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Jewish Exponent.

—CONTENTS—

EDITORIAL—Ford's Profit-Sharing Plan in Operation; Unity, Federation, or Scattering, Which? Study the <i>Year Book</i> ; Urging Pensions for the Aged	225-228	eign Brother	234
EDITORIAL NEWS NOTES—An American Manager for an English Railroad; "Snow-Bound;" In Memory of the <i>Maine</i> ; Ground Broken for Lincoln Memorial; Optional Local Prohibition	228-230	WOMAN'S WORK—New Every Morning (poetry); Women in Missionary Work	239-242
The Theological Seminary	230	Tract Society—Meeting of Board of Directors	242
SABBATH REFORM—Carry the Sabbath Into the Week; Sunday Legislation is Religious; The Day Has Not Been Lost; Remember the Sabbath Day	231	YOUNG PEOPLE'S WORK—Are You Ashamed of Your Colors? Story of the Life of Washington; To Prevent Poverty; News Notes	246-250
That Word "Protestant"	233	Home News	250
MISSIONS—To the Churches Receiving Aid	234	Statement of Principles of the Federal Council	251
America's Peril and Opportunity, Our For-		CHILDREN'S PAGE—The Snow Flake (poetry); Evergreen Inn	253
		SABBATH SCHOOL—New Opportunities for the Sabbath School	254
		MARRIAGES	255
		DEATHS	255

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WHOLE NO. 3,599.

Ford's Profit-sharing Plan in Operation.

The eyes of the business world have been turned toward the Ford Automobile Works in Detroit, Mich., ever since the proprietor announced his purpose to share with his fifteen or twenty thousand workmen the profits of his business for the year 1914. A fair estimate of the profits so far as could be made, placed them at twenty million dollars for the year, and the proposition was to share with his men so that ten millions of this should go to them. Mr. Ford expressed the opinion that such help for the working men of the country, when wisely given, would be far more beneficial to the laboring masses than the founding of libraries and reading rooms. For only here and there one would improve the opportunities afforded by these, while the profit-sharing plan of distributing millions among shop men would help them secure homes of their own, and become a blessing to those who need it most, and that, too, in many ways.

We have watched the papers carefully during the month since the plan was set on foot to see something of the drift of public opinion regarding the advisability of the movement. In general the opinions are most favorable, and many are looking hopefully toward this step as the sure way to harmonize the warring forces of labor and capital. We have noticed however that some have expressed doubt as to the wisdom of the plan, even going so far as to express the fear that it will unsettle business and place many manufacturing firms in embarrassing situations, by begetting dissatisfaction among their workmen. Upon the whole the world of business seems inclined to take optimistic views, even though some fear the step may be premature.

One thing is certain, it is conceded by all, that Mr. Ford has a perfect right to give away among his worthy employees ten million dollars or more in just the way that seems best to himself. We feel sure that no better plan to help the laboring

classes has ever been undertaken, and we shall watch this experiment for the year 1914 with deep interest, confidently expecting it to fully justify itself, and to win the commendation of all the world's social-betterment workers.

But we started to tell you something of this great automobile plant, and the effect of the new regime as already seen among the men, and in their homes, as well as upon the output of the great shop itself. In the *Survey* of February 7, is an article by John A. Fitch, in which he sets forth in a most interesting manner the facts thus far obtained. From this we learn that the eight-hour day has been installed with a force of fifteen thousand men, with the assurance of an additional force of four thousand in a very short time. There are three divisions so distributed that three eight-hour days are put into the twenty-four hours, with shop running all the time.

Under the strictest division of labor, each man has only one little thing to do. The motors while being constructed move along lines of men, and only one man handles each little part. This one quickly places his part while the motor moves by machinery up the line and instantly the next man puts in the bolts, quickly a third claps on a nut and starts it with fingers, when the next man tightens the nuts with a wrench. Thus it goes up and down lines of men, each one ready to do his part in an instant of time, until the motor is complete.

Thus it is in making every part of the auto, each man does just one thing until he can do that thing quicker and better than any other man there. Then there are five tracks along which these parts are piled, each pile containing only the same part, with men at hand to put these parts in position as the growing car comes along. This begins with a mere frame at one end of the track, put in place on a moving belt or platform and started for the other end of the shop. Men seize an axle and place it as the frame goes by, others clap on the wheels, others slip in the bolts, others put

on and start nuts, one man lies on his back underneath with a little rig so fixed as to keep him in the right place for his part; and so it goes all along the line, each man or group of men placing the part he finds in his pile, until the parts are all assembled. At one point the motor hangs over the track all prepared as described above, and as the growing car body comes under, the motor drops to its place in the car, men place bolts and levers and all the parts as the almost completed car moves by. Gasoline is injected from a hose as it passes the proper place, a man jumps aboard, seizes the levers, and away goes the car out of the shop under its own power.

Ten minutes have been consumed in assembling the parts that lay in heaps and piles along the track into an automobile ready to run. Probably eight or ten other cars have started to grow along the same track since this one left the hands of the first men at the other end, and as we understand, there are five such tracks in operation, and the shop fairly spews out automobiles at the rate of one every twenty-four seconds! Six hundred and five automobiles were turned out in one half-day of four hours.

MR. FORD'S CONDITIONS.

One naturally inquires as to the conditions upon which the proprietor grants to his workmen a share in his gift of profits. There must be some standard of efficiency and of worthiness to be attained before one can claim such a benefit. It could not be offered to men of all classes and attainments as to ability to do the work required. And an eight-hour day in such a shop calls for strict regulations as to time. No man can be allowed to dally or be late. Discipline has been more rigid since the plan began to be used.

We understand also, that Mr. Ford's offer is for men who are to remain in the United States as loyal citizens, rather than to aliens. There is also an age limit, and certain requirements as to habits and character and family needs, in order to be a recipient of the gift from profits. The wage is fixed at not less than five dollars a day for all, but this alone does not insure the profit sharing. Careful investigations are being made as to the habits of each man, his home life, where he spends his spare time, and what he does with his

surplus money, before he goes on the list for benefits. Fifty men are investigating the homes and families and men, and when the results of investigation are satisfactory the names go on the list and back pay is granted from the day the plan began to be in force.

ITS EFFECT UPON THE MEN:

Of course it is early yet to say much about this phase of the question, but so far the effect upon the men has been quite remarkable. They are in higher spirits and talk hopefully about having homes of their own. In many instances there has come a remarkable change in the homes. They are much tidier and cleaner in their houses. Better wages make better homes. As to the men, there is a marked improvement as to efficiency; they are deeply interested in the work, and turn out more automobiles. In the motor-assembling department, the same number of workmen now turn out 105 motors an hour where they turned out only 85 before the new plan was announced.

Unity, Federation, or Scatteration, Which?

On another page we publish the principles of the Federal Council of the Churches of Christ in America, which, we presume, will make clearer the purposes of that body of Christian men in their efforts to array the churches of America as one man against the gigantic evils that threaten ruin to the race. So far as we can see, there is nothing to fear from Seventh Day Baptists being identified with the Federal Council in these matters, since each denomination has full autonomy wisely safeguarded to it, and no action of the Federal Council can in any way be imposed upon us, even though that action be the result of a unanimous vote of the delegates. To secure the power of a larger combined influence of the churches against the evils that threaten society is most desirable. The liquor power for instance has been victorious for generations under the independent, scatteration policy of the churches regarding it. Had all Christian churches combined generations ago to fight the rum fiend, and the social evil, much more would have been gained. The united, or con-

federated, efforts of various churches in the Anti-Saloon League afford excellent illustrations of this principle. This united church movement has caused the rum power to tremble and has had much to do with giving half of the nation's territory to the "drys." The W. C. T. U. is still another illustration of the value of such union work. No objection seems to be made against such union efforts, and we see no good reason why an organized effort of all Christian churches should not be just as heartily entered into by our people for the good of the world.

Circulars and bulletins regarding another movement looking toward "unity of faith and order" among all churches of the world lie before me as I write. This is a step taken by the Episcopal Church of America, at whose convention there was much discussion regarding the principles of the Federal Council. Instead of a confederation of independent churches for practical service in human betterment, the new move invites all communions in the world which confess Christ as Savior and God, to a convention for considering the question of unity of faith and order. While we do not wish to be understood as antagonistic to the Unity of Faith and Order Movement, we frankly confess that it seems much more impractical and impossible, than does the effort to federate independent churches into a union of service for the uplift of men, without trying to amalgamate all into one faith. This is the principle upon which the Federal Council is organized; and no church is called upon to give up any tenet which it cherishes.

In view of the previous attitude toward other churches, of the church now calling for unity of faith, it seems to us most improbable that it will yield up any of its beliefs for the sake of unity. It has regarded itself as "The Church" for generations, even refusing to recognize the ministers ordained by others as being qualified to stand in its pulpits. On the other hand the other churches all have strong principles and doctrines which they hold as vital. On the strength of these doctrines they have stood alone in order to advocate what they regarded as vital truths. In some cases these truths have been emphasized because others seem to have for-

gotten them. It is therefore not likely that any of these truths, held most conscientiously, will be abandoned. Hence, these churches will hardly see their way clear to go over to the Episcopal Church. We are not sure that it would be wise, even if possible, to have absolute unity of faith,—to believe alike in all things wherein we act, and to throw away the doctrines upon which all can not agree. But experience has taught that, whether in Bible-school work, temperance reform, or in fighting the social evil or any other evil that brings ruin, it is perfectly feasible and practicable for Christians of every faith to join heart and hand for service, regardless of differences in belief. People of widely different faiths can thus bring mighty influences to bear upon the common foe. In union there is concentration and power. In the indifferent, go-as-you-please plan there is scatteration of forces and consequent weakness.

Study the Year Book.

Last year an effort was made to secure a systematic study of the *Year Book* by the young people. It is highly essential that the members of the churches become familiar with the work of the denomination as set forth in the reports to Conference, and as planned for by the Conference committees and boards. We do not hear much about this matter of late. How many classes are there in the churches actually making a careful study of the doings of the General Conference? Are the young people keeping the plans and works of the various boards well in mind? Do they know all about the wants of the boards, and the schools, and the fields? If so, then we know they have an abiding interest in the work and in the welfare of the cause we love; for to be well informed in these matters means to be interested in them. On the other hand, to neglect the study of denominational interests, means coldness and indifference on the part of the individual and loss to the cause.

In a study of the *Year Book*, to obtain the best results, one should also study the addresses, and the accounts of Conference in the *RECORDER* for the last week in August and in the September and October numbers.

Urging Pensions for the Aged.

Much is being said in these days about pensions for the aged ones who have served their day and generation, and are now in life's decline. Some States have a law granting pensions to needy widows within their borders. Churches are establishing endowment funds for support of superannuated ministers. All these efforts to care for the aged ones are more or less commendable. It must be an ungrateful country that does not care for its old soldiers. The church that leaves its aged worthy ministers to suffer is hardly deserving the name of Christian. And it is well for the State to provide for its aged widows.

In view of this trend of public sentiment favoring pensions for those who have served both church and state, it is not strange that a movement is on foot to pension those who have for many years served the country in the civil service. Many business corporations are adopting a pension system for the benefit of their employes. The State Department of Education gives pensions to teachers and superintendents who have complied with certain conditions of service. And we know no reason why our government should not arrange for the retirement of civil service employes who have grown old in faithful work. Judges are retired on certain life salaries, and so are army and navy officers. And now legislative enactments are being pushed to provide pensions for civil service people who have reached the age of seventy years. If the measure succeeds, employes who have served "Uncle Sam" a certain number of years may, upon their own choice, retire at the age of seventy, and at the age of seventy-five such retirement will become compulsory.

A note from Dr. L. A. Platts brings the information that he is slowly recovering from pneumonia. We are all sorry to learn of the serious illness of Rev. Darwin C. Lippincott in Jackson Center, Ohio. Advices from the Sanitarium at Battle Creek, Mich., are to the effect that David E. Titsworth is slowly improving. Our hearts go out in sympathy for all the sick ones.

EDITORIAL NEWS NOTES

An American Manager for an English Railroad.

The appointment of Henry W. Thornton, of the Long Island Railroad, as manager of the Eastern Railway in England, has called forth some strong protests from the English people. The feeling seems to prevail that an Englishman should have been found capable of filling that position, and some imperialists consider the appointment a national insult.

Some American papers regard the incident as an evidence of the advantages of our true American democracy. The railroad systems of our country are strongly democratic. Any bright intelligent man can work his way up from office boy to president, in this country. This is an ever-present fact and no fiction. In England the system of promotions works to retard rather than hasten the progress of the truly able man. This progress is secured in America regardless of class distinctions.

"Snow-Bound."

Every one enjoys the poet's word-picture of the snow-storm and its effects. A snow-fall of fifteen inches spread evenly over field and forest, with drifts along the fences, and trees clothed with blankets of white, makes a beautiful landscape; and even in the village where walks must be shoveled out, streets opened and paths broken, the snow-storm is rather to be enjoyed. Nothing pleases the country boy better than to have a heavy fall of snow to be cared for and enjoyed. But this is not so in a large city. The damage there is great, and the suffering intense.

In New York City last week nearly 21,000 men were employed several days in the attempt to make only a part of the streets passable. Think of the narrow streets piled high with, not merely the snow that has fallen in them, but with all that has drifted in from cross streets and from tops of buildings occupying the blocks between streets, and you may be able to imagine something of the heaps and piles and depths of snow to be removed before street-cars or vehicles of any kind can stir, and before footmen can make headway on

the pavements. The twenty-one thousand men referred to above used 5,817 trucks and hauled away thousands upon thousands of loads, working with mercury at twenty above zero. It cost the city \$600,000 to clear the principal streets. Then there is the danger from fires, when fire-engines are snow-blocked. There is the suffering from cold, with coal dealers unable to deliver; and from hunger, where food can not be supplied. If milk-trains are able to reach the city at all, it is then impossible to deliver milk. Thousands of homeless people must be cared for in public places at the city's expense. Indeed, there is very little poetry in a great snow-storm in the city. It is estimated that the removal costs \$40,000 for every inch of snow in such a storm.

In Memory of the Maine.

On February 16, at 9.15 in the evening, the exact hour at which the battleship *Maine* was destroyed in Havana Harbor, Cuba, sixteen years ago, the Spanish War veterans in New York City placed wreaths at the base of the *Maine* monument, Central Park. Fifty veterans stood in the electric light with bowed heads, and taps were sounded.

On the same day, in the afternoon, Rear-Admiral Sigsbee, who was in command of the *Maine* when it was blown up, unveiled a memorial tablet, in the armory of the Seventy-First Regiment, in honor of the officers and men who perished on board the *Maine*. Two thousand people were present to witness this service. Rear-Admiral Sigsbee told the story of the fatal night, and paid high tribute to the courage of the men under him. He told of his anxiety and effort to break the news to Washington in a way to allay excitement in the United States as far as possible. The audience remained standing during the ceremony, and while the band played "The Star-Spangled Banner."

Ground Broken for Lincoln Memorial.

On Lincoln's birthday, in full view of the old Lee estate, and on the bank of the Potomac at Washington, Joseph C. S. Blackburn, a former Southern officer of the Civil War, broke ground for the proposed \$2,000,000 marble monument to Lincoln. Standing bareheaded in the freezing winds of winter this gentleman opened the simple

exercise held upon the plot designated for this memorial pile. In the Senate it was a Southerner from North Carolina who moved to adjourn out of respect to the memory of Lincoln. Representative Goulden of New York has the distinction of being the only man now in Congress who heard Lincoln deliver his Gettysburg address.

Before Lincoln's birthday comes again, two historic places in Washington connected with his life will be removed. They are the old Ford's Theater where he was killed, and the "Lincoln Toyshop" where, with his son Tad, he often sought relief from the cares of the Civil War.

Optional Local Prohibition.

The Anti-Saloon League is just now pressing to the front in the New York State Legislature the most drastic so-called local option bill ever offered in that State. It is radical in purpose, but sane in methods, and it is claimed to be the result of twenty years' experience in drafting bills designed to prepare the way for prohibition. The bill is regarded as the last step short of absolute prohibition. The liquor interests can blame themselves for the widespread enthusiasm on the part of all classes of temperance workers over this bill; for they have been so insolent and persistent in their efforts to present amendments to the notorious Raines law that public sentiment has passed the point now where that method can satisfy the people.

The peculiarity of the new bill lies in the fact that it provides for a vote of the people in any government unit of the State, from the county down to the election district or ward of cities, upon the saloon question. Even a village in a wet township may vote dry if it chooses, but no village in a dry township can vote for the saloon. Residential sections of large cities can banish the saloon entirely if the bill becomes a law.

The mere advance announcement of it has aroused the liquor people, and their papers indicate grave apprehensions on the part of the rum power. The temperance forces of the State seem more united upon the measure than they ever were upon any proposed legislation before. Of course success of such a bill will do much to pave the way for absolute state prohibition. This

is acknowledged to be the one thing hoped for. As such we bid it Godspeed. It may be the best that can be done as yet in New York State, but it seems short of the ideal. We are sure that the people will never rest short of state-wide prohibition. This measure is only a stepping-stone to higher and better things.

The Theological Seminary.

REV. W. L. GREENE.

The friends of the Seminary will doubtless be interested to know something of our work this year.

Six students are doing regular work and looking forward to the ministry. These are A. Clyde Ehret, Leslie O. Greene, Erlo E. Sutton, William M. Simpson, Ira S. Goff, and Aquila B. England. Five of these are already pastors of churches in the Western Association. Seven other students from the University are taking elective courses in the Seminary to fit themselves for better Christian work.

The three professors, Dean A. E. Main, W. C. Whitford and W. L. Greene, are giving the following courses this year, during the first and second semesters: Theological Introduction, Homiletics, Public Speaking, Old Testament Theology, New Testament Theology, Philosophy of Religion, Biblical Introduction, Old Testament Exegesis, New Testament Exegesis, Life of Christ, Apostolic Age, Prophetic Element, Social and Ethical Teachings of Jesus, Seventh Day Baptist History, Biblical History, Principles and Methods of Religious Education, Modern Protestantism and Christian Missions.

We try to keep in touch with the worldwide Christian movements. Dean Main was at the Baltimore meeting of the Executive Committee of the Federal Council of Churches, and two of our students, A. Clyde Ehret and Leslie O. Greene, were at the Student Volunteer Convention held in Kansas City. Three students from the College were also present, two of whom are now looking to the foreign mission field as a life work.

We have been fortunate in having some excellent lectures and addresses before the Seminary. Rev. Charles M. Sheldon, author of "In His Steps," was with us

recently and gave a lecture on "The Great Things of Life." Miss Myta A. Little of the College has spoken on "Interpretive Reading." Rev. H. D. Clarke has addressed us on the subject of "Children's Aid Work." Dr. Walter Rauschenbusch will give two lectures the latter part of April on "Social Christianity." Dr. Rauschenbusch's coming is made possible by the A. Herbert Lewis Lectureship, so generously maintained by the children of Dr. A. H. Lewis.

The One Who Follows.

One day an old umbrella mender brought his skeleton frames and tinkering tools into the alley at the back of my office. As he sat on a box in the sun mending the broken and torn umbrellas I noticed that he seemed to take unusual pains, testing the cloth, carefully measuring and strongly sewing the covers.

"You seem extra careful," I remarked.

"Yes," he said, working without looking up, "I try to do good work."

"Your customers would not know the difference until you were gone," I suggested.

"No; I suppose not."

"Do you ever expect to come back?"

"No."

"Then why are you so particular?"

"So that it will be easier for the next fellow who comes along," he answered simply. "If I put on shoddy cloth or do bad work they will find it out in a few weeks, and the next mender that comes along will get the cold shoulder or the bulldog—see?"

Yes, I saw; and I wished that every worker in every trade and profession had as generous a conception of his duty to his calling as this itinerant umbrella mender.—*Golden Rule.*

A sailor in a shipwreck was once thrown upon a small rock, and clung to it, in great danger, until the tide went down. "Say, Jim," asked his friends after he was rescued, "didn't you shake with fear when you were hanging on that rock?" "Yes; but the rock didn't," was the significant reply. Christ is the Rock of Ages.—*Mrs. R. W. Lowe.*

SABBATH REFORM

Carry the Sabbath Into the Week.

Does the Sabbath day bring you distinct blessing? Does it emancipate you from the chains of the week? Does it speak to you of the past and of the life to come? Carry that influence with you into the week. Stop for an instant as the hot, hard days are passing and for a single minute live the inner life of that perfect Sabbath day. You can. In your office, in the field, amid the clatter of the wheels of the shop, you can do it. You can enter as it were the inner sanctuary of the spirit and breathe for an instant its quieting and resting atmosphere. Do it, reader. It will put heart into the work you have in hand, whether it be sweeping the floor as was once done for the lost coin, or sowing the seed as the sower once sowed it. Ever and again let the heart step softly into the "rest that remaineth," into the sweet, soft airs that are always blowing across the soul of the Christian. Your hands may be on the plow or the broom, but your heart may for the moment be with your Savior.—*Central Advocate.*

Sunday Legislation is Religious.

Few statements are more unhistoric and inaccurate than the statement that Sunday laws do not rest upon a religious basis. History refutes that statement by the fact that the inception of Sunday legislation, under the Roman Empire in 321 A. D., was intensely religious, as a part of the ancient pagan state-church; also by the fact that during all the succeeding period, from such inception to the time of the Reformation, it was part of the Roman Catholic state-church system, and that it always rested upon the theory that the state-church had the right to legislate thus, because of its religious power and authority. The Sunday legislation of England and Scotland, which was the immediate source of Sunday legislation in the American Colonies and in the United States, was equally religious, under the same conception that the civil law ought to enforce the faith of the church. Because advanc-

ing thought has shown the fallacy of this position, and because some men now assert that Sunday laws deal with the day only as a "civil institution," these historic facts are not removed. The claim that Sunday is only a "civil institution" is an evasion by which men hope to save something from waning Sunday legislation, and to escape their own convictions that the civil law ought not thus to deal with a religious question.

Internal evidence shows Sunday legislation to be religious. It creates crime by the idea that "secular labor and ordinary worldly affairs" become criminal at twelve o'clock on Saturday night, and cease to be criminal twenty-four hours later. It assumes that the particular twenty-four hours known as the first day of the week, are of such a character that they may not be devoted to ordinary affairs, business or amusements, because of the sinfulness and immorality resulting from such use of that time. The fact that religious leaders are the main agitators for the continuance and enforcement of Sunday legislation, also shows that religious convictions are at the basis of Sunday laws and that religious ends are sought through their enforcement.—*Abram Herbert Lewis, D. D.*

The Day Has Not Been Lost.

It has been contended that in the early days there being no records, the Seventh-day could not be traced to creation. But this is worthless argument, for the great God who made the day could not make a mistake when he caused the manna to fall on Sunday and every day but Sabbath. Even our present day dictionaries show that Saturday is the Seventh-day. No, the day has not been lost. We need only date back to the time of our Savior, for he as the Son of God and a Jew would not have kept Saturday had it not been the true Seventh-day. He could not alter God's law, for he said, "My Father is greater than I" (John xiv. 28). He admitted the life-giving power of the law when he instructed the young man in the words, "If thou wilt enter into life keep the commandments" (Matt. xix. 17). He also summed the law up as love of God and love to man. "This is the love of God,

that we keep his commandments" (I John v. 3). That the Sabbath was to be kept by Christians after Christ's death is clearly shown when he told them to pray that their flight (70 years after) be not on the Sabbath day (Matt. xxiv. 20). And we read, "they rested the Sabbath day according to the commandment" (Luke xxiii, 56).
—T. W. Richardson, London, Eng.

Remember the Sabbath Day.

Commenting upon the use of the word remember in connection with the fourth commandment, Henry T. School, D. D., in the *Christian Observer* of Dec. 24, 1913, says:

"The use of 'remember,' in connection with the fourth commandment, 'implies that the weekly rest day was not a new institution.' It was observed before Sinai was reached. 'The Sabbath,' says H. Clay Trumbull, 'was a recognized institution long before the days of Moses. Traces of its strict observance in the ancestral home of Abraham are disclosed in the Assyrian records unearthed in these later days.'"

Washington's Last Days at Mt. Vernon.

On Washington's retirement from the Presidency he immediately resumed his old life at Mount Vernon. This was the life that he loved best, and there was no spot so dear to him as the estate on the Potomac, that is ever associated with his name. The great man found much need of repairs and improvements at his loved retreat, for it had been eight years without a master, but he entered upon his task with the energy of a young man, and the great estate soon showed the evidence of a directing mind.

The estate of Mount Vernon comprised about eight thousand acres, and was divided into farms with enclosures and farm buildings. Of course there was an overseer to every farm, but Washington superintended the whole himself. His business tours of his farms would average from eight to twelve or fourteen miles a day. He rode over his farms entirely unattended, opening his gates, taking down and putting up his fences as he passed, visiting his laborers at their work, inspecting all the operations of his extensive establishment with a careful eye, directing useful im-

provements and superintending them in their progress.

On his estate, wheat, Indian corn, potatoes and flax were produced in large quantities, besides flocks of sheep and herds of cattle. In one year he raised seven thousand bushels of wheat and ten thousand bushels of Indian corn. He made large shipments direct to his agents abroad, and his flour was an especial favorite in foreign markets. There were three great flouring mills on the estate, and in two of them he had northern managers. Under his eyes his domestics manufactured linen and woolen cloth for his household, which consisted of nearly one thousand persons.

To show some of his domestic necessities the following order, sent to England, may be given: "One man's riding saddle, hogskin seat, large plated stirrups, and everything complete; a double-reined bridle and Pelham bit, plated; a very neat and fashionable Newmarket saddle cloth, and a checked saddle cloth and holsters." He also ordered a harpsichord for his adopted daughter, Nellie Custis, and later on he imported quite a number of Merino sheep, the first that were in the country.

The establishment of Mount Vernon employed a perfect army of domestics, and to each one was assigned special duties, and from each one strict performance was required. Everything was as regular as clock-work, and the affairs of the estate, embracing thousands of acres and hundreds of dependents, were conducted with as much order and ease as the affairs of a homestead of modern size.

Although the cares of his large estate demanded so great a part of his time, Washington was by no means inattentive to the progress of public affairs. He rose very early, usually at four, and all the morning hours were employed in reading and to his extensive correspondence. Punctilious in all things, he was especially so in his correspondence. Every letter was answered immediately upon its receipt. He wrote with ease and facility, and few who wrote as much wrote as well as he did. His punctuality enabled him to accomplish a great deal. It is said that General Harry Lee once observed to him, "We are amazed, sir, at the vast amount of work you get through." To this Washington replied, "Sir, I rise at four o'clock, and a great

deal of my work is done while others are asleep."

There was always much company at Mount Vernon. All foreigners who traveled in America and most of the public men of his own country visited the illustrious chief, and his hospitality and courtesy insured their esteem. His table was spread with the most wholesome viands and the purest wines, but he usually dined on a single dish, which, with a glass of wine, formed his repast. His liberality patronized an academy at Alexandria, and encouraged the interior navigation of the Potomac. He was the benefactor of the poor, and his cheering influence and example promoted the happiness and welfare of the society where he resided.

An Englishman who visited Washington soon after his retirement from the Presidency thus writes of him:

"General Washington, in his person, is tall and thin, but erect; rather of an engaging than a dignified presence. He appears very thoughtful, is slow in delivering himself, which occasions some to conclude him reserved, but it is rather, I apprehend, the effect of much thinking and reflection, for there is to me great appearance of affability and accommodation. He has very little the appearance of age, having been all his life so exceedingly temperate. There is a certain anxiety visible in his countenance, with marks of extreme sensibility. Notwithstanding his great attention and employment in the affairs of his agricultural concerns and of his social life, he is in correspondence with many of the eminent geniuses in the different countries of Europe, not so much for the sake of learning and fame, as to procure the knowledge of agriculture, and the arts useful to his country.

"In talking about wool growing with the General I expressed a surprise that in the course of traveling 250 miles hither, I had not seen any flock of more than twenty or thirty sheep, and but few of these, from whence I concluded there was no great quantity grown in the States, so as to answer any great purposes for manufacture. He observed to me that he thought it capable of great improvement, for he had been trying some experiments with his own flocks that by attending to breed and pasture, he had so far improved his fleeces

as to have increased them from two to six pounds apiece."

The same writer tells us that "Mrs. Washington made tea and coffee for us. On the table were two small plates of sliced tongue, dry toast, bread and butter, etc., but no broiled fish, as is the general custom. Miss Custis, her granddaughter, a very pleasing young lady of seventeen or eighteen, sat next to her, and her brother, George Washington Custis, about two years older than herself. There was but little appearance in form; one servant only attended who had no livery; a silver urn for hot water, was the only article of expense on the table."

Such was the simple, homely life led by our first great commoner, during the closing years of his life at Mount Vernon. At times there may have been more or less formality, but the daily life of the great man was ordinarily free of show and ostentation. With all his natural dignity of manner, Washington possessed a kind heart and a democracy of feeling that were remarkable. A guest who stopped at Mount Vernon over night relates that he suffered from a cold and coughed more or less, and that he was surprised to have Mr. Washington knock at his door with a cup of some warm, soothing remedy for his indisposition, and the expressed desire that he would be better in the morning.—
Fred M. Colby, in United Presbyterian.

That Word "Protestant."

It is now more than a year since the Federal Council at Chicago expunged from their parlance that significant word Protestant. It is claimed in the council that it "is not a uniting word, but a dividing word."

Every Seventh Day Baptist is a member of that federation. Let us hear from you in the pages of the RECORDER how you feel about this. We had some of the best men in our denomination to represent us in that council. Were you satisfactorily represented in this? You have a right to speak, and be heard.

We would be glad if any or all the members of the council who represented us, would at once say so, if they consider that there are any better reasons for that action, than that indicated in the quotation above.

A PASTOR.

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.

America's Peril and Opportunity, Our Foreign Brother.

HENRY W. ADAMS.

Two hundred and ninety-four years ago three little crafts sailed, loaded with immigrants. They came through howling wintry storms and landed at Plymouth Rock. Burning in their breasts was one thought:

"LIBERTY TO WORSHIP GOD."

Other immigrants followed from England, Scotland, Ireland, Germany and Holland and laid the foundations, solid and deep, for the great Republic.

When God's time had come a far greater tide set in from Germany, Ireland and Scandinavia. The great steamship lines and railways were taxed to bring the hosts and scatter them throughout the North and West. America was well able to assimilate this great mass, and the sons and daughters of these immigrants can not be told from the old Puritan and Cavalier stock.

YET A MIGHTIER TIDE.

About twenty years ago a tide of immigration set in, far different from that which came before. Now, in hundreds of thousands, they are coming from Southern Europe, Poland and Russia. Many of these have been oppressed both by their governments and the priesthood, and practically barred from the Bible—the source of civil and religious liberty. Most of these are Roman or Greek Catholics, or revolting from spiritual oppression, have thrown off all religion. Others are of the Jewish faith.

This tidal wave now runs up to over a million a year, and America is confronted with a problem mightier than ever solved by a nation. Today she herself is almost half of foreign birth or parentage. What our tomorrow shall be God knows.

A LACK OF HUMANITY.

The New York State Department of Labor, in its 1911 Annual Report, states that "camps on public works where immigrants are employed are devoid of any Americanizing influences. With few exceptions there are no recreations other than those afforded by the saloon, and no educational or religious influences. The men are crowded into the barest shanties and hovels,

with no sanitary provisions or the decencies of life. The greed of the bosses crowd them into quarters which soon become vermin and germ-ridden. Remember that immigrants often come into these camps direct from the steamers and gain their first impressions of America from these camps."

To a great extent the state of the immigrant is more perilous in these camps, and in the low grades of labor in the smaller cities (where so little is done for the immigrant), than in the larger cities where their needs are better understood.

Berton Braley puts these words in the mouths of the men who are thus downtrodden:

"I have broken my hands on your granite,
I have broken my strength on your steel,
I have sweated through years for your pleasure,
I have worked like a slave for your weal,
And what is the wage you have paid me?
You masters and drivers of men—
Enough so I come in my hunger
To beg for more labor again."

A BRIGHTER OUTLOOK.

Mary Clark Barnes, in her book "The New America," says of the children of immigrants, "the child soon stands shoulder to shoulder with those of his own age in the public school. He salutes the flag with a grace all his own, and sings lustily, 'My country 'tis of thee.'" The same writer further says that in cities like New York, Chicago and Boston: "In every school where many of these children of immigrants attend are found instances of the greatest mental alertness. The children of eight nationalities, taken as a whole, grade higher than the average children of native-born fathers." A teacher in a New York City public school put it thus: "Children of twenty-nine nationalities enter our school; they go out one nationality."

Here is the verdict: For the immigrants' sake, for America's sake, for Christ's sake, we must render to these men who have come to our shores with hopeful, shining faces, justice, kindness, love; we must educate, Christianize, Americanize them! We are not Christians or loyal Americans if we do less.

How shall we fulfil our great destiny?

MUST HARNESS UP WITH GOD.

Unaided, it will be impossible to assimilate this mighty horde, here and coming. Old Joshua said, "One man of you shall

chase a thousand." We had better harness up with God. I say it reverently. This we can do, weak as we are, and then laugh at the things "impossible."

Look back just before Pentecost, Peter trembling before a servant maid; look at him a few days later, after that protracted prayer meeting; like cloven tongues of fire, the Holy Ghost had come, men and women "were pricked in their hearts," and three thousand came to God in one day.

"BORROW GOD'S OMNIPOTENCE."

See in later days, Martin Luther, Calvin, Knox, Wesley, Spurgeon, Moody. As Doctor Hillis well says, such as these "borrowed God's Spiritual Omnipotence, and they went out through the world on a spiritual crusade, knocking down tyrannies, destroying social crimes, turning upside down the whole world of ignorance and sin."

G. Campbell Morgan says of Saul of Tarsus, when Christ met him on the road to Damascus, "He went into business partnership with Jesus Christ."

When that big-hearted Scotchman, Guthrie, looked down upon the slums of Glasgow, he cried, "A Beautiful Field," and this was his cry, because pent up in his soul was an undying love, caught from his Master, for these sorrowing and sinning masses. He gained also a glimpse of what they would be when transformed by our Christ.

In our larger cities some excellent work is done for foreigners, but even here it does not measure up to the pressing need. In scores of smaller cities, containing in the aggregate many thousands of foreigners, practically nothing is done.

Frederick T. Haskin, expert newspaper correspondent, makes this startling statement: "That the immigrant has become the American man-of-all-work, contributing from 30 to 95 per cent of the labor in mining and many lines of manufacturing.

THE CRY OF OUR FOREIGN BROTHER.

Then Mr. Haskin puts into the mouth of the immigrant these thrilling words: "I pour out my blood on your altar of labor and lay down my life as a sacrifice to your god of toil; yet men make no more comment than at the fall of a sparrow. My children shall be your children and your land shall be my land because my sweat

and my blood will cement the foundations of the America of tomorrow."

HOW CAN WE REACH THEM?

To a large extent these people can not speak or read our language. Thus the first and imperative need is, that men and women speaking these foreign tongues, should be trained to scatter Bibles and gospel literature and tell them the story of redeeming love.

ALONE IN A GREAT CITY.

Many years ago, in my travels, I left the rest of my party in London and went to Paris. Alone in the great city, not knowing its language or one soul in all its avenues and boulevards, I am today better able to grasp the loneliness and desolation of many a man and woman as they land at our piers in New York. But supposing I had then heard the merry peals of laughter of a jolly crowd, sight-seeing from Chicago or Boston or some other city from my homeland, how it would have thrilled my soul! Would I not have found some way to introduce myself to the crowd?

THE FOREIGNER MUST SAVE THE IMMIGRANT.

Thus we see the mighty power that a Christianized and Americanized foreigner can wield, when he meets men and women from the land which was once his own or his father's homeland. There is a broad boulevard, unseen by the rest of the world, between their hearts. When these men speak to them, in their own tongue, nothing can resist the plea.

A COLLEGE THAT SOLVES THE PROBLEM.

At Dubuque, Iowa, there is a College and Theological Seminary, whose work is to prepare young men for exactly this imperative need. Founded in 1852, it was at first intended, almost exclusively, to fit men for the work among Germans, who were then coming to America in scores of thousands. Now, because of this later tremendous immigration, from Southern Europe and Russia, their plans have broadened out to meet these newer conditions, and men are trained for service to all nationalities.

GERMANS SPECIALLY FITTED.

No other foreign-speaking race is so well adapted to lead in this swelling tide of immigrants, as our German-Americans.

They number seventeen millions of our population, and are schooled in our ideals, and in our Christianity. They have already mastered English and German, and by adding one or two other languages, spoken by multitudes of our present-day immigrants, they have a wide-open door for usefulness.

HOW THE COLLEGE STARTED.

Like the Mueller Orphan Houses in Bristol, England, this great work was started, first in the heart of God, then in a poor man's home. Mueller was a German pastor who had arrived at Bristol. His heart warmed toward the little orphans on the street, and so he took one into his home. He asked God alone for money or help, and when I was there, many years later, in his great building there were thousands of orphans. God had sent him, in answer to prayer, millions of dollars, and made him an inspiration to a multitude of workers, throughout the world.

FROM TAILOR'S BENCH TO PULPIT.

Over sixty years ago Adrian Van Vliet, pastor of a German Presbyterian Church in Dubuque, Iowa, was so deeply impressed with the need of reaching the German immigrants, that he could not rest till something was done. Like Moody, he had no university culture, but as Jesus took the fishermen of Lake Galilee and made them mighty apostles of glad tidings, so he took Van Vliet from his tailor's bench, schooled him in Bible truth, and gave him a message that so burned in his own heart, that he was compelled to proclaim it to others. On the Sabbath, and at other times during the week, he went from house to house, telling the glad story. Recognizing the divine call, the church ordained him to the gospel ministry. He found the religious habits of the German people largely broken up and felt the burden of their souls. This thought came to him: To evangelize the immigrant, and educate their young men to be preachers to their own people.

At first Van Vliet took two young Germans to his own home, and taught them theology and Biblical knowledge. The two students soon increased to eighteen, and two small buildings were purchased and transformed into dormitories. He refused to accept any compensation, and found his work "an exceeding great reward."

DUBUQUE COLLEGE BAND
Students of Nineteen Nationalities



THE WORK ENLARGING.

On July 27, 1870, the work was put under the control of the Presbyterian General Assembly, and has constantly increased. In 1905 a professor of Bohemian language and literature was appointed and students from that race have steadily increased. Candidates from other nationalities knocked at the doors, and could not be thrust away.

Now beside Germans and Bohemians, there are in attendance, Mexicans, Danes, Jews, Swiss, Bulgarians, Armenians, Chaldeans, Australians, Poles, Hollanders, Hungarians, Servians, Spanish, Canadians and Americans.

Look at the picture of the College Band. You will find them as handsome and intelligent a lot of young men as can be found anywhere, and they are mainly of foreign birth or of foreign parentage.

NEW BUILDINGS.

In 1906 a fine new building was dedicated on a beautiful campus. This accommodates for rooming, boarding and instruction 125 students, together with a fine chapel. Twenty acres, close to the campus, have been secured for an athletic field. Severance Hall, the gift of Mr. L. H. Severance, has been completed, adding dormitory accommodations for about one hundred more students.

As the special object of the school is to prepare young men to preach the gospel in German and other foreign languages, a full course of instruction is given in academic, collegiate and theological branches.

ITS MISSIONARY CHARACTER.

The school sprang from the missionary heart of its founder, who was moved with pity for the vast multitude of immigrants without church or minister. Like as in Christ's day, when he had trained them he sent them out. Thus over a hundred churches have been gathered in the Central West, and now doors are opening promising still greater success.

Should any of our readers desire further information or catalogue of this college, they may address its President, Rev. C. M. Steffens, D. D., Dubuque, Iowa.

"Conscience is the grand jury of the heart. It only indicts, while the trial is farther on."

The Family Altar.

Among the virtues of the past was the erection and maintenance of the family altar. The Christian father or mother of early days would as soon have thought of omitting the public, as the family worship of God. Each day's work was hallowed by the invocation of the divine care and guidance, and each night's sleep made the more sweet because commended to the care of him who neither slumbers nor sleeps. Family life was built up around the conviction that the God of the father and mother was a God at hand, not a God afar off. Childhood knowledge of and reverence for religion were systematically and continually fostered.

The Bible was a familiar work, and an everyday companion. It lay upon the table in close contact with the daily paper and the schoolbook, and imparted something of its sacredness to them. The songs of Zion did not have to be rendered by a cultured and well-paid choir; they were sung by parents and the children at home, and were therefore not unknown in words or tune when announced in the sanctuary.

Prayer was not an exercise to be reserved for the church service or to be voiced only in the retirement of private devotions; it was the common language of hope and faith, wherein were expressed to the attentive ear of the Heavenly Father all the little cares and ills, all the common mercies and causes of thanksgiving, which must ever knit the family together in their fellowship and affections.—*Christian Advocate*.

We speak of the gentleness of the brook. The brook has no gentleness, it knows no gentleness. It rushes on its way, and exerts all its force over all the pebbles down the mountain side. If you would know what gentleness is, behold the mighty ocean lulled to rest, the ripples of which kiss the golden sand and caress the feet of the little child. What it might do! How it might spread rack and ruin! But its strength is held in check for service. That is, meekness.—*Campbell Morgan*.

If thou desire beyond measure the things that are present, thou shalt lose those which are heavenly and eternal.—*Thomas a Kempis*.

WOMAN'S WORK

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

New Every Morning.

Every day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,—
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed;
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday is a part of forever,
Bound up in a sheaf, which God holds tight;
With glad days, and sad days, and bad days,
Which never
Shall visit us more with their bloom and their
blight,
Their fulness of sunshine or sorrowful night.

Let them go, since we can not relieve them,
Can not undo and can not atone;
God in his mercy receive, forgive them!
Only the new days are our own,
Today is ours, and today alone.

Here are the skies all burnished brightly,
Here is the spent earth all reborn;
Here are the tired limbs springing lightly
To face the sun, and to share with the morn
In the chrisom of dew and the cool of dawn.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
And puzzle forecasted, and possible pain,
Take heart with the day, and begin again!
—*Susan Coolidge*.

It was at the earnest request of the editor of this department that Mrs. Crandall furnished for publication the excellent paper, "Women in Missionary Work." This paper might well be read in many of the local societies on program day.

Mrs. Crandall as you know is one of the vice-presidents of our board. We hope to hear from her again and from other members of the board from time to time.

Women in Missionary Work.

ELLEN A. CRANDALL.

The status of a nation is determined by the intellectual, social and religious development of its women. As has been said, a nation can be lifted no higher than

the condition of its women will permit. This is a fact which is demonstrated by conditions in our own country, and in all Christian nations, as well as in heathen countries.

The backward glance of a century reveals the fact that the educational advantages of our women were surprisingly deficient at that time. The spirit of opposition to the education of women was so great in some New England towns that public money was forbidden to be used for schooling girls; while other towns more generously allowed girls to receive instruction in the public schools during the summer months, after the dismissal of the boys; or from six to eight in the morning before the boys had assembled.

Emma Willard and Mary Lyon, the pioneers of female education in America, in the face of great opposition succeeded in procuring public funds for the maintenance of girls' schools.

Miss Lyon gave Christianity and the study of the Bible a special place in the training of her girls, of whom she taught 3,000 in all her schools; and it is said that during the six years of her superintendency of Mt. Holyoke Seminary not one graduate left the school unconverted while hundreds became the wives of either home or foreign missionaries.

The forces which stirred the waters of foreign evangelism had their inception largely in the heart and efforts of woman, and the current thus started has gained impetus through the passing years, and there came to woman the knowledge of the needs of their heathen sisters. It is with a heart-sickening shudder that one turns the pages on a record of the horrors that fill the lives of heathen women—of the misery which falls to the lot of the child-wife, and still worse to that of the child-widow. In nearly every Moslem land woman is held to be "a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden." It is a code of the Hindu religion that woman must not be educated, that she should be subjected to man and all his evil passions, and should submit to child-marriages. A few years ago there were in India 27,000,000 widows of whom 14,000 were under the age of fourteen years, and widowhood is considered a crime punish-

able by the severest cruelties. Perhaps the most revolting feature is the decree that the temple revenues should be sustained through the physical degradation of young girls. In fact there was a religious sanction for all that is debasing to womanhood. A Japanese proverb is, that a father with many daughters may not fear poverty in his old age.

The women of half the world were shut out of medical assistance unless they could receive it at the hands of women, for men were not allowed to enter the homes of the East. The inhuman cruelties of which she was the victim are unspeakable, while the idiotic, if less atrocious methods, practiced in the name of medicine are almost beyond belief. It has been said in the scientific light of the present day, that the whole human race of those countries should have become extinct. The help of female physicians for successful missionary work, therefore, became imperative. Medical evangelical work went hand in hand and brought the largest results of effort. The unselfish devotion of the missionary to the high caste woman and to the rejected and broken hearted wife alike is appealing to all hearts, and meets confidence and love. In sickness and distress the heart is open to receive comfort which comes from an all-healing Savior.

That the wife of the pioneer missionary formed an important element in the success of his work is attested by the fact, that rarely an unmarried woman entered the field; and we find rather meager accounts of the perils which filled, and often cost, her life.

Many difficulties beset the way of the come missionaries. Means were not available, and public opinion was a large factor in hindering her efforts, many doubting the efficiency of women to practice medicine; while the difficulties in the way of learning the languages of the East were enough to test the strongest resolution.

The opposition in the East seemed almost insurmountable. The acceptance of Christianity by the convert meant an utter renunciation of ancestral rites, and of customs that have made up his former life; thus cutting him off from his clan, and often from his family. The literary and official class also oppose the entrance of

missionaries, fearing to lose control of the common people.

Samuel R. Brown went to China from Massachusetts in 1838, his wife being obliged to enter the country as freight. Wishing to establish a school, he succeeded in securing six pupils, but only by giving them board, clothing, and tuition free, so great was the native opposition to foreign teachers.

In England was formed the first woman's missionary board, in 1834, and it required thirty years of effort to effect organized missionary work among American women. At first the board was undenominational, and known as the Union Missionary Society, and with auxiliaries in all the large cities of the United States. It grew in strength and efficiency, and in time the work was taken up by six denominations. Dr. Clara Swan of Castile, N. Y., was the first woman physician to enter the foreign field, being sent by the Methodist Church to India in 1869. She was accompanied by Miss Isabella Thorburn, the first woman missionary. To the Methodists also belongs the honor of sending to China the first woman missionary in the person of Doctor Combs, who reached Peking in 1878.

The efforts of these women were blessed in a remarkable degree, both from a physical and a spiritual standpoint. The Bible was read and taught in homes which had been heretofore inaccessible, and its teachings took root in the hearts of the inmates. One Hindu woman expressed the sentiment of many, when she said to the lady physician, "Your God must be a very kind, good God to send a doctor to the women. None of our gods ever sent us a doctor."

And from a knowledge of the exalted position accorded women by the New Testament, the woman of the East has learned self-respect, and her husband has learned that she is worthy of an exalted place in the home.

The growth of the work has been wonderful, far beyond the hopes of the most sanguine of fifty years ago. The number of unmarried missionary women is said to be more than that of all the married men and their wives. At the beginning of 1900 there were in China 852 unmarried foreign women missionaries, and 79 women physicians. In 1909 there were 4,710 unmarried

women in the field, of whom 1,948 were from the United States. In 1900 there were 44 organized women's societies in our country, which raised more than four million dollars. Of the work on the field let us quote Mrs. Montgomery:

"Beginning with a single teacher there are at the opening of the jubilee year 800 teachers, 140 physicians, 380 evangelists, 79 trained nurses, 5,783 Bible women and native helpers. Among the 2,100 schools there are 260 boarding and high schools. There are 75 hospitals, and 78 dispensaries. The woman's missionary organizations have built colleges, hospitals, dispensaries, nurses' homes, orphanages, lepers' asylums, homes for missionaries' children; training schools and industrial plants. They have set up printing presses, translated Bibles, tracts and school books. They have built boats and founded newspapers. They have published missionary magazines, distributed mite-boxes, printed millions of lesson leaflets, study outlines, programs, and booklets. They have developed a fine network of unpaid helpers with which to cover the entire country."

In this they have received the highest tributes from native government officials and scholars, and from missionaries. And from them the most earnest appeal is made for woman's efforts and for her prayers in behalf of her sisters in heathen bondage.

The urgent need of missionary work in the home land has not been overlooked by our women. The rapid growth in intellectual and religious power of negroes of the South during the last thirty years is due largely to the efforts of women, not only of women of the North, but to the work of the women of their own race, which, if not wide-spread, is faithful and efficient.

Until recent years little has been known of the starved condition of our own race in the mountain region of the South. There our sisters are giving mental and spiritual food. Emigrants to our shores are claiming and receiving help. Organized work is being done among sailors, Indians, lepers of Hawaii and of the Philippines, and Eskimos of Alaska.

Seventh Day Baptist literature abounds in records of work done by our women on foreign fields. Mr. and Mrs. Carpenter with Mr. and Mrs. Wardner established our China Mission in Shanghai in 1847 and

soon after Mrs. Wardner opened a girls' school, "making use of drawing to attract pupils, and to help in teaching." In this work Mrs. Carpenter was a co-laborer. Mrs. Wardner continued this work for nine years, when ill health forced her to return to the home land. Mrs. Carpenter worked intermittently in the mission for twenty-seven years, as health permitted, died in the service and was laid to rest in the land of her adoption.

In 1881 Miss Eliza Nelson taught a day school which on her marriage the following year was continued by Mrs. D. H. Davis. A girls' boarding school was established in 1885, which was also superintended by Mrs. Davis until the arrival, in 1889, of Miss Susie Burdick, who, for twenty-six years, has labored continuously in that field, with the exceptions of the visits home which, to all missionaries, are necessary for rest and recuperation. Mrs. Crofoot, Mrs. Randolph, Mrs. Eugene Davis and Miss Anna West have worked most efficiently as teachers of English in the various schools. Mrs. Davis has filled the office of teacher, interpreter, friend and mother to the younger and unmarried women of the mission and of her thirty-six years of service, there can be no adequate record or estimate of value, except as revealed by an able, unselfish, and consecrated life.

Our first medical missionary, Dr. Ella Swinney, entered the field in 1883, and her success is attested by the fact that in the third year of service, besides evangelistic work, she treated over 8,000 patients. Drs. Rosa Palmberg and Grace Crandall carry on dispensary and itinerary medical practice in addition to evangelistic work.

This notice would be incomplete without mention of the little industrial mission in Java, established and sustained by Marie Jansz and Marie Alt, without definite support and without salary.

The work of the Woman's Board of this denomination extends through various channels. The board gives full support of two missionaries in China, help to native teachers and evangelists, contributions to the several departments of the General Board, and to young women who are striving to educate themselves aids in the distribution of prayer calendars and of study leaflets, and assists in other causes as unappropriated means will permit.

Last, but perhaps not least, is the federation of woman's missionary work, which is entirely educational. It does not raise or give money to any society or cause. But by means of its public meetings, programs and the visits of its officers, it seeks to extend to all parts of this country a knowledge of the work and its needs. Contact and a familiarity with the work of other organizations is a stimulant to denominational effort.

The doubts concerning the results of the segregation of woman's work in its beginning have given place to the hearty approval of the original boards. It has led to an increased knowledge of the world's need of Christ and to an inspiration for woman to work for her suffering and benighted sisters; thus enriching her own life, and leading to a deeper consecration to the Master's cause.

The phenomenal education and religious growth of the heathen world in the last few years increases the responsibility of Christians to carry on the work. The facilities for travel are increased, our wealth is multiplied many times, we have trained workers, and beginnings are made. Let us enter the open door.

Milton, Wis.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, February 8, 1914, at 2 o'clock p. m.; Vice President Joseph A. Hubbard in the chair.

Members present: J. A. Hubbard, Edwin Shaw, F. J. Hubbard, J. D. Spicer, W. C. Hubbard, Asa F. Randolph, E. D. Van Horn, J. G. Burdick, F. A. Langworthy, E. S. Chipman, R. C. Burdick, A. L. Titsworth.

Visitor: J. L. Shaw.

Prayer was offered by Rev. E. D. Van Horn.

Minutes of last meeting were read.

The Recording Secretary read a letter from Mrs. Stephen Babcock, expressing appreciation of the letter recently sent her on behalf of the Board. The letter stated that Mr. Babcock's condition is much improved mentally and physically, the lucid

periods being more frequent and of longer duration, though the mind is clouded at times, but it is hoped as bodily strength returns the mind may become normal.

The motion that we invite Rev. Gerard Velthuysen to attend the next General Conference at the expense of the Board, was taken from the table, and pursuant to correspondence from the Missionary Board, it was voted to amend by extending the invitation on behalf of both the Missionary and Tract Boards, the expense to be borne jointly.

By vote the motion as amended was passed.

Voted that we approve the action of the Corresponding Secretary in having forwarded the invitation to Brother Velthuysen in the name of both Societies.

The Advisory Committee presented the following report:

The Advisory Committee reports:

(1) That Rev. E. H. Socwell has been at work on the field known as the Cosmos field since the first week in January. Of his work on this field Brother Socwell has sent in very full reports through the Corresponding Secretary. It is the plan of the committee that he shall spend the greater part of his time in Oklahoma and the Southwest, visiting isolated Sabbath-keepers and doing evangelistic work wherever there may be an opening for his work.

(2) Regarding other field work, arrangements have been completed for Rev. Clayton A. Burdick to labor for two months among the churches of the Eastern and Central associations, Rev. Wm. L. Burdick for six weeks among the churches of the Western Association, Rev. A. J. C. Bond for six weeks among the churches of the Southeastern Association, and Rev. H. N. Jordan for six weeks among the churches of the Northwestern Association, making a total of twenty-six weeks of field work. It is the purpose of the committee that this part of field work shall be "distinctively" a work for the promotion of better Sabbath observance among the people of our own churches.

Respectfully submitted,

IN BEHALF OF THE RELIEF COMMITTEE.

Report adopted.

The Committee on Distribution of Literature presented the following report:

Number of pages of tracts distributed 18,272; RECORDER subscriptions reduced by 57, due to non-renewals.

The printing of one edition of a four-page tract is recommended, this tract being a reprint of an article from the *Year Book* of 1913, pages 35 and 36.

Recommendation approved and report adopted.

The committee appointed at the De-

ember meeting of the Board to "prepare a statement covering the scope, aim and meaning of the resolutions presented by this Board to the last General Conference" presented the following report:

To the Commission of the Executive Committee of the Seventh Day Baptist General Conference,

Prof. Alpheus B. Kenyon, President,
Alfred, N. Y.

DEAR BRETHREN: In the Seventh Day Baptist *Year Book* for 1913, at the top of page 128, you will find the following:

Whereas, In view of widespread feeling among our people that there should be some movement to better the administration of our denominational activities, and

Whereas, Resolutions upon this question have been presented to Conference by the Tract and Missionary Societies; therefore,

Resolved, That these resolutions be referred to the Commission of the Executive Committee of the Conference, with the request that it prepare a full and impartial statement of this question including the resolutions of both societies, and to submit the same to the churches of the denomination, asking that they consider the question carefully and prayerfully and report the result of their deliberations to the commission. From these reports from the churches the commission shall prepare a plan to be reported to the next session of the General Conference for its action.

The resolution referred to in the above presented by the Tract Society may be found in the *Year Book* for 1913, on pages 234 and 235, and in a slightly changed wording to make them have application to the General Conference, on pages 128 and 129 as follows:

Having been requested to change the wording of a certain part of the Annual Statement of the American Sabbath Tract Society relating, particularly, to a Central Committee of Conference and a General Denominational Secretary, so that action upon it by Conference may have definite significance, we would present the following:

Whereas, These are days of combined effort when wise coöperation promotes economy and increases power, not only in the business world, but also in religious matters; and

Whereas, In our opinion the time has now come when a closer coöperation in all our denominational work is called for and when coördination and concentration which shall economize both men and means is necessary to reach the fullest measure of success; and

Whereas, The mission of the Seventh Day Baptist Denomination, in motive and end, should be thought of as one providentially appointed task; and

Whereas, While in desire and purpose our people are united, interested and loyal, we all need the stimulating influence of enlightening information and of personal appeal; and

Whereas, The several branches of our work are not extended enough, nor our membership large enough, to justify a field secretary for each division, however desirable such a secretary might otherwise be; therefore

Resolved, That the General Conference elect a Central Committee of five (5) members, one of whom shall be the President of Conference, one to be nominated by each of the following societies, namely, the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society, and the fifth to be named by the Nominating Committee of Conference, as the representative of the other boards and permanent committees of Conference. This committee shall act as a Board of Estimate and Apportionment and shall employ and direct a General Denominational Secretary, who shall plan, speak and write in the interests of all the work committed to us as Seventh Day Baptists.

This committee shall fix his salary and shall apportion it and his expenses among the different bodies represented, in proportion to their respective annual receipts for the five years last past.

This committee, upon its organization, shall arrange by lot which of the members other than the President of Conference shall serve for the terms of one, two, three, and four years respectively, so that at each succeeding session of the General Conference one member shall be elected to serve for the term of four years, thus providing for sufficient permanency to permit the committee to perfect and carry out far-reaching plans, and also to allow for a reasonable infusion of new men and new ideas.

The Board or Society which originally nominated the retiring member shall nominate his successor.

Should any member of this Central Committee resign during his term of office, or it become necessary for any reason to fill a vacancy, the Society which is represented by the outgoing member shall elect his (or her) successor.

In case this member of the Central Committee is either the President of Conference, or the representative of "the other Boards and permanent committees of Conference," his successor shall be elected by the Commission of the Executive Committee of Conference.

The resolutions presented by the Missionary Society may be found in the SABBATH RECORDER for August 11, 1913, on page 173, as follows:

Whereas, The Seventh Day Baptist Missionary Society employs and assists in the support of from twenty to thirty missionaries and pastors, also, in assisting some twenty churches not able to support a pastor without financial aid, all of which churches are widely scattered; and there are other small churches without pastors which are looking to this Society for assistance both in securing a suitable pastor as well as in his support; and, as our Corresponding Secretary often visits such fields to provide the Board with necessary information in order to assist in wisely meeting their needs; and that more than half of the Sabbaths during the year are occupied by our Secretary supplying the pulpits and otherwise assisting such needy and pastorless churches; and as we now have arrangements with the missionary committees of the several Associations whereby we are able to keep in touch through our Secretary and with economy immediately to meet many of their needs; and also, the cost to this Society under this plan

would seem to be nearly as great for a portion of the time of the "General Secretary" as it now is for the entire time of its Corresponding Secretary, hence no economy; and

Whereas, Since in our judgment the varied and extensive work of this Society requires the entire time and attention of one man; therefore,

Resolved, That, with all respect to other Boards and their work, with the greatest desire for harmony, economy and efficiency in promoting the missionary work of our people, we do not think it wise at this time to attempt to unite in the employment of a "General Denominational Secretary."

The Board of Directors of the American Sabbath Tract Society at a regular meeting, December 14, 1913, appointed a committee "to prepare a statement covering the scope, aim, and meaning of the resolutions presented by this Board to the recent General Conference; also to forward said statement to the Commission of the Executive Committee of the Conference with the request that said statement be embodied in their impartial statement to the churches of the denomination as requested by Conference."

The following is the statement as prepared by the committee:

The Board of Directors of the American Sabbath Tract Society believes that the best interests of the Sabbath truth as represented by Seventh Day Baptist churches can be better promoted by some form of organic unity more adaptable to our needs than the forms now in use.

There are three wholly independent organizations, namely, the Seventh Day Baptist Education Society, the Seventh Day Baptist Missionary Society, and the American Sabbath Tract Society, all of which appeal for their support to the churches of the Seventh Day Baptist General Conference. It is true that membership in these Societies is restricted to members of Seventh Day Baptist churches, but the churches, as churches, have no official connection with or control over, these Societies. Furthermore, aside from life members and annual members, both of which depend upon the payment of stated sums of money given for that purpose, the membership in these Societies is limited to those who have attended the General Conference as delegates the current year.

Now the General Conference is the only organization that represents in any official way, the whole body of Seventh Day Baptist churches, and it seems to the Tract Board, that, in the interests of unity, so far as the necessary machinery of organization is concerned, a Central Committee, appointed by, and subject to, the General Conference, would be much simpler and more efficient than the complex system of several organizations working independently.

It seems to the Tract Board that it would be better for the General Conference to carry on a plan, or policy, or program for the cooperative activities of all the churches in the work of the Lord, than to have these same churches endeavoring to conform to four distinct and separate programs, or policies.

The scope and aim and meaning of the resolutions that the Tract Board presented to the General Conference are not in the line of con-

centration of power or authority, but rather in giving power and authority a wider and more representative place, by putting them, through the Conference, back upon the churches where power and authority and responsibility belong. The aim of those resolutions is not a multiplying of machinery, but a simplifying of machinery.

Our denominational machinery has gradually developed, little by little, until it has become complex and cumbersome. It is of course impractical to attempt to dissolve all these Societies, and to organize anew in the light of present conditions and needs. Legal technicalities as to trust funds stand in the way. But so far as the actual operation is concerned, a Central Committee, responsible to the General Conference, and thus directly representing the whole body of the churches, could be able to unify and simplify and make more efficient the efforts we put forth as a denomination.

The plan as set forth for a Central Committee is not ideal; it takes into consideration, however, the present conditions, and endeavors to adapt the policy of cooperation and coordination to these conditions.

A careful study of these resolutions, as presented to the Conference, will doubtless cause considerable difference of opinion as to the wisest methods in reference to the details. The Tract Board has no pet scheme or plan as to details. What it desires is, to accomplish the most possible in the work of the Lord, with the means available. It feels that the plan it has suggested points that way. It is willing to lose itself and do anything that the kingdom of God may prosper. But it does feel that, as a whole, the Seventh Day Baptist Denomination is struggling along without a clear definite program of effort to follow. It believes that some such Central Committee would be able with God's help to direct our activities, our cooperative activities, Missionary, Educational, Evangelistic, Publishing, Social, and Financial in a more harmonious and efficient manner.

The plan of a General Denominational Secretary is quite subordinate to the more fundamental principle of a Central Committee, elected by the people and responsible to the people. The Tract Board suggests the General Denominational Secretary as a method by which such a Central Committee could express itself to the world. The plan appeals to the mind of the Board as being practical, but if a Central Committee found some other method better than a General Denominational Secretary, the Tract Board will gladly fall in line.

On behalf of the Board of Directors of the American Sabbath Tract Society,

EDWIN SHAW,
H. M. MAXSON,
C. F. RANDOLPH,
W. C. HUBBARD,
Committee.

Approved by the Board February 8, 1914.

Report adopted.

The Treasurer presented correspondence relating to the seven shares of the Tampa Building and Investment Company held by the Society and valued at \$525.00, and

stated that he had received an offer of \$504.06 for the same.

After conference with several members of the Board, he decided to accept the offer, and the certificates of stock were forwarded, to be surrendered on receipt of the selling price.

Voted that the action of the Treasurer be approved, and he be authorized to transfer \$21.00 from the Land Sales Income Account of the Tampa Company to this bequest, making the bequest normal at \$75.00 per share as originally inventoried.

Voted that the Treasurer be requested to write the two other Societies interested in the M. B. Phillips estate, that we are willing to sell our interest if we secure \$1,000.00 net as our share, and if we can not get that, to advise our Attorney that with the other two Societies we advocate buying the property in at \$3,500.00.

Voted that the Treasurer be authorized to pay Attorney Langworthy \$100.00 on account. The Treasurer also presented correspondence to the effect that the late Electra A. Potter had bequeathed from her estate the residue, valued at about \$5,000.00, in trust to the Society, the income to be paid to Mrs. Calista A. Sears of Syracuse, N. Y., and at her death to revert to the Society, the income only to be used.

Voted to refer the matter to the Treasurer, with power to employ H. G. Whipple as our representative with him unless advised otherwise by Mr. Whipple.

Correspondence was reported as follows:

On behalf of the Advisory Committee with: Rev. E. H. Socwell, Rev. W. L. Burdick, Rev. A. J. C. Bond, Rev. W. D. Burdick, Rev. H. N. Jordan, Rev. C. A. Burdick. In reference to Sabbath literature with: Moses Nye, Rev. Geo. W. Hills, Luther Kelly, James A. Davidson, A. T. Bottoms, Mary E. Fillyaw. Submitting report for last quarter of 1913, with: Rev. T. W. Richardson. Concerning other matters with: Rev. E. B. Saunders, William L. Clarke, A. S. Babcock, Frank J. Hubbard, Corliss F. Randolph, Rev. A. E. Main, Rev. W. C. Whitford, Rev. Boothe C. Davis, Leslie B. Tomlinson; from and to Africa: Charles V. Domingo, David Aphiri, Paulos Kanarga, Gilbert Chihayi.

By vote correspondence from Charles Domingo was referred to Secretary Shaw with power.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Where Brevity Was Fatal.

At a dinner party some little time ago in New York City the conversation turned on the proper length of sermons, and one of the guests at length attempted to sum up the discussion by remarking:

"At least none of us have ever heard of anybody in church objecting because the sermon was too short."

Dr. Mackenzie, secretary of the Presbyterian College Board was at the table, and he quietly accepted the implied challenge.

"Yes," he said, "I have heard of a sermon that was too short. And it was my sermon. It was in the spring of 1873, when I was just about graduating from McCormick Seminary in Chicago. I was invited to preach in the country church of Argyle, Illinois—a church in the midst of one of the most remarkable Scotch settlements in the United States. The house of worship was a substantial building of stone; the manse was of stone, too, and had a 'glebe' of perhaps twenty-five acres attached to it. It all looked good to me. Their pulpit was vacant and I was engaged to be married; and I was hoping for a call.

"But when morning service was ended a silent, rigid old elder, typically Scotch, took me home with him. After dinner he said solemnly:

"'I'm thinkin' there is something I should be sayin' to ye.'

"'I shall be thankful to hear it,' I responded.

"'I'm thinkin' ye'll no like it,' he went on.

"'I told him I was prepared for anything.

"'Well,' he said more solemnly still, 'I'm thinkin' ye'll no do. Ye see,' he went on, 'ye preached only thirty minutes, and there's many of our people drove six miles to sit under ye. They'll no be thinkin' it's worth while to drive so far to hear so little.'"

And Dr. Mackenzie's first call came from another church. His brevity was fatal in Argyle.—*The Continent*.

YOUNG PEOPLE'S WORK

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

Are You Ashamed of Your Colors?

The other day while riding on the subway a pleasant looking gentleman came through the car passing out to the unoccupied passengers some little tracts and papers which proved to be the teachings of Russellism. He seemed to be rather proud of his opportunity and took not a little pleasure in placing before others what evidently to him was a very precious doctrine. I did not admire his judgment for I regard this movement as worse than Dowieism, but I did admire his loyalty to what he regarded as truth and not only his willingness to stand up for it but to give it to others.

In striking contrast to this was the attitude of a certain Seventh Day Baptist young man with whom I was since talking. His profession has called him into the midst of people who observe the first day of the week but does not ordinarily require of him work on the Sabbath. When asked if his associates and employers treated with respect his Sabbath principles, imagine my surprise, when he replied, "No I have had no trouble at all, people do not even know I keep the Sabbath."

I wish our young people could see how really weak and cowardly this position is, how unchristlike. Such weakness neither merits self-respect nor the respect of others. One can not hide his light under a bushel in this way and be a man. Peter once showed the white feather and later "went out and wept bitterly" over his conduct. I have sometimes wondered how such young people would feel if, when they are following Jesus so "far off" in the matter of Sabbath observance, they should recall with what steadfast loyalty Jesus faced the problems of his life alone and what he suffered and endured that men might come to the light of the truth. Then suppose Jesus were to turn and face them with these words, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whoso shall deny me before men, him will I also deny before my Father which is in heaven." How would we feel?

Jesus! and shall it ever be,
A mortal man ashamed of thee?
Ashamed of thee whom angels praise,
Whose glories shine through endless days?

Ashamed of Jesus! sooner far
Let evening blush to own a star;
He sheds the beams of light divine
O'er this benighted soul of mine.

Ashamed of Jesus! that dear friend
On whom my hopes of heaven depend!
No; when I blush, be this my shame,
That I no more revere his name.

Ashamed of Jesus! yes, I may
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

A PASTOR.

Story of the Life of Washington.

A small boy was asked to write a sketch of George Washington and here was his fulfilment: "George Washington was a soldier and the first President of the United States."

That to the boy and to many an older boy, tells the whole story of patriotism, courage, endurance, devotion, and ability. Between the two lines any child may read the life of Washington.

Born February 22, 1732, he died December 14, 1799.

It was "Mary, mother of Washington," who said, "George has always been a good son."

The lad's schooling was of brief and meager character, but he acquired proficiency in arithmetic.

When he was eleven his father died and the boy's personality attracted the attention and secured the favor of Lord Fairfax.

At the age of nineteen he was a major in one of the border regiments of Virginia troops, raised for frontier defense in the French and Indian wars.

Memorable achievement led to his being termed "the rising hope of Virginia."

He accompanied Braddock on the ill-fated expedition to Fort Duquesne.

Three years later he led an expedition and placed the British flag "on the yet smoking ruins of the fortress"—thereafter

To Prevent Poverty.

REV. ERLO E. SUTTON.

Christian Endeavor topic for March 7, 1914.

Daily Readings.

Sunday—Work for all (Exod. xxxix, 1, 42, 43).
Monday—Almsgiving (Prov. xiv, 20, 21).
Tuesday—Good government (Isa. lx, 1-3, 11).
Wednesday—Work instead of war (Isa. ii, 1-5).
Thursday—Humane laws (Deut. xv, 1-11).
Friday—Equality of opportunity (Gal. vi, 2-5).
Sabbath day—Topic: How to prevent poverty (Ps. lxxii, 1-19).

SOME CAUSES OF POVERTY.

Poverty is a relative term, very difficult to define, but as generally used it means, that economic and social state in which persons have not sufficient income to maintain health and physical efficiency. Or in other words all who do not receive a sufficient income to maintain the minimum standard of living necessary for efficiency are known as the poor and are living below the poverty line. It has been estimated that there are about 10,000,000 people in the United States living below the poverty line in years of average prosperity. Investigation in Europe reveals the fact that conditions are much worse there than in this country. It is a well known fact that persons who live upon such a low standard fail to maintain physical and mental efficiency. And to this we may well add spiritual efficiency also, for without the physical and mental efficiency there can hardly be the proper spiritual growth.

When we extend our view in the world we find that poverty has been even much more prevalent in the past than it is at the present. The question of poverty is a world-wide question and is intimately bound up with the question of human progress. At times in the history of the world certain institutions like slavery have either obviated or concealed poverty, but there was the poverty just the same and back of it the cause. It is equally certain that back of the modern poverty there is a cause.

Such a problem as poverty can not have a simple explanation, yet the effort to make this has been the mistake of many social thinkers of the past, and will be in the future. They have sought some single explanation of human misery, but I think if we seek for them we will find several causes. I suppose we all agree that there

known as Fort Pitt. The old fort is yet intact on the outskirts of Pittsburg.

A year later he married Mrs. Martha Custis. He served several terms in the Virginia House of Burgesses.

He was the unanimous choice for commander-in-chief of the American forces, being elected at the second session of the Continental Congress.

After the successful siege of Boston, he suffered defeat on Long Island and left New York in the possession of the English.

Five months later he recrossed the Delaware in mid-winter, defeated the British at Trenton and captured a thousand prisoners.

Princeton he won; Brandywine he lost and then went into winter quarters at Valley Forge.

The brightest pages in history are those recording the valor of the troops under Washington, 1778 to 1781, when Washington and Lafayette captured Yorktown and ended British ascendancy in America.

The treaty of Paris was signed in 1783. Washington resigned, returned to Mount Vernon to take up the quiet life of a Virginia planter.

"But," said the presiding officer of Congress, as Washington announced his retirement, "the glory of your virtues will not terminate with your military command, it will continue to animate remote ages."

He presided over the convention which adopted the Constitution. His election to the Presidency, while anticipated, was announced April 14, 1781, and he went to New York to take the oath of office.

Again he vindicated the wisdom of his selection—a man of fixed opinion and inflexible will, he had to deal with such intellectual giants as Jefferson, Hamilton, Knox, and Randolph. He was unanimously re-elected in 1792 and there followed all the bitterness incident to factional politics.

In 1796 he issued his memorable "farewell address," and in 1797 again took up the life of a planter at Mt. Vernon.

He died in 1799, his last words being: "It is well." His character, his life, his illustrious achievements, justify the eloquent words spoken in lofty funeral. He was, is and will remain: "First in war, first in peace, and first in the hearts of his countrymen."—*The Hatchet.*

are two great causes of poverty; the subjective causes, or the causes within the individual; and the objective causes, or those outside of the individual, that is, the environment. I will take space to speak of but a few of the divisions of these two great causes.

The subjective causes of poverty are the causes within the individual and among these first of all perhaps should be mentioned sickness. It is claimed that sickness is the cause of temporary or permanent disability of from 25 to 40 per cent of all cases applying for relief in the large cities. Probably it is the most common and most important single cause of poverty with which our charity workers have to deal.

Next after sickness in the list of subjective causes of poverty comes intemperance. While the effect of intemperance has perhaps been somewhat exaggerated, there can be no doubt that it is one of the important causes with which we have to deal. A committee of fifty who investigated this subject in some thirty cities found that intemperance was the cause directly and indirectly of about 28 per cent of all the poverty.

To these causes could be added a long list of others which, while not so marked, are within the individual largely, and could in a measure be prevented, such as sexual vice, shiftlessness, laziness, dishonesty, ignorance, etc., etc., but these are perhaps sufficient from the standpoint of the individual.

Let us look now at a few of the objective causes of poverty. Of course when we deal with this subject we deal with the social question. I notice that social writers divide the objective causes into two great divisions, the physical environment, such as unproductive soil, bad climate and the like, and the social environment. The most important objective causes of poverty are undoubtedly those to be found in social environment, or those which spring from certain social conditions, or faults in social organization. Among these we will mention a few only.

There are economic causes. Defective industrial organization and economic evils of various sorts are thought by many to be largely the productive causes of poverty, and there can be no doubt that a very large per cent of poverty can be traced to this class of evils. Not only does the con-

dition of today produce the ordinary so-called poverty but it produces soul poverty as well. A worker and his family may be above want, yet if compelled to work seven days in the week or lose his job, there must of necessity be soul poverty. When we try to judge our present economic system by Christian morals, we must not forget that it has biased the moral judgment by which it is to be measured. I maintain that a system which will put children and mothers in the factory is morally wrong, but my brother across the way may maintain that it is not morally wrong. The employment of women and children in factories breaks up the home, and in the case of the employment of children stops to a large extent their development.

Unsanitary conditions of living are frequently the causes of poverty. Not only is this true of the overcrowded sections of the city, but to a small degree it is true in the country. Sickness and death caused by unsanitary conditions undoubtedly contribute greatly to poverty. With these few causes for poverty in our mind, let us turn to some of the remedies suggested by our scripture lesson.

SOME REMEDIES FOR POVERTY.

This Psalm is a prayer. The first petitions in it asks for one thing for the king, that is, that he should give righteous judgments. We are to understand that, at this time in the world's history, the people thought of the king as the fountain of justice, himself making and administering law and giving decisions. How great would be the change if all our law makers and judges were righteous and passed righteous laws and gave righteous judgments. These petitions are also filled with the thought that righteousness has its foundation in God, and that judgments are righteous when they conform to his will. This is just as true in this age as it was in the age of the psalmist. A righteous ruler makes a righteous and peaceful people. The sure results of such a reign are set forth in verse 3, in which peace is regarded as the fruit which springs, by reason of the king's righteousness, from mountains and hills. God is the righteous King; in a word he is "the Lord our righteousness." We are waiting till he shall be manifested among men as the ever-righteous Judge. May the Lord hasten the long-looked-for

day. As justice is the condition of good will between individuals, so it is the foundation of the social order. Any deep-seated injustice throws the foundation walls out of plumb.

If one class is exploiting another there is no fraternity between them. Long-standing oppression may so dull the manhood of the lower and middle classes that they will accept injustice as part of the inevitable suffering of life.

A special manifestation of judicial righteousness is the vindication of the oppressed and the punishment of the oppressor. As Seventh Day Baptists we do not want laws compelling men to keep a certain day of the week, but we do want laws to prevent the compelling of a man to work seven days in the week. It is the fictitious wealth which labors to conceal real poverty and deal unjustly with a fellow man. When injustice becomes widespread it undoes the Christian character of the social order, because it makes human solidarity impossible between the two classes concerned, and because it deprives both of them of their full manhood, thus making them both poor in soul life. The class that profits by injustice becomes a parasite. All plant and animal life shows that parasites may be beautiful in coloring, but they are always defective in the essentials of life. And on the other hand they are depriving the other class of an equal opportunity to develop their gifts.

The religion of our Lord and Savior Jesus Christ is able to solve all our difficulties. If it can be gotten into the hearts of the rich and poor alike there will be no more classes, but we will all be brothers. As people become more and more righteous they receive more abundant and unbroken peace. Let us pray for rulers, that God may rule in their hearts, and for the people, that each may be a real king by letting the King of kings rule in his heart.

SUGGESTIVE THOUGHTS.

"Poverty is a disease of the whole body of society, and not of individuals. When a man is consumptive we do not treat the cough, but the whole system.

The poverty hardest to prevent is the poverty of character, which is at the bottom of all other poverty.

Poverty is not to be cured by a division

of property but by a multiplication of good men."—*Amos R. Wells.*

"When we talk about 'getting on,' we mean getting more money. Christ never 'got on.'"—*Hugh Price Hughes.*

News Notes.

ALFRED, N. Y.—Five of our students attended the Student Volunteer Convention in Kansas City during the Christmas Vacation; Mr. Starr Barker, Miss Susan Hooker, Rev. Clyde Ehert, Rev. L. O. Greene, and Mr. Robert Green. We have had very inspiring reports from them at the college assembly and at our church prayer meeting. Miss Barker and Miss Hooker are student volunteers.

We had a rare treat last Friday evening in having with us the Rev. Chas. M. Sheldon, author of "In His Steps." He addressed us upon the subject, "The Greatest Things in Life." As food and fire, the great essentials to life in frozen Russia, for our thought, he spoke of church federation, the fight against intemperance, and social vice, the universal brotherhood of man regardless of race, and universal peace. These things are to be attained through the church, the press, the state, the school and the home. The importance of the latter was illustrated by his own youth in a home ruled by the Christ love and spirit.

February 3 was registration day for the second semester. Classes are all organized and every one is ready for work.

Our Christian Endeavor Society observed Christian Endeavor week with several special meetings. A series of five meetings had been planned but other things interfered. In spite of that fact some very helpful meetings were carried out. Pastor Burdick spoke Sabbath morning on the relation of the Young People's Movement to the church. In the afternoon, at four o'clock, a union meeting of the Junior, Intermediate, and Young Peoples' Societies was held. Sunday evening over thirty First Alfred Christian Endeavorers went to the Second Alfred Church. After the sermon by Rev. D. Burdett Coon, a local union of the two Endeavor Societies was formed. It is hoped that other societies in the South-eastern part of the county will join our union. Miss Nina Palmiter is president, and Mr. Paul Burdick secretary and treas-

urer. Monday evening the Christian Endeavor Day and Decision Day programs were given together and this meeting was followed by a social at the parish house which was very much enjoyed.

WALWORTH, WIS.—The Walworth Church has not been sleeping during the fall and winter, but we are just too busy to write. The quarterly meeting in October was followed by a Christian Endeavor district convention in November, and this in turn by the first Bible-school convention of Walworth County in January.

During the past week we have given the program outlined by the Young People's Board for Christian Endeavor week. All the exercises were well attended and we feel that members of our own society as well as others have been benefited by the effort put forth. Tuesday evening the initial steps were taken for the formation of a township union. Last Sabbath evening Pastor and Mrs. Davis invited the church people and their friends to the parsonage, where Mr. N. O. Moore told, in a very interesting manner, of his travels in Africa.

In October the primary department of the Sabbath School was organized and the graded system of lessons adopted. Since then the basement of the church has been re-decorated, and the children now have a pleasant room for their classes.

Home News.

JACKSON CENTER, O.—Knowing that all our people will be anxious to know of the physical condition of Bro. D. C. Lippincott, who is seriously ill at the home of Bro. L. B. Davis of Jackson Center, O., I write these words. As many know, the health of Brother Lippincott has been somewhat impaired for three or four years, and was the chief reason for temporary retirement from pastoral work, that he might have the benefit of outdoor labor. This experience together with medical aid had considerably restored his former vigor, so that early in December he accepted an invitation to conduct a protracted meeting in the Seventh Day Baptist Church of Salemville, Pa. En route to this field he stopped for two days in Jackson Center, and gave a strong

and helpful sermon during our recent revival.

But before the Salemville meeting closed, a large carbuncle began to form on the back of his neck. It was with great difficulty that he concluded the meetings. After about a week's rest, by special and almost dangerous exertion, he came to Jackson Center, the home of his boyhood and his former pastorate, where many willing hands have given generous and kindly aid, both night and day, during the last four weeks. Part of the time his condition was so serious that two of his children and his brother Jesse came from Garwin Ia., and his brother Perry from Battle Creek. All have returned except the two youngest children. We are all hoping and praying for our brother's recovery, but his condition is yet serious.

Just recently Bro. R. Maxson and wife with two grandsons, and Bro. Huffman Simpson and wife went to Battle Creek to secure work. To partly make up for this loss Prof. W. G. Polan and wife, and Miss Eva Jones, are just returning from Battle Creek, and will engage in business here. Our "Township Farmers' Institute" has just closed a very interesting and helpful two days' session in this village.

Some weeks ago the writer in conjunction with our legislative representative secured the passage of a bill, by which two of the eight teachers' examinations occurring during the year are changed to the last Friday in June and August. Heretofore all teachers' examinations have occurred on the Sabbath, making a great temptation to our teachers.

The cold wave of last week accompanied by some four inches of snow gave us our strongest taste of winter weather yet received. One or two nights the mercury fell to six or eight degrees below zero, which is very gratifying to our ice men whose houses are still empty.

The different departments of church work are manifesting a good degree of interest as shown by the attendance at the weekly prayer meetings. G. W. L.

Feb. 16, 1914.

"We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v, 10).

Statement of Principles of the Federal Council.

The committee appointed by the Federal Council of the Churches of Christ in America to prepare a statement of principles, has published its report. This report was adopted by the Executive Committee at Baltimore, Md., December 4, 1913. It seems that the purposes and powers of the Council had not been fully understood by some people, and questions and criticisms were disturbing some who did not favor the movement. In order that the attitude of the Council upon matters of Christian service, and its relation to the churches belonging to it may be better understood, the statement of principles has been prepared as follows:

ORIGINAL PLAN OF THE FEDERATION.

The preamble of the original Plan of Federation reads as follows: "In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America, in Jesus Christ as their Divine Lord and Savior, and to promote the spirit of fellowship, service and coöperation among them."

The Plan of Federation which became a part of the constitution includes the following statements:

"This Federal Council shall have authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.

"It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

"Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of members voting, but also of the bodies represented."

This Plan of Federation did not become operative until it had been submitted to all

of the proposed constituent bodies and had been adopted by them.

ITS DISTINCTIVE CHARACTER IN RELATION TO THE DENOMINATION.

The difference between the Federal Council and organizations of similar general purpose which preceded it, is that it is not an individual or voluntary agency or simply an interdenominational fellowship, but it is a body officially constituted by the churches.

Its differentiation from other movements looking towards unity is that it brings together the various denominations for union in service rather than in policy or doctrinal statement.

The original delegates to the Inter-Church Conference on Federation which organized the Federal Council, felt that these limitations were necessary in order that such an organization might have adequate strength and momentum.

ITS REPRESENTATIVE CHARACTER.

The Federal Council is, therefore, the sum of all its parts. It is not an unrelated organization. Its function has been to express the will of its constituent bodies and not to legislate for them. Were this, however, to be construed as precluding the utterance of the voice of the churches upon matters in regard to which the consciousness and the conscience of Christianity are practically unanimous, the Federal Council would be shorn of the power given it by the constituent bodies when they adopted as one of its objects: "To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

DENOMINATIONAL AUTONOMY.

In the original Plan of Federation the autonomy of the constituent bodies is, however, wisely safeguarded. No action by the Federal Council, even though taken, as all its important actions have been taken, by the unanimous vote of the officially constituted delegates of the constituent bodies, can, by the terms of its constitution, be legally imposed upon those constituent bodies. Such action, by the terms of the constitution, goes back to the constituent bodies in the form of a recommendation for their action or ratification, which may

either be assumed or definitely expressed. It is, however, clearly the duty and the function of the Council to determine upon objects for such common action and to find appropriate expression of the consciousness and the conscience of the churches upon them.

FUNCTIONS OF THE COUNCIL.

While the duties of the Council are thus, with these safeguards and limitations, to represent the churches upon important matters of common concern, and in the senses above indicated, to exercise a genuine leadership which recognizes the whole body of its constituency, the Council may not consider itself primarily as an independent entity, but rather as a common ground upon which the constituent bodies through their official delegates come together for co-operation.

Under this conception the Federal Council does not create new agencies to do the work of the churches, nor does it do the work of the denominations or the churches for them. Its policy is that of using the existing agencies, and this policy should be followed out with relation to the inter-denominational movements which are recognized by the churches. In the main, however, these existing agencies are the constituent bodies themselves and their official boards and departments.

It is, therefore, the function of the Council, not so much to do things, as to get the denominational bodies and the inter-denominational movements to do the work of the churches in co-operation. Here its function is not that of overseer and director, but that of an agency for the correlation and the co-ordination of existing forces and organizations, and so far as it may be permitted, it is to recommend, give guidance and point out the way.

RELATION TO LOCAL FEDERATIVE AGENCIES.

With relation to state and local federations the Plan of Federation distinctly, it is held by many, intended that the Federal Council should be the initiator, creator, inspirer, and so far as possible, the directing agency of such federations.

There is, however, no organic relation between the Federal Council and state and local federations, and it can assume no responsibility for the constituency of such federations or the form which they may take, or indeed any responsibility, except

so far as they may carry out the principles and the policy of the Council.

COMMISSIONS.

These same principles of policy apply to the various commissions appointed by the Council. They act always as agents of the Council and distinctly represent themselves as such. They also hold themselves as subject to the Executive Committee of the Council in accordance with the by-laws of the Council.

Like the Council itself, these commissions, in relation to the denominational agencies regard themselves as the sum of all their parts.

The Council thus seeks to find the will of the constituent bodies and their departments and to interpret and express it in common terms. The Council then aims to secure the doing of the will and conscience of the constituent bodies by common and united action.

The co-operation implied in the fellowship of the Federal Council does not require any one of the constituent bodies to participate in such co-operative movements as may not be approved by it or for which its methods of organization and work may not be adapted.

As your committee review the history of the Council and the actions of the Council, its executive committee, its commissions and its national office, we find that to a remarkable degree these principles have been closely followed in a way that has brought about effective utterance and action without division or disintegration, and we heartily commend in these respects the administration of the Council, its committees and its executive administration.

Respectfully submitted,

FRANK MASON NORTH,
WILLIAM J. HAVEN,
SHAILER MATHEWS,
GEORGE WARREN BROWN,
WILLIAM H. ROBERTS,
WILLIAM H. SCOTT,
CHARLES S. MACFARLAND,
Committee.

A man said to Bishop Wilberforce, "Pray, sir, can you tell a plain man in a single sentence the way to go to heaven?" "Certainly," was the instant reply; "turn to the right and go straight ahead."

CHILDREN'S PAGE

The Snowflake.

It was a tiny snowflake
With tiny winglets furled;
Its warm cloud-mother held it fast
Above the sleeping world.
All night the wild winds blustered
And blew o'er land and sea;
But the little snowflake cuddled close,
As safe as safe could be.

Then came the cold, gray morning,
And the great cloud-mother said,
"Now, every little snowflake
Must proudly lift its head,
And through the air go sailing
Till it finds a place to light,
For I must weave a coverlet
To clothe the earth in white."

The little snowflake fluttered
And gave a wee, wee sigh,
But fifty million other flakes
Came softly floating by.
And the wise cloud-mothers sent them
To keep the world's breast warm
Through many a winter sunset
And many a night of storm.

—Chicago Tribune.

Evergreen Inn.

Quick Ned! Get up and look out the window! The snow has drifted in the night so much, it must be ten feet deep out there!" and Henry hopped about excitedly.

Ned leaped out of bed and ran to the window.

"Let's dig a tunnel this morning to the big spruce-tree," he cried. "Hooray!"

Both boys dressed as quickly as possible and were soon through their breakfast and ready to go out in the snow.

"We can start down the path father shoveled and begin to tunnel where the drift is so high," Henry said.

The boys worked fast as the snow was light, and the tunnel progressed rapidly.

"What would become of us if it caved in?" Ned asked.

"I don't believe we would have a very hard time to dig ourselves to the top, because you see the snow is not heavy," Henry answered.

Suddenly a light came into the tunnel at the end where they were digging, and through the opening they saw the loveliest

little evergreen room, formed by the drooping branches of the spruce-tree.

"What a grand playhouse, Henry! We'll have this tunnel for our private entrance, and nobody else can come in. Just look at the birds hidden in the branches from the storm—all kinds."

Both boys peered excitedly through the opening in the end of the tunnel at the birds.

"I don't see what they can find to eat," said Ned. "Let's go into the house and get them some food, they must be nearly starving by this time."

The children ran to the house and called to their mother, asking if she could give them anything for the cold, hungry birds.

"My teacher says beef suet is fine for them in winter," Henry suggested, "and chickadees like nuts and sunflower seeds."

The boys hurried back through the tunnel with their hands full of food. Clearing away the small amount of snow there was under the evergreen boughs, they scattered the seeds and nut meats on the ground. Then they tied the suet on the branches and crept back into their tunnel, where they could see all that happened. Immediately the ground was covered with chickadees and other seed-eating birds, while woodpeckers, nuthatches and others, were feasting on the suet ravenously. There was quite a chirping after they had eaten a few minutes, as though the birds were doing their best to thank the kind little boys for their thoughtfulness.

Ned and Henry kept food under the spruce-tree all winter, and called the snug shelter made by the drooping branches, "Evergreen Inn." The birds soon grew so tame that they let the boys come into the little enclosure and would perch on their heads and shoulders in the most friendly manner. Henry, who was a very good whistler, learned to imitate their notes and they would answer him.

Both boys enjoyed their bird friends and Evergreen Inn so much that they felt very sorry to see the snow melt and to have the birds leave the old spruce-tree for the open woods; but they are looking forward to seeing them return when the snow is deep again.—Louise M. Haynes, in *Our Dumb Animals*.

"The man who deserves success is the only one who can afford to lose it."

SABBATH SCHOOL

LESSON X.—MARCH 7, 1914.
WATCHFULNESS.

Lesson Text.—Luke xii, 35-48.

Golden Text.—"Blessed are those servants, whom the Lord when he cometh shall find watching." Luke xii, 37.

DAILY READINGS.

First-day, Luke xii, 49-59.

Second-day, Mark xiii, 28-37.

Third-day, Titus ii, 1-15.

Fourth-day, Matt. xxv, 14-30.

Fifth-day, Luke xix, 11-28.

Sixth-day, Matt. xxiv, 43-51.

Sabbath day, Luke xii, 35-48.

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

New Opportunities for the Sabbath School.

One does not need to look very far into the past to discover a marked change in the attitude of the church toward religious education. In the memory of some now living it has been thought that the Sabbath school was an unnecessary adjunct to the church's work. It is said of one church, that, when it was asked to allow a class of boys to use a portion of the church gallery on a Sabbath afternoon for Bible study, it deliberated long and earnestly as to whether it would not be a desecration of God's house to permit it to be used for such a purpose. It seems a far cry from that time to the present when every church is anxious to do every thing possible to hold the boys and to win them to the church and the Bible class. This is only one phase of the great progress all along the line.

These great changes have brought new opportunities to the Sabbath school and the Sabbath-school worker. First of all, it is a great opportunity that we live in an educational age. The twentieth century breathes an educational atmosphere. Every one is going to school. Such an atmosphere offers splendid opportunities for the church school. It is the psychological moment for the church to put a new valuation on the educational phase of its work. In doing this it need not and must not lose sight of true and vital evangelism. In fact, educational evangelism in this age is most likely to be effective and productive

of results in decisions for the Kingdom. Religious education aims at a full, round character motived by a Christian ideal. Religious information is not our first concern but religious information functioned in life.

There is a new opportunity, also, for the Sabbath school in the awakened interest in child life and in the increasing knowledge of adolescence and its needs. The spirit of the Sabbath school now, is not to project a body of truth upon the child regardless of his needs or of his capacity to receive, but first to understand the powers, interests and needs of the child and then to select such material as is best adapted to his needs. From the child we learn how to teach the child. The curriculum, the method of teaching, and the manner of organization of the school, these are to be determined by the needs of the pupil taught.

A third opportunity is presented in the generally accepted idea of the unity of the Sabbath school with the church. The Sabbath school is not a disconnected institution. It is the church studying the Bible. A recent writer defines the Bible school as "The school of the church in the Christian life." This definition is highly suggestive of the nature, relationship and mission of a school. It is a *school*; it is a school of the church; it is seeking to make Christian lives. Such a view of the mission and opportunity of the Sabbath school will largely influence in the choice of our working forces, the methods of organization, the kind of equipment, and the forms of work to meet the religious needs of present day boys and girls and twentieth century men and women.

"I simply do not know what to do with myself when the wind is from the east," complained a nervous invalid. "Well, you can't stop the wind," replied the practical physician, "but you surely can get into a cozy south room as far away from it as possible, and find some pleasant employment." This simple bit of advice is as good for the soul as for the body. There are east winds of gloom and unrest that will not down at command, but we can learn to retreat into some south corner of sunny memories or cheerful occupation until they pass.—*J. R. Miller, D. D.*

MARRIAGES

BURDICK-BURDICK.—At the home of the bride's parents, near Nile, N. Y., on February 10, 1914, by Rev. William M. Simpson, William J. Burdick and Myrtle A. Burdick.

MOLAND-HUTCHINSON.—At the parsonage in Alfred, N. Y., February 14, 1914, by Rev. William L. Burdick, Mr. Milo D. Moland and Miss Luella C. Hutchinson, both of Alfred.

DEATHS

DAVIS.—Miss Adda Davis was born near Lost Creek, June 22, 1868, and died at the home of her sister, Mrs. Arden Bond, January 30, 1914, aged 45 years, 7 months and 8 days.

She was a daughter of Moses and Emma Swisher Davis. The immediate surviving relatives are her mother, Mrs. Bee, her sister, Mrs. Arden Bond, and two brothers, O. T. Davis and M. B. Davis, both now residents of Salem, W. Va.

Miss Adda Davis, in her early young life made her profession of faith and united with the Lost Creek Seventh Day Baptist Church, of which she has ever remained a faithful member. She was of a quiet and peaceful turn of mind, loving best to be occupied among her friends and upon occasion witnessing her faith in the great cause of salvation. The circumstances of burial were a new experience to us, in that the main party made use of the special trolley car from Clarksburg to the Lost Creek church and cemetery. The service was by Pastor M. G. Stillman, assisted by Pastor A. J. C. Bond, at mid-day, Monday, February 2. M. G. S.

MOLAND.—In Alfred, N. Y., February 4, 1914, Mrs. Sarah Elizabeth Moland, in the eightieth year of her age.

Mrs. Moland was born in Alfred and would have been eighty years old the sixth day of next June. She was the daughter of Alexander and Hepsy Ingraham Campbell. With the exception of a few years spent in Independence and Andover, N. Y., her life has been lived in Alfred, and the last thirty-seven years were spent on the farm three miles southwest of the village, where she died.

Over forty years ago she embraced the Sabbath and joined the First Seventh Day Baptist Church of Alfred, and has since been a most faithful and consistent member. The question was never asked in her home, "Are we going to church today?" That was understood; and the SABBATH RECORDER she read from cover to cover as long as she was able.

December 23, 1855, she and Daniel B. Moland were united in holy wedlock, and to them were born six children, three of whom, Mr. Milo D. Moland, Mrs. Chas. N. Austin, and Mrs. Milo L. Palmer, all living in the town of Alfred, survive her. Mr. Moland died twenty years ago.

She is also survived by a brother, an aged sister and two stepchildren, Arthur Moland and Mrs. Greene Cornelius.

Funeral services, conducted by Pastor William L. Burdick, were held at the house Sunday, February 7, and burial took place in Alfred Rural Cemetery. WM. L. B.

MILLARD.—Caroline A. Dunn Millard was born in Plainfield, N. J., September 3, 1856, and died of consumption in Bonnie Burn Sanatorium, February 10, 1914, in the fifty-ninth year of her age.

She was the fourth child of Isaac S. and Cornelia M. Titsworth Dunn. She was baptized by the Rev. Darwin E. Maxson and united with the Plainfield Seventh Day Baptist Church at the age of sixteen. Her home was in Plainfield until a short time before her marriage, when the family moved to New Market. On March 21, 1888, she was united in marriage to Herman Millard by the Rev. A. H. Lewis. To them were born two children while they lived in Shiloh, N. J. Later the family moved to Delaware, and thence to New Market.

Mrs. Millard has been in poor health for a long time but her hopes for recovery were ever strong. She possessed a cheerful disposition which made her affliction much easier to bear. Her faith in God was strong, her interest in the church and its work was keen.

She leaves to mourn her loss, a son, Raymond D., a daughter, Cornelia M., a nephew, H. E. Boice, two nieces, Mrs. J. A. Wilson and Mrs. Ella Phillips, besides numerous cousins and friends.

Farewell services, conducted by her pastor, were held at her home in New Market, Thursday afternoon, February 12, at 2.30 o'clock. Interment was made at Hillside Cemetery, Plainfield, N. J. H. L. P.

When we really think, we see ourselves; know our failures; see our best ideals far in advance of achievements. We catch a vision of God in his holiness, justice and truth. The Bible becomes a source of inspiration for living. It throws its white light upon lives, laying bare every wrong and revealing in proper perspective the whole life. Jesus Christ rises before us the colossal character of history, revealing all those traits of character which should be increasingly manifest in us. To him let us come for awakening and full, rich life.

As prisoners in castles look out of their grated windows at the smiling landscape where the sun comes and goes, so we from this life, as from dungeon bars, look forth to the heavenly land, and are refreshed with sweet visions of the hour that shall be ours when we are free.—*Beecher*.

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.

A lieutenant in the United States army was crossing from England in one of the large steamers when one afternoon the band on deck played "Yankee Doodle." A gruff Englishman who stood by inquired whether that was the tune the old cow died of.

"Not at all," retorted the lieutenant; "that is the tune the old Bull died of!"

The Sabbath Recorder

Theo. L. Gardner, D. D., Editor.

L. A. Worden, Business Manager.

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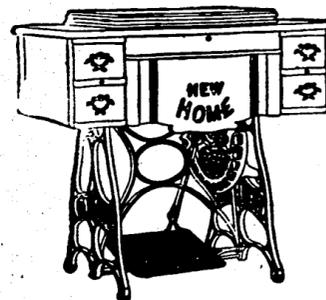
A little boy attending Bible school for the first time went home and said to his mother: "Mother, they passed the money around, but I didn't take any."—*The King's Own.*

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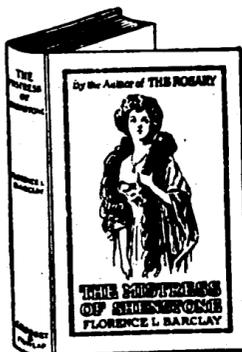
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A STITCH AND A LIFE.

One stitch dropped as the weaver drove
 His nimble shuttle to and fro,
 In and out, beneath, above,
 Till the pattern seemed to bud and grow
 As if the fairies had helping been;
 And the one stitch dropped pulled the next stitch out,
 And a weak place grew in the fabric stout,
 And the perfect pattern was marred for aye
 By the one small stitch that was dropped that day.

One small life in God's great plan—
 How futile it seems as the ages roll,
 Do what it may or strive how it can
 To alter the sweep of the infinite whole!
 A single stitch in the endless web,
 A drop in the ocean's flow and ebb;
 But the pattern is rent where the stitch is lost,
 Or marred where the tangled threads have crossed;
 And each life that fails of true intent
 Mars the perfect plan that its Master meant.

—Susan Coolidge.

—CONTENTS—

EDITORIAL—Battle Creek Conference on Race Betterment; More Chaplains Needed in the Navy; Cheering Voices From the School; Important Student Revival Meetings; "Campaign for Modern Religion;" Korea; The Best Memorial	257-260.	Sailing for Africa	266-268
EDITORIAL NEWS NOTES—Must It Be a Divided Ireland; Many Naturalizations Celebrated; Charity Organization's Report; Feeding the Birds; Eggs From China; Austria Too Has an Income Tax	260-262	Founder's Day at the Moody Bible Institute, Chicago	268
The Amusement Question	263	WOMAN'S WORK—Glimpses of Women's Medical Work in Korea; Worker's Exchange	269-272
More Chaplains for the Navy	264	YOUNG PEOPLE'S WORK—Well-stored Memories; My Favorite Safety Verse; News Notes	273-277
Haskell Home Explanation	265	CHILDREN'S PAGE—Snowflakes (poetry); Polly Prue's Luck; Johnnie Wax Wing; The Wonderful Weaver (poetry)	277-279
A Correction	265	Charles Stillman	279
MISSIONS—To the Churches Receiving Aid; One Man's Task; Colored Missionaries	285	SABBATH SCHOOL—Good Methods of Seating ..	283
		HOME NEWS	285
		DEATHS	287