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The Sabbath Recorder

LIFE AFTER LIFE.

Joaquin Miller died a few weeks ago leaving as his last utterance to the world this poem of faith.

"Could I but teach man to believe,
Could I but make small men to grow,
To break frail spider webs that weave
About their thews and bind them low;
Could I but sing one song and lay
Grim doubt; I then could go my way
In tranquil silence, glad, serene,
And satisfied, from off the scene.
But ah, this disbelief, this doubt,
This doubt of God, this doubt of good.
The damned spot will not out.

"Wouldst learn to know one little flower,
Its perfume, perfect form and hue?
Yea, wouldst thou have one perfect hour
Of all the years that come to you?
Then grow as God hath planted, grow
A lordly oak or daisy low,
As he hath set his garden; be
Just what thou art, or grass or tree,
Thy treasures up in heaven laid
Await thy sure ascending soul,
Life after life—be not afraid!"

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PLAINFIELD, N. J., APRIL 28, 1913.

WHOLE NO. 3,556.

"But by My Spirit, Saith the Lord."

In the days of Jerusalem's rebuilding, the word of the Lord came to Zerubbabel to teach him that the few loyal ones surrounded by many foes should succeed in their great undertaking. Zechariah and his little band needed encouragement, and Jehovah sent several visions to cheer and assure them. These were all helpful, but none of them were clearer and more inspiring than God's message to Zerubbabel: "Not by might (by an *army*, in the margin), nor by power, but by my Spirit, saith the Lord of hosts." No matter how great the "mountain" appeared, by the help of the Spirit it should "become a plain." God would prosper his work in the hands of a spirit-filled people, no matter how great the obstacles might appear, or how many foes were arrayed against his little band. I thought of this when in a friend's letter, the other day, I read these words: "A great many people base their arguments on the premise that the best evidence that we as a people are doing God's will is that we are growing numerically as a denomination. Might it not be possible that there are other objects more important in God's mind than the numerical strength of the Seventh Day Baptist Denomination?"

To be sure we would all be gratified to see great numbers rallying around the denominational standard. But this is merely a materialistic view of prosperity. To accomplish God's purposes in the great seed-sowing times of all the ages, it appears to have been his own wonderful plan to do his pioneer work by means of a small minority. Out of millions of households, one family only was chosen, to act as the leaven among the nations, by which Jehovah should get to himself a nation of believers in the one God. Why did he not choose a nation instead of one family? This he could just as well have done if it had been his way. Why did he cast off ten tribes, when from a worldly point of view all were needed, and settle upon one tribe only to carry forward his work of preparing for his kingdom on earth and the

work of redemption? This too was God's way, and in due time it was proved to be the best way. When the "Midianites and Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude," in battle array against Gideon's army, why did Jehovah choose to reduce the number over and over until only three hundred were left to gain the victory? Again we answer, "This was God's way."

Who shall say that God's way is not the same today in the conflict between Baal's day and his holy Sabbath? In days of old when Israel forsook his own hallowed Sabbath, Jehovah made their return to it the test of loyalty, and always chose a small minority to exalt the truth and keep it alive. Has he not been doing this very thing in America for more than two hundred years? And had it not been for this little people, so marvelously preserved against great odds, the Sabbath of Jehovah would long ago have been lost. In God's own time, when the fight for the "venerable day of the sun" shall have proved the utter futility of trying to enthrone it in the hearts of men as a holy Sabbath in place of God's day, then this Sabbath now being kept alive through faithful sowing of the seed of Sabbath truth by God's chosen minority, will again find its true place and be exalted as it should be.

If God's word is true, and the Sabbath is as important as that word teaches, that time is bound to come. And every Seventh Day Baptist should feel proud to be counted with this God-chosen minority for such a great work. What can ten thousand faithful, loyal, enthusiastic, Spirit-filled Sabbath-keepers *not* do, with a God to lead them who cares for his eternal truth—the truth for which they stand? Instead of mourning over our weakness and lamenting our apparent losses, let us accept this work of keeping God's truth alive, as being God's way still with us; and looking for spiritual power, let us rally as one man to the work. Let us not only preach the Sabbath truth, but practice it. Let us be more consistent in keeping it, so our testimony for it may have power with men.

Needed, Elijah's New Vision.

Sometimes when hearing or reading doleful lamentations regarding decline in spiritual life and concerning numerical losses, as though the cause we love were going to ruin, one feels like saying: "Poor man! he is under his juniper tree. He needs an angel from God to touch and feed him. His heart is right, he has been zealous for the Master, but, trying to measure prosperity by numbers and by outward appearances, he has become utterly discouraged. He needs, most of all, the light that came to Elijah."

When Elijah's great revival did not hold up as it had begun, and it seemed to the weary man that years of faithful work for Jehovah were likely to prove in vain, with Israel in the minority, he completely collapsed, and complained most bitterly. He did not understand that the mighty God, who had given one great revival, so different from any ever known before, could give him still another and greater victory, though by methods entirely different from any yet employed. Times were changing, and the new way to be shown to Elijah was far better for the new time and for the point of progress reached by Israel. One thing was sure: Elijah could do nothing for God while in the wilderness complaining about the fewness of God's people and magnifying the power of the children of Baal. He must get clear out of that, and obtain a more hopeful vision of the work to be done, before he could find any followers or do anything worth while.

Just at the most critical time, when he thought God's people had all gone astray and he himself preferred rather to die than live to see the enduring disgrace, Jehovah sent him a messenger of good cheer and called him back to Horeb, the mount of God. Probably the generation to whom Jehovah revealed himself when the law was given on the mount was not then prepared to receive the message in the "still small voice;" but now, after many hundreds of years, the time was ripe and God's prophet must go back to Horeb to receive it.

When the Lord appeared unto the discouraged prophet on the mount, first in a great and strong wind that even broke the rocks, then in the earthquake, and again in a fire, in all of which ways God

had in times past manifested his presence and power, Elijah was taught that the work of Jehovah was to be done in a different way now, if the needs of a new day were to be met. Great demonstrations such as Elijah had seen on Carmel were now to give way to faithful, hand to hand work, through the inspiration of the "still small voice." Then and there Elijah had a new vision of the power of God in reaching and saving men. He also received a revelation of his own folly in supposing that the cause of God was going to ruin because people were not doing things in his way; and he learned how wide of the mark he had come in his estimates of the number who were loyal to Jehovah. He was counting upon the strength of outward appearances and measuring success by numbers. He thought himself to be about the only one really loyal to God in Israel and was sure the good cause was doomed!

What a revelation it must have been when Jehovah assured him that there were seven thousand in Israel whom he recognized as loyal and true, and who had never bowed the knee to Baal! After being aroused by the question, "What doest thou here, Elijah?" he heard the command to return to his work. The vision had opened his eyes to his folly, shown him the real power by which he was to conquer, and sent him back to do the very best work of his life. Would that every discouraged Seventh Day Baptist might receive the wonderful vision that came to Elijah.

A Remarkable Will.

The last will and testament of J. Pierpont Morgan, made by him just before starting for Europe, is attracting much attention, not merely because it disposes of a great fortune in a sensible businesslike way, but especially for its strong testimony in favor of Christ as his Saviour. Many ministers throughout the land have made reference to this phase of the will, claiming that such a testimony from such a man must do incalculable good. This fervent declaration of his religious faith, and an entreaty to his children to always maintain and defend that faith, make the opening paragraph in the will:

I commit my soul into the hands of my Saviour, in full confidence that, having redeemed it and washed it in his most precious blood,

he will present it faultless before the throne of my heavenly Father; and I entreat my children to maintain and defend, at all hazard and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

In New York City and the Bronx this clause was referred to from the pulpits as an example for all Christians in making their wills. The effect of such an expression of faith and of such solicitude for the children's spiritual welfare, found in a father's will, should be most excellent. It would seem almost like a message from the other world, upholding the old-fashioned religion that has done so much for this world.

It is a great thing for a man to be able to provide so handsomely for all the temporal wants of wife, children and loved ones, for all the servants and employes, for the church and pastor and for many other interests needing money; but it is a greater thing to leave such an inheritance as is shown by this short paragraph of Mr. Morgan's will. Whoever possesses the inheritance suggested here has eternal riches in the bank of heaven. But one might inherit all the monies mentioned in this rich man's will, and if the other were lacking, be an eternal bankrupt. These heavenly riches are worth more to J. P. Morgan today than would be a hundred such material fortunes as he possessed a few days ago on earth.

Great wealth does not necessarily rob a man of spiritual riches. It all depends upon the man himself.

The Associations.

As the time draws near for the first of the associations, the usual inquiries regarding time and place for holding them, and as to who the delegates will be, begin to reach the SABBATH RECORDER. We do not have all the data, but will give what we do have, hoping that interested friends will promptly supply whatever information may be lacking here. The various committees will soon need to prepare programs and should have all the data needed for their work.

The associations begin with the Northwestern, which convenes at Nortonville, Kan., on Thursday before the last Sabbath in September, 1913, as appointed by the

Executive Committee of that association. As there was no session in 1912, owing to the fact that Conference met in the Northwest, we have no data as to delegates. None for 1913 were appointed at Garwin in 1911.

The Western Association meets with the Friendship Church at Nile, N. Y., on Thursday before the first Sabbath in October. Delegate to the Northwestern, 1913, Rev. Walter L. Greene, Alfred, N. Y. Delegate to the Eastern and South-eastern, Rev. George P. Kenyon, Richburg, N. Y., with Leslie O. Greene, Independence, N. Y., as alternate.

The Central Association holds no session this year, owing to the fact that Conference is to be held at Brookfield.

The Eastern Association adjourned to meet with the Pawcatuck Church in Westerly, R. I., on the Thursday before the second Sabbath in October, 1913. This date obviates the necessity for a gap of one week made by omitting the Central Association.

The delegate from the Eastern to the Northwestern and Western Associations is Rev. Edgar D. Van Horn, 450 Audubon Ave., New York City, with Rev. Clayton A. Burdick of Westerly, R. I., as alternate. The delegate to the Southeastern and Southwestern associations is Rev. H. C. Van Horn of Ashaway, R. I., with Rev. Edwin Shaw of Plainfield, N. J., as alternate.

The Southeastern Association convenes with the church at Salem, W. Va., on Thursday before the third Sabbath in October, 1913. Its delegate to all associations is Miss Elsie Bond, Salem, W. Va., with Rev. J. S. Kagarise, Salemville, Pa., as alternate.

The Southwestern Association meets in Hammond, La., on Thursday before the fourth Sabbath in October. No delegates appointed. President, Rev. A. P. Ashurst, Hammond, La.

This information is according to the best data in our hands. If any one discovers errors or omissions, we shall be glad to make corrections. Some of the minutes have never reached the editor's hands.

"My friend, if the devil can succeed in skimming the cream off of your religious experience, he will leave you with a bowl of clabber on your hands."

EDITORIAL NEWS NOTES

China's Wonderful Request.

There is no end to the surprises coming from China in these days. This time the world is stirred by an appeal from the Chinese Government to all Christian churches in China to join in a day of prayer for divine guidance in the settlement of national questions and in solving the critical problems that confront the people of that land. April 27 is the day set apart as a day for prayer, and the provincial representatives are instructed to attend the services wherever held. A service of this kind has already been held in Peking at the request of the government. All Christian missionaries were asked to observe this day of prayer. Telegrams and messengers were sent broadcast to all governors and high officials within whose jurisdiction Christian communities are to be found, urging them to forward the movement. These appeals included requests for prayer in behalf of "the National Assembly, and for the new government, for the President of the Republic yet to be elected, for recognition by the powers, for the maintenance of peace, and for the election of strong, virtuous men to office."

Of all the signs of favorable changes in China within recent years this is the most wonderful and the most significant. Indeed, we can think of no act so noteworthy in all the history of non-Christian Asia. Japan, not many years ago, gave official recognition of Christianity, but only as one of the three great religions having a foothold in that nation; so even that fell far short of this recognition that China has made.

No matter which interpretation is put upon this action of China, whether it be regarded as a genuine recognition of the spiritual power of Christianity, or whether it be understood as a mere political device to gain favor among the nations, as some seem to insinuate, it is still a most important act as another step in the sure and rapid acceptance of the ways and thoughts and life of the Western world. Even if nothing more than a "shrewd endeavor of

the Chinese to liken themselves and their country to the peoples and lands of Europe and America, using Christianity, as they use the Western clothing, merely as political device," even then there can be no question about the importance of the new movement.

But we do not believe it to be any such device. To us it seems more like the beginning of an actual transformation of character, and of disposition toward the Christian religion—almost like a nation's being "born in a day." One thing is certain, we can not now avoid the conclusion that the world has to reckon with a "Europeanized and Americanized China, an Occidental Orient," and we hope, soon a Christianized one. We do not wonder that this new appeal for prayer is giving the missionaries in China the greatest satisfaction.

Stephen A. Douglas Centenary.

On Wednesday, April 23, many people celebrated the one hundredth birthday of Stephen A. Douglas. The older people of this country will remember him as the remarkable little man who debated with Abraham Lincoln the momentous questions at issue in the years just preceding the Civil War. In those days Mr. Douglas was one of the most commanding figures on the stage of national politics, and according to excellent historians, "the best known man in the United States." He was zealous before the war in efforts to adjust sectional differences by compromise measures. Such a thing was absolutely out of the question, however, and when Mr. Douglas found that war was inevitable, being too loyal to follow the South in secession he became an ardent Unionist. His zeal for compromise upon the slavery question subjected him to the suspicion that he was a Southern sympathizer, which probably stood in his way when national leaders might have promoted him in the councils of the nation. It is said that Mr. Lincoln favored giving him a place in his Cabinet.

Stephen A. Douglas was a remarkable man, wise beyond his years, and went to the front when a mere boy. At the age of twenty-two he became Attorney-general of Illinois; two years later found him Secretary of State and Judge of the Supreme Court; and at thirty-four he was elected

to the United States Senate, after having served two terms in the legislature of his State. In 1860 he was Presidential candidate for the Northern section of the Democratic party, against Abraham Lincoln who was elected. He died at the age of forty-eight, just before the first battle of Bull Run.

Since arrangements were made to celebrate the centennial of Mr. Douglas' birth, the Historical Society in Chicago has received a new page in his life record, through a letter from his birthplace. This states that on the day he was born his father was smitten with apoplexy and died while holding the child in his lap before the fire, and the babe rolled into the fireplace. Just at that moment a neighbor entered the room and snatched the child from the fire just in time to save its life. This story is authenticated by relatives of the family still living.

Friction With Japan.

For several days the papers have been full of the controversy between Japan and the United States over the proposed passage of an alien land law in the State of California. Last week great mass-meetings were held in Japan and unthinking agitators stirred up much excitement over the matter. While it is supposed that the agitation is carried on by a small group of politicians in order to embarrass the government, the matter has still caused no little uneasiness with the administration in Washington. The President is pleading with California not to do anything in the line of legislation that will be pronounced unconstitutional, or that will violate treaty obligations.

Many Californians think the Japanese are buying and leasing too much land in that State for its future good, and the difficult thing to do now is to frame a law that will accomplish the purpose they wish to secure, without violating treaty rights. Our treaty with Japan allows Japanese to lease lands here for commercial purposes. It is not likely that either nation wishes to establish Japanese colonies here, and it is quite certain that Japan does not wish her citizens to migrate in large numbers to America. Japan is a powerful and proud nation and does most seriously object to any law here that discriminates against her. General alien laws would not offend;

but when it becomes clear that any law aims at Japan alone, the people of that country are naturally offended. It looks now as if the President would await the action of the California Legislature, and then stand by Japan in the Supreme Courts to secure proper interpretation of the law as regards the Federal Constitution. It is hoped that wise counsels may prevail in California and in Japan, so that no appeal or protest will be necessary when the law is passed.

William J. Bryan, as Secretary of State, is adhering to his life principles in the matter of temperance, and we are glad it is so. At a dinner given by the Secretary to the diplomatic corps no wine was served. Instead of intoxicants unfermented juices, red and beautiful as wine, were given the guests. This causes some sneers, and a little unfriendly comment, but even the critics must honor a man for conscientiously adhering to his lifelong principles in matters of temperance. Other Cabinet members have also given dinners without intoxicants, and it begins to look as though this would be the rule during the present administration.

Iceland too is going dry! After the present year neither natives nor tourists can procure alcoholic liquors in Iceland. Time was given to consume the present stock before prohibition should take effect. The Danish Government adopted drastic prohibition laws because the excessive drinking habit in Iceland was undermining the physical constitution of her people, as well as ruining her morals.

The strongest Hebrew association of Germany has pronounced against the Zionist movement among the Jews, and declared that in Germany the Hebrew citizen in the Fatherland is first a German and then a Jew. There is a strong sentiment against any rejection of the German national feeling. The desire is expressed that the Jew will cease considering himself only a guest in a foreign land, and come to look upon himself as a loyal subject of the German Government. The resolutions passed by this association say: "On the soil of the German Fatherland we desire to do our part as Germans to further German culture, while at the same time we remain true to our communion, hallowed by history and religion."

Secretary Daniels has put a positive veto on the hazing habit at the Naval Academy. He has no sympathy with the sentiment that encourages the brutal customs of whipping newcomers into submission by the older classes. He is correct in saying, "Your hazer is essentially a bully and must necessarily have in his nature a streak of the same innate cruelty possessed by brutes who torture dumb animals for the pleasure of watching their sufferings."

The Secretary suggests that a year in prison is slight punishment enough for the hazer.

The friends who in old days traveled the Sound in the famous steamers *Rhode Island* and *Connecticut*, will be interested to know that the New Haven Railroad Company has had them broken up and sent to the scrap pile, simply because the company wished to keep them from going into the hands of those who would run them in opposition to the road. This is a part of the price they pay for monopoly. They let steamers worth \$400,000 go to the scrap pile at \$44,000 rather than have them sold where they compete with the road!

Whales are invading the steamship lines of the North Atlantic in unusual numbers this year. The *Columbia*, of the Anchor line, from Glasgow to America, ran into a large one cutting it so deep with the prow that she was obliged to stop and run swiftly backwards into order to shake off the monster.

Lectures at Alfred.

A period of nine days does not often bring as many good things as came to us at Alfred in a recent nine days. There was first the Agricultural School Commencement, with a graduating class of over forty; a grand oratorio, "The Holy City," under the direction of Professor Wingate; and an inspiring address by Dean L. H. Bailey, of the Agricultural College at Cornell. Of course this address was thoroughly practical from a purely industrial point of view; but it was also ethical and religious. He exhorted the rural young people to be neighborly; and said, further, that it was doubtful whether a man who is not religious could be a good farmer, because the cultivator of the soil is in partnership with Nature's God.

There were, secondly, lectures made possible by the Abram Herbert Lewis Lectureship. Samuel G. Batter, D. D., of Philadelphia, Secretary for Social Service, of the National Baptist Convention, and member of the Social Service Commission of the Federal Council of Churches, spoke four times;—once at the college assembly, and Sabbath eve, Sabbath afternoon, and Sunday morning, in the church. His messages, earnest and eloquent, related to service, social service, and the rural church. Of the many good things he said I will mention two or three. Good and evil conditions have their causes; and social service means to discover means to discover these two sets of causes, and remove one and establish the other. Seventh Day Baptists have a special opportunity to serve rural communities. And he reminded the Sunday congregation that our church had generously offered them all of its means of grace, and that no other church is needed here.

William C. Minifie, D. D., of London, England, who is officiously connected with mission work in Cuba, spoke three times in Memorial Hall, and once in the Gothic chapel. His subjects in the college chapel were, "The Most Wonderful Book in the World," "Dreamers and Doers," and "The Wit and Wisdom of Spurgeon." In the seminary chapel he spoke upon qualifications for the ministry, the relation between English nonconformists and government schools, and the progress of Christianity among hand laborers. Doctor Minifie is a forceful, edifying, and inspiring speaker.

For the coming among us of these two fine speakers we are indebted both to the Lewis Lectureship and to friends of theirs in Alfred and in London.

ARTHUR E. MAIN.

Alfred, N. Y.,
April, 1913.

Historically, the Bible is in the main a record of the religious experience and development of one nation. But the Bible carried to other nations interprets, explains and corrects their religious experience. God appears to have made an explicit revelation of himself to one people that he might the better reveal himself to all peoples.—*Christian Advocate*.

SABBATH REFORM

The Resurrection of Christ.

The International Sunday-school lesson for March 23, as given in the *Stanberry Herald*, treats on the resurrection of Christ, holding the popular view that he was raised from the dead on the first day of the week, and that therefore the day should be honored above the Sabbath of the Lord. But not one text of Scripture was given stating that the resurrection occurred on the first day of the week, though several were mentioned that told of the different appearances to his followers on that day. Then we read: "Matthew xxviii, 1 (R. V.) would indicate a possible earlier visit on Saturday, the Jewish Sabbath." A rather grudging admission to a positive statement by an inspired writer. The fact that this visit in the end of the Sabbath, or late on the Sabbath day (R. V.), to see the sepulchre, shows the tomb to have been empty when the women came, was not mentioned, though it is clearly evident from the words that the angel said unto them: "Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay" (vs. 5, 6). Matthew is the only one of the gospel writers that tells about the great earthquake, and the angel of the Lord descending from heaven and rolling away the stone, all of which had been done before the women came "late on the sabbath day." and only the empty tomb remained, with the angel sitting on the stone, whose "appearance was as lightning, and his raiment white as snow." From these Scriptures it is clearly a fact that Christ was resurrected on the Sabbath of the Lord, and therefore not on the first day of the week.

All Bible readers know that our Saviour entered the death state and was laid in the tomb in the evening, and would have to be raised from the dead in the evening in order to fulfil the only sign that he gave as proof of his Messiahship. "And there shall no sign be given to it but the sign of Jonah the prophet; for as Jonah was three

days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. xii, 39, 40). That would be impossible between Friday evening and Sunday morning, which is only two nights and one day. But believing the divine record to be true, and counting back from Sabbath evening, when we have found that the tomb was empty, Friday evening would be one day and night, Thursday evening would be two days and two nights, Wednesday evening would be three days and three nights, the day that our Lord was crucified and lay in the tomb, which was the "preparation of the passover" Sabbath (John xix, 14), "for the day of that sabbath was a high day," and came on Thursday, an expression that is not applied to the weekly Sabbath. Friday they prepared the spices and ointments, and on the Sabbath they rested according to the commandment (Luke xxxiii, 56)—the commandment which says, "Remember the sabbath day to keep it holy" (Ex. xx, 10). Thus we see that the foundation that is universally claimed as a reason for observing the first day of the week as a sacred day is not found in the Bible. It is not there.

Therefore those who would honor the day of Christ's resurrection from the dead, will also honor the Sabbath of Jehovah (for it is the same day, the day that God blessed and sanctified at the close of the first week of Creation, and calls his holy day) and doing so, walk in the footsteps of our blessed Master, who said, "The sabbath was made for man, and not man for the sabbath; so that the Son of man is Lord even of the sabbath" (Mark ii, 17, R. V.).—*Weltha A. Combest, in Bible Advocate*.

A Pastor's Prayer.

O Lord, thou art my helper. Let me be thy messenger. Let me but deliver the word that thou hast for this people. Clear my mind, and calm my nerves, and control my heart, that I may get the message right, with no additions or omissions, and that it may have the effect to make this people more thoughtful and more spiritual, more careful and more conscientious, more like Jesus, the Master. Amen.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, April 13, 1913, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, E. D. Van Horn, H. N. Jordan, Asa F. Randolph, W. C. Hubbard, T. L. Gardiner, J. G. Burdick, Iseus F. Randolph, C. W. Spicer, Esle F. Randolph, D. E. Titsworth, H. M. Maxson, M. L. Clawson, A. L. Titsworth.

Visitors: Edgar R. Greene of Berlin, N. Y., Halsey B. Greene.

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

Minutes of last meeting read.

The Advisory Committee reported that through the Corresponding Secretary they have endeavored to comply with the request of Conference in relation to field work. In connection with the report correspondence was read from Rev. Geo. B. Shaw with regard to conducting special Sabbath Reform meetings in Nebraska, and requesting some assistance from the Board. On motion the matter was referred to the Advisory Committee with power.

The Committee on Distribution of Literature reported that the RECORDER subscriptions have decreased 27 since last meeting, due to the cutting off by the office of papers because of the postal laws forbidding the continuance of the subscription beyond a year after subscription is due. There have been sent out 24,656 pages of tracts and 56 copies of *Bible Teachings*; also 25 copies of Doctor Main's book have been sold.

Report accepted.

The following report was received:

The Joint Committee of the Board of Managers of the Seventh Day Baptist Missionary Society and the Board of Directors of the American Sabbath Tract Society presents the following to the two Boards which it represents:

Whereas, The Corresponding Secretary of the Seventh Day Baptist Missionary Society in a communication addressed to the Joint Committee dated January 26, 1913, expressed his desire to be relieved from the work of being the Field Representative of the American Sabbath Tract Society on or before March 31, 1913.

Therefore, We, the Joint Committee, recommend to the two Boards which we represent that the present arrangement concerning the joint work of the Secretary cease on April 1, 1913.

Also the following:

Whereas, Personal letters have come to the Chairman and to the Secretary of the Joint Committee from the Rev. Ira Lee Cottrell offering to go to Africa as a missionary representing the two Boards, and whereas Brother Cottrell was desirous that the matter be presented as soon as possible and requested the Secretary of the Tract Society to present it to the Tract Board at the March (1913) meeting; and Whereas, The Tract Board at that meeting voted as follows:

"Resolved, that while we appreciate the consecrated spirit of devotion which prompts the offer of our dear brother, the Rev. Ira Lee Cottrell, to go as a missionary to Africa, we are bound to recognize the apparent inability of the Boards at the present time to finance such an undertaking."

Therefore, We, the Joint Committee, wish to submit the matter without recommendation to the Missionary Board for its consideration.

On behalf of the Joint Committee,

GEO. B. CARPENTER,
Chairman.
EDWIN SHAW,
Secretary.

The Corresponding Secretary reported that the appointees on the Tract Society program for Conference had been communicated with, and have accepted their appointments.

Correspondence in connection with the above, from Rev. Geo. B. Shaw, was referred to the Program Committee with power.

The Treasurer presented his report for the third quarter duly audited, which on motion was adopted.

The Treasurer also reported the receipt of \$957.25 in payment of the legacy of S. Adeline Crumb of \$1,000.00, less the legacy tax of \$42.75, the money to be invested as a permanent endowment fund, the net income therefrom to be used for the deficit on the SABBATH RECORDER so long as such a deficit shall exist, and thereafter to be used in the promulgation of special Sabbath truth by the printed page at the discretion of the Board, the fund to be known as the S. Adeline Crumb Fund.

Voted that the Recording Secretary express the appreciation of the Board for the bequest to Mrs. E. J. Booth of Walworth, Wis.

Voted that the Committee on Distribution of Literature be requested to send the SABBATH RECORDER for three months, and

some of our literature to Rev. N. Easaw John, Chilow, Ceylon.

Voted that the SABBATH RECORDER be sent till further action be taken, to certain individuals on the recommendation of the Committee on Distribution of Literature.

The Corresponding Secretary presented the following report:

The Secretary has letters or post-cards stating that the last Sabbath in March was observed with special services concerning the Sabbath in the following Sabbath Schools. It may have been observed in other places, but these have reported: Westerly, Berlin, New York, Plainfield, New Market, Daytona, Marlboro, Rockville, Berea, Greenbrier, Middle Island, Salem, Salemville, Alfred Station, Nile, Hartsville, Independence, Leonardsville, Adams Center, Syracuse, Albion, Stone Fort, Milton, Dodge Center, Farina, Chicago, Jackson Center, Los Angeles, Garwin, Gentry, Cullman, New Auburn (Wis.), Walworth, Hammond, Milton Junction, North Loup. Unfavorable weather interfered at Verona, previous plans interfered at Riverside, and the fact that there is no school interfered at London. This seems like a most favorable response to the plan of the Board. Many exchanges of pulpits are also being arranged for April and May.

Reports have been received and are here submitted from our Field Representatives, Rev. E. B. Saunders, from Rev. George Seelev, manager of the Canadian Branch Office, from Rev. E. H. Socwell, representative at Anoka, Minn., from Rev. T. W. Richardson, of London, from Rev. Geo. W. Hills, missionary pastor at Los Angeles.

The Secretary also presents correspondence from the following: Rev. Geo. B. Shaw, C. Robinson, Howard C. Stewart, Claude L. Hill, Rev. Geo. W. Lewis, and the South African Railways.

Letters have also been received from Rev. Charles B. Clark, N. Olney Moore, Rev. E. Adelbert Witter, Rev. Lester C. Randolph, Rev. A. J. C. Bond, Rev. T. J. Van Horn, Rev. L. A. Wing, Geo. B. Carpenter, Rev. William C. Daland, Rev. R. G. Davis, Dr. M. Josie Rogers, Rev. I. L. Cottrell, Rev. Royal R. Thorngate, Samuel H. Davis, D. W. North, and others.

Voted that the correspondence from D. W. North be referred to Treasurer Hubbard.

Voted to adopt the first resolution of the report of the Joint Committee.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"The meek shall inherit the earth." Everybody is willing to help along a humble person, but the self-assertive somehow arouse the instinctive combativeness of everybody. It is a very human weakness to want to stick a pin into the puffed-up man.—*The Continent.*

Hear Them Calling.

ANGELINE ABBEY.

Across the country's wide expanse
The rural churches call;
They must be fed and fostered,
For they are weak and small.

Why do ye not adopt them,
Strong men and women brave?
Christ gave you life and strength for this,
And he has power to save.

You have a yoke of oxen,
A wife or piece of land?
You're so engrossed that you heed not
The calls on every hand?

God knows all this, and yet he calls
You to his work today.
This work is for eternity,
It is no children's play.

Oh, hark! across the water
The black child calls for aid,
He is both hale and lusty,
Jovous and unafraid.

He is our own God-given one,
Our infant Sabbath child;
He should be clothed, protected,
Rescued from danger wild.

Oh, Christian men and women,
List to these children's cry;
Oh, see their hands outstretched to you,
And help them ere they die!

Doctor Sheldon's book, "In His Steps," had a great vogue. All over the world earnest Christians were set to asking themselves, "What would Jesus do?" It is pertinent to recall that only once did Jesus say, "I have given you an example, that ye also should do as I have done," and that was after he had girded himself with a towel, and done the humble work of a slave, a task which the apostles were too proud to do. To be Christlike is to be willing to stoop to the lowliest service.—*W. T. Ellis.*

"To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life."

MISSIONS

Belated Correspondence From China.

The following letter from Rev. D. H. Davis, dated December 25, met with a mishap as explained in this paragraph from a letter sent Brother Davis by Secretary Saunders:

"Now, Brother Davis, an apology is due you in regard to your letter written the very last of December, containing a letter you translated, written by our evangelist, Mr. Toong. The letters came to me when traveling, were packed in my grip with other mail, and I did not find them until the first of this week. They should have been sent, one or both of them, to the RECORDER more than a month ago. I am very sorry for this blunder; will be more careful in the future. I enclose a copy of this apology to Brother Gardiner, which will explain the matter and show that I am to blame."

MY DEAR BROTHER SAUNDERS:

The enclosed letter was given me some days ago, but I have not had time until now to translate it and send it to you. You will notice that today is Christmas and we have been having a holiday, so I am not pressed so much for time. On Monday evening I gave one of my stereopticon lectures to the schools and our members. On Tuesday the time was taken up with my work for the Municipal Council, which with the work I have for the mission keeps me very busy. I have been especially busy of late from the fact that I have been making plans for the new building (dwelling). I think I have them perfected. They have been submitted to the members of the mission, who seem to think them very good. I have spent a good deal of time and thought over them, and do not see how I could improve upon them with the money I expect to have for building, from the friends who have so kindly subscribed. I hope none who have subscribed will fail to respond promptly in forwarding the money to me. The contract has already been made and the work is to begin after the Chinese New Year, which

is still observed to some extent and occurs this year on February 6. The contract has been signed for \$4,700 Mexican. There are always some things which need to be added that one can not think of when making the specifications, but I hope it will not exceed this amount very much for I have been particular in specifying. I expect to pay for some of the furnishing of electric light fittings myself and for some other conveniences which seem necessary. The French have put in water just in front of our church property so it will be a very easy thing for us to put the water in the new dwelling and it will be a great convenience. We hope we may be able to put it in, but have not yet decided what we will do.

The contract specifies that the work is all to be completed by the first of July. The same man that built the church is to build this house, and I know he has promised to do the work at a very low figure. I hope I may be able to carry the work through without any hitch.

We have had a very pleasant Christmas day. The weather has been cold but there has been a bright sun and during the middle of the day it was not very cold.

The schools are now having a short vacation as is the custom among all the mission schools. On Monday the Boys' Boarding School had Field day, when they displayed their ability in military drill and various sports, and for boys of their age showed a good deal of aptitude for this sort of thing. Ten years ago it was impossible to get the boys at all interested in such things.

China is truly on the upward move. She has had one year of the New Republic administration under great and serious difficulties but still maintains the power, and if she can continue she will doubtless make many important reforms in her political affairs.

A certain Chinese published newspaper has been very persistent in advocating the opium reform and has spoken in the strongest terms against those who are carrying on the business in China. It seems that the agitation of the question has seriously affected the sale of opium by the foreign firms in Shanghai. Some six or more foreign firms sued the publisher of

this paper for libel but they did not gain their case. These firms claimed that unless they were allowed to sell the large amount that was in hand, and was on the way, it would embarrass several of the large banks, and they would lose very heavily.

I am glad the Chinese have been victorious in this case and I shall not feel badly if those who have been going on in the business without any regard for the interest of China lose heavily. The letter referred to above, which follows, is from Mr. Toong, the native evangelist at Lieu-oo.

D. H. DAVIS.

West Gate, Shanghai,

Dec. 25, 1912.

DEAR RECORDER READERS:

Lieu-oo is thirty miles from Shanghai. [We usually say about twenty miles, though we have to travel more than this to get there.] There are about 5,000 inhabitants. [We have always estimated the population at about 20,000.] There are many boats coming and going and the trade of the adjacent region is considerable. The chief production is cotton; following in importance are wheat and beans. The people are generally in good circumstances, well clad and fed; but alas! those who can read are few. In the country only five per cent of the inhabitants are able to read; in town the percentage is a little larger. The customs are bad and the people are in black darkness. Gambling and fornication, as compared with such vices in other places, are much greater. It is very difficult to establish the republic. The people will not give up their customs; Satan holds the rule. Formerly the Lieu-oo people would not allow the doctrine promulgated and chapels built. Both the Episcopal and the Methodist missions opened up chapels here without any results and consequently removed their work to other places. The Seventh Day Baptist mission in the autumn of 1908 began medical work here through Doctor Palmberg, and has received the blessing of God. Peace and harmony have prevailed and a few have been saved.

I am now here bearing the responsibility of an evangelist. I am constantly desirous of bringing men to the Lord and go everywhere preaching, trying to be an example,

praying the Lord to increase my ability. My virtue is thin and my wisdom shallow. May the Lord give me the Holy Spirit to do diligently his holy work.

May the church grow and the power of Satan be vanquished. I will now mention a few things for which I request those who read this to pray.

1. There is a young man, a vegetarian, who has entered his name as a probationer. He is very zealous, has begun to eat meat because he wishes to believe in the Lord (as though he could not be a vegetarian and believe) but his parents are very much opposed to his becoming a Christian.

2. Every Monday night there is a Bible-study meeting for the church members and those who are probationers. There are ten who attend regularly and are very zealous in the study. Pray that they may be zealous to the end.

3. The doctrine which has been recently preached in and about Lieu-oo is like rice plants on good soil. Pray that it may soon produce a good harvest.

Pray that those who come to the dispensary to be healed may give thanks to the heavenly Father, understand the doctrine, and be saved.

[MR. TOONG, *Native Evangelist.*]

Proposed Changes.

DEAR BROTHER SAUNDERS:

I am sending you, for publication in the SABBATH RECORDER, a brief account of the dedication services of the Seventh Day Adventists, to which we were invited, with the hope that it may inspire some of our people to greater interest in the China work.

Referring to the matter of increased appropriations made by the board for the native evangelist and the incidental expenses, we acknowledge with thanks the additions made to these appropriations. You were quite right about the amount asked for the incidental expenses—\$120 a year instead of \$100 as before. This is of course a very low estimate, but we will make it do if possible.

There is another matter which I desire to put before the board for its consideration and action. For several reasons it has seemed best for me to discontinue my

work for the Municipal Council, and it has been mutually agreed that my services shall cease on the first of October next. I shall continue the work until that date. The question which I wish the board to consider and decide is whether it wishes to take me back on its pay-roll, and at what salary? I have talked the matter over with the missionaries on the field and they seem to be unanimous in the desire that I resume my former relation to the work. I wish it were possible for me to continue work without remuneration. This I do not feel I could possibly do, but inasmuch as I have a little income from other sources I have thought of offering to work for the mission on a salary of \$700 gold. In making this offer I do not want the board or any of the people to get the idea that the other members of the mission are receiving too large a salary. I am confident that in view of the expense incident to being a missionary they are not receiving a large salary. So I do not want any one to get a wrong idea when I offer to take \$700 a year. There is another reason for my making this concession in salary. I do not feel quite as vigorous as I once did and may require a little more leisure than in former years, though at present I am able to work the whole day long. I have no doubt I could, if I desired, find other business, but I would prefer to be free for mission work. My chief object in turning aside to the work of the Municipal Council was to relieve the board in its financial distress. I have looked on this turn as perhaps providential, that my time may be more fully given to the work of the mission. I trust the board will consider the question and write me at its earliest convenience.

The foundation of the new mission dwelling is nearly finished and the walls will be begun today or tomorrow. The work has been delayed a little by a snow-storm which began on Friday and lasted nearly all day Sabbath day, making it disagreeable to work. I hope Miss Burdick sent you the plans of the house, so you will see something of what it is to be.

With kindest regards to yourself and the members of the board, I am as ever,

Faternally,

D. H. DAVIS.

West Gate, Shanghai,
March 10, 1913.

A New Mission Dedication in Shanghai.

REV. D. H. DAVIS.

Yesterday, by invitation, Mr. and Mrs. Crofoot, Mrs. Davis and I attended the dedication services of the mission premises of the Seventh Day Adventists. These premises are located in the extreme eastern portion of the English concession, some five or six miles from the location of our own mission, which is southwest of the French concession; so these two missions are at extreme points. There is trolley connection most of the way, so it is not so difficult to go from one to the other.

The dedicatory exercises consisted of reports of the purchase of land and the erection of the buildings, and a sermon, prayer and songs.

They have between six and seven acres of land in one lot which has cost approximately \$8,200 gold. There are five dwellings for foreign missionaries, some tenant houses for Chinese workmen and assistants, and printing-house, the cost of which was said to be \$37,000 gold. They have promised to contribute to the Municipal Council, toward the erection of a bridge across the canal and road next to their property, the sum of 11,000 taels. The total cost of the plant in U. S. gold was given to be \$32,950.

Mr. Evans, the general superintendent of their work in China, Japan and Korea, gave us a very practical evangelical sermon, which was translated into Chinese by one of their missionaries, and a very earnest and appropriate prayer was offered by Mr. Cottrell, one of their missionaries from Hankow. Doctor Selmon, the general editor of the printing-house, was in charge of the exercises and after the close of the services showed us through the buildings.

The Adventists are certainly to be congratulated in being able to erect such a commodious building for their publishing work. They have electricity installed and their presses and other machinery are run by electric power. Besides printing in Chinese many thousands of tracts they issue a monthly magazine of which they are printing regularly 50,000. They are certainly pushing their China work with commendable zeal. They are equipping it with men and means, all of which are solemnly consecrated to the Master's service.

The members of the mission were all very cordial and we much enjoyed meeting them again. We could but wish them Godspeed in all their Christlike endeavors, and furthermore wish that our own work in China might be carried on with a similar degree of efficiency, energy, liberality and devotion. I can but feel that our people have been losing their opportunity in China by holding back too largely of their sympathy, and support of the work in this land. Had our mission been manned and this work supported as it deserves, our mission might have been today one of the foremost missions in China. But we must not be discouraged or falter on this account; let the neglect of the past only spur us to greater efforts in the future. I sincerely pray that this may be so and that all those who have not looked with favor on this work may soon see the mistake they have been making and henceforth, give us their hearty support and sympathy. It is not only the Seventh Day Adventists who are pushing their work in this land, but every Christian organization at work in China is doing the same thing. Shall we who have been working so many years in this land slacken our hands and give up the struggle? It would be a disgrace to the God whom we serve and to the truth which Christ has commissioned us to give to the world, for our people to retire from this mission field. We should, on the other hand, contemplate and plan for a steady enlargement of the work from year to year. This I believe would be pleasing to our Lord and would be a source of inspiration to those engaged in the work. I am persuaded that if all our people could in some way come under the power of the spirit of consecration that ought to characterize every Christian, we should not lack the money or the men for all the work both home and abroad. May the Lord give to us each this spirit.

March 10, 1913.

Missionary Board Meeting.

The Board of Managers of the Seventh Day Baptist Missionary Society held a regular meeting in Westerly, R. I., Wednesday, April 16, 1913, at 9.30 o'clock a. m., with President Clarke in the chair, and the following members present: Wm. L. Clarke, E. B. Saunders, H. C. Van Horn,

Geo. B. Carpenter, C. A. Burdick, P. M. Barber, A. G. Crofoot, J. A. Saunders, L. F. Randolph, S. H. Davis, G. B. Utter, Ira B. Crandall, John H. Austin, H. M. Swinney, A. S. Babcock.

Visitors: Mrs. O. U. Whitford, Mrs. S. H. Davis, Mrs. Elisha C. Burdick, Mrs. Ichabod Burdick, Mrs. Chas. Witter, Mrs. A. G. Crofoot, Miss Susie Murphy.

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

Minutes of previous meeting read and approved.

The reports of the Corresponding Secretary and Treasurer were approved.

It was voted that the balance (\$3,480.00) from the H. Alice Fisher Estate be placed in the Permanent Fund, properly designated; the income to be used as directed in the will of said H. Alice Fisher. The will directs that "the income from said deposits mentioned shall be appropriated and paid by said Missionary Society, as it may be required in aiding feeble and needy members of the churches within the Seventh Day Baptist Denomination."

It was voted that the income from this fund be placed in the hands of the Treasurer, the President and the Corresponding Secretary of the Board to be distributed according to their judgment.

An interesting letter from Brother Toong Tsing Ooong, native evangelist at Lieu-oo, was read by the Corresponding Secretary.

The Rev. D. H. Davis writes that he will discontinue his work for the Municipal Council of Shanghai, China, October 1, 1913. The Shanghai Missionary Association wishes him to resume work under this Board. Brother Davis offers to again take up the work at the rate of \$700 per year.

It was voted that we approve of Brother Davis' giving up the work of the Municipal Council after the first of next October and giving his entire time to missionary work; and that we greatly appreciate and accept his very kind offer to work for the Missionary Society at a salary of \$700 a year, when, according to our schedule of salaries, he would be entitled to \$1,000 per year.

A letter from Eld. T. L. M. Spencer, a missionary worker at Georgetown, British Guiana, West Africa, was read, to which the Corresponding Secretary has made reply.

The Joint Committee presents report:

The Joint Committee of the Board of Managers of the Seventh Day Baptist Missionary Society presents the following to the two Boards which it represents:

Whereas, The Corresponding Secretary of the Seventh Day Baptist Missionary Society in a communication addressed to the Joint Committee, dated January 26, 1913, expressed his desire to be relieved from the work of being the field representative of the American Sabbath Tract Society on or before March 31, 1913;

Therefore, We, the Joint Committee, recommend to the two Boards which we represent that the present arrangement concerning the joint work of the Secretary cease on the first of April, 1913.

Also the following:

Whereas, Personal letters have come to the Chairman and to the Secretary of the Joint Committee from the Rev. Ira Lee Cottrell, offering to go to Africa as a missionary representing the two Boards; and

Whereas, Brother Cottrell was desirous that the matter be presented as soon as possible and requested the Secretary of the Tract Society to present it to the Tract Board at the March (1913) meeting; and

Whereas, The Tract Board at that meeting voted as follows: "Resolved, That while we appreciate the consecrated spirit of devotion which prompts the offer of our dear brother, the Rev. Ira Lee Cottrell, to go as a missionary to Africa, we are bound to recognize the apparent inability of the Boards at the present time to finance such an undertaking";

Therefore, We, the Joint Committee, wish to submit the matter without recommendation to the Missionary Board, for its consideration.

On behalf of the Joint Committee,

GEO. B. CARPENTER,
Chairman.

EDWIN SHAW,
Secretary.

April 16, 1913.

The recommendation regarding the Field Secretary was adopted, and Geo. B. Carpenter, E. B. Saunders and Ira B. Crandall were appointed a committee to consider the other matters referred to in the report. This committee reported the following resolution, which was adopted:

Whereas offers to go to East Africa have come from the Rev. I. L. Cottrell and Rev. E. A. Witter, which show a spirit of consecration and devotion that prompts such offers and which we highly appreciate; yet, in view of the present divided attitude of the denomination as related to the sending of men onto the East African field for mission work, and also because of the lack of money, it is the sense of this Board that it is unwise to do anything further for the present.

G. B. CARPENTER,
E. B. SAUNDERS,
I. B. CRANDALL,
Committee.

The afternoon session opened with prayer by S. H. Davis.

Upon motion, the President appointed Ira B. Crandall, L. F. Randolph and Geo. Benj. Utter a committee to prepare a program for Missionary Hour at the General Conference, 1913.

An appropriation to aid the Marlboro (N. J.) Church at the rate of \$100 per year from April 1, 1913, was voted.

It was voted to appropriate at the rate of \$10 per month for the year 1913, for work of Mrs. Angeline Abbey, under the direction of the Corresponding Secretary.

The appropriation for work of Brother J. A. Davidson was continued to the end of the present quarter. Also the Corresponding Secretary was authorized to direct further work of Brother Madison Harry.

It was voted that should the Michigan "Church of God" people call a convention this spring as suggested by the Corresponding Secretary, he be authorized to send Brother L. J. Branch to Lansing or such other place or places as shall seem to him advisable.

Correspondence was received from F. J. Bakker, Miss Alt, D. B. Coon, A. L. Davis, G. W. Hills, J. H. Hurley, Chas. Prickett, Luther Davis, W. B. Breen and others.

WM. L. CLARKE,
President.

A. S. BABCOCK,
Recording Secretary.

Treasurer's Quarterly Report.

From January 1, 1913, to April 1, 1913.

S. H. DAVIS, Treasurer.

In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.

By Months.

Dr.

Cash in treasury January 1, 1913	\$1,323 83
Cash received in January	\$2,671 14
Cash received in February	479 72
Cash received in March	1,309 08
	<hr/>
	4,460 84
	<hr/>
	\$5,784 67

Cr.

Expenses paid in January	\$3,423 78
Expenses paid in February	344 07
Expenses paid in March	1,011 05
	<hr/>
	\$4,778 90
Balance in treasury April 1, 1913	1,005 77
	<hr/>
	\$5,784 67

BY CLASSIFICATION.

Cash Received.

General Fund, including balance brought forward	\$2,066 54
Home field	37 45
China field	387 92
African field (including \$50.00 contribution from Riverside Sabbath School, to be turned over to Tract Society)	329 61
Other fields	6 00
Holland	10 75
Contributions received for and turned over to Tract Society	6 65
Retired Pastors' Fund	6 00
From Tract Society, account of E. B. Saunders' salary and expenses	117 95
1/2 rent of Jane Davis property	55 00
Life Membership	5 00
Loans	500 00
Income from Memorial Board	437 97
Income from Permanent Funds	1,752 83
Debt Fund	65 00
	<hr/>
	\$5,784 67

Disbursements.

Corresponding Secretary	\$ 285 90
Churches and pastors	1,184 80
China field	874 27
African field	0,000 00
Java	37 50
Holland	75 00
Denmark	75 00
Italian appropriation	117 08
New Era church bell	19 85
Account of Savarese's traveling expenses	30 00
To Tract Society for contributions	56 65
J. G. Burdick, Emergency Fund	19 27
J. G. Burdick, account of New Era chapel expenses	8 10
To Tract Society, 1/2 receipts of Wilcox lecture tour	10 00
Tract Society Publishing House, proportion of Year Book	472 52
Taxes on Jane Davis property	12 81
Angeline Abbey, work at Grand Marsh	8 33
E. B. Saunders, copy-book, Emergency Fund	2 00
S. H. Davis, Treasurer, to balance account with Miss West	15 00
Payment of loans	1,800 00
Exchange	35
Interest on notes	8 47
Treasurer's expenses	66 00
	<hr/>
	\$4,778 90
Balance in treasury April 1, 1913	1,005 77
	<hr/>
	\$5,784 67

Bills due and payable April 1, 1913, about	\$2,000 00
Notes outstanding	3,300 00
	<hr/>
	\$5,784 67

Heaviness in the heart of man maketh it stoop; but a good word maketh it glad.
—Prov. xii, 25.

All That is Left of the Cliff Dwellers.

The Pueblos, it is reasonably certain, are a composite race formed by the amalgamation of the ancient Cliff Dwellers with stronger nomadic tribes which conquered them, intermarried with them, and then, to a large extent, assimilated their culture.

This opinion was advanced and strongly supported with indirect evidence by Dr. Edgar L. Hewett several years ago. It has lately received confirmation that appears to remove it from the domain of conjecture into the realm of fact.

For years past Doctor Hewett has from time to time conducted excavations among the numberless pre-historic ruins west of Santa Fé. By measurement of the skulls found in the course of these excavations he has proven that the Cliff Dwellers were a dolicocephalic (long-headed) race. The Pueblo Indians are predominantly brachycephalic (short-headed) with a noticeable percentage (from 15 to 25 per cent) of the other type. The difference between the two types is fundamental and proves conclusively that the Pueblos differ widely from the ancient people of the cliffs. Nevertheless the similarity of their architecture, their industries, their culture and their religion unmistakably indicates that the Pueblos are the inheritors of the institutions of the vanished race. Some of the existing communities even possess traditions to the effect that their ancestors dwelt in the cliff homes. All these circumstances led to the conjecture that at some remote period in the past the people of the cliffs had been conquered by a more warlike people; and that the modern Pueblos represented the amalgamation of the victors and the vanquished.—*The Christian Herald.*

When the Day is Done.

When the day is done and the reaping
Has ended forevermore,
Shall you wish you wrought less for the Master
As you reckon your labors o'er?
Shall you sigh for earth-pleasures denied you
As you toiled for him early and late,
Or rejoice in the "Well done" recorded
And the welcome you have at the gate?

When the day is done! Can you dream it?
Forever our Jesus to see,—
As one 'mong the chosen beloved
To follow wherever he be?
O let us at evening and morning
Be zealous, courageous, and true
To work with heart that is willing
And anxious his bidding to do.
Worthie Harris Holden.

WOMAN'S WORK

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

Fifth Gospel.

"You are writing a gospel.
A chapter a day;
By works that you do,
And words that you say.
Men read what you write,
Whether faithless or true.
Say, what is the gospel
According to you?"

Missions and Omissions.

I well remember the amusing way in which Professor Palmer, of Harvard, in a course of lectures on the operations of the mind, described the process of getting up the morning.

You lie there, drowsy and comfortable. The bed is warm and the outer air is cold. The recumbent position is grateful. Your muscles purr in content. And yet you have an uneasy sense that you ought to rise. Yes, it must be almost breakfast time. The rising-bell rang a long, long time ago. But—and you lose the chain of thought. With a start you awake again, a sunbeam falling on your eyelid. Yes, you certainly ought to be up. You have a hard day's work before you. There is Jones you must see first about the new hardwood floor. Then you must try to collect the bill that Smith owes you. Then you must—and a cat-nap has the rest of the list. Once more you awake, very gradually. How comfortable a bed is, any way! What's the hurry? Why not take another little nap? Why—and you find yourself out of bed, and putting on your clothes!

Just what it did, you do not know; no one ever knows. At one instant you did not will to rise, and at the next instant you did: that is all the wisest man can tell you about it. But the fact of your rising is apparent, and that makes all the difference in the world.

I have met in my Christian Endeavor work an unusually large number of mis-

sionaries, of practically all denominations and from all the great mission fields and most of the small ones. Many of these I know very well, and count among my personal friends. They are glorious men and women, no nobler anywhere. They are men and women of intelligence, of executive force, of piety, and of devotion.

But I know just as many bright, forcible, spiritual and consecrated Christians in other walks of life—among teachers, let me say, or physicians, or merchants, or editors. The missionary world has perhaps no larger share of them than any other section of our Christian forces.

What is the difference, then, between these missionaries and the teachers, doctors, editors, that have remained at home? What is the missionary's glory and crown?

Simply that inexplicable exercise of the will: he has got up! He has risen from his bed of religious ease. He has said "Yes" to the Master's reveille. He is on his feet instead of his back, and he is about his Father's business!

It would be very easy, for every missionary, to lay a hand upon another man or woman that possesses, seemingly, every missionary qualification. These non-missionaries are consecrated, able, earnest, resourceful; and to them also the missionary call has come. They have every missionary essential—except that of being missionaries.

Our definition of missionaries is broader than it once was. I know a foreign missionary who has always, I believe, lived in Boston. He has taken no course in a theological seminary and has never been ordained. Indeed, he has always been a Boston merchant. And yet he is one of the most efficient and glorious foreign missionaries, for he has dedicated his life to that great cause, and in its interest he has spent and been spent for many years.

Taking, then, the broad definition, a missionary is one that hears the call of Jesus Christ for the saving of the world and obeys the call. In obeying it, he may stay at home or go abroad, be a preacher or a layman, give money or time or thought or all three—it does not matter, so long as he obeys.

Missions or omissions—the difference is simply this of obedience. And that is just the difference between getting up and lying still; it is a matter simply of doing what

we know we ought to do, or failing to do it.

Of course the omission folks are doing many other good things. They are doing so many good things that they forget they are not doing the best thing. That is the insidious danger of all sins of omission.

They are passing the contribution box, and superintending the Bible school, and singing in the choir, and speaking in prayer meeting, and visiting the sick, and editing religious papers—all good things to do; nay, the best things to do if the Call sends us to do them. All very easy and lamentable substitutes for the Great Surrender, if the Call does not send us to do them.

Life is almost absurdly simple. The hand of death brushes away all of its fancied complications. There is only one question then, "Have I done what Christ wanted me to do?"

The only omissions that will trouble us in that time of clear seeing will be those of disobedience. Omissions of money-getting, of fame-getting, of ease-getting, of friend-getting, even, will be disregarded then. Omissions of obedience—in them are the weeping and the gnashing of teeth.

But the missionaries! the souls that have dared to find their pleasure in the pleasing of Christ, and their power in the service of Christ, and their fame in the approval of Christ, and their wealth in the sacrifice for Christ—these will have no omissions to torture their consciences, but they will see their lives beautifully entire, shining like pearls in the sunshine of God's benediction.—*Amos R. Wells, in Missionary Review of the World.*

Words and Their Way in English.

Men talk about awfully uninteresting things, don't they?" said Phoebe, as she joined the little group around the tea-table.

"In the restaurant today," she went on, "there were some men at a table next me, and all they discussed was hydraulics and pressures and turbines and rams and things like that, though how rams got into the conversation, I couldn't discover. I don't see what meek, inoffensive sheep have to do with hydraulics. But imagine eating a meal to the sound of such discourse!"

"That's nothing," said Marjorie. "The other day I heard some men at luncheon get wildly excited over margins and bulls and bears."

"They seem to go in for natural history, don't they?" observed one of the group.

"At a restaurant where I often go," joined in Helen, "are two solemn-looking men who are always talking about ohms and watts and some kind of stats and horse-power."

"What about horse-power?" asked a man joining the group. "Did Jack get a ninety-horsepower car?"

"There he goes off about horse-power," laughed the group. "No," explained Marjorie. "We were just discussing the uninteresting things men talk about and the queer language they use. If you get a lot of baseball people together, they might be talking Choctaw, for all the sense there is in it. Indeed, I have heard some who sound as if they were aborigines."

"Men are no worse than women," said the man sagely. "I have heard some feminine discussions that even Webster himself couldn't elucidate."

"If the newspapers hadn't come to the rescue," he went on, "how would we know what a hobble is, that is with its present significance in connection with women's clothes? Or a rat? Sometime ago, I do not know when it was now, I heard my sister ask a friend, if her new hat was a mushroom. In a crowd, the other day, I overheard a woman say, 'Did she get a willow?' Naturally, I thought she had been purchasing trees. But I discovered she meant a feather."

"Of course," chorused the girls. "Everybody knows willow plumes?"

The man shrugged his shoulders. "Well, she didn't get a willow, it seems, but a paradise. To me she didn't look the kind that would just match up with a paradise. But then, not knowing what it might be, perhaps I was not competent to judge."

Just then above the hum in the room was heard, "She sent a pair of Juliets."

"There now!" said the man. But at that moment a friend nabbed him and asked, "Did you know that Joe has put in a charging plant?"

The girls laughed. "What species of flora is that, or does it belong to high finance?"

But the man had fled.—*Barbara Boyd.*

Lighthouses don't ring bells and fire cannon to call attention to their shining; they just shine on.—*Moody.*

The Musician and His Mate.

One beautiful summer day there was a great festival in the large park at Vienna. This park is called by the people the Prater. It is full of lovely trees, splendid walks, and little rustic pleasure houses. At the time of which I am speaking, there were people there, some young and some old, and many strangers too. And all those who were there enjoyed such a scene as they had probably never beheld before. Be that as it may, the Prater was almost covered with the crowds of people. Among the number were the organ grinders, beggars, and girls who played on harps. There stood an old musician. He had once been a soldier, but his pension was not enough to live on. Still he didn't like to beg; therefore, on this particular festival day, he took his violin and played under an old tree in the park. He had a good faithful old dog along with him which lay at his feet, and held an old hat in his mouth, so that passersby might cast coins in it for the old man.

On the day of the festival which I have now mentioned, the dog sat before him, with the old hat. Many people went by and heard the old musician playing, but they didn't throw much in. I wonder the people did not give him more, for he was truly a pitiable object. His face was covered with scars received in his country's battles, and he wore a long gray coat, such as he had kept ever since he had been in the army. He even had his old sword by his side, and would not consent to walk in the streets without carrying his trusty friend with him. He had only three fingers on his right hand, so he had to hold the bow of his violin with these. A bullet had taken off the two others, and almost at the same time a cannon ball had taken off his left leg. The last money he had, had been spent in buying new strings for his violin, and he was now playing with all his strength the old marches he had heard so often when a boy with his father. He looked sad enough as he saw the multitudes pass by in their strength and beauty, but whenever they laughed it was like a dagger to his soul, for he knew on that very evening he would have to go to bed supperless, hungry as he was, and lie on a straw couch in a little garret room. His old dog was better off, for he often found a bone here and there to satisfy the crav-

ings of hunger. It was late in the afternoon, his hopes were almost like the sun—they were both going down together. He placed his old violin down by his side, and leaned against an old tree. The tears streamed down his scarred cheeks. He thought that none of that giddy crowd saw him, but he was much mistaken. Not far off stood a gentleman in fine clothes who had a kind heart. He listened to the musician, and when he saw that no one gave him anything, his heart was touched with sympathy. He finally went to the dog and looking into the hat saw only two little copper coins in it. He then said to the old musician:

"My good friend, why don't you play longer?"

"Oh," replied the old man, "my dear sir, I can not; my poor arm is so tired that I can not hold the bow; besides I have had no dinner, and have little prospect of supper."

The old man wiped his feeble hands. The kind gentleman with whom he talked, resolved to aid him as best he could. He gave him a piece of gold, and said:

"I'll pay you, if you will loan me your violin for one hour."

"Oh!" said the musician, "this piece of money is worth more than half a dozen old fiddles like mine."

"Never mind," said the gentleman, "I only want to hire it one hour."

"Very well, you can do what you will," said the owner.

The gentleman took the fiddle and bow in his hands, and then said to the old man:

"Now, my mate, you take the money, and I will play. I am quite sure people will give us something."

Now, was not that a singular musical association? They had just become acquainted, and immediately entered into an arrangement to work together for the public. The strange gentleman began to play. His mate looked at him with great wonder; he was so stirred that he could hardly believe it was his old violin that such beautiful sounds came from. Every note was like a pearl. The first piece had not been finished before the people, observing the strange sight, and hearing such wonderful music, stopped a moment in curiosity. Every one saw that the fine looking gentleman was playing for the old man, and none knew who he was.

By and by the people began to drop money into the hat, and the dog seemed delighted to receive so many pieces of gold for his master. The circle of hearers became larger and larger. Even the coachmen of the splendid carriages begged the people inside to stop and hear the music. Still the money increased. Gold, silver and copper were thrown into the hat by old and young. The old dog began to growl. What in the world could be the matter? One gentleman, as he dropped a piece of money into the hat, had struck him on the nose, and he came very near letting the hat and the money fall. But it soon became so heavy that he could not hold it any longer.

"Empty your hat, old man," said the people, "and we will fill it again for you."

He pulled out an old handkerchief and wrapped the money in it, and put it in his violin bag.

The stranger kept playing, and the people cried out "Bravo! bravo!" in great joy. He played first one tune and then another—even children seemed carried away with rapture. At last he played that splendid song, "God bless the Emperor Francis!" All hats and caps flew off their heads, for the people loved their Emperor. The song finally came to an end. The hour was ended, and the musician handed back the violin to the old man.

"Thank you," said he. "May God bless you!" and he disappeared in the crowd.

"Who is he? Who is he?" said the people. "Where does he come from!"

A certain person sitting in one of the coaches said:

"I know him. It is Alexander Boucher, the distinguished violinist. It is just like him. He saw the old man needed help, and he determined to help him in the best way he could."

The people then gave three cheers for Boucher and put more money in the old man's hat. When he went home that evening he was richer than he had ever been before. When he went to bed he folded his hands and prayed God might bless good Boucher, so that when he should get to be an old man he might have good friends.

Now, I believe that there were two happy men that night in Vienna. Of course, the poor old musician rejoiced now that he was out of want; but of more value to him than all his money was the consolation that

somebody had proved a friend to him. For it does us all good to know that we have friends, even though they are of no further advantage to us. There was another who was happy, and that was the good man Boucher. How could he go to bed that night without thanking God for putting it into his heart to be kind to the old, friendless, starving soldier?—OLD SABBATH RECORDER. (Reprinted by request.)

To My Brother on His Seventieth Birthday.

M. E. H. EVERETT.

Do you ever think of the nights, my brother,
In the trundle-bed that we used to share,
When our mother kissed good night and left us
With "Now remember to say your prayer"?

Then came a hush while our hearts were lifted
To One with wondrous power to keep,
And in softened tones we both repeated,
The "Now I lay me down to sleep."

The peace of heaven closed round about us;
Like yesternight it almost seems
When hand in hand we would lead each other
To the happy land of sleep and dreams.

We have shared the lot of common mortals
To toil in thankless fields for years
And leave for hands unknown to garner
The grain we sowed with bitter tears.

But now a new strange night draws near us,
The night that hath no earthly dawn;
Our wistful hearts turn back to childhood,
To the loves and hopes of years ago.

I should feel no dread of this night's cold
shadow
If your hand in mine I might fondly keep,
And, a prayer on our lips, we could lead each
other
To the land that knows not dream nor sleep.

It is not often that a schoolboy is as honest as a certain youngster in a Baltimore school, who had taken a prize for an exceptionally well-drawn map.

After the examination, the teacher, a little doubtful, took the lad aside and questioned him:

"Who helped you with this map, Henry?"

"Nobody, ma'am."

"Come, tell me the truth. Didn't your brother help you?"

"No, ma'am; he did it all," he said, candidly.—*Harper's Bazar.*

There are in human hearts battlefields as grand as Thermopylae, as great as Waterloo.—*Boonton.*

YOUNG PEOPLE'S WORK

REV. H. C. VAN HORN, Contributing Editor.

Love Not the World.

REV. WALTER L. GREENE.

Christian Endeavor topic for May 10, 1913.

Daily Readings.

Sunday—"What shall it profit?" (Matt. xvi, 24-28.)

Monday—"Be not conformed" (Rom. xii, 1-5).

Tuesday—All indictment (Jas. v, 1-6).

Wednesday—The reckoning (Luke xii, 13-21).

Thursday—Babylon—the world (Rev. xviii, 1-8).

Friday—Love of the other world (Heb. xi, 13-16).

Sabbath day—Topic: "Love not the world (1 John ii, 15-25).

"Love not the world" is the key-note of John's warnings, as "Love the Father" and "Love the brethren" are the sum of his exhortations in the verses preceding those of the lesson of the day. "The love of the world" and the "love of the Father" are mutually exclusive affections. To love one is to hate the other; to hold to one is to despise the other. It is doubtless more important to know what we ought to do than what we ought not to do, but the negative side is exceedingly valuable, especially when so clearly expressed as in our lesson.

WHAT IS THE WORLD?

It is evident that John does not mean the natural world, though there have been men in some centuries who have regarded the natural world as essentially evil. Scripture, however, is full of admiration of the works of God, and at their making the Creator pronounced them "very good," and Jesus found in them high and pure delight. Nor is the world of natural sense and human activity, the engagements of home and friendship, of business and art and of civil government. John and other early Christians throw no disparagements upon the material order of society. They believed that men should be in the world but not of it. The world John condemns is not the world God made and rules, but the world "lying in the power of the evil one," the world filled with lust and van-

ity, the world that knows not God and is alien from his love. Doctor Dummelow says, "The 'world' here is not the world of nature, nor the world of humanity which 'God so loved' (John iii, 16). It seems all in the present order of things which appeals to the soul as an object of desire apart from and in rivalry to God."

WHAT ARE THE WAYS OF EXPRESSING WORLDLINESS?

John sums up all that is antagonistic to God under three heads, the separate avenues by which the world-spirit reaches the soul. The classification is scarcely exhaustive, but as a category covering all kinds of evil it is very comprehensive and corresponds very closely to the elements which appear in the temptation of Eve (Gen. iii, 6) and in the temptation of Jesus (Luke iv, 3-12). John speaks of them as "the things that are in the world,"—the passions which animate it and the pursuits which occupy it. These are "the lust of the flesh, the lust of the eyes, and the vainglory of this life."

1. Under the lust of the flesh are included all corrupt bodily desires. The body has its claims, its legitimate and appointed appetites, but these should not be made the first or the sole criterion of value. When bodily desire of any sort breaks through its limits, when it absorbs the mind and fills the heart and masters the man, then it has swollen into a lust, which darkens the soul and disorders the whole frame of life. Every species of disordered appetite is included under "the lust of the flesh," every form of license, every longing that looks beyond the fences of temperance and chastity. Beside fleshly desires that have a natural basis, there are a multitude of adventitious and injurious appetites, which habit and fashion have engendered; such is the lust for strong drink. In New Testament times, sexual vice was most conspicuous and ruinous forms of animalism, and is marked out specifically as "the lust of the flesh;" it became the occasion for some of Paul's most severe rebukes and warnings. Modern worldly society appears to be drifting toward the same condition, and "the corruption that is in the world through lust" needs to be put to shame in many quarters with apostolic plainness and sternness of reproof.

2. The lust of the eyes denotes an order of temptation different from the last;

it is concerned with taste as distinguished from appetite. It is a world full of wealth and enjoyment with its peculiar perils and corruptions, its glamor and witchery. Let us note the world of dress and fashion. What excitements, temptations, heartburnings, follies, extravagances it contains! The cravings for adornment, and for the luxuries of beauty grow by indulgence into a veritable lust, that may be as lawless and wasteful as any sensual appetite. There is nothing which makes a human being more frivolous and heartless, which eats away more completely the spiritual capacities, than the unbridled passion for dress and display.

3. The "vainglory of life" of verse sixteen which John ascribes to the world appears to be an ostentation of worldly possessions or advantages, the disposition to "show off" and to make other people look small. In its crudest form the temptation manifests itself in the vulgar rich man, proud of his money, of his house, his table and of his wines and his horses; in the vain woman, proud of her beauty and her jewels and dresses, of her fashionable style and fashionable and wealthy friends. It appears in the criminal relating his exploits and his clever tricks, in the actor boasting of triumphs on the stage, in the student bragging of his marks, in the mother lauding the smartness of her children, and in the preacher who while he gives glory to God speaks of his crowded congregations and recounts his converts with self-complacent air.

QUESTIONS TO THINK ABOUT AND ANSWER IN THE MEETING.

1. What does the apostle John mean by "the world"?
2. Why should we not love the world?
3. What effect does worldliness have on a Christian's life?
4. How may we become detached from the world?
5. Compare 1 John ii, 16 with Genesis iii, 6 and Luke iv, 3-12. Are they similar in principle?

Delegate to Christian Endeavor Convention.

Has your society got into the work of securing subscriptions to the *Christian Endeavor World*, to send a delegate to the Los Angeles Convention next July? Only

ten weeks till the meetings will be on. You have been asked to report progress, but no reports have come in. Does this mean that we are indifferent to this matter and disloyal to the board in its efforts to work toward larger things? We have wanted definite things to do, so we have said. Is this too definite? Or do our societies not approve of it? I do not know of any disapproval or criticism when discussion of the plan was invited. Our trouble is probably a complication of indifferentitis and inactivitis.

WE SHOULD KNOW SOON

whether or not a delegate is going, if we wish official notice and are to be recognized on the program, and "in other ways that the representatives of other denominations are to be recognized. The program must soon be made up, and for us longer to say we do not know whether we can send a representative there or not practically forces them to leave us out entirely. To be thus ignored will greatly minimize the influence of having a representative on the ground."

Milton College Notes.

The baseball team went to Madison, April 14, to play the first game of the season with the university team.

The Y. W. C. A. held a combined social and business meeting recently, at which they elected the new cabinet for the coming year.

The tenth annual oratorical contest took place on April 3. Four sophomores, four juniors and one senior were the contestants, and all honors, first and second prizes of both divisions, were carried off by the sophomores.

The most interesting event that has occurred for some time was the basketball tournament which was held in the college gymnasium, March 19, 20, under the direction of the Athletic Committee. Teams from eight high schools contested. Two games were played each afternoon and night, and a banquet was given in honor of the visiting teams after the last game, at which the team from Edgerton High School, the winners, was awarded a beautiful silver cup.

The first intercollegiate debate ever held in Milton occurred on April 9, in which Milton won in a debate against Ripon College. The question was, "Resolved, That

all corporations engaged in interstate commerce be required to take out a federal charter under such terms as Congress may by law prescribe, constitutionality granted." The Milton team debated the negative. Next week the freshmen will debate the affirmative of the same question with the freshmen from Carroll College.

Milton College sent two representatives to the annual contest of the Latin League of Wisconsin colleges, which was held in Milwaukee, April 11. X.

News Notes.

ROCKVILLE, R. I.—It has been some time since we have been heard from, but we are alive yet and trying to serve our Master by doing the things that come to hand. We observed Christian Endeavor day. The president took charge of the meeting and had a very good program. All took part cheerfully and seemed willing to do what they could.—We, like the other churches, had a Sabbath service on March 29, the pastor preaching a Sabbath sermon, and in Sabbath school the superintendent using the program furnished by the Tract Board. We hope it was profitable and instructive to both old and young.—There has been much sickness here this winter, but the Lord has been very good to us in sparing us, when so many have been called home. We trust we may wake up to the opportunities that are before us and do more for the cause we so much love.

MILTON JUNCTION, WIS.—Pastor Bond preached an interesting sermon on the life and work of David Livingstone, as a Christian man and missionary.—The Junior Christian Endeavor held a social in the church parlor on a recent night after the Sabbath.—On April 6 the third division of the Ladies' Aid society served a 15-cent supper at the home of Mrs. C. R. Maxwell.—The first Sabbath in April was covenant and communion service and at that time two members were received by letter.—The second Sabbath of April was the day for the exchange of pulpits by the pastors of the four churches in southern Wisconsin; Pastor Bond preached at Walworth and Pastor Randolph of Milton preached for us.—Three barrels of clothing have been sent by the Ladies' Aid society to the needy flood sufferers.

BATTLE CREEK, MICH.—A church social was held at the parsonage on the evening of April 1. Quite a large crowd was in attendance and the program and games were enjoyed by all.—Rev. E. B. Saunders, Rev. J. T. Davis and Rev. L. J. Branch have recently visited and preached for us.—The Rev. L. J. Branch of Bangor, Mich., with his family, have just moved to Battle Creek.—The Rev. H. D. Clarke has also joined us, coming to take the superintendency of the Haskell Home, an orphanage near the city.

Treasurer's Report.

L. H. STRINGER, Treasurer,		
In account with		
THE YOUNG PEOPLE'S BOARD.		
Dr.		
March	16 Balance	\$ 15 21
"	18 Nortonville C. E.	9 00
"	21 Fouke C. E.	10 00
April	4 Pastor Bond	10 00
"	8 Rockville C. E.	3 00
"	10 Pawcatuck C. E.	5 00
"	10 Pawcatuck C. E.	5 00
"	11 Battle Creek C. E.	3 00
"	11 N. Y. City Church	2 15
"	11 Farina C. E.	15 00
"	14 Sale of topics	1 75
"	19 Special	50
		<u>\$ 84 61</u>
Cr.		
April	19 Dr. Palmborg's salary	\$ 25 00
"	19 Salem College Library	25 00
"	19 Fouke School	25 00
"	20 Balance on hand	9 61
		<u>\$ 84 61</u>

In the Juvenile Court.

So very like the flower—the weed—
So very like the flower. Indeed
I'm wondering what God would say
If I should throw the weed away.

This hard defiant pallid girl—
Offensiveness in every curl
Of her rough hair. O my dull eyes,
Can you be the reason hers are wise?

And when I bend beside her bed
Where my girl lies so sheltered,
How may I touch that tender face,
Forgetting these—who need such grace?

—Dorothea Moore.

"Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.
Beautiful eyes are those that show,
Like crystal panes, where earth fires glow,
Beautiful thoughts that burn below."

Mrs. O. G. Stillman.

Mary J. Ostrander, the daughter of John and Jane Ostrander and the wife of the late Dea. Osemus G. Stillman, was born in Birdsall, Allegany Co., N. Y., July 17, 1836, and died in Alfred, N. Y., April 3, 1913.

Her childhood and youth were spent in Birdsall, and for a time before her marriage, which occurred at the age of nineteen, she taught school in her home town.

October 14, 1855, she was united in holy wedlock to Mr. O. G. Stillman of DeRuyter, N. Y. This union proved most happy and blessed. Her husband became a leader in the circles in which he moved and Mrs. Stillman shared with mutual sympathy and affection the joys and care, the responsibilities and achievements of his life and labors. They commenced home-keeping in DeRuyter, but after a time they lived in Fabius, N. Y., two years, and Richburg nine years. In the fall of 1874 Hornell became their home and has been the scene of their greater activity and service. To them were born four children: Nelson O., who died in 1880, Charles A., Miss Mary Lee, and Stanley C., all of Alfred. Fifteen years ago the twenty-eighth of this month Mr. Stillman passed to the life beyond, leaving Mrs. Stillman to continue alone her services of love and helpfulness. In the autumn of 1911 she removed from Hornell, which had been her home for nearly forty years, to Alfred to be with her daughter who is head of the Alfred Grammar School, and during these eighteen months she has taken a deep interest in the village, the church, the Bible school, and all that makes for better and more joyous living.

While living in Fabius, N. Y., in the winter of 1860, Mrs. Stillman and her husband made a public profession of religion, were baptized by Eld. L. M. Cottrell and united with the Seventh Day Baptist church of DeRuyter. When they moved to Richburg their membership was changed to the church of like faith in that village. Upon removing to Hornell Dea. and Mrs. Stillman sought out the Sabbath-keepers residing in that city and secured from them a promise to attend services upon the Sabbath provided a minister could be found to preach to them. The minister was provided and the services were held at first in their own home. This

was the beginning of the Seventh Day Baptist church of Hornell, which was organized in 1877, three years after Dea. and Mrs. Stillman established their home in the city. Her life, and that of her family, have been inseparably connected with this church and lovingly devoted to it, and to it she has given much of thought, prayer and service.

She was a devoted wife and helpmeet, a wise and loving mother, a loyal and self-sacrificing disciple of Christ, a faithful and earnest worker for the church and all that is good, and a genial and helpful friend. In the long and weary months of sickness she has been lovingly and tenderly cared for by her daughter, assisted by her sons, and throughout this illness she was waiting and joyously anticipating her release and the meeting again the kindred spirits she had known and loved on earth.

Funeral services, conducted by Pastor Wm. L. Burdick, assisted by Rev. I. L. Cottrell, Dean A. E. Main, and Rev. W. D. Wilcox, former pastors, and Rev. B. F. Rogers, her Sabbath-school teacher, were held at the home of her son, Mr. Stanley G. Stillman, Sabbath afternoon, and burial took place in Hope Cemetery in Hornell.

W. L. B.

"The tragedy of the American Beauty rose is that the man who created it for the famous garden of George Bancroft, the historian, became a beggar on the streets of Washington, and the secret which he had jealously concealed for many years is now available for all who wish it. When the gardener who developed this popular flower was offered respectable sums of money for the product of his skill he declined them, though he was in deep poverty, because he dreamed of a colossal fortune; but his wife's endurance was strained to such a point that she disposed of it for a comparative pittance. When her husband learned this he sank beneath the intolerable trial of his patience and went adrift on the streets. It is said that for the past ten years not less than twenty-five million dollars have been spent annually for American Beauty roses in all parts of the world."

God unfolds his purposes to those who keep his commandments; obedience is the mother of insight.—Maclaren.

CHILDREN'S PAGE

Two Friends.

When I say that one of these friends was named Dick and that the other was named Molly, I suppose a story will be expected about a little boy and a little girl.

But when I go on to say that Dick's silky hair was a very pretty light buff and that Molly's was yellow and black and white, and that these two friends traveled on four legs apiece, it will be guessed at once, I am sure, that Dick must have been a dog and Molly a cat; and that is just the truth. For this story is a true one.

When it comes to stories about animals I like them best when they are true, and that is why I tell you at once that this story is true—every bit of it.

Dick was a Yorkshire terrier about a foot high with long soft ears and bright brown eyes, and Molly was a "calico cat" with a white face, black ears and yellow hair parted neatly in the middle. The rest of her fur was white with black and yellow spots. Some people, when they looked at her, said, "Oh, what a pretty cat!" and others said, "Oh, what an ugly cat!" You see beauty is a good deal a matter of taste.

Dick was but a puppy and Molly was but a kitten when they first became acquainted; and, after a little growling and spitting, they grew to be fast friends, and played together all about the house and garden. Sometimes they had little quarrels, but they were very little ones.

These quarrels usually came because Molly, when she was sitting in a chair and Dick walked by within reach, never could resist giving him a rap on the head with her little white paw. Then Dick would jump at her and snap a bit; but very soon they would make it up again, and perhaps touch their noses as if they were kissing each other. I have seen them do that many a time.

There! I have made known what these two friends were like, and now I can tell the story itself.

Dick, I am sorry to say, was not a very good little dog, though we children loved him dearly, and he had one especially naughty trick. He would dig holes under

the fence in front of the house so that he could run in and out without waiting for the gate to be opened, and what he liked very much to do was to creep out softly when a strange dog was trotting by, suddenly snap at his legs, and then scurry back before the astonished dog knew just what had happened.

We children were afraid Dick would be caught sometime, and tried our best to cure him of playing this little game, but every now and then we would hear a great noise—and there would be that naughty little Dick on the inside of the fence, barking furiously, and some indignant big dog looking at him through the rails and telling him plainly just what he thought of such impertinence. Dick, you see, only played this trick on dogs that were too big to come through the hole after him; and as he was very little and very quick he always managed to get out of reach.

No, not *always*; at last his plan failed—and that is what this story is about.

One day my mother and some of us children were sitting on the piazza, and Molly was curled up at the top of the steps with her white paws neatly folded in, and her green eyes gently blinking. Dick had been playing about with an old slipper, when a big brown dog came running by. In a minute Dick had dropped his slipper and dashed under the fence and we heard his sharp "yap-yap!" as he snapped at the big dog's legs.

"There's Dick at that naughty trick again!" Mtoher said; "he ought to be punished!" And punished he was at once, for the big brown dog, with a growl, turned so quickly that he caught Master Dick before he could get back through his hole, and seizing the dear little scamp's head in his great mouth he shook him and dragged him along the ground, while Dick struggled and tried to bark and growl and cry all at once.

We children, of course, began to scream, and ran down from the piazza, calling, "Oh, Dick! Dick! oh, save him, save him! Oh, he'll be killed!" And so he certainly would have been but for a friend who came to help him.

And who do you think this friend was? Not one of us, for we could not have reached him in time; and even if we had been near enough to try, we could hardly have made the big dog let go his hold.

No, it was Molly, the little calico cat, who saved him.

She had started up from her nap when the noise began as if she wanted to run away; but when she heard her little friend cry out with fright and pain, she flew down the steps, across the grass, over the fence, leaping straight down on the big dog's back, spitting and scratching furiously. Every hair on her back stood on end and her tail was the size of two.

There was never a more surprised animal than that big brown dog. What he thought had happened to him I do not know. Perhaps he thought a whole bunch of extra large firecrackers had caught in his hair and were going off all at once. He let Dick go and began to run round and round.

You may be sure that it did not take Master Dick long to scuttle through the hole to the other side of the fence, and the moment he was safe through and in the yard, Molly made a great jump from the big dog's back to the top of the fence and from there she sprang into a cherry tree near by. The big dog rushed after her, but Molly was too quick for him and he could only jump vainly against the fence, barking angrily.

Dick, very brave now that he was in a safe place, answered him from within the fence, and we children added to the racket by clapping our hands and shouting. The only one who made no noise at all was little Molly. She settled herself in a crotch of the cherry tree and looked quietly down on all the commotion, except her fur was still bristling and her eyes shining.

At last the big dog gave it up, and with a last wrathful bark ran off, and we caught Dick and hugged him and scolded him, and he went round and round after his tail as he always did when he was excited. It was some time before Molly was willing to leave her tree, and when she did so, she let herself down very slowly, and as she walked back to the piazza her tail, which she waved in the air, looked much bigger than usual.

How Dick thanked her for saving his life I do not know, and I do not know what Molly may have said to him about his foolish behavior; but this I do know—that Dick never again played the little game he had been so fond of, and *that* looks to me as if Molly had given him some advice.

Wasn't she a brave little cat and a good friend to have?—*Averic Standish Francis, in Children's Magazine.*

"The Bravest Deed I Ever Knew."

In the spring of 1877, Chief Joseph's tribe of the Nez Percé Indians, angered at the long chapter of broken promises and repeated acts of coercion upon the part of the government, went on the warpath. The isolated little frontier settlement on White Bird Creek in Idaho was the first to feel the savage wrath.

Among the settlers were James Manuel and his family, consisting of his wife, Maggie (a child of eight), and a baby in arms. Being warned, Manuel caught his team and without waiting to harness them to the wagon, placed his wife with the baby on one, while he and Maggie mounted the other. They had gone only a few miles before they were overtaken by the Indians and fired upon. Maggie and her father were both wounded and fell from the horse. The little girl rolled down the hillside and secreted herself in the tall grass, where she escaped detection.

For three days she lay among the willows bordering a small stream to which she had crept. She had been shot through the arm with an arrow, and the shaft was still in the wound.

On the third day, toward evening, Patrick Brice, an uncouth and unlettered Irish miner, passed by on his way from Florence to Mount Idaho. He heard the sound of moaning, and soon found the child, who, in her terror, mistook him for an Indian and attempted to escape. Weak from her wounds and exhausted from starvation, she reeled a few steps and fell. The miner lifted her tenderly and carried her back to her home, now only a heap of smoldering ashes. Among the embers lay charred body of a woman and her infant. The Indians had taken Mrs. Manuel and her baby back to the house, killed them, and then fired the house. A few scraps of food lay scattered about and a few chickens remained which had escaped the sight of the Indians. Brice hastily killed one of these with his revolver, and, with a miner's skill, roasted it over the fire. He fed the child and himself, and then set about devising means to take her fifty miles over the rough mountain-trail to Mount Idaho, the nearest settlement. An old chair-back ly-

ing in the yard furnished him with a comfortable seat for his burden, some straps from the harness supplied the means of attaching it. As the sun sank and the moon rose, he slung the child on his back, took up his staff, and set out up the winding trail.

All night he trudged along, stopping only at some spring to bathe her wounds and allay her feverish thirst. At sunrise he picked out a dense clump of bushes and hid. Several times that day bands of Indians passed near without discovering them.

Brice had been unable to carry any provisions from White Bird Creek, and he did not dare to shoot the grouse that strutted and hooted tantalizingly near. At nightfall he resumed his march. The route left the White Bird Canyon and led across the open country. By morning they had left the timbers and were on the prairie. As there was no place to hide, Brice strained every effort to reach the settlement before the Indians should discover him.

As he caught sight of the little town in the distance he was congratulating himself that he should reach it in safety when his heart sank at sight of fifty mounted Indians charging upon him from an adjacent hill. They spread out in an immense fan, and, leaning low over their horses' necks swept toward him. When just out of gunshot they separated and encircled him. The man stood still. They were mystified and halted. Gradually they came closer, until their dark, eager faces were close, the black eyes of each glancing along a rifle-barrel. Brice spread his arms in the peace sign. When they were very close, the young chief, Mox Mox, rode ahead and accosted him.

Brice could speak a little of the Nez Percé tongue and he asked the chief:

"What do you want?"

"We want you," the chief replied.

"Well, here I am. Come and get me."

"Throw down that revolver," was the command.

To hesitate was to court death. Brice threw the weapon in front of him.

An Indian quickly dismounted and secured it.

"Now," said Mox Mox, "we are going to kill you."

"You may kill me, if you wish, but, for God's sake, spare this child."

"No, we will kill not only you, but the girl as well."

"Then," replied Brice, "if you must kill me, shoot me right here." As he said this, he tore open his rough shirt and displayed a blood-red cross tattooed upon his breast.

The Indians fell back in amazement. They were not Christian Indians, but they had a reverence for the emblem of Christianity. The Black Robes had taught them that the cross was sacred and they dared not shoot.

Brice noticed their hesitation, and a gleam of hope came to him. He said:

"If you will allow me to take this child on into Mount Idaho, where she can be cared for, I will return to your camp, wherever it is, and give myself up. You can then do with me as you will. By this cross I swear it."

The Indians consulted among themselves for a minute, then Mox Mox said:

"All right. You go, but if you do not come back in two sleeps, we will ride into Mount Idaho, and when we ride out again there will be no white person alive."

The Indians made way, and Brice went on his journey. In due time he delivered his charge into kind hands, rested himself for a day, and then deliberately walked back into the camp of the hostiles. He went to Chief Joseph and said:

"Here I am. What are you going to do with me?"

"Do with you?" the chief replied. "Why, nothing. We do not want you. We are not making war on people who do not make war on us. It is the long knives we are fighting. Eat, sleep, then go your way."

Brice spent several hours in the Indian camp, and then made his way back toward Florence.

The Indians went to war, fought many battles, made a retreat across the Bitter Root Mountains that will go down in history as the equal of that of the Ten Thousand Greeks, only to be outnumbered and captured on the barren sides of the Bear Paw Mountains, over 900 miles from where they set out.

Little Maggie grew to womanhood and married. She still lives on the Camas Prairie, in northern Idaho, happy, save for the dark shadow cast upon her life that spring day.

Brice went back to his mine without dreaming that his act was anything out of the common. He lived to an old age, and died a few years ago.—*The Century*.

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

LESSON V.—MAY 3, 1913.

JOSEPH INTERPRETS DREAMS.

LESSON TEXT.—Gen. xl, 1-23.

Golden Text.—"The breath of the Almighty giveth them understanding." Job xxxii, 8.

DAILY READINGS.

First-day, Dan. i, 1-21.

Second-day, Dan. ii, 1-16.

Third-day, Dan. ii, 17-30.

Fourth-day, Dan. ii, 31-49.

Fifth-day, Gen. xxxix, 1-18.

Sixth-day, Gen. xxxix, 19-xl, 8.

Sabbath day, Gen. xl, 9-23.

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

Sparks From the Religious Education Convention.

"Teachers of youth would do well to know that ethics in adolescence is loyalty to a group before loyalty to a principle."

"Why do we speak of the 'church and the Bible school' any more than we would of the 'home and the dining-room'? The Bible school is the church school, the teaching service of the church."

"Unity and economy of effort is secured by correlating the educational work of the church under the direction of a general educational committee, representing the various educational organizations of the church."

"We need a community church, a church that serves the community needs."

"Ninety per cent of the men and boys of our land are unreached for organized Bible study."

"If the church does not train the moral conscience of the nation, it will not be done."

"Bible-school teachers should get a right point of view in their work; they can then be trusted to adapt their methods to existing conditions."

"Denominational church work for boys breaks up the natural group interests of boys. Religious effort should enlist the group interest."

"Every town should have a director of

public recreation as a part of its municipal administration."

"The home, the church, the school and the street are educational factors in the life of youth. What kind of an education are the streets of your town giving?"

"Every minister and church should have the spirit of play and standardize the recreational activities of the community."

"Let the spiritual, unbidden and unseen, spring up through the common."

TO THE SUPERINTENDENTS OF OUR SABBATH SCHOOLS:

The Sabbath School Board send you its greetings. We wish to call your special attention to certain features of our work, as follows:

1. *Standard of Excellence.* On a separate sheet we exhibit objects for the Sabbath schools to aim at in raising their standard of excellence. At Dayton, Ohio, last January, the Sunday School Council of Evangelical Denominations adopted a minimum joint standard, to which each denomination might add other points as needed. We have adopted the enclosed standard for Seventh Day Baptist Sabbath schools. Will you study it carefully and see how far your school can conform to its requirements? The board will be glad to answer inquiries or receive suggestions.

2. *Our Publications.* We are trying to make the *Helping Hand*, *Our Sabbath Visitor*, and the *Junior Quarterly* of the greatest value to our Sabbath schools. In your opinion has the *Helping Hand* been improved by the addition of two new departments? We need your criticisms and suggestions so as to make the *Helping Hand* more serviceable to all the scholars and teachers in our schools. Are you taking as many copies of the *Sabbath Visitor* as you might use in your primary department? By increasing the circulation of this excellent children's paper we hope to make it self-supporting.

3. *The Circulating Library.* Next to attending a live Sabbath-school convention or institute, nothing will fire a superintendent or Sabbath-school worker and give him fresh ideas like a good book by an earnest worker in this field. The Circulating Library of the Alfred Theological Seminary is at the disposal of every Christian worker of our denomination. We enclose two copies of a little catalogue which you will

find helpful. We urge you and your teachers to make use of the excellent opportunity thus afforded to secure the reading of helpful books for only a postage stamp.

4. *Finances.* Please read carefully the letter from our secretary, Dr. A. L. Burdick, in the SABBATH RECORDER of March 31, particularly the part about finance. You will of course read the treasurer's report. The board is very anxious to pay off the debt of two hundred dollars which has been reduced by one-half since the beginning of the Conference year. We need one hundred dollars to meet the balance by June 1. Please present this matter to your Sabbath school and ask them to take up a special collection on the first Sabbath in May for this debt of the Sabbath School Board.

In behalf of the Sabbath School Board,
D. N. INGLIS,
MABEL MAXSON,
A. E. WHITFORD,
Efficiency Committee.

Milton, Wis.,
April 11, 1913.

A General Standard of Excellence for Seventh Day Baptist Schools.

1913.

1. *Graded School and Graded Instruction.*—(a) Division of school into graded classes. (b) Use of graded lessons, especially among the beginners and the primary pupils.

2. *Active Cradle Roll.*—For babies too young to come to Sabbath school. A wide-awake superintendent should look after these. Enroll them in the school and give every child a certificate of membership.

3. *A Working Home Department.* This department is composed of those who, because of duties, distance, or ill health can not attend the school, but who nevertheless desire to study with the school. The superintendent should furnish the members with helps, collect subscriptions, keep records, and make reports to the main school. A correspondence class may well be maintained in connection with this department.

4. *Monthly Workers' Meetings.*—At least once a month the officers and teachers should meet to plan for the welfare of the school. If teachers' study meetings are held, a few minutes at this

meeting might be set aside for this work.

5. *Contributions to Organized Work.*—Our own denomination stands first. Once a month give a collection or vote a regular sum to the Sabbath School Board. Then look after state and county work.

6. *Annual Reports to the Board.*—Statistical blanks will be sent to every school. Fill these out carefully and return them promptly.

7. *Association with General Bible School Work.*—Send delegates to the county and state conventions. Be ready to receive or give suggestions.

8. *Temperance Instruction.*—Present a prepared program to the school, about half an hour long. A temperance superintendent may well be appointed.

9. *Mission Study and Offering.*—Follow suggestions similar to those given for temperance instruction. Take occasional offerings.

10. *Definite Decision for Christ.*—Do all that you can to secure at not too infrequent intervals a definite expression of a decision to live a Christian life.

11. *An Evergreen School.*—Keep the school up throughout the year. Have well-kept and accurate records.

12. *Training Classes.*—A class composed of teachers, meeting outside of the school hours, or else a class in Sabbath school, pursuing a regular course in teachers' training. Diplomas given on completion of the course.

13. *Organized Classes.*—There are state organizations with which classes may affiliate. Report any such organization to the state secretary.

Adopted by The Sabbath School Board, Milton, Wis.

WANTED

Two copies Henry Clarke's History of the Sabbatarian Baptists, 1813; One copy Tamer Davis' History of the Sabbatarian Baptist Churches, 1851; History of the Seventh-day Baptist General Conference, 1866, one copy, by James Bailey. Address

C. H. GREENE

232 North Washington Ave., Battle Creek, Mich.

HOME NEWS

MARLBORO, N. J.—I shall mark this item of home news as from Marlboro although most of it is concerned with the intervening events between Berlin and here. It begins with the parting from the many friends who so kindly gathered at the railway station at Berlin for the final good-by. All too soon the train came and the pastor and family were started on their way. I stood on the rear platform as the train left, waving good-by until the curve was rounded and the last waving handkerchief was hidden from view. Then I turned for a parting look at the old church. How clearly the square white tower stood out before the dark wooded hill, standing as an emblem of the truth which it has cherished for nearly a century. But today I saw it in a different relation. By its side stood the parsonage home toward which I had looked, on many a home-leaving and returning, for little waving hands. It seemed indeed like a home-leaving, for any future return would be in other relations. I confess to tearful eyes as I turned to the wife and little ones within the car which was carrying us out of sight of these places of sacred memory and from the dear friends who during the past four years of service had contributed so very much of pleasure.

But life consists of many changes as we leave the friends of today and seek others on new fields of labor, and so we turn our eyes toward the new. In a much anticipated trip down the historic Hudson we were to be met with disappointment due to the high water which compelled an early departure of the boats. But we are grateful that we were able to make a safe journey in the midst of so many washouts and such high water.

After several days of visiting in New York and Plainfield, and with the entertainment of a case of the mumps en route, our train pulled into Bridgeton on the afternoon of April 2, where teams were waiting to take us to Shiloh for the night. The next morning found teams and wagons ready to draw our goods from the station. On every farm the farmers were busy planting their potatoes. Shortly after noon we were taking our first "meal"

at the pleasant Marlboro parsonage, which the good ladies of the Aid Society had put in proper shape, aided by the men, who had decorated the back yard with large piles of wood—nearly a year's supply—made ready for the stove.

But this was just the beginning of the expression of the good will of the people, of which we had heard so much of late, for expressions continued in the form of good things to eat as well as a fair start toward a yard of poultry. A few days of busy settling brought us to the Sabbath evening, when we attended the weekly prayer meeting which the people have maintained for nearly two years without the aid of a pastor. As I sat in the service I thought of Paul as he entered into Macedonia and was welcomed by a company of people at prayer by the river. But that company was composed of women, while in this one there were to be found earnest men. It was a prayer meeting which made the new pastor feel that he had a church at his back. One could not help but be in a fitting frame of mind for the work of the Sabbath day.

The Sabbath dawned bright and beautiful and a large congregation had assembled for the service, which was begun by a hymn and the Lord's Prayer, after which Dea. Henry Davis introduced in fitting words the new pastor, and our work had begun. We were also pleased to see such a large gathering in the Sabbath school, where a special missionary service was conducted in regard to our China Mission. It was pleasing to see so many children at these services. The pastor's wife did not feel at all out of place with a seat full of little ones, as there were a number of such seats. No race suicide in Marlboro. The young people too are at work. They hold their service on Sunday evening in order that they may give an opportunity to others who do not observe the Sabbath. At the close of this service the pastor is expected to speak a few minutes. We hope to make this one of the most helpful services of the church to the whole community. "The fight is on" and may the Holy Spirit so lead us that the community may be able to say that the church is true to the thought of the pastor's first text, Jehovah-nissi (Ex. xvii, 15).

J. E. H.
Bridgeton, N. J.,
F. R. D. No. 1.

DENOMINATIONAL NEWS

Rev. E. B. Saunders of Ashaway will speak in the mission on Seventh-day evening, and Rev. A. J. Potter of Noank on Sunday night. These men are earnest ministers of the Gospel. Mr. Saunders is connected with the Seventh Day Baptist Missionary Society. Mr. Potter is seventy-nine years of age this month and was a regular speaker in the mission until age compelled him to retire.—*Westerly Sun*.

The spring term of Salem College has opened most favorably and the work in all departments is very encouraging. The present enrolment is 235 in the literary department. This does not include music students or the children of the training department.—Doctor Clark occupied the pulpit of the Seventh Day Baptist church on Sabbath morning. He took the occasion to report his work of raising funds to liquidate the debt of the college. His talk was much appreciated. It is difficult to sense the strenuousness of such an undertaking when not actually engaged in it, and many in the audience received their just conception of it at this time. It was a very profitable hour.—Uncle Levi Bond of Lost Creek was a chapel visitor on Tuesday. Uncle Levi is a remarkable character. Although over ninety-six years old he is as vigorous as many men in middle life. He spoke to the students of his early school-days, bringing to mind distinctly his first day at school over ninety years ago. His talk was very inspiring and should fill every student with earnestness to persevere.—*Salem Express*.

More encouraging news than any previous was received yesterday morning from Rev. M. B. Kelly in a letter dated the eighth. While his general health has shown improvement, his eyes have seemed to grow worse; but dating definitely from the night of special prayers in his behalf held here in his church by his people and other interested friends, of which he knew nothing at the time, his friends at Battle Creek remarked upon his looking much better, and he also noted a marked improvement in his eyes.—*Nortonville News*.

MARRIAGES

GEISINGER-REED.—At the home of Mr. and Mrs. Frank Rea, Shiloh, N. J., March 12, 1913, by Rev. James L. Skaggs, Mr. John W. Geisinger and Miss Agnes Jennie Reed, both of Shiloh.

HUGHES-AYARS.—At the home of the bride's parents, Mr. and Mrs. Levi Ayars, near Marlboro, N. J., March 20, 1913, by Rev. James L. Skaggs, Mr. Allen W. Hughes, Portland, Mich., and Miss Hannah G. Ayars.

WHITFORD-GREENE.—Barton A. Whitford of Albany and Esther Ann Greene of Berlin were married March 18, 1913, at the parsonage, Pastor J. E. Hutchins officiating.

DEATHS

DAVIS.—B. Fred Davis, son of Belford E. and Ammi Ayars Davis, was born May 5, 1849, at Marlboro, N. J. He died at Shiloh, N. J., March 18, 1913.

He was married in 1871 to Sarah A. Davis. To them were born six sons, five of whom are living: Abel E., Thornburg, Iowa; Fred M., in the State of Washington; Theodore, Milton Junction, Wis.; Lavern and Irving, Shiloh, N. J. Mrs. Davis died in 1900. Mr. Davis was married again in 1901 to Miss Ida Davis, a sister to his former wife. In his death he has left a widow, five sons, and several grandchildren, who greatly miss the presence and love of a fond husband and father. In him the last of a family of eight children has passed away.

Mr. Davis became a member of the Marlboro Seventh Day Baptist church in 1865. He transferred his church membership to the Shiloh Seventh Day Baptist in 1874. He has retained his membership here for thirty-nine years, residing the greater part of that time in the village of Shiloh.

The funeral service was conducted by Pastor James L. Skaggs, in the Shiloh Seventh Day Baptist church, March 22, 1913. The body was laid to rest in the Shiloh Cemetery.

J. L. S.

STILLMAN.—In Alfred N. Y., April 3, 1913, Mrs. Osemus G. Stillman. See sketch of her life on another page.

BAKER.—Mrs. Ellen Baker, daughter of Susan (Coon) and Henry Clark, was born in Willing, N. Y., August 6, 1835, and died at Andover, N. Y., at the home of her daughter Jessie Baker, April 4, 1913. On March 13, 1855, she was married to Henry Baker, who passed away twenty years ago. Surviving her are four daughters, one son, thirteen grandchildren and four great-grandchildren.

In 1861 she joined the Independence Church, where she remained a member until 1883, when with her husband she moved to Andover and transferred her membership to the church of her faith, remaining a faithful member until her death.

For the last thirteen years she had been afflicted with paralysis. Nine weeks before her death she fell and dislocated her hip, and as a result of the two she died.

Funeral services were conducted by her pastor in the Andover Seventh Day Baptist church, after which she was laid to rest in the Whitesville Cemetery.

A. C. E.

MAXSON.—Albert W. Maxson, son of the Rev. William B. and Lucy Carpenter Maxson, was born November 29, 1850, at Stephentown, N. Y., and died at St. Ann's Hospital, Chicago, April 5, 1913, in the sixty-third year of his age.

The family came to Walworth, Wis., when Albert was only three years of age. Here he grew to manhood surrounded by Christian influences in home and church, and at an early age he became a member of the Seventh Day Baptist church of that place.

April 9, 1883, just thirty-years ago, he was united in marriage to Miss Eva A. Clarke. They first made their home in Minnesota, but soon returned to Wisconsin. For the last twenty years their home has been in Milton Junction. They never had any children of their own, but two nieces have found a home with them.

Besides the sorrow-stricken wife and the two girls who are like their own children, he leaves one sister, Mrs. Helen Parrish of Los Angeles, Cal., of his immediate family.

The twin virtues of Mr. Maxson's life, which were characteristic of his relations to God and to his fellow men, were humility and faithfulness. He was a sincere and devout worshiper of God, a humble follower of the Christ of Galilee, and honest, helpful citizen and neighbor. In short he was a Christian in practice as well as in profession.

He had been in failing health for months but it was not generally known that his condition was serious. His disease was approaching an acute stage, however, which only an operation could avert. He walked to the train and went alone to Chicago, where he underwent an operation. It soon developed, however, that his resistance was not sufficient to carry him through to complete recovery, and just one week from the day he went away, his lifeless body was returned to his home and friends.

A good man has gone, and the words of the Master, spoken of one old, involuntarily comes to one's mind, "An Israelite indeed, in whom there is no guile."

The funeral services were held from the Seventh Day Baptist church, Pastor A. J. C. Bond officiating, and the remains were laid at rest in Milton Junction Cemetery.

A. J. C. B.

WOODWORTH.—In Alfred N. Y., April 6, 1913, Mrs. Chas. F. A. Woodworth, aged 64 years and 14 days.

Mrs. Justina Leticia Woodworth, the daughter of Erastus B. and Julia A. Stillman, was born in Newport, Herkimer Co., N. Y. On December 30, 1868, she was married to Charles F. A.

Woodworth of Rome, N. Y. After their marriage Mr. and Mrs. Woodworth lived at Oneida Castle and Bridgewater and thirty-seven years ago came to Alfred, which has since been their home. To them was born six children: William of Sterling, Ill., Ora of Alfred Station, Rozella and Theodore of Alfred, and two children who died in infancy July 10, 1907. Mrs. Woodworth is also survived by an adopted daughter, Emily.

In her youth and while living at Verona, N. Y., Mrs. Woodworth made a public profession of religion, was baptized by Eld. C. M. Lewis, and joined the first Seventh Day Baptist Church of Verona. She has been a great sufferer for many years, but this she has borne with patience, and in all the vicissitudes of life she has kept a cheerful spirit. Her sons, their wives, and her grandchildren held her in tender affection and where mother was, was home. Her death at this time comes with particular sadness on account of the sickness and quarantine of her son Theodore and his family, which deprived him of seeing her in her last illness and of attending the funeral.

Funeral service, conducted by Pastor William L. Burdick, were held in the church Tuesday afternoon and burial took place in Alfred Rural Cemetery.

W. L. B.

ROBINSON.—Adelia Harris, daughter of Lawrence and Louisa Davis Harris, was born March 9, 1843, at Shiloh, N. J. She died in the same village April 7, 1913.

She was married in July 1863, to Warren Smith Robinson. To them was born one daughter, Mrs. Robert B. Wander, who now lives near Shiloh. Her husband died in 1876, and through the subsequent thirty-seven years she has been a widow.

In 1858 she was baptized and received into the fellowship of the Shiloh Seventh Day Baptist church. She has maintained her membership in this church since that date with the exception of a few years of residence and church membership in Alfred, N. Y.

The funeral service was held at the home of Mr. and Mrs. Robert B. Wander, March 11, 1913, the service was conducted by Pastor James L. Skaggs. Burial was made in the Shiloh Cemetery.

J. L. S.

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Heart qualities work indeed behind the screen, yet at last they strike through the canvass and become manifest in the face. No good thought in the mind but soon looks good in the face. Contrariwise, men long inured to vice and crime within have so disposed of the facial tissue that the countenance has in it something of the wolf, the imp and the serpent.—*Hillis.*

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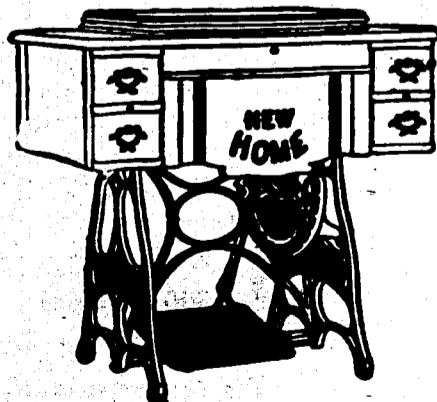
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The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, 450 Audubon Ave. (between 187th & 188th Sts.), Manhattan.

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.

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.

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.

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That 'tis not God, but we
Who, in this life, make for ourselves
Our own eternity.

—Frank Strickland.

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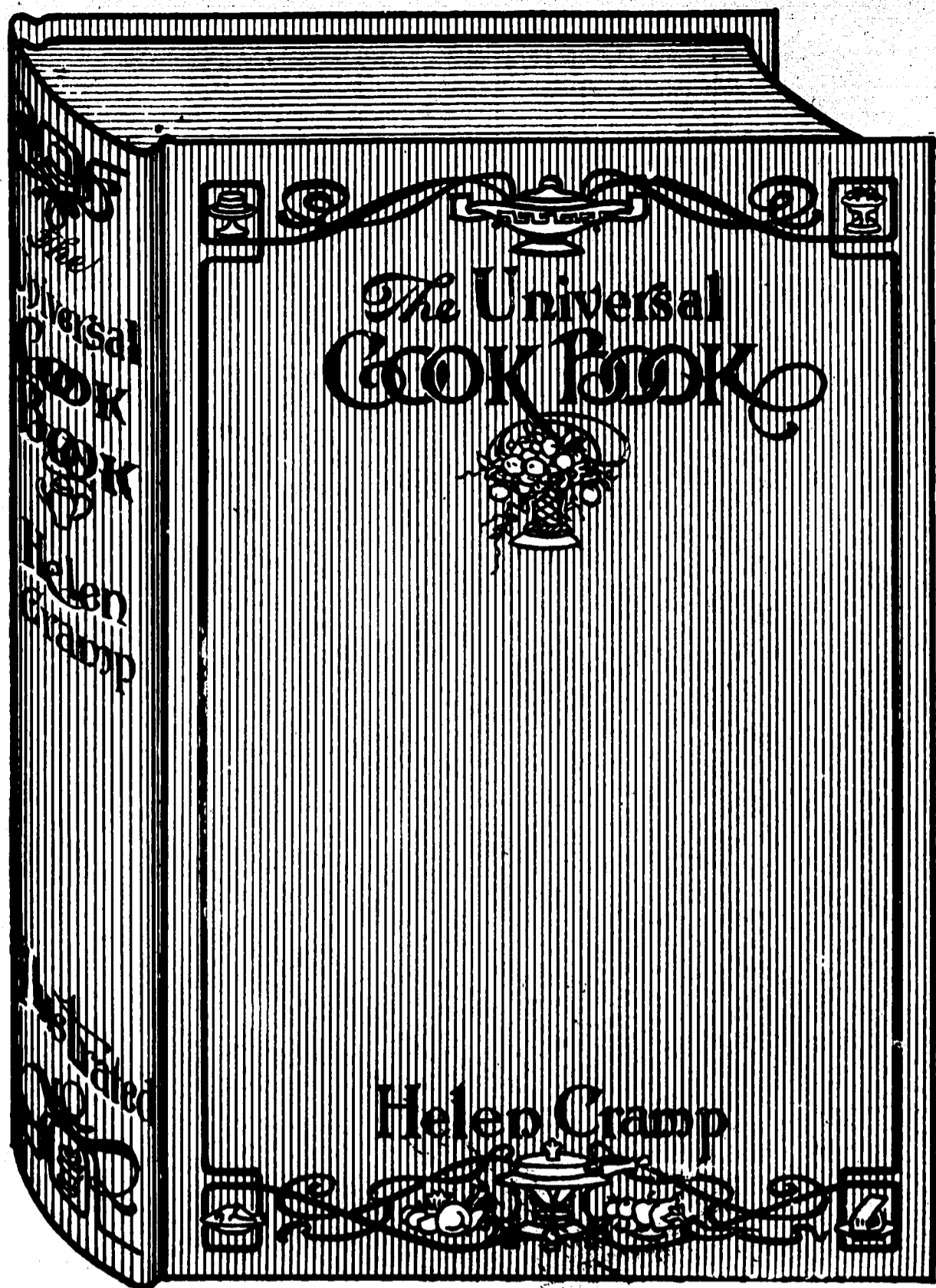
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TO RACHEL IN RUSSIA.

O thou, whose patient, peaceful blood
Paints Sharon's roses on thy cheek,
And down thy breasts played hide and seek,
Six thousand years a stainless flood,
Rise up and set thy sad face hence,
Rise up and come where Freedom waits
Within these white, wide ocean gates
To give thee God's inheritance:
To bind thy wounds in this despair:
To braid thy long, strong, loosened hair.

Then come where yellow harvests swell:
Forsake that savage land of snows;
Forget the brutal Russian's blow:
And come where kings of Conscience dwell.
O come, Rebecca, to the well!
The voice of Rachel shall be sweet!
The Gleaner rest safe at the feet
Of one who loves her; and the spell
Of Peace that blesses Paradise
Shall kiss thy large and lonely eyes.

—Isaiah Miller, in Century Magazine.

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