

A Present for Our Women The Universal Cook Book

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94 Colored Plates and Halftone Illustrations

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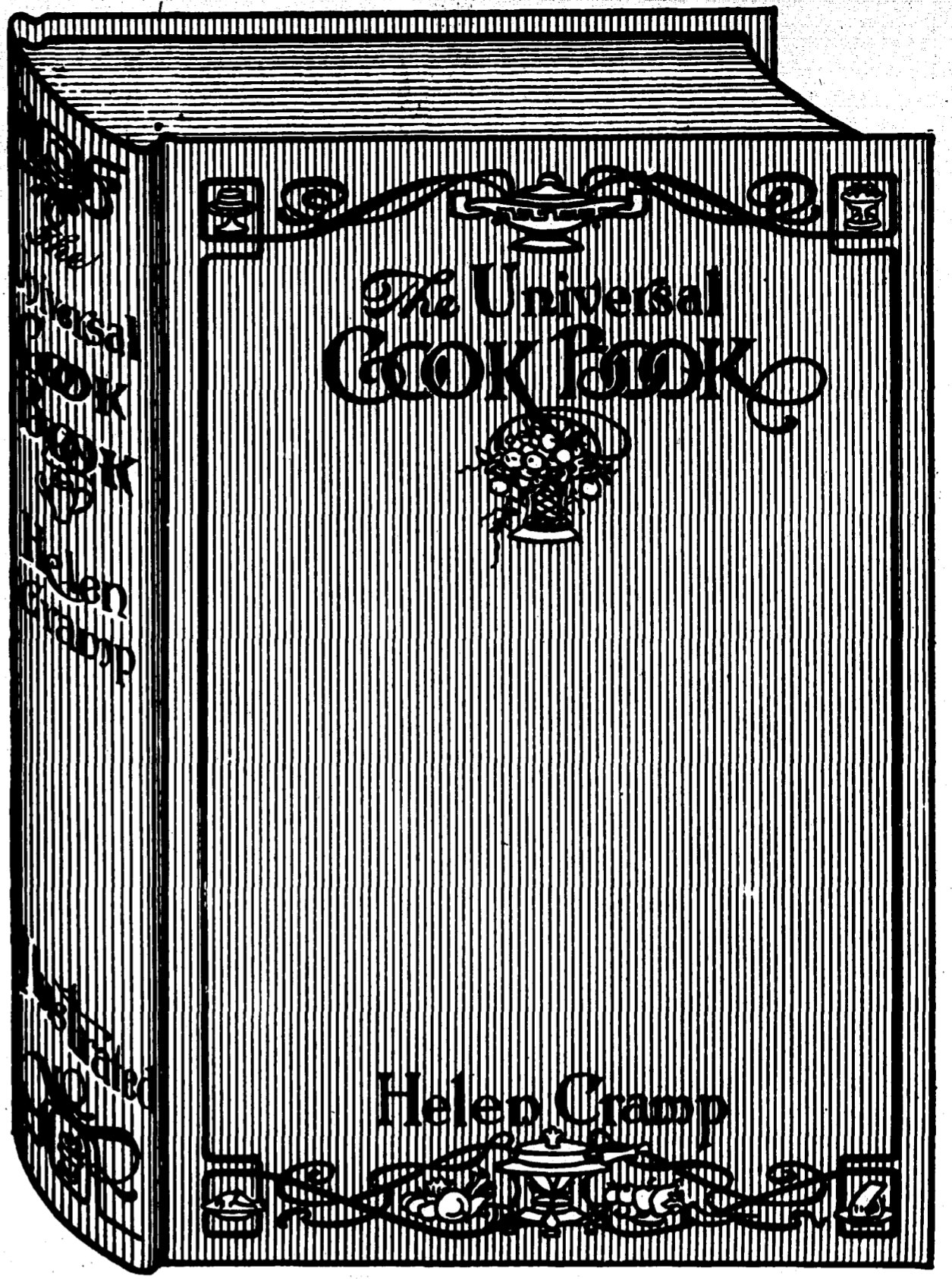
It tells how to prepare just as attractive and nutritious meals as before, and at less cost. The author has grappled with the high cost of living as a personal problem, and the *Universal Cook Book* tells how she solved it.

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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.

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The Sabbath Recorder

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

VOL. 74, NO. 19.

PLAINFIELD, N. J., MAY 12, 1913.

WHOLE NO. 3,558.

A Supplementary List.

Elsewhere in this issue Rev. G. M. Cottrell furnishes a supplementary list of lone Sabbath-keepers, mostly taken from the mailing list of the SABBATH RECORDER. These names do not appear in the published Directory; or, if found there, are with different addresses. Brother Cottrell requests their publication, so that those desiring to correct their Lone Sabbath-keepers' Directory can do so by writing these names and addresses in their proper places. We have struck out several names sent, because they are of those not properly lone Sabbath-keepers. Though having a post-office unfamiliar to Brother Cottrell, they are not lone Sabbath-keepers. Some also take the RECORDER who do not keep the Sabbath. These too we have tried to eliminate from the list. If any errors are still found, Brother Cottrell will gladly correct them.

An Old Friend Come Back.

During one summer vacation in the early seventies the writer canvassed for the *Christian Union*, with the well-known chromos, "Wide Awake" and "Fast Asleep," as prizes. For some years during my early ministry that good paper, edited by Henry Ward Beecher, was a regular visitor to our home, as was also the pamphlet, *Plymouth Pulpit*, containing Mr. Beecher's sermons. Then in after years, when the *Christian Union* with changed form had come to be *The Outlook*, this too was long a welcome guest, always up to date and wide awake.

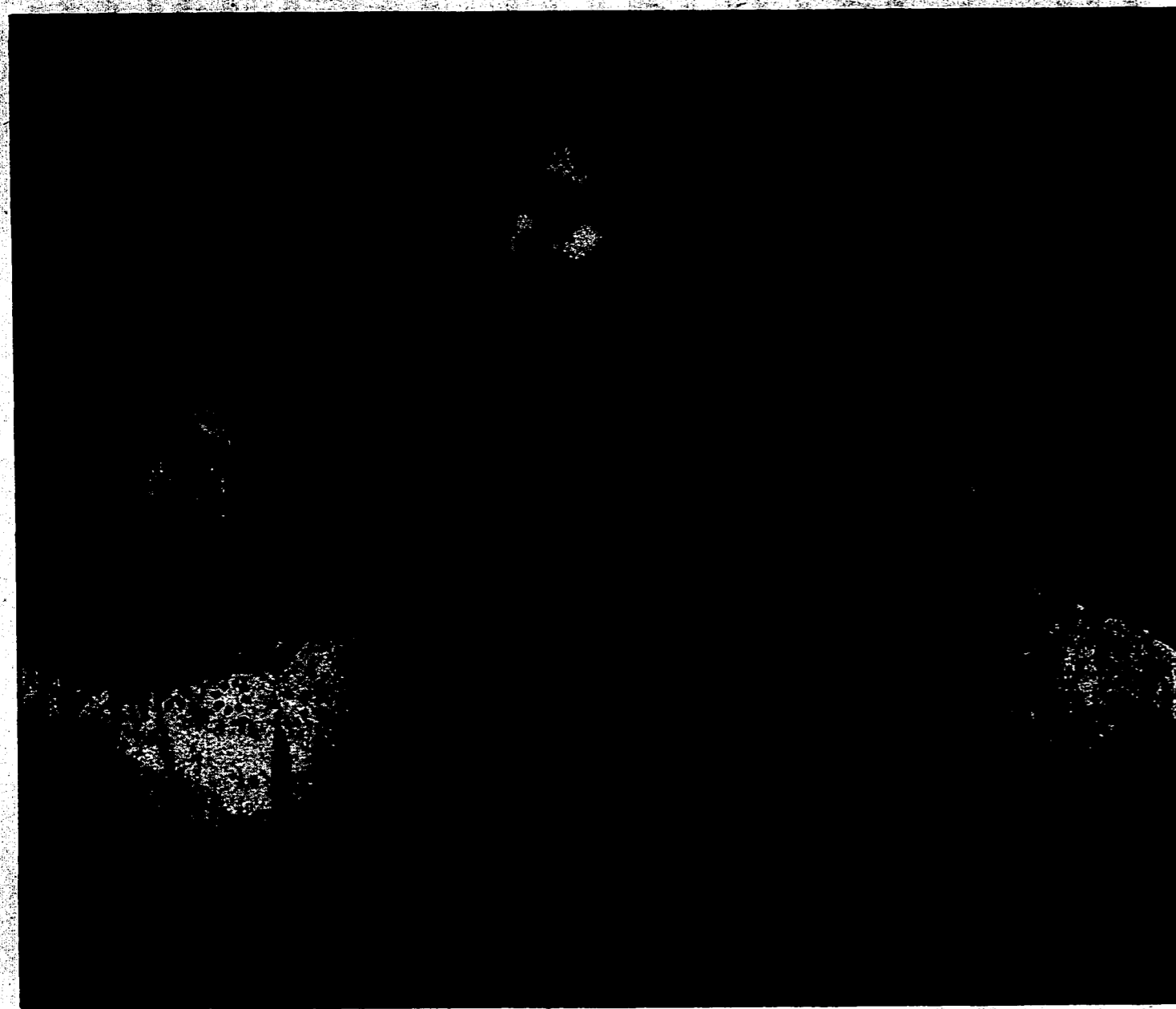
For a number of years, while absent from the East, we missed its regular visits, only seeing it now and then as bought from some news-stand. Last week it began once more to make its weekly visits. It seems like an old friend come back, fresh and bright, with up to date news and with interesting discussions of the problems that confront us in these stirring times. With Lyman Abbott, Hamilton W. Mabie and Theodore Roosevelt as editors,

it could be nothing else than up to date. After reading the thorough discussion of the Alien Land Bill, the matter of election of Senators by the People, the Balkan War, and many current topics in the last two issues, my attention was called to an editorial in *The Outlook* of May 23, entitled "A Practical Commencement," which is so interesting and suggestive that we asked permission to give it to SABBATH RECORDER readers. It will be found on another page of this issue.

The Iowa Ladies' Quartet.

Those who attended the Conference at North Loup, Neb., will remember with pleasure the beautiful singing of the Garwin ladies' quartet, led by Miss Ethlyn Davis, daughter of Rev. John T. Davis. During the winter this quartet, widely known in the West as the Iowa Ladies' Quartet, has been doing excellent work with a lecture bureau, giving popular concerts; and in evangelical meetings, singing the Gospel. Since January 1 these young ladies have given forty-seven concerts. Two of these were sacred concerts given on Sunday nights. Their first week's work with the Lecture Course Bureau was in western Illinois, after which they returned to Garwin for Sabbath and Sunday. Then they worked their way to Farina where they sang in three religious services, enjoying a pleasant Sabbath and Sunday with the Farina people. There the churches and Young Men's Christian Association gave them cordial welcome, and expressed, by their liberal collections, their appreciation of the generous help given.

From Farina the quartet worked northward, spending the week-ends with our own churches at Chicago; New Auburn, Wis.; Dodge Center, Minn.; Grand Marsh, Wis. During these weeks the quartet did excellent missionary work as opportunity was given, aside from the regular concerts under the auspices of the bureau. In New Auburn and Grand Marsh the young ladies



THE IOWA LADIES' QUARTET

conducted the Sabbath meetings, and at New Auburn they went out to the Pine Ridge schoolhouse on Sunday afternoon, where a crowded house greeted them and gave closest attention to the Gospel in song. The heartfelt words and songs of the quartet brought tears to many eyes. At Grand Marsh the town hall was used on Sunday evening for a gospel concert, where a large audience was moved by their sweet singing. Both the Grand Marsh and New Auburn churches urged the ladies to return and assist in revival meetings. This they planned to do, but duty called them home and they had to give up this work, to which they had looked forward with much pleasure.

In both Milton and Milton Junction they assisted in evangelical meetings. They then returned to Garwin, reaching there March 21, after nearly twelve weeks of constant service. This quartet has made a fine record in concert work. They gave concerts in cities like Green Bay and Janesville, and in many churches in smaller towns. Invariably the opening song was

the one that became a favorite during Conference, "To Do Thy Will," which always seemed to please. Many are the good words for the Iowa Ladies' Quartet, to be heard in communities where they sang. We give our readers their picture in this issue, through the courtesy of the Milton *Journal-Telephone*.

"All Things Through Christ."

On the cover of this RECORDER will be found a little poem with the above heading, written by Rev. M. B. Kelly on the Christian Endeavor topic for April 12, and sent home to his young people to be read in their meeting. A friend in the Nortonville Church writes about its being appreciated as a message from their pastor in his illness and time of discouragement, and expresses a desire on the part of the Nortonville young people to share it with the readers of the SABBATH RECORDER. Such a message from a pastor, who for weeks has been compelled to leave his work and

seek help in a sanitarium, must indeed be appreciated by his people. It breathes the very spirit of the great apostle who said: "I have learned, in whatsoever state I am, therewith to be content. I know how to be abased, and I know how to abound. . . . I can do all things through Christ which strengtheneth me."

Thankful for the Three Copies.

An interesting letter from a family in the West lies before me, expressing sincere thanks for the three copies of the SABBATH RECORDER sent to them as lone Sabbath-keepers. The writer says: "We still cling to the Sabbath, although I think we are the only ones here who do. . . . I am sorry to say that we are in no circumstances to pay for the paper now, as much as we would like to have it. I am afraid if you should send it regularly we could not pay. We do intend to send for it and pay the subscription as soon as we can, but we have had so much sickness and bad luck we can not do it now."

Another writer expresses thanks for the extra copies, saying, "We are taking the RECORDER." It must be a great comfort to receive it in a case where only three are left to hold up the Sabbath truth in their community. Still another, who takes the paper, has received the lone Sabbath-keepers' extra copies, and writes, "We make good use of them by giving them to our neighbors." A few new subscriptions have been received from those to whom the extras were sent.

Encouraging Words About the Debt.

A friend living as a lone Sabbath-keeper in the Mountain State, who has sent money for the debt once or twice before, writes Treasurer Hubbard as follows:

Enclosed find check for seven dollars and fifty cents, to be used for the debt. If enough money has already been received to pay the debt, use it as needed. The Lord has blessed me abundantly this month, and I am sending a tenth to help in the work. I do not see why our people do not arise in their might and pay off this debt. We are abundantly able to do so if we will, and so stop Brother Gardiner's asking for it. This will give him time and strength to write about something else. But if it is not paid, I hope he will say lots more than he ever has said. Yet I believe in our people, and am sure that if they will stop to think, they will come to the

front with the money and not only pay all the debts, but do much more. Some way I think they will.

The editor too thinks they will. There are too many loyal consecrated hearts among our churches to allow this movement to go by default. Here is what one of them thinks who sends his money from beyond the Rocky Mountains:

I enclose postal order for five dollars, to be applied on the debt of the Tract Society. Probably the curtailed state of business all over the country caused by pending changes in tariff has retarded subscriptions for the debt. This will soon pass off. I trust that the society will find itself freed from debt before the summer is gone.

We are glad our friend on the Pacific coast takes this hopeful view. We too think the discouragement, whatever it may be, "will soon pass off," and we don't expect the summer to close with the debt unpaid. In the same mail another letter came with a small offering for the debt, which contains a suggestion too good to bury in the waste basket. After mentioning the money enclosed, this brother writes:

Although I have already paid my pro rata for this cause, I send on this extra for some poor brother who is rich in grace but poor in pocket. Just credit it to "A Friend."

This is a friend indeed. His heart is in the right place. Such kindly remembrance of the poor in pocket will enrich in grace any soul that offers such ministry of love. If all who are able would thus remember the rich in grace who can not give money, our debt would be wiped out before the next issue of the SABBATH RECORDER.

Another friend in the Central Association sends six dollars for the debt and adds two for the Aged Ministers' Fund. Thus the letters come from friends of the cause we love, who are scattered clear across the continent, bringing words of cheer to the hearts of workers who stand under the burdens.

At our last writing the amount received for the debt was \$1,072.39. Since that date nine persons have given \$94.50. This makes the full amount to May 8 \$1,166.89.

The word "come" is found in the Bible six hundred and seventy-eight times, and yet there are people who claim God has never called them to repentance.—*Jewish Messenger*.

EDITORIAL NEWS NOTES

Chinese Republic Recognized.

On May 2 President Wilson welcomed the Chinese Republic into the family of nations. There was great rejoicing in Peking. Yuan Shih Kai responded to the President's cordial greeting, with expressions of faith in the soundness of republican forms of government; and although he recognized the fact that the people of China are unfamiliar with the principles of such government, he still feels confident that they will be able to carry them out in China.

Brazil and Peru have already recognized the new China. It is to be hoped that all apparent friction over the proposed new constitution for the republic will disappear, and that nothing may prevent China from entering upon an era of prosperity and peace.

A Hundred Years of Peace.

A great peace conference convened in New York City last week to celebrate the centenary of peace between Great Britain and the United States. On May 4 delegates from England, Belgium, Canada and Australia, twenty-one in number, came to New York to take part in a series of conferences lasting nearly a month, whose object is to arrange a program for a great celebration, both in England and in America, of the signing of the treaty of Ghent, in 1814.

Belgium will have a part in this celebration, because the treaty ending the War of 1812 was signed within her borders.

Twenty-one parliaments represented in the international arbitration movement in Europe, through the Interparliamentary Union passed resolutions a month ago expressing cordial sympathy with the movement for the proposed celebration.

This promises to be a memorable celebration. Impressive exercises have been suggested by the American committee, including the erection of monuments and public works, with ceremonies here and in London and also in Ghent. In the latter place it is proposed to reproduce the banquet of January 8, 1815, which followed the conclusion of the treaty. It is also proposed that there shall be a cessation of

industry for five minutes throughout the English speaking world. Building roads and parkways along the Canadian border line, and the erection of a statue of peace in New York Harbor are also among the things proposed. Other nations, too, will be asked to participate through representatives.

The End of the Old Astor House Near.

The New York papers of May 4 announce the decision to give up the famous old Astor House as a hotel, on the last day of May. Probably more of the nation's famous men have found rest and refreshment within the walls of this old hostelry during three quarters of a century than in any other in America. Most of our older readers will remember the fame of this hotel fifty years ago, when the very name was suggestive of exceptional luxury in hotel living.

The plans for the extension of subways make it necessary to remove this building, or at least to render it undesirable for a hotel. It was erected in 1834 by John Jacob Astor, and has long been a landmark in New York City. Its fame abroad was scarcely less than in America. Ever since notices of its doom were posted on its doors, expressions of regret have been coming from far and near, for its friends are legion, and they dwell in many lands.

"With the possible exception of Independence Hall in Philadelphia and Faneuil Hall in Boston, there is no other structure in the country in which more history has been made or from which more romance and tradition have emanated." The country's greatest statesmen, authors, financiers and soldiers have rested there. It is said that at its tables has sat every President of the United States from Andrew Jackson to Theodore Roosevelt. Even before the Revolution the site on which stands the Astor House was occupied by the Bull's Head Tavern, a favorite congregating place for the colonial Knickerbockers.

Upon its old registers are found the names of Daniel Webster, Franklin Pierce, Martin Van Buren, James Buchanan, William H. Seward, Rufus Choate, General Winfield Scott, Abraham Lincoln, General Grant, Stephen A. Douglas and Jefferson Davis. Of the famous literati, we find that Charles Dickens, Nathaniel Hawthorne, Washington Irving, Edgar

Allen Poe and others were sheltered there. From its balcony Abraham Lincoln addressed an assemblage on the street, February 10, 1861, and when he made his famous Cooper Union speech, he was a guest at the Astor House.

The late King Edward, when Prince of Wales, was received there, and there, where Lincoln stood, Louis Kossuth delivered his farewell address to the American people. Here, too, among the familiar figures of long ago were found Grand Duke Alexis, Thackeray, Jenny Lind, Lydia Maria Childs, Black Hawk, the Indian chieftain, Sam Houston, Edwin Forrest, and Walt Whitman. The old reception room was often alive with the notables of all lands fifty years ago. No wonder many people regret to see the Astor House torn down.

But this is the way of all the world. The old must give way to the new. There is no comparison between New York today and the New York of 1832, when the corner-stone of this hotel was laid. Then Vesey Street was "way up-town;" now up-town is ten miles away, with palace hotels beside which the Astor House is a mere pigmy.

Poor Little Montenegro.

This is the way everybody feels as it becomes apparent that Montenegro must give up Scutari after all. It looks now as though the powers were determined that she shall do so, and the latest dispatches indicate Montenegro's decision to withdraw and leave the disposition of Scutari entirely with the powers. Russia, too, supposed to be Montenegro's friend, aligns herself with the latter's foes. Magnificent as it would be for Montenegro to stand out against the great nations, it would not be discreet to do so. Only one result could follow such a move. It would mean only the end of Montenegro, and probably general war in Europe. Austro-Hungary, too, may not be helped any by Montenegro's yielding to her demands.

New complications arise daily in the Balkan region. The allies are already haggling over the division of the spoils. Essad Pacha proclaims himself king of Albania with Scutari as its capital, and when the powers frown, he yields and assumes to be prince of a tributary Albania under Turkey! No knowing what freak may come to the front tomorrow. The secret

intrigues of the Turk are about the only sure things to be counted upon. By these the life of the Turkish Empire has been prolonged and the other powers kept in a wrangle. By setting one power against another Turkey has managed to stave off the inevitable for years. Nothing but the greatest discretion can prevent a general overturn among the nations of Europe.

At the second Browning sale in London the love-letters of Robert Browning, numbering 284, and of Elizabeth Barrett, numbering 287, written previous to their marriage, were sold at auction for \$32,750. The first bid was \$3,000.

The autograph manuscript of "Sonnets from the Portuguese" sold for \$5,650 and that of "Aurora Leigh" brought \$4,650. Many other letters and manuscripts brought great prices. One copy of Browning's "Pauline" sold for \$2,400.

Dr. Francis L. Patton has resigned the presidency of Princeton Theological Seminary. He had been at the head of this school for eleven years. This resignation was made necessary by the failing eyesight of Doctor Patton, who is seventy years of age. His resignation was reluctantly accepted and the seminary has granted him an allowance of \$3,000 a year, and elected him professor emeritus of philosophy and religion.

The Franco-Italian arbitration court has decreed that Italy was in the wrong when she seized two French steamers during the Turko-Italian war, and that she must pay an indemnity of \$32,800.

Two steamers crossing the Atlantic last week were held up and delayed by icebergs in the northern steamship path. Forty-seven bergs and "growlers" were seen in one day, and the vessels had lively times to keep out of their way.

A dozen negro men took the place of sand-bags and checked the waters flowing over the levee near New Orleans until bags of sand could be brought. When the danger was discovered, a stream two inches thick was flowing over the levee. To have waited even ten minutes for sand-bags would have been too long, so the negroes risked their lives by lying like bags across the overflow till bags could be secured.

King Alfonso of Spain has been royally received as a guest in France. The King's apartments were specially decorated with some of the most beautiful works of art owned by the French nation, and Ambassador's Hall in Paris has been fitted out for the reception with decorations from the favorite rooms of Louis XIV in the Versailles Palace.

On May 1 a warning was given to Americans and other foreigners in the city of Mexico to flee from the city while train service to the coast could be had. It was reported that Southern constitutionalists were preparing to advance on the capital.

A Practical Commencement.

The recent Commencement exercises of the Indian School at Carlisle, Pennsylvania, clearly demonstrated that, whatever may have been the past mistakes of our Government in its dealings with the Indian, it now realizes the importance of making good citizens of the original Americans and has discovered the way to do it, and that Superintendent Friedman and his large staff have arrived, through long experience and profound study, at the right method of training Indian boys and girls, and through them their parents, to loyal and useful citizenship. Commencement Day was a visible demonstration of the methods which, vaguely existing in the dreams of Captain Pratt when thirty-four years ago he brought a group of young Indians to Carlisle for education, have been in process of development ever since. *The Outlook* has heretofore described the substitution of Commencement demonstrations at Hampton Institute for Commencement speeches. This practice was followed at Carlisle. On the Commencement stage, before an audience of over nine hundred fellow-students and perhaps a thousand friends and well-wishers, selected members of the graduating class, instead of the time-honored Commencement oration, simply told what they knew of the Carlisle methods of training in industry, a little group of classmates meanwhile demonstrating these teachings to the admiring audience. Thus, while one student was explaining the principles of sanitation and the need of sanitary homes among Indians no longer nomads, three others were occupied upon the stage in putting up a steam radiator,

fitting in a bath-tub, and setting a wash-basin. A group of girl graduates, charmingly dressed in white gowns of their own constructing, made hats, drafted dress patterns, and one actually cut out, basted, and fitted a white waist while the speaker was describing the Carlisle method of instruction in sewing. The farmer and the carpenter followed, the latter exhibiting on the stage a six-foot-high model of a seven-roomed house, with veranda, staircase, closets, and bath, of which he was both architect and builder, and which he intends soon to copy for his own use on his reservation in the West. While the young builder was describing the course in carpentry given in the school, three of his mates were hanging a door, fitting a window, and completing the veranda railing of the attractive model. The most striking testimonial to the School's value came from a Blackfoot chief ninety-three years old. This tribe, notoriously among the most backward and most opposed to education of all our Indians, had been represented during the week by half a dozen chiefs in all the savage bravery of paint, blankets, beads, and feathers, and had more than once expressed their contempt for civilized ways. At the close of this visible demonstration, however, the aged chief, through his interpreter, informed the audience that since this was the meaning of education, he was going home to tell his people to ask for schools and have all their children educated. Statistics show that, far from reverting to tribal ways, of more than 4,000 students who have left the Carlisle School without graduating, 94 per cent are self-supporting, most of them with good homes and money in the bank, while of the 639 graduates only five are not actively useful in some way. More than a fair proportion have taken a university education and are in professional life; hundreds are in positions of trust and honor. Of the whole number about 1,800 are in the Indian service; many are in local, State or National office. "Four things we inherit from our ancestors," said one speaker—"truthfulness, honesty, sympathy, and the religious instinct." The entire tendency of the Carlisle School is not to eradicate the Indian in the student, but rather to develop him. It is in this direction that reasonable hope exists for the future.—*The Outlook, April 23.*

SABBATH REFORM

The Forward Look of the Sabbath.

The Sabbath has a forward look "which glows with peace and joy," and which is a factor of great power in developing and enlarging spiritual life. As the symbol of God's Sabbath, it points to the eternal resting in the unending life in heaven. He rests in a glory we are as unable to measure as we are the measureless love by which we are redeemed. The Sabbath points us to that glory as the rest which remaineth for the people of God. Each weekly Sabbath says: "Take courage. Find comfort. Earthly life is gliding by. The week of your earth life will soon be passed. Shadows and sorrows will soon be left behind you. A few more days and the Sabbath-crowned life will welcome you to go no more out forever.

"The graveless land is in sight. Stumbling will soon be over. Ignorance will soon be swallowed up in that knowledge which comes when we are face to face with the Everlasting Light. Perfected rest and full redemption await you a little farther on. The doors of the heavenly Sabbath are swinging wide to welcome you to the company of the ransomed who dwell in joy unspeakable and full of glory; Sabbath glory which echoes with the Sabbath songs of the angels of God."

Such messages and promises enrich spiritual life, and purify the soul as nothing earth-born can do. "Festivals" ordained by custom and the authority of the church have no such message. "Rest days" under the civil law can not lift the soul thus. All these are like the stagnant pools of the morass when compared with the ever-flowing springs which gush from the heart of the "everlasting hills."—*Abram Herbert Lewis, D. D.*

A Chinese Illustration.

A Chinese evangelist of the Seventh Day Adventist Church used the following illustration in a meeting on the banks of the Hsiang Hunan.

"Suppose a friend should invite you to a feast to be given tomorrow. On receiving the invitation you send word that

you will with pleasure accept this invitation. Afterward, as you think the matter over, you feel that you have some very important business to transact on the morrow, and you therefore go today; or, perchance, wait and go day after tomorrow. Would that answer?—No; never!

"If you go to the house of your friend today or day after tomorrow, you will find no feast prepared; and if you eat at all, you will be compelled to eat common, every-day food; for on only one day is the feast prepared. Besides this, in taking such a course you offer an insult to the kind friend who has invited you.

"My dear friends, our heavenly Father, the Creator of heaven and earth, he who created us, and who sent his Son to die for us, has prepared for us a feast on the seventh day of every week. If you think to yourself that God is not particular, and that you can just as well enjoy this feast on the sixth day of the week, or on the first day of the week, you are greatly mistaken. The feast is provided upon one day only, and on that day only does the full blessing of God's Sabbath come to the worshippers.

"If we choose to rest upon the sixth day of the week, or on the first day of the week, we shall obtain no special blessing; for only the common, every-day food is provided on those days. Besides this, since the Lord has set apart the Seventh-day as his holy day, if we try to come to him on the day before, or the day after the Sabbath, instead of pleasing him, we offer him a great insult. O that we may each serve the Lord as he has told us we should, and receive his full blessing!"

True Significance of the Sabbath.

What, then, is the significance of the Sabbath and its rest? They are enjoined wholly and solely for religious reasons. Men were commanded on that day to cease from their labors and toils in order that they might the better give their time and thoughts to God, who gave them the day for that purpose. The fear has always been that without such a day men would become so absorbed with the material and secular as wholly to forget and neglect the spiritual. And that is exactly what has happened for the most part; men have received the day, sometimes not even recog-

nizing whence it has come, and have enjoyed its rest, but have forgotten the God who gave it. There is not a hint in the Scriptures that the Sabbath was given for its rest alone, except that the rest thus afforded was to permit men to worship: "a solemn rest, a holy sabbath" (Ex. xvi, 23); "a sabbath unto Jehovah" (Ex. xvi, 25); "Jehovah blessed the sabbath day, and hallowed it" (Ex. xx, 11); "a sabbath of solemn rest, holy to Jehovah" (Ex. xxxi, 15); "a sign between me and you" (Ex. xxxi, 13); "my holy day" (Isa. lviii, 13); not to be used for selfish purposes (Isa. lviii, 13); "a day to be hallowed" (Jer. xvii, 29); such is some of the testimony of Scripture.

Was it not the complaint of the prophets that God's people rested on the Sabbath, but forgot Jehovah, thus keeping the letter of the law, but neglecting altogether its spirit? Did not Jesus make the same complaint, contending in opposition that the Sabbath was made for man, and not man for the Sabbath? We may conclude, therefore, that the legal enforcement of rest upon the Sabbath was not for the sake of the physical rest which it afforded, nor even for the enforcement of what some might regard as the arbitrary laws of God regarding it, but wholly and solely to induce and to permit the highest and noblest in man to find their fulness of expression, namely, worship, prayer, religious meditation, acts of mercy and love, and the like.—*Rev. W. H. Bawden, in Baptist Commonwealth.*

New Names of Lone Sabbath-keepers.

The following names are taken mostly from the RECORDER's mailing list, and are not found in the printed Directory. Those who wish to have a Directory complete and up to date should copy these names into their Directories. With few exceptions these are all receiving the SABBATH RECORDER.

G. M. C.

ALABAMA.

W. J. Hatcher, R. F. D. 1, Arab.
Rev. D. W. Leath (deceased).

ARKANSAS.

Mrs. Annie Corbit, Bold Knob.
Wm. W. Bishop, Fayetteville.
Mrs. Dany Reeves, Gillette.
M. C. Sweeney, Nady.
Claud Mitchell, Nady.
William Gardner, Nady.
Miss Sylvia Maxson, Springtown.

CALIFORNIA.

Mrs. Maria E. Thomas, Tustin.
E. D. Richmond, Hemet.
Mrs. F. A. Babcock, Bootjack.
Miss Nancy I. Brown, Berkeley.
Miss A. Dell Shunk, El Centro.
Rosa E. Davis, Wildomar.
Mrs. Stanley Potter, 1523 Eighth St., Santa Monica.

Mr. and Mrs. W. H. Satterlee, Monrovia (Not on RECORDER list.)
Mrs. W. J. Davis, 112 Hill St., Ocean Park.
Mrs. H. Dargach, Rust, Contra Costa Co.
Curtis Gribbell, Bakersfield (cannot be found).
Thomas Trenor. Address 1501 Scott St., San Francisco.

COLORADO.

P. L. Clark, 5059 Osceola St., Denver.
Prof. and Mrs. Peter Clement, Fort Collins.
Mr. and Mrs. J. W. Crosby. New address, Grand Junction.
Mrs. R. O. Carson. New address, 21 W. Bayard St., Denver.

CONNECTICUT.

Mrs. W. C. Stanton, c/o E. B. Gallup, R. F. D., Moosup.
Miss Alice Maxson, Children's Home, 237 Corbin Ave., New Britain.
Mary E. Lewis (widow of C. D. Lewis, deceased), member Hornell. Address, Gales Ferry.

FLORIDA.

Mrs. E. M. Whitford, St. Andrews.
Rev. and Mrs. L. E. Livermore, Kissimmee.
Mrs. F. B. Robbins, St. Cloud.
L. T. Clawson, Weirsdale.
Change address of Eld. C. W. Threlkeld, and Mrs. M. A. (Madelia) Ayars, to Panama City, Washington Co.
Mrs. O. J. Muncy (deceased).

HAWAII.

Sergeant and Mrs. Elmer Kemp. Co. I, 1st U. S. Infantry, Schofield Barracks, Honolulu, H. T.
Philip M. Mosher, U. S. Army, Honolulu, H. T., care Engin. Dept.

IDAHO.

Mrs. S. E. Hills (can not be found).

ILLINOIS.

Mrs. Annette M. Stilson. (Not on RECORDER list.) (1st Verona), Gray's Lake.
Prof. A. N. Annas, 324 N. First St., Dekalb.
Dr. L. C. Bassett, 421 S. 5th St., Effingham.
Dr. J. G. Maxson, Harvard.
Mrs. B. F. Langworthy, 254 N. Ashland Ave., River Forest.
W. T. Crandall, 1107 W. Oregon St., Urbana.
Mr. Robt. Brown (deceased).

IOWA.

Mrs. Nina B. Ensberg, 1540 Sixth St., Boone.
W. E. Carver, Cedar Rapids.
Frank Witter, Dysart.
M. J. Certain, Robins.
Geo. N. Coon, Estherville.
Mrs. Inez V. Neff. New address, Stamford.

KANSAS.

Perry B. Maxson, Americus.
Mary S. Maxson. New address, Americus.

KENTUCKY.

David C. Dorsey, Seaville, Washington Co.
Mrs. D. C. Dorsey, Seaville, Washington Co.
Martha Cart Singer, Seaville, Washington Co.

MARYLAND.

Mrs. G. W. Quail, 15 Morley St., Station D., Irvington, Baltimore.

MASSACHUSETTS.

D. A. Gregg and Geo. Reese, 8 Beacon St., Boston. (From new list.)
Mrs. Susan Peckham. New address, 53 Lincoln St., Worcester.
Rev. J. Franklin Browne. New address, 43 Catherine St., Springfield.

MINNESOTA.

T. S. Morton, Blooming Prairie.
P. C. Maxson, 3547 Blaisdell Ave., Minneapolis.
Grance Coalwell, Ulen.
Mrs. P. Sanford (deceased).

MISSOURI.

Rev. T. G. Helm, West Eminence.
Rev. L. F. Skaggs, Boaz.
H. M. Skaggs, Boaz.
Mrs. Lizzie Witt, Hartsburg.

MONTANA.

Mrs. Anna Gard, Belfry.
Mrs. Ida Markham, Geyser.

NEBRASKA.

Mrs. Libbie B. Hammond, c/o Dr. Woodward, Hospital, Lincoln.

PENNSYLVANIA.

Mrs. A. E. Dingman, Roulette.
Mrs. J. N. L. Hayes, Star Route, East Bradford.
Mrs. M. I. Groves, Brockwayville.
Mrs. L. J. Clark, Freemansburg.
Mrs. L. A. Davis, Westfield.
Agnes Wolf. New address, Somerset, c/o Mrs. W. D. Sargent.
Mrs. Melissa E. Perkins. New address, Genesee.

RHODE ISLAND.

M. K. B. Sutherland, Wickford.
G. N. Crandall, Wyoming.
Emma Lanphear, Phenix.
Mrs. N. B. Lewis, West Kingston.
Lucy A. Weeden, Jamestown.
Betsy L. Kenyon, Alton.
G. G. Burton, Canonchet.
Mrs. Jno. S. Champlin, Canonchet.
E. G. Davis, Centerdale.
Mrs. J. C. Barbour, Wakefield.
Miss Jennie Crandall, R. F. D., Washington.

SOUTH DAKOTA.

Mrs. Jane Davis, Mystic.
Miss Honor Davis, Harrold.

TEXAS.

Herbert Allen, Port Lavaca.
J. B. Williams, San Antonio.
Blydon Kenyon, 632 Wilson Bldg., Dallas.
G. H. Allen, 1319 Caroline St., Houston.
Mrs. T. M. Brown, R. F. D. 9, Box 100, Jordantown.

UTAH.

W. T. Wooten, Heber City.
Mr. and Mrs. Frank Langworthy, 665 S. 2nd St., Salt Lake City.

VERMONT.

R. T. Cooke, Danville.

WASHINGTON.

R. G. Junkin, Walker, Walla Walla Co.
Mrs. D. B. Carpenter, Ballard.
Mrs. J. W. Duncan, E. 418 19th St., Spokane.

WASHINGTON, D. C.

Mrs. Mary Townsend, 26 Q St., N. E.

WEST VIRGINIA.

Mrs. Alice Money Penny, Weston.
Mrs. J. E. Trainer, West Union.
Luther Sutton, Morgantown.
Glenn L. Davis, Clarksburg.
Rosa Williams, Clarksburg.
Mrs. W. T. Ford, Pursley.
F. M. Davis, Richwood.
Mrs. Stella Thompson, Shinston.
Otis Swiger, R. F. D., Winstonburg.
Mrs. Etta Ford, 637 Ona St., W. Grafton.
W. R. Stalnaker, Kettle.

WISCONSIN.

Peter Hamel, Appleton.
Myron J. Green, Adams Center.
Fannie Funk, Boscobel.
Claire L. Stillman, Dodgeville.
D. F. Green, Box 70, R. F. D. 2, Plainfield.
Fred Brenman, Pardeeville.
Sarah Atkins, R. F. D., Oxford.
Mrs. P. Babcock, 49 Madison St., Oshkosh.
Add Miss Elizabeth to Mrs. L. J. Crandall's name, Kilbourne.

Mrs. H. C. Beckwith, Chetek.
Fay B. Coon, Hartland.
Mrs. Euphemia Davis, c/o Mrs. E. V. Werner, Shawno.
Mrs. L. J. Smith, New Richmond.
Mrs. Alice Harrington, Lima Center.
Mrs. Anna Jeffries, Marquette.
Edgar Potter and Mrs. S. Tuthill, Marquette.
Mr. and Mrs. George Green and daughter, Marquette.

NORTH CAROLINA.

E. P. Newton, Fayetteville.

NORTH DAKOTA.

Miss Laura M. Ayars, Moline.
W. H. Zordow, R. F. D. 2, Mormon.

OHIO.

Mrs. D. L. Taylor, R. F. D. 1, Lake View.
John Beach, Martel.
Mrs. Gertrude Heimerdinger, 411 Cherry Place, Toledo.
S. C. Groves, R. F. D. 1, Lewiston.

OKLAHOMA.

Mrs. Ruth D. Morris, Edmond.
A. J. Davis, Hooker.
Mr. and Mrs. S. L. Maxson, Kingfisher.
Mrs. R. M. Jackson, Rattan.
Mrs. C. Champlain. New address, Freedom.

OREGON.

Ethelyn Hurley, 157 Mechanic St., Ashland.
C. J. Sindall, R. F. D. 2, Boring.

The assassin of King George of Greece committed suicide at Salonica by flinging himself out of a window of the police station. He was a native of Thessaly, and killed the King because he had been turned away empty from the King's palace some years ago, where he had asked for assistance.

MISSIONS

Sabbath-keepers in Indiana.

DEAR RECORDER READERS:

While the "leaven of the Pharisees," of which Christ spoke, is still at work, the Sabbath leaven is also working beyond what we have any idea. I have given to three of our small churches an account of my visit to a group of Sabbath-keeping people, unknown to us until recently. These churches took so much interest in the matter and asked so many questions, that I am going to send the account to the

RECORDER.

I arrived at North Judson, Ind., one morning about 9 o'clock, having left Chicago at 7 on the Erie. Judson is in Starke County, seventy miles southeast of Chicago. At least three railroads meet here. I changed to the Indiana, Chicago and St. Louis, and soon left the train at Knox, ten miles northeast of Judson. I spent the day visiting four homes. Another was too far out of town for my limited time and in still another the lady was sick with smallpox. Two of the homes were those of ministers,—at least they preached as opportunity offered. Another minister lived up the railroad a few miles farther. On the license given one of the men to preach, framed and hanging in the home, his church was called "The First Church of God." One of the men called his church "The Church of the Son of God." The people, however, mingle, worship, and are all Sabbath-keepers together. The homes are comfortable, the town has a population of several hundred people, good business blocks and several good church buildings. The walks are of cement, and a look of thrift characterizes the place. The conversation at all the homes was along the lines of what we would call non-essential, except when it touched on the Sabbath question. Then it was evident that a recent revival had been a genuine work of the Holy Spirit. It was said that some thirty people had been converted and most of them had come to the Sabbath.

I returned on the evening train to North Judson, where I talked over the phone with another family, who live five miles out of town. The roads were too bad to make a

hasty call on them. The morning train took me on ten miles east, to Bass Lake, a station with only a few houses. Here I left my bag and started south on foot. A walk of three quarters of a mile brought me to another home of Sabbath-keepers. The father had gone to town with stock; the daughter told me of other families. Here I saw a young man who had been converted in the meetings, had embraced the Sabbath, and as a consequence was dismissed by his employer. Another mile south brought me to the home of a widow lady, once an Adventist. Here was a grown-up daughter, and a son who worked the farm. Returning north half a mile and turning east on the cross-road, after passing three houses I came to two other families within the next mile. At the first home Mrs. French, (Mr. French was in the field at work) asked many questions about the Bible, what we believed, and was so eager to learn and hear the Gospel. When I reached the next home, Mr. La Place's, it was nearly 2 o'clock and I had become tired and hungry. Here they had just finished eating. They very kindly gave me dinner. A neighboring man was here, and they were talking *religion*. They asked me many questions about my people and the gospel truths. They were bright men. Mr. La Place had once been an Adventist; as a result of the revival he had returned to the Sabbath. His wife was converted and embraced it. They had two beautiful children. He had given a corner of his farm on which to build a chapel; the subscription paper showed several hundred dollars given for building. It was hard to leave, because of the hunger of those people. They asked me to stay longer, to come back and preach to them.

While we were engaged in this conversation up drove Mr. French and wife; she had been to the field, called him, and he had come to see me and drive with me on my journey to Mr. Wm. Inks', another family living at the station Ora, nearly three miles east. This was another hurried but wonderfully interesting call, where all the conversation was about religious matters. Mr. Inks then drove with me to a Mr. Hunter's, nearly a mile northwest. It seemed as if we could not get away from him, so many things there were in which we had a common interest. Our next stop was at Mr. John Scott's, on

farther west. Here Mr. Inks put his arm around me and kissed me good-by, after obtaining a promise from Mr. Scott that he would take me to the evening train. Here were some grown-up young men, sons. Mrs. Scott immediately brought me the Bible and began to ask questions. She was asking for light. She was a woman of beautiful Christian spirit, and all the family seemed to be devout Christians. I was asked to stay overnight and to return.

Seven families were visited this day. I told them of the visit with their pastor, the day before at Knox. They asked how far we agreed on Bible teachings and I tried to tell them. We did agree on the essential things. I asked them to take the Bible and prayerfully settle for themselves the questions wherein there was doubt or difference. I met in all over thirty of these people. Most of them were deeply interested in hearing about our beliefs and people, and in the Sabbath-keepers' convention if one is held in Michigan. A few weeks ago one of our ministers said to me, "It is too late to build up more Seventh Day Baptist churches," and asked when a new one had been established. Our Missionary reports show that six churches have been organized in the last seven years. The only reason more have not been organized is because we are not in the field doing such work. We are enjoying our comfortable homes, *discussing* in place of *doing* things; trying to invent something which will run without too much consecrated service. "The Son of man came not to be ministered unto but to minister."

Yours for service,

E. B. SAUNDERS.

Lieu-oo, China.

DEAR RECORDER READERS:

Again the time has come for a letter from me. If I did not have an appointed time, I would surely let this mail go without it, for many other letters are waiting and other tasks are calling. It is the busy and beautiful part of the year. Peach trees are in blossom and as we have six of them on our premises their bright pink blossoms, in contrast with the light green of the willows and the darker green of the wheat fields about us, form a pleasing picture.

Our work goes on as usual, with perhaps

a slight increase in the number of out patients and calls. The increase I feel most is in the number of my English pupils. Now there are ten studying with me in the mornings, which brings into our medical fund a sum of twenty-one dollars each month. I have had so many only for one month, however, and can not tell how long they will stay with me. One of them is uncle to the little boy I teach in the afternoons, so he stays and studies with him and E-ling, and I teach them after we finish with the patients.

The most unusual experience we have had, aside from having more visitors from Shanghai than ever before in two months, was a near riot to which we treated Mrs. Crofoot and her children who were with us two weeks ago. You have heard how the Chinese are establishing schools everywhere. Lieu-oo already has a number of pretty good schools, but it is decided that a middle school is to be started here after the summer. That honor would not come to Lieu-oo, except that the mayor of the largest city in this county is a Lieu-oo man and he insists on honoring his home place by choosing it for the location of the second school of this character in the county, the other being in that city. As you may also know, government funds are very low, so instead of building a school, it is proposed to take the large temple just near us for its use, of course making many changes in the building. Now this temple was built with funds contributed mostly by the country people, and as they do not see the necessity for these schools they strongly object to the confiscating of their temple for this purpose.

So they held a meeting on the fifteenth day of the second month (March 22) to plan a method of resistance. They say there were about two thousand in attendance. The people began to stream to the temple before the time of our afternoon service (it was Sabbath day), and I said to our folks that we might have an exciting time in our own place, because such a crowd in the vicinity of a foreign house, always has great possibilities in that respect, especially if they are in an excitable mood. That this was the case we knew, because it was their avowed intention to tear down the temple rather than to give it up.

The head men sent into town requesting the presence of the chief men of the town,

promising them that they should not be molested. That they came attests either their credulity or their bravery, or both. The head man of the town, Mr. Lok, whom we know very well, as he was Mr. and Mrs. Eugene Davis' first teacher, arose to speak, but had said only a few words when some one shouted, "Take him to the potter's field and let him talk there." Several tried to grab him but he started to escape. They ran to shut the front doors and while they were doing so, he slipped out through a back door, and he and his company came over here and into our room where the service was being held, the doors being wide open to the street. Close at their backs came the multitude, and though I did not know just what the trouble was, my first impulse was not to let that crowd begin to come in. Of course our service was broken up and all was excitement as soon as Mr. Lok and his friends came in. Fortunately I was at the door and I drew one of the benches into the doorway and climbed upon it. Remembering at the same time the words, "Music hath charms to soothe the savage breast," I called to those at the other end of the room around the little organ to start a hymn and I am sure I never sang to a larger audience, nor with more energy and fervor than I did then, "All hail the power of Jesus' name," which is a good song and a loud one. As I stood on the bench it was amusing to see the surprise in the faces of the crowd, or it would have been if the moment had not been so intense. They at least made no very determined effort to get in, and after the song was finished I told them we were just at service and as they could not possibly all get in to hear, I would call on the preacher to speak to them there, so I called Mr. Tong to stand up on the bench beside me and talk to them, which he did most acceptably, preaching them a real gospel sermon! Little by little the crowd began to thin out. When he was through we sang another hymn and then I told them that the service was over and we must treat the sick, and asked them to go quietly away.

Of course I had been praying for help all the time as, no doubt, had the others. I felt that it would be well for me to go out among the crowd that was left and mingle with them in a friendly way, at least to show them I had no suspicion of

the possibility of their doing us any harm, etc., so I asked Doctor Crandall to begin the clinic while I did so. I feel that it was a wise thing, for soon a squad of police with muskets in hand and bayonets fixed came marching with great energy around the corner from town. As I remembered that very recently in a neighboring town there had been a serious conflict between the police and the country people, my first thought was that they must not show any signs of anger with the people, and hurrying up to the leader I assured him there had been no real disturbance by the people. He told me they had come to escort Mr. Lok and the other men who were hiding in our place, back to town. I was glad enough to see them go! Doctor Grace had not allowed them to go into our dwelling-house as they wanted to, for fear of what the mob might do if they got clear inside, so they were waiting in the dispensary. After the men had gone, the remnants of the crowd disappeared and we were soon quiet.

They were managed so easily that it hardly seemed that there had been real danger. A week afterward, however, an evangelist said that as he had mingled with the people during the week, he had come to feel that quite a calamity had been averted; for the country people told him that it had been planned to first beat these men and then go into town and tear down the houses of three of them. In that case there would have been fighting with the police and volunteers and no end of trouble. They also told him that after listening to the singing and the preaching they rather lost the impulse to carry out their plans.

The word is that the school is still to be established, and there may be more trouble. We hope, however, that next time it will be confined to the temple, if it must be. I hardly think the officials would like to involve us and so will plan to keep away from here.

If it goes through, it will be quite a change to have a school of between one and two hundred young men within a stone's throw of us. I hope we may have an opportunity to influence them for right and God.

One boy tells me that, in spite of the seeming progress, those who deal in paper money to burn at graves say business is better than ever, and that the priests are

busier than ever. It may be the final struggle, with all the forces gathered.

I had a very saddening experience one evening in connection with this business of priestcraft. I was called into the country about two miles away, to see a young woman sick with typhoid fever. I found sixteen priests in the house and friends and relatives to the number of about two hundred gathered, to witness the performances of these priests in a great mass for the dead, it being a festival or anniversary (5 weeks) after the death of a member of the family. Every one was feasting, the priests were going through their incantations, marching about among the tables, beating gongs, etc., and scores of candles were burning on little shelves suspended from the ceiling. About fifty men, women and children were gathered in the room of the sick woman smoking tobacco, laughing and shouting to each other. This mass had been going on for three days without ceasing—at a cost of about \$200.00, I am told—and they wanted to pay me but a quarter of my usual fee—and that for a night visit! The poor woman was in a delirium and died a few days later. I knew anything I could do would avail nothing against such conditions. She had become so much worse since that celebration of the mass had begun. They just killed her, and many other sick are killed in that way.

I must close. Do pray for this people.

Yours,

ROSA W. PALMBORG.

April 6, 1913.

Milton College Notes.

Milton College has just won two debates, one between the college debating team and the Ripon team; the other between the Milton Freshman team and the Freshman team of Carroll College.

In the Latin League Contest at Milwaukee Mr. J. N. Daland, of the senior class, received honorable mention as the best in Latin composition, though he failed to win a place among the three successful medalists because, on account of his inability to read the Latin text readily in the characters before him, he only translated a portion of the amount set in the allotted time.

Mrs. John Loveland of Westerly, R. I., has just presented to Milton College one

hundred and fifty copies of a new hymn-book for colleges and universities just published by the A. S. Barnes Company and edited by President Eaton, of Beloit College. This is a magnificent present and greatly enhances the pleasure of the chapel services.

Mrs. Abbey's Address.

In one of the recent SABBATH RECORDERS the communication from Angeline Abbey, at Grand Marsh, was made to read Grand Marsh, Mich., and on the strength of this error, correspondents tried to reach her there by letter. Her address is Grand Marsh, Wis.

When in Doubt Pass a Law.

In the course of an interesting discussion in the department called "The Interpreter's House," in the May *American Magazine*, appears the following:

"When something happens that we do not like, what is the first thing we say? *There ought to be a law against it.* Every time! That is the unconscious tribute we all pay to the queerest, the most naive and stupid superstition in a world where all superstition dies hard enough—that all you need to do to stop anything is to pass a law against it.

"No amount of experience, apparently, will free the minds of men from the incubus, the hoodoo, of this extraordinary superstition. No matter what the issue! If you want to stop gambling, spitting, combinations of capital or of labor, prostitution, college fraternities, the high cost of living, arson, saloons, monopoly in restraint of trade, the turkey-trot, burglary, tips, walking on the grass; whatever it is, there is only one thing to do—pass a law against it. Then everybody will be contented; everybody will believe that the offense will cease at once, or at least as soon as you have gotten a sufficient number of people in jail. Only get enough laws passed, and above all, if you can only get enough people in jail, you have realized the average man's millennial hopes."

"Only a thought; but the work it wrought
Can never by pen or tongue be taught;
For it ran through a life like a thread of gold,
And the life bore fruit a hundredfold."

WOMAN'S WORK

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

Mothers of Men.

The bravest battles that were ever fought,
Shall I tell you where and when?
On the map of the world you will find it not,
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or noble pen,
Nay, not with eloquent word or thought
From mouths of wonderful men;

But deep in a walled-up woman's heart—
Of woman that would not yield,
But bravely, silently bore her part;
Lo, there is that battle field.

No marshaling troop, no bivouac song,
No banners to gleam and wave;
But oh! these battles they last so long,
From babyhood to the grave.

Yet, faithful still as a bridge of stars,
She fights in her walled-up town;
Fights on and on in the endless wars;
Then silent, unseen, goes down.

O ye with banners and battle shout,
And soldiers to shout and praise—
I tell you the kingliest victories fought
Are fought in these silent ways.

O spotless woman in a world of shame;
With splendid and silent scorn,
Go back to God as white as you came,
The kingliest warrior born.

—Joaquin Miller.

How China's Religions Fail.

*Delivered at Northfield Young Woman's
ference, July 10, 1912.*

As I was coming home from China, somewhere between Japan and Honolulu I fell into conversation with an overdressed woman on board. "And so," she said to me, "you are a real missionary? I always wanted to meet one. I have lived in Burma for six months, and I have studied Buddhism and been in the Buddhist temples; I have seen those magnificent Buddhas sitting there and the people who come to worship at the temples; I think they are all magnificent. I think you missionaries are doing a very foolish thing to come out to a land like Burma, or China, where people have such great and magnificent re-

ligions which are useful to them in every way, and try to thrust upon them a religion like Christianity, which is absolutely different and not at all appropriate to them in any way whatever."

Now that woman had lived in Burma for six months in a good hotel, eaten her own food, and worn her own remarkable clothes, but I have lived in the interior of China for thirteen years, in native houses, worn the native dress, and eaten the native food. That woman did not speak a word of the language. For every word of Chinese I have learned a new vista of their lives and thoughts has opened up to me. I knew that woman was totally wrong, and I tried to tell her so. She listened impatiently for a moment and then said: "Of course, you have your point of view and I have mine. We can not argue it." I have often thought how completely I failed with that woman, and I would like to convince you that she was wrong, because some day some one may corner you; then I want you to be able to tell how these great and magnificent religions work in the lives of the Chinese.

Once when one of those terrible famines which sweep over our part of China had set in, my husband and one of his helpers were planning how they could get food. Mr. Cochran discovered a bean cake, made by grinding pods of beans and molded into small cakes. He asked if the Chinese ever ate it. "Oh, yes," was the reply; "when the years are hard we always eat some. My wife grinds it up and flavors it with spice, so that it tastes very good." Then my husband said: "Why should we send to America for flour or south for rice when there are quantities of that bean cake right here? It is much less expensive. Let us buy quantities of bean cake." But our native helper shook his head. "We could not do that," he said. "They eat it, and like it. It makes them feel satisfied, but it does not nourish them. They starve on it." Do not those great magnificent religions of old China act like that bean cake? People satisfy themselves with them; they feed upon them; but all the time their poor souls are starving and they do not know it at all.

We always hear of Confucianism as the great religion of the family because it teaches ancestor worship. But one of the principal things which it does teach is that

men shall not love their wives. The edict puts it rather quaintly, when it says that a man should always love his brother but not his wife, because, if he loses his brother, where will he get another? But if he loses his wife, it will be easy to get another. That makes a Confucianist home a place where there is a great, strong, absolute tyrant, the father and husband, with a half-rebellious, half-sullen slave, the wife. They never eat together, and their children never eat with them. The children, for a little while, are loved and petted by the mother, but soon they learn to grow impudent to her and to despise her.

And Confucianism wants no little girls for they are of no use. A girl can not worship the ancestors. It is very nice to have one or two, but in the part of China from which I come, it is absolutely a custom, if there are more than two or three, to murder the others in some horrible way. One night one of my pupils came to my class very soberly. At first she whispered to the women about her and then they began to whisper to each other. Finally I inquired the reason. One of the women replied, "She is feeling badly because they are killing a little baby down at her house."

"Killing a little baby!"

"Yes," the girl replied; "they have three little girls and another has just come. I feel so badly because she is a dear fat little baby. I did not want to see her die, but my sister is determined to kill her."

"Oh," I said, "you go and bring that baby to me. I can take care of her."

So she went, but before she arrived the baby had been murdered in a way too dreadful to tell.

Then there is Buddhism! I think we are inclined to think of Buddhism as a religion of ideals. As a religion of ideals Buddhism absolutely fails. I call it the religion of no ideals, for it is utterly selfish. Every Buddhist thinks of but one thing, and that is himself. He must save himself at all costs. Everything he does is to gain a little extra credit and bring himself a little higher. You can go along the street and see a Buddhist stop to pick a big stone out of the path, but he does not do it to make the way easier for other people, but because it will give him more credit towards his heaven.

Then another religion which we hear so

much about is Taoism, founded by Lao-tse. We think of that as the great spiritual religion of the East. It is wonderful to read the writings of Lao-tse, but there is nothing on earth less spiritual or more superstitious than Taoism. People live under the terrible fear of it all the time. They are afraid to be married, or to bury the dead, except with the assurance that the time is right. If the priest sets a date for a burial and it happens to be months or years hence, then there is no burial until that time, and in the meantime, the dead person is kept in the house. Everything has to be done in that way.

There is nothing so absolutely despised in China as a Taoist priest. In China when you do not want a little girl, kill her; when you do not want a little boy, make a Taoist priest of him. The poor little Chinese girls are unloved, unwelcomed and thrown away; but, in this one instance, they are luckier than their little brothers. Better any death than the life of a Taoist priest.

The Taoists also continually fear the devils everywhere around. Everything to them is a characteristic of some bad spirit that always possesses it. A little baby has a convulsion and they "throw it away," for the baby is but a little devil in human form.

On a house-boat trip, which by the way is the bane of our existence in China, I had a chance to see the depths of the awful superstition of Taoism as I had never seen it before. I was in the very back room of the boat and separated from the boatman's room by a wall-paper partition. The people on the other side had poked holes in this partition so that they could see with a little more comfort what I was doing. Incidentally, I could see what was happening on the other side. The old boatman was taken very ill. I could not sleep for his moaning. Finally, after three or four nights, I was awakened by a very strange sound. It was the old woman out on the roof of the house-boat calling for his soul. These people think that sometimes the soul wanders away from the body and that it can be called back. This old boatwoman was calling, "Soul of my nephew, come home!" And then, lying there in my bed, I suddenly heard away out across the marshes the answering voice coming. Now I knew just as well as you do, that his soul

was not wandering out in the marshes and waiting for her to call it back, but she called again and again, and the voice came nearer. Finally I heard the woman scramble along over the roof of the houseboat, stopping now and then to call again, until she dropped down into the old man's room to get his coat, which she used to attract the spirit. She put it right down over his body to keep his spirit there. Then I found that the voice was only that of her good for nothing son who was out there helping the spirit back to the houseboat.

Finally one morning I heard the man say, "I have eaten my great smoke." The woman knew what he had done. He had eaten his morning opium pipe. Then she turned on him, and reviled him for more than an hour. I never heard a woman talk as she did to that poor old man. Finally for sheer lack of breath she stopped. His voice only replied, "Please do not blame me." It was a very drowsy voice. Then there was perfect silence. Have you ever known how a person dies of opium? It was a horrible thing. He breathed more and more slowly, perhaps ten times a minute at first, then five times, then twice, until, finally, a long, long breath, then silence. How that old woman cried and wailed, "My nephew has gone, my nephew has gone, my nephew has gone!"

After that we had all the horrors of a Taoist funeral. They tied up to the shore and after much haggling obtained an expensive coffin. Finally they put the man in his grave clothes, and obtained all the things appropriate for the Taoist funeral. There was a rooster to crow over the grave to scare the spirits away and a lot of paper of which to make paper money when he came back. They did everything they could for the body of that old man, but the soul, that poor wandering soul which the old boatwoman had thought she could call back with her weak, human voice, what of that soul? Is that Chinese soul any concern of ours, as well as all the Chinese souls that are passing every day? Are they any concern of ours?

I was once invited to a beautiful feast in China. We all sat around for a time and drank tea and ate little cakes, and then partook of a tremendous feast. We began with twenty little side dishes of a kind of salad, followed by four preliminary

courses. After that we commenced the real feast of sharks' fins, sea slugs, chicken, duck, and all sorts of things, until, finally, we had finished our sixteen courses. The conversation turned to the famine which was raging in the land at the time. Our host was an official of the prison and my husband said to him:

"How about the prisoners this hard year? Do they feel the famine?"

"Oh, it is dreadful! They are just starving to death by threes and fives every day."

I had seen two long bundles which looked like bundles of rags outside the door, but I did not suspect what they were at the time. Yes; they were starving like that every day under that roof where we had eaten that tremendous meal. The worst part of it was that plenty of money had been given from Peking to feed these prisoners. The man grew prosperous and his wife gave tremendous feasts, but these prisoners were starving to death.

I started home as quickly as I could, I thought it so heathen. That is what it is to be heathen, to have something given you in trust for other starving people and then keep it for yourself. Suddenly it came over me, What am I doing? All around me here are starving souls, and I have the bread of life for them, plenty, enough and to spare, and I give them a meal sometimes, but not all of the time. And I could only think of myself and how I was failing. We must not keep back anything of our lives that God has given us in trust for those starving people. We must search our lives and find out what we have that is meant for those in China, and bring it all to the Master, just as the little boy brought the loaves and fishes long ago. Then Jesus will take our portion and bless it and break it and it will be enough for China's millions.—*Mrs. James Cochran, in Record of Christian Work.*

Worker's Exchange.

NORTH LOUP, NEB.—In the absence of our corresponding secretary, Mrs. Prentice, who is with a sick daughter, our society requested another member to send the RECORDER an account of the doings of the older society of the North Loup Church.

We have done the usual amount of sewing, quilting, etc., with programs when there was no work. Last fall we began

a series of monthly ten-cent suppers, which are proving to be delightful social occasions. We have our usual meeting with work or study, take up our usual collection, and later supper is served by the hostess and her assistants. At first four ladies furnished supper, but the crowds are so much larger that it now requires six. So many come to these suppers "to help us along" who seldom attend our regular meetings, and so many of the men and children, that we feel the social benefits far exceed the financial.

A few weeks ago we gave a bake sale which was such a success we mean to try it again sometime. Each member was asked to make up fifty cents' worth of material. Booths were arranged around the sides of the Town Hall, and tables down the center accommodated those who stayed for supper. Although the day was cold and stormy, the hall was filled constantly with groups of visitors who seldom see each other except at church. By nine o'clock everything was sold out "slick and clean," and many had gone away disappointed; there was not an oyster or spoonful of ice-cream in town, nor a "smitch" of pie or Dutch cheese in the hall, and when the committee in charge announced we had \$45 over expenses, we even forgot we were tired.

We are always glad to hear from the other societies of the denomination and wish they would report oftener. J. B.

Apr. 23, 1913.

Importance of the United States Forest Service.

H. N. WHEELER.

(*Forest Supervisor, Fort Collins, Colo.*)

The conservation of our natural resources is the greatest question for public consideration of the present day. This is especially true as it pertains to our forests.

The early settlers in America found it necessary to destroy the forests to get sufficient land upon which to build homes and to raise the necessities of life. From those early days up to a comparatively recent date, our forests have been considered inexhaustible and were ruthlessly destroyed. Timbered land was given away freely by the liberal acts of Congress. People who had studied the problem realized that

some action must be taken to protect what timber we had and to increase the supply. The Forestry Bureau proved inadequate, and on February 1, 1905, a new law was passed creating the Forest Service and providing for the transfer of the forest reserves from the Interior Department to the Agricultural Department. It now became possible to make the forests perpetual and yet serve the purposes of the people. Other forest reserves were set aside by Presidential proclamation and placed under the direct management of the Forest Service, which still controls such areas now known as national forests. The issuance of patent to all lands is under the Department of the Interior.

The combined area of all the national forests is now approximately 187,000,000 acres. The largest individual forest lies in Alaska and contains about 15,000,000 acres. The first forest was set aside by President Harrison. Others were established by Presidents Cleveland and McKinley, but not until President Roosevelt's administration was there a decided movement to care for the government timbered lands in a systematic way. Gifford Pinchot was placed at the head of the Forest Service and perfected the organization that is at present so effective in handling the business of that government branch. For efficient management each forest is handled as a separate unit. The head officer is a supervisor, with clerks, technical men and in some instances a deputy supervisor, to assist, and rangers in the field to look after the interests of the government and attend to the needs of the users of the forest and report to the supervisor. All the forests in a district are under the direct control of the district forester, who in turn reports to the forester in Washington, D. C. There are six districts, with headquarters at Missoula, Mont., Denver, Colo., Albuquerque, N. M., Ogden, Utah, San Francisco, Cal., and Portland, Ore. Each district forester has assistants who take charge of the work in their different branches. The chief of grazing has general direction of all grazing business; the man at the head of the Silvicultural Department has charge of the timber sales and all planting, and the chief of lands takes general charge of the homestead work, reports on claims, etc.

Practically all regularly appointed forest officers except fire guards have secured

their places through competitive examinations given under the direction of the United States Civil Service Commission. Examinations for the field force are of the practical sort, as are also the clerical examinations. The technical men must pass a technical examination which only graduates from a regular forest school, such as Yale, Harvard, Cornell, Michigan Agricultural, Iowa State Agricultural, or some similar institutions, could pass.

Appointment under Civil Service does not guarantee a man a position for life. If incompetent or dishonest he will lose his position and some one else will be selected in his place. Any field officer or technical man has a chance to become a supervisor or deputy supervisor or even hold a place in the District or Washington office, if he shows especial ability as an administrative officer. There are frequent changes in the service, as men are constantly leaving to accept positions with lumber companies and other business concerns or in the employ of some State Forestry Department. Some lose their places through incompetence. Changes are made just as they would be in any similar business organization, since the Forest Service is run in many respects as any large business of its size would be handled. In fact, business is transacted with greater dispatch and less red tape than is the case with the ordinary railroad or other large corporation.

The supervisor must spend a portion of his time in the office answering letters and attending to office routine and the remainder in the field, inspecting grazing areas, timber sales and lands occupied by other users of the forest, and in perfecting plans for protecting the area against fire. The rangers are located in convenient places in the forest and look after the needs of the people. They handle timber sales, look after grazers, or report on homestead applications, or build trails, telephone lines and other improvements, or fight fire, as the case may be. In cutting timber, the forest officers mark all green trees that are to be cut and select only the ripe and defective ones, leaving sufficient timber to properly shade the soil so that a new crop may be harvested in twenty or thirty years from the same area.

The grazing business is handled in such manner that the stock will eat the feed but not destroy it. No forest is allowed to

be overstocked, since overstocking damages the forest growth, lessens the forage crop, injures the springs and causes erosion. Locations for residences, apiaries, pastures, etc., are leased at reasonable rates. Agricultural land inside the forest may be filed upon after it has been listed for settlement under the Act of June 11, 1906, and is proved up on as any other homestead land, except that commutation is not allowed.

The conservation of the timber supply is the foremost reason for the creation of the national forests, though the protection to watersheds is fully as important and in some locations is the main feature. In 1908 one-eleventh of all the timber supply of Michigan was destroyed by fire. This is but one illustration of damage done before steps were taken to lessen the danger. The United States has been slow in establishing a forest policy and is still far behind the European countries, although much has been done to lessen the fire danger. The height of civilization in any country may be measured by its development in forestry. Every civilized country except China and Turkey is practicing some form of forestry, although the United States has but recently taken it up. The countries of Europe and Asia passed through the different stages of forestry development and it is a matter of history that at first timber was plentiful and was removed to make room for settlers. As development increased and people realized the need of timber, it was cut less extravagantly and finally protected to meet the needs of an increasing population. Later, timber was recognized as a crop and harvested as some agricultural crop. Finally, systematic forestry was developed and plans perfected so that the maximum production could be reaped each year. Forestry schools were established and forestry put upon a scientific basis as an integral part of the nation.

The difference in the methods of Germany and the United States in handling forested areas is shown by the following article which appeared in the *Technical World Magazine* in 1908:

"Freudenstadt is a town of 7,000 people in the Black Forest region of Germany. Chisholm was a town of 6,000 in the big woods country of Minnesota. Every year, from the tall black pine trees which grow

in ordered regiments on the six thousand acres of publicly owned land about Freudenstadt, a regular crop of lumber is cut which pays all the expenses of the city government—mayor, aldermen, police and fire departments. And that crop will go on forever. The thrifty people of Freudenstadt may devote their whole attention to their thriving iron and chemical industries, knowing that the beautiful and beneficent forest will pay all the cost of their municipal activities.

"Every year—until this—greedy private corporations have sent their hordes into the country about Chisholm to loot the great pine woods, leaving behind them a trail of ruin and desolation and piling up the dry slashings like kindling wood ready for the match. Every fall the patient people of Chisholm have gone to bed with the acrid smell of burning pine in their nostrils, fearing lest before they awoke the forest might take its fiery revenge. Last summer it came. For weeks thick clouds of smoke lay over the town. Then on Sabbath night the hurricane of flame swept down and burned Chisholm to the ground. So sudden and dreadful was the onslaught that domestic animals dropped dead in the streets, overcome by the heat. Men carried out their sick on beds and rushed them through the smoke and flying embers to places of temporary safety. One woman died of fright. In the morning more than 500 families were homeless.

"Freudenstadt is a town without taxes. The forest pays them. Chisholm is a town without homes. The forest destroyed them."

That tells—in little—the story of the forest policy of the United States and its results as compared with that followed in other civilized countries.

(To be continued.)

In the British Navy there is a scarlet thread running through every line of cordage, and though a rope be cut into inch pieces, it can be recognized as belonging to the government. So is there a scarlet thread running all through the Bible—the whole Book points to Christ. In the promise made to Adam appears the first twig of the tree. Twig after twig is added till we can count fifteen hundred promises, direct and indirect, of the Messiah. —A. T. Pierson.

A Banker Who Loaned Money to a Saloon-keeper But Not to a Farmer.

In an article entitled "Loans for Farm Improvements" in the current issue of *Farm and Fireside* appears the following:

"Some bankers, it has often seemed to me, have been slow to adopt modern ideas. In many cases they have retarded agricultural development. I have known them to refuse loans to good farmers, and upon good security, for the purchase of fencing, siloes, lime, fertilizer and improved live stock.

"I know of a case where a man has borrowed five hundred dollars for a saloon license, with very little trouble and little security, yet the same bank advised a good farmer against investing one hundred dollars in a pure-bred bull calf.

"A certain man has eighty acres of fair land. He has such improvements as he has been able to make. His land cost him sixteen hundred dollars and is worth the money. He wants to fence the entire farm and to cut it into two fields. This will give him plenty of pasture and protect the crop upon his tillable land. He has two cows and wants to buy three more. He wants part of a car of ground limestone and some ground phosphate rock. He wants a little clover-seed and a few hundred good apple-trees. He believes in good fences, good tillage and good stock. He says that six hundred dollars would put his farm upon a paying basis. I firmly believe that with the improvements he desires, put them upon the place as he would put them there, his farm would be worth over three thousand dollars.

"The local banker does not loan money upon farm lands. He lends entirely upon secured notes and chattel mortgages. He loans for short times only, sixty days being the usual period. My friend, the eighty-acre farmer, has good security for six hundred dollars, and if he could get it for five years at six per cent he could put his farm upon a paying basis.

"This is a typical case and a fair one, for this farmer is a capable and intelligent man, and he needs the money."

"John the Baptist had no trouble about reaching the masses, because his theme was Christ."

YOUNG PEOPLE'S WORK

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

Industrial Missions.

REV. WALTER L. GREENE.

Christian Endeavor topic for May 24, 1913.

Daily Readings.

Sunday—Honorable self-support (Acts xx, 24-35).

Monday—Missionary example (2 Thess. iii, 6-15).

Tuesday—Beginning of trade (Gen. iv, 16-24).

Wednesday—Blessing of labor (Prov. xiii, 6-11).

Thursday—Law of labor (Ex. xx, 8-11).

Friday—Self-respecting labor (Eph. iv, 28-32).

Sabbath day—Topic: Mission work, at home and abroad. V. Industrial missions (Acts xviii, 1-6).

Industrial missions if they needed any justification would be fully justified by the example of Jesus, the carpenter of Nazareth, and of Paul, the tent-maker. The great Founder of Christianity and his illustrious disciple have dignified labor with the hands and have brought the Christian world to see that work does not dignify the man, but that it is the man that dignifies labor. The non-Christian world, bound by artificial systems of caste and differing strata of society, tenaciously hold that the higher order of men are above labor with the hands. Christian America, unfortunately, is not free from the same false philosophy of life. Many young people seem to feel that those in some way belong to a superior class who work in an office or behind a counter or direct an industrial or an educational institution, when compared with those who work at the bench or follow the plow. Why in a Christian land should there be any such lingering ideas? Surely, such ideals are not based on the teachings of Jesus and his disciples. A parent was heard to say not long since that he wanted his boy to go to college so his son would not have to work as he had been compelled to do. One can not but be anxious for the future of the boy whose father gives him the impression that there is a place in life, a worthy and useful place, that does not require work to attain or to maintain. The industrial mission work in the South among the negroes,

such as that of Pres. Booker T. Washington, finds its greatest obstacle in this prevailing sentiment that labor with the hands is beneath the dignity of the educated man or woman.

Industrial efficiency makes for better living conditions and these in turn make possible better moral and spiritual living. Thus, industrial missions deal with fundamental elements in moral and spiritual betterment.

THE PRINCIPLE APPLIED.

First, at home. Social service workers are everywhere feeling the necessity of providing industrial training for the people of the communities they serve. The Tuskegee Institute in Alabama is a type of the best industrial missions in America, among the colored people. Many reform schools use industrial education for the reformation of character, and fitting for better citizenship.

Second, on the foreign field. Slowly the idea of industrial missions is gaining ground in foreign missions. The future years will doubtless see the industrial idea worked out more generally than now. Professor Wilcox since his return from the African investigation tour has written as follows:

"The training needed by the average native is one which will help him to help himself to live a better life in the environment of his own village; and he will in turn be a true missionary by helping his less fortunate neighbors to a higher standard of living. From my limited yet critical study of the question I am led to believe that industrial training in a Christian environment is the thing most needed. And more than all else, as it seems to me, there should be training in agriculture, a thing sadly neglected by most missions. The natives have the land, and it is usually good land, but they do not know how to work it. Why should they not be given a training that would teach them the dignity of toiling on the land at home? In Africa they can be taught to raise cotton, coffee, tea, rubber and other products which have a ready market value, as well as better ways of producing their own food crops. Those missions which have attempted such training have had most satisfactory results, and there is a decided improvement in the condition of the natives who have profited by it. Native cotton, coffee, and rubber are

being sold upon the European markets, and they are bringing a good price.

"With the increase of agricultural and mechanical industry there will come a cleaner and more wholesome standard of living, and the development of the native community which will be in the truest sense Christian and a fitting monument to the sacrifice and service of Christian missions."

QUESTIONS TO ANSWER IN THE MEETING.

1. What lessons do industrial missions teach the heathen?

2. Tell about one Bible trade and tradesman.

3. Why ought people to work? What is the good of labor?

4. Tell of instances of industrial mission work in this land and abroad.

5. Have we any instances of industrial mission work among Seventh Day Baptists at home or abroad in recent years? Give reasons for success or failure.

Subscriptions for Christian Endeavor World.

Westerly, R. I., reports 1 new subscription; Milton Junction, Wis., reports 8 new subscriptions and 1 renewal.

Another Question.

REV. A. J. C. BOND.

The president of the Walworth society asks how the efficiency examinations are to be conducted. This does not mean that they have not held examinations. They have, and the temperature in the Walworth society is rising. But this how question is important. It is not only *what* we do, but *how* we do it, that counts in this training-school of the church.

Examinations may be conducted in various ways, of course. Being a member of the "board of examiners" for the Milton Junction society, I can tell how one society is doing it.

Two examinations have been held, both in the church parlors, and each on a Sunday evening set apart to that work.

At the first examination written tests were given to all present in the three leaflets which all Endeavorers are supposed to pass upon. Each member of the examining committee selected questions from one of these leaflets and graded the papers upon

his own subject. One member was present when the test was given to place the questions on the blackboard and to collect the manuscripts.

At the second examination oral tests were given the members of the various committees on their respective work, one examiner to a committee.

The informal discussion occasioned, especially where a full committee was present, was very helpful.

Others tell us what you are doing in efficiency work and how you are doing it.

Milton Junction.

Onward and Outward and Upward.

ALICE ANNETTE LARKIN.

A paper presented on Rally Day, September, 1912, in the Ashaway Sabbath School.

In the long ago when war was rife,
And hearts were sore at the loss of life;
When brave men shrank from the dreadful cost,
And it seemed at times that the cause was lost.
Then up from the ranks there quickly sprang
A leader true and his clear voice rang
In a call that was echoed from far and near—
"Come, rally, my men! Let us own no fear,
For the cause is God's and he must shield
Our country, our homes, and the battle-field."

Thus it was in the days of the Revolution, when mothers sent forth their husbands and sons, and, having no duck or goose shot large enough for the old fowling-pieces, they cut up their pewter spoons and hammered them into slugs. These were the days when even the bravest of men, half sick and hungry, grew discouraged and dismayed, but still rallied to the call of some leader as he cried, "Onward, my men, onward! Rally to the fight, for victory will yet be ours!"

Thus it was in the days of the rebuilding of the walls of Jerusalem, when Nehemiah, in the face of great opposition, encouraged the people when he said to them, "The God of heaven he will prosper us; therefore we his servants will rise and build"; and, "Be not ye afraid of them; remember the Lord who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses."

Thus we today, in this year 1912, are engaged in a great warfare against evil, and we too need to rally to the work.

This has been a rallying week—a week

in which much has been said of the Sabbath school and its interests. The messages that have come to us should sink deep into our hearts and minds. And these messages should bear fruit in the days and months that are to come. What will be the result of this Rally week? It may mean many things to the Bible school of the First Seventh Day Baptist Church of Hopkinton.

First, it may mean a larger attendance. The report presented to Conference one year ago gives a membership of 177; this included the twenty-two members of the home department. In looking over the field, we can find at least 300 men, women, boys and girls who ought to be members of our Sabbath school. Why are they not? There are many of our young people who never attend a session; there are some who come occasionally; and too, there are many more who never enter the church building except on Memorial day or some such occasion. Who is willing to make the effort to bring these in?

It was the Master who said, "Go out into the highways and hedges and constrain them to come in that my house may be filled." You may not succeed at first, or even the second or third time, but still you can try.

General Booth, that great leader of the Salvation Army, once told the story of a sympathetic person who said to a young lady, a captain in the General's forces, that he admired their good work, but disliked to hear their drums.

"Sir," she replied, "I don't like your bell."

"What," he demanded, "not like the bell that says, 'Come to the house of God?'"

"The bell may say 'Come,'" she answered, "but the drum says, 'Go and fetch 'em.'"

Who is willing to go out into the highways and hedges and constrain them to come in? This is the Master's work, and we are workers together with him.

Second, this Rally week may mean a greater interest in the study of the lessons. And how great the need of this study is! Our knowledge of the Bible is far from what it should be, and sometimes we are very careless about the study of the Sabbath-school lessons. How much do our boys and girls know of the wonderful teachings of the Book of books?

An appalling statement has recently come from Professor Squires of the University of North Dakota, who determined to test the Freshman class on their knowledge of the Bible. "One of the questions required the students to name the books in the Old Testament, and less than half of the class passed the test. Fourteen out of 139 named Hezekiah as one of the Old Testament books. Others mentioned Paul, Timothy, Phenicians, Babylonians and Philistines, Thelesians, Philippi, and Lazarus were given as in the sacred canon. Judas, Moses, Abraham, John, Jesus, and Methuselah were named as the apostle to the Gentiles."

This seems hardly believable, and yet I have seen girls of sixteen years looking in the Old Testament for the Gospel of John. How much we need to study this wonderful Book. Other books may come and go, but the Bible is ours forever, for it is the word of the living God.

Again, this Rally week may mean more workers in our Sabbath school. "The fields are already white to the harvest, but the laborers are few."

It is a great privilege to help in the building up of a Sabbath school. "Oh," but some one complains, "I can't do anything; I can't possibly teach or sing, so of what use am I?"

Perhaps you remember the advice that the old lady gave to the girl who wanted friends but was very, very diffident. "Never mind, dear," she said, "if you can't carry on interesting conversation yourself, you can at least sit on the edge of your chair and look interested."

Edward Everett Hale once said, "I am only one; but still I am one; I can not do everything; but still I can do something; and because I can not do everything, I will not refuse to do the something that I can do."

If you can do nothing else, you can at least stand by your superintendent and encourage him by your attendance and interest. If you can teach a class of girls or boys, you have a wonderful opportunity to do good.

"But how can I teach them?" some one asks; "I am not fitted for such work."

Carlyle once received a letter from a young man who said, "Mr. Carlyle, I wish to be a teacher. Would you tell me the secret of successful teaching?" Carlyle

replied, "Young man, be that which you would have your pupils be. All other teaching is unblessed mockery and apery." Isn't it true that the boys and girls read our lives more than they do the word of God?

Again, this Rally week may mean more of the members of the Sabbath school brought into the church. Referring to last year's report, we find that only 63 members of the Bible school are members of the church; this evidently does not include the home department. What is the Sabbath school for if not to so train and teach the boys and girls that they shall early in life give their hearts to Jesus Christ and gladly enter into his service?

And so we might go on and on if all time were ours. What this Rally week shall mean to our Sabbath school depends largely upon us. Are we ready to do our part? This means the children as well as the grown folks.

In a great war long years ago, an officer asked a general where he should go. The reply was, "Go in anywhere. There is beautiful fighting all along the line." So it is today. Our village, our church, our Sabbath school, and our homes are waiting for men and women, boys and girls who are willing to go in anywhere in the line of service. Who will enter in? Let us move onward in the work of the Master, reaching outward to the highways and hedges and bring others into the fold, ever looking upward to the One who alone can give strength and grace to carry on the work.

In the golden now when sin is rife,
And hearts are sore at the stress of life;
When brave men shrink from its dreadful cost,
And it seems at times that the cause is lost,
Then up from the ranks, oh, quickly spring,
Be a worker true; let your clear voice ring
In a call that shall echo from far and near—
"Come, rally, ye men! Let us own no fear,
For the cause is God's and he must shield
Our church, and our school, and our needy field."

Alfred University Notes.

On the afternoon of April 3 occurred the third annual commencement of the New York State School of Agriculture at Alfred University. The speaker was Dean L. H. Bailey of the Agricultural Department of Cornell University. We miss the beaming faces of the "Aggies," and hope to see them with us again next year.

The same evening the University Chorus, under the direction of Director Wingate, presented the "Holy City," an oratorio by A. R. Gaul, to a large and well-pleased audience.

On April 15 the Alfred Academy Dramatic Association presented "The Colonel's Maid," a drama in three acts. The play was very well rendered, and speaks well for the talent of the academy students.

On the evening of April 17 a form of amusement entirely new to Alfred audiences was introduced. An original circus, staged entirely by University students, with side-shows and all the other things which go to make up a circus, was presented. Every one who attended this novel performance seemed to be well pleased with it.

News Notes.

MILTON JUNCTION, WIS.—At the regular business meeting of the Christian Endeavor society, April 28, the committee appointed to secure subscriptions for the *Christian Endeavor World* reported 8 new subscriptions and one renewal. The committee was continued for another month.—Pastor Bond and family left for their new field, Salem, W. Va., on the night of April 29.

LITTLE GENESEE, N. Y.—The society has just closed a course of entertainments that have proved very helpful to the society and community. While the profit, about \$9.00, is not large, we feel amply repaid for the effort.—A mystery supper was given some time ago at which about \$11.00 was realized.—The sick people in the community keep us pretty busy sending flowers, post-cards, etc., as well as lessen the attendance upon meetings of the society.—Mr. Mark Sanford, our president, is also the president of the Allegany County Christian Endeavor Union.—Our society received the banner for giving the most to missions last year.—While everything is not what we would like it to be, we are not discouraged.—Our pastor has for some time been preaching for the Baptist church in Smithport, Pa.

INDEPENDENCE, N. Y.—Two members have recently been added to the church by letter.—The Ladies' Aid society held a meeting at the home of O. G. and F. C.

Clarke, April 19, where supper was served, the society realizing \$10.15.—On April 12 the society had charge of the Sabbath morning services of the church. The papers presented were on "Our Missions." An offering of ten dollars for missions was received at this time.—Our society is divided into two sections for the purpose of raising money for denominational work. The first section held their meeting, April 26, and realized \$14.55 from birthday offerings and sale of lemonade and cookies.

WEST EDMESTON, N. Y.—Under the leadership of Miss Ethelyn Davis, daughter of the new pastor, the Christian Endeavor society, which had not been running since last summer, was reorganized. Though the numbers are few, great hopes are entertained that the interest may increase and more members be added. The society wishes the prayers of other Endeavorers.

PLAINFIELD, N. J.—The annual meeting of the church was held, April 6, afternoon and evening, including a supper and an informal social hour. The meeting also included devotional service, business meeting, letters from absent members and former pastors, discussions and recommendations for the good of the church, including advisability of building a parish house, and plans for enlarging the church kitchen. The meeting was largely attended. The Men's Club met, April 20, to hear discussion of "Commission Form of Government."

Letters to the Smiths.

To Ethlyn Smith:

MY DEAR NIECE: You remember that one bright morning not long ago you and I met on a train,—you and your girls on your way to sing at a country meeting-house, and I on a trip in connection with my work. And you recollect that we talked about the matter of mission or no mission in Africa; and that thus the question arose as to whether or not our salvation depends upon keeping the Sabbath. We could not, of course, pretend to settle that question, yet our talk led me to do more thinking upon the matter than I otherwise would have done.

I must say that the more I think, the more I feel that the hope of salvation is not the principal thing to claim our atten-

tion, and I am glad to feel that way. While I do think that the keeping of God's Sabbath is a matter of very great importance, I do not at all like to make it the basis of my hope of salvation.

This morning our back-door neighbor, unknown to us, ran from her back door to ours and dropped on the steps there a bunch of fine fresh radishes she had just pulled out of her garden. She is doing something like that almost every day. It seems as if her first thought when she gets anything good—something a little extra—is to share it with some one else; and so she wears a path from her home to ours.

How we do like to have her come. She is always just so bright and sunshiny in spirit and manner,—no moods, no whims, no unkind remarks about people,—but a living embodiment of that charity chapter in Corinthians we all love so well. Mrs. Turner is perpetual sunshine in our neighborhood, cheery and lovable, sympathetic and helpful.

Oh, yes, she has her trials. She is working very hard to keep things going while her boys and girls are making their way through school. Her good husband, a retired Methodist minister, is much of the time in feeble health—worn out in the service. And so she must be the main stay in both kitchen and garden. I have seen her at work in the garden at five o'clock in the morning. Also, she is a most earnest church worker. Yet for all her hard work, her planning, her mothering, she finds many, many delightful ways to convey pleasant thoughts and make people happy. And she is rearing a family of Christian young people.

And now, Miss Ethlyn, what could I think of myself if I professed to believe that this blessed neighbor of ours, after the close of her noble, womanly, Christlike life, must, because she does not keep the Sabbath, go away into everlasting punishment prepared for—you know whom, Ethlyn?

I speak of Mrs. Turner because she is just now in my thought,—because of the radishes, perhaps. But I could name many other neighbors of ours—now and in the past—very much like her; and there have been and are millions of good people who, though not all quite so near perfect as she is, may yet be put in the same class with her. But the most of them do not keep the Sabbath; and what shall we say about

their hope of salvation? Is it all in vain? If heaven's door is closed to such as our Mrs. Turner, then heaven will lack some of the most blessed associations of our earthly neighborhood.

I know, Ethlyn, you will not ask, "Well, what is the use then of keeping the Sabbath, if it is not necessary to salvation?" though some may do so. I must freely confess that I have not been a lifelong Sabbath-keeper for the sake of going to heaven. I have known some boys and girls in school who have been kept out of mischief through fear of punishment. I have known many more who have done well for the sake of reward. But the best pupils of all—and I verily believe the much larger number—have been what they ought because of a desire to be obedient. It was not with them a question of either punishment or reward.

I do not have a high opinion of any person who is kept out of crime for fear of the law, nor of one who does well in order that he may be rewarded with some position under the government. He is the desirable citizen who does what is right just because it is right.

And so, I think, the real motive for Sabbath-keeping must come from the commandment to keep it. I would not like to present any lower motive than duty in persuading any one but a child to live a Christian life, with all that it implies. I am sorry if any of our young people are ever moved to argue with themselves whether they may not leave the Sabbath and still manage to go to heaven.

May God help both you and me, and all others, to keep his Sabbath for the sake of obedience, and never to raise the question as to whether or not it is a matter of going to heaven or to—that other place. And, when we are judging of other folks, let us not forget that, while the commandments are good and should be obeyed, there is a thirteenth chapter of First Corinthians. That chapter should have place alongside the Decalogue.

Love is the complement of law. At least it so seems to your

UNCLE OLIVER.

May 4, 1913.

"If you conclude to keep your sins until tomorrow, you may have to keep them forever."

Find the Good in People.

A contributor to the *May American Magazine* says:

"If there isn't some good in every one, what are they here for?"

"Anybody can point out anybody else's bad qualities. If you want to distinguish yourself go around pointing out good qualities.

"Pick out the man whom every one dislikes. Select the one you feel could best be spared from your office, from your circle of acquaintances, from the community in which you live. Ask yourself if there isn't something good about him.

"Put him on a mental dissecting table. Cut him to pieces and see what's in him. Remember—you are looking for the good. Throw away the bad in him and forget it. Make a list of his good qualities. It will surprise you how many you can find.

"The next time you hear him criticized, tell people the things you know about him—the good things. You'll at least be different and you'll find that it does you more good than it does him.

"How would you feel if you knew that people whenever they talked about you talked only about what was bad in you. You know it's there, plenty of it, but you'd rather not have it talked about. It's much nicer to have only our good points discussed.

"Give the other fellow the kind of a deal you like yourself. If you can say nothing good about him, say nothing.

"There are few people in the world we can't say something good about if we try. The trouble is, we don't try.

"And yet, the more good you find in other people the more good other people will find in you.

"Women, too, can make this experiment."

There are three ways in which we become acquainted with a person—by letter, by messenger and by personal association. Even so do we become acquainted with God. He has written many letters. Every book of the Bible is a letter. He has sent many messengers—prophets, disciples. He has come to associate with us in Christ. By prayer we can talk with him. These ways are no more mysterious between a person and God than between two persons on earth.—C. A. Vincent.

CHILDREN'S PAGE

A Dandelion's Way.

A dandelion loves to have her own way, just as you and I do. She loves to grow up tall, with a fine long stem, nodding and shaking her head and swaying merrily in the wind and sunshine. When the storm comes beating down she draws her green waterproof cloak up over her head, and while the thrush sings so cheerfully, she makes merry with the raindrops—gay little dandelion!

But the dandelion can not always have her own way, sweet as it is, for there is the gardener who comes cutting her down cruelly with the lawn mower again and again and again.

How discouraging all this is when one feels herself made to live on a long stem with such jocund friends as the rain, the wind, and the sunshine! But the dandelion is not to be discouraged, and in a wise little brown heart she considers how she may best adapt herself to such adverse circumstances as gardeners and lawn mowers.

The next day she comes up as light and friendly as ever, only with a shorter stem. Again she is cut down, and again she springs up bravely with a still shorter stem.

At last she is trampled upon and bruised and crushed under foot to the earth, but the brightness and gladness and beauty are still there in the faithful brown heart, and gazing steadfastly into heaven, she sends up one trustful little bud without any stem at all.

Her sister dandelions do the same, and they bloom and bloom and bloom until the green lawn looks as if it were buttoned down all over with pieces of brightest gold.

This is a true story; but if you don't believe it, you may ask the dandelion.—*The Child's Hour.*

Doctor Grenfell's Advice to Boys.

I was reading today a letter from a man called Tertullian. It was written to his school, and the letter is nearly eighteen hundred years old. I suspect you will hardly believe it, but the school was really and truly to prepare the scholars to meet martyrdom bravely, and not flinch at the suffering.

Here is a thing he says: "An overfed body may be good for beasts, but it is no use to God." If you are to be plucky and brave, and worth while when trouble comes, you must keep yourself hard and fit.

In Labrador we have no penny blood-curdling novels and five editions of a newspaper a day. Lots of our boys can not read and write. But they can endure hardness, like good soldiers.

Last winter one boy of fifteen was left with two teams of huge wolfish Eskimo dogs, while the doctor and his men traveled off to kill some deer. He was warned not to move, or they would possibly be lost. As it happened, the men got parted by heavy snow-storms, and only found a house fifty miles away on the third day after. They at once sent a gang of men to look for the boy. Do you think he had run away in all that long time, and during those dark, cold nights? Not a bit of it! He was just where they had left him.

I have had to look death in the face once or twice, and there is nothing in the world that helps you to keep cool and give him the slip like not having the skeleton of an impure life to weaken you and trouble you. The best thing in the world is not gold and silver, or food and clothing—no, not by a very long way.

If I left a watchword with you, it would be: "Learn to keep your eyes open, and to see chances where you can be useful." You will have a life then, and a career behind you that kings will envy.

The Flowers of State.

As you probably know, almost every State in the Union has its favorite or State flower, says the *New York Sun*. These flowers are sometimes official—that is, they have been adopted by the State Legislatures—but the majority of them have been selected by the votes of public-school teachers. Some again have no official standing, but are generally recognized and accepted as the State flower. Here is the latest list:

Alaska—Forget-me-not.
Arkansas—Apple blossom.
California—Golden poppy.
Colorado—Columbine.
Connecticut—Mountain laurel.
Delaware—Peach blossom.

Florida—Orange blossom.
Idaho—Syringa.
Illinois—Violet.
Iowa—Goldenrod.
Kansas—Sunflower.
Kentucky—Goldenrod.
Louisiana—Magnolia.
Maryland—Black-eyed Susan.
Maine—Pine cone.
Michigan—Apple blossom.
Minnesota—Moccasin.
Missouri—Goldenrod.
Mississippi—Magnolia.
Montana—Bitterroot.
Nebraska—Goldenrod.
New Mexico—Cactus.
New York—Goldenrod.
North Dakota—Wild rose.
Ohio—Scarlet carnation.
Oklahoma—Mistletoe.
Oregon—Oregon grape.
Rhode Island—Violet.
South Dakota—Anemone patens.
Texas—Blue bonnet.
Vermont—Red clover.
Washington—Rhododendron.
West Virginia—Rhododendron.
Wisconsin—Violet.
Wyoming—Gentian.

As boys and girls should all know the flower of the State they live in, suppose you pick out yours and then look up the flower itself and make yourself familiar with its characteristics, so that if you see it some day in some far-off country when you get older and travel about a great deal you will be able to point to it and say, "That is my State flower."—*Presbyterian Banner.*

In the mint a piece of metal is placed on the die. Noiselessly, and with a touch as silent as a caress, but with the power of a mighty force, the stamp moves against it, and when the touch is over, there is an impression made on the coin which will abide when a thousand years are passed away. So one life moves up against another, filled with the power, and stamped with the image of Christ's likeness; and when that touch of teacher, parent or friend is over, there are impressions that will shine when the sun is old, and the stars have forgotten to shine.—*R. H. Bennett.*

"Give the past to God and determine to make good use of the future."

Seventh Day Baptist Education Society Quarterly Meeting of the Executive Board.

Alfred, N. Y., May 4, 1913.

The meeting was called to order by the President, Prof. Wm. C. Whitford. Members present: Wm. C. Whitford, A. E. Main, Paul E. Titsworth, A. B. Kenyon, J. N. Norwood, Walter L. Greene, Wm. L. Burdick, I. L. Cottrell and E. P. Saunders.

Prayer was offered by Rev. I. L. Cottrell.

The Treasurer presented the following quarterly report, which was adopted:

Third Quarter—58th Year—February 1, 1913, to
May 1, 1913.

I. REVENUE AND EXPENDITURE.

Dr.

Balance, February 1, 1913:	
Alfred University Fund	\$611 19
Alfred University, Natural History Fund	5 86
Alfred Theological Seminary Fund	974 67
Young Men Preparing for Ministry Fund	2 93
Salem College Fund	5 86
Twentieth Century Endowment Fund	2 64
	\$1,603 15

Interest:

On Mortgages:	
Jay Van Horn	\$ 75 00
On Bonds:	
Denver & Rio Grande R. R.	\$50 00
Imperial Japanese	87 66
	137 66
On Theological Endowment Notes:	
M. A. Crandall	\$4 03
F. A. Crumb	6 35
	10 38

223 04

Contributions to Seminary:

From Churches:	
First Alfred	\$20 10
Adams Center	14 53
Second Brookfield, Brookfield	5 10
Farina	3 00
Milton Junction	4 50
New York City	17 52
North Loup	13 70
Nortonville	3 55
Pawcatuck, Westerly	36 10
Plainfield	51 21
	\$169 31

From Y. P. S. C. E.:	
Plainfield	5 00
From Memorial Fund:	
Income from Twentieth Century Fund	77
From Individuals:	
G. M. Cottrell, To	

peka, Kan.	\$10 00	
Dr. and Mrs. W. B. Well\$, Riverside, Cal.	50 00	
		60 00
		235 08
		\$2,061 27

Cr.

Alfred University	\$ 611 19	
Alfred Theological Seminary	1,024 67	
Lyle Bennehoff, P. M., postage—500 2c No. 8 envelopes	11 00	
Recorder Press, proportion of Year Book	66 17	
Sun Publishing Ass'n, printing	6 35	
University Bank, rent of 3 safety deposit boxes	6 50	
Salary of Treasurer, February 1 to May 1, 1913	25 00	
Balance on hand:		
Alfred University Fund	\$ 61 79	
A. U. Natural History Fund	6 84	
Alfred Theological Seminary Fund	228 42	
Young Men Preparing for Ministry Fund	3 42	
Salem College Fund	6 84	
Twentieth Century Endowment Fund	3 08	
		310 39
		\$2,061 27

III. CONDITION OF ENDOWMENT.

(a) Funds:	
General Fund	\$ 100 00
Alfred University Fund	23,373 64
A. U. Natural History Fund	200 00
Alfred Theological Seminary	22,570 79
Young Men Preparing For Ministry Fund	100 00
Salem College Fund	200 00
Twentieth Century Endowment Fund	90 00
	\$46,634 43

(b) How invested:

Productive:	
Bonds	\$ 7,052 35
Mortgages	32,950 00
Loan Association Stock	790 00
Theological Endowment Notes	2,315 00
Washington Trust Company	1,413 08
Real Estate Contract	1,600 00
	\$46,120 43
Non-Productive:	
Theological Endowment Notes	550 00
	\$46,670 43
Less Overdraft on Revenue and Expenditure Acct.	36 00
	\$46,634 43

Respectfully submitted, May 1, 1913,
PAUL E. TITSWORTH,
Treasurer.

Examined, compared with vouchers and found correct.

E. E. HAMILTON,
CURTIS F. RANDOLPH,
Auditors.

The Treasurer was instructed to pay over to Alfred University, to the Theological Seminary and to Salem College the balances due those institutions, as shown by the foregoing report.

The Treasurer was instructed to pay to Mrs. Belle G. Titsworth the sum of \$1.50 for addressing envelopes for the Twentieth Century Endowment Fund Committee.

It was voted to ask the Treasurer of the University to make a statement in the RECORDER, setting forth the general financial condition and needs of the Seminary.

Voted that the President of the Society be authorized to act as Treasurer during the contemplated absence of the Treasurer. Minutes read and approved.

WM. C. WHITFORD,
President.

EARL P. SAUNDERS,
Recording Secretary.

The Little Acorn Had Its Own Way.

The following is taken from the current issue of *Farm and Fireside*:

"A German princess on her death-bed ordered that her grave be covered with a great granite slab and that around it should be placed solid blocks of stone and the whole fastened together with clamps of iron, and that on the stone should be cut these words: 'This burial place, purchased for all eternity, must never be opened.'

"It happened that a little seed was buried with the princess, a single acorn. It sprouted under its stone covering; its tiny shoot soft and pliable at first, found its way through a tiny crevice between two of the slabs. And there it grew, slowly but surely, and there it gathered strength until it burst the clamps asunder and lifted the immense blocks and turned the whole structure into a mass of upheaved rocks. The oak grew to be a mighty tree, and according to the story it still stands overshadowing the now opened tomb of the princess."

"If there is wickedness in the heart, it will sooner or later find its way to the mouth."

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

LESSON VII.—MAY 17, 1913.
JOSEPH MEETS HIS BRETHREN.
LESSON TEXT.—Gen. xlii, 1-38.

Golden Text.—"Whatsoever a man soweth, that shall he also reap." Gal. vi, 7.

DAILY READINGS.

First-day, Gen. xlii, 1-17.
Second-day, Gen. xlii, 18-38.
Third-day, 1 Kings xx, 24-34.
Fourth-day, 1 Kings xx, 35-43.
Fifth-day, 1 Kings xiii, 1-19.
Sixth-day, 1 Kings xiii, 20-32.

Sabbath day, Luke xxiv, 13-31.

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

Sabbath School News Wanted.

Will not every Sabbath-school superintendent or pastor who reads this item see that one is appointed by the Sabbath school to report items of interest for this department? Each Sabbath school has its own distinctive way of doing things, and it will be of interest and a help to other schools, to hear about special features of your work or, indeed, about what may seem to you to be the routine and the commonplace. We believe one of the most helpful lines which this department can follow is to bring before you the things that are actually being done in our Sabbath schools.

A New Philathea Class.

The Second Alfred Sabbath School has within a few months formed a Philathea class of about fifteen members. Mrs. I. L. Cottrell is the teacher.

The Sunday School Council.

Coöperation is evident in many fields of effort at the present time. Bible-school workers have long been familiar with the work of the International Sunday School Association, which has been undenominational in its work. Each denomination also has its board for promoting its own Bible-school work. There has been a desire for coöperation among these various

boards along lines of work common to them all, so there has been formed what is known as "The Sunday School Council of Evangelical Denominations." The object, membership and lines of work which it is undertaking may be expressed in the following taken from the report of the third annual meeting held at Dayton, Ohio, January 20-23, 1913. It will be of interest to many of our Sabbath-school workers by showing the influence this body is to have on the Lesson Committee of the International Association, which is soon to prepare the new cycle of Uniform Lessons.

The Sunday School Council of Evangelical Denominations.

OBJECT.

The object of this organization is to advance the Sunday-school interests of the coöperating denominations:

- (1) By conferring together in matters of common interest.
- (2) By giving expression to our common views and decisions.
- (3) By coöperative action on matters concerning educational, editorial, missionary, and publishing activities.

MEMBERSHIP.

The membership of the council consists of the following representatives of the official Sunday-school boards, societies, or committees appointed by general assemblies, conferences, conventions, or councils of evangelical denominations in the United States or Canada. (1) The general, executive, and departmental secretaries or superintendents. (2) Editors of denominational Sunday-school literature and their editorial assistants. (3) Denominational publishing agents and their assistants. (4) Any of the coöperating boards or bodies may, if they choose, appoint one additional representative from the membership of their official body.

SECTIONS.

The council conducts its practical work by means of the following sections: (1) Editorial; (2) Educational; (3) Extension; (4) Publication. Each section elects its own officers and nominates its representatives on the Executive Committee.

Report of the Committee on Courses of Study for the Sunday School.

Appointed by the Council, January 23, 1913.

The Sunday School Council, at its session at Toronto, in January, 1912, took the following action:

That a committee of eleven be appointed to consider the principles and methods according to which courses of study for the Sunday school should be constructed and provided for use by the denominations, the committee to report to the next annual meeting of the council.

In harmony with this action, the following committee was appointed: J. T. McFarland, C. R. Blackall, E. Morris Ferguson, B. S. Winchester, I. J. Van Ness, J. C. Robertson, H. H. Fout, A. L. Phillips, E. B. Chappell, R. P. Shepherd, C. S. Albert.

PRINCIPLES OF LESSON MAKING.

1. A course of lessons should meet the immediate and future religious requirements of those taught at each stage of development.
2. A complete course of lessons should therefore be graded and progressive.
3. A course of lessons should provide for complete religious development—physical, intellectual, emotional, volitional, and social.
4. A course of lessons should be based upon the Bible.
5. A course of lessons should be coordinated in every part as closely as may be, and vitally correlated with the rest of education and of life.
6. Courses of lessons should be prepared with reference to actual conditions, and to particular types of conditions, in city and country.

POLICY AND METHODS TOUCHING LESSON COURSES.

1. That the primary responsibility and full right of each denominational Sunday-school agency to determine the courses of study for the schools entrusted to its direction must be kept as a foundation principle in the making of lesson courses. The right of any denomination to prepare its own lessons in whole or in part must be undisputed, as must also the right of consultation, supervision, and revision be accorded to denominational lessons commit-

tees, or boards, or societies entrusted with such power. A more active exercise of this right of supervision on the part of official Sunday-school agencies is to be desired, and all methods for preparing lesson courses for interdenominational use should be adjusted as far as practicable to such supervision.

2. That, as a matter of present expediency, the Uniform Lessons should be continued.

3. That the International Lesson Committee should continue to be the agency for the preparation of these lessons.

4. That the International Lesson Committee be asked to meet in conference with representatives of the Sunday School Council whenever plans are initiated for new cycles of Uniform Lessons.

5. That the American Section of the Lesson Committee should have liberty of independent action with respect to the British Section; its future relation with that body being advisory only.

6. That the International Graded Lessons, having been issued under the name of the International Sunday School Association, in coöperation with the various denominations, should be subject to revision by the International Lesson Committee, under such conditions as govern the preparation of the Uniform Graded Lesson Courses; it being understood that any denomination is free to make its own revision under denominational auspices, such revision to be properly indicated upon the publication.

7. That the construction of courses of study for adult classes, and of new courses of graded lessons, be left to the initiative of the denominations, singly or in combination.

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DENOMINATIONAL NEWS

Eld. M. K. Kelly called on Chicago friends on his way from Battle Creek to Milton. Although much improved in health he will continue the rest treatment awhile.

Dr. Edwin H. Lewis, who is in poor health, has gone to Michigan to rest and recuperate.

Pres. W. C. Daland was in Madison Tuesday, appearing before the Educational Committee of the Legislature.

A public farewell reception was tendered to Rev. A. J. C. Bond and family, on the evening after the Sabbath, at the Seventh Day Baptist church of Milton Junction, of which he has been pastor for nearly five years. His pastorate here has been a most successful one and he leaves for his new pastorate at Salem, W. Va., with highest respect and esteem of not only his own church people, but the people of the town at large. Pastor Bond has the happy faculty of uniting all the interests of his church and keeping them to work and still retaining their friendship and love. There is a general feeling of sincere regret that he feels called to another field at this time.

Rev. Henry N. Jordan of New Market, N. J., will succeed Rev. Mr. Bond as pastor of the Milton Junction Church and he and his family are expected here June 1 to take up the work. In the meantime the pulpit will be supplied.

The Bond family shipped their goods last Friday and departed Tuesday evening for West Virginia.—*Milton (Wis.) Journal-Telephone.*

The following is taken from the current issue of *Farm and Fireside*:

"A German scientist has examined large quantities of butter for the presence of bacteria causing tuberculosis. None of the samples of butter made on farms contained tubercle bacilli, whereas 15.6 per cent of the samples of creamery butter contained these germs. The author maintains that all such milk should be Pasteurized to prevent the contamination of the entire lot."

DEATHS

WILLIAMS.—George Asher Williams was born at Alfred (Baker's Bridge), N. Y., April 10, 1836, and died at Hot Springs, S. D., April 19, 1913.

At the age of eighteen he came to Albion, Wis., entered the academy, and soon graduated. He then returned to Alfred, N. Y., entered the University, and graduated from that school in 1862. When the war broke out, he enlisted in Co. E, N. Y. Volunteers, and served his full time. After the war he returned to Albion, and taught in the Albion Academy. He was twice married, and by the first union had two sons, one of whom and his second companion still survive him.

For a number of years he was principal of the Lake Mills School. Some years after this he removed to South Dakota and made that his home to the time of his death. He was baptized and united with the Albion Seventh Day Baptist Church in early manhood. He was a very temperate man, and has lent a strong influence against the liquor business.

A brief service was held at the home of his nephew, Mr. James Dates, at Albion, where the body was laid to rest. C. S. S.

STILLMAN.—Joseph A. Stillman, son of Almarion P. and Hannah Hall Stillman, was born at Little Genesee, N. Y., December 11, 1831, and died near Janesville, Wis., April 24, 1913.

He leaves a brother, Benjamin H. Stillman of Eugene, Ore.; a sister, Mrs. S. E. Pierce of Riverside, Cal.; a half-brother, N. P. Stillman of New Richland, Minn.; and a stepsister, Mrs. L. C. Burdick of Milton, Wis.

He was a bright, strong child, but when two or three years of age, in order to bring him under the influence of laudanum for an operation, he was given so much that his subsequent mental development appears to have been arrested. He was of a very sweet and kindly disposition, and was beloved by those who knew him. He was baptized in early life, and lived a Christian life according to his light. There are many who remember his testimony given in the prayer meeting. "I want to be one of God's children."

Brief funeral services were conducted by Pastor Randolph, April 25. The burial was at Milton. L. C. R.

Don't never pay t' go lookin' fer trouble—it's too easy t' find. There ain't no sech thing's trouble in this world less ye look fer it. Happiness won't hev nuthin' t' dew with a man thet likes trouble. Minnit a man stods lookin' fer trouble happiness'll look fer him.—*Irving Bacheller.*

"The devil is always trying to get his hands on the man God is pleased with."

The Sabbath Recorder

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

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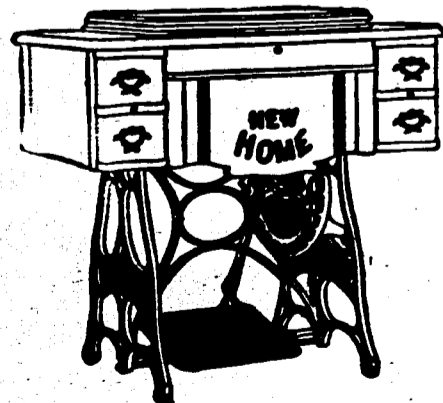
"Suppose Satan does have lions that roar. God has angels that can bind their mouths."

In the early centuries Christianity suffered most from its enemies; in the last from its friends.—*Iran Pavin.*

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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. Every-body 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.

"The man who is least willing to practice is sure to find the most fault with the preaching."

"If Christ is anything to us, he must be everything."

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

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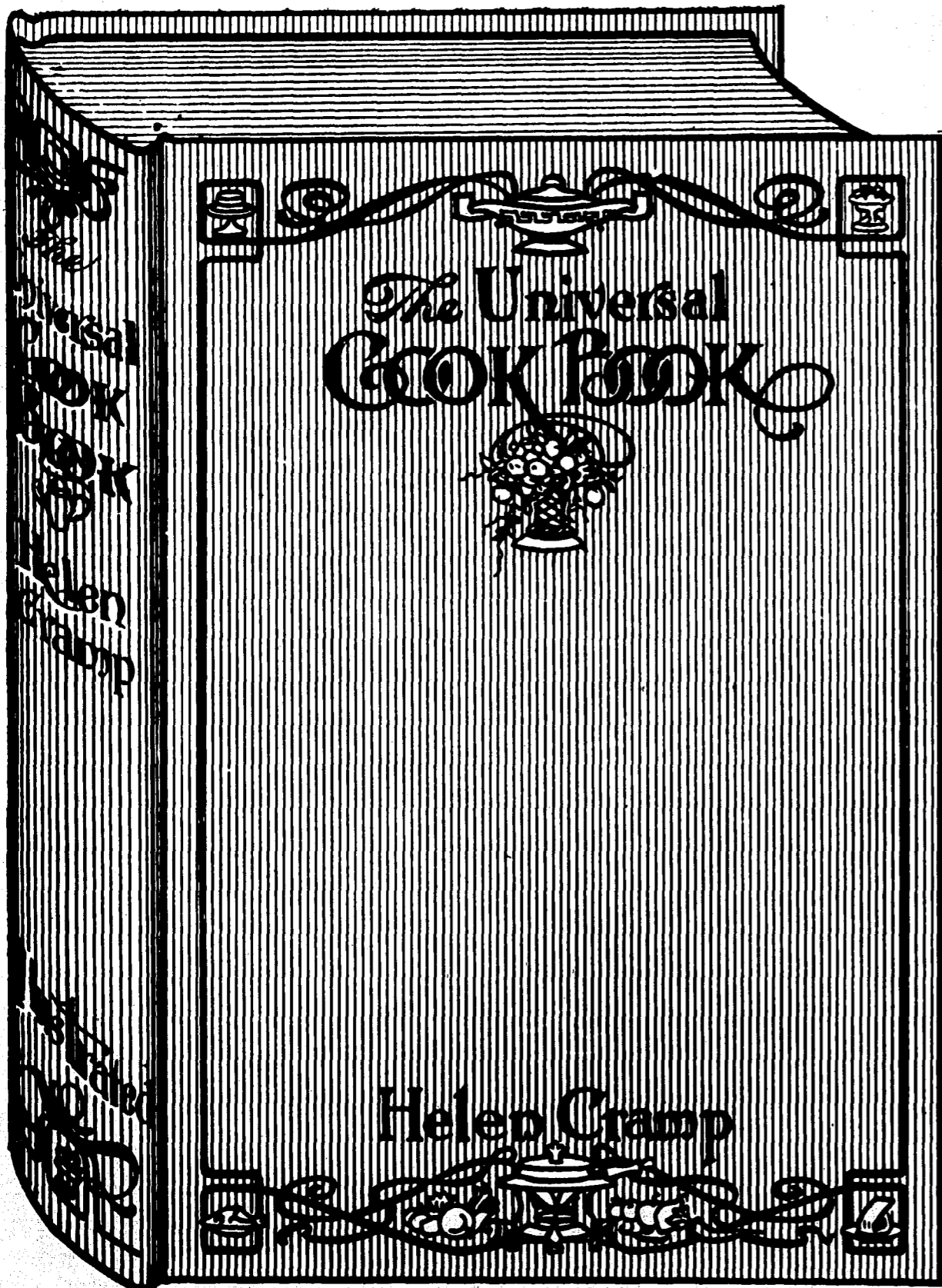
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THE SPIRITUAL BIRTHRIGHT.

I MAY forego my spiritual birthright, I may let myself be implicated, soul and body, with the world and the things of the world, with the lusts of the flesh, with pleasant sensations and gratified appetites and sensuous pleasures, with that side of my being whose bliss is to bask in the sunshine of material enjoyment, and then I am at nature's mercy. At any moment of my brief existence, by a slight turn of her forces, by sudden accident or swift working disease, I may be rendered bankrupt of all on which my life is staked, torn away from every element or ingredient of my happiness. But the life of love, of purity, of self-sacrifice, of holy aspirations and sweet affections, of that faith in God which links and blends the life of the soul with the very life and being of the Eternal—if this life be mine, then amid a world of change and accident, through all sorrow and pain and decay, amid the rushing stream of time which, as the years pass on, bears everything else away, my feet are planted on a rock; for though "the world passeth away, and the lust thereof, he that doeth the will of God abideth forever."—*Principal John Caird.*

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