

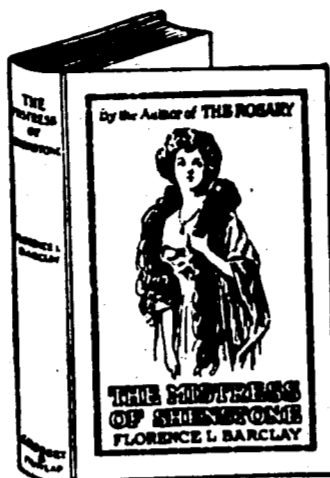
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A STITCH AND A LIFE.

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.

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Battle Creek Conference on Race Betterment.

That was a wonderful conference held at Battle Creek, Mich., January 8-12, to study the extent of race deterioration and to consider ways and means by which the downward tendency may be checked and the evils remedied. Dr. J. H. Kellogg says that Newell Dwight Hillis first suggested such a conference. The plan seemed so feasible that one was called, and Doctor Kellogg of the Sanitarium was the entertaining host. More than fifty persons of prominence took part in the deliberations. Most of these were experts and authorities in their respective fields. We noticed the names of Newell Dwight Hillis, Dudley A. Sargent, Dr. C. B. Davenport, Judge Ben B. Lindsey, Jacob Riis, Prof. Graham Taylor, Dr. Adolphus Knopf and Booker T. Washington among the speakers. Some of the subjects treated were "Factory Degeneration," "Relation of Physical Education to Race Betterment," "Importance to the State of Eugenic Investigation," "The Bad Boy," "Safeguards Against Vicious Selection in Marriage," "Public Repression of the Social Evil," "Deterioration of Woman," "The Tuberculosis Situation," "Causes of the Decline in Birth Rate," "The Negro Problem," and other subjects bearing upon the question of race improvement.

Some of the reasons for holding such a conference are seen in the startling facts brought out in the addresses. It was shown that "fifty per cent of the children born in the United States die in infancy; that one man out of every ten is unfit to reproduce his kind; that there is a staggering increase in insanity and a corresponding increase in crime; that preventable diseases claim many thousands every year." The appalling increase in deaths from cancer, Bright's disease, and many other maladies of modern life, were referred to by the different speakers and most excellent suggestions as to ways of prevention were made.

The conference established a system of tests, by which the physical and mental perfection of children can be determined. Under its supervision five thousand school children and one thousand infants were examined, and score cards showing the good points and the defects were given their parents. This, it is hoped, will enable the parents to guard against weakness and "to build up the child to a more nearly perfect standard."

Among the constructive suggestions approved by this conference we find earnest appeals for an increased public interest in personal and community hygiene, in the matter of diet and pure food and in securing better homes. The lack of a real home spirit among both rich and poor is a calamity to this generation. The tendency to turn off the children to the care of nurses until they are almost as bad as motherless is working no good to the rising generation. "Much home work may be done by others, but when the relation of mothers to their children is taken by nurses or other women, the essence of home disappears."

The mere providing of space, time and implements is only a small part of providing a proper home for the child. Love of home and domestic life is essential, but this is all too rare. No so-called social or domestic science can in after years make up for the loss, where love of home and love of children have been wanting. More attention to the laws of inheritance must be given if the race is to be bettered. Parents must remember that they are responsible for the psychic character of their children as well as for their physical condition. It is difficult to secure better conditions for a race that ignores the laws of home life and of heredity, and that gives little attention to environment.

One speaker emphasized the thought that, while it will be "no easy task to improve the race to the point where there will be no dependent children," the elimination of such children would be a long

step in human betterment. Healthy children make our greatest national asset. "If society will take care of the feeble-minded girl of the child-bearing age, we shall soon see a decrease in the number of defective delinquents.

More than a dozen cities have already asked for the conference next year. The Executive Committee which meets in New York this month will decide where the next conference will be held.

More Chaplains Needed in the Navy.

Our readers will find on another page of this paper an article by Rev. H. K. Carroll, associate-secretary of the Federal Council of Churches, urging the churches to stand by the efforts of that body to secure the appointment of enough chaplains in the navy to make one for every one thousand men. In 1842 there were twenty-four chaplains, a number sufficient for the navy then. But the navy has been increased to sixty-seven thousand men, with no increase in the number of spiritual advisers. It seems most desirable that at least forty more chaplains should be allowed in the service today. The Secretary of the Navy recommends an increase of twelve chaplains and forty welfare-secretaries. Until this recommendation was handed in, the Naval Committee was inclined to favor the Federal Council's request; but now it is feared that an undesirable compromise may be made if the people do not urge the appointment of chaplains.

Cheering Voices From the School.

It was a dismal day in winter. A heavy snow-storm had blockaded the city streets, and a cold rain following had loaded the trees with ice, and glazed over the pavements until it was almost out of the question to walk on them. This had driven pedestrians into the middle of the street, where they could be more sure of their footing. An ocean fog had thickened the air until objects a little distance away were but dimly seen, and everything about the damp, chilly day, and the ice-bound world was most depressing.

Under these conditions we had joined the middle-of-the-road people for a walk

through seven city blocks to fill a business appointment. There was nothing in the errand, nor yet in the scenery, to cheer or inspire; but all at once the sound of many voices broke the cold, cheerless silence, and the air was full of joyous music! The strain was so familiar we paused to listen, and heard the words of the "Star-Spangled Banner" swelling in the chorus of a host of children and young people in the large graded-school building one block away. As we listened until the song ended, the gloom and unpleasantness were forgotten and memories came flooding in of other days when in wartime we joined with school-mates to sing this and other patriotic songs. In the early sixties, when the Union was in peril, nothing did more to arouse the spirit of loyalty and inspire to patriotic deeds than our national war-songs. They were on every tongue. The air was full of their music. Many times each day the students in our school would stand and sing with a royal good will the songs that were born in the throes of war. The "Stars and Stripes," "Stand Up for Uncle Sam," "America," "The Star-Spangled Banner," and many other songs, made our cheeks burn and our hearts thrill as love of country and enthusiasm for the Union were strengthened by their use.

It is no wonder then, that, even on this cold day in winter, chilled with storm and dark with the breath of fog, the strains of our popular national song, coming joyously from a crowd of school children, arrested attention and turned the entire tide of thought. The voices from the schoolhouse thrilled once more the heart, and we could but think of the blessings sure to come to a country like ours from its public schools.

No matter how dark the day; no matter what storms may threaten; no matter how treacherous and slippery the way at times may be; no matter how chilling and foreboding may seem the outlook for our country: if the spirit of true patriotism continues to be cherished and cultivated in our public schools; if along with the wholesome culture of education in other lines the young people, both native-born and foreign, can be kept singing patriotic songs through the years of school life, the safety of the American nation is well assured.

The voices from the schools are full of cheer. Evening schools for foreigners are crowded in every city. Old and young from foreign lands are eager to learn. The day schools are making loyal Americans of hundreds of thousands who have sought our shores. And these, side by side with the native-born, are singing our songs, saluting our flag, while the hearts of all are being cemented in one spirit of loyalty to our flag and to our country's weal.

Think of the glorious work being done by thousands of teachers who are making our schoolrooms bright, who are spending their energies with these children during the most impressionable years of child life, and who are training up future citizens in ways suggested by the glad chorus heard on that dark day! Thank God for all the cheering voices coming day by day, through sunshine and through storm, from school-houses of city and country alike!

Important Student Revival Meetings.

Plans are announced for a four days' student revival meeting in New York City, to be a "campaign for modern religion," under the auspices of the Student Christian Associations of that city. These meetings are to begin March 3, under the supervision and leadership of John R. Mott, secretary of the World's Student Federation.

The first great meeting will be in Carnegie Hall on Thursday evening, March 3. The next day two meetings will be held—one at the Horace Mann Auditorium, Columbia University, for women students, and the other in Columbia's gymnasium, for men. The last two nights will be given to mass-meetings.

The movement is planned for the purpose of uniting the religious interests of the students of New York City, to deepen their religious life, and acquaint them with the progress of Christianity throughout the world.

We know of no modern leader better fitted for such a work than John R. Mott. His position in the world-wide mission movement, and his recent journey around the world visiting missions in heathen lands, give him special qualifications for the position he holds.

"Campaign for Modern Religion."

In the notice of the students' revival mentioned above occurs the expression, "a campaign for modern religion." We are not sure that this expression is always wisely used, and even when so used it may not be understood by every one. Some may ask what is meant by modern religion. We hear much about modern religion and modern revivals, as though there were some sort of antagonism between the old religion of our fathers and the new religion of today.

We are sure that if those who appear to be on opposite sides of the question regarding the old and the new fully understood each other, there would be little need of such an inquiry. Mere changes in forms of expression or restatements of old truths do not necessarily change the character of the truths themselves. Old beliefs clothed simply in modern language may still be the same in essence. Only this morning while waiting in a neighboring office, I picked up a book and saw there a story that is pertinent here. The gist of it is this. A Christian worker, visiting a foreign field, called upon one of the missionaries who was said to belong to the so-called school of modern religion. In course of conversation this missionary referred to still another missionary, saying of him, "I fear he is doing a great deal of harm." The visitor was pained to hear this for the one referred to was a special friend in whom he had great confidence. In explanation the missionary said, in substance, that the young man seemed to be constantly trying to start an old-fashioned revival. Even in a meeting of missionaries not long before it almost seemed, in his appeal, as though he were getting ready to call them to an altar service.

After a time this Christian worker visited his friend of whom the other had spoken, and to his surprise the young man expressed exactly the same fear concerning the first missionary's work, namely, that he was doing a great deal of harm. In explanation the young man said that the other was constantly emphasizing education and training and culture and all such things.

During his stay in that field the Christian worker had occasion to visit both

missionaries often until thoroughly acquainted with them. And he said, in conclusion, it was a pity the two missionaries could not become better acquainted with each other. They would soon see that the same fervent spirit for helping fallen men to find the Savior was possessed by each. Each would find in the other that which would complement his own powers and enable him to do better service for the Master.

Korea.

In Woman's Work of this paper will be found an article on medical work in Korea, in which occurs the word "Chosen" several times. Many of our readers may not remember that the ancient and poetic name of Korea was Ta-Cho-sen—"the Great Land of Morning Calm." In the article Ta-Cho-sen has been contracted to "Chosen."

No country is more unique in its history and traditions than Korea, and in no country has Protestant Christianity been more successful through the efforts of missionaries. The Methodists led the work there in 1883 and one year later the Presbyterians were on the field. In one year, 1907, the year of the Centenary Missionary Conference at Shanghai, China, the conversions, in all denominations in Korea, were estimated at 30,000.

The Best Memorial.

On reading of the death of a beloved friend and brother with whom we had passed many happy and profitable hours, our thoughts turn instinctively to the bright, optimistic, helpful characteristics, possessed by him in unusual measure, that had for years enthroned him in the hearts of all who knew him. Many men build costly monuments of stone to perpetuate their memory; but who would not rather live in the hearts of men when the soul has flown from earth? It is blessed to be remembered as one who smiled as he passed along, and who did his best to be a friend. Better than costly buildings and stacks of gold are the riches of soul that enable one to drop sweetly to rest without regret, and at peace with every one. Beautiful as a golden sunset is life's evening for such a man.

EDITORIAL NEWS NOTES

Must It Be a Divided Ireland?

For generations the sympathies of the world have been enlisted in the cause of Ireland as she has fought for home rule; but the world has not always realized that probably the greatest obstacle to self-government has existed in Ireland herself. The crisis in the British Parliament, now at hand, over the Home Rule Bill, is bringing this fact to the front as perhaps never before. It is regarded as a serious crisis, and evidently causes much unrest in the minds of England's leaders.

If Ireland were a unit upon the Home Rule question, there would be little trouble about securing the passage of the bill. But Ireland's largest and most prosperous province, that of Ulster, including all of northern Ireland, is bitterly opposed to the measure, and stands pledged by a strong covenant and solemn league signed by 400,000 Scotch-Irish Covenanters, never to submit to an Irish Parliament if one is established. These four hundred thousand signers speak of the movement as a "conspiracy to set up a Home Rule in Ireland," and they say "In the event of such a Parliament being forced upon us, we solemnly and mutually pledge ourselves to refuse to recognize its authority." It is reported that at least 30,000 men all over Ulster are drilling daily in order to be ready for the worst, if Home Rule is granted and a Parliament in Ireland attempts to rule Ulster.

Both parties in Ireland are avowedly advocating self-government, and the people of the north are loyal to King George V. But the southern people are said to be rebel at heart, and wish to break loose from England. They even sent aid to the Boers during the Boer war, hoping that by so doing their home cause might be helped. The south of Ireland has a majority of the Irish delegates in the British Parliament. Under the changed conditions, there is little ground for dissatisfaction, for Ireland today enjoys the same political, religious, and economic liberties that are found in England and Scotland; and within the last ten years she has enjoyed a de-

gree of prosperity that makes itself felt in the remotest rural regions.

Several causes are given for the hostile attitude of Ulster toward Home Rule as urged by southern Ireland. First, there is a historical and racial reason. The struggles of eight hundred years ago, wherein the first English settlers in Ireland had to fight the Irish, when the "fence" or line was established between them, have never been forgotten. The contest between Protestant and Catholic, in which the Ulstermen became masters of the north of Ireland and took the name Loyalists, which they still hold, had much to do with the ill feeling between the sections. To the men of Ulster, those of the south are still "beyond the pale." The south is strongly Catholic, while the north is Protestant, and fears that the proposed Home Rule if established will enthrone Catholicism.

Again, there is a financial reason. Most of Ireland's industries are in Ulster, with Belfast as a center. There, largely, are the money, good credit, mills, shipyards, and other great financial interests. Business men of Ulster fear taxation for the support of the rest of Ireland, including political graft in Dublin.

It is felt that the superior conditions of prosperity among the Scotch-Irish Protestants of Ulster are due largely to their Protestant religion, or "the reflex influence of religious institutions on material development." Protestantism and prosperity have gone hand in hand in Ulster, while Catholicism and poverty have always been yokefellows in the rest of Ireland. The people of Ulster evidently believe that these differences in conditions have not come by chance, and they do not propose to open the door for the Pope to gain the ascendancy, either "in governmental, educational, or social affairs." Ulster thinks she is perfectly right in refusing to submit to any Home Rule Parliament that may be set up in Dublin. If the pending bill becomes law in its present form, Ulster will certainly repudiate it, and if necessary take up arms against it.

Meanwhile, it is up to the British Parliament to either pass this bill or repudiate it. Ulster says that, if it is passed, that province will immediately set up a provisional government, separate from that of the rest of Ireland, but if possible it wishes to re-

main loyal to George V. Since 1801 Ireland has been governed according to the views of Ulster, and Ulstermen want this relation to continue.

Many Naturalizations Celebrated.

A remarkable meeting was held in Chicago on Washington's birthday, in which three thousand aliens took the oath together and became full-fledged citizens of the United States. It seems that this large number had, during the year, renounced allegiance to their native land preparatory to taking the oath of citizenship here, and it was decided to celebrate their naturalization on Washington's birthday. Arrangements were accordingly made for a "coming out party." The United States naturalization examiner, and the judge who had prepared most of their papers, were there. The New Citizens' Allegiance, a society formed to foster the ideals of citizenship, took a leading part. Addresses were made and patriotic songs sung, after which the new citizens joined in a tribute to Washington, and with uplifted right hands, all together swore loyalty to the country of their adoption.

Charity Organization's Report.

In looking over the report of the Charity Organization Society in New York City we note that during the year ending with September, 1913, there were 6,767 families cared for. This number exceeds that of the previous year by about four per cent and is the largest in the history of the society, covering thirty-one years. It is claimed that the campaign against tuberculosis resulted in the saving of 1,858 lives, a gain of 17 per cent as compared with the annual average for ten years.

The society disbursed last year among poor families \$86,609.02, and estimates that as much more was paid directly to the poor by those whom the society's agents had solicited. An average of \$7,000 a month is paid out by this society alone.

Feeding the Birds.

We noticed in the Westerly (R. I.) *Sun* that under the direction of the game officials of the State, the various troops of Boy Scouts have done excellent work distributing seeds and grain to keep the birds from starving. The Westerly boys

tramped miles through the deep snow and placed 600 pounds of grain in favorable places where birds could get at the food. This is a good work. The heavy snows that have covered the ground so long make it impossible for birds to find food, and many are starving to death. It would pay farmers to feed the birds and so keep alive their best friends that serve them so well when worms and insects are destroying their crops. We notice also that Boy Scouts in some sections have taken pains to search out and liberate imprisoned flocks of quails, where snow buried them and then crusted over so they could not dig out.

Eggs From China.

Eggs by the hundreds of thousands are being shipped to this country from Mongolian countries. Thirty-six thousand from China are reported as being received by one firm in St. Louis, bringing the price down to twenty cents a dozen. A member of the firm said this shipment was a part of a 300,000 lot bought in China for 10 cents a dozen.

Austria Too Has an Income Tax.

The United States is not alone in having troubles over an income tax. Austria has had one for some years, but is just now in a mix-up trying to revise it. For more than a year the Austrian Parliament has wrangled over the matter and has passed the bill at last. Under the new law more than 500,000 taxpayers on small incomes will be exempt from income tax, but rates on large incomes are increased enough to bring in a greater income than was realized under the old law.

The chief improvements are in favor of the poor man. The burdens fall heaviest upon bachelors, and those having no children depending upon them for support. Under the old law the tax began on incomes as small as \$240, but \$320 is now made the minimum income liable to taxation.

Eight students of Hobart College forfeited their scholarships by using intoxicating liquors. Last winter, at a banquet in Rochester, intoxicated students started an automobile that crashed through a store window, and President Powell then announced that all scholarship students there-

after caught using liquor would forfeit their scholarships. The eight mentioned above are the first to suffer from the enforcement of this rule. Some of the best liked students come under this ruling and must give up their scholarships. They can go on with their school work without the scholarships, but can not use the help thus given.

The much-talked-of Morgan art collection is on exhibition at last in the new wing of the Metropolitan Museum of Art in New York City. More than eleven thousand five hundred persons visited it in a single afternoon, and there is a constant rush at the museum as the days go by. It will be remembered that these exhibits belonged to J. Pierpont Morgan, and are valued at \$50,000,000. As yet the son of Mr. Morgan has given no assurance that these exhibits can remain in the museum more than three months. He has not announced his purpose regarding them, but rumors have been afloat that they may be sold.

Mr. Sherwood Eddy, student secretary of the International Y. M. C. A., who has just returned from China, says the educational revival there is greater than the one that swept Europe at the Renaissance. He also says that China will build more railroads in the next decade than any other country, and that enough coal has already been found in China to supply the entire world for a thousand years.

It is now officially announced that Italy will participate in the Panama-Pacific Exposition without any conditions as to immigration, or other questions affecting the relations between the two nations. The Chamber of Deputies in France has voted \$400,000 to provide for official French participation, and the bill is expected to pass the Senate although it is likely to meet some opposition there. The assurance that French exhibitors will have proper copyright protection for the designs removes the main hindrance to their joining.

Willis (ready for school)—"Mamma, they are hoisting up a safe down the street."

Mother—"Well, be careful and not walk on the safe side."—*Boston Transcript*.

The Amusement Question.

REV. G. M. COTTRELL.

I had thought to have something to say on this topic, but as others have lately given it a thorough airing I shall confine myself mainly to a single incident.

It was Thursday night, a few weeks ago; place, the Central Congregational church, known as Rev. C. M. Sheldon's church. Following the evening meeting was to be a discussion and decision of the question, whether the church should establish in the basement a club room for the boys and young men, to contain various games, and especially a billiard or pool table.

Dr. Van Horn, the head of the boys' club, stated the case in full as he saw it: the demand of young life for association and harmless amusement; the wisdom of supplying this demand through the church, rather than let it be sought through the pool halls where the association must be bad. It was argued that in the game itself there was nothing essentially bad, and that it was a game of almost universal grip upon the game-loving instincts of men. The present pastor, Roy B. Guild, favored the move, and had found in a former field that he had been able by taking a part on the field of sports to get in touch with men whom he could not have hoped to reach in any other way.

Pastor-at-large, C. M. Sheldon, was present and expressed himself as favorable to the innovation. Three years ago, he said, he would have opposed such an effort; but he hoped he was not hidebound or incapable of progress. He had even put a table in his own home, and found when he was weary with writing books that there was nothing that would so completely take his mind off his work as billiards. (That was one reason why others opposed this game—its power to make one forget his business.)

But the discussion was not all on one side. Others objected; some very strenuously. Some had been brought up Quakers, some Mennonites, whose rules were strict. Some had been heard to threaten to leave the church if it installed a pool table. Others, while much opposed, would stand by the church, but would be very sorry to see this step taken. Still others thought it was not generally under-

stood that such an action was to be taken that night, and thought the whole church ought to have a chance to be present when such radical action was to be taken.

It did this writer good to see a few who dared to speak out and express themselves in no uncertain terms in favor of the old orthodox ways. They had the blood that would make good Seventh Day Baptists.

The vote was taken: 56 for, 13 against, and the games have been installed. I don't know how it is working. But listen! Rev. Mr. Sheldon has a dozen, or possibly twenty, of his own books, including "In His Steps," in a little library in the vestibule of his church. He has been a lecturer and writer of clean living, high ideals. From his teachings many students have got their inspiration for the best things. It was one of these, in Washburn College, who, so I heard, a week or two after the above meeting at the church, gathered all the books of this noted divine that he had sacredly collected, and burned them in a common bonfire. This young man had seen in his own home life the sad consequences of some of these indulgences, and he had little patience with those who would open the floodgates to them.

I am not pretending to criticize or judge the actions of these distinguished men. I believe they acted conscientiously, and were seeking the good of the young men and the greater influence of the church; but I am afraid I shall have to vote with the unlucky 13.

Today, in Kansas, they are preparing to banish the pool halls from all our state school towns. If this has been found to be poor pabulum for the students of the State, I feel sure it must be pretty poor stuff for the church and the children of God. Whither are we drifting that we can not find enough to make us happy without venturing on the devil's preserves? Are we getting so rich and self-indulgent that our main business is to seek to be amused? Have we lost the capacity for joy, pleasure, fun, in the primal, simple and greatest things of life? For my part I think I can get along the rest of my days without knowing how to play billiards or cards, or how to dance, except kick around the kitchen when I feel exuberant. I can extract lots of fun, out of mere existence—out of the air I breathe, the water I drink, the food I eat, the home that shelters me,

the friends I love, the business I pursue, the deeds of kindness I may offer on every hand, the fellowship with all the good, who are seeking God's will, and the love and sympathy of heaven itself for me in every right and noble purpose and effort. Oh, there are lots of things to make us happy, even plenty of innocent amusements, by the way; and while to the strong all things may be safe and lawful, yet all things are not expedient, and the Pauline consideration for the weaker brother is still a Christian virtue that we should honor in the observance.

Topeka, Kan.,
Feb. 21, 1914.

More Chaplains for the Navy.

REV. H. K. CARROLL.

(Associate-Secretary Federal Council.)

In connection with the naval appropriation bill, Congress has under consideration a proposition to increase the number of chaplains in the navy. The need for an adequate increase is shown in these three facts.

1. In 1842 the navy numbered 12,000 men; in 1914 it numbered 67,000. In 1842 the navy had 67 ships; in 1914 it had 390 ships. In 1842 it had 24 chaplains; in 1914 it has no more chaplains than it had 72 years ago. That is, the number of men and ships has increased more than fivefold; the number of chaplains not at all.

2. The churches are urging upon Congress an increase that will give the navy at least one chaplain to every one thousand of the personnel, which would still leave the service deficient relatively by more than one half on the basis of 1842.

3. The churches are also agreed in the conviction that the present discrimination against chaplains in the matter of consideration according to rank and length of service is, in effect, a disparagement of religion and the worship of Almighty God; which disparagement should not longer be countenanced by the national government.

4. Strange as it may appear, it is nevertheless the fact that for ten years efforts have been made without success to secure a more adequate supply of chaplains. The

Secretary of the Navy, in his report to Congress says: "It is a reproach to our country that we have only the same number of chaplains in the navy for 1913 as there were in 1842." Now that a favorable opportunity offers to secure the desired legislation, the Executive Committee of the Federal Council, representing thirty denominations, earnestly requests every pastor and every church member interested in the welfare of the men of the navy to write or wire to his senator and congressman, urging them to give their hearty support to this measure and to use their influence with members of the Naval committees. The time to do this is now.

Following is a list of the members of the House and Senate Naval committees, who should be addressed at Washington: Senate Committee on Naval Affairs: B. R. Tillman, J. R. Thornton, C. A. Swanston, N. P. Bryan, C. P. Johnson, W. E. Chilton, J. A. O'Gorman, J. W. Smith, G. C. Perkins, Boise Penrose, M. E. Clapp, H. C. Lodge, W. A. Smith, C. S. Page, Miles Poindexter.

Committee of the House of Representatives on Naval Affairs: Lemuel P. Padgett, Joshua F. C. Talbott, Richmond P. Hobson, Albert Estopinal, Daniel J. Rioridan, Samuel J. Tribble, Samuel A. Witherpoon, Walter L. Hensley, Frank Buchanan, E. R. Bathrick, Robert E. Lee, William E. Williams, Finly H. Gray, Peter G. Gerry, Thomas S. Butler, Ernest W. Roberts, William J. Browning, John R. Farr, Fred A. Britten, Patrick H. Kelly, William D. Stephens.

"Uncle Sam possesses exactly 8,000 islands, supporting a population of 10,000,000, or more than the entire United States a century ago, according to a report received by the National Geographic Society. It tells the story of the remarkable development of those islands since the American flag was unfurled over them.

The report shows that their commerce exceeds \$300,000,000, or more than that of the United States in any year prior to 1850. American capital invested in them aggregates approximately \$100,000,000; they ship to the United States \$100,000,000 of their products every year and take in exchange products of about equal value."

Haskell Home Explanation.

REV. H. D. CLARKE.

The title of our last article, "Exit Haskell Home," seems to have created some misunderstanding as to the existence of that orphanage, as inquiries are being sent to Battle Creek concerning it. We have no corrections to make of the article itself, it being true at the time it was written, but the home is still in existence. The new state law necessitated the reduction of wards to twenty.

[It will be remembered that the president of the Board of Trustees had decided that all the wards except about a dozen were to be given up, and those left removed temporarily to the Old People's Home, which was nearly abandoned. See RECORDER of January 12, 1914, page 48.]

The reduction down to one dozen could not be made during the winter as applications sufficient have not been received. And if one dozen, as contemplated, had been reached, the size and condition of building for a temporary home would not conform to law, so they were rather obliged to remain in the present building. As to when the plans of the trustees (?) can be carried out, there seems to be some uncertainty. The present superintendent is Mrs. Virginia Hoodner, a trained nurse of ability, who is doing excellent work with those who remain at the home. Any applications for children can be sent to her direct. There are some excellent children needing good family homes.

We hope this is a satisfactory explanation. We are still "on our vacation" and mail is forwarded from Albion, Wis. It is a most delightful vacation in New York State. We were almost persuaded to write about it. But the RECORDER has too many good things to be burdened with this. And yet, delightful as it is every day, we miss and think of the glowing cheeks and shining eyes, and of the little mouths with turned up corners that so often gleefully chattered, as so often we journeyed with the orphan children on to their new western homes. We see constantly (in vision) the group of hopeful, trustful future citizens as they wave their hands "Good-by" at the home while we take leave forever.

But there are precious letters that come in almost every mail from California to

the far east. Here's one from a "boy" of twenty years: "I shall never forget you, my dear old friend. How can I? Where would I have been today but for you?" How foolish we are! Well, you try it for fifteen years! A man said to us fifteen years ago, "I don't like children, but I'll keep the little girl for you a couple of weeks, and rest your wife." He kept her, and then her sister, all these years and is happy in the love of two promising misses, one a successful teacher now, and the other equally successful in other lines. "Don't love children!" Who dares say such a thing? We almost worship them.

Feb. 22, 1914.

A Correction.

DEAR DOCTOR GARDINER:

In the *Helping Hand*, Lesson X, on Intemperate Religious Teaching and Interpretation, I am made to say: "When imposition and exegesis become the standards of biblical interpretation, he will rank among the world's greatest scholars." It should read: "When imposition and eisegesis," etc. This blunder is too great to let go uncorrected, and as I have not the opportunity to read the proof before my material is printed, and no other place to make the correction, I am asking for this correction to be made through the RECORDER.

Sincerely yours,

A. L. DAVIS.

Boulder, Colo., Feb. 22, 1914.

One day, shortly after the world-wide evangelistic tours of Moody and Sankey, D. L. Moody was seen standing on a vacant lot, near Chicago avenue, with bowed head, praying that God would give him that ground for a Bible Training School. That prayer was answered, and in 1886, The Moody Bible Institute of Chicago was founded. Since that time, it has enjoyed a rapid growth. It now owns four large buildings on that spot and contiguous thereto, and more than 12,000 students have been enrolled in the day, evening and correspondence departments, from all parts of the world. Six hundred and twenty-eight of its students have gone as missionaries to foreign fields.—*Baptist Commonwealth*.

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.

One Man's Task.

This is the story of a country minister in the State of Ohio who accomplished the impossible and wrung success out of a situation more difficult than the average country minister finds.

The day is past when our conception of a church is merely a roof over a pulpit. We are coming to recognize more and more the importance of a pastor living with his people, if we are to have a community-building country church.

But however vividly we may see the impossibility of the old circuit-rider system fitting into the present country-life conditions, *we shall have to face for some time to come the dividing up of a minister among several churches.* Therefore the question of importance is, How can this fractional ministry be of greatest service to each individual church and the larger group?

Within a radius of ten miles are located four small country churches of one denomination. These four churches were all receiving home-missionary aid, and the two pastors ministering there were living in towns away from the fields. Mr. Brown, as we will call the pastor, looked over the field, shook the dust of the town from his feet, located in the community nearest to the center of the group, and began a service to these various people, uniting them just so far as possible into one parish. He called it the Springfield Group of Churches. Every week he had a column in the county paper, and the doings of the people in the four communities were given with special emphasis on the church life.

In order to increase this feeling of oneness, once a year each of the churches entertained the other three for an all-day session. That meant an inspiring meeting once a quarter. Special pains were taken to put up a very inviting program, largely of local talent, though sometimes a speaker from outside was obtained and a type of country-life institute held. The ladies of the entertaining church prepared a big dinner, and there was a wholesome and honest rivalry as to which church could give the group the happiest and most satisfactory time. Sometimes the gathering was held out of doors. Can't you see just what this meant to four little half-dead churches,

struggling along wrapped up in their own all too small interests? It was a new lease of life; it was dignity and enlargement.

Mr. Brown was not so short-sighted a man that he thought a good whole could be made of poor units. *Not for one minute did he relinquish his local work. Just as firmly as he believed in group unity he believed in community unity.* How could he teach the great lesson of the brotherliness of common labor through his church? How could he make a community-serving church out of one that was in the midst of a little community that proudly boasted of four churches where they had not sufficient means to support one, each church standing for its own particular "ism," with no cooperation and with the normal amount of jealousy that grows out of such a condition? Obviously unity must be born of interests common to them all. Under Mr. Brown's leadership a Federal Council was formed and by its aid the spirit between the churches was greatly improved. Together they worked for a public library, a Law and Order League, and a one-time Village Improvement Society was resurrected from the dead past. Mr. Brown did not forget the young people. He started a Boy's Brigade and took the boys camping in the summer.

In another of the communities he was serving there were two churches, the second church without a pastor. Mr. Brown, holding firmly his ideal of community service, organized a Brotherhood, open to all the men of the community, meeting every month, discussing practical subjects. He also awakened his own people to the need of renovating the church, evacuating a good basement and equipping it for church parlors, a needed social center for the community. Mr. Brown's fine spirit of cooperation won over the other church, and they sent him a request asking him to preach to a united congregation. This he gladly accepted, and the people of the second church attended his services in a body.

The other two churches in the group had no rivals in their locality, but the lesson was fundamentally the same—that of serving the whole community instead of the fractional portion identified with the church.—*Anna B. Taft, in Farm and Fireside.*

Colored Missionaries Sailing for Africa

The New York *Tribune* of February 23 contains the account of two graduates from Hampton Institute soon to sail for Zululand, Africa, as missionaries. One is a native of Zululand who came to America to secure an education. The other, now his wife, was a Virginia colored girl who began longing to be a missionary when only a child. She was sent to Hampton for her education, and the Zulu prince made her his wife. Now they start for Africa, where they intend to found a school and work together in general and industrial missions. The man, whose name is Cele, has spent ten years in America since his father sent him here to learn the white man's ways, and how to be "de mos' wisest man in Zululand."

Cele's father was a prince in Zululand who had a yearning for greater wisdom. Hearing that white men had come into Africa, he journeyed many leagues to find them and sit at their feet. Through these teachers he became a Christian, discarded his title, and being a polygamist with many wives, he hastened home and gave them all up but one, Cele's mother. Of her Cele says in a matter-of-fact way, "My mother was the youngest and prettiest; that is why he kept her."

Speaking of the results of the white men's work in his homeland, Cele is reported as saying:

"My people were once de mos' happiest people in dis worl', an' now dey are de mos' miserablest. Fifty yeahs ago, befo' de wite folks came, dey had everyt'ing dey wanted. Dey wo' no clocs an' wanted none. De air was warm an' de sun shone. Dey had lan', an' didn't hab to wo'k, fo' t'ings grew ob demselves. Den de wite folks came an' took de lan', an' put my people to wo'k, an' made dem want t'ings dey didn't know was in de worl' befo'."

This reminds one of Solomon's plaint, "In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." In neither case, however, is the writer to be taken too literally. Doubtless Cele would agree with the wise man when he further said, "Say not thou, what is the cause that the former days were better than these? for thou dost not inquire wisely concerning this. . . . Wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it,"

Cele had a hard time getting used to the white man's tendency to work. He had supposed, before coming to America, that he could just sit in a chair and rock to and fro, and become a very wise man. On reaching Hampton he was soon set to work and found, after all, that Adam's curse had descended upon him! Strange as it may seem, Cele is now eager to perpetuate that curse on his dark-skinned brothers in Africa; for he is reported as saying, "If dey mus' wo'k it is better dat dey learn to do it well."

Founder's Day at the Moody Bible Institute, Chicago.

The fifth of February is always observed at the institute as "Founder's Day" in commemoration of the birth of D. L. Moody, February 5, 1837. This year the celebration was held under circumstances of peculiar encouragement, with a praise and prayer service at 9 a. m. in the large lecture hall, every seat being occupied, with nearly one hundred students standing or sitting about the platform, an impressive testimony to the immediate need of a larger assembly hall.

A considerable portion of the morning service was given to reminiscences of Mr. Moody by members of the faculty and officers of the institute who knew him personally. Among these speakers were: Miss Anna Rosie, Rev. H. W. Pope, Dr. D. B. Towner, Dr. William Evans, Mr. A. F. Gaylord, Prof. W. C. Coffin, Mr. William Norton and Dean James M. Gray. In these reminiscences many of the personal characteristics of Mr. Moody were illustrated: his sympathetic interest in individuals, his modesty, his dependence on prayer, his tact in using his fellow workers, his skill in handling great crowds, his beautiful home life, his quick and correct decision as to matters of great importance, his extraordinary intelligence, notwithstanding the fact that he was not a college-bred man, his steady optimism, his accurate estimate of men, and his absorption in his enterprises which sometimes seemed to indicate absent-mindedness. With all these was his supreme consecration to God's work in various fields of activity. The reminiscences were followed by a season of prayer and praise, the songs used being

those popular in Mr. Moody's day, several having origin with him or his fellow workers.

The afternoon was given to recreation, short excursions being made to points of interest in the city by parties intelligently guided. At five o'clock the students dined, and at six o'clock there was a dinner served to the members of the Union Bible Class, the Evening Department, and the members of The Moody Church. At 7:15 Dr. D. B. Towner conducted a praise service in The Moody Church, followed by an illustrated lecture on "D. L. Moody in Chicago," by Rev. E. A. Marshall, the whole concluding with a praise and consecration service conducted by Dean Gray.

Never was a Founder's Day celebrated with so many tokens of God's favor. The total number of students in attendance in the Day and Evening Department is close to 800. In the Correspondence Department there are more than 900 active students, almost double the number of one year ago. The number of students now directly receiving instruction from the institute is greater than the number of different students receiving instruction in 1912 for the entire three terms.

Besides the large dormitories of the institute, all the former buildings used for dormitory purposes are filled and two large buildings besides have been rented to accommodate the students crowding in. It is expected that very shortly ground will be broken for the new Administration Building, and if the Christian friends of the institute will furnish the means, an additional dormitory building will be erected at the same time. The total cost of these buildings is estimated at about \$500,000, but little more than one-half that amount being in hand or pledged.

During the day, Mr. Henry S. Osborne, vice-president of the board of trustees, passed to his reward after a long illness. This makes the second death in the board of trustees since the last Founder's Day, William W. Borden dying April 8, 1913. Both these men exemplified the highest type of Christian character, took a deep interest in the affairs of the institute, and their departure is a double bereavement and hard to bear.

"Love makes friends where law makes enemies."

WOMAN'S WORK

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

Glimpses of Women's Medical Work in Korea.

[We can only give extracts of Doctor Hall's story, which is one of faith, courage, danger and victory and a real stimulus to others to "come over and help."—Ed.]

The erection and dedication of the Lillian Harris Memorial Hospital for Women and Children at East Gate, Seoul, has been the occasion of congratulation not only by the missionaries of Korea, but also by the Medical Association and the American Consul-General, who was present at the dedicatory exercises. This hospital has a capacity of seventy or eighty beds, and is a very complete plant for work among the needy women and children of that land. It is directly under the auspices of the Methodist Mission, the present physician in charge being Doctor Stewart who, during the past year, not only superintended the completion of the building, but ministered to the needs of thirteen thousand patients.

In view of the interest aroused by the dedication of this hospital, Dr. Rosetta Hall was asked by the Medical Association to prepare a paper giving a glance backward at the twenty-five years of effort on the part of medical women to bring aid to the women of Korea.

Because of the seclusion of women of the upper and middle classes in Chosen [see editorial, "Korea"] both Doctor Allen and Doctor Scranton in their medical work in Seoul early realized the need for women physicians, and a plea to America for them met with a ready response.

In 1887 the first fully qualified woman physician arrived in Chosen in the person of Meta Howard, M. D., a graduate of the Woman's Medical College of Chicago, who opened the first hospital for women in this country at Seoul in 1889. The King showed his approval by sending a name "Poku Nvokoan" (Saving all women hospital) painted in the royal colors, framed, ready to hang over the great gate of the building. Doctor Howard was

called professionally to the homes of the official, middle, and lower classes and the women came freely to her in closed chairs or veiled in their green coats; and, together with making excellent progress in the language study, Doctor Howard treated 3,000 patients during her two years in Chosen, when ill health caused her return to the United States, where she is yet engaged in private practice at her home in Albion, Mich.

Lilias S. Horton, M. D., also a graduate of the Chicago Woman's Medical, entered in the Woman's Hospital, and with experience at the Cook's Country Hospital, reached Seoul in 1888 and assumed responsibility of the women's department in the hospital, granted by favor of the government to Dr. Horace N. Allen for saving some lives of the royal family wounded in a political disturbance. Anna Ellers, a trained nurse, who had partly qualified as a physician, had had charge of the women's ward of this hospital from 1886 until she married, and had rendered the needed assistance to the court ladies and the Queen, of whom she was a lifelong friend. It is said that the Queen's Korean doctors who, of course, were never allowed to see her, felt her pulse by using a cord, one end of which was tied to Her Majesty's wrist and the other end held by the doctor in the next room! and the royal tongue had to be protruded through a slit in a screen for the necessary inspection! Doctor Horton became the trusted physician of Her Majesty. In 1889 Doctor Horton was married to Rev. H. G. Underwood, and took a long itinerating trip into the interior, the first to be made by a foreign woman in Chosen. Mrs. Underwood visited Songdo, Whangju, Pyengyang, Anju and as far north as Wiju, meeting thousands of Korean women, for many of whom she prescribed and gave medicine. Besides her work in connection with the General Hospital, Mrs. Underwood opened a small hospital known as "The Shelter," for those afflicted with infectious diseases whom frightened relatives had hitherto placed on the roadside or upon the city-wall in every stage of suffering. Here, during the virulent cholera epidemic of 1890, with the assistance of Dr. J. Hunter Wells and other volunteers, a work was carried on in which two thirds of the patients recovered, and much knowledge re-

garding the cause and prophylaxis of cholera was disseminated.

In 1890, to continue Doctor Howard's work at the "Poku Nyokwan," came Rosetta Sherwood, M. D. Besides her work in the "Poku Nyokwan" which is near the West Gate of Seoul, Doctor Sherwood, who became the wife of Dr. W. J. Hall in 1892, opened the Baldwin Dispensary at the East Gate to women and children, treating in both places over 7,000 patients during the year following. She was also called professionally to the homes of many of the official class, including all of the Cabinet Ministers.

The next woman physician to arrive in Chosen was L. R. Cooke, M. D., of the Royal Infirmary for Women and Children, London; she had charge of a small hospital and dispensary at Nak Tong. For some years Doctor Cooke was physician to the palace women. She has since returned to England. Mrs. Brown arrived in 1891, a graduate of the Medical Department of the University of Michigan.

Mary M. Cutler, M. D., also of the Medical Department of the University of Michigan, reached Seoul in 1893, and after a good start in the language assumed charge of the Women's Hospital and Dispensary at the West Gate and the Dispensary at the East Gate; and Mrs. Hall joined her husband in Pyengyang where he had been appointed to work in August, 1892, having opened medical work for men and a school for boys; inside the West Gate of this city, adjacent to her husband's work, but with a different entrance, Mrs. Hall opened the first dispensary for women in the interior of Chosen May 15, 1894. Though interrupted by the Japan-China war that year, and later by the Russo-Japan war, this work has proceeded and has been a pioneer in building in the North, as well as in some other things.

In 1897 Georgianna Whiting, M. D., of the Woman's Medical College of Pennsylvania, came to Seoul. Mattie Ingold, M. D., of the Woman's Medical College of Baltimore, arrived and this same year, 1897, brought large reinforcements to women's medical work—Eva H. Fields, M. D., Esther L. Shields, graduate nurse; Mrs. Ross, M. D.; Alice Fish, M. D.; Lillian M. Harris, M. D.; also Dr. Rosetta S. Hall and two children returned from America, where she had gone after the death of her

husband who, during the strenuous medical work following the great battle at Pyengyang, had contracted fatal typhus fever.

Dr. R. S. Hall spent the winter of 1897-98 in Seoul, assisting Dr. M. M. Cutler in the Women's Hospital; in the spring when navigation was resumed Doctor Hall and her children sailed on the famous *Kyeng-chai* for Pyengyang, where shortly after their arrival they were all taken ill with dysentery from drinking the river water, and the little daughter died. As soon as possible Doctor Hall took up her loved work again, this time on a new site, and in a new building which had glass windows instead of paper, and some other improvements over the old one. After some surgical aid rendered the wife of Governor Chyo of Pyengyang province, when asked to name the new plant established there, the Governor responded that he was grateful and happy that his lady's trouble was so soon healed through Doctor Hall's grace, and that as hereafter multitudes would be benefited by her efficiency he would name the plant Koanghyoe Nyowon or literally "Grace extended to Women Hospital."

The following year Doctor Hall enlarged the plant by building a memorial for her little daughter. The "Edith Margaret" was the first two-story frame building with the first brick chimney in Pyengyang city. It had a galvanized iron roof and a fine cistern which afforded pure water so that the dirty river water, the source of so much dysentery, did not have to be used; later the "Edith Margaret" became a wing of the Women's Hospital proper which was all destroyed by fire in 1906. As soon as possible we began rebuilding, this time changing the site back to near where we first began medical work, and making a brick building, one of the first mission buildings to be built of brick in Pyengyang, though several have followed in quick succession. While waiting for our building, dispensary work was carried on in Ku Kole in rented native buildings, with mud floors and paper windows and very little equipment, carrying us back to the days when we first began work in Pyengyang "before the war." Drs. Wells and Follwell each courteously offered us the use of their operating rooms and wards when needed. In 1908 already we were at work in our new building, though not yet com-

pleted, and it yet lacks plumbing and heating plant.

Doctor Hall had found the women of Pyengyang even more ignorant and illiterate than the women of Seoul. At first less than 3 per cent of those who visited the dispensary could read, but as Christian education has spread, this per cent has steadily risen, in 1906 to 18, and in 1909 to 27 per cent of the adult women, and now it is 40-50 per cent, corresponding practically with the percentage of Christians. Many children and young women have been induced to enter school from the dispensary or hospital; also so many patients had to be recorded "hopelessly blind" that under the auspices of the women's medical work an education department for the blind was established in 1898, and in 1909 that for deaf mutes was added, and those who had hitherto been used to deepen the mental and spiritual darkness of Chosen have become not only enlightened themselves but a means of enlightenment to others.

In the autumn of 1898 Dr. Alice Fish also came to Pyengyang, assigned to language study and medical work; she laid the foundation for a good knowledge of Korean which enabled her soon to begin efficient work among the women, and she made some itinerating trips with Miss Best; in 1899, Doctor Fish was married to Rev. S. A. Moffett; after her marriage she conducted for some time a small dispensary for women, and even after that was abandoned, because of manifold other duties, her knowledge of medicine and skill in relieving bodily ills continued to be exercised among the Korean women and children and in the homes of her missionary associates; Mrs. Moffett also carried on a school for blind boys, and all forms of work suffered heavy loss with her death from dysentery in the summer of 1912.

I regret that I have not data on hand from which to tell you more of the splendid work of Doctor Ingold-Tate, Doctor Field who later became Mrs. A. A. Pieters, and of others whose work deserves more mention, as that of Kate McMillen, M. D., from Canada, who has carried on under difficulties an interesting medical work since 1901 on the east coast, at present located at Hamheung.

In 1900 Mrs. Esther Kim Pak, the young

Korean woman Doctor Hall had taken to America with her and placed in school, returned to Chosen, having received her degree of M. D. at the Woman's Medical College of Baltimore; Doctor Pak was the first Korean to practice Western medicine in Korea, and she treated some 3,000 women during her first ten months; about this time failure in health compelled Doctor Hall to leave for the United States to recuperate, and Doctor Pak took the work in Seoul at the Poku Nyowon, while Doctor Harris came to Pyengyang in 1901 to take up the work of the Koanghyoe Nyowon. Doctor Harris was full of energy, and often without rest or food; she labored over the sick who came to the hospital and dispensary, and answered every urgent out-call. Her friends took alarm for her health and remonstrated, but she seemed quite unconscious that she was doing more than duty demanded. She would say: "These people are worthy of all I can give them." Her fatal illness was brought on largely by overwork, her constitution becoming run down; she treated a woman for typhus fever; the patient recovered, but the doctor contracted the dread disease and died in 1902. And so two of our Western women physicians are buried in the Pyengyang Cemetery.

Drs. Cutler and Hall returned to their work in 1903; and with Doctor Cutler came Miss Margaret Edmunds, a graduate nurse with the object Doctor Cutler had long worked for, of establishing a training school for nurses in Chosen, and before the year closed this first school for Korean nurses was opened in Seoul in connection with the Poku Nyokwan and Baldwin Dispensary work, the Koanghyoe Nyowon cooperating; it proved a stimulation to Severance Hospital to do likewise, and Miss Edmunds assisted in organizing the training school there in 1905 of which Miss Shields assumed charge when she arrived from furlough a little later; other nurses have come to aid and both schools have continued to do fine work, graduating some very good nurses.

After greatly enlarging the work at the East Gate, Seoul, treating sometimes as many as 8,000 yearly, in the Baldwin Dispensary, and beginning to build the Lillian Harris Memorial Hospital, Doctor Ernsberger resigned in 1911, and Mary S.

Stewart, M. D., came to take her place and to complete this large new hospital for women. In 1911, also Nancy Borrow, M. D., arrived in Chosen, and spent her first year working with Doctor Weir in St. Luke's Hospital, Chemulpo; Doctor Weir says the year Doctor Borrow spent in the work there the gynecological work more than doubled, but it has decreased since she has gone to the interior, Doctor Borrow having opened work at Paikchun. Late in 1911 Dr. Amanda Hillman came, altogether at her own expense, to help out with women's medical work in Chosen, and though the latest arrival she now has charge of the oldest work, the Poku Nyokoan, Doctor Cutler having joined Doctor Hall in the work at the Koanghyoe Nyowon in Pyengyang.

Some hint of the amount of work done may be gathered from what has been said of the workers, but accurate statistics of the numbers of women and children treated by the various physicians could not be obtained. Mere figures fail to give a suggestion of the amount of suffering relieved and lives saved or prophylaxis taught in the ministry of Western women physicians to their Eastern sisters in Chosen for the past quarter of a century. Judging from experience, the amount of work has been bounded by our strength only. Two doctors working in both morning and afternoon clinics have treated as high as 8,000 patients, and if more doctors could have been available the number would have been doubled or trebled.

Something more should be added concerning Dr. Esther Kim Pak, the only Korean woman physician produced in these first twenty-five years of women's medical work, and of her successors that we so earnestly hope the next quarter of a century may see. For ten years it was Doctor Pak's privilege to practice her chosen profession for her own people, and she was always ready with trained skill and loving sympathy to help them in the dispensary clinic, the hospital ward, or in their humble homes. She was also of great assistance in the Bible institutes for women, teaching most enthusiastically any subject assigned from hygiene to church history. May 28, 1909, was a crowning day for her and for those who had tried to awaken an interest in the education of

the daughters of Chosen as well as her sons. That day the Women's Educational and the Women's Enterprise societies combined in showing honor to Chosen's first women college graduates. E. K. Pak, M. D., and N. K. Ha, M. A. They were invited to the capitol, and conveyed by carriage in grand style to the old Mulberry Palace grounds, where addresses were delivered, a collation served, and appropriate gold medals awarded to each. But already disease had laid its fell hand upon our young doctor. After several years of a brave but losing battle with tuberculosis, she laid down her work here, April 13, 1910. Who will take it up? A work so overwhelming it can not possibly be met by a few foreign doctors! There are a hundred thousand Christian women and children in Chosen now, who, in time of pain and sickness, should have the skilled care I would want my mother or child to have, and then there are six million non-Christian women and children who are also looking to us more and more for aid. Doctor Hall early found from her own statistics that three out of every four children die in infancy—that in families of seven to twelve children, three at most, and often none, are reared! What new workers are coming to the help of these needy ones, whom Jesus loves as truly as he loves us?—*Dr. Rosetta Hall, in Woman's Work in the Far East.*

Worker's Exchange.

Milton, Wis.

Circle No. 3 has, during the year 1913, taken in the sum of \$266.36. This money was raised by taking charge of banquets, giving teas, and the annual sale and cafeteria supper. Some money was given for missions and some for educational work, but the greater part has been given for special work at home; as, carpet for rostrum of church, rug for primary room, help on the parsonage debt; flowers for the sick, etc.

The circle has used with good results the programs on schools and colleges which were prepared by the Woman's Board. Six new members have been added during the year.

MAUDE COON,
Secretary.

YOUNG PEOPLE'S WORK

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

Well-stored Memories.

REV. ERLO E. SUTTON.

Christian Endeavor Topic for March 14, 1914.

Daily Readings.

Sunday—Torturing memories (Luke xvi, 19-31).

Monday—Memories of good men (Prov. x, 1-7).

Tuesday—Store of poetry (Acts xvii, 22-31).

Wednesday—Memories of the past (2 Pet. i, 15-21).

Thursday—Bible memories (2 Tim. iii, 14-17).

Friday—Learning from experience (Deut. viii, 1-6).

Sabbath day—Topic: Well-stored memories (1 Cor. xv, 1-10). (A memory meeting.)

THOUGHTS FROM THE SCRIPTURE LESSON.

"I declare unto you"—that is, I would recall to your remembrance—"the gospel which I preached unto you, which also ye have received." There is an affecting allusion here to past times. There is a touch of tenderness as the apostle recalls his own ministry among the Corinthians and their acceptance of it. There are occasions in our experience when such a review of the past may be reasonable and profitable, when it may be useful to remind ourselves of the sort of welcome we were accustomed to give the gospel in days gone by. Surely it is good for us, when our confidence and affection are beginning to fail, when we are tempted to throw the blame of the failure on the gospel as preached to us in the old fashion and to fancy that it might tell on us more in the new dress. to go back to the old time and recall our early reception of it in the days of our soul's spiritual birth when we were just beginning our life's work with such high hopes and ambitions. Such a backward glance may help us to fight the battles of today with greater faith and courage. Our minds should be filled with sweet memories of the past—memories of a life well spent—so that when our heads are silvered o'er, we like James Whitcomb Riley may say,

"Sweeter than any song to me,
Sweeter than any melody,
Or its sweet echo, yea, all three—
My dreams of Used-to-be."

We are saved not by the truth we have heard, but by the truth we have lived, and that truth lived should bring to us sweet memories of the past.

Suppose that we could look into our lives and see nothing there but good, what a picture-gallery it would make! What the blessed Jesus is to us in our heart and mind, measures what we are to him and for him. It is the operation of the Holy Spirit upon our hearts and lives, mostly in secret prayer, by which Jesus grows on us until all our earlier views of him are overshadowed by deeper and sweeter visions of his person and character. Among some of my clippings I find the following, the author of which is unknown to me, that sets forth this thought very beautifully:

"Thou broadenest out with every year,
Each breadth of life to meet,
I scarce can think thou art the same,
Thou art so much more sweet.

Changed and not changed. Thy present charms,
Thy past ones only prove.
Oh, make my heart more strong to bear
This newness of thy love.

With gentle swiftness lead me on,
Dear God! to see thy face;
And meanwhile in my narrow heart,
Oh, make thyself more space.

What well-stored memories if we could look back over our lives with such satisfaction. Paul's vision into God may have been a thousandfold deeper than anything I have ever had, when he exclaimed, "Oh, the depth of the riches!" But after nineteen centuries of the glorious gospel, what would be his vision of those riches today!

We all know that the human body will subsist for several weeks on its stored-up substance, which is mysteriously concealed in the flesh. Memory is that in the life which corresponds to this stored-up substance. When a good, healthy soul can not attend good religious meetings, or hear spiritual instruction, or have deep spiritual reading, it has to live on the stored-up nourishment which it has previously received. But how sad is the condition with the person who has not a well-stored memory!

No matter what may be the fortunes of an individual, he has no right to live a

life of idleness. In a world so full of incentives to work and of rewards for achievement, idleness is absurd and shameful. There are so many good things with which the memory may be stored that it is sin to neglect to fill our lives with God's best gifts. The fine arts are so captivating and delightful that it is almost dangerous to recommend them. But a taste for the beauties of nature can, and should, be cultivated by all. There is nothing vile or corrupt in them, but all is healthful and improving. Yet this love of nature is sadly neglected. Why is it that men commit to memory the commonplace things of life, while they are unconscious of all the paintings which God hangs around the horizon every day; and which he removes and renews with every passing hour. Where the love of nature is cultivated, all nature becomes a great art-gallery much superior to anything that man can ever create. Then again these beauties of the earth and sky, of the changing seasons, and of day and night, can not be monopolized by any one building or set of people. Read God's great book of nature and on its pages see the face of the Great Creator.

It may not be out of place at this point to speak of the pleasures of literature. They may well occupy a large portion of the time not demanded by business or health. By literature I do not mean simply the fiction that is flooding this land, but the best productions by the master minds upon all the great questions of life.

One thing is certain. If men can love fiction, they can love science better. All science may be invested with the charms of literature; but in such a case it does not cease to be science. We stand surprised at the progress in science today. Never before in the history of the race was there such need for well-developed minds as today, and never before were the rewards open to such minds so alluring. We are the inheritors of all the social and intellectual progress of the race. There is great encouragement for us in the fact that we were born in a civilization that has given us a grand inheritance of mind. The marvelous accomplishments of modern civilization are not creations of our day or generation, but are the results of well-stored minds of past generations.

When we look at the progress of the

mind in religious thought we find that the same rule holds true. The revelation of the eternal Mind, whose purpose ripens with the years, seem to flow in mighty thought-currents through the intellects of men. From age to age we have seen the great light of Christianity. And in our time, with all the energy and measureless influence of that same Force, there is surging through the intellect of the age a mighty current of divine thought which demands the immediate practical application of the teachings of Jesus Christ to the problems of the age. And how are we to "declare" unless our minds are well-stored with the things of eternal life? Paul says, "For I delivered unto you first of all that which I received, how that Christ died for our sins according to the scriptures."

The gospel which Paul preached was very simple. The articles of his creed were plain and few. "Christ died; he was buried; he rose again." Having described the gospel which he was accustomed to preach at Corinth, Paul indicates the character in which he preached it. He preached it as one who had actually seen the Lord. Paul reminds the Corinthians how, in delivering to them that which he had received concerning the death, burial and resurrection of Christ, it was his practice to appeal to the testimony of the original apostles. It was also his practice to associate himself with them, as competent to bear the same testimony that they bore. How important it is that we too are so vitally connected with Christ as to truly know him and teach him. Shall we store the memory to cultivate ourselves alone? No, not primarily, but only as it shall help us to serve the kingdom of God in the world. Paul's mind was well stored and from it he took treasures to give to others. "For their sakes I sanctify myself, that they also might be sanctified." We are to be our best, not simply for ourselves, but for the world. Is there anything better in all the teachings that man has had from his fellowman, or from the servants of God, than these words of the Master? Yes, we are to be our best, not simply for our own sake, but for the sake of the world which, by giving it our best, we shall make more complete, and do our little part to renew and to consecrate it to God.

Memory is one of God's greatest gifts

to us; but if abused or misused, what sadness it may bring to us. Memory is in every man an infallible autobiographer of the soul, and on its pages, however much we may try to conceal it from view, is recorded every thought and feeling, every word and action, during the course of life. Of course there is such a thing as forgetfulness, but over against that we must place the fact that things forgotten at one time are remembered at another, so that we may well conclude that memory really loses nothing.

While we speak and write of the beauties of memory, let us not forget that memory may give pain also. Memory coupled with a guilty conscience is an awful thing. Without conscience, memory would have no terror. Memory furnishes the material on which conscience shall pronounce, and conscience gives to memory the sting which turns it into remorse.

The light in which we stand determines what we see. If we stand in a well-lighted room we see clearly everything in the room, but if the room is darkened we see but dimly. The light of eternity will reveal to us everything in its true relation. The sinner looking at his wasted life will see every minute thing set vividly before his view. His misspent life, his secret sins, his presumptuous wickedness will be brought out in their true setting. We may think little now of the every-day vices such as profanity, dishonesty and the like; we may even make light of our neglect of God's word, and our rejection of Jesus Christ our Saviour, but when we look back on these things in the light of eternity, they will overwhelm us with their enormity, and sink us beneath their weight. We may despise our blessings now, but when they are gone from us never to return, we will see them in their true light and upbraid ourselves for our foolishness in letting them go unimproved.

Dear young friends, God has given us the privilege of storing memory with good things. Let us take from literature some of the jewels and store them in our memory so that they may shine later in our lives; let us study God's word for it is a book of gems for the crown of a king; let us study nature about us and see in it the hand of God; let us study God and feed on the bread of life so that we may have "well-stored memories."

My Favorite Safety Verse.

MEREDITH MAXSON.

My favorite safety verse is found in Psalm xci, 2: "I will say of the Lord, He is my refuge and my fortress: My God; in him will I trust."

The definition of the word refuge is protection from danger or distress—shelter or resource, while that of fortress is a place for security or defense. We know that we can flee to God for protection from danger, but the great fact remains that he is able and willing to save us.

There are many dangers—some material, others spiritual; some from without, some from within. We even need protection from our own minds. We are safe when we are in his fortress. Should we venture out of this fortress without being armed with the shield of faith, the helmet of salvation and the sword of the Spirit, which is the word of God, evil will surely overtake us.

To reach this place of refuge we do not have to go by any long, hazardous and circuitous route,—we do not have to run an exhausting race for safety as did the accused Jew who was obliged to reach a city of refuge to escape his pursuers. We have only to go to him in prayer. But we should not wait for moments of stress or danger to call on God, we should pray continually for guidance and strength and trust him at all times, going where he wants us to go and doing what he wants us to do.

Yet we should not forget that little clause, "He is my God," which means more than anything else; that embodies the fundamental idea contained in the whole psalm. All the other verses tend only to describe what he is to us, to show what he will do and what he does for us because we have made him our God.

He should be our constant companion, counsellor and friend, both in our joys and our sorrows.

News Notes.

WEST EDMESTON, N. Y.—At our last meeting, which was led by Miss Lennora Ford, a special program was prepared by the leader, making the consecration service very interesting. A helpful paper was read at this meeting by Meredith Maxson.

"My Favorite Safety Verse," which will appear in these columns.

We have been holding our prayer meetings of the evening after the Sabbath, at the homes of the Endeavorers, and we are now expecting to go into other homes to hold these services.

Some of the members of our society have each been earning one dollar, which will be given to the Young People's Board for mission work.

Officers of the society are: president, Miss Lennora Ford; vice-president, Miss Maud Dresser; secretary, Meredith Maxson; treasurer, Mrs. Glen Monroe; corresponding secretary, Martha Williams.

JACKSON CENTER, OHIO.—Christian Endeavor day was observed on the Sabbath, January 31. Both Junior and Senior societies were well represented. Two sessions were held in commemoration of this. The program for each session,—consisting of special music, in which the Juniors took an active part, and the topics for discussion pertaining to Christian Endeavor work in the past, present and future,—was entered into with much enthusiasm.

Thought on the past or looking backward, brought out facts concerning the rapid growth of this organization and the grand good work it has done among the young people. Some of the present conditions were discussed, particularly the falling off of attendance in some societies. The work placed upon high-school and college students, the club, lodge, reading circles, moving-picture shows and other amusements, were given as some special reasons.

The necessity of observing the quiet hour was emphasized as being great in the spiritual growth of any society. The work of the different committees needs its influence in order to be effective.

Pastor Lewis closed the evening sessions with some helpful suggestions on local needs.

CORRESPONDING SECRETARY.

Little Bob: "Aw, I could walk the rope just as well as the man in the circus if it wasn't for one thing!"

Little Willie: "What is that?"

Little Bob: "I'd fall off."—*Harper's Bazar*.

The Greatest Work in the World.

The greatest work in the world has been done, namely, Christ has died and risen again to make atonement for sin, and now next to this, is to make Christ known as the Savior of men. Civilization is not the greatest work, not education, not philanthropy, not socialism, but to save men. Missionaries and ministers are missing their vocation if they are occupied with any secondary work. Their main business is to preach the gospel. The gospel as embodying the death and resurrection was what Paul preached and which "saved" the people (1 Cor. xv, 1-4). Nothing else will save the people from sin's curse and consequence, and save them to holiness, purity, love and God. The gospel of God is a light to reveal the sinfulness of sin, it is a hammer to break the hard hearts of men, it is a life-boat to save from perdition, it is a refuge to protect from sin, it is a harbor to rest from storm, it is the hand of God to life, and the heart of God to love.—*Selected*.

The following testimony was given by a convert in a meeting: "Last night when I was about to retire, my little three-year-old girl, who was awake, said to me, 'Papa, don't you say your prayers?' I told her lightly that mamma did the praying for both of us. Soon she said, 'Papa, don't you know how to pray?' I said thoughtlessly, 'No.' In a moment she was by my bedside, saying, 'Poor papa, I will teach you how to pray.' With all my excuses she would not sleep until I arose and kneeling by her side repeated after her, 'Now I lay me down to sleep.' Then she went back to bed, and in a few moments was in the land of dreams. I didn't sleep last night. God had spoken to me through my baby girl, and I felt that if I died before I waked my soul was lost. All this day I have been miserable, but tonight I have found peace. I expect to pray that little prayer with my child tonight, knowing that living or dying I am the Lord's."—*Rev. C. H. Kilmer, in Christian Standard*.

"Wherever in His providence God has placed you, He will keep you. 'As thy days, so shall thy strength be.'"

CHILDREN'S PAGE

Snowflakes.

Soft—soft—soft
From their cloudland home
They steal when the gray old world's at rest;
Whiter they than the ocean foam,
Light as the down on the eider's breast;
Soft they fall through the winter night,
Dancing down by the moon's pale light.

They fall—fall—fall
Through the winter night,
Till the gray old world is hid from sight;
They fall—fall—fall
By the moon's pale light,
Till the earth is robed in a robe of white.
They fall—fall—fall
Over all.

Then winter his bitterest blasts may bring,
But the world is warm where the snow lies deep,
And the snowflakes faithful ward will keep
And snug 'neath their snowy covering
The flowers will wait for the voice of spring.
—*Charles L. Benjamin, in St. Nicholas*.

Polly Prue's Luck.

"Send Polly Prue." "Yes, let's send Polly Prue; she's always lucky," came the cry from down the street. And Polly Prue, trudging slowly along with the big bag of sugar from the grocery on the corner, wondered what had happened now.

"Hurry, Oh, do hurry, Polly Prue!" came a call from another direction. And Polly Prue soon found herself surrounded by Betty and Bertha Powers, Billy and Bobby, the Nelson twins, and half a dozen other small girls and boys, each and every one of them the proud possessor of a red or green or blue sled. Polly Prue could almost guess from a single glance at the sober little faces what the trouble was all about.

"Is it the hill again?" she asked, as she put her bag of sugar on Bobby's sled.

"Of course it is," answered several voices at once, while Betty added, emphatically, "It's that old Mr. Mason, and he's been and put up two big signs, with 'No Coasting On This Hill' on them, just because somebody left a sled in the path and he fell over it. It's as mean as mean can be, for there's not another good hill anywhere."

"Wouldn't you dare ask him if we could

slide, Polly Prue?" Billy came to the main point at once. "You always get everything you want. You're the luckiest girl!"

Polly Prue was quite surprised to hear that she was so lucky. At that very minute she could see a big hole in the tip of one of her old brown shoes, while Betty and Bertha were wearing brand-new ones.

"Why, Billy!" she declared, "I guess you don't know what you're talking about. It's not me that's so lucky. Even my sled is just an old, home-made one, and isn't painted like yours. Why don't you ask Mr. Mason yourself?"

"I don't dare," Billy honestly owned up. "You sold the most tickets for the school entertainment, and you asked lots of folks that I wouldn't dare speak to. Why, Polly Prue, you're as brave as a lion!"

"Oh, but I'm not, Billy. Lots and lots of times I'm dreadfully scared, and besides, I've just got to carry this sugar home, for mother wants it for her cranberries." So Billy Nelson and all the others could only stand and watch Polly Prue clear down the driveway and into her yard. With her went all hope of sliding on Mason Hill. No one else dared to go to Mr. Mason after he had put up those signs.

Polly Prue thought of the sober little faces and the new sleds as she measured out the sugar for mother's cranberries. And she was still thinking about them when, at last, she was free to play for an hour or two.

"I wonder if I dare," she said to herself. "I'm just as scared as I can be, and I wasn't a bit lucky when I went to ask him to buy a ticket for the entertainment. But it is too bad."

With Polly Prue to think was to act. For herself she wouldn't have gone inside of Mr. Mason's front gate, but for the other children it was different. So she hurried out of the back door and across the yard before any one should see her. Mr. Mason's big white house looked more lonesome than ever, and Polly Prue knew that somewhere a great Newfoundland dog was keeping watch.

She decided to go to the side door; that would save Mr. Mason's coming through the long, dark hall. So she knocked once and then again a little louder, but nobody came. Then suddenly she heard some one cry, "Help, Oh, help!" And Polly Prue

opened the door and walked in without an invitation. And it was fortunate that she did, for there was Mr. Mason rushing frantically around his kitchen trying to put out the tiny flames of fire that were spreading over his clothes. A gingham apron that he had just thrown off was burning on the table. Polly Prue grabbed some rugs from the dining-room and wrapped the old man in them. Then for the next few minutes she worked harder than she had ever worked before in her whole life. At last the fire that had started when Mr. Mason leaned too far over his oil stove was out. And the damages were not serious, except for the painful burns on Mr. Mason's hands. Part of his beard was gone. Polly Prue hurried out to find mother and see if she couldn't do something for the burns.

"How did you happen to be here?" the old man asked when Polly Prue was getting ready to go home with mother, after they had done everything they could.

This was the first time Polly Prue had thought of her errand. "Why, I came to ask if we might slide on Mason Hill this afternoon, and I forgot all about it. But I'm not going to bother you now."

Mr. Mason seemed to want to be bothered, however, for he asked so many questions that Polly Prue had to tell him the whole story.

"So they think you're lucky, do they?" the old man asked, when she had finished. "Perhaps you are, but I should say that you're unusually plucky, too. It was pretty lucky for me that you happened along just then. Do you suppose you'd have time for a slide before night? Those signs will come down tomorrow. I guess I can trust you to keep the path clear."

Polly Prue was radiantly happy. "You are the best man there is in this town," she declared. "The children will be so glad, and we won't ever leave any sleds or anything else in the path. Thank you for letting us slide, and thank you for the others who can't say it themselves." And Polly Prue ran home to get her old home-made sled.

"Come, Betty and Bertha," she called, as she spied the Powers children. "It's dandy sliding on Mason Hill, and everything's all right."

"My, but isn't Polly Prue lucky!" said

Betty to Bertha, as they drew their new sleds across the street.

At this very same time in the big white house Mr. Mason was saying to his sister, who kept house for him and had just returned from a trip to the city, "Isn't that little Polly Prue Manners plucky!"

And Polly Prue herself was soon sliding down Mason Hill, one little girl on the front of the old sled and another awaiting her turn at the top of the hill. And Polly Prue was thinking, "Isn't it splendid just to be here!"—*Alice Annette Larkin, in Zion's Herald.*

Johnnie Wax Wing.

Down in Maine there is a bird called Cedar Wax Wing or Gentlemen Bird. One of these fell out of a tree when young, and was kindly picked up and placed in a warm nest in a fish basket and cared for behind the stove till full grown. From the start Buster Brown, the Boston bull terrier of the home, was much interested in the basket and its occupant. And Johnnie Wax Wing, for so the family named him, became much interested in Buster Brown. In fact they were fast friends. Indeed Johnnie Wax Wing was friendly with everybody as everybody was friendly to him. There were no cats in that home and he was often out in the room.

When big enough to fly away and find his own food, the folks opened the basket one morning and placed it upon the porch and offered the bird his liberty. He hopped around for a while, apparently in no hurry to leave his pleasant home, looked out upon a strange world and finally flew to the top of a tall tree. Soon he was gone and gone forever, as all his sorrowful friends believed. Imagine their surprise when at night he came back, found the fish basket just as he had left it, and hopped in again. This he did daily, going off in the morning and coming back at night. Nor did he ever go far away, for whenever any one called Johnnie Wax Wing loudly he would respond quickly and returned promptly, often lighting on the dog's back. Once a doctor drove in the yard and while talking with the family Johnnie Wax Wing lighted on the tire of the wheel, greatly interesting the doctor.

When the family moved to Rhode Island they gave the bird and the basket to the doctor, who lived near by. But the following winter Johnnie Wax Wing died, whether of a broken heart for Buster Brown, or because he remained in the house too much nobody knows.—*Uncle Frank, in the Watchman.*

The Wonderful Weaver.

There's a wonderful weaver high up in the air,
And he weaves a white mantle for cold Earth to wear.

With the wind for his shuttle, the cloud for his loom,

How he weaves, in the light, in the gloom!
Oh, with finest of laces he decks bush and tree;
On the bare, flinty meadows a cover lays he.

Then a quaint cap he places on pillar and post,
And he changes the pump to a grim, silent ghost.
But this wonderful weaver grows weary at last,
And the shuttle lies idle that once flew so fast;
Then the sun peeps abroad on the work that is done,

And he smiles: "I'll unravel it all just for fun."
—*Cooper.*

Charles Stillman.

LIFE SKETCH.

Charles Stillman, oldest son of David R. and Martha Greene Stillman, was born at the old Stillman homestead in Alfred, August 17, 1851. In youth he availed himself of the school advantages at Alfred University and in 1870 at nineteen years of age began teaching district school during the winter months of the year, while working upon his father's farm in the summer. This he continued for eleven years.

At eleven years of age, during a revival which occurred in the winter of 1862-3, he with many others in the community professed faith in Christ and was baptized by Eld. N. V. Hull and united with the First Seventh Day Baptist Church of Alfred.

In 1874 he was united in marriage to Jennie A., daughter of Alvin and Ruth Sherman Place. To this happy marriage three daughters were born: Vida Rose, now Mrs. Paul E. Titsworth of Alfred; Ruth, now Mrs. George L. Babcock of Plainfield, N. J., and Elizabeth, now Mrs. Langford C. Whitford of Albany.

From 1883 to 1890 Mr. and Mrs. Stillman made their home in Richburg, N. Y., and in Belmont, N. Y. Since that time

they have resided in Alfred. From 1890 to 1908 they owned and occupied the homestead which Mr. Stillman sold in 1908 to the State School of Agriculture for a demonstration farm.

During the twenty-four years since Mr. Stillman returned to Alfred, he has made himself an inseparable part of the life of the community, in church and college as well as of the business, political and social life.

In 1892 Mr. Stillman was elected a member of the board of trustees of Alfred University, which position he continued to hold until his death. Five years later he was made a member of the executive committee and secretary of the board of trustees, which positions he has filled since that time. He has also served the University on many special committees, including the board of managers of the State School of Agriculture since 1909, and has been, during all the years, one of the University's most valuable, active and faithful supporters. He has given generously to the needs of the University and has spared himself no time or pains that were necessary in order to render any service within his power.

For more than twenty years Mr. Stillman has been a justice of the peace in Alfred and during much of that time he has been a member of the board of directors of the Alfred Mutual Loan Association. For some years he has also been a director of the University Bank and for the past four years has been vice-president of the bank.

Mr. Stillman's services have also been sought and freely given to the county as well as to the local village and town. He has been for years the secretary of the Farmers' Co-operative Insurance Company of Allegany County and has rendered much service to that institution, but his most notable service to the county has been in the capacity of clerk of the board of supervisors, a position which he has held for over forty years, seven years as assistant clerk and thirty-three years as clerk. Previous to his appointment as assistant clerk, his father had for many years been clerk of the board of supervisors. This period of consecutive service, covering two-score years, has been one of the most notable services of its kind in the history of the State. It has demonstrated Mr.

Stillman's ability as well as his trustworthiness in this, as in all other services which he has rendered to the community. His fidelity, integrity and his strict justice have won the respect and esteem of all who have known him.

A biographical sketch of Mr. Stillman's life would not be complete without further mention of his connection with the church and his devotion to it as a representative of all that is best and noblest in life. Mr. Stillman has been constantly identified with the activities of the church and has filled many of its offices, including those of trustee, treasurer and Sabbath-school superintendent. All that pertained to the prosperity of the church and the furtherance of the religious life of the community was of paramount importance to him and shared his zeal and his devotion. Mr. Stillman was a fine type of the citizen and business man whose manifold interests and activities are crowned by deep spirituality and a strong, practical expression of religious faith and practice.

It would be difficult to enumerate all the characteristics of a life so full of usefulness, but a few characteristics stand out preeminently. First of all, Mr. Stillman was a Christian gentleman. His strong sense of religious loyalty and devotion to truth and right made him the exponent of good citizenship. Second, he was a man of superb good cheer, genial and optimistic in temperament, with faith in his fellow men, generous in appreciation of all good in others and in his forbearance with their faults. He was a friend alike of the little child, the strong man and the aged and infirm. Third, Mr. Stillman's fairness and justice were marked characteristics which showed particularly in his administration of the office of justice of the peace. He was fearless in his decisions, kindly and fair but absolutely just.

Fourth, perhaps the most notable characteristic of his whole life was his willingness to lay down his own work and waive the demands of his own business while considering the interests and needs and troubles of the multitudes who came to him for counsel and advice. Mr. Stillman was a hard worker. He took upon himself many burdens and responsibilities, and permitted others to add to these, burdens which he carried with cheerful, generous self-sacrifice.

Aside from his wife and children, a brother, Roger Stillman of Garden City, L. I., and a sister, Mrs. Thomas Rogers of New London, Conn., survive him.

Interment was made at the cemetery at Alfred, N. Y., Thursday, February 19, 1914.

The following minute was adopted by the trustees of Alfred University in recognition of Mr. Stillman's services as a member of the board of trustees.

The trustees of Alfred University hereby place on record their sense of loss and bereavement through the death of Charles Stillman, who for twenty-three years has served on the board of trustees. For seventeen years he has also served as a member of the executive committee of the board and during this time has with great devotion and efficiency filled the office of secretary of the board. In all these official positions and in numberless services on special committees, Mr. Stillman has shown a wise and comprehensive judgment, a deep and abiding interest in Alfred University, and an untiring devotion to its welfare. No service that he could render was ever neglected or grudgingly rendered. Unselfishly he devoted himself to the interests of the University and spared himself no time or labor to accomplish his full measure of service. He gave generously of his means for the University's needs and sought in every possible way to promote the welfare of the University, of its faculty and of its students. By these services, together with his genial, friendly spirit and his high standards of moral and Christian character, he won the love and esteem of his colleagues and has permanently enshrined his memory in our hearts' affections. In his death Alfred University loses a loved and honored alumnus, benefactor and trustee.

As a board, we are overwhelmed with the grief and loss sustained and desire to extend to his grief-stricken family our heartfelt sympathy.

Adopted at a special meeting of the executive committee, held at Alfred, N. Y., February 18, 1914.

REMARKS.

It is a heavy blow that has fallen upon us as citizens of Alfred and neighbors and friends of Charles Stillman. It is a loss so personal and so keenly felt that it would be my wish to sit with the family and friends as a mourner rather than to conduct his funeral. My debt to him for his love and friendship, I can never repay. Only for this reason and for the comfort of his family, I try to express the tribute which in my heart is too big for utterance.

More than twenty years of the closest and kindest friendship and comradeship makes my loss seem irreparable. When I came to Alfred as pastor of the church in

1893, Charles Stillman was among my closest friends and advisers. He was a trustee of the church. He was the church solicitor and treasurer. He was interested, sympathetic and tireless in all the responsibilities of the church. He was my right-hand man. Then, when after two years my work was transferred to the University, I found him a member of the board of trustees. Soon he was elected secretary. Again there was a close, sympathetic and constant comradeship in the work in which for more than eighteen years we have had the happiest fellowship.

While I feel this for myself, I am conscious that I speak to scores of men here today who feel the same sense of loss of a personal friend and helpful coworker. Charles Stillman was a friend to every one. He was a friend to every cause that sought the welfare of the community and he was willing to show his interest by real and effective service.

In trying to analyze his remarkable life, with its constant impulses to kindness and helpfulness and to the furtherance of every good cause, I am constantly reminded of the words of the Lord to Abraham when he called him out of Ur of the Chaldees over into the land of Canaan. "I will bless thee and make thy name great," said Jehovah, "and thou shalt be a blessing." It is this last prophecy of Abraham's life, "and thou shalt be a blessing," that I think Charles Stillman has beautifully fulfilled. He himself would be the last one to wish any exaggerated word of praise of his life. No one would be farther than he from claiming perfection or freedom from faults. He was modest and sincere, and never forgot his own human limitations and shortcomings. But I think if he could have stated the motto of his life in words, as he has stated it in actions so clearly, that motto would have been these words, "*Thou shalt be a blessing.*" It seems to me that this purpose characterized his whole life.

For the fulfilment of that motto he had a good start in the inheritance which he received from his parents. Few happier, sunnier hearts ever lived than David R. Stillman and Martha Greene Stillman. They were both deeply religious, but with that sterling character there was a wealth of good will, good cheer, wit and laughter that enriched and glorified the life around

them. A generous share of this rare wealth of sunshine they bequeathed to their children. Charles had his full share and it was ever shining in all his words and actions with all people. It was in this that he made his first and great beginning toward the fulfilment of the motto which I think he must have had, of being a blessing to all.

To this genial, sunny good will and happy disposition, Mr. Stillman added a deep interest and solicitude for the welfare of the community and of each and every individual in the community. The institutions of the community all claimed and received his active assistance in so far as he believed them to be advancing the community's interests.

For him the church was not merely an agency for good, to be tolerated or enjoyed, but it was a *cause* to be espoused with all his soul and to be constantly and generously supported and aided in all its work. He loved the church. He shared its responsibilities. For many years he was superintendent of the Sabbath school. His skill and efficiency were rarely surpassed. The building of the parish house was a matter of great interest to him, and he gave the enterprise his fullest sympathy and practical cooperation. The direction of the village activities, the Loan Association, the bank, the Farmers' Co-operative Insurance Company, the County Board of Supervisors, and the University, these and scores of other interests were all served with the one supreme desire to help them all to do good. No one can say that he served any of them with a selfish interest or that any of his thousands of little kindnesses were for any other purpose than that he was seeking in every way to be a blessing.

But no one outside of the family circle can know so well as those inside that favored group, how much his home life was a fulfilment of this motto which seems to explain the secret springs of his life. Exceptionally blessed in this, he was, above all places else, a blessing in his home. True, gentle, thoughtful, affectionate, considerate, he was a husband and a father to be admired and loved. No picture of the love and devotion of that home life can overdraw its simple beauty and sweetness.

And so I might go on indefinitely, point-

ing out the ways in which our dearly loved friend, consciously or unconsciously, lived up to this life motto, that his whole purpose in life should be to be a blessing.

The following little poem, called "A Creed," found in Mr. Stillman's pocket, where it had evidently been carried for many months, amply verifies the estimate which we have made of the motto of his life.

"Let me be a little kinder,
Let me be a little blinder
To the faults of those about me,
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery,
Let me serve a little better
Those that I am striving for.

"Let me be a little braver,
When temptations bid me waver,
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother that is weaker,
Let me think more of my neighbor
And a little less of me.

"Let me be a little sweeter,
Make my life a bit completer,
By doing what I should do
Every minute of the day;
Let me toil, without complaining,
Not a humble task disdain,
Let me face the summons calmly,
When death beckons me away."

And now he has heard the summons; death has beckoned him away. But his power to be a blessing is not ended. "Though dead, he yet speaketh." In our memory and in our love he lives. In the lives he has blessed and the institutions he has served he has made the permanent power of a beneficent life to abide. Here are gathered with his family and near relatives, neighbors and friends from near and far; business associates, trustees of the University, members of the board of supervisors of the county, and many others, all eager to bring our tribute of love and respect and lay it, with our tribute of flowers, at the feet of one to whom the sweet rest of heaven has now come. It is a glad tribute we bring, though mingled with our tears of loneliness and bereavement. Earth is richer in blessing because he lived. Heaven is richer in love because he is there.

God bless the memory of Charles Stillman!

BOOTHE C. DAVIS.

"But He is My Father."

A Roman emperor, after a successful military campaign, was returning in triumph to Rome. Kings were chained to his chariot wheels as trophies of his triumph. He did not enter through the gates of the city. That was too common; all men did that. A breach was made in the walls for him to pass. Great throngs filled the city to welcome the mighty hero. And while passing through one of the crowded thoroughfares, a little girl, wild with joy, dashed toward his chariot. The police stopped her, and said, "That is the chariot of the emperor, and you must not attempt to reach him." The little one replied, "He may be your emperor, but he is my father;" and in a moment she was not only in the chariot, but also in the arms of her father. Even so is it with us. While God is the Emperor of all men, he is that, and infinitely more, to us; he is our Father.—*Christian Standard.*

"Hate hardens hearts; love kindles kindness."

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S. C. STILLMAN, Leonardsville, N. Y.

SABBATH SCHOOL

LESSON XI.—MARCH 14, 1914.
THE LAWFUL USE OF THE SABBATH.

Lesson Text.—Luke xiii, 10-17; xiv, 1-6.

Golden Text.—"The sabbath was made for man, and not man for the sabbath." Mark ii, 27.

DAILY READINGS.

First-day, Luke xiii, 1-9.

Second-day, Exod. xx, 1-17.

Third-day, Acts xx, 1-12.

Fourth-day, John v, 1-18.

Fifth-day, John ix, 13-34.

Sixth-day, Matt. xii, 1-14.

Sabbath day, Luke xiii, 10-17; xiv, 1-6.

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

Good Methods of Seating.

Every week in multiplied thousands of churches congregations sit in back-breaking pews ill-fitted to the human anatomy, and endure sermons which under more favorable physical conditions might be enjoyed. Likewise in thousands of Bible schools boys and girls, naturally restless, are made more so in their attempts to adjust arms, legs, and backs to stiff seats in such a way as to find a more comfortable position in which to listen to the taught lesson.

My earliest memories of the Bible school recall the gymnastics I was obliged to perform in order to fit anew my arms over the pew-back and fold my legs on the pew-seat, that I might relieve a crowded limb or bring to life a numbed foot in which circulation had been stopped by a cramped position. And this in an old-fashioned church, the auditorium of which was utilized for both church and Bible-school purposes, and which was equipped with stationary pews.

It is estimated that half of the Bible schools in America are held in churches seated with stationary pews, where necessarily the experiences described above are passed down to the present generation.

What can be done to utilize one-room churches for Bible-school purposes? Certainly the two "amen corners" can be cleared of the pews, and small chairs of three sizes can be substituted for the use of the children under six and between six and nine. Curtains or portable screens can shut off these corners and convert them

into separate places or rooms for the beginners or primaries. The gallery, if there be one, can be likewise seated for an adult or secondary class. Where space between the pews is generous, every other pew with little cost can be made convertible. This change will make it possible for the members of the class to be seated opposite each other, and at the same time be grouped about the teacher.

In churches where, in addition to the church auditorium, one or more extra rooms are available, such rooms should preferably be surrendered to the use of the Beginners and Primary departments, and the seating should consist of three sizes of chairs. If the room is large enough to be divided, one part of it should be devoted to the Beginners and the second to the Primary department. The floors should be covered with cork matting. This will permit the marching exercises of the children without noise. In the Beginners' room a strongly demarked circle or ring should be painted on the floor, which will serve as a guide for the arrangement of the small chairs; for in the best Bible schools the Beginners are arranged in a large circle about the teacher. In the Primary room two sizes of chairs should be used. Several rectangular or square tables should be provided during the lesson period, around which the children may gather in chairs for their hand-work. In the opening and closing exercises the tables should be out of the way, and the chairs arranged in regular form for worship.

But what is the best method of seating for the larger schools where the building is more pretentious?

Before the architect begins to plan the new church or Bible-school building, he should study sane methods of seating. Never should school or department be so seated as to face a bright window. Nor should they be seated facing the doors through which the pupils enter the Bible-school room. To fail here is to distract the attention of the school to every late-comer, and to make ineffective many a word spoken from the platform.

And what shall be the character of the seat? Chairs! by all means, chairs! In all but the Beginners' and Primary rooms (which should be covered with cork matting) the floor should be of hard wood, un-

carpeted, and the chairs supplied with rubber tips. Here more ample provision can be made for the Junior and the Intermediate pupils. They will particularly appreciate the group plan of seating the class about the table.

The chair has every advantage over every other method of seating. It adapts itself to any plan. Chairs may be arranged in large or small circles to accommodate the size of the class. In a moment they may be rearranged to face the platform for the school exercises. The room can be quickly cleared of chairs that it may be used for social purposes. Chairs yield to departmental and grade divisions and uses. They are far more comfortable than pew or settee. They may be crowded together or generously separated.

But, after all, the teacher whose teaching-power makes the boy forget whether he sits on a chair or on an upturned stump is superior to the seating question. A boy will climb a locust-tree and cling beetle-like to the rough bark of a crooked limb for an hour and a half that he may watch his crack baseball club "do" the opposing team, and will never know whether he has been sitting or hanging on a cushion or a thorn-bush. The arrangement of the seats is very important, but when teachers "play ball" in their teaching, the pupil will pay little attention to the character of the seat he occupies.—*Joseph Clarke, Supt. of N. Y. State Sunday School Association, in S. S. Times.*

The Lost Tribes.

The theory has often been advanced that the ten lost tribes of Israel traveled to England and were assimilated or amalgamated with the people who live in the tight little isle. Much printer's ink has been wasted in the exploitation of this theme, concerning which, however, the Scotch verdict, "Not proven," can very readily be entered. If there is any real trace of Jewish blood in the English strain it has not been established by plausible or presumptive evidence. Another theory has been advanced with more or less seriousness as to the Jews in relation to the Irish people. It has been claimed that Jews from Spain at some remote period of the middle ages went to Ireland and

mingled with the population there. Here again we find that there is a lack of evidence. The proponents advance the idea that the Jews and the Irish have some physical traits in common and have features in their moral characteristics that are similar. The answer to that theory is that both have long been subject to oppression and therefore would be likely to develop some traits of a like nature because the conditions under which they have been compelled to live for centuries are similar in many particulars. People who are constantly on the defensive, whose lives are hampered by oppressive laws and who are weighed down by a sense of injustice can not develop their natures as freely as those who are not subject to such restrictions.—*Jewish Exponent.*

This is the blessed life—not anxious to see far in front; not careful about the next step; not eager to choose the path; not weighted with the heavy responsibilities of the future; but quietly following behind the Shepherd, *one step at a time.*—*Rev. F. B. Meyer.*

A STORY A DAY

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SABBATH VISITOR

Plainfield, N. J.

HOME NEWS

DODGE CENTER, MINN.—Some dissatisfaction was expressed with my last communication to the RECORDER, and so I am going to try again. It was feared that some might get the impression that there were no good business opportunities lying around loose in the vicinity of Dodge Center save those in the line of light farming and market-gardening. So I take pleasure in writing up Dodge Center from another point of view.

For the last three years real estate has been very active. Two years ago seventy-five families moved into Dodge County. Last year there were more than sixty. This year it will exceed the number of two years ago. It would appear that as attractive as truck-farming may be to the man with limited means, there are attractive opportunities for the profitable investment of capital in general farming. One of our men has recently retired from his farm of more than six hundred acres, where for many years he has carried on a profitable business in raising Percheron horses. This farm is now for sale and offers a good opportunity for one who has had experience in this branch of stock raising.

Minnesota has long been in the front rank as a dairying country, and it would be hard to find a part of the State more favorably conditioned than this section. The great possibilities in this line of farming are being realized as never before. "Back to the farm" is a popular cry in this State, and I am told that more money is passing from other industries into farming than ever before, and of course this argues strongly for the profitableness of working the soil. Much is being said in newspapers of the State just now about farming not only as a material, but as a moral asset in the development of the country. In view of the fact that one of our recent Conferences had for its theme, "The Rural Church," you will be interested in learning that one pastor within twelve miles of Dodge Center is applying some of the modern methods and suggestions to the work of his rural parish. He is making his church, the only one within a radius of six miles, the religious and so-

cial center for the whole countryside. This experiment, now in its initial stages, I am watching with much interest. The following item was clipped from the *Minneapolis Journal* of January 21: "The first short course for preachers, preachers' wives and rural church workers will be given at the college of agriculture, July 27 to 31. The date was decided by the faculty of the college yesterday. Those who take the course will be housed at the farm school dormitories and board at the dining-hall. The course will include lectures on agricultural subjects with the aim in view of enabling the preachers to know the problems confronting the farmers. The greater number of lectures will have as their basis the study of rural sociology." This may be taken as an indication that this far northern State is progressive beyond the circumference of material prosperity.

As a church having an environment suggesting such interesting and difficult problems, we are trying in a measure to do our part well. At the annual church meeting in January it was shown that the progressive method of meeting the finances of the church by subscriptions on a percentage basis had a little more than provided the amount of \$1,200 specified in the budget. The same plan was voted for the ensuing year. We are being encouraged by some cheering tokens of deeper interest in the religious life of the society. The Christian Endeavor society, under the direction of Vice-President Reginald Langworthy, is contributing something to this movement of good cheer. Some of the problems of Christian Endeavor Week occupied our attention during some special sessions. Momentum was acquired by the fine address on "Seven Points of Efficiency in Christian Endeavor," delivered by Pastor Randolph, of Milton, who was with us over the Sabbath, February 7.

An unusual animated discussion of church and society and village questions was participated in by about twenty-five men at the February Brotherhood meeting, the time of our Semi-annual banquet.

Some of our young people recently accepted the opportunity to make the Sabbath "honorable" by resisting a high-pressure temptation to attend an interesting school function on Sabbath evening. A spelling contest between the high schools of the

county was to be held at the county seat nine miles away. Among the successful contestants in our own school for a place in the county contest was one of our young people, and another had been chosen to lead the cheers for this school. Still others were offered the pleasure of an automobile ride to go and cheer for Dodge Center. I am glad to acknowledge the joy which came to the pastor's heart when he greeted these same young soldiers of the cross at the prayer meeting that night. This is the kind of argument which is most needed at the present time as a factor in the effective spreading of the Sabbath truth.

Will you not join in the prayer that this, with all the churches, may cultivate the kind of piety and self-denying loyalty that will winsomely make its way against the odds that we must meet in the task to which God has set us—the task of teaching by conduct as well as profession a full and joyous obedience to all the requirements of his gospel?

T. J. VAN HORN.

Dodge Center, Minn.,
Feb. 18, 1914.

SCOTT, N. Y.—At a recent church meeting a motion was made and adopted in which I was appointed to act as correspondent of the SABBATH RECORDER. I don't suppose that by any means shuts off any others from corresponding; if I thought otherwise I should certainly decline.

I will begin by saying it really seems good to have a pastor once more. Brother J. A. Davidson by the help of the Missionary Board came here from Canada the fore part of last December and has been laboring with us since that time, and now he has been engaged for one year commencing the first of January, 1914.

We have regular Sabbath services every week and preaching every Sunday evening unless the weather is too severe. The evening of the Sabbath, called Friday evening, we have prayer and conference, held at private houses, with interesting studies and discussions of selected portions of Scripture.

A committee has been appointed to reorganize the Sabbath school, and also a committee to look after the church singing,

and it is earnestly hoped that much good may be the result.

We are in the grip of zero weather following the deepest snowfall in many years. With the exception of colds the general health of the people is fairly good, and we think no one about here will freeze or starve.

There appears to be a general awakening upon the prohibition question of late; the different temperance organizations seem to be getting together for national prohibition with a power behind to enforce it. Some of the great dailies seem to see the handwriting upon the wall and no longer ignore or ridicule prohibition. People are enrolling under the *Show pledge* and arraying themselves against the liquor traffic, being heartily sick of voting the same way the brewers, the distillers and the saloon-keepers do. And now why should not *all* religious papers take hold and help with their influence to banish this liquor curse from our country?

C. F. COBB.

P. S.—Two additions to the church have been made since Brother Davidson came here, and one of the two has been chosen as deacon (Brother Emerson Fisk).

C. F. C.

MILTON JUNCTION, WIS.—Rev. H. N. Jordan returned Tuesday from his three weeks' missionary trip in Iowa and Nebraska.

The Union temperance service held at the Seventh Day Baptist church Sunday night was well attended and the interest was good. The liquor traffic was discussed from all angles and nothing good was said of it.—*Journal-Telephone*.

Mr. Gladstone used to tell how an English lady, a friend of his, chartering a cab for the day in Dublin, said to the driver: "You won't mind if I take you for the day?"

"Is it me mind, me lady?" was his gallant reply. "Sure, I wouldn't mind if ye tuk me for life!"

"No one but an Irishman could have said that without giving offense," was Mr. Gladstone's invariable comment on the story.

"A great many start for heaven as if more depended upon speed than direction."

DEATHS

DAGGETT.—Velva, the daughter of Jay B. and Millie M. Daggett, was born in Ashland Township, Dodge County, Minn., September 13, 1908, and died in Minneapolis, Minn., February 11, 1914, aged 5 years and 5 months.

Velva was the fifth child in a family of six children, and was a bright and winsome little girl. She will be greatly missed in the home circle, where her sweet disposition and winning ways had made her well beloved. The funeral was held at the Seventh Day Baptist church in Dodge Center on Sabbath morning, February 14, conducted by Rev. T. J. Van Horn, assisted by the Rev. Mr. Cary of Hayfield. Burial was in Riverside Cemetery.

"God wanted her here where his little ones meet,"

Said the children up in Heaven.

'She will play with us in the golden street.

She has grown too fair, she has grown too sweet,

For the earth we used to live in.

She needs the sunshine, this dear little girl,

That gilds this side of the gates of pearl,

Said the children up in Heaven."

T. J. V.

CURRY.—Paul Robertson Curry, son of Rev. William M. and Juliet Titsworth Curry, died at his home in Trenton, N. J., on February 12, 1914, in the nineteenth year of his age.

Paul was a grandson of Mr. and Mrs. J. H. Titsworth of Nortonville, Kan. The church bulletin of the Fourth Presbyterian Church of Trenton contains the following in memoriam, which we publish here at the request of the grandfather.

"It is with the deepest sorrow that we record here the death of Paul Robertson Curry, Thursday, February 12, the son of our well-beloved pastor and his devoted wife. Paul had just passed his eighteenth birthday—strong, genial, manly, and loved by every one. Thoughtful beyond his years, he had already planned to give his life to the service of the Master, who had taken him, at the tender age of eight years, in his arms and blessed him and adopted him then as his brother and set for him a great work to accomplish. We do not know surely what that work was which he was sent to do. We only know that the Master, Thursday morning, pronounced the work completed and bid the laborer lay down his tools and come home with him. We know that he accomplished that whereunto he was sent, and we know that he is happy with Jesus in the mansion which was already prepared for him; but it is very hard for us, and especially for his heartsome parents who have been accustomed to watch him as he poured his soul into his work, not to find him at his accustomed place.

"It would be impossible for us, when our cups of sorrow are presented to us, to say, 'Thy will O Lord, not ours, be done,' were it not for the fact that we know that Jesus our elder brother did this before us and suffered all the sorrows

and pains that we shall be called on to endure.

"Paul was just completing his senior year at the Trenton High School, where he ranked among the best in scholarship and was, perhaps, the most popular student in his class, because he always stood, in a sane way, for whatever was right and clean and pure. While most boys were spending their earnings for having what they called a good time, Paul was saving his earnings to pay his way to the college which he had planned to enter in the fall. But because of faithful work well done, the Master promoted him without examination to the great University of the Soul.

"Paul, true to his rearing and convictions, was active in many phases of church work—he taught a class of boys in the Bible school who were devoted to him; he was treasurer of the Christian Endeavor society; and he did everything in his power to promote the best church interest among his boy associates. He not only attended church himself, but he was often seen, after Bible school or after the meetings of the Christian Endeavor society, endeavoring to persuade the boys to attend church services. Not only was he attentive to the ordinary church duties, but he was often chosen to represent the young men of the church and Bible school at state and other meetings of the Y. M. C. A., and as he was a lover of outdoor sports, his companions in the Bible school always selected him as their leader.

"It was hard, so hard, for us to bury, under the snow, the physical remains of this beautiful boy, and the thought would have been unbearable had we not known that 'earth to earth and dust to dust' was not spoken of the soul. His body lies in Greenwood Cemetery, but his beautiful spirit, made even more beautiful and effective by death, continues to live and to influence as never before his friends and companions, ever beckoning them to higher and better things."

STILLMAN.—Charles Stillman, at his home in Alfred, N. Y., February 16, 1914, in the sixty-third year of his age. See life-sketch on another page.

Two Religions.

The really fundamental thing in a man's life is his choice of a religion. Two religions are today struggling for the mastery. There is the religion of Mammon, whose dominant purpose is selfishness, and whose creed is indifference to moral considerations, except so far as they may be regarded as instruments of individual advancement. There is the religion of God, whose purpose is service, and whose creed is loyalty to something larger than yourselves.—*President Hadley, of Yale*.

We can not silence our doubts by thinking; we can not find God by searching; but we can do his will, and then we shall know his doctrine.—*The Outlook*.

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.

Assure yourself you have accomplished no small feat if only you have learned patience.—Goethe.

Employ thy time well if thou meanest to gain leisure; and since thou art not sure of a moment, throw not away an hour.—Franklin.

The Sabbath Recorder

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

L. A. Worden, Business Manager.

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When Ishmael's mother, despairing of his life, had forsaken him and laid him down in the wilderness to die, the Lord took him up and saved him. And when the parents of Moses, no longer able to keep him, laid him down among the rushy flags, the Lord took him up and gave him a home in a palace.—Robert Sanderson.

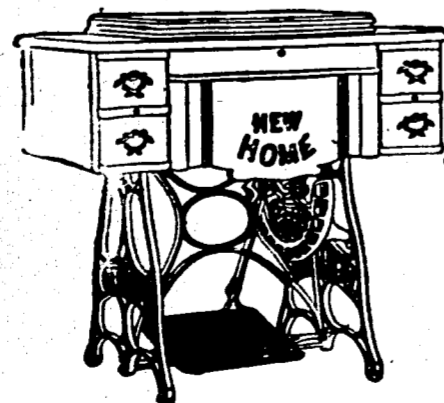
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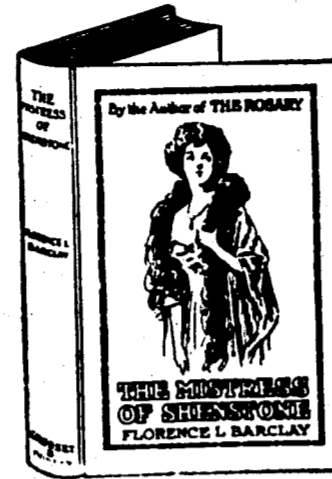
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HELP LIGHTEN THE LOAD.

Help lighten the load!
 Humanity stumbles ahead on its road,
 Urged on o'er the deserts, beset by the goad;
 Men bend under burdens of hunger and care
 And women must suffer and toil and despair;
 Yea, even the children astray in the strife
 Are bowed by the weight till they weary of life.
 Hark! unto each soul that is hero, not slave,
 How clear sounds the call to arise and be brave.
 Help lighten the load!

Help lighten the load!
 With all of the strength that the heart can command,
 With all of the power of brain and of hand,
 With wills set to sacrifice, struggle and dare,
 With love that seeks ever each burden to share,
 With unflagging endeavor that stops not to ask
 The length of the journey! Come, children of God!
 And along the dark path by the world's anguish trod,
 Help lighten the load!

—Priscilla Leonard, in *The Outlook*.

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