

# A Present for Our Women The Universal Cook Book

Makes One Dollar Do the Work of Two

Size of Book 6 1-2 x 9 Inches, With Over 550 Pages  
Bound in Decorative Sanitas Oil Cloth; Easily Cleaned

## 94 Colored Plates and Halftone Illustrations

These illustrations are both novel and helpful. They show how to arrange a kitchen most conveniently—how to furnish a dining room simply and attractively—ideas for table decorations for luncheons, dinners, etc.—how to dress and prepare fish, poultry, etc.—how to perform various operations, such as icing fancy cakes—how to serve different dishes most appetizingly—how to properly carve different joints of meat—and how to do many things to make the housewife's work easier, better and more efficient.

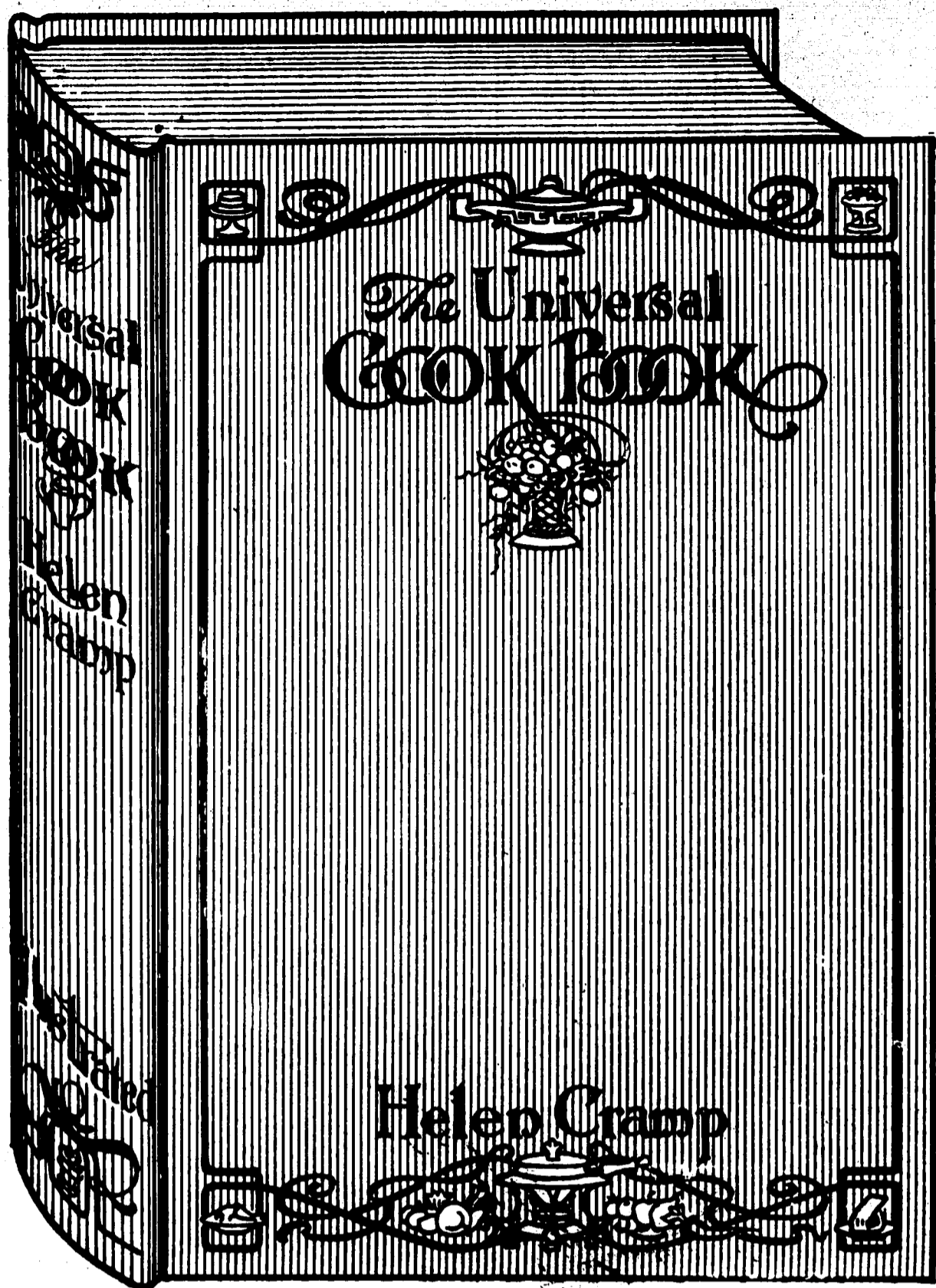
It tells how to prepare just as attractive and nutritious meals as before, and at less cost. The author has grappled with the high cost of living as a personal problem, and the *Universal Cook Book* tells how she solved it.

It does not call for 4 eggs and 1 pound of butter when 1 egg and ¼ pound of butter will make just as palatable a dish. It tells how to reduce your butcher's bill one-half by properly cooking inexpensive cuts of meat and by using acceptable meat substitutes. It tells how to make bread and cake better and cheaper than the bakery product—how to make baking powder at a quarter of the market price—how to save fuel by the new methods of cooking and how in many other ways to reduce household bills to obtain the best results at the least cost. It contains all the old standard recipes revised and improved in accordance with the latest scientific knowledge of cookery and nutrition. But it also contains a great deal more—new dishes, new ways of serving old dishes, suggestions for buying, entertaining, serving, etc., not contained in other cook books.

## This Book is Given You, Free

with one new subscription to THE SABBATH RECORDER. The only condition is that your own subscription must also be paid in advance. The book will be sent postpaid (to paid-in-advance subscribers) on receipt of 75 cents. The book will ordinarily sell for \$3.00, but we are making this special offer to secure new subscribers to THE SABBATH RECORDER and to induce you to pay in advance. Please remember this condition—all subscriptions must be paid in advance.

Sabbath Recorder, Plainfield, N. J.



# The Sabbath Recorder

## 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.

## —CONTENTS—

EDITORIAL—Always a Boomerang; Again "All the World Wondered"; It Was Purely an Oversight; How One Church Did It; A Message to Missionaries; An Expensive Tombstone; The Debt	545-547
EDITORIAL NEWS NOTES	547-550
The Lord's Supper	550
A Traveler (poetry)	550
Sabbath Reform—Why!	551
Just Read This	552
A Pastor's Prayer	552
THOUGHTS FROM THE FIELD	553
Denominational News—Farewell Reception	554
Missions—Quarterly Report; The Work at Asa; Problems of the Mission Field; A Sabbath at Walworth; Observations From Shanghai	555
	556-559
WOMAN'S WORK—A Little Argument With Myself; The Present Attitude of the Church Toward Christianity and Modern Civilization; Worker's Exchange	560-562
Young People's Work—The Stature of Christ; Our Representative, the Young People and the Recorder; Help! Help! Help! Los Angeles Convention, and Our Delegate; A Question About the Pledge; Meeting of the Young People's Board	564-567
CHILDREN'S PAGE—When Baby Bear Visited the Beavers; A Little Boy's Story	568-570
Sabbath School—The Church School; List of Books for Work With Boys	571
HOME NEWS	573
DEATHS	575

# Alfred University

ALFRED, N. Y.      Founded 1836

FOR PARTICULARS ADDRESS

**Boothe Colwell Davis, Ph. D., D.D., Pres.**

## Alfred Academy

COLLEGE PREPARATORY COURSES.  
GENERAL ACADEMIC TRAINING.  
TEACHERS' TRAINING COURSE.

For catalogue, illustrated booklet and further information, address

G. M. ELLIS, M. S., PRINCIPAL.

# Milton College

Year 1912-13, Second Semester opened Feb. 3, 1913.

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Club boarding, \$2.00 to \$2.50 per week; boarding in private families, \$4.00 to \$5.00 per week, including room rent and use of furniture.

For further information address the

**Rev. W. C. Daland, D.D., President**

Milton, Rock County, Wis.

# Salem College

SALEM  
West Virginia

Fall Term began Tuesday, Sept. 17, 1912.

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is:

- Thoroughness in all work.
- Graduates who can "make good."
- Soul culture as well as body and mind.
- A helpful spirit.
- Christian character.

For catalogue and other information, address

REV. C. B. CLARK, M. A., Ped. D., President.

# The Fouke School

REV. G. H. FITZ RANDOLPH, PRINCIPAL.

Other competent teachers will assist. Former excellent standard of work will be maintained. Special advantages for young people to pay their way in school.

Address, for further information, Rev. G. H. Fitz Randolph, Fouke, Ark.

# THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

**President**—H. M. Maxson, Plainfield, N. J.  
**Vice-President**—D. E. Titsworth, Plainfield, N. J.  
**Secretary**—W. C. Hubbard, Plainfield, N. J.  
**Treasurer**—Joseph A. Hubbard, Plainfield, N. J.  
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

# American Sabbath Tract Society

EXECUTIVE BOARD.

**President**—Stephen Babcock, 48 Livingston Ave., Yonkers, N. Y.  
**Recording Secretary**—A. L. Titsworth, Plainfield, N. J.  
**Corresponding Secretary**—Rev. Edwin Shaw, Plainfield, N. J.  
**Treasurer**—F. J. Hubbard, Plainfield, N. J.  
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

## THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

### TERMS.

Single copies per year ..... 60 cents  
Ten copies, or upwards, per copy ..... 50 cents  
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

## HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

## A JUNIOR QUARTERLY FOR SEVENTH-DAY BAPTIST SABBATH SCHOOLS.

A quarterly, containing carefully prepared helps on the International Lessons, for Juniors. Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter. Send subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

## THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

**President**—Wm. L. Clarke, Westerly, R. I.  
**Recording Secretary**—A. S. Babcock, Rockville, R. I.  
**Treasurer**—S. H. Davis, Westerly, R. I.  
**Corresponding Secretary**—Rev. E. B. Saunders, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

**President**—Rev. W. C. Whitford, Alfred, N. Y.  
**Corresponding Secretary**—Rev. Arthur E. Main, Alfred, N. Y.  
**Recording Secretary**—Prof. Earl P. Saunders, Alfred, N. Y.

**Treasurer**—Prof. Paul E. Titsworth, Alfred, N. Y.  
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

## THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Brookfield, N. Y., Aug. 18 to 23, 1913.  
**President**—Rev. William C. Daland, Milton, Wis.  
**Recording Secretary**—Prof. A. E. Whitford, Milton, Wis.  
**Corresponding Secretary**—Rev. T. J. Van Horn, Dodge Center, Minn.

**Treasurer**—Rev. Wm. C. Whitford, Alfred, N. Y.  
**Executive Committee**—The President (chairman), Recording and Corresponding Secretaries; also elected members: *Three years*—Roy F. Randolph, New Milton, W. Va.; Rev. L. D. Seager, Blandville, W. Va. *Two years*—Dr. Geo. E. Crosley, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y. *One year*—Rev. Wm. L. Burdick, Alfred, N. Y.; Ira B. Crandall, Westerly, R. I. Also ex-presidents and presidents of Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh-day Baptist Education Society.

## BOARD OF FINANCE.

Geo. W. Post, Chicago, Ill.; Orra S. Rogers, Plainfield, N. J.; Dr. A. S. Maxson, Milton Junction, Wis.; Frank Hill, Ashaway, R. I.; Grant W. Davis, Adams Center, N. Y.; A. B. Kenvon, Alfred, N. Y.; Dr. H. L. Hulett, Bolivar, N. Y.; Winfield S. Bonham, Shiloh, N. J.; Wm. M. Davis, Chicago, Ill.; A. B. West, Milton Junction, Wis.; Walton H. Ingham, Fort Wayne, Ind.

# The Sabbath Recorder

A Seventh Day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 74, NO. 18.

PLAINFIELD, N. J., MAY 5, 1913.

WHOLE NO. 3,557.

## Always a Boomerang.

A boomerang is a missile or weapon to be thrown, which curves in its course in such a way as to return to the thrower. Its use has been confined mostly to the wild tribes of Ethiopia, Egypt and Australia, but civilization has employed the term to describe certain actions of men, the results of which are likely to react upon themselves. For instance, any story, scheme or project designed to injure another is likely to react to the injury of the originator.

There is an old story of a Greek who was so jealous of his rival that he determined to destroy a memorial that had been erected to the rival's honor. Accordingly, in the darkness, he crept up to the statue to push it over. In some way, as he did so, a portion of the monument fell upon his own head and killed him. This is, at least, suggestive of the fate likely to befall one who tries to injure his fellow man. The wrong which one intends to do to another always has a penalty in it for the one who perpetrates it, no matter how much or how little it may injure the one for whom it is intended. A man can ill afford to deal out retribution to his neighbor, no matter how much he may think it to be deserved. For even though the neighbor be grievously at fault, the chances are that evil enough will be engendered in the man's own heart, to injure himself quite as much as his neighbor. It does not pay to cherish a desire to "get even" with one who has done us an injury. The very cherishing of hatred often becomes a boomerang to come back upon us. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for vengeance is mine; I will repay, saith the Lord."

But there are some things that always act as boomerangs. A scandal-monger always smirches himself. Jealousy and sensitiveness, fostered, sour one's own life and make a man miserable. An overcritical spirit blinds one to the good in others and makes a cynic of one's self. In the end the thief robs himself, the bomb-thrower

destroys his own life, and the murderer kills his conscience. Indeed, the sinner makes his own hell. Sin is always a boomerang. "His mischief shall return upon his own head."

\*\*\*

## Again "All the World Wondered"!

The poet who immortalized the charge of the Light Brigade at Balaklava said, "All the world wondered." Again the wonder and admiration of the world have been aroused by the heroic charge and victory of the little Montenegrin army at Scutari, the last stronghold of Turkey in Europe. When the great powers combined to blockade the few miles of Montenegrin coast line on the Adriatic, demanding that the siege be raised and that the Montenegrins retire from the field, people were moved by the brave and dignified reply by which King Nicholas declined to obey. It seemed like a David before a Goliath, to see the little army of mountain shepherds, with only half of its original numbers left, calmly deciding to take Scutari or die in the attempt. Filled with the spirit of their king, who said as he started for the front, "I shall return the captor of Scutari, or not return at all," nothing could hold them back from this fixed purpose. And while the Servians with their mighty guns stood true to their allies, the Montenegrins, it seemed to the world that the two might possibly win. But when, in obedience to the mandate of the powers, the Servians withdrew from the siege, leaving the Montenegrins alone, the case seemed utterly hopeless.

Nevertheless, with a heroism almost unparalleled in history, King Nicholas, on the mountains above the fleet of the nations, conscious of the justice of his cause in recovering his own which the Turks had captured from his people four centuries before, led his men forward in spite of the protest of all Europe, while all the world wondered! During the entire heroic drama of the Balkan War nothing can compare with this last tragic act resulting in the

triumphant entry of King Nicholas and his little army into Scutari. It has few parallels in the world's history. And now Scutari takes its place in the list with Marathon, Metz, Sedan and Port Arthur, forever cited as showing forth the heroic valor of patriotic men.

The little mountain state of the Balkans has the sympathy and admiration of all lovers of freedom today. We wonder what Goliath will do next? Unheeded and outwitted by the "shepherd soldiers" of Montenegro, will the concert of powers decide now to mind its own business and gracefully acknowledge the rights of the victors to their spoils, or shall we see the unchivalrous spectacle of five or six mighty powers combining to cheat them out of their dues? No one of these powers ever had a better right to the prizes of its victories than the Montenegrins have to theirs.

We can not believe the powers will combine to rob Montenegro of territory so dearly earned, simply because sordid, jealous Austria desires to keep Montenegro and Servia crippled and handicapped just to suit her purposes. When a noted general of Europe captured the stronghold of his enemy, he said, "Here I am, and here I stay." We hope King Nicholas will take the same stand at Scutari, and be able to make good.

\*\*\*

### It Was Purely an Oversight.

In the editorial of April 14, regarding our relations to the Federal Council, mention was made of "three leading men" who represented us there. Had we referred to the article of January 6, by Dean Main, regarding those in attendance, we would have made the number four instead of three, and Rev. L. C. Randolph of Milton would have been the fourth man. The omission was purely an oversight, and would never have been discovered by the editor, had he not been reminded of his error by two correspondents. These reminders came from sources entirely removed from the one most interested in the omission, and we thank the two friends for calling attention to the matter. No discourtesy was intended to the pastor of the Milton Church, whose name should have appeared with the others.

### How One Church Did It.

In the weekly bulletin of one of our churches, which came into my hands recently, among other announcements was this: "The Board of Finance of the General Conference apportioned to our church for the year as follows:

Missionary Society	.....\$300.00
Tract Society	..... 367.00
Theological Seminary	... 118.00
Sabbath School Board	... 132.00

"The church has given for the year as follows:

Missionary Society	.....\$463.16
Tract Society	..... 415.17
Theological Seminary	... 123.51
Sabbath School Board	... 140.55"

The item was suggestive in two ways: First, it illustrated the work expected of the denominational Board of Finance. We have heard the question asked, "What is the use of the Conference Board of Finance?" This apportionment to each church of what should be expected of it in order to realize the amount needed for the year as shown by the budget, is one of the important duties of that committee. With this work well done, no church in the denomination need be ignorant of the amount necessary to fulfil its obligations to the causes for which we stand.

Second, the item in the bulletin shows how churches should respond, and in this case reveals the ease with which the obligation may be met by a simple system of giving regularly through the card and envelope plan. There had been no special canvass for funds. The annual card distributed among the members contained a space for each board, and a request for each member to mark the amount he would give weekly for the various causes, including the current church expenses, salary of pastor, etc. These offerings for God's cause are laid upon his altars in his house regularly each week, and God's blessing is asked upon them. In this way, even before it became necessary for the pastor to make any special appeal, and before the members were aware of the fact, every item in the apportionment had been more than met. The church had overrun its appropriation \$163.16 for missions, \$48.17 for the Tract Society, \$5.51 for the Seminary, and \$8.55 for the Sabbath School Board; and everybody felt good about it.

## EDITORIAL NEWS NOTES

### The Spirit of Philanthropy at the White House.

The wife of President Wilson is a painter, and a friend in Ohio recently sent her \$50 for one of her paintings, to be selected by herself. In reply she informed him that the money for the painting sent him was to pay on the expenses of a boy at the Berry School who is struggling to work his way through by toiling spare hours on a farm and in shops.

Again, on April 26, she was found at the bedside of a poor boy dying with tuberculosis, ministering to his wants and cheering the family. A naval surgeon and aid to the President, who spends spare moments caring for the sick of the poverty-stricken, had told Mrs. Wilson of one of his most distressing cases, in the last stages of consumption, a little boy whose life he was trying to prolong. Gathering a bunch of spring flowers from the White House gardens, Mrs. Wilson hastened away to cheer the little sufferer.

Also Miss Jessie Wilson, one of the daughters in the White House, is a popular worker in the Young Women's Christian Association, and is in demand in the various state conventions.

### The Crux of the California Case.

While there has been all too much jingo talk on both sides the Pacific regarding the friction between Japan and the United States upon California's proposed alien law, it is nevertheless evident that our government has had great cause for concern lest there be real trouble between the two nations.

No candid man will deny the right of California to regulate her land tenure by any laws the State may enact which do not conflict with constitutional law and treaty rights of the United States. Whenever state laws conflict with federal laws, or whenever they violate treaty rights, then state laws must give way. It is evident that the political leaders in California need to have a little more regard for the United States of America in their plans of legislation affecting citizens of foreign nations. This is the main point at issue. To aid in

No one had been pinched; no one overburdened. The church had raised something over \$225 more than its apportionment, and had done it so easily that every one was surprised.

What if every church among us had responded in this way? Can you think of the effect it would have upon our feelings and upon our outlook? Everybody would now be the happier. Our finances would be in good shape, and our hopes would be brighter.

\*\*\*

### A Message to Missionaries.

Under Missions, in this issue, our readers will find an appeal from the Continuation Committee of the Edinburgh Conference, for data regarding the problems that confront missionaries both at home and abroad. The article is self-explanatory. In a letter to the SABBATH RECORDER the editor of the *International Review of Missions* requests its publication in order that this missionary magazine may become more helpful to missionary interests which are common to all. The object is to get into communication with many missionaries now in the field who may have problems to solve. We trust that missionaries who read the SABBATH RECORDER may be interested in the matter.

\*\*\*

### An Expensive Tombstone.

There lies before me a Baltimore *Sun*, in which is published a cartoon entitled, "The Most Expensive Tomb Stone in the World." It consists of a grave on which lies a poor apology for a wreath, possibly of withered leaves. At the head for a monument stands an immense bottle marked, "whiskey," and the marker at the foot is a drinking glass. It tells the story, in a graphic way, of the end awaiting tens of thousands in America. It may not be visible to the naked eye, in our cemeteries; but the friends of the dead know it is there.

\*\*\*

### The Debt.

Our last report, April 17, showed the entire amount received on the Tract Society's debt to be \$1,032.22. Since then twelve persons have responded with sums amounting to \$40.17. This makes the full receipts to May 1, \$1,072.39.

settling the question President Wilson has sent his Secretary of State to California to render what aid he can in this difficult matter. It is to be hoped that before this paper reaches its readers the case may be satisfactorily settled.

Sentiment in Japan seems calmer, and the people of that country appear well pleased with the President's decision to send Mr. Bryan to Sacramento for consultation with the legislators there. The Japanese Society in New York City, at a recent banquet, sent resolutions to President Wilson, approving his doings in the matter and pledging support.

#### The President Takes a Rest.

The close application to business and the especially strenuous work of the last few weeks has told on the health of President Wilson, and his physicians have ordered complete relaxation and a brief rest. He has determined upon a half-holiday each week. On April 26 the flag on the White House was lowered for the first time since March 4, to indicate the President's absence, and the President, on board the government yacht *Sylph*, was off for a cruise down the Potomac. He left behind as much as possible all his worries over the Japanese question, the tariff and patronage, and prepared to recuperate his powers all he could for the heavy strain awaiting him when arguments on pending legislation shall begin.

#### A New Ambassador Here.

Sir Cecil Spring-Rice arrived in New York on board the *Carmania* from Liverpool, one day last week, to take the place of James Bryce as British Ambassador to America. He is spoken of as a tall slender man of fifty-four years, with beard and mustache slightly gray. A reception committee went on board to escort the new ambassador ashore, and take him to the Hotel Majestic, where ex-Ambassador Bryce awaited his coming and where a farewell dinner had been prepared for the departing statesman.

#### A Million to Missions.

William C. Borden, the young missionary who died at Cairo, Egypt, on April 9, left almost his entire fortune of one million dollars, to foreign missions. Two hundred and fifty thousand, to the China

Inland Mission, was the largest gift named in the will. This sum is to be invested and the income only to be used for the maintenance of aged and infirm missionaries and mission workers. Other missions remembered are National Bible Institute, New York, \$100,000; Hebrew Mission \$50,000; Southern Presbyterian Mission for Japan and Africa \$50,000; African Inland Mission, Philadelphia, \$25,000; Nile Mission Press, Cairo, Egypt, \$25,000.

The peculiarity of this will is the stipulation that each bequest be used for, and in connection with, missionaries and teachers who are sound in the faith, "believing in the authenticity and inspiration of the Scriptures, the doctrine of the Trinity, including the Deity of Christ, and in the doctrine of the atonement through the substitutionary death of the Lord Jesus Christ."

#### The President Turns on the Light.

The famous Woolworth Building, now the highest business structure in the world, which has attracted much attention while in process of construction, was officially opened last week, when President Wilson in Washington touched the button that turned on 80,000 electric lights. Mr. Woolworth, the owner, made a feast in honor of Cass Gilbert, the architect, whose genius made the building possible. It was pronounced the highest dinner ever served in New York City, being held on the twenty-seventh floor of the great structure, five hundred feet above the ground. More than six hundred guests were present. At the end of the dinner the Boy Scouts present sent a wireless message to President Wilson, expressing appreciation of his services as the Executive of one hundred million people.

This building stands 792 feet and 1 inch high, and its foundations are sunk over 121 feet in the ground. It was a splendid sight when its eighty thousand lights and its cupola, wreathed in light, sent their bright rays far out over the city and the sea.

The Pennsylvania Railroad suffered a loss of \$3,500,000 by the recent floods. Twenty-four bridges were destroyed and fifty more were damaged. To repair and replace these alone will cost \$1,145,000. Temporary trestles have been constructed at a cost of about \$362,000. Two hundred and eighteen miles of roadway will have to

be repaired. These items make no account of the loss by interrupted traffic during about two months.

Will Carleton, the poet, left less than nothing. The appraisal of his estate filed on April 26 showed that his assets, including his library and the copy-rights on his books, were worth less than \$3,000. After paying all out, the estate lacks \$75 of squaring his accounts. The poet died in Brooklyn on December 18, and just before his death made his will giving everything to Norman E. Goodrich.

Great Britain has decided to put guns and ammunition on some of her merchant vessels. The first to carry these in time of peace is the *Aragon*, of the Royal Mail Steam Packet Company. She carries among her crew sufficient officers and men of the Royal Naval Reserves to work her armament should such action be needed.

The purchasers of silence among the guilty men of New York's "System" must have received a great shock last week when patrolman Thomas F. Robinson received a sentence to Sing Sing for six to ten years. If the "System" can buy the silence of guilty members for \$25,000 when the sentence is only two and a half years, what will the price be when the convicted ones have to go over the road for six or ten years? It may be hard to find guilty ones who are willing to seal their lips and shield their pals in crime for so small a sum. Even the rate of \$10,000 a year may not be regarded sufficient for one who has to go to prison ten long years. It looks as though the cost of living might rise among the panic-stricken grafters of Gotham! Sing Sing, after all, is not a very popular resort, and some of the indicted men may prefer to "squeal" and let some of the others try it rather than shield them and take long sentences.

So far as the people are concerned, there is widespread satisfaction over the fact that the grafters and bribe-takers are being rounded up and brought to their well-deserved punishment.

On April 24 the Connecticut Senate adopted a bill providing for a more liberal observance of Sunday. If this bill becomes a law, certain sports, musical enter-

tainments and moving picture shows will be allowed during certain hours of the day.

The Prussians are planning to spend six million dollars for the cultivation and colonization of moorlands by farmers and agricultural laborers. A plan is being devised to provide cheap credit to settlers.

It is said that twenty-four "Gospel Teams" sent out by Billy Sunday from among his converts are doing enthusiastic service in religious work among workingmen around Wichita, Kan. They are reported to have made two thousand converts last year.

At a reception in Seattle, Ore., in honor of Booker T. Washington, four hundred Japanese were present and raised sufficient money for a free scholarship for a negro student in Tuskegee.

Recently a Crow Indian named White-Man-Runs-Him, who fought with Custer and was sent for aid during the battle of the Little Big Horn, thereby escaping death, appeared in Washington to persuade Congress to grant him the right to be buried with the soldiers who fell in the massacre. He has been a special friend of the white man's soldiers and a loyal scout. This probably accounts for the name, White-Man-Runs-Him.

The forty-fifth anniversary exercises of Hampton Institute, for colored people and Indians, closed on April 25 with some remarkable demonstrations in roof-framing, bed-making, brick-laying and cooking, in the presence of 1,800 people assembled in the auditorium. Many good words are being spoken for this training-school, which is regarded as one of the best in America.

A bag of mail that had been forwarded to Italy was found on the shore at Long Beach, L. I., the other day, and returned to Uncle Sam. How it came there among the driftwood is a mystery still to be solved.

The leaders of the great denominations were deeply impressed by the request from the Chinese Government for a day of special prayer in behalf of the new republic. Bishop Greer of the Episcopal Church prepared a special prayer for the occasion, and

the Presbyterians of New York City held a special union service as a prayer meeting for China. This service too ended with a special prayer prepared for the hour and recited by the congregation.

The native Christians in China now number many millions, and the Presbyterians are planning to send out one hundred missionaries to that country next year.

John Rennie, a Scotchman, who has crossed the equator 420 times on voyages aggregating 2,604,000 miles, arrived in New York from Buenos Ayres, on April 29, on his last voyage. He is a veteran purser sixty-seven years old, and is to retire from the sea after forty-seven years of service. Knowing that the voyage was to be Mr. Rennie's last, the passengers, many of whom had crossed the ocean with him several times, planned a surprise and a gift as tokens of regard. Accordingly, as he entered the dining-room a little late to dinner, all arose and sang, "Auld Lang Syne." Then in a neat little presentation speech, a gift of one hundred English sovereigns (about \$500) was handed over with the explanation, "A gift from your friends, the passengers. It is their expression of good will to you, the hardy, hearty Scot, and Grand Old Man of the Sea."

### The Lord's Supper.

LENORA E. STILLMAN.

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Since the body of Jesus saw no corruption, the Lord's Supper should be celebrated with unfermented wine and unleavened bread.

Why did God command that the Passover should be eaten with unleavened bread? Christ, our Passover, who is sacrificed for us, lived without sin.

Why was leaven forbidden with offerings burnt on the altar? The burnt offerings prefigured the death of One in whom the leaven of unrighteousness was not found.

What kind of bread was used at the supper when Jesus said: "This is my body which is given for you: this do in remembrance of me"? Read the twenty-second chapter of Luke. You have the answer in

the first verse. It was the feast of unleavened bread.

What kind of bread should be used by those who will hold in remembrance the death of him who died at the Passover time to take away the sins of the world? Can any other than unleavened bread fittingly represent his body?

If we understand that he died for us, we should keep this memorial so that we may discern the Lord's body. Let the bread and wine be free from any symbol of corruption. Then, if our hearts are right before him, we may keep the feast, as Paul directs, "Not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

Brooklyn, N. Y.

### A Traveler.

M. E. H. EVERETT.

O traveler, O traveler!  
It grieveth me to see  
A comely lad cast idly down  
Beneath this willow tree;  
Thy stick and bundle at thy side,  
Thy helpless hands outspread,  
And o'er them bent in hopeless wise  
Thy weary, aching head.

There is a fountain nigh at hand  
With waters wondrous sweet,  
Where thou may'st quaff to full content  
And bathe thy bleeding feet.  
The world has treated thee full ill  
But worse it treated Him  
Who looked upon its thronging streets,  
His eyes with weeping dim.

O traveler O traveler!  
It ill behooveth thee  
To waste the precious hours of light  
Beneath this wayside tree.  
Take up thy burden and thy staff  
And follow in the way,  
And learn how kind He is to hear  
And comfort those who pray.

The unpardonable sin in a mother is gloom. If you would influence your children for good, let your presence radiate smiles. Let your children hear your laugh often; but laugh *with* them, never *at* them.—*Gladys Harvey-Knight.*

There are two worlds: the world that we can measure with line and rule, and the world that we feel with our hearts and imaginations.—*Leigh Hunt.*

## SABBATH REFORM

### Why!

WM. L. CLARKE.

I am a Seventh Day Baptist because I was in infancy taught that the seventh day of the week was hallowed time, set apart by Jehovah for the ethical and religious culture of mankind, at the beginning of human history on earth. My earliest recollections include the daily lispings of our Lord's Prayer, and "Now I lay me down to sleep," while bowed reverently at my mother's knee; and also the sweet lullaby songs that soothed my restless spirit. These and kindred memories have always brought peace and comfort; and especially helpful has been the abiding influence of the daily devotional services, in which the children shared in the Scripture reading.

Thus were the teachings and wisdom of the Bible early impressed upon the tablets of childhood's memories, to be recalled in later days, when the cares, anxieties and temptations of life were great and burdensome. Such early memories, when wisely considered and cultivated, are constant aids in rightly determining our duty to God and to our fellow men.

All Christians who are loyal and sincere in their profession believe and know that God's love sent his only begotten Son, to seek and save a sinful world, by winning it from its ways of sin and death to ways of righteousness and eternal life. All power on earth and in heaven was given him by the Father. Hence the Babe of Bethlehem, Jesus of Nazareth, the Christ, the Son of God, is our Lord of lords and King of kings in determining our paths of duty to God and to our fellow men.

When John the Baptist in the wilderness of Judea was preaching to his followers, saying, "Repent ye; for the kingdom of heaven is at hand," many were baptized of him in the river of Jordan, confessing their sins. He also preached, saying, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Christ's precepts and example are plain and positive concerning the Sabbath and its proper observance. He recognized the Sabbath as coexistent with man; divinely set apart as a memorial of Creation, and sanctified as a holy day.

More than two thousand years later, upon Mount Sinai, God spoke to his people and commanded them what to do and what not to do in acceptably serving him; what to do and what not to do upon the Sabbath day; what to do and what not to do in their daily intercourse each with all others.

Thus arranged, the Sabbath Law becomes a golden cord that binds together and makes a unit of the entire Decalogue, and is thus made the conservator of the divinely appointed ways and means by which the Christian Church may become efficient coworkers with Christ in establishing his kingdom on earth.

In all biblical chronology the days begin and end at sunset, and the darkness precedes the light. "From even unto even, shall ye celebrate your sabbath" (Lev. xxxiii, 32).

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up, dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there in-

tending to take in Paul; for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene. And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost" (Acts xx, 7-16). This quotation is made here because it gives the only biblical record of any religious service held by Christians upon the first day of the week; and is cited by those who now observe it as a sabbath, as a proof-text that the apostle Paul had by divine authority already abrogated the Sabbath Law.

The facts are, that soon after the Sabbath had ended at sunset, Paul and some of his disciples assembled in a certain upper chamber to break bread; that Paul preached, and spent the entire night there as shown by the foregoing record. On Sunday morning certain of his companions took the ship and sailed to Assos, where Paul made appointment to meet them, preferring for himself to go there afoot. Thus the first day of the week was spent by them in meeting at Assos, and thence proceeding to Mitylene:

Let all heed these words of Jesus: "Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Ashaway, R. I.,  
April 28, 1913.

To know that the human heart is essentially one we have only to read the loves, the sorrows, the temptations, the spiritual struggles of the ancients and compare them with our own feverish lives.—*Christian Advocate*.

### Just Read This.

G. M. COTTRELL.

(Secretary Lone Sabbath-keepers.)

Below we give a letter from one of our pastors, whose faith in many of the scattered ones doesn't seem to be much larger than a grain of mustard seed. And doubtless he speaks from his knowledge of facts, and does not exaggerate. But what we are after in such a case is to change the facts, and it may take faith bigger than a grain of mustard seed to do it, although the Master once gave promise to his disciples that even that kind or quantity of faith ("as a grain of mustard seed") should cast out devils, remove mountains, and the like (Matt. xvii, 20). May we not take some of the Master's rebuke to ourselves if our friends and struggling members are not reclaimed? He even added here that this kind goeth not out but by fasting and prayer. Has not the church a spiritual preparation to make here that it has not made, in order to win back the wandering ones? It was immediately following the Transfiguration and when Jesus descending from the mountain found a multitude about his disciples and the scribes, questioning with them, that he discovered their miserable failures to heal a father's afflicted son, because of their little faith.

Friends, we will honor our Lord more by our faith in his power as a Saviour than by our disgust with men as sinners. He will be pleased if we put to the test his ability to cast out devils, even though they be the hard kind that goeth not out but by fasting and prayer.

Go read the victories of faith, in the eleventh chapter of Hebrews. All these took place before the coming of our victorious Lord. We are now living under his precious promises and the abiding presence of the Holy Spirit, and "All things are ours." Let us, under him, claim our own. If the modern healers can think away their bodily ills, how much more shall Christ's own, with himself, be able to heal the souls of those for whom he died?

But here is the letter:

"DEAR BROTHER COTTRELL:

"Yours of the seventh at hand, and we are all pleased with the zeal and nerve you manifest in looking up the 'Lone Sabbath-

keepers.' But permit me to ask, What is your evidence that any great number of these people are keeping the Sabbath or care anything about the RECORDER? Why I ask is because many of the names you have sent me are of non-resident members of this or other Seventh Day Baptist churches, but pay no attention to the Sabbath. They ought to be dropped from our lists, but the churches are too timid to do it. Of this last list you send me, I positively know that eight different persons do not pretend to keep the Sabbath, and I am told it is also the case with another one. Of course they believe in the Seventh-day; they couldn't do less. But in addition to their being hardly ever up to the average in spirituality, they have freely separated themselves from our people, and this puts them under greater temptation. They are so far away and my salary is so small that I can't visit them, and they seem to care little for correspondence.

"Have any of the above people written you? or did you take their names from the Directory? While that list is a help to us in some ways, I have always thought it very misleading, for I presume that as it is with our church, so it is with others. Between their going away from our churches (for work they claim), and some neglect, no doubt, by the churches, they are simply lost to us. The only way I can think of by which you could reach those people would be for you, or some one, to be employed to visit them occasionally, as they do on the Pacific Coast. But I suppose we are not able to do this. I wish you or some one, when you have time, would write more in the RECORDER, urging our people to stay nearer our churches; for while a few of the stronger ones remain loyal, the great bulk of them are lost, or if not quite that, their life's work is lost on Sabbath reform, as they rarely convert any one. Indeed, they can't while so careless themselves.

"I have written to some on the other list you sent me, and will write to these strayers on this last list as soon as I can find time, but I am very anxious to know if they have written you and claim they are still keeping the Sabbath."

Strive to enter in at the strait gate: for many will seek to enter in, and shall not be able.—*Luke* xiii, 24.

### A Pastor's Prayer.

My heavenly Father, I need thy help, the hope and courage and inspiration of thy presence, the enlightenment of thy wisdom, the power and fitness of thy Spirit.

For the sake of this people whom I am trying to serve, for the sake of the truth for which they stand, for the sake of the world in which they live,—for these things, O Lord, equip me, not with some mighty armor which I can not use, but with those simple instruments to which I am suited, upheld and supported by an unquenchable desire to do only thy will, and by an abiding faith in thee.

For this purpose, Lord, give me a real message this week. Amen. x.

Oh, how beautiful is that life which is ever tending upward. In the morning when the fire was first kindled in the fireplace of the old home, there was a little spark in the shavings; then the wood was piled on; then, little by little, up through the whole rolled the blue smoke; and by and by were seen coming forth arrows of flame; and, as the pile began more and more to be caught, how every flash shot upward! How everything in that fire tended heavenward! It should be just so with the altar-fire of the heart. When first kindled, in the midst of fears and doubts, the smoke may roll upward; but the moment the life has caught, and it is once aglow, then every little thought and every little feeling should leap upward, and the whole soul should bound Godward.—*Beecher*.

Let us not deceive ourselves. While it may be true that in a general way truth and right will eventually triumph, it is also true that they will never triumph in our individual lives without intelligent and persistent effort on our part. God has not relieved us of all responsibility in this matter. Life is a stern taskmaster. The world will never be all right with us until we make it so.—*M. Franklin Ham*.

Be cheerful. Give this lonesome world a smile. We stay at longest but a little while. Hasten we must, or we shall lose the chance To give the gentle word, the kindly glance; Be sweet and tender—that is doing good; 'Tis doing what no other kind deed could.  
—*Anon*.

## THOUGHTS FROM THE FIELD

An esteemed friend writes regarding the handicap many have placed upon themselves by taking stock in certain speculative movements only to lose their money, and refers to the excuses being now made for not doing what they would like to do for the Master's work, one of them being that these poor investments have crippled them.

With only this brief general reference to that phase of the article sent, we give here the substance of what the writer adds regarding our duty to the present work, and the use that can be made of the lessons we have learned.

"What has been done is irremediable. Now the best we can do is to ignore the failure as much as possible, and add the knowledge gained thereby to our assets. We can only make the most of what we have, always with the understanding that one-tenth belongs to God. Of this we have no right to take any part for personal or family use.

"My study of the Bible leads me to the conviction that our Father-God wishes us to meet the necessities of his service by gifts of personal sacrifice after we have deposited his tenth in his treasuries. While the whole earth is his, he nevertheless blesses most abundantly those who work according to his plans. It was those who were deeply interested and willing to drop personal comfort and do extra work who furnished the means for building the temple. Only the few obedient and loyal ones in Gideon's army were of use in overcoming the Midianites; but the few stanch and true ones were enough.

"The faint-hearted, doubting ones are ever holding back in these days as of old. Some who are forward enough in taking risks in temporal matters seem anxious to wait until they see sure results coming in spiritual affairs. 'Tis so sweet to trust in Jesus; just to take him at his word,' is worth just as much to a working, healthy Christian as it is to a suffering, dying one, and gives richer, more enjoyable results when used in the affairs of every-day life. When the Christian trusts his Master implicitly, the worries are all left out, earnest

carefulness prevails and peace reigns in the heart, even in times of disappointment.

"That our faith may be stronger, our comprehension quickened, our love for the works of righteousness become more like that of the Master, is the prayer of many. It is our privilege to arise to the plane of the Christ-life and to make the principles of the Gospel and of the whole Bible of highest importance. The Master made no mistake when he said: 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'"

### How to Control the Currant Worm.

Recommendation of the New York State School of Agriculture at Alfred University.

Of all the pests of the small fruit garden, the common currant worms are the most troublesome. They come in such great numbers and have such a voracious appetite that they often defoliate a whole row of currants or gooseberries before the owner is aware of their presence.

As a matter of fact, they are not difficult to control if taken in time. The worms are the larvæ of a saw fly which comes out of the ground and lays her eggs on the new leaves mostly at the base of the bush near the ground. During the first real warm weather in the spring, usually about the first part of May, these eggs hatch and the young worms, which are then only about one fourth of an inch in length, commence feeding on the lowermost leaves and in the interior of the plant. They have usually been present for several days before being noticed and by that time have grown to nearly full size and are difficult to control.

To insure success in controlling this insect, spraying should begin before they really appear, and as they are about as sure to come as death and taxes, there is little likelihood that it will not be necessary. It is perfectly safe to use arsenate of lead for the first spraying. It should be used at the rate of 2½ pounds (paste) to 50 gallons of water and should be applied at least a week before the worms usually appear. Since the eggs are laid on the lower leaves and the worms begin to eat these, special pains should be taken to see that the lower leaves and those in the interior of the plant are fully coated with the mixture. When first hatched the

worms are very easily killed by the poison and if well done and at the proper time there is rarely need for more than this one spraying. If necessary, however, another spraying may be given two weeks later.

After the fruit is half grown there is a possibility of danger from spraying with an arsenical. If necessary to spray after this time—but it will not be if the previous sprayings have been properly done—use white hellebore. This is a vegetable poison effective against insects, but much less dangerous to the higher animals. It also loses its poisonous properties rapidly upon exposure to air. Use at the rate of 1 ounce to 1 gallon of water or mix with 10 parts of flour or air-slacked lime, and dust on the plants. It may be safely used when necessary up to within a few days of harvesting. If used as a solution it is less liable to stain the fruit.

### Denominational News.

#### Farewell Reception.

A public farewell reception will be tendered Rev. A. J. C. Bond and family at the Milton Junction Seventh Day Baptist church on the evening after the next Sabbath, at 8 o'clock, before their departure for their new pastorate at Salem, W. Va. A general invitation is extended to everybody.

The quarterly meeting services at the Milton Junction Seventh Day Baptist church, lasting through two days, were exceptionally well attended, the weather being very favorable for the occasion. The appointments of the sister church at Milton were taken up and the entire congregation turned out to the Sabbath services at the Junction. An old resident says that never before was the church packed with humanity as at the Sabbath morning service. The program was carried out as published and there was deep interest throughout. The service Sunday afternoon was in the form of a farewell for Pastor A. J. C. Bond, who will leave next week for his new pastorate at Salem, W. Va. The service was in charge of Pres. W. C. Daland. Scripture was read and prayer offered by Rev. O. S. Mills, after which President Daland preached a short sermon. Words of appreciation were spoken by H. M. Burdick in behalf of the church, by Miss Helen Cottrell in behalf of the

young people, by A. B. West in behalf of the Brotherhoods, by Miss Carrie Nelson in behalf of the Young People's Board, of which Pastor Bond is president, and by Rev. H. Eugene Davis of Walworth in behalf of the quarterly meeting. A solo by Prof. A. E. Whitford and a male quartet by Rev. C. S. Sayre, R. B. Davis, E. M. Holston and Rex Burdick were the special numbers of music. Pastor L. C. Randolph gave the closing prayer and Pastor Bond the benediction.—*Milton Journal-Telephone.*

Rev. and Mrs. G. W. Lewis left yesterday for Battle Creek, Mich., to attend a conference of the Seventh Day Baptist Church. In addition to the pleasure of attending this gathering of their church people they will also have an opportunity of meeting many old friends from other States. Rev. D. K. Davis will conduct the usual Sabbath services in the absence of Rev. Mr. Lewis.—*Jackson Center (Ohio) News.*

Rev. and Mrs. L. A. Platts of Riverside, Cal., arrived here Tuesday noon and will become residents of Milton Junction, taking up residence with Mrs. Lottie Babcock. They visited the family of their son, L. A. Platts Jr., in Chicago, the past week.—*Milton Journal-Telephone.*

W. M. Simpson of Alfred has accepted the call from the Nile Church to take the place of Pastor Cottrell, who goes to Berlin, N. Y., about the first of June.—*Alfred Sun.*

The new pastor of the New Market Seventh Day Baptist Church will be Rev. Herbert Polan, now stationed at Alfred University, Alfred, N. Y. He is a young clergyman very highly spoken of for his ability, both as a pulpit orator and for pastoral work and devotion to the cause of the ministry. He will not be able to come to the local charge quite as soon as Rev. Henry N. Jordan leaves, but will probably arrive early in June.—*Dunellen Call.*

"Johnny, I don't believe you've studied your geography."

"No, mum; I heard pa say the map of the world was changing every day an' I thought I'd wait a few years, till things got settled."—*Brooklyn Life.*

## MISSIONS

### Quarterly Report.

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

DEAR BRETHREN:—The first week of the quarter was spent in the office. On the second Sabbath a visit was made to the Italian Mission at New Era, N. J., where forty people were gathered on Sabbath afternoon. Elder Savarese preached and the Sabbath school followed. Brother J. G. Burdick had the school in charge. Pastor Jordan led the singing. On Sunday I attended the Memorial Board meeting in the morning and the meeting of the Tract Board in the afternoon.

Work in the office and appointments at the First and Second Westerly churches consumed my time until the middle of February. A visit was then made to Berlin, N. Y., where one Sabbath was spent; and the following three days in company with Pastor Hutchins we worked and held special meetings at New Grafton.

On March 11 I started for Battle Creek, Mich. In company with Pastor Coon a visit of three days was made to White Cloud, Mich., where we assisted in meetings two days and evenings. Here are some seventy Sabbath-keepers, very pleasant and superior people. The following Sabbath was spent at Battle Creek, where on Sabbath afternoon I was permitted to speak to a congregation of some eighty people; a few strangers were present as usual.

It seemed necessary to next visit Milton, Wis., on account of the Jane Davis property belonging to the society. The last Sabbath in March was a very pleasant one spent at Walworth, where I preached on the Sabbath question. The early Sunday morning train took me to Chicago, where the day was all too short to go over the Hungarian Mission work with Elder Kovats, since he had an afternoon appointment some two miles in the suburbs, and we had to walk out and back. He is a worker.

The last three days of the month were spent in visiting some Sabbath-keepers in northern Indiana, nearly forty in all, of whom we had never heard until the investigation and search after Sabbath-keepers by Brother Coon of Battle Creek. The Tract Board is kindly assisting him in this work. Sister Angeline Abbey of North Loup, Neb., has been at work with the Grand Marsh (Wis.) Church since our last board meeting, for which work I have promised assistance from the board.

Brother Seager has, with this quarter, concluded his work on the West Virginia field, on account of his health. The quarter also closes the labors of Brother J. T. Davis with the Carlton (Iowa) Church, and Brother Loy Hurley has been called to supply it. J. S. Kagarise of Salemville, Pa., and Brother R. S. Wilson of Attalla have not reported full time, thus saving the society a portion of the salary. Brother J. H. Hurley returned from Attalla, Ala., to his field in Wisconsin at the close of the quarter. At the same time Brother G. W. Hills commenced his labors with the Los Angeles (Cal.) Church, and the appropriation made the Syracuse (N. Y.) Church became operative.

Reports show there are 24 workers employed on the home field; weeks of labor 279; in 55 different localities; number of sermons 500, to congregations ranging from 20 to 75 people; prayer meetings 195; calls 1,280; pages of tracts and papers distributed 1,650; added to the churches 18—by letter 3, by baptism 15; converted, not added to the churches, 4; Sabbath converts 3.

Your secretary has spoken at nine churches and visited seven of our mission fields; spoken in all 24 times; number of communications written and sent out 360; received 355; miles of travel 2,250.

Respectfully submitted,

E. B. SAUNDERS,  
*Corresponding Secretary.*

### The Work at Asaa.

MY DEAR BROTHER SAUNDERS:

Your good letter of February 23 arrived here in due time. Many thanks for it, Brother Saunders; and also many thanks that you always do write me so regularly, and for all the good news you tell me about the work. May our good and merciful God, who rules and reigns, keep and

strengthen you in all your busy work; keep and bless also his whole beloved Zion, and all his true and earnest workers who will stand for the whole truth, in the fear of God, however hard and difficult their work. Our Lord, who never sleeps nor slumbers, knows *all*; and this knowledge, and faith in his ever sure promises, have strengthened my feebleness. However, I feel myself sometimes disheartened when I see so little fruit, and how slow people are in accepting the work and ways of God. I hope our God will give me strength, courage and light to go forward in his ways. God has sustained me many years, for I am now past seventy-one, and my sight is becoming dim.

Our work at the different stations, namely, to preach on the Sabbath, visit our people and others, has gone on this quarter as usual. We have had a very stormy time since New Year's; very little ice or frost, but plenty of rain and snow-storms, and very cold sometimes. This has been the reason that we could not come out as we would, especially to the two far-away stations. Twice the weather was so bad on Friday that I was obliged to stay at home; and once, on a Sunday morning, when I was on my way homeward, a heavy snow-storm overtook me. Mrs. Bakker, who always so eagerly goes with me, was obliged to stay at home, so I had to travel those many miles alone this quarter. But we hope, now as the days become longer, and spring comes soon, the weather will be better. Our people have been mostly healthy this quarter, thanks be to our merciful Lord. Only in these last days Mrs. Bakker feels not well. You remember that brother, who lives far away from here, who with his wife would become members of our church, as I wrote you before, Brother Saunders. The dear sister died last year. He wrote us some weeks ago, he would, if the Lord permits, come to us in May, and I trust his coming will be a blessing to us and for the honor of God.

In Hou, that fishing station, eight miles from here, I have a meeting every fourth week, on Sunday afternoon. Meetings in all 18; visits and calls as opportunity offers; distributed tracts, letters and communications, in all 68; people in the meetings from 6 to 30.

May God, for Christ's sake, bless the work according to his holy will, is my daily prayer.

Yours in the blessed truth,

F. J. BAKKER.

*Asaa, Denmark,*

*April 1, 1913.*

### Problems of the Mission Field.

#### An International Inquiry.

In order to relate the work of the *International Review of Missions* as directly and immediately as possible to the actual needs of the mission field, the editor is inviting missionaries to send to him, not later than December 31 of the present year, concise statements of the most pressing practical problems which have confronted them in their work in the past two or three years. These problems may concern the presentation of the Gospel to non-Christian peoples; the relation of the Christian ideal for the individual and society to the home life and social institutions of the people; the edification or organization of the church in the mission field; the conduct of a school or hospital; or any other matter which has given rise to difficulty or perplexity and regarding which light and guidance are desired. The replies will be carefully collated and studied, and the results presented in a statement which will be published in one or more articles in the *International Review of Missions*. This investigation will be of great value not only to the *International Review of Missions* and the Continuation Committee, but to all leaders of missionary work, as it will show what are the actual problems which at the present time are most exercising the minds of the men and women who are actively engaged in missionary work, and towards the solution of which the thought and energies of the church should be directed.

Correspondents are asked to state clearly their society, length of service, and the nature of the work in which they are principally engaged. The bodies (which may, if preferred, be in French or German) will be treated as confidential. A pamphlet dealing more fully with the whole project will be sent free of charge to any missionary on application to the Office of the *International Review of Missions*, 1 Charlotte Square, Edinburgh, Scotland.



### A Sabbath at Walworth.

DEAR RECORDER READERS:

It has always seemed to me that the prayer meeting is something of an index to the spiritual condition of a church. At Walworth, on Sabbath eve, I sat in the circle of about twenty people, I should say, and very much enjoyed the prayer meeting. It was informal; some remained seated while they spoke or prayed. The young people led the singing and nearly all took some active part in the meeting. This was the week in which the SABBATH RECORDER had published a program, recommended by the Tract Society, for services on the Sabbath question. Pastor H. Eugene Davis led the meeting and the interest taken in it was good. The secretary of the Y. M. C. A., who is working in and about Walworth, organizing the young men's classes, came into the meeting. He not only gave us a very good talk, but saw and heard the young men from our families take an active part religiously in the meeting.

On Sabbath morning a good-sized congregation gathered for worship. The roads and weather were not favorable, neither did the people know that I was to be there and preach. Before me sat many of my old-time friends, with whom I had been associated both in a business way and in holding special meetings. There sat one man, once a stock buyer and shipper, whose checks I had cashed, while in the bank, to the amount of more than five thousand dollars in a single day's business. Several merchants, a postmaster, one dentist and a number of other successful men were also present. I wish business men knew how much they help the minister to preach a good sermon, by their attendance and attention. These I speak of sat up well in front and in the body of the house; they looked me straight in the face. These men who in their business career had refused to work and make money on the Sabbath were of course interested in this great Sabbath question on which I preached. Not a person slept during the sermon, which was altogether too long for a twentieth century sermon; but no one made any complaint.

Their custom is to hold the Sabbath school immediately after the morning service and for today the lesson was the one prepared on the Sabbath question. The people mostly remained to the school and

the interest was good to the close. You will be pleased to learn that Pastor H. Eugene Davis, wife and baby are in good health. Brother Davis weighs one hundred and eighty pounds.

On the early Sunday morning train I went to Chicago, where I spent the day in company with Eld. J. J. Kovats, going over the work of the Hungarian Mission. We visited the mission room on which the Chicago Church continues to pay the rent. We walked some two miles into the country, beyond the car line, to a cottage meeting. Sundays and evenings are the best times for this work, when the men are out of the shops. With his printing-press Brother Kovats continues to print and distribute several thousand tracts each month. In my next letter I hope to tell you of a visit to some forty Sabbath-keepers in Indiana,—people we had never heard of until recently.

Yours fraternally,  
E. B. SAUNDERS.

### Observations From Shanghai.

JAY W. CROFOOT.

Shanghai has been much favored of late in the visit of people from abroad who have come to see how things are done in the far East, or to help do them.

Most of those who are interested in foreign missions must know something of the series of conferences in mission fields that has been recently held under the direction of Dr. John R. Mott, the chairman of the Continuation Committee of the Edinburgh Conference. After holding several local conferences in India and one national conference, he came to China and followed the same plan here. One of the local conferences, for three provinces, and the national conference were held in Shanghai. Though attendance at the conferences was limited to delegates, there were some public addresses by Doctor Mott, and many by Mr. Eddy, who was in China at the same time. I was a delegate to the local conference here and much enjoyed the inspiration of the association with the members, though the meetings were not inspirational in character so much as of the nature of business meetings of a committee. The general impression seems to be that the meetings were of great value in the planning for a better coördination of mission work in the

future. The conclusions reached by the conferences will be published and should be studied by all interested in missions, especially members of mission boards and pastors.

The round-the-world party of the "Men and Religion Forward Movement," under the leadership of Fred. B. Smith, spent three days in Shanghai and made a wonderful impression, I think, considering the short time they were here. It was a treat to hear them speak and sing, and at a meeting in the theater on Sunday evening a large number of men responded to the invitation of Mr. Smith to begin a better life, a life which would not leave God out of account.

Some time ago Professor Henderson of the University of Chicago gave several addresses here which were much appreciated, but our latest visitor from America was President Faunce of Brown University. Last Monday night at the missionary prayer meeting he spoke of the encouragements at home and asked us to tell him of some of the encouragements here. It was not only a pleasure to hear him, but it was fine for us to hear each other telling him why we are hopeful. Several spoke of the friendly attitude of the government and officials to mission work, Mr. Lobenstine in particular remarking of the friendly feeling shown by President Yuan to Doctor Mott and others. Mr. Box spoke of the fact that at the head of the funeral of the late Mr. Sung, the latest victim of a political assassination, there was carried a banner containing the statement "Jesus is not dead." The day was Easter Sunday, and the banner was presented by a non-Christian official. Others mentioned the great willingness to hear the Gospel that is now in evidence, the rush of work that is oppressing the Christian schools, hospitals, and publishing societies, and the great demand for the books issued by the Bible and tract societies.

A slight earthquake shock was felt in Shanghai last Thursday. It was a peculiar coincidence that Mrs. Crofoot and I were taking dinner with some Japanese friends at the time. It was the first Japanese dinner I ever ate and it seemed remarkable that it should be accompanied by an earthquake, earthquakes being, I suppose, more common in Japan than anywhere else in the world.

I wonder if any one would be shocked if I should say that I am something of a healer of disease myself. Not long ago there was a paralytic beggar wailing in front of our door. His limbs were all bare but he had some rags of clothing wrapped round his body. His knees were drawn up close to his chin, and his method of progress was by rolling over and over on the ground, or when he grew tired of that, by lifting himself on his hands and swinging his body along. Hearing his wailing I went out and found by questioning him that he was paralyzed, and after more questioning, I healed him by a word. I told him to get up and he got!

West Gate, Shanghai,  
April 6, 1913.

Now then, suppose the scholars do prove that the Pentateuch is a composite, and leave us utterly dark concerning its mixed authorship; suppose they do establish their contention that several hands produced the book of Isaiah and that the prophecy of Daniel belongs to a period other than that to which tradition assigned it; suppose they do demonstrate errors of facts and figures in the documents of the Old Testament, and play havoc with numerous artificial theories which we have held sacred—you don't imagine they will thereby invalidate the unmatched monotheism which differentiates the Old Testament from all other religious writings of antiquity—do you? Read the struggles of Moses with his childish Israelites, observe the lofty tone in his reproaches of the people and his prayers to God in their behalf, and consider how much more wholesome is the spiritual atmosphere in these narratives than in anything you ever met in pagan literature. Listen to the burning words of the old prophet-orators, as they cry out against the social, political and religious iniquities of their times. Sing anew the songs of Judah which are vibrant with the passion for righteousness. You don't fancy biblical criticism will ever empty these productions of their ethical and spiritual value. And Jesus Christ—he will stand, will he not? and his gospel will be the power of God unto salvation just the same, whatever honest and reverent scholarship may compel us to admit with reference to the human vehicles of divine truth.—*Christian Advocate*.

## WOMAN'S WORK

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

### A Little Argument With Myself.

How much shall I give this year to missions?

If I refuse to give anything to missions this year, I practically vote to recall every missionary at home and abroad.

If I give less than heretofore, I vote for a proportionate reduction of the missionary force.

If I give the same as formerly, I vote for holding the ground already won, but I oppose any forward movement.

If I increase my offering, I vote for an advance over last year's work.

I do believe that a vigorous advance is necessary, therefore I will increase my offerings just as much as I can.—*Voice.*

### The Present Attitude of the Chinese Toward Christianity and Modern Civilization.

BESSIE E. CLARKE.

In determining this attitude it is best, perhaps, to look a little at the history of the efforts to Christianize China.

The first attempt to introduce the Christian religion into China was made by the Nestorians in the sixth century. They made many disciples but afterward lost their influence. This failure did not prevent other Christian missionaries from trying to Christianize China. In the thirteenth century the Catholics entered the country, were at first successful, and when their influence began to decline Xavier's plan of evangelization brought many triumphs to the Catholic Church. For about one hundred and fifty years great activity was displayed by various missionaries; but soon dissensions arose, causing a shaking of confidence in their professions and the result was the edict of 1736 for their expulsion.

A long period of persecution followed. At the beginning of the last century the Chinese were no more favorably disposed toward mission work than previously, but the added zeal of the missionary was in-

spired by a more sanguine hope of better success. Robert Morrison was the first regular Anglo-Saxon missionary. Being refused passage by the East India Company, he sailed to New York where he secured passage in an American boat, making the voyage in nine months.

It should not be forgotten that China existed as a nation more than 2,000 years before the birth of Christ, 1,500 years before the founding of Rome, and 700 years before the Exodus. And as it existed when history found it, so it has existed during the intervening centuries, with its ethics, customs, laws and prejudices unchanged.

With more than 4,000 years of history behind them as a heathen nation it can not but be slow work to change the ideas of this people and bring them to the worship of the true God.

The most industrious and far-reaching search into antiquity records that the Chinese were governed by the same form of government that has stood unshaken amid the fall of surrounding empires and is still influential in their life today. They are entrenched in centuries of prejudice and superstition and behind a wall of conservatism which has successfully withstood the assaults of all former ages.

The family life of the Chinese opposed the teachings of Christianity, and the lessons of this opposition had been taught at the family fireside, impressed by daily example and imbedded in the inmost heart. Thus the very center and force of opposition was the result of daily training which the memory of parental love and early association kept fresh and strong.

The vastness of territory and of population—now 400 millions—and the difficulty of learning the Chinese language are barriers to be removed. But the missionaries have met all these difficulties with patience and perseverance, and by their steady efforts can point to the most encouraging results. The statistics with reference to the number of converts more than proves that both Catholics and Protestants are yearly adding to their number. New churches, hospitals and schools are being built every year and far from the open ports these undoubted proofs of the advance of Christian civilization may be seen by the traveler, clothing and beautifying the plains and valleys of China. Nearly every year there are plans maturing for the erection of a

chapel, a schoolhouse or a hospital in parts new to the Westerner; and in the wake of, and around, these silent witnesses of Christianity it is easy to see that mental and domestic conditions of the people are improving. The schools and hospitals have been and must, for a long time, continue to be a great reliance of Christianity in China. In the schools the Chinese are taught to read the great text of Christianity and in the hospitals they see the superiority of Western science in relieving suffering, and both carry conviction.

Many Chinese students are coming to the United States to complete their education. Among them is Brig.-Gen. Chinfu Wango, one of the heroes of the battle of Nanking, who recently arrived in New York and matriculated for the degree of doctor of philosophy in the faculty of political science at Columbia university.

There are now being built and under contemplation a system of railroads that will rapidly open up China and do more to remove the prejudice of the Chinese than any other agency that civilization ever has enlisted in its behalf. At and far from the open ports the contact with foreigners has demonstrated that the Chinese, when let alone by ultraconservative advisers, are not averse to cultivating friendly relations socially and in business and that it is only necessary to give to the mass of the people the opportunity to understand the foreigner in order to remove the prejudice which they have been taught to cherish for him. The opposition and reverses encountered and sustained by the missionary in the past, but which have never daunted his purpose, are no longer to be encountered to the same extent.

The edicts which banished the Christian religion from China have been repealed and freedom of conscience and thought is permitted by official edicts throughout the wide realms of the new Chinese Republic.

Whatever may be the policy of the central, or the disposition of the provincial, officials and literary class, the law of China gives the Christian missionary the right to purchase land in the name of his church and to build a church on it and to preach there from the Gospel of Christ. The recent war in China has proved the dissatisfaction of the people with the old form of government and established a new. China has done a praiseworthy and almost in-

creditable thing in the overthrow of a dynasty 300 years old without much bloodshed, and the establishing of a republican form of government.

Conditions never have been more peaceful since the day of Yao and Shan, nor is the confidence of the populace in the government lacking. Trade has revived and crops are good. All loans secured upon the customs have been partly paid. The price of food has fallen 30 per cent, the provinces have again begun a regular remittance of revenue to the government, and the people have a voice in the expenditure of taxes. The army has been dismissed to till the soil. The cost of newspapers has been reduced so that the poor can afford to read dailies. Sundays are observed as days of rest and worship.

In addition to her peaceful and prosperous condition China has incalculable natural resources and mental assets. Untold wealth is still hidden in her mines; her cultivatable land has not been properly utilized; her forests are practically untouched. The patriotism of Dr. Sun Yat Sen, the statesmanship of Pres. Yuan Shih Kai, the enthusiasm of Vice-Pres. Li Yuan Hung, the wide experience of Dr. G. E. Morrison, political adviser to the republic, and the counsel of many other statesmen graduated from Western universities, form a wonderful collection of genius and talent promising safety and peace to China; as she stands with open doors to welcome the entrance of Christian civilization. While it is inevitable that some evil must enter, too, let us hope and pray that the good may predominate and that China may finally stand in the front rank with Christian nations.

### Worker's Exchange.

HAMMOND, LA.—The Woman's department of the RECORDER is always read with pleasure by us down here in Louisiana; and as the reports from the different societies are so interesting and helpful, we would like to add a little, if possible, to its interest. The excuse of few members and thus little accomplished often keeps us silent.

During the heated season each year several of our women go away to Northern localities. Then at this time our society takes a vacation.

Last fall, after all had returned, we re-elected the same officers and began the study of our missions. But when the program for the study of our *Year Book* was completed, we changed our study to that and were all delighted with it. The writer of this article felt when she had thoroughly studied President Davis' address she was very much better informed as to the needs of our denomination, and also better able to see where to be helpful to it.

Our society meets every other week. We take our own work and give a nickel or silver offering. This with our monthly dues helps keep something in our treasury and enables us to subscribe for a *RECORDER* to be sent to one who would not have it otherwise.

We help a little with our pastor's salary; sometimes help the poor, and are ever ready to be helpful when needed.

We are glad our Woman's Board thought best to join the Woman's Federation, thinking that in many ways it will be helpful to it. It will be an inspiration, give courage and strength to do more and greater things for the cause, as well as give pleasure to the workers to be in union with so many noble Christian women. E. L.

April 20.

INDEPENDENCE, N. Y.—The women of the Ladies' Aid society had charge of the church service, April 12. All who were in attendance listened to the following interesting program relating to our mission work in China:

"The Present Attitude of the Chinese Toward Christianity and Modern Civilization"—Bessie Clarke.

"What Our Medical Missionaries in China Are Doing"—Celeste Clarke.

"Our Work in China and the Results Obtained"—Edna Livermore.

Two vocal duets were given by members of the society and a collection of \$9.26 was taken for the benefit of the Missionary Society.

PRESS COMMITTEE.

April 19, 1913.

Love is larger than pity. Pity is a tear that trickles out of the heart of love.—*R. T. Edwards.*

"Doubt shakes its head before God. Faith nods it."

### Evangelism and Social Service.

There is a more or less deliberate attempt in these days to divide Christian men into two camps, the one bearing the blazon of evangelism, the other the banner of social service. Christian leaders should stoutly resist this movement. Not to believe in both is to believe properly in neither.

The evangelical host has always—in so far as it has stressed conversion and regeneration—been active in social service. Each generation of disciples has had its great movement of attack upon society and its contribution to a better social order.

One generation won for the world the right to the Scriptures with all the mental and spiritual release implied in that access. Another generation resolutely attacked slavery and finally made it an outcast. Still another generation of evangelicals formed line of battle against the liquor habit and traffic. In all these social movements the converted, regenerated men of the hour were not a unit but their unity in the redemption of Christ guaranteed a final rough unity of alignment.

Our own generation of saints is now completing the tasks handed down to us, maintaining earnestly our hard-won ground. We are pressing the temperance battle. We are completing the evangelization of the world. We are carrying the flag of Christian democracy into the last forts of absolutism and state-churchism. In addition we are thrilling all along the line to a call for an attack upon the ramparts of Mammon.

The social order must be changed. The same injustice and intolerance found in slavery or in the papacy is found in the present workings of capitalism. We have no choice but to expose the anti-Christian thing. We must not compromise with its evil principle. We must "be ready unto every good work." It is not the will of Christ that our cities should be built with slums in one quarter and boulevards in another. It is not his will that sumptuous department stores should flourish upon profits made out of the underpaying of clerks or the overworking of clerks.

It is a horrible thing that we should be silent when a thousand perversions of justice and oppressions of the poor and feeble occur daily in the city and national life.

But injustice is as much the product of

ignorance as of sin. We must scorn the evil but we must patiently pave the way for the advance of society by our redoubled effort to teach, illuminate, evangelize, and unselfishly lead and serve.

Annunciation, not denunciation, is our program. It is good to be a prophet if we remember the constructive work of the prophets. The great reformers of Israel were indeed re-formers.

Our Christian obligation, then, is to look with anointed eyes upon the evils of the time and valiantly undertake the drudgery of their removal, mainly, however, in the method of a Napoleon who conquered absolutism by making it a representative republic, supplanting the antiquated by rallying men to a new ideal.

Men have said that evangelism is the whole and social service but the part. But it is as true to say that evangelism is but a part of social service. They are fundamentally one. He who does not evangelize—winning his fellows to Christ as earnestly as he can—robs society of its main opportunity to advance. He who thinks his whole duty done when he has thus influenced his fellows to Christ has narrowed and discredited evangelism.

Let no man divide us. We all believe in that Saviour who has his designs both upon the man and the man's relations to his fellows. We should every one of us cheer and follow both the banner of evangelism and the banner of social service, for in the plan of God they are both moving side by side at the head of the advancing host of God upon earth.

It may be that we shall be led to specialize in the one phase or the other. But we must have a genuine and thorough appreciation for our fellow leader in the other phase. Shall the infantry of evangelism sneer at the artillery of social service? Shall the artillery planted to shell entrenched wrong forget that its line of advantage in its attack on social sin is held by the infantry of evangelism and that its guns would be silenced and captured were it not for the supports?

One Christ, one Bible, one army and, eventually, when we are a little wiser, one battle-cry.—*John M. Dean, in The Standard.*

"Efficiency often dies of a disease called self-complacency."

### A Prayer at Ford Hall, Boston.

Topic: "The Function of the Jews in the World's Economy," Rabbi Maurice H. Harris.

Do Thou forgive, gracious Father of us all, the cruel injustice of the world toward thine especially chosen people. May we of this day and generation, in this enlightened country of civil and religious liberty, make some amends for the past by granting to our Jewish fellow citizens a generous appreciation and a hearty fellowship in the work of making this nation a blessing to the people of the whole world. Help us to recognize that the mightiest and most beneficent forces of our present-day civilization come from the land and from the children of Abraham, Isaac and Jacob. Help us who are followers of the gentle and lowly Nazarene to despise everything that would make us hateful and cruel or unjust in our attitude toward the people of his race. We rejoice, our Father, in the bond of divine fellowship which is growing up here among those who for centuries have been kept from enjoying spiritual communion together. Amen.—*George W. Coleman.*

### Immortality.

Immortality was not only a conviction of Jesus Christ, but the more one reflects upon his life, the more immortality would seem to be the supreme conclusion to be drawn from it. He taught us the meaning of this life, pointed clearly to a future of further service. And is the developed soul, gained at such cost here, to be wasted in the universe?

Christ lives. Not only, as some would say, in the influence of his life and teachings upon men, but in a truer, more positive and vital way. Christianity is unaccountable otherwise, and stops dismayed at that terrible cry on the cross, "My God, my God, why hast thou forsaken me?" Ah, do not insist upon the exact manner of that resurrection! Let men believe it as they will, for to believe it is to act upon it, and to act upon it is to bring upon earth the reign of that Kingdom which is God's own government for mankind, in all its fellowship and simplicity.—*Winston Churchill, in the Atlantic Monthly.*

## YOUNG PEOPLE'S WORK

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

### The Stature of Christ.

REV. WALTER L. GREENE.

*Christian Endeavor topic for May 17, 1913.*

#### Daily Readings.

Sunday—Boyhood's growth (Luke ii, 40-52).  
Monday—Manhood's obedience (Matt. iii, 13-17).  
Tuesday—Christ's kindness-stature (Matt. v, 43-48).  
Wednesday—Growing into service (Isa. vi, 1-8).  
Thursday—Humility-stature (John. xiii, 1-17).  
Friday—Growing like Him (1 John iii, 1-3).  
Sabbath day—Topic: "The stature of Christ."  
—Growing up into it (Eph. iv, 11-16). (Union meeting with the Junior and Intermediate societies).

"Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ."

In this lesson we have suggested the end and means of Christian growth.

#### THE GOAL.

Paul says the end is "the stature of the fulness of Christ." Nothing less than the perfection of Christ is to be the goal and the ideal of our Christian life. Jesus wants us to be perfect, even as our Father in heaven is perfect. We may never attain unto the full measure of perfection of God, but nothing less than this should be our aim and we are the better for having made the effort for the highest. The stream never rises above its source, the nation above its homes, the church above its members and the individual Christian above his own ideals. We are always less than our ideals; we can never surpass. How necessary then that our ideals shall be of the highest and best, even the stature of the fulness of Christ.

Jesus' life was full and well rounded, and that fulness he is willing to impart to his followers. "I am come that they might have life and that more abundantly." Some seem to regard the Chris-

tian life as narrow and restricted, but such an ideal is far removed from that of Jesus. "This is life that they might know thee." "No good thing will he withhold from them that walk uprightly before him."

#### THE MEANS.

It is to be noted that the stature of the fulness of Christ is not attained at a single bound; it is a matter of growth. "Till we attain." We have not yet attained, we are still pressing on. It is well that perfection is not obtained all at once. How much of the joy of effort and attainment would be lost if perfection were not the result of growth.

Physical growth demands that the body shall have proper nourishment, cleanliness and exercise. These are necessary for healthy spiritual growth. Paul calls our attention to one means of spiritual nourishment. "He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." From the many "babes in Christ" to be seen in the world, it would seem that the great mass of men do not use the servants of God as a source of instruction in divine things as is their privilege. If we do not grow into the stature of Christ, we are children, unstable and subject to the wiles of evil. On the other hand, if we are growing into his fulness, we speak the truth in love, and work with others for the building up of the body of Christ.

#### QUOTATIONS.

"Language can not express the full truth. Christ is the Head. He is also the whole organism. He is also the source of its unity, growth, and energy. Consistency of thought and language is lost in this divine physiology."

"Paul speaks of an ideal which may be approximated to. But though it may not be perfectly attainable it must be aimed at, and this supposes that its attainment is not to be represented as impossible."

#### QUESTIONS TO ANSWER IN THE MEETING.

1. How do we grow—physically, spiritually?
2. How does the Young People's society aid our growth?

## Help! Help! Help!

REV. EDWIN SHAW.

This heading is only to attract your attention; there is nothing alarming about it. It is not used because any one is drowning in floods of water, or in the tides of evolution. These things may happen, but they are not the reason for this call for "Help."

There is to be a great convention in Los Angeles in July of the Christian Endeavor societies of all the world. Didn't you know it? Well, there is. And the Young People's Board of our General Conference wishes to send an official delegate to the convention.

Now we have a representative on the Executive Committee, or whatever it is called, of the Christian Endeavor societies, Rev. William L. Burdick, pastor of the church at Alfred. The board wants him to go.

Now the SABBATH RECORDER is \$2.00 a year. But for every new subscriber sent in by the young people before the first of July, out of the \$2.00 fifty cents will be turned over to the Young People's Board to help defray the expenses of the delegate. Furthermore, Mr. Burdick will stay in California a month or six weeks and labor in denominational work in connection with the people at Los Angeles and Riverside.

Here is a chance to catch three birds with one camera; first, new subscribers to the SABBATH RECORDER, second, send a delegate to the Christian Endeavor Convention; and third, do quartet Sabbath Evangelistic work in California.

Help! help! help! How? Let the young people of each church appoint a live-wire committee, and make a thorough canvass for new subscribers. A new subscriber for two years would yield \$1.00; 200 new subscribers would yield \$100.00. Help! Of course you will help.

Now to the society that will send in before July the largest number of new \$2.00 subscriptions to the SABBATH RECORDER for this purpose, above ten, yes, above eight, the board will give a nice prize of a set of books on Christian Endeavor work. That is, I think the board will, I haven't asked it to, but if it does not, then I will. Help! help! help!

3. What hinders our growth?
4. What have you found to be the best means of growth?
5. What is the goal of our attainment?

### Our Representative, the Young People and the Recorder.

You will read in our columns the letters sent in by our president, and in the minutes of the last board meeting that Dr. Wm. L. Burdick has been appointed to represent us at the International Convention at Los Angeles next July. We are all pleased with the board's appointment and I am sure that very many of us are anxious that he shall go.

The president suggests that the board may have to call on the societies for a special contribution to make up any deficit. The societies will be willing to do this, of course, though it should not be necessary. But if the lack of reports sent in to the editor is any indication—it will be mostly deficit. The editor knows of but one subscription sent in so far. But do not let that discourage us. Let us up and at it in earnest. "No man, having put his hand to the plow, and looking back, is fit for the kingdom," said Jesus. It is not a case of looking back with us so much as of not putting our hand to the plow. The cause is good, the paper is good, and if we are *good Endeavorers* we will make good.

But where does the RECORDER come in on this? Ah, here it is. The RECORDER management seeing the plan of our young people to send a representative to the convention and wishing to help us, makes this proposition to us: For every new \$2.00 subscription the young people will secure for the SABBATH RECORDER, fifty cents (50c) will be allowed. That is, if we secure 200 new subscriptions to the RECORDER, we will receive for this purpose \$100. Time has not permitted any conferring with the board, so the editor has taken the responsibility of presenting the proposition to you. The two papers can be worked together and you will have to look a long time to find two home papers of greater value, interest and ideals than the *Christian Endeavor World* and the SABBATH RECORDER. He who places them in a home that has been without them has done a good missionary work and has become a blessing to those residing there.

## The Los Angeles Convention, and Our Delegate.

DEAR ENDEAVORERS:

Here is a letter written to our United Society trustee. It came into my hands as a part of Brother Burdick's correspondence regarding our denominational rally at Los Angeles. It is printed here not so much as a justification of the action of the board in making Brother Burdick a delegate to the convention, of which action you learn in the minutes of the last board meeting, but rather that you may all see the imperative necessity of his being there if we are to maintain our place and make the most of this great opportunity. Here is the letter:

MY DEAR DOCTOR BURDICK:

In connection with the Los Angeles Convention it will be necessary for me to have a copy of your denominational rally program in hand not later than May 15, in order to insure its insertion in the official program.

In addition to having charge of the denominational rally I wish you would put a sermon in your grip for use Sunday morning in one of the churches of the city. We expect that the churches will be open very generally to us for convention sermons.

We should also like to have you take charge of one of the devotional periods during the convention.

The first meeting of the United Society and Board of Trustees will be held Wednesday, July 9, at 2:00 p. m., in the Assembly Room of Hotel Alexandria, which will be our headquarters and where you will be entertained as a guest of the convention. A card of introduction to the hotel will be sent you later.

Will you kindly send us a cabinet photograph of yourself for the use of the Los Angeles Press Committee?

Cordially yours,

WM. SHAW  
General Secretary.

April 3, 1913.

Now, since the delegate has been appointed, and since the time for the convention is drawing near, let us complete as soon as possible our canvass for subscriptions to the *Christian Endeavor World*, and send in our reports to the editor, that we may know how much we can depend upon from this source.

It is very important that Brother Burdick shall go. The above letter indicates that fact. And think what it will mean to have him in our sectional meetings at Conference fresh from that great convention!

The board will probably have to go direct to the societies for some of the neces-

sary money. This is not provided for in the budget, and must not lessen our contributions to the regular work.

Which society will be first to show its interest and approval by sending a special offering for this work? Don't all speak at once.

A. J. C. BOND.

Milton Junction, Wis.

## A Question About the Pledge.

DEAR ENDEAVORERS:

Questions indicate interest. For this reason we are glad to get them. A question which has come to the president lately may be of general interest.

Dodge Center asks whether a society may be a Young People's Society of Christian Endeavor and not have the pledge. We have answered in the affirmative. The "ironclad" pledge is not an absolute requirement of the United Society. In fact, the United Society will furnish other "model" pledges, or will accept any pledge which commits the signer to the Christian life and Christian service in a definite and practical way.

It remains true, however, that the regular pledge is preferred by the United Society. And while a society may be organized with a different pledge, possibly better adapted to local conditions, we should determine what things we are willing to subscribe to as young people banded together for spiritual development and Christian service.

If Dodge Center has adopted a new pledge, it would be of interest to us all to know about it. What is your pledge? What determined your choice? Did you select one, or did you build it?

Have other societies a pledge other than the regular one printed on our topic cards? Tell us about it.

A. J. C. BOND.

Milton Junction.

## Meeting of the Young People's Board.

The Young People's Board met in regular session, April 20, at 1.30 p. m.

Members present: Rev. A. J. C. Bond, Prof. L. H. Stringer, F. I. Babcock, Daisy Furrow, Linda Buten and Carrie Nelson. Prayer was offered by Miss Furrow. Minutes of the last meeting were read. Correspondence was read from Mrs.

Nancy Davis, Rev. W. L. Burdick, Rev. H. C. Van Horn, Dr. W. C. Daland, Rev. J. L. Skaggs, Orla Davis and Rev. R. R. Thorngate.

It was voted that the Rev. W. L. Burdick, D. D., our United Society Trustee, act as the representative of our young people at the Los Angeles Convention.

The President reported that 1,000 copies of the "Study of the Conference Year Book" had been printed and would soon be ready for distribution.

The Treasurer's report was read.

Voted that \$25 be sent for Doctor Palmberg's salary, \$25 for the Fouke School and \$25 for the Salem College Library.

It was voted that the Board employ F. I. Babcock on the Grand Marsh field for two months during the summer, at \$40 a month.

Voted that the President appoint a committee to make our report blanks for the use of the Christian Endeavor societies.

Miss Buten and Mr. Babcock were appointed to act as that committee.

Miss Furrow, Quiet Hour Superintendent, gave an informal report in regard to her work.

Adjournment.

CARRIE NELSON,  
Recording Secretary.

## To Restore Ancient Babylon.

What romance, what tragic events have been staged in this remote nook of the world! Scores of giants in history have passed this way since the episode of Eve and the serpent. Cyrus, Tamerlane, Ghengiz Khan, Alexander, Herodotus, Marco Polo, all famous in the annals of the East, have invaded this Garden of Eden. Just to the north ran the old wall of the Medes. Farther up the Tigris basin stands ancient Nineveh, where Layard and others unearthed so many wonders, and whence came the famous cuneiform tablets, confirming the Bible story of Creation, the fall of man, and the flood. Northeast of Eden lies ruined Opis, once the world's center of wealth, and the site of the great dam which irrigated all Mesopotamia. And when the invading hordes destroyed this dam, all canals ran dry, crops withered, the famishing people perished or fled to the hills, and the ruin of Babylonia.

It is to restore this lost fertility, to give back a rich, productive Garden of Eden to modern man and a land-hungry world, that one of the greatest irrigation schemes ever planned is now being carried out here in Mesopotamia. Millions of acres of rich land, idle for ages, highly adapted for cotton-growing, grain and fruit, are to be reclaimed. Sir John Jackson and Sir William Willcocks—it was the latter who built the great Nile dam at Assouan and won fame in Egypt—have been engaged by the Turkish Government to direct this important work. Nearly \$100,000,000 is required to complete this giant enterprise, which is already well under way. Willcocks says the ancients were scientific irrigators, and that all he has to do is to clean out many of their old canals and ditches, which will answer perfectly for use in his new system. At the British engineers' camp below Musayeb, I saw four thousand Arab workmen busily digging a new channel for the Euphrates. A concrete-mixing machine from Chicago and tons of American interlocking steel piles are being used to build a great dam in the bottom of this false channel. Already the price of land in the Garden of Eden, and as far away as Bagdad and Amarah, has risen on account of the progress of this reclamation work. The Arab, under foreign guidance, makes a good laborer. It was only when the British introduced a steam engine—the first ever seen in Eden—that a few of the Bedouins became nervous. Desert sheiks came from miles around to see the strange "smoke-horse with fire in it."—*Christian Herald*.

It is so sweet to know,  
When we are tired, and when the hand of pain  
Lies on our hearts, and when we look in vain  
For human comfort, that the Heart Divine  
Still understands these cares of yours and mine.

Not only understands, but day by day  
Lives with us while we tread the earthy way,  
Bears with us all our weariness, and feels  
The shadow of the faintest cloud that steals  
Across our sunshine, ever learns again  
The depth of bitterness and human pain.

There is no sorrow that he will not share  
No cross, no burden, for our hearts to bear  
Without his help, no care of ours too small  
To cast on Jesus! let us tell him all—  
Lay at his feet the story of our woes,  
And in his sympathy find sweet repose.  
—Unidentified.

## CHILDREN'S PAGE

### When Baby Bear Visited the Beavers.

Not far from the home of the Three Bears in the forest lived a colony of happy Beavers. Their lodge was on a tiny island in the river. One moonlight night when Baby Bear was ill because he had eaten too much honey his mother gave him medicine and then rocked him in the middle-sized chair. Baby Bear wasn't a bit sleepy, and he saw a birch tree back of the house fall swish-bang! into the river, he sat up straight in his mother's arms and pointed toward the window.

"That is Castor Americanus Beaver cutting down trees for his dam," she explained.

"What makes the Beavers build a dam?" asked Baby Bear.

"To protect their houses, Baby Bear. Sometimes the water in these little rivers dries up, so the Beavers build a dam across our river to keep the water from all going away, or freezing to the bottom during cold winters. Father Beaver is starting a new house, too, so they tell me, and that is why he is cutting down so many birch trees across the river."

"I wish I could go and see Father Beaver build his house," said Baby Bear. "Sally Beaver said to me, 'Ask your mother if you may come over and stay all night when we begin our new house, and see all the Beavers work.' They do their work at night, she says. May I go?"

"Certainly, as soon as you are well," agreed the Middle-Sized Bear.

Two days later she took Baby Bear to the Beavers' lodge and called upon Sally Beaver's mother. "Baby Bear wishes to come visiting," said she.

"We are glad to see him," said Mrs. Beaver. "Will you stay all day and all night, Baby Bear?"

The little Bear nodded his head vigorously; kissed his mother good-by and went away with Sally Beaver to play with her brothers and sisters. Mother Bear walked home, smiling to herself.

That day Baby Bear dined on blackberries and roots of the yellow water lily. Then Sally Beaver told him he must take

a long nap with the seven Beaver babies that were born in May.

"Where shall I sleep?" asked Baby Bear.

"On the floor, right here. You see it is kept perfectly clean. This is the only room that belongs to our family. There are a dozen other families living here under the same roof, but we each have only one room and one outside door. We also have holes in the river bank where we hide when danger threatens. Once a trapper tried to catch my father, but Goldilocks' uncle sent him away from the forest and nothing bad has ever happened since. Now cuddle down, Baby Bear, and go to sleep."

Baby Bear didn't like to cuddle down on a floor made of mud and sticks and stones, but he cuddled up in a round ball and was soon sound asleep. When he awoke Mother Beaver was teaching Sally and her seven other children how to keep their fur clean.

"Do it this way," said she, and lifting one of her big hind feet, which were webbed like a duck's foot, she combed her fur with her toes. Soon all the baby Beavers were combing their fur with their toes. Baby Bear thought it was a funny sight; but when he tried to comb his hair with the toes of his hind foot over he went, tumbly-tumble, and bumped his nose. All the baby Beavers laughed until Sally Beaver told them it isn't polite to laugh at one's company.

When Father Beaver came home to supper he showed Baby Bear his sharp, orange-colored teeth, which were so strong he could cut down small trees with one bite. "Usually, though, I gnaw around and around a tree before I can cut it down," he explained. "And look at my tail, Baby Bear. Did you ever see anything like that big flat tail?"

"No, Mr. Beaver, I never did! Do you plaster with it?"

"No, no, Baby Bear, that is a mistake. I use my tail for a paddle in the water, and for a rudder. I carry mud for plastering in my hands—I hold it up close under my throat, like this. We do plaster our houses and our dams, inside and out, and we keep them plastered, but we do all that work with our hands. We are always busy, and now you know what it means to be 'busy as a beaver.' Well, Baby Bear, let us go in to supper."

Baby Bear didn't like his supper as well

as he did his dinner because all Mother Beaver had prepared was bark of trees.

"Bedtime, Baby Bear. Come, Baby Bear," called Sally Beaver at sunset.

"Oh, but I am going to sit up all night and see your Father Beaver build his new house, Sally Beaver."

"But, Baby Bear, he won't build his new house until frost comes!" exclaimed Sally Beaver. "He is getting the materials ready now, and cutting down trees for us to eat bark from in the winter. He is working on our new house, of course, but the work he is doing now is floating trees down the river. Cuddle down and go to sleep, Baby Bear. You can come again in October."

Tears rolled down Baby Bear's cheeks, but he cuddled down beside the little Beaver children and tried to go to sleep.

"Swish-swish! Swish-swish!" sang the river close beside the Beavers' house. It sang the baby Beavers to sleep; but Baby Bear began to cry softly.

"Poor little fellow! I believe he is homesick," declared Sally Beaver. "Do go for his mother, Father Beaver."

So up the river paddled Father Beaver as fast as he could go. Then he waddled up the garden path and told Father Bear that his baby was homesick.

Father Bear and Mother Bear went together after their baby, and pretty soon the little fellow was sound asleep in his own bed.

"I never could understand why the Beavers like to live in such damp houses!" said Mother Bear to Father Bear.

"Nor I, either," admitted Father Bear, "but they are good neighbors, good neighbors!"—*Frances Margaret Fox, in The Continent.*

### A Little Boy's Story.

"The baby did it. Everybody says so, and baby doesn't deny it. She only tucks her fingers in her mouth and says 'Goo!' Now, when baby says 'Goo!' she means 'Yes,' every time.

"Every one else had tried. Leastwise papa had brushed his coat and gone through our new neighbor's tall, iron front gates. He came back before we'd begun to look for him. And he didn't want to talk 'bout his call.

"Then mamma tried. Now mamma has a way of making us men—papa and me—do just whatever she wants us to. Without making any fuss about it, either. But

the new neighbor was gruff an' ungen'lemanly to mamma, and I wanted to go over and settle it out with him, right off. But if I am 'most a man, I'm only but six years old, an' he's prob'ly— Well, I thought I'd wait awhile and grow some more.

"Sister Nellie just loves that beautiful old garden of his, and 'fore he bought it she used to take her sums and sewing over there and—and her pet friend, Edna Long—on the long, sunny afternoons. Now, Sister Nellie just happened to be standing under our old black cherry tree when he came to give orders to his man about the garden fence.

"First, he didn't see Nellie. When he did she bowed a little, and begged his pardon, and told him how glad she was that his beautiful big place was next to our plain little one—'cause 'twas such a pleasure to look at it.

"Our new neighbor stared at Nellie. Then he said 'Good morning!' very loud and hard, as if he were driving nails with his voice. And he went right on giving orders to make the fence very tight and high.

"Nellie came in to mamma and baby and me. There were tears in her eyes. I saw 'em, and they shone. 'The new neighbor is a bear!' she said. 'I didn't suppose—really, I didn't quite—suppose that he'd be so kind as to let me go in there as I used to; but the fence is to be twelve feet high and there isn't going to be a gate through from our place. Just think of it! The old bear!'

"Dearest!" said mamma. But I could see that mamma felt quite as badly as Nellie did.

"Now, since I'm such a big, strapping fellow—six years old a whole month ago—I noticed that mamma and Nellie looked at me as if I could do something. I was just thinking how nice it was that my birthday came before our new neighbor did; and how kind the old caretaker—William, his name was—used to be.

"Your birthday, Master Rodney, your birthday! And six whole years! My! And a party too—a boy and a girl for each year. Your mother's a keen woman to think of that for you! And what do you suppose William did for the party? Why, he brought the little gray-nosed donkey in from the stable, and he let us all take a turn riding him.

"'Course William had to lead Bronce, 'cause he said if we rode alone he might kick up and throw us head over heels, you know. Wasn't it nice of William? 'Most makes me sigh to think he's gone. Our new neighbor won't have any of the old people about the place, 'cause he's 'fraid they'll make friends with folks and let them do things. He doesn't like folks and—and he just can't bear boys—William told me 'fore he went. And he said I'd better not go 'round.

"But when you're six years old and the only boy in the house, and your father's busy—why, you just have to do things. So, when the big fence was most finished and I saw, for sure, that there wasn't going to be any gate through, and it made our place look so tweeny-weeny, why, I felt sorry for Sister Nellie and mamma, 'cause they couldn't even look in. I don't mind, 'cause we've got one tree, you know—the old black cherry tree. I can climb that and look over every minute of the day.

"So I just thought and thought. After a good while I whispered something to baby and asked if she'd do it. She just blinked her pretty eyes and said 'Goo!'

"So I knew that part was fixed. Then I went over to Teddy's house and whistled for Ted. He's my friend. When Teddy came out I asked him if he'd lend me Bungo, his brindled bulldog. And I told him all about it. And Teddy said that if I let him come over and sit in the black cherry tree he'd let me have Bungo.

"You see, Bungo loves baby. He won't let any stranger touch baby when he's 'round. He just makes himself her Guard of Honor, papa says.

"So that very afternoon I had baby out in the back yard. Bungo was there and Teddy was up in the tree. And 'twas just about time for our new neighbor to wake up from his nap and come out to give more orders 'bout the fence. I spoke to the man who was building the fence and said that I had an errand inside, and that I wouldn't hurt anything. He said I'd better be careful, 'cause the gentleman was 'specially rough on boys.

"I said I'd be careful, and I went to one of the flower beds that hadn't any plants in yet, and I spread down baby's fur rug and her pretty white afghan on top of it. Then I carried baby over and set her in the middle of it, and said to her:

"'I'm leaving it all to you, babe."

"She winked up at me and said 'Goo!' very hard. And I ran away, 'cause I heard the door open. And I went and untied Bungo and held him by the collar, and stood where we could see, but nobody couldn't see us.

"I just wish you could've looked at our neighbor then. He was s'prised. Then he was scared. He looked all 'round and said things. Bungo pulled at his collar, but I patted his head and held on. I was pretty scared, too; but I knew Bungo. He's an awful holder on. And he's quick too. My! how quick he is!

"'Johnson!' called the new neighbor, 'is that your child?' Just as if Johnson's baby could be as nice as ours! And Johnson took off his hat and straightened up.

"'It belongs over there,' he said.

"'I say, what's it doing here?' he shouted.

"And then was when baby did it. She kicked up her little pink toes and shook her little pink fists and said 'Goo!'

"And somehow he understood.

"Then I went in, holding Bungo by the collar, and Teddy climbed down out of the tree. And we both took off our hats.

"The neighbor scowled and looked at Bungo. Then he said, 'Boys, what does this mean?'

"'Just only that we want to be friends,' I told him.

"He looked at Bungo and he smiled—a truly smile! But this is what he said: 'And you want to run over my premises and ruin my garden.'

"'No, sir,' I said. 'We only want to show you that we've got something a lot nicer'n you have, and that if you'll make a wire gate so that we can look through at your flowers, we'll let you look through and see our baby—she's in the yard a lot.'

"And he did—a great big wide gate. Sometimes it's open and flowers come through to mamma. And papa and the new neighbor talk together 'bout flosphy and books. And he's been twice to our church and heard papa preach—'cause he says that the father of such a boy must have something to say worth hearing. And I told him—when he'd said it two times—that he'd made a mistake, baby isn't a boy! And he laughed again.

"So you see, baby did it."—*New York Advocate.*

## SABBATH SCHOOL

REV. WALTER L. GREENE,  
Contributing Editor.

LESSON VI.—MAY 10, 1913.

JOSEPH MADE RULER OF EGYPT.

LESSON TEXT.—Gen. xli, 1-45.

*Golden Text.*—"God giveth grace to the humble." 1 Pet. v, 5.

DAILY READINGS.

First-day, Jer. xiv, 1-18.

Second-day, 2 Kings vi, 24-vii, 2.

Third-day, 2 Kings vii, 3-20.

Fourth-day, Gen. xli, 1-24.

Fifth-day, Gen. xli, 25-40.

Sixth-day, Gen. xli, 45-57.

Sabbath day, Ps. ii, 1-12.

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

### The Church School.

[One of the significant things in present-day Bible-school work is that people think of the Bible school as an integral and vital part of the church. There is a growing tendency to speak of the Bible school as the "Church School" in recognition of this intimate relationship between church and school. At the Cleveland convention of the Religious Education Association, the report of the commission on the "Correlation of the educational activities of the local church," presented by Prof. Walter S. Athearn, began with the following statement of the function and activities of the Christian Church and the church school.—W. L. G.]

The church is the agency for fostering and expressing the religious life. Speaking of the church school, Dr. Henry F. Cope says, "The product of this institution is just this: Lives guided to know and motivated to live the Christian life, and trained to serve Christian ideals and to cause the conditions of Christian living to prevail in society." The church must be so organized that its members are trained to and do express their lives in these three directions: (1) The love and worship of God, through preaching, worship and ritual; (2) the realization of the Christ ideal in character and service, through teaching and activity, and (3) the realization of the divine ideal of society, through educational, philanthropic, constructive social services.

The church must provide a program big enough to include man's whole religious life. When the church fails to provide for the expression of man's religion toward his fellow man, either the social impulse will wither away, or other organizations outside of the church will spring up to do social service work which should be done by the church.

The modern church is fast recognizing her social task and religion is becoming an active force, rather than a merely passive attitude. The impulse is being translated into conduct. The church which is to meet all of man's religious needs must become a complex organism with many groups, working under efficient generalship to fulfil its mission to its individual members and to the community in which it is located.

A church of this type can not perpetuate itself without an efficient program of religious education for its membership and for the community."

THE FUNCTION OF THE CHURCH SCHOOL.

The function of the church school is (a) to develop intelligent and efficient Christian lives consecrated to the extension of God's kingdom on earth, and (b) to train efficient workers for all phases of church work. The church that fails to provide a school for the training of its workers for its various activities will be forced to call into leadership men and women who are unprepared for the duties they are asked to perform and the work of the church will suffer as a consequence. Efficient church work demands trained leadership, and training for leadership is one of the functions of the church school. But the church school must be as comprehensive as the church itself.

THE ACTIVITIES OF THE CHURCH SCHOOL.

The activities of the church school are (a) teaching, and (b) worship. Its teaching must include both (a) instruction and (b) expression. The time was when the slogan of the schoolmaster was "Learn to do by knowing." Later an improved psychology changed the slogan to "Learn to do by doing." The church must no longer divorce instruction and expression. It must so recognize the religious training of its youth that they are rehearsed in right conduct in order that they may "know the doctrine," by doing Christ's will. Habits

of religious expression are formed exactly as other habits are formed.

If religious expression is part of the process of religious teaching it must follow that the organizations that have sprung up as agencies for the expression of religious life, must be correlated with the church school and that one board of officers administer both sides of the program.

### List of Books for Work With Boys.

Many of our teachers and workers with boys will be interested in the following list of books. This select list was prepared by the editor of this page and the executive secretary of the Allegany County (N. Y.) Men and Religion Forward Movement, Rev. LeRoy Halbert, for use in the conferences which were held in twenty-five towns of Allegany County during March, 1913. We believe it would be worth while for our Sabbath school to place two or more of these books in the Sabbath-school library, for the use of parents and teachers of boys.

1. *Winning the Boy.* L. Merrill. F. H. Revell. 1908. 75c.
2. *The Coming Generation.* W. B. Forbush. Appletons. 1912.
3. *The Boy Problem.* W. B. Forbush. 75c.
4. *Church Work with Boys.* W. B. Forbush. Pilgrim Press. 1910.
5. *Boy Training.* J. L. Alexander. Association Press. 1911.
6. *The Boy and the Church.* E. C. Foster. S. S. Times Co. 1909.
7. *Principles and Methods of Religious Work for Men and Boys.* Association Press 75c.
8. *The Child and His Religion.* Dawson. University of Chicago Press. 75c.
9. *Boys' Self-Governing Clubs.* Buck. The Macmillan Co. 50c.
10. *Indoor Games and Socials for Boys.* G. C. Baker. Association Press. 75c.
11. *Social Activities for Men and Boys.* Chelsey. Association Press. 75c.
12. *Camping for Boys.* H. W. Gibson. Association Press. \$1.00.
13. *Boy Scout Manual.* Association Press. 25c.
14. *The Wage Earning Boy.* Robinson. Association Press. 25c.
15. *Studies in Adolescent Boyhood.* Handford M. Burr. The Seminary Publication Society. 75c.
16. *Start Your Child Right.* Wm. Lee Howard, M. D. F. H. Revell Co. 75c.
17. *From Youth into Manhood.* Winfield S. Hall. Association Press. 50c.
18. *Reproduction and Sex Hygiene.* Winfield S. Hall. Wynnewood Publishing Co. 90c.

19. *Youth, Its Education, Regimen and Hygiene.* Hall. D. Appleton & Co. \$1.50.

20. *When a Boy Becomes a Man.* H. Bisseker. F. H. Revell Co. 25c.

21. *How Shall I Tell My Child?* Mrs. Woodallen Chapman. F. H. Revell Co. 25c.

### The Life Eternal.

The life eternal in its fullest sense must be entered upon here and now. The emphasis is on the word "Life," without reference to time. "I am come that ye might have life." Life of a far higher kind than any yet ye know is attainable by the human race on this planet. It rests largely with ourselves. The outlook was never brighter than it is today; many workers and thinkers are making ready the way for a second advent—a reincarnation of the Logos in the heart of all men; the heralds are already preparing their songs for a reign of brotherly love; already there are "signs of His coming and sounds of His feet"; and upon our terrestrial activity the date of this advent depends.—*Sir Oliver Lodge, in The Substance of Earth.*

If one man has more knowledge of God than another, it is not because God has been more kindly disposed to him, but because he has watched more intently for the divine message intended for all.—*Clement J. Strong.*

"Whatever sends us to Christ—be it grief, disappointment, or burden—is to that degree a blessing. No price is too great to pay for fellowship with Jesus."

Why come temptation, but for man to meet  
And master, and make crouch beneath his foot,  
And so be pedestaled in triumph?

—*Browning.*

Write to  
**THE BROTHERHOOD**  
AT MILTON  
for information concerning  
**Church and social privileges,  
Excellent educational advantages,  
Productive farms, Business opportunities,  
Healthful climate, at**  
**MILTON, WISCONSIN**  
Lock box 34.

## HOME NEWS

NEW MARKET, N. J.—A very pleasant social event took place last Thursday evening at the parsonage of the Seventh Day Baptist church, where Rev. and Mrs. Henry N. Jordan, the retiring pastor and his wife, extended a reception to the older members of their congregation. The evening was passed very quickly and pleasantly, the only feeling of regret being occasioned by the knowledge that the party was a farewell one.

The annual meeting and election of officers of the Young Men's Bible Class connected with the Seventh Day Baptist church took place on Monday evening and resulted in the choice of the following officers for the opening term: president, J. Byron Burdick; vice-president, W. H. Ryno; treasurer, Milton Fitz Randolph; secretary, Frank F. Burdick. Rev. Henry N. Jordan was requested to act as teacher of the class until such time as he departs for the West.—*Dunellen Call.*

WESTERLY, R. I.—The annual meeting of the Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church was held in the church parlors, Tuesday, April 15. The secretary's annual report showed that the meetings have been held regularly the past year with a good attendance and interest. The Mission readings, conducted by Mrs. O. U. Whitford, have been of especial interest, the Mission leaflets being used.

The socials that have been held in the past were continued this year and have been the source of much pleasure as well as profit. The society for the past few weeks has been conducting a chain of teas, which have proved very popular, many acquaintances being formed as well as friendships renewed. Refreshments were limited to wafers and tea.

At the regular meetings held at the church, supper has been served to a large number, especially the last one served by the young ladies, who also furnished the entertainment. At the meeting in December it was voted to serve suppers once a month, alternating with the socials. Several entertainments have been given. One of

the most successful as well as enjoyable was by the Kitchen Band, composed of members of the Ashaway Ladies' Aid Society. In January our much loved and esteemed president for one and one half years, Mrs. Abert Whitford, removed to Plainfield, N. J., and it was with much regret that we voted to accept her resignation. We were most fortunate in having, as one of our vice-presidents, Mrs. Elisha C. Burdick, who is ably serving us as president. In December occurred our annual sale of useful and fancy articles, food, candy, etc., the profits proving very substantial. We have made our usual appropriations to the Tract Society, missions, Woman's Board, and Ministerial Relief Fund, besides giving \$100 each to Salem and Milton colleges. We have lost by death a long and valued member, Mrs. Jonathan Maxson. Although she was not able to meet with us in the past few years, we knew she was interested in our work. The secretary, after fourteen years' service, declined reelection.

The following are the officers elected for the ensuing year: president, Mrs. Elisha C. Burdick; vice-presidents, Mrs. John Austin, Mrs. Everett Burdick, Mrs. Everett E. Whipple, Mrs. Wm. Livingston; secretary, Mrs. LaCleda Woodmansee; treasurer, Mrs. Charles H. Stanton; collector, Mrs. Eugene Stillman; directresses, Mrs. LaVerne Langworthy, Mrs. Ichabod Burdick, Mrs. Howard Langworthy, Mrs. Lucius Burch, Mrs. Arnold Burdick, Mrs. Herbert Burdick; auditors, Mrs. Walter Price, Mrs. Clarence C. Maxson.

M. EDITH BURK,  
Secretary.

LITTLE GENESEE, N. Y.—The readers of the RECORDER may be glad to learn that Little Genesee is still on the map, and that the church is still trying to do its work faithfully. At the beginning of the year the church held its annual meeting. It was an all-day meeting, at which all the organizations in any way connected with the church gave reports. This was a new plan but proved so successful that the church voted to make it a permanent thing.

The pastor's report showed that he had preached one hundred and two sermons during the eleven months he had been pastor of the church. However, they were not all preached at Little Genesee. Calls had been made in most of the homes in the



community, whether of our faith or not.

The treasurer's report showed that there was a balance of \$91.88 with all bills paid. The church tried systematic finance for the first time, during the past year. The church with its affiliated organizations has raised for various purposes during the year \$1,044, besides what has been sent to the boards by individuals.

An individual communion set has been purchased and was used at the service the last Sabbath in March. Money has also been raised to purchase a new organ. We hope to have it for Mother's day, plans for which are now completed.

There have been no special meetings held during the year other than the Week of Prayer, yet the interest in the services is good. The Sabbath school is increasing in membership. Just at present the measles are quite fashionable.

On the evening of April 9 there gathered at the home of Mr. and Mrs. O. M. Burdick some eighty of their friends, it being their silver wedding. Several pieces of silver were left as tokens of love and esteem.

SCRIBE.

### Reminiscences of the Anti-slavery Agitation by the Daughter of William Lloyd Garrison.

When a great moral agitation—after years of painful struggle—triumphs over unreasoning prejudice and fierce opposition, he who had no part in it may be lost in admiration of the victory, but he can not rightly measure the sacrifices that were necessary for its achievement. Thus I realize the impossibility of presenting to the imagination of the present young generation a sufficiently graphic picture of the hold that the slave power had upon church and state throughout the country, and upon all commercial relations between the North and the South when the Anti-Slavery movement was started.

To have dreamed at that time of a Lincoln or a Proclamation of Emancipation would have seemed as absurd and chimerical as the story of Munchausen's quick-growing ladder that enabled him to reach the moon with the greatest ease. Yet of such stuff are true reformers made that no one of that small band of abolitionists doubted that slavery would ultimately be overthrown, however dark and apparently hopeless the

outlook. My father said: "Two can not make a revolution, but they can begin one, and, once begun, it can never be turned back." And again: "Moral influence when in vigorous exercise is irresistible. It has an immortal essence. It can no more be trod out of existence by the iron foot of time, or by the ponderous march of iniquity than matter can be annihilated. It may disappear for a time; but it lives in some shape or other, in some place or other, and will rise with renovated strength."

Looking back to the Anti-Slavery meetings, which were to the children of abolitionists more exciting and uplifting than any other influences that later came into their lives, that which impresses me beyond all else is the range of vision gained there in regard to the need of still other reforms—true indeed of all good but unpopular causes. The subject of Anti-Slavery became, as it were, a moral touch-stone quickly revealing the difference between lip professions and real Christianity.

Of course, there were many then, as there are many now, who deprecate the use of strong language in denunciation of a national sin against God and man. My father replied to one who said, "Mr. Garrison, you are too excited, you are on fire!" "I have need to be on fire for I have icebergs around me to melt."—From "How Boston Received the Emancipation Proclamation," by Fanny Garrison Villard, in the *American Review of Reviews* for February.

"There are few crooked things that a pull which is long enough and strong enough and earnest enough will not straighten out."

## 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.

## DEATHS

GREENE.—In Brooklyn, N. Y., March 29, 1913,

Mrs. Minnie Hall Greene, in the thirty-eighth year of her age.

Minnie B. Hall was the daughter of Lewis H. and Elizabeth Matteson Hall, and was born in Hebron, Pa. When a child her parents moved to Andover, N. Y., and here she grew up under the benedictions of a Christian home, a Christian church, and a good school.

She graduated from the Andover High School in the class of 1891 and took up the profession of teaching, which, with slight interruptions, she followed till about one year before her death. Her high ideals of character both for herself and her pupils, her keenness in selecting and energy in applying the best methods made her one of the best teachers in her county.

The eighth of May, 1912, she united in marriage to Mr. James P. Greene, of Brooklyn, N. Y., and they looked forward to many years of happy wedded life; but in less than one year their fondest hopes were to fade like the morning dew.

July 2, 1892, she was baptized and joined the Seventh Day Baptist Church of Andover, N. Y. Her membership was transferred from this church to the First Seventh Day Baptist Church of Little Genesee, N. Y., December 26, 1903, and of this church she remained a member till death called her home. Her life was permeated with high womanly and Christly aims, and while longing to live for her husband and the good she might accomplish, her trust in her Redeemer made her triumph over weary months of illness ending in death. Besides her husband she is survived by a brother, Sherman Hall, a sister, Mrs. Bertha Mead, both of Olean, N. Y., and many friends wherever she has resided.

Farewell services, conducted by Rev. Edgar D. Van Horn and the Rev. Mr. Johnson, were held in Brooklyn, and the mortal body was brought to Andover, where a funeral service, conducted by Pastor William L. Burdick, was held in her home church, and interment took place in the Andover Cemetery. WM. L. B.

KELLY.—Bernice Mildred Palmiter, daughter of O. J. and Lettie B. Palmiter, was born at Albion, Wis., April 1, 1889, and died in Mercy Hospital, Janesville, Wis., April 8, 1913, aged 24 years and 8 days.

She was married to Lester P. Kelly, February 17, 1910, and went to housekeeping on the old home farm on Potter street. To them was born one child, a little son, for whom she gave her life.

Bernice experienced religion and united with the Albion Seventh Day Baptist church at the age of fourteen, and was a beautiful example of what one may be, following the example and pattern of Jesus.

She had been identified with the Christian Endeavor society from early youth, and came into active membership at the time of her baptism. As a member of that society she was

always in her place and ready for any duty that presented itself.

The husband, father and mother and infant son are left to mourn her loss but to rejoice that such a life has been lived, and that they have had the blessing of it.

Her death came as a personal blow to the whole community and the sorrowing family have the sincere and loving sympathy of all.

Funeral services were conducted at the home, Sabbath morning, April 12, by her pastor, Rev. C. S. Sayre, and attended by a crowd of sympathizing relatives and friends.

We sorrow not as those who have no hope, for we believe that Jesus died and rose again, and that them also which sleep in Jesus will God bring with him. C. S. S.

JOHNSON.—Giles D. Johnson, was born at Little Genesee, Allegany County, N. Y., November 3, 1839, and died at Ashville, N. C., April 10, 1913.

Brother Johnson spent most of his time in Florida the past winter where, according to his reports, he enjoyed the mild climate and its many comforts. On his return to DeRuyter he stopped for a few days' visit at the home of his brother in Asheville, N. C. Owing to the extreme altitude of the locality he was soon stricken with heart failure which took him off very quickly. He was conscious that it was his last sickness, and died in prayer. In the death of our brother we feel a loss that will remain with us in the coming years. One more of our faithful ones has gone from us.

The DeRuyter *Gleaner* contained the following tribute of respect indicative of the place which our brother occupied in relation to the church and community: "Mr. Johnson was identified with the DeRuyter Seventh Day Baptist Church from early manhood, and was one of its most earnest and generous supporters. He was genial in disposition, and outspoken and fearless in any cause he espoused. A good neighbor and highly respected citizen has gone to his rest."

Funeral services were conducted by the writer at the Seventh Day Baptist Church, April 16. L. A. W.

FAIRBANK.—Eleanor F. Fairbank, daughter of Samuel and Martha Hinds, was born in West Almond, N. Y., February 28, 1829, and died at the home of her son, Charles F. Fairbank, in Little Genesee, April 24, 1913.

She was married to Almond Fairbank, April 12, 1845, who died May 2, 1898. To this union were born four children, two of whom died in infancy and the third in 1910.

For many years she had made her home with her son Charles, who with his family tenderly cared for her. She retained her strength and faculties well and had not been under the care of a physician for more than fifty years. It had been her wish to be taken suddenly. Her wish was granted, as she was thus taken.

She united with the Seventh Day Adventist Church about fifty years ago, when it was first formed in Allegany County.

Funeral services were held at the home of her son, Sabbath afternoon, conducted by Rev. Geo. P. Kenyon of Richburg, assisted by Pastor Sutton. Text; Proverbs xvi, 31. E. E. S.

## The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor.  
L. A. Worden, Business Manager.

Entered as second-class matter at Plainfield, N. J.

### TERMS OF SUBSCRIPTION.

Per year ..... \$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.

Advertising rates furnished on request.

**DAHLIAS** Exclusively. Over 600 varieties. If you never have seen the new varieties of dahlias, don't miss the opportunity now. 48 First Prizes in 1912. Catalogue FREE.

**GEO. L. STILLMAN, Dahlia Specialist**

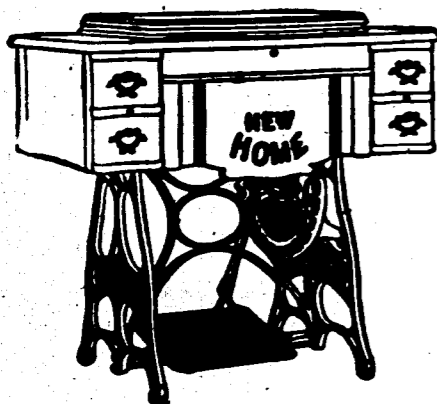
Box R. Westerly, R. I.

**NEW** THE SEWING MACHINE OF QUALITY.

NOT SOLD UNDER ANY OTHER NAME. **HOME**

WARRANTED FOR ALL TIME.

If you purchase the NEW HOME you will have a life asset at the price you pay, and will not have an endless chain of repairs.



Quality Considered it is the Cheapest in the end to buy.

If you want a sewing machine, write for our latest catalogue before you purchase.

The New Home Sewing Machine Co., Orange, Mass.

## SPECIAL NOTICES

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

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

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

OVER 65 YEARS' EXPERIENCE  
**PATENTS**  
TRADE MARKS  
DESIGNS  
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. HANDBOOK on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

**Scientific American.**

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.  
**MUNN & Co., 361 Broadway, New York**  
Branch Office, 635 F St., Washington, D. C.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. B. West, Milton Junction, Wis.  
Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.; Mrs. A. J. C. Bond, Milton Junction, Wis.  
Recording Secretary—Mrs. A. S. Maxson, Milton Junction, Wis.  
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. J. F. Whitford, Milton, Wis.  
Editor of *Woman's Work*, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

Secretary, Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J.  
Secretary, Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va.

Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.  
Secretary, Western Association—Mrs. Mary F. Whitford, Nile, N. Y.

Secretary, Southwestern Association—Miss Phoebe Stillman, Hammond, La.

Secretary, Northwestern Association—Miss Phoebe S. Coon, Walworth, Wis.

Secretary, Pacific Coast Association—Mrs. G. E. Osborn, Riverside, Cal.

## SABBATH SCHOOL BOARD.

President—Prof. Alfred E. Whitford, Milton, Wis.  
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—W. H. Greenman, Milton Junction, Wis.  
Vice-Presidents of the Corporation only—Rev. Henry N. Jordan, Rev. R. J. Severance, O. Austin Bond, Rev. Willard D. Burdick, Rev. Herbert L. Cottrell, Rev. George B. Shaw, Rev. G. H. F. Randolph, N. O. Moore.

Board of Trustees—Rev. H. Eugene Davis, Rev. Charles S. Sayre, Rev. Lester C. Randolph, Dolph L. Babcock, Prof. J. Fred Whitford, Dr. George E. Crosley, Prof. D. Nelson Inglis, Miss Mabel Maxson, Miss Phoebe Coon, Mrs. John Cunningham, Dr. Geo. W. Post, Rev. Edgar D. Van Horn, Prof. A. E. Whitford, Dr. A. L. Burdick, W. H. Greenman.

Stated meetings are held on the third First-day of the week in September, December and March, and the first First-day of the week in June, in the Whitford Memorial Hall, of Milton College, Milton, Wisconsin.

## YOUNG PEOPLE'S EXECUTIVE BOARD.

President—Rev. A. J. C. Bond, Milton Junction, Wis.

First Vice-President—Fred Babcock, Albion, Wis.  
Second Vice-President—Robert West, Milton Junction, Wis.

Secretary—Carrie Nelson, Milton, Wis.  
Corresponding Secretary—Linda Buten, Milton Junction, Wis.

Treasurer—Leman Stringer, Milton, Wis.  
Trustee of United Society—Rev. Wm. L. Burdick, Alfred, N. Y.

Field Secretaries—E. Mildred Saunders, Ashaway, R. I. (E.); R. R. Thorngate, Verona, N. Y. (C.); Paul Burdick, Alfred, N. Y. (W.); Orla A. Davis, Salem, W. Va. (S. E.); Daisy Furrow, Battle Creek, Mich. (N. W.); Bernice Burdick, Welton, Ia. (N. W.); C. C. Van Horn, Gentry, Ark. (S. W.); Luella Baker, Riverside, Cal. (P. C.); Rev. Peter Taekema, Rotterdam, Holland; Anna West, Shanghai, China.

## BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—I. B. Crandall, Westerly, R. I.  
Recording Secretary—Frank Hill, Ashaway, R. I.

Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Stephen Babcock, Yonkers, N. Y.; Rev. W. C. Whitford, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. J. Ehret, Salem, W. Va.; W. R. Potter, Hammond, La.; Dr. H. C. Brown, Brookfield, N. Y.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or vice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Association, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

Plainfield, N. J.

PUBLISHING HOUSE OF THE AMERICAN SABBATH TRACT SOCIETY.  
Babcock Building.  
Printing and Publishing of all kinds.

WILLIAM MAXSON STILLMAN,  
COUNSELLOR-AT-LAW.  
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.  
First semester begins September 17, 1912.  
New catalogue sent upon request.

FREE CIRCULATING LIBRARY.  
Catalogue sent upon request.  
Address, Alfred Theological Seminary.

BIBLE STUDIES ON THE SABBATH QUESTION.  
In paper, postpaid, 25 cents; in cloth, 50 cents.  
Address, Alfred Theological Seminary.

THE TWENTIETH CENTURY ENDOWMENT FUND.  
For the joint benefit of Salem, Milton, and Alfred.  
The Seventh-day Baptist Education Society solicits gifts and bequests.

New York City.

HERBERT G. WHIPPLE,  
COUNSELLOR-AT-LAW.  
220 Broadway. St. Paul Building.

HARRY W. PRENTICE, D. D. S.,  
"THE NORTHPORT,"  
76 West 103d Street.

ORRA S. ROGERS, Metropolitan Manager,  
Phoenix Mutual Life Insurance Company,  
149 Broadway, New York City.

Utica, N. Y.

DR. S. C. MAXSON,  
Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,  
ATTORNEY AND COUNSELLOR-AT-LAW.  
1308 Tribune Building, Phone Central 5922.

# A Present for Our Women The Universal Cook Book

Makes One Dollar Do the Work of Two

Size of Book 6 1-2 x 9 Inches, With Over 550 Pages  
Bound in Decorative Sanitas Oil Cloth; Easily Cleaned

## 94 Colored Plates and Halftone Illustrations

These illustrations are both novel and helpful. They show how to arrange a kitchen most conveniently—how to furnish a dining room simply and attractively—ideas for table decorations for luncheons, dinners, etc.—how to dress and prepare fish, poultry, etc.—how to perform various operations, such as icing fancy cakes—how to serve different dishes most appetizingly—how to properly carve different joints of meat—and how to do many things to make the housewife's work easier, better and more efficient.

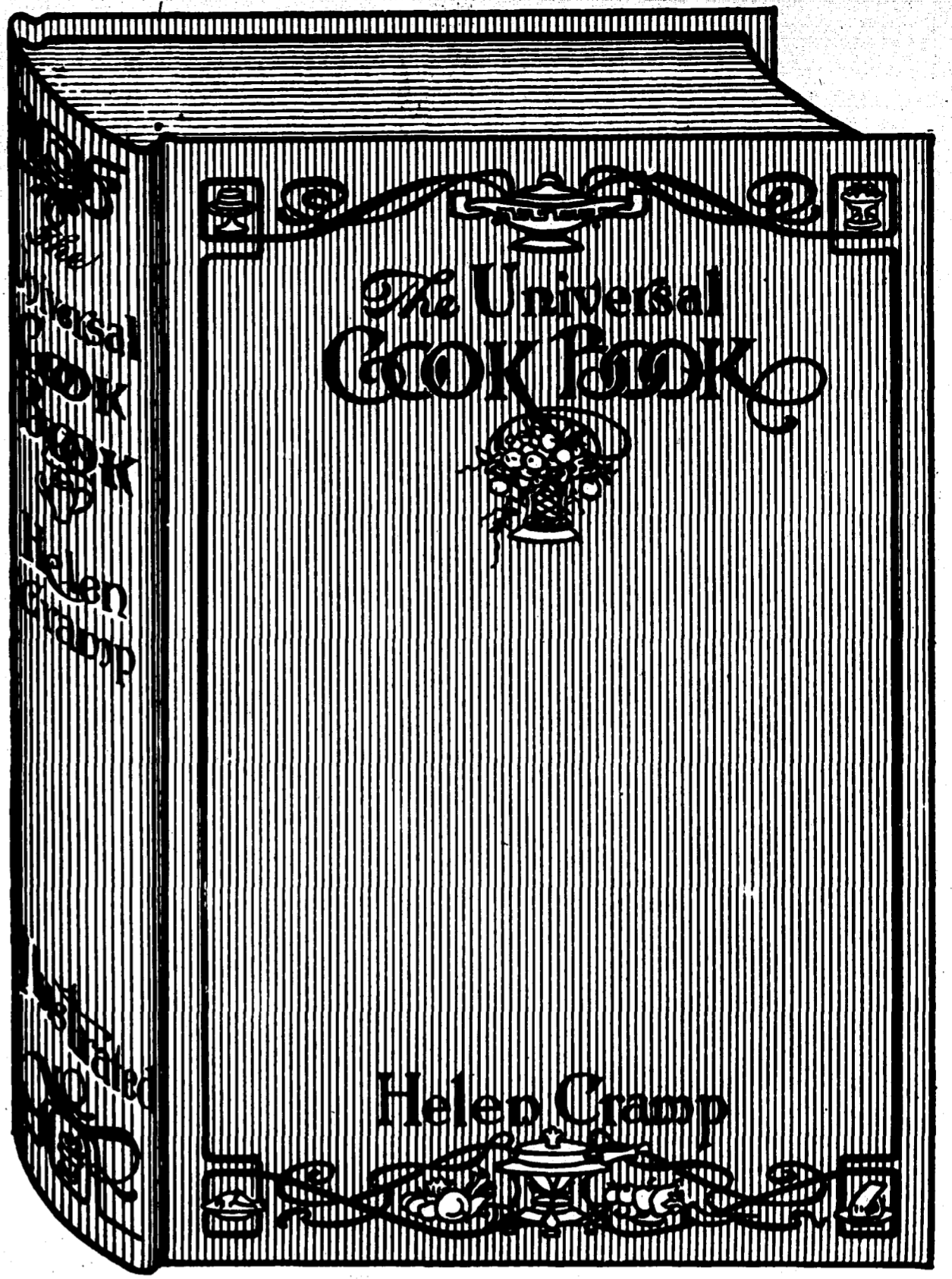
It tells how to prepare just as attractive and nutritious meals as before, and at less cost. The author has grappled with the high cost of living as a personal problem, and the *Universal Cook Book* tells how she solved it.

It does not call for 4 eggs and 1 pound of butter when 1 egg and ¼ pound of butter will make just as palatable a dish. It tells how to reduce your butcher's bill one-half by properly cooking inexpensive cuts of meat and by using acceptable meat substitutes. It tells how to make bread and cake better and cheaper than the bakery product—how to make baking powder at a quarter of the market price—how to save fuel by the new methods of cooking and how in many other ways to reduce household bills to obtain the best results at the least cost. It contains all the old standard recipes revised and improved in accordance with the latest scientific knowledge of cookery and nutrition. But it also contains a great deal more—new dishes, new ways of serving old dishes, suggestions for buying, entertaining, serving, etc., not contained in other cook books.

## This Book is Given You, Free

with one new subscription to THE SABBATH RECORDER. The only condition is that your own subscription must also be paid in advance. The book will be sent postpaid (to paid-in-advance subscribers) on receipt of 75 cents. The book will ordinarily sell for \$3.00, but we are making this special offer to secure new subscribers to THE SABBATH RECORDER and to induce you to pay in advance. Please remember this condition—all subscriptions must be paid in advance.

Sabbath Recorder, Plainfield, N. J.



# The Sabbath Recorder

ALL THINGS THROUGH CHRIST.

Phil. IV, 13.  
REV. M. B. KELLY.

The day has just dawned, with damp sullen chill;  
My courage is weak, still weaker my will.  
How can I master the tasks of the day?  
How can I carry its burdens away?  
How can I ever, with such a great load,  
Help a weak neighbor along the rough road?  
How can my burdens be made to seem light,  
And I carry sunshine to greet sable night?  
How?

Through Christ who strengtheneth me,  
The day dawneth bright, with soft, balmy air;  
My heart crieth out for freedom from care.  
How can I trudge the monotonous lane  
Of daily routine, again and again?  
How can I ever my passions subdue?  
How not stifle conscience, all the day through?  
How can I win in temptation's fierce strife?  
Oh, how can I live a true Christian life?  
How?

Through Christ who strengtheneth me,  
Life's day speedeth on, its sun mounteth high,  
And sinketh to rest in yon western sky.  
How can I fearlessly enter the gloom  
Of the dark valley where waiteth my tomb?  
How can I freely surrender my breath,  
And walk through the valley, the shadow of death?  
How from the fear of all evil be free,  
And say with assurance, "The Lord leadeth me?"  
How?  
Through Christ who strengtheneth me,  
*Battle Creek Sanitarium,*  
April 9, 1913.

## CONTENTS

Editorial—A Supplementary List: An Old Friend Come Back; The Iowa Ladies' Quartet; "All Things Through Christ;" Thankful for the Three Copies; Encouraging Words About the Debt	577-579
Editorial News Notes	580-582
A Practical Commencement	582
Sabbath Reform—The Forward Look of the Sabbath: A Chinese Illustration; True Significance of the Sabbath	583
New Names of Lone Sabbath-keepers	584
Missions—Sabbath-keepers in Indiana, Lien-oo, China	586-589
Milton College Notes	589
Mrs. Abbey's Address	589
Woman's Work—Mothers of Men (poetry); How China's Religions Fall; Worker's Exchange	590-593
Importance of the United States Forest Service	593
Young People's Work—Industrial Missions; Subscriptions for <i>Christian Endeavor World</i> ; Another Question: Onward and Outward; News Notes	596-600
Letters to the Smiths	600
Churchmen's Page	602
Seventh Day Baptist Education Society—Sabbath School—Sabbath School News Wanted: A New Philanthropy Class; The Sunday School Council: The Sunday School Council of Evangelical Denominations; Report of the Committee on Courses of Study for the Sunday School	605
DEATHS	607