which is mine today, the privilege of extending a welcome to some other brother as he enters the work of the gospel ministry.

New Market, N. J.,

Jan. 24, 1914.

New Tendencies in Old India.

India with her 315,000,000, as large as Europe without Russia, and increasing at the rate of 250,000 per month, is slowly but certainly moving toward an era of self-government. Not that Great Britain is to leave India, but she is each year giving more and more of the politics into the hands of the native people. In the native states I find strong men being raised up as administrators, judges, and men of business, many of these men being trained in Europe or America. The maharajahs and rajahs themselves, notably those of the larger states, are beginning to exhibit a new pride and obligation in the advanced development of their feudatories. In two of the largest native states I found compulsory education inaugurated by popular vote, while some of the most modern plans for irrigation and industrial progress are now taking shape in such states as Mysore, Gwalior and Baroda.

Great Britain with 75,000 troops and 1,200 civil servants, is administering the affairs of these millions with a success that betokens equity and just dealing for Hindu and Mussulman alike. No one can live in India without appreciating the wonder of that British rule, the ensign of whose genius at colonizing floats over half of the people of Asia.

India, 92 per cent agricultural in population, has vast and untouched resources industrially and commercially. India is now growing by leaps and bounds in such industries as wheat, cotton, jute, and coal. In a single generation the increase in the jute industry has been 500 per cent and that in cotton 100 per cent. Indian commerce with Great Britain alone is worth more than eighty million pounds sterling

(\$400,000,000) annually. Australia carries on a yearly trade with India of £3,000,000, while throughout India one meets an ever-increasing number of Germans and Americans, working in this country, and successfully, too, in behalf of trade.

I visited cotton mills in southern India and Bombay, where, but for the color of the skin of the operatives, I might have imagined myself in the mills of Manchester or Fall River. Brahmans even, with their age-long antipathy to toil, are swinging into line with the new order. Industrial and technical schools are springing up in both British India and in the native states, there being at present 236 of such schools with 11,598 pupils. The new India with her forty thousand miles of railroad, carrying 350,000,000 passengers yearly, together with 65,000,000 tons of goods, with modern conveniences of telegraph, telephone, electricity, sanitation and irrigation, is emerging into a new epoch. Her hour of economic progress is striking. The West has left her no option but to exchange her conservatism and obscurantism for the progress and competition of Occidental enterprises.

Education, moreover, inaugurated over a half century ago by missionaries, and since given with a wonderful freeness and prodigality by the government, has been, with railroads, India's greatest boon in the way of enlarged vision.

The British Government's attitude to education is reflected in the following splendid paragraph from the king-emperor's address at Calcutta University, on January 6, 1912:

"It is my wish that there may be spread over the land a network of schools and colleges, from which will go forth loyal, manly and useful citizens, able to hold their own in industries, in agriculture and all the vocations in life. And it is my wish, too, that the homes of my Indian subjects may be brightened and their labor sweetened by the spread of knowledge, with all that follows in its train, a higher level of thought, of comfort and of health. It is through education that my wish will be fulfilled, and the cause of education in India will ever be very close to my heart."

From 1901 to 1911 the total expenditure for education in India has been seven and one-fourth crores of rupees, about \$72,500,000. During the last four years the num-

ber of students under instruction has increased from five and one-third to six and one-third millions.

The major part of Indian education is carried on in the English language, which is becoming the Esperanto of India. The feeling, however, is arising, and to my mind justly so, that there should be increased emphasis upon the vernacular. The government forbids any form of religious teaching in state institutions, and this fact presents to India one of her great problems: How is moral and religious education, so indispensable to the new India, to be associated with the influx of Western materialistic learning?

India's religious and social progress is also undergoing important reshaping. Caste is loosening. Adherents of Hinduism are divided at present into three camps: the ceremonialists, or those who in orthodox faith adhere to the traditional rites of worship and sacrifice to the ancient gods; the reformists, who, holding to the main tenets of Hinduism, are breaking away from caste and idolatry; and the educated Hindus, whose views are being highly colored by influences from the West and whose religion, as far as any one can perceive, is often little more than a name.

Christianity is making considerable advance, adding not less than one million converts during the year just past, but these additions are almost entirely from the lowest Hindu society, which has little influence upon the educated communities. The Indian tendency seems to be to retain the main principles and forms of Hinduism, but to revivify them with the more generous and altruistic spirit of Western religion, as that spirit is evidenced in a more practical social responsibility. As one missionary teacher expressed it, the future of religion in India will be Christian in spirit, but with Hinduism and the Indian sacred books as the Old Testament. —Clayton Sedgwick Cooper, in the *Christian Herald*.

"We should think just as though our thought were visible to all about us. Real character is not outward conduct, but quality of thinking."—Henry Wood.

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—Emma C. Fisk.

CHILDREN'S PAGE

Where the Joke Really Was.

If you have a grandfather or uncles whose farm you love to visit, or if you live on a farm yourself, you will enjoy this story of a little girl's experience on her uncle's farm. And if you were never on a farm, why, you will enjoy it anyway. This little girl, who is a woman now, has told this story of her little girl experiences for the *New York Tribune*.

When I was a little girl, she says, few things pleased me better than to visit Uncle David, who owned a large dairy farm.

One day when I was out in the woods with uncle he caught a young crow and gave it to me for a pet. A crow, even in its wildest state, is a sort of half-domesticated bird. It is no trouble at all to tame them and, aside from their trick of getting into mischief, they make nice pets.

My crow and I were pretty good friends by the time we got back to the farmhouse, and ever after that the bird lost no opportunity to play his practical jokes on anybody and everybody; but he seemed specially delighted when his victim was Uncle David.

All of this was accepted in good part by the dear old man, until one day the bird—and I am sorry to say I was equally at fault—carried a joke so far that it came perilously near being a dead crow ever afterward.

Uncle was fond of working in his orchard and kitchen garden. In that same kitchen garden was a beautiful pear tree, which was always called my tree because it was planted the day I was born. In the shade of my pear tree the crow used to perch himself and watch uncle sow seeds and set out young tomato and cabbage plants, while I looked on from my hammock on the back porch.

That day uncle had stretched a line some fifty feet long across the garden that he might make the rows straight. With a pan of young cabbage plants at his side, with a sharpened stick uncle would punch little holes in the soft, rich loam, slip the root of a young cabbage plant down into

this hole, press the earth about it, after which he would make another hole a foot or so farther along, into which he would insert another plant, and so on to the end of the line. So intent was he on his task that he never raised his eyes from his work until he had the full row finished.

I shall never forget the look on the old man's face as he straightened up and turned to view his work. My crow had followed along behind uncle and quietly pulled up every cabbage plant as fast as the old man had planted it, after which the wicked imp of a bird had flown into the pear tree, where he looked as innocent and solemn as if there was not a cabbage plant within a thousand miles. And I, who had watched the whole proceeding, pretended to be asleep in my hammock.

"It is the wind, and not the laughter of my little skeezicks that makes that hammock shake so," said the dear old man.

Then I realized how naughty I had been. I threw my arms around uncle's neck and said, "Forgive me, won't you, uncle? I know it was wicked of me, but it was so funny to see that crow keep one eye on you all the time he was at work pulling up those plants! And then to see him fly into the pear tree and laugh at you! It was so funny!"

"It was funny. It must have been—to you and the crow," said uncle: "but now suppose you try to look at the fun from my point of view by coming down into the garden and helping me reset those cabbage plants."

And that was the way I paid for my fun! —*The Continent, by permission.*

The Outlook and the Uplook.

"When the outlook is dark try the uplook."
These words hold a message of cheer;
Be glad while repeating them over,
And smile when the shadows appear.
Above and beyond stands the Master,
He sees what we do for his sake,
He never will fail nor forsake us,
"He knoweth the way that we take."

"When the outlook is dark try the uplook."
The uplook of faith and good cheer,
The love of the Father surrounds us,
He knows when the shadows are near.
Be brave then and keep the eyes lifted,
And smile on the dreariest day.
His smile will glow in the darkness;
His light will illumine the way.

—*Mary B. Wingate.*

Funeral Sermon.

REV. EDWIN SHAW.

"Rest for the toiling hand,
Rest for the tired brow,
Rest for the weary, wayworn heart,
Rest from all labor now."

"But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

It is very frequently said that life is a battle, a struggle, a conflict; that we are always beset about with forces that oppose us, that would overthrow and destroy us; that would burn and freeze and maim and starve our bodies; that would blast our hopes, and quench our enthusiasm, and rob us of friends, and cheat us of love, and mock us with failure, and despoil our virtue, and ruin us in every possible way.

I say, we often hear it said that life is a battle; and this is very true. There is constant struggle and conflict. But every battle means victory, or it means defeat. The forces on one side lose, and the forces on the other side win; I mean in a battle that is fought to a real conclusion. For life is not so much a battle, as it is a series of battles, an ever-continuing battle. It is a warfare, fraught with victories and with reverses.

And the apostle says that the greatest of all the powers that assail us is that which comes in what we know as the grave and death. This is the supreme battle, the greatest of all conflicts. But he says, "But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Some of these older people possibly can remember about the victories of our Civil War, and all of us have read about them, when some general, who represented all the soldiers, came home in triumph, and great honor was given to him. What parades and processions were held; what singing, and shouting, and cheering, and glad exultation there were as the general was welcomed back to his home after the victory had been won!

We read of the great triumphs in the history of the past, when kings and princes were honored with great rejoicing because of magnificent victories which had been gained by marvelous skill and undaunted bravery.

In our own days, outside the conflicts of arms and when blood is shed, in other conflicts, in business, in politics, in com-

merce, in the realms of what we call peaceful life, but realms where mighty conflicts, none the less, are fought and won, or lost,—in these cases likewise we see that great honors and glad rejoicing are given to those who win the victories.

Now as I have said, the greatest enemy of all is death; the greatest and supreme conflict of mortal man is the conflict with death. And Paul says, "But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Our brother who has gone, and in whose honor we are met today, had a long life, lacking but three of fourscore years, in which he fought and struggled in the warfare of life, sometimes winning and sometimes losing, but always rising up from defeat to renew the conflict and go on in the warfare. And now for a few weeks he has been facing the last and greatest foe of all, he has been fighting the supremest battle of all his struggles; but thanks be to God who hath given him the victory through our Lord Jesus Christ.

This is a magnificent thing, to be crowned a victor. The death of a Christian, like that of Brother Randolph, is the most glorious, the most magnificent conquest that mortal man has ever won. And we are today attending a triumphal assembly, such as honor no king or potentate, however great his train of spoils and prisoners of war, and his troops of loyal subjects.

I know, of course, the parting with the beloved form brings us sadness; the stilling of that pleasant voice, the loss of that bright smile and cheery welcome, cause loneliness and heartaches; but yet the victory which he has gained in death makes him a hero, true and grand and noble.

It seems but yesterday that my brother George and I sat here and talked with Brother Randolph. And I remember how his face lighted up, and how he smiled with joy, although the tears were coursing down his cheeks when George recited to him these lines—

"One sweetly solemn thought
Comes to me o'er and o'er,
I am nearer my home today,
Than I ever have been before.

"Nearer my Father's house,
Where many mansions be;
Nearer the great white throne,
Nearer the crystal sea.

"Nearer the bound of life,
Where burdens are laid down;
Nearer to leave the heavy cross,
Nearer to gain the crown.

"But, lying silent between,
Winding down through the night,
Is the deep and unknown stream
That leads at last to the light.

"Be near me when my feet
Are slipping on the brink,
For I may be nearer my home today,
Nearer now than I think.

"Father, perfect my trust,
Strengthen my power of faith;
Nor let me stand, at last, alone
Upon the shore of death."

And when George had finished, I could see on Brother Randolph's face the glisten of the warrior's eye, undaunted, fearless, and calm, as though he heard the bugle-call, ready to rise up and meet the foe, confident of victory, however fierce the struggle, through the Lord Jesus Christ.

Just the other day I was reading the words that were spoken by Robert Ingersoll, as he stood by the open grave of his beloved brother. They were beautiful words, sweet words, breathing forth the love and affection for a dear and honored brother, and they had in them, too, every mark of sincerity; and there was no tone of lament, or despair or rebellion. But they lacked the note of victory, that song of the conqueror, that message of cheer and gladness, which we in full assurance can sound today, as we stand by the casket of this brave soldier of the cross, now gloriously triumphant, thanks be to God, who hath given him the victory through the Lord Jesus Christ.

And so what word of comfort can we speak today to those who feel most keenly the loss of this departed friend? What message of good cheer can we bring to them as they walk and are sad? Listen to the words from the great fountain of comfort.

"I have fought a good fight, I have finished my course, I have kept the faith." "Henceforth there is laid up for me a crown of righteousness." Mourn not, ye daughters and brothers. Crowned with the victor's crown, honored as a conquering hero, under the standard of the cross he has gone up the steep ascent of heaven, the way the wife and daughter went, has passed over the heights and out of sight,

into the presence and approval of his Master, thanks be to God, who hath given him the victory through the Lord Jesus Christ.

And then I remember that after the death of Jesus two of his disciples were walking and were sad one day, and Jesus himself drew near and went with them; but they did not know him. And then, later, as they recognized him in an earthly form, he vanished out of their sight. There is a presence which we can not see with these our mortal eyes. That presence is just as real as any experience we have in life. And when we walk and are sad, let this be our comfort, that Jesus himself draws near and goes with us. And not Jesus alone; listen—

"Lord, thou hast conquered death, we know;
Return again to life," I said,
"This one who died a day ago."
He smiled, "He is not dead."

"Asleep then, as thyself did say;
Yet thou canst lift the lids that keep
His prisoned eyes from ours away."
He smiled again, "He doth not sleep."

"Nay then, though haply he do wake,
And look upon some fairer dawn,
Restore him to our hearts that ache."
Again he smiled, "He is not gone."

Let this thought be our comfort, a thought founded in the eternal truth of God and our own personality, a thought built up and established by the revelations of Holy Writ and the life of Jesus Christ, a thought warranted by the experiences of our own inner selves, the thought that Jesus Christ himself in spirit draws near and goes with us, and that our loved ones though dead are yet not gone,—let this thought be our comfort, the while we rejoice and are glad in the victory which has been and yet is theirs through the Lord Jesus Christ.

O Lord, our God, we thank thee today, that the veil which shuts out our mortal vision so that we can not see beyond, the veil that hangs between this life and the world eternal, the veil that flutters and quivers as our friends pass through leaving their bodies here with us,—we thank thee that while we can not even catch a glimpse of the things that lie just on the other side, we thank thee that the veil is not dark, that through it there shineth brightly the glorious light into the coming of the perfect day; that if we close our

earthly eyes we can almost see the flitting shadows on the veil, bright shadows, glad promises of things laid up in store for those who love the Lord and are his true and faithful and loved disciples. For this we thank thee, Lord, with grateful reverent hearts, in Jesus name. Amen.

The Reindeer Revolution.

"Porterhouse steak will be sold at one dollar a pound within the next ten years unless the farmers of the United States are educated at once to the necessity of raising more cattle and potatoes." This was predicted recently by the president of the American Meat Packers' Association. Today prices are so high that good beef has already been placed beyond the reach of the many. The official statisticians tell us that the number of cattle in America has been decreasing as steadily as the population has been increasing, that our herds today contain only two-thirds as many beeves as they did six years ago, and that it is a forlorn hope to look to importation, since the Argentine herds also are diminishing and in fact the whole world's visible supply is inadequate to the demand.

But gloomy as this outlook is, there is yet a chance that enforced vegetarianism in America may be forestalled by the adoption of a remedy now proposed by Mr. Robert Laird Borden, Premier of Canada.

The remedy is the reindeer. After thorough investigation Mr. Borden is convinced that the two million and some odd square miles of unused pasture-land in the far North, which area, since it is covered with snow most of the year, will not sustain any other ruminant, will support herds of reindeer approximately equal in numbers to all the cattle in the United States today. It is estimated that the region north of the Reindeer Mountains, containing two million square miles of pasture bearing reindeer moss, would furnish sustenance for fifty million reindeer. The reindeer moss pastures of Alaska, at a conservative estimate, would support an additional ten million.

Most of the Siberian nomads live by reindeer alone. Some tribes make pack animals their specialty, some breed for fineness of fur, some for the meat and hide. The Laplander, as is well known, has modi-

fied the reindeer into a dairy animal, and reindeer milk, butter and cheese are market staples in the northernmost Europe. When so much has been done with the domesticated reindeer, which has never yet had the advantage of scientific breeding at the hands of a highly civilized white race, it is not surprising that Canada's Premier sees large possibilities in the plan.

Fifty thousand thrifty reindeer are already grazing on Alaskan wilderness pastures as contentedly as if their ancestral home had been there. They are, however, the quite recent descendants of some fifteen or twenty animals that were imported from Siberia about twenty years ago, by way of experiment. It was a good day for the North when the fathers of the flock first landed. Never has any animal done more for man or more remarkably accomplished a country's material salvation.

The native peoples of the Alaskan coast country were in a bad way before their animal benefactors came to help them, and were eking out a very poor existence. There was nothing in the way of a permanent industry to keep them profitably busy, and the food supply was very often dangerously near the vanishing point. Dr. Sheldon Jackson, a missionary working among them, conceived the idea of importing from Siberia a few head of reindeer, which were giving the people of that country, under similar natural conditions, both work and food. Shortly afterward the United States Government took up the experiment, and now all the reindeer herds in Alaska are under government control. They are let out on favorable terms to the native herders, and already the profits have been three hundred per cent on the original investment.

There is no fear of starvation in Alaska now, as once there was, for the reindeer gives an unfailing supply of meat and milk. Its skin makes a warm and serviceable clothing. And the responsibility of taking care of the herds has developed the natives from rather shiftless hunters and trappers into men of regular and thrifty habits.

It is said that the flesh of the reindeer is nourishing and palatable, that its quality could be improved with proper conditions of handling, and that its slight "gamy" flavor could be eliminated.—*The Independent*.

SABBATH SCHOOL

LESSON IX.—FEBRUARY 28, 1914.
TRUSTING IN RICHES, AND TRUSTING
IN GOD.

Lesson Text.—Luke xii, 13-34.

Golden Text.—"Where your treasure is, there will your heart be also." Luke xii, 34.

DAILY READINGS.

First-day, 1 Sam. xv, 1-23.

Second-day, Neh. v, 1-19.

Third-day, Mal. iii, 1-18.

Fourth-day, Matt. xix, 16-30.

Fifth-day, Matt. xx, 1-16.

Sixth-day, Matt. vi, 19-34.

Sabbath day, Luke xii, 13-34.

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

Sabbath School Question Box.

[Questions relating to any phase of Sabbath-school work will be gladly answered in this column. If you desire an immediate personal reply, send stamped envelope. Questions should be sent to Rev. Walter L. Greene, Alfred, N. Y.]

Pennsylvania.—Can you tell me where I can get the graded lesson helps?

You do not say what graded lessons you have in mind. There are three leading systems of graded lessons: The International Graded, The Bible Study Union, and Constructive Bible Studies. The International Graded Lessons have been edited and published by two different houses, by the American Baptist Publication Society, Philadelphia, and Eaton and Mains, New York. The first are written and edited by Baptist Bible-school workers and the second, known as "the syndicate lessons," have interdenominational editors and writers.

The Bible Study Union Lessons are now published by Scribners, New York. The Constructive Bible Studies may be had from the University of Chicago Press, Chicago. A post-card to any of these publishers will bring specimen pages, prices and full information.

New York.—What is a graded Sabbath school?

Any Sabbath school that has more than one class is more or less graded. There are four principles that should be recognized in any completely graded school. First, grade the pupils according to age,

attainments and natural affiliation, on week-days. Age is usually the most satisfactory basis of classification, but the other two bases will occasionally need to be utilized. Second, grade the teachers. Place teachers in the grade and class where they are best qualified to teach. Some are good primary teachers, some are good adult teachers, some are best adapted to the "teen age." There will be misfit teachers unless this principle is kept in mind. Third, grade the material of instruction. Select courses adapted to the intellectual and spiritual development of the class. The courses used in the different grades should show progress from grade to grade. There ought not to be repetition of the same material from the same point of view, at least. Fourth, organize the grades and classes into departments. Three departments are needed: an Elementary Division for all classes under twelve years, a Secondary Department for all classes between twelve and seventeen years of age, and an Adult Department for all classes over seventeen. Few schools are so small that the class division could not follow the departmental grouping indicated. A recognition of these four principles adapted to local conditions would do much to make the Sabbath school a real school of power and efficiency.

The son of Erin was digging postholes one day when the boss rambled along to size up the job.

"How are you making out, Pat?" asked the boss.

"Foine as silk," answered Pat, keeping right on with his work, "as yez will notice yerself."

"The work looks all right, Pat," jokingly responded the boss, "but do you think you will ever be able to get all that dirt back in the hole again?"

"No, sor, not as it is now, sor, but it's me intintion to dig the hole a little daper."

—*The Continent*.

"Don't go near that old fellow in the pasture, sonny," the farmer warned the fresh-air child. "He's terribly fierce."

"I tried him out a'ready," the lad replied. "He ain't half as fierce as an automobile in the city. Got any bears or lions around here?"—*Buffalo Express*.

DENOMINATIONAL NEWS

President Daland to Lecture.

The School of Music announces a lecture, by President Daland in the college chapel, February 10, on "Wagner and Parsifal." The attention of the world has been called to the recent production of the opera "Parsifal" at Chicago. President Daland, who was in attendance, has been asked to address the students on this subject, and he will talk to them about the Wagnerian Idea and explain the opera or "The Festival Play," as the author called it, illustrating Wagner's theory. Students of the development of the opera and of the literature of the Middle Ages will find it interesting. No charge will be made for admission to this lecture either to students or to the general public.

N. O. Moore delivered an interesting talk before the Y. M. C. A. Tuesday evening on "The Domestic Life of the Africans." He will address the Baraca class Sabbath morning.—*Milton Journal-Telephone.*

Rev. D. B. Coon of Battle Creek, Mich., a former pastor, is expected here to assist in evangelistic work.—*Little Genesee Cor., Alfred Sun.*

D. C. Lippincott of Garwin, Iowa, is spending a few days here. Mr. Lippincott is in very poor health.—*Jackson Center (O.) News.*

A Memory of Valley Forge.

The incident I am about to relate occurred in 1824, during Lafayette's last visit to this country. Forty years had passed since his promise to Washington to return as his guest. He was now nearly seventy years old, but his heart beat as warmly for his adopted country as in those earlier days when he had fought for its liberties.

A brilliant reception was under way. A slowly moving line of stately guests passed by Lafayette, who greeted each with courtly grace. Presently there approached an old soldier, clad in a worn Continental uniform. In his hand was an ancient musket and across his shoulder was thrown

a small blanket or rather a piece of blanket. On reaching the Marquis the veteran drew himself up in the stiff fashion of the old-time drill and gave the military salute. As Lafayette made the return signal, tears started to his eyes. The tattered uniform, the ancient flintlock, the silver-haired soldier, even older than himself, recalled the dear past.

"Do you know me?" asked the soldier. Lafayette's manner had led him to think himself personally remembered.

"No, I can not say that I do," was the frank reply.

"Do you remember the frost and snows of Valley Forge?"

"I shall never forget them," answered Lafayette.

"One bitter night, General, you were going the rounds at Valley Forge. You came upon a sentry in thin clothing and without stockings. He was slowly freezing to death. You took his gun, saying, 'Go to my hut. There you will find stockings, a blanket and a fire. After warming yourself, bring the blanket to me. Meanwhile I will keep guard.'

"The soldier obeyed. When he returned to his post, you, General Lafayette, cut the blanket in two. One half you kept; the other you presented to the sentry. Here, General, is one half of that blanket, for I am the sentry whose life you saved."—*Our Dumb Animals.*

A Scotch class was examined in Scripture. "Can any boy or girl here tell me how Noah would be likely to use his time while on the ark?" asked the inspector. One boy timidly showed his hand and replied, "Please, sir, he wad fish." "Well, yes, he might," admitted the inspector. Another little fellow waved his hand excitedly, and said, "Please, he couldna fish vera lang." "What makes you think so, my little man?" "Because there were only twa worms in the ark."—*Christian Commonwealth.*

"I tell you, Pat, it's the ould frinds that are the best, and I can prove it." "How will ye do that, Mike?" "Where—I ask ye as man to man—where will ye find a new friend that has stood by ye as long as the ould ones?"—*Chicago Record-Herald.*

HOME NEWS

NORTH LOUP, NEB.—In the absence of our corresponding secretary I have been asked to send the RECORDER some items regarding our work as a missionary society. Our society is quite large and a good many of our members are not able to attend regularly; but those who can do so are nearly always at the meetings and ready to help in any way they can. We meet once in two weeks and have a program, if there is no work to do. We always have a collection, and each one who wishes to do so gives five cents; we have no dues. We usually have good collections. We often have comforts to tie or plain sewing to do, and earn something in that way.

In September, at our annual Pop-corn Day's celebration, we had an ice-cream stand. The first day it rained and people wanted hot coffee more than ice-cream, but the second day was beautiful and the great crowd was so hungry that our ice-cream, as well as that at the other stands, was all gone before night. From this stand there was \$20.58 added to our treasury.

In October we had an "all-day" meeting at Mrs. Jay Van Horn's, in the country. At this meeting the society was divided into four committees. Each committee was asked to do something to raise money for our work. Each committee has the privilege of asking any one in the society or all the society to help it, but it is to have the arranging of the entertainment or whatever they have. The committee, of which Mrs. Orville Burdick is chairman, arranged a bazar and bake sale, before Christmas, and brought the society \$73.77. The church was in debt, so we voted it a Christmas present of \$25.00. We have also sent the Woman's Board \$50.00 since the new year.

Our second committee, with Mrs. Merton Burdick as chairman, is getting a club of subscribers for *Today's Magazine*. Its work is not yet finished.

The next committee, with Mrs. E. J. Babcock as chairman, has an entertainment under way, but the rest of us are ignorant, as yet, of what it is to be.

Our church, at its last business meeting, voted to purchase an individual commun-

ion service and we are ready to help in a substantial way when the church is ready to purchase.

I think I voice the sentiment of the society when I say that we enjoy our work together very much, and are glad that there are little ways in which we may help to carry on the work of our Master. We are always glad to hear what other societies are doing.

MYRA HUTCHINS.

North Loup, Neb., Feb. 3, 1914.

BROOKFIELD, N. Y.—On February 1 occurred the annual church meeting and dinner of the Seventh Day Baptist church at Brookfield. Owing to the condition of the weather and roads, only about ninety were present but all felt that a pleasant and profitable time had been spent. Officers were elected for the ensuing year, reports received from the various organizations and branches of church work, and a unanimous call given to Pastor W. L. Davis to serve the church for another year. The various reports showed that the church is in good working order, peace and good fellowship evident on every hand. During the year fifteen names have been added to the church roll, thirteen by baptism.

The pastor gave a very touching report of his year's work and many a heart felt a spiritual uplift through his gracious words and the Spirit's power. In speaking of the discouragements that sometimes come to us he said that we have one thing that should give us much cheer and comfort and that is the many noble staunch young people who have gone out from the old home-church. He said they had gone with a strength of Christian character that could not be lost.

There is nothing to keep our young men and young women here after they are fitted for life's work, but we are thankful that they are taking their places in the world and nobly doing their part in the world's work. The Master is using them in his great harvest field and no church should feel discouraged or that its work is small as long as it can inspire its young people to make the most of themselves and to use the opportunities God gives them that they may meet the great battles of life with strength and Christian fortitude. Yes, old Brookfield is still on the map. c.

BERLIN, N. Y.—We find much enjoyment in the notes from sister societies, and were especially gratified to learn that the ladies of Brookfield survived Conference and are still able to do such active work. Pleasant are the memories we carry of "Conference week" at Brookfield. Dear old Brookfield, where so many of sacred memory once lived and wrought for God and humanity.

Here was the early home of Lucy Carpenter, whose gifted pen, thrilled the entire denomination with missionary zeal, and who, in 1847, went in the first company of missionaries to China. Here in pioneer days, lived the preacher, physician and philanthropist, Eli S. Bailey, of whose manifold labors and kindly deeds we have many traditions. The Elijah's garment of men and women like these seems to have fallen on their present-day church, and sacred memories hover over her like a sweet benediction.

We had anticipated a series of meetings in the old Berlin church through the united labors of Rev. E. B. Saunders and Pastor Cottrell, but have since learned of the plan of the Missionary Board to send its secretary to South America to look after Seventh Day Baptist interests in British Guiana.

We are unable to report any active work of Ladies' Aid society these winter months. We have three "shut-ins" whom we have remembered with flowers from time to time.

E. L. G.

ALFRED STATION, N. Y.—Evangelistic meetings are now in progress at the Station. Rev. D. B. Coon of Battle Creek, Mich., is assisting Pastor Cottrell. We are all interested in these meetings and let us remember them in our supplications and attend so far as we can.

Rev. D. B. Coon preached his first sermon Sunday night in the series of meetings which he is helping conduct. All are cordially invited. The Y. P. S. C. E. of Alfred were present. A short program was given, after which a local union was organized with the following officers: Miss Nina Palmiter, president, and Paul Burdick, secretary and treasurer.—*Alfred Sun.*

ALFRED, N. Y.—The church was filled last Friday evening to listen to the lecture by Dr. Charles H. Sheldon, the noted

author-lecturer. It was one of the best lectures ever listened to by an Alfred audience, and we all hope to hear him again. Doctor Sheldon is a native of Wellsville.

Yesterday forenoon the Rev. H. D. Clarke, who has had some fifteen years' experience in finding homes for homeless children, gave a very interesting talk before the Seminary about his work, and upon the nature and possibilities of child and home life.—*Alfred Sun.*

ELKHART, KANS.—The annual meeting of the "Cosmos" Seventh Day Baptist Church of Elkhart, Kan., was held at the home of the writer, on January first, 1914. This was the seventh annual dinner in connection with the business part of the church and society here.

The table committee had so arranged the menu for the occasion that a regular four-course dinner was spread, which had been prepared in the several homes, as nicely as if prepared by one cook.

There were thirty-five in all present. We sent out cards of invitation to several of our near friends and neighbors, not of our society, who responded cheerfully and helped make the day a success.

Attorney E. Foster of Garden City, Kan., was an honored guest of the host, having been an old schoolmate, and member of the same Sabbath school back at Richburg, N. Y., in the 60's and 70's. We had lost track of each other for many years and met by chance only a few days before.

The usual church officers were elected.

E. D. STILLMAN.

The Bluebird.

It is in the Gulf States or the West Indies that the common bluebirds spend the greater part of the winter months. They arrive in these regions from the northern latitudes about the first of December and live there in flocks until about the first of February. As the mating usually occurs on their northward trip, they have separated into small groups of three or four by the first of March, the time they have reached the latitude of New York. Some, however, continue their northward migration until they reach the southern boundary of Canada.

The snow has not always melted north

of the fortieth parallel before this plaintive warbler announces that spring is approaching. In fact he is one of the first of the migratory birds to be seen, often preceding the robin. Their spirited spring song is a plaintive note consisting of the three syllables, "troo-e-lee, troo-e-lee," and is easily imitated by any boy. They spend several days in flitting about the orchards and yards, apparently searching for a suitable summer home. They may be seen investigating the woodpecker's nest of the year before, the holes in the fence posts or the fruit-trees or the small bird-houses that may have been built especially for them. Not unfrequently they will build the nest in the thick foliage of a hedgerow, rose thicket or a syringa bush. If a small bird-house is built on a post or other upright projection, the chances are that this sky-tinted bird will make it his home for the summer and in doing so will rear at least two broods. If bits of cloth are scattered near the bird box it will help the pair materially in the construction of the nest. (It seems that any bird takes into consideration in building his home, the food supply, the materials for nest construction and the danger from his enemies.)

During the early spring the bluebird's food consists of weed seeds and the cocoons that he finds on the trunks of fruit and foliage trees. A little later in the season he depends upon the insect life common to orchards and gardens. He is to the fruit or ornamental tree what the toad is to the garden.

By the middle of April or the first of May the nest has been completed and the five or six bluish white eggs have been laid. In about twelve days the hatching occurs and for several days the young are almost a black and quite often the blue does not show until they are ready to leave the nest. The male bird obtains the greater part of the food for both the mother and the young. As they spend the greater part of the fruit season in the same locality they are of inestimable value in reducing the number of insect pests. As they do not start on their southward journey until late in the fall they also help to quite an extent in lessening the weed seeds in the early fall. The trees have often become bare and all insect life hidden before they leave for their long flight. Just previous to leaving for the south they may be seen

gathering together in flocks and spending the entire day in search of food, really a preparation for the arduous trip. It is also noticeable that the spirited song of the springtime is changed to one with a harsher and a sadder note.

These birds, whose mere presence adds much to any orchard or group of shrubbery, are easily recognized on account of their familiar coloring. Their amiable dispositions and trustful, sociable manners make them general favorites—*Edgar T. Jones, in Our Dumb Animals.*

A Tribute to the Pioneers.

A young preacher came into my office a few days ago and was running over with joy because of a visit he had made to an aged but uneducated brother in an adjoining county; and he exclaimed enthusiastically of the said brother: "*He knows the Bible from A to Z!*"

I was not, perhaps, "born out of time," but out of geographical position, and it therefore was never my good fortune to know, personally, many of those whom the scribes of the kingdom designate as pioneers, although in this article I propose to broaden the definition and include all and exclude none, from the most ignorant, most obscure, most poverty-stricken, up to those who, for more than a century, by reason of financial and mental ability, by reason of faith and vision, by reason of zeal and sacrifice, by reason of love for God and man, have stood as lights beyond the glory of the sun, each according to his sphere and opportunities, attracting men to the cross of Christ our Lord. Every man I have known personally, every woman I have known personally, every one with whom I have corresponded—and I have corresponded with a great company, ranging from fifty or sixty years up to ninety-five—and every biography I have read, justifies the young man's characterization, although I would modify it so as to suit all conditions, and say, without fear of successful contradiction: "*They know the Book, or were and are seeking to know it, from A to Z.*"

The pioneers of our Reformation were not simply the college presidents, the great debaters, the eloquent preachers, the illustrious evangelists, but they were also men and women who, in their day of obscurity

MARRIAGES

STILLMAN-HURLEY.—At the Seventh Day Baptist parsonage, North Loup, Valley Co., Neb., on February 4, 1914, by their pastor, Rev. George B. Shaw, Louis E. Stillman, son of Edwin Stillman, and Lelia U. Hurley, daughter of Grant Hurley.

DEATHS

WOODEN.—Eliza Ann (Randolph) Wooden was born in Plainfield, N. J., January 8, 1832, and died at the same place, January 13, 1914, being five days past fourscore and two years of age.

She was the daughter of Elkanah F., and Phebe Drake Randolph. Three brothers, Samuel, Peter, and Alexander Randolph, and one sister, Rachel, widow of Barzilla Randolph, survive her, while two other brothers and one sister died years ago.

She was married February 27, 1866, to William Turner Wooden, and they made their home in Jerseyville, Ill., until the death of her husband in 1871, when she with the three children, George R., Mary, now Mrs. L. D. Morris, and Anna, now Mrs. F. S. Wells, all of Plainfield, N. J., returned to the home of her youth, where she lived till her death. She was baptized and became a member of the Seventh Day Baptist Church of Christ at Plainfield, N. J., in 1858, and always remained a loyal, faithful member until called away from earth to heaven by her Lord.

Funeral services were held on January 16, at the home of her daughter, Mrs. Frank S. Wells, with whom she lived, and the burial was made in Hillside Cemetery. A former pastor, Rev. George B. Shaw, was present, taking part in the services.

"One generation passeth away, and another generation cometh." "But the word of the Lord endureth forever." E. S.

POTTER.—Matthew Potter, son of Edward Nancy Burdick Potter, was born July 4, 1826, and died at his home at Hartsville, N. Y., January 29, 1914, aged 87 years, 6 months and 25 days.

Mr. Potter was married to Sarah S. Hemp-hill on March 13, 1856. To them were born three daughters—Mabel, who died in infancy, Mrs. Eva Palmiter, Mrs. Flora Pettibone, and an adopted daughter, Mrs. Lillian Howard. His wife died twelve years ago.

Mr. Potter, left fatherless when he was twelve years old and being the eldest of four children, helped his mother to make a living for the family, and was the last of the family to survive. He died on the farm where he was born and had always lived. He knew no other home than the quiet country home where he lived a life that might well be admired for honesty, loyalty and uprightness. His father was one of the pioneer settlers of Allegany County, and one of

the earliest of Seventh Day Baptists, a constituent member of the first Seventh Day Baptist church of Allegany County.

Mr. Potter was a lover of his Bible. He was always at his place at church and took an active part in Sabbath-school work, until prevented by old age and failing health. He was hospitable to all, always ready to help in time of need. He found comfort in the promises his Bible offered him, and we might well admire him for this. He continued his daily devotions until he was called home.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The funeral was held at the home, Sunday afternoon, January the first, conducted by Pastor I. S. Goff. Interment was made in the Hartsville Cemetery on the farm that was owned by his father. I. S. G.

Fire Beds.

In fall, winter and spring, when the nights are very cold on the desert, prospectors, adventurers and all others who have occasion to sleep in the open, find the "fire bed" a feature of outdoor craft which will enable them to sleep in comfort on a cold night.

To make a fire bed, a trench is dug in the sand six or seven inches in depth, about three feet wide and six feet long. The sides of this pit are banked up with the sand taken from the trench. The pit is then ready for the fire, which is built extending the full length of the pit so that it will warm both the banked sand at the sides and bottom of the pit.

When the sand has been sufficiently heated, the large, blazing sticks are thrown out leaving all of the live coals in the pit; these are covered with about four inches of sand. This bed will retain the heat all night, and all that is left to be done is for the sleep-seeker to lie down and wrap himself in a blanket, if he has one, and go to sleep in comfort.—*The Independent.*

In the course of an article in the February *Woman's Home Companion*, entitled "A Child's Own Resources," Mary Louise Graham says:

"Happiness, except for short, fleeting intervals, has to be bought by work; and in teaching children to take pleasure in many different kinds of work, you are putting money into their hands, the currency of happiness."

and want of proper educational opportunity, stood like Stonewall Jackson, and might be designated the real and eternal bulwarks of the truth of God. For, after the preacher had gone his way, after the eloquent evangelist had temporarily closed his work and gone on to other fields, they stood the fire of persecution; they stood the calumny; they stood for the truth in their lives and defended it with their might.

Hence the proper characterization of the pioneers is one that includes every man who espoused the cause of New Testament Christianity, and, according to his ability, stood by it faithfully unto the end. The pioneers, with this broader definition, were men of vision. In our day we hear very much about vision; in fact, it seems to be one of the favorite words in use, especially among our people, and yet I hardly think that the present generation has the vision that, in some respects, characterized the early fathers and mothers of our great movement to restore the apostolic church, that some day the Lord might present it to himself a glorious church, without spot or wrinkle.

I remember very distinctly that the vision that I got from some of those obscure preachers and brothers and sisters in Christ was a vision of a world conquered for Christ, and that our plea was the plea of the apostles and their associates and contemporaries, and that it was bound to take the world. The pioneers of the Reformation not only had a vision of this sort, a vision of bringing a lost world back into the fold of God's numberless worlds, but they were unselfish. Many of them were not taught to give money; they did not know how to open up their hearts and pocketbooks at the same time, but there is this about it—they did give themselves. They were willing to do anything that God called on them to do, and, after all, what greater sacrifice can a man make than to forsake his friends and neighbors, and, perchance, his relatives, and espouse what in those days was the most unpopular cause, perhaps, in the world?

These pioneers were, and are, those who remain with us, characterized not only by the things mentioned, but by a great faith in God's word. The young man who came into my office, and affirmed that the pioneer whom he met knew the Bible from A to Z,

might have said with equal truthfulness: "He believes the Bible from A to Z."

As a matter of fact, it was not simply the knowledge that these men and women had of the word of God, but it was their profound conviction that there is one God; that Jesus Christ is his Son; that God has revealed himself; that the revelation is on record; that that record tells us what to do to be saved; that there is no other record that does tell us what to do to be saved; that God has ordained that salvation must come through preaching, and that he has made no other provision. All of them whom I have known and of whom I have read, were believers, with no "ifs" or conditions. As for Moses and the prophets and Jesus and the apostles, they accepted them just as they are presented in the word of God. Their testimony was never neutralized in any sense, never compromised in any sense, but accepted as a whole as coming from the living God. Note this: *They believed in the authority of Jesus and the accountability of men to him in the last great day.*

I know whereof I speak because the work I do and have done has been pioneer work. I was born in the South, reared in the South in the midst of conservatism and prejudice beyond all compare. I have undertaken to reproduce, in my own ministry and in my life, the work of pioneers in other sections of the country. And I know this, that no man can go into any section of the country where the Christian religion is unknown and suggest a doubt as to Moses and the prophets and make a single convert. *No, not one!* The pioneers, great and small, made their converts by convincing men of the truth of God as revealed to mankind in his Word, and by convincing men that salvation comes only through obedience to his commands.—*Ashley S. Johnson, in Christian Standard.*

"The mood into which a friend can bring us is his dominion over us," says a modern thinker. Also the mood into which a friend brings us is the test of whether that friend's influence is good or evil. A comrade who makes a young man cynical, a companion who makes a young girl careless and reckless, is not a good friend.—*Great Thoughts.*

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, Wardner 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 Text.

The minister had preached on the text, "Why halt ye between two opinions?" and upon little Cora's return home from church her grandmother asked what the text was.

"I don't remember exactly," answered Cora, "but it was something about a hawk between two pigeons."—Chicago News.

The Sabbath Recorder

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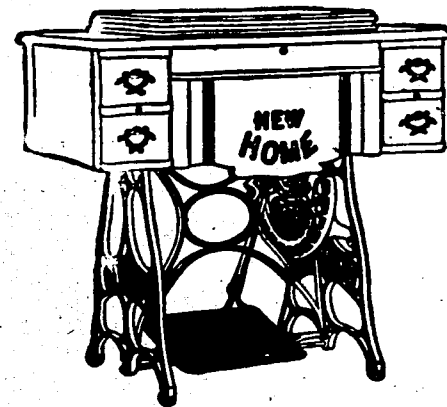
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Jewish Exponent.

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