

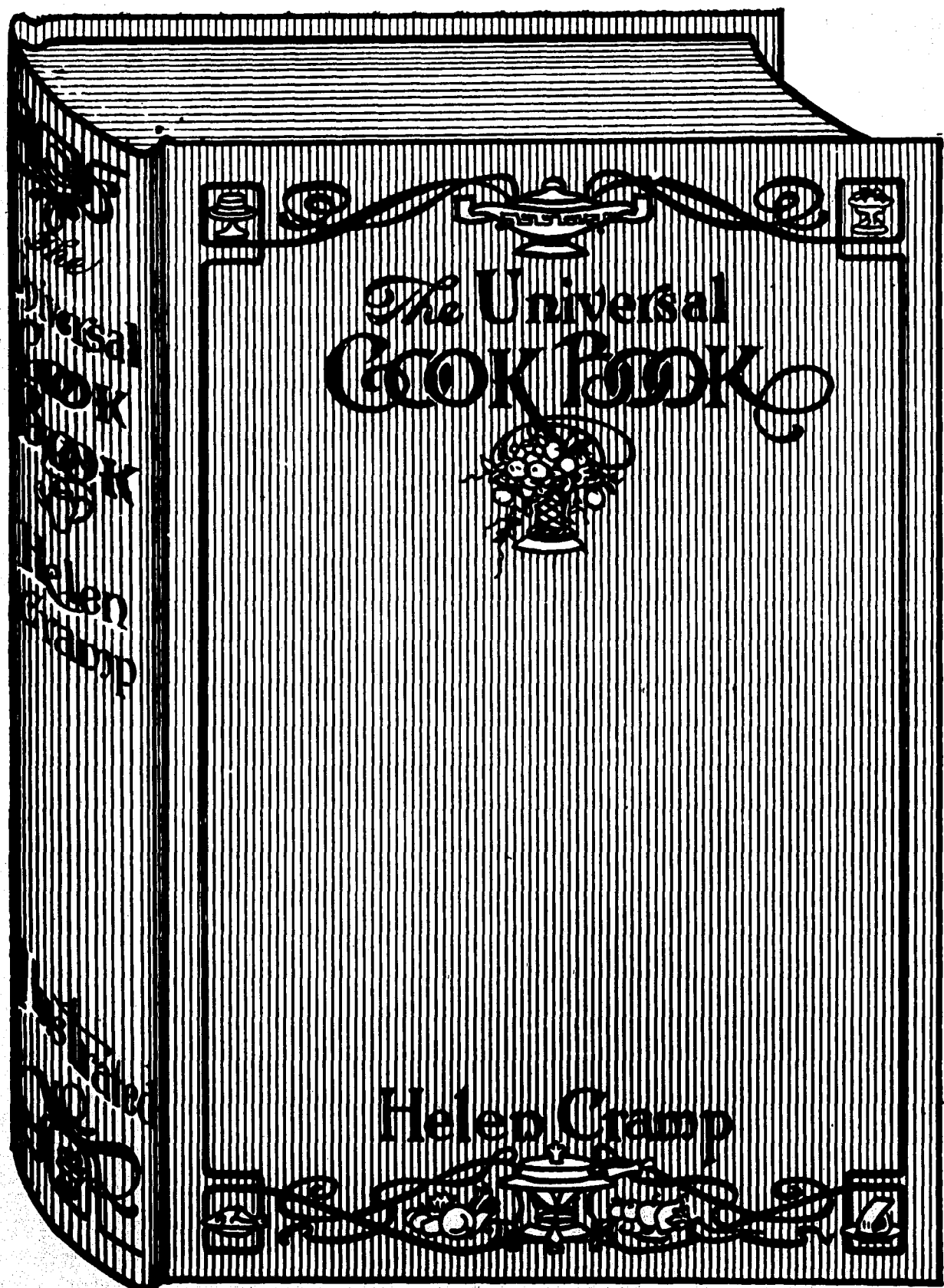
The Sabbath Recorder

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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The Sabbath Recorder

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PLAINFIELD, N. J., MAY 19, 1913.

WHOLE NO. 3,559.

Please Do Not Fail This Time!

Our readers will see on another page the appeal of Rev. T. J. Van Horn, corresponding Secretary of Conference, to the clerks of the churches, regarding the importance of making their annual report to Conference. A sample of the circular letter already sent out is also published. It is too bad that, after blanks made for the purpose are furnished all church clerks, reducing their work to a minimum and urging them to fill the blanks out properly and forward in good time, every fifth church fails to report at all? Let the leaders in each church make sure that the clerk has reported to Conference. If the clerk happens to forget it, the pastor and deacons—*anybody* having the interest of the church at heart—should remind him of his duty, and be sure it is done. When Conference at Brookfield in August shall call for the corresponding secretary's report, it will show an inexcusable indifference to the Master's work and to the cause we love, if twenty per cent of our churches fail to respond. Every church, large or small, should report to Rev. T. J. Van Horn, Dodge Center, Minn., by August 1, without fail. A little earlier would be still better, for it would give Brother Van Horn time to perfect his report.

Can You Help the Matter?

If you are like the editor your heart will sink within you when you read the next statements in this article. I asked the business manager, the other day, how many had responded to our call for subscribers among some four hundred lone Sabbath-keepers, to whom more than twelve hundred free copies of the SABBATH RECORDER had been sent during three successive issues, and the reply came, "Only seven so far." This seemed small, but in view of the fact that only a little time had elapsed, it did not surprise me as did another statement he made. A thick package of filing cards was taken from the drawer, showing that one hundred and seventy-five subscrib-

ers had been dropped according to the postal laws, who were in debt to the society in amounts ranging from \$4.00 to more than \$35.00 each! This information came as a shock, and sent me home with a sad heart. I am sure that all over this land there are many hundreds of loyal Seventh Day Baptists whose hearts will sink at this statement. The last annual report showed \$2,873.88 due on back subscriptions. Probably more than two thousand of this had been due more than a year. There was no alternative under the law but to drop the names of delinquents. Of the number dropped, eighteen have been restored at this writing.

Do you readers see any remedy? Can you, my brother, help matters in any way? Has every one who reads these lines done his full duty by the SABBATH RECORDER in regard to extending its circulation? I know this appeal will not reach the ones whose names have been dropped; but can you not influence some of them to renew their subscriptions? What can be done to make the paper self-supporting?

Great Gain for Prohibition.

More than 46,000,000 of the population of the United States are now living under prohibition, and seventy per cent of the area of the entire country is prohibition territory. With the enemies of prohibition these facts do not seem to count, or they are purposely belittled and ignored, while the other fact that there is an increase in consumption of intoxicating liquors in this country is used to show the failure of prohibition laws. The record of 1912 shows an increase in consumption greater than in any other year, revealing the fact that the powers of evil are exceedingly active, and reminding the temperance host that it can not sleep or relax its efforts if the ground already gained is to be held and new victories won.

The increase in the amount consumed is due largely to the increase in foreign population concentrated in our great cities, and the liquor men need not flatter themselves

that prohibition does not prohibit, for it certainly does. This is evident from the very fact that the liquor forces are all against it, and are willing to spend millions of dollars to prevent prohibitory laws from being enacted. If their claim were true, and more liquor could be sold under prohibition than without it, then they would be the last people to fight it. Liquor men are not such public benefactors as to prefer to pay heavy license fees to support the government if they could sell more liquor under prohibition.

Every year now makes it more certain that the rising temperance tide is bound to overwhelm the saloon business in America. The liquor fraternity evidently see the handwriting on the wall, and are becoming desperate. Every subterfuge will be resorted to, every evil method known to them will be brought into requisition to head off legislation and to evade laws which they can not prevent; but to little purpose, for the die is cast—the liquor traffic is doomed.

The public sentiment of a great nation, actually compelling Congress, against its own will and against the most powerful liquor lobby ever known, to pass the law protecting dry territory, can not be misunderstood. The liquor traffic is bound to be driven out of this country, and blessed is each one who helps to do it. This last great victory, against interstate shipments, is the most spectacular and in some ways the most significant ever gained in this country. The liquor men themselves admit this, and recognize in it the hardest blow the traffic has ever yet received. The traffic has been hit at a most vital point and the most active defense that could be put up has proved utterly futile. And this has come about after the sending out of general alarm by the foes of prohibition, and after the expenditure by the liquor leagues of the nation of untold sums of money in every possible effort to arouse a sentiment against the proposed law. Really, it was a complete triumph of public sentiment over legislative reluctance. And now no one should halt in the fight until a clean sweep has been made, and the saloon banished from every State in the Union. Let the next amendment to the Constitution be one prohibiting the manufacture and sale of intoxicating drinks in all this nation.

We are glad to see an order from the Secretary of War forbidding the issue of

any saloon license in the Panama Canal zone during the coming year. There are many signs to show that the troubles of the liquor forces are only just begun. The unrest of the people under the liquor curse is most significant. The twenty-five years of temperance education in the common schools of America have brought forth the desired results, and men with stanch prohibition principles are everywhere assuming positions of responsibility. The people are learning by bitter experience the perfidy of unworthy officials who nullify the laws and thwart their will. And any successful effort to set aside the new dry-territory law will, we believe, bring down an overwhelming avalanche of public demands that no party will be able to withstand.

Give Due Credit to the Church.

Many thoughtful men are pained by the sweeping criticisms against the church, to be heard on every hand. The question is asked over and over again, "Is the church doing anything for the churchless multitudes, especially for the toiling poor, for the weak, the helpless, the fallen and the vicious?" For two or three years no question has come to the front oftener in the public press than that of the efficiency or inefficiency of the church to cope with conditions found under the changed order of these times. Articles headed, "Is the Church Losing?" "The Church is Inefficient," and the like, appear in periodical after periodical, in which articles the churches of today are usually spoken of as though they either had no mission in the regeneration of the race, or were failing miserably in their work, and in which it is assumed that the clergy are doing little for fallen men.

Repeatedly on the platform and in the press the church is being accused of indifference to the great ethical, sociological and industrial reforms of the day. To hear many people talk and to read some books one might think the church wrapped up in selfish devotion to dogmas and ceremonies, cold, formal, exclusive, and content to sit on easy cushions, amid pleasant surroundings, listening to beautiful music and polished oratory while all the outside world is going to the bad!

I do not think this description of the attitude of the critics is overdrawn. It

fairly represents the sentiment expressed in many organizations for social betterment, and by hundreds who are inimical to the church. Indeed, I fear that too often those claiming to be the friends of the church do it a great injustice by joining its critics.

These sweeping criticisms of the churches will not stand in the light of actual facts as to what they are doing. People inside the churches can afford to pass such criticisms by in silence, utterly ignoring them so far as the churches themselves are concerned; but when the criticisms poison the minds of thousands outside, and handicap the churches in their efforts to enlighten and reform, then the friends of the church can not afford to keep still.

Careful, unprejudiced investigation will, I believe, reveal the fact that the churches of America are doing more practical philanthropic work for unfortunate and fallen men, for the purification of society, than all outside and independent reformers and agitators combined. They are doing this in their preaching and teaching work and devotional services, which enable men to keep a firm hold on God and which arouse and cultivate the best impulses in human hearts. Through organized and far-reaching agencies the churches are sending the Gospel to those who have it not, both at home and abroad. And there is nothing on earth that carries such blessings to needy, sinful men, enabling them to help themselves, as does the Gospel of Jesus Christ. Through still other organizations for charity the church supplies bread for the hungry, clothing for the destitute, sympathy and inspiration for the suffering, fellowship and good cheer for the lonely. As social centers, the churches as a rule are superior to all other organizations.

No outsiders can understand how the churches of this land are liberally supporting great and far-reaching charities. Where is there an asylum for the sick and afflicted, a retreat and home for the aged, a charity school for the poverty-stricken, a rescue mission for the fallen, that was not established by the churches and to which the churches do not constantly contribute. In our great cities the strong churches pour out millions of money to support missions in the slums and to feed the starving.

Again, if those who extol other organizations for social betterment, and decry the

churches, will stop to think, they will see that these very societies owe their existence to the church. The men who are the best workers in them, who furnish the real life and spirit so far as practical work is concerned have been church-born and church-bred. Young Men's Christian Associations, Young Women's Christian Associations, temperance organizations, institutions for public charities and many other organizations of similar character have the churches behind them.

I love to think of the new social betterment movements as demonstrating in a most practical way the power of the church of Christ to reach out and leaven the whole lump. I love to think that in these movements the church, through many consecrated members, is broadening its lines of service and reaching out farther than ever before in its efforts to help mankind. Without the work and life of the church through the centuries, most of the charity organizations and societies for social betterment could never have come into being. Indeed, we do not find them in lands where the Christian Church has never become a controlling power in human life. They are plants grown only in Christian soil, and they flourish best where Christian seed has been most faithfully sown.

If these great truths were more carefully studied by the critic of the church, they would tend to make him more just in his conclusions. He would see that the worst thing he can do is to embitter and prejudice the masses against the church. For even though it still comes short of what it might do, it is nevertheless awakening to its opportunities; and with all its shortcomings, it is the inspirer of every line of humanitarian work, and the source of every stream of spiritual and ennobling power outflowing today to bless the world. It has given the very best and most helpful men to work in social betterment organizations, and it is the conservator and promulgator of the truths and principles most needed by the masses. If the critics of the church would themselves become filled with the spirit of him who is the church's great Head, cultivate the sweetness and hold up the light of the Christ, and teach the restless, dissatisfied masses the religion he taught, they would be walking in the footsteps of the greatest social betterment worker the world has ever known.

EDITORIAL NEWS NOTES

Treaties to be Renewed.

Eight treaties between the United States and other governments expire this year. One of these is with Mexico, and its renewal depends entirely upon whether the American Government can see its way clear to recognize the Huerta government before June 27, the date of limitation for this treaty. The way things are going in Mexico, this does not now seem likely to take place.

The other seven treaties will undoubtedly be renewed, providing the foreign powers are willing. The times of their expiration are as follows: the treaty with Spain, June 2; with Great Britain, June 4; Norway, June 24; Sweden, August 18; Japan, August 24; Portugal, November 14; and Switzerland, December 23. The treaty with France was renewed in February for five years. So far as that with Great Britain is concerned, our government is hopeful that the mother country will be willing to renew the existing treaty, since that country through its ambassador has reminded Secretary of State Bryan of the treaty's approaching expiration. It seems now apparent that Great Britain will not decline to renew on account of the controversy regarding the Panama Canal tolls.

There is now a new proposition being advanced by Great Britain, to the effect that ships of all nations engaged exclusively in domestic commerce shall enjoy free passage through the canal. It is claimed that such a provision would be in complete accord with both the letter and the spirit of the treaty, which stipulates that ships of all nations shall receive equal treatment. It is understood that this suggestion will meet with favorable consideration in Washington.

With the misunderstanding and friction between Japan and the United States over the Pacific coast alien law, it seems most desirable to President Wilson that the treaty with Great Britain shall be renewed, and he has indicated a desire for the Secretary of State to take the necessary steps to secure such renewal.

The California-Japan Trouble.

It is altogether too early to predict with any certainty what will be the outcome of the controversy with Japan. All efforts to persuade the Legislature on the Pacific coast not to pass the law have proved unavailing. It is not certain that the law, if signed by the governor, will violate the treaty. President Wilson thinks it will not, while the Japanese Ambassador thinks it will.

Japan has put in a formal protest, which at this writing has not been made public. Both the President and the Secretary of State regard the situation as grave, but they hope for a satisfactory solution soon. At the President's suggestion the Secretary of State has telegraphed Governor Johnson of California, requesting him not to sign the bill at present, or to veto it, and so allow time for negotiations with Japan. The urgency with which Japan presses her protest makes it necessary to settle the question early, if we are to prevent its being taken to the Hague.

Japanese Invited to New Mexico.

According to the reports of May 12, the Chamber of Commerce at Carlsbad, N. M., has extended an urgent invitation to Japanese farmers in California to emigrate to New Mexico and take up homes in the lower Pecos valley. The invitation was sent to the Japanese commercial representative in Los Angeles, and that gentleman is expected to lead a delegation of his countrymen this week to investigate the conditions and look over the grounds. This will be done with a view to the establishment of a large Japanese colony near Carlsbad.

Defeat and Executions in Mexico.

Mexican federals in a three days' fight with insurgents have suffered a serious defeat near Guaymas. The federal dead are estimated to be from 500 to 600, and carloads of wood and oil are being rushed to the field for the purposes of cremating the bodies. Two hundred of Huerta's soldiers were made prisoners. Both sides have been executing all commissioned officers taken.

A plot to steal ammunition from our troops on the border has been unearthed, and arrests have been made of several Mexicans and two American soldiers. The

plan was to secure 44,000 rounds of ammunition from a railroad storehouse.

Mexico seems bound to fight a war of extermination. They are like the Kilkenny cats. The quicker they eat each other up the better it will be for the world.

Most Appropriate Time for Peace Celebration.

In many respects the time chosen for celebrating the centenary of the treaty of peace between Great Britain and America is most opportune. It is also appropriate to invite other nations to join us in the great ceremonies. Germany—formerly Prussia—has never been at war with either of the two great English-speaking nations. June 18, 1915, will complete a century of peace between England and France, and it is a hundred years since the last general war in Europe. Now if this widespread peace movement, turning all minds toward an international peace celebration set on foot by America, shall succeed in cooling European passions regarding the Balkan struggle, and this impending crisis can be passed without further fighting, all the world may rejoice together.

Thanks From China.

Both houses of the National Assembly in China have passed resolutions of appreciation regarding the action of the Washington government in recognizing the new Republic. There was a popular, unofficial celebration of the event by the people of Peking. Commercial delegations, pupils and teachers from the schools, and various organizations paraded the streets of the Chinese capital with the flags of China and of the United States floating side by side. The paraders went to the United States Legation and requested the chargé d'affaires to convey to his government and to the people of the United States their sincere thanks for this friendly action.

Andrew Carnegie Honored.

The Pan-American Union, holding its session in Washington on May 12, invited Andrew Carnegie to attend its meeting. This is the first time this international body has invited an outsider to meet with it in conference assembled. Mr. Carnegie gave the most of the money for the construction of the beautiful marble building in which this union meets.

In describing this meeting Mr. Carnegie said it was one of the most impressive sights he had ever witnessed when he stood before the plenipotentiaries of twenty-one nations surrounding one table, planning for peace, friendship and commerce among them all. This is the fourth conference of the Pan-American Union. It was held in Washington in 1889, in Mexico City in 1901, Rio de Janeiro in 1906, and Buenos Ayres in 1910. A telegram from the Minister of Peru, in New York City, was received at this session requesting that the next session be held in Santiago, Chili. It was decided to accept this invitation.

Twenty-five Cents vs. Two Dollars.

REV. G. M. COTTRELL.

In our correspondence and canvass in the interests of lone Sabbath-keepers and of increasing RECORDER subscriptions, some new and some old friends meet us with excuses and reasons for not taking the paper.

From some fields quite a number are reported "dead." Another list is reported *spiritually* dead, or dead to us and Sabbath reform, since they have themselves forsaken the Sabbath. At least one person, a temperance enthusiast, asks for a temperance column in the RECORDER, and upon this condition offers to take the paper.

Now for the first class nothing can be done, except to shed a tear in memory, drop a flower on their grave, or raise a monument in our affections to their fidelity, if they remained steadfast and were of those who "died in the Lord."

We ought not to feel that we are through with the second class, and can at least, like the mourners at Lazarus' grave, know that had our Master been there our brother had not died, and that, even yet, his "Come forth" is sufficient to awaken to a renewed life.

The third class is easily conciliated by publishing a general temperance and reform column. While many of us thought we had outgrown the need for this, many others might be especially gratified by it.

In the fourth and last class are the ones referred to in the subject of this article and they are old acquaintances. For many years they have put up the plea of "too high price" charged for the RECORDER. They are apt to compare or contrast this

paper with the great weekly newspapers that can be had as low as 25 cents, published, I suppose, in New York, Chicago, St. Louis, Toledo, and many of our Western cities. One preacher speaks of some of these people as being well able to take the RECORDER, but as being simply "stingy." It does seem as though we all ought to know the reasons why the RECORDER can not compete in price with these cheap newspapers. First, They get their support largely from the immense amount of advertising they carry. Second, Their weeklies are made up from the matter that has first appeared in their dailies and that thus, practically, costs nothing for editing, and putting into type, but only for the paper, printing and mailing. And then their large editions, running into tens and hundreds of thousands, make the cost per copy for the printed matter very small.

Take our Topeka *Capital* publishing house, for instance, and you look from the sidewalk through the basement windows upon a great printing-press marked "C. B. Cottrell & Sons Co., New York" (of Sabatarians make at Westerly, R. I.), and at other large presses beyond, on which nine different papers are printed, daily, weekly, semi-weekly, monthly and bi-monthly, an aggregate of over four million copies a month, or nearly a million a week. That one machine at the window can turn out some twelve thousand copies an hour of the *Mail and Breeze*, a 32-page farm paper, twice the size of the RECORDER, for \$1.00. Their weekly *Capital*, I think, you get for 25 cents. The quality of paper used is not that of the RECORDER, and you'd be ashamed if your RECORDER printed as indistinct pictures as the daily often prints; and notwithstanding the big circulation of these papers their principal profit is from the advertising and not the subscription list. The RECORDER has neither the circulation nor the advertising, and the wonder is that it can give us the paper it does for the price of \$2.00. Compare it with *The Youth's Companion* at \$2.00, and a great circulation, and the RECORDER should profit by the comparison.

We don't usually complain when the merchant cuts out his profits and sells us his goods at cost. Then certainly we ought not to object to the price of the RECORDER,

for they not only furnish it to us without profit, but at an actual loss. For this reason, that it may pay its own way, and also that we may all be blessed in reading it, we are anxious to greatly increase the circulation. At any rate let us not be found in the "stingy" class by entertaining the 25-cent waifs of the street and refusing to welcome in our home our own child, the \$2.00 SABBATH RECORDER.

While on the RECORDER subject may I suggest two things, that I think would improve our paper.

First, To have the matter printed more nearly "up to the minute." A weekly can not do as well as a daily in this respect. Some may think there is no rush about having religious news, but the more interested we are in religious matters, the more anxious will we be that this news shall be *timely*. If our friends die, marry, change pastorates, build a church, have a donation, hold a board meeting, etc., etc., we appreciate it better to hear of it at once, rather than a month or six months after it occurs. The responsibility here is upon the writer or reporter. Let him try and be on time with his reports. But how the editor is going to get them all into print *on time*, in case he receives in one week enough to fill three or four RECORDERS, is more than I can fathom. I suppose by some law of the "survival of the fittest," he must make his selections and let the rest bide their time.

Second, It would suit at least one reader better, if we could have the full names of the writers of articles rather than their initials. I know the initials may look more modest, and yet isn't it rather egotistic, or presumptuous, for the writer to assume that he is so widely known that everybody will recognize him by his initials? As a matter of fact I can hardly keep track of our different pastors by their initials, and I dare say this is true of the great majority of the readers.

Please, Mr. Writer, don't be ashamed of your own name. We don't all have the *Year Book* by which to interpret the mysteries of the symbols "J. D. L." or "X. Y. Z." You'll make good, with this reader, at least, by signing plain John Smith of the Kentucky Cross Roads, rather than "J. S."

Topeka, Kan.,
Apr. 27, 1913.

SABBATH REFORM

Did the Apostles Preach and Practice the Keeping of the Sabbath or of Sunday?

Or Who is Responsible for the Attempted Change of Day?

J. A. DAVIDSON.

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think himself able to change times and the law."—Dan. vii, 25 (R. V. and Douay).

Let me answer the question above by the quotation from Daniel vii, 25. Whoever it was that spoke the great words against the Most High, and wore out the saints of the Most High, the same was he that thought himself able to change the times and the law of the Most High. And whoever that was, was the one responsible for the attempted change of the day. Therefore it is not necessary to say that it was neither Jesus nor his apostles.

But many go so far as to say that in the New Testament the observance of Sunday in preference to the Sabbath is authorized by the apostles. If this is so, then their practice must be found to correspond with their teaching. But that this is not so, the New Testament makes particularly clear: (1) By Jesus' own teaching (Matt. v, 17-19; xxiv, 20) and many other indirect inferences. (2) By the practices of the apostles as recorded in the Book of Acts. (3) By their teaching: Romans ii and iii, and summed up in the last verse of the latter, "Do we then make void the law through faith? God forbid: nay, we establish the law" (R. V.); also chapters vi-viii, and in fact every epistle in the New Testament and especially the great command of chapters iii and iv of the Epistle to the Hebrews; also no less than nine chapters of the Book of the Revelations are very strong injunctions for commandment and Sabbath-keeping.

But let us now examine the apostles' work on the mission field, and see if they taught the keeping of the Sabbath or of Sunday. First let us remember that their fields of labor were out among the Gentile nations, who were sun-worshippers, and

consequently respected the first day of the week as the venerable day of the sun.

Commencing at home in Palestine, St. Paul and his companions preached the Gospel at Antioch; thence they went into Asia Minor and planted churches throughout the country; thence into Greece and Thrace (now Turkey). They established churches in Jerusalem, Caesarea, Antioch, Selucia, Galatia, Colosse, Laodicea, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Nicæa, Troas, Philippi, Thessalonica, Berea, Corinth, and other cities. These churches were composed principally of Gentiles, as the different epistles show. Now if we know the day kept by these churches, we shall know what St. Paul and his companions taught and practiced. Let us hear what the voice of history has to say on this subject.

Spofford's Encyclopedia, Art. Sabbath, says: "The Sabbath began at sunset on Friday and ended at sunset on Saturday. In 364 A. D. the Council of Laodicea removed all scruples as to the duty of Christians to keep the Jewish Sabbath."

Professor Stuart, in speaking of the period from Constantine to the Council of Laodicea in A. D. 364, says: "The practice of keeping the Sabbath was continued by the Christians, who were jealous for the honor of the Mosaic Law, and finally became, as we have seen, predominant throughout Christendom. It was supposed at length that the fourth commandment did require the observance of the Seventh-day (not merely a seventh part of time)—that all which belonged to the Ten Commandments was immutable and perpetual; the churches in general came gradually to regard the Seventh-day Sabbath as altogether sacred" (Appendix to Gurney's *History of the Sabbath*, pp. 115, 116). Professor Stuart further states: "When the practice of keeping Saturday Sabbaths, which had become so general at the close of this century, was evidently gaining ground in the Eastern Church, a decree was passed in the council held at Laodicea (A. D. 364) that members of the Sabbath should not rest from work on the Sabbath, like Jews; but should labor on that day, and preferring in honor the Lord's day; then, if it be in their power, should rest from work as Christians."

This shows conclusively that at that period, upward of 300 years after the resur-

rection of Jesus, the observance of the Sabbath according to the commandment was extensive in the Eastern churches above mentioned. But the Laodicean Council not only forbade the observance of the Sabbath, but even pronounced a curse on those who should obey the fourth commandment.

The historian Prynne thus testifies: "It is certain that Christ himself, his apostles and primitive Christians for some good space of time, did constantly observe the Seventh-day Sabbath. . . . The evangelists and St. Luke in the Acts ever styling it the Sabbath day, and making mention of its solemnization by the apostles and other Christians . . . it being still solemnized by many Christians after the apostles' times, even until the Council of Laodicea (A. D. 364), as ecclesiastical writers and the Twenty-ninth Canon of that Council testify, which runs thus: 'Because Christians ought not to Judaize, and rest in the Sabbath, but to work in that day (which many did refuse at that time to do). . . . Wherefore, if they be found to Judaize, let them be accursed from Christ.' The Seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observation of it. . . . The Council of Laodicea (A. D. 364), first settled the observation of the Lord's day and prohibited . . . the keeping of the Sabbath under an anathema."—*Dissertation on the Lord's Day Sabbath*, pp. 33, 34, 44. Cave's *History of Christianity*, p. 432. See Gibbons' *Decline and Fall of the Roman Empire*, chap. xxvii.

The reader might ask why the Catholic Church labored so hard against the Sabbath to the exaltation of Sunday, and the explanation lies in the fact that the Jews abhorred the Gentiles, and the Gentiles, the Jews, and as the church was largely made up of unregenerated Gentiles who were pagan sun-worshippers, who hated the Jews, they did not wish to have anything in common with the Jews; lest they should be calumniated as Jews by the rest of their pagan brethren, as the following will show. "The Emperor Constantine called the Jews a dangerous and execrable sect."—*History of the Jews*. Milman. Vol. III, p. 21.

"Death was the penalty for becoming a Jew, and for a Jew who should marry a

Christian."—*Jewish Encyclopedia*, Art. Constantine.

During the period of Constantine, Jews were called "a lower order of depraved beings, godless"; their religion "a superstition"; their worship "blasphemy, and a contagion."—*Encyclopedia Britannica*, Art. Jews.

At the Council of Nice (A. D. 325) one special reason urged by Constantine in behalf of Sunday, and against the holding of Easter on the third day after the fourteenth of Nisan, was, "Let us have nothing in common with that most hostile rabble of the Jews."—Andrew's *History of the Sabbath*, p. 357.

These examples show the kind of spirit that prevailed in that most critical period.

Constantine was emperor of Rome; his empire reached to the Persian Gulf and the Caspian Sea, including Asia Minor and Palestine. In A. D. 321 he made a decree in favor of the venerable day of the sun, which reads as follows: "Let all judges and all city people and all tradesmen rest on the venerable day of the sun. But let those who are situated in the country, freely, and with full liberty attend to the business of agriculture, because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March, A. D. 321."

On examination of this decree, it will be found that there was nothing in favor of Christianity in it. It is simply framed in favor of sun-worship. While Constantine may have had encouragement in this from the bishop of the church, yet he issued it according to his own ideas, calling it the "venerable day of the sun"; for he himself was a sun-worshiper, and so remained for two years afterwards. (See Kurtz' *History of the Church*, pp. 91, 151 and 217.) So this first law for Sunday rest was decreed by a full-fledged pagan in favor of his own religion.

Thus the apostle Paul and his associates planted the church and the Sabbath throughout Palestine, Asia Minor, Turkey, Macedonia, Greece, and Rome. And in the fourth century the Catholic Church, as it took on its pagan garb, by ecclesiastical decree and civil law forced the Sabbath away, and established the venerable day of the sun in its stead.

ETHIOPIA AND ABYSSINIA.

In *Lives of the Apostles*, by William Cave, pp. 310 and 312, we read that St. Matthew and St. Thomas preached the Gospel in Ethiopia and Abyssinia. This was in the first century A. D. Respecting this mission in the fourth century, Sim's *Christian Records*, Book V, chap. i, says: "It is related that Meropius, a Tyrian philosopher, desirous of traveling in Abyssinia, took with him two boys, related to him, who understood the Greek tongue; and that the natives murdered the whole company, except the boys, who were presented to the King. Their names were Edesius and Frumentius. On the King's death, the Queen Dowager engaged them to govern the affairs of the realm and educate the young Prince. Frumentius was Prime Minister. He inquired of some Roman merchants whether they had met with any Christians in the kingdom, and, having discovered some, he erected a church for their use, and some of the natives, being converted, joined them. On the King's accession to the throne, Frumentius desired to leave to return to his own country, and arriving at Alexandria, he saw Athanasius, the bishop, and informed him of the probability of exangelizing the country, if missionaries were sent. Athanasius told him that none was so fit for the office as himself; he was, therefore, appointed the first bishop of the Abyssinians, and having preached the Gospel with much success, he erected many churches."

We see from the statements of these historians, that the apostles, Matthew and Thomas, were missionaries in Ethiopia and Abyssinia, and planted the Gospel, which was still bearing fruit in the fourth century, when Frumentius, who built them church buildings, was appointed bishop of that country. These churches were then lost to the world's view until the middle of the sixteenth century, when the Portuguese discovered them. Says Gibbon: "Encompassed on all sides by the enemies of their religion, the Ethiopians slept nearly a thousand years, forgetful of the world, by whom they were forgotten."—*Decline and Fall of the Roman Empire*, Vol. IV, chap. xxvii.

The Catholic Church had so much on hand, struggling for the mastery on the continent of Europe, that the Abyssinian churches were forgotten, until, as Gibbon

further states, "they were awakened by the Portuguese, who, turning the southern promontory of Africa, appeared in India and the Red Sea, as if they had descended through the air from a distant planet."

"These Portuguese navigators reported the discoveries of these Christian churches to the Pope, who soon sent an ambassador with an army, and two emperors of Abyssinia were persuaded that Rome could insure the temporal and everlasting happiness of her votaries. The first of these royal converts lost his crown and his life, and the rebel army was sanctified by the Aduna, who hurled an anathema at the apostate, and absolved his subjects from their oath of fidelity. . . . The liberty of choice was succeeded by a law, which opposed under pain of death the belief in the two natures of Christ; the Abyssinians were enjoined to work and play on the Sabbath; and Sequed (the emperor) in the face of Europe and Africa renounced his connection with the Alexandrian Church. A Jesuit, Alfonso Mendez, the Catholic patriarch of Ethiopia, accepted in the name of Urban VIII, Pope of Rome, the homage and abjuration of his penitent. 'I confess,' said the emperor on his knees, 'I confess that the Pope is the Vicar of Christ, the successor of St. Peter, and the sovereign of the world. To him I swear true obedience and at his feet I offer my person and kingdom.'"—*Decline and Fall of the Roman Empire*, Vol. IV, chap. xlvi.

Thus we see again that the church and the Sabbath were established in Ethiopia and Abyssinia by the apostles, Matthew and Thomas, and continued until the middle of the sixteenth century, when the Catholic Church, awakening to the knowledge of their existence, encroached themselves upon the Abyssinians, and usurping authority over the empire and church, forced them to give up the Sabbath and trample it under foot and swear allegiance to the Pope and his decrees. From the above points of history we see that the apostles, Matthew and Thomas, must have been keeping and teaching the Sabbath and the commandments.

(To be continued.)

Go, make thy garden fair as thou canst,
Thou workest never alone;
Perchance he whose plot is next to thine
Will see it, and mend his own.

—Robert Collyer.

THOUGHTS FROM THE FIELD

Experiences of a Lone Sabbath-keeper.

One of our loyal and true lone Sabbath-keepers, Brother Edgar Stillman of West-erly, R. I., expresses appreciation of the interest taken in sending the SABBATH RECORDER three weeks to him and to others. He says he has taken it for some time in company with another family, and since 1907 has had all numbers bound and prizes them very highly.

The thing that interested me most in his letter is his experiences in keeping the Sabbath while working at his trade among Sunday-keepers. He says:

"Since 1903 I have been employed entirely by Sunday-keepers. In no instance have they asked me to work on my Sabbath, but in all cases have seemed to respect me for standing up for my day. My work has been in quite a number of States, and I have never had any trouble in securing work on account of my being a Sabbath-keeper. If our people in looking for employment among Sunday-keepers would take the right course, I do not think so many of them would get turned down.

"In my own case one or two instances are as follows: A number of years ago I asked a contractor who employed many men if he could give me employment. I had never seen the man before. He said he could. Then I told him, as I always do when seeking work among Sunday-keepers in a strange place, that I would not work on the Seventh-day. His reply was, 'How is that?' and I told him as I tell others that I kept it as my Sabbath and had never worked on that day for gain. He was silent for some time, then said it would be all right, as he would not want any one to dictate to him what day he should keep.

"At another time I was at work for a contractor on one of the Moody School buildings at Mt. Hermon, Mass. I had stated my reasons for not working on the Sabbath when he hired me, which satisfied him. Two Jews came on the job and when Sabbath came they worked the same as the others. They noticed I was not at work on that day and the next Monday asked me why I was not there on Saturday. I told them it was my Sabbath. So the next

Sabbath they told the boss they should not work as it was their Sabbath. He said, 'You worked last Saturday.' 'Yes,' they said, 'we supposed we had to.' 'Well,' he said, 'you will have to now or leave the job.' The best way, I find, is to have an understanding at the beginning.

"This is my fourth season with my present employer, and he is a strong Catholic; but he seems to respect me for holding to my convictions, and I like him very much.

"I only mention these cases, because I think if more of our young people would be firm and pursue the right course, they would not excuse themselves, saying they were compelled to leave the Sabbath to get a living."

Notice.

While you are reading this there will probably be lying on the desks of the various church clerks of our churches the following circular letter, which is published here in order that if any, by oversight, have been missed in the distribution, this will likewise give to them information of the desire of the corresponding secretary for complete and prompt returns of their reports from all the churches. If you have been missed, please apply to the undersigned for blanks. It is hoped that all reports may be in his hands not later than July 15.

T. J. VAN HORN,
Corresponding Secretary
of Conference.

Dodge Center, Minn., May 7, 1913.

DEAR BROTHER:

In a letter received not long ago, my attention was called to the fact that in my statistical report last year almost 20 per cent of our listed churches failed to report for the current year.

I am writing to ask you to join in a special effort this year in order that our Year Book for 1913 may as truthfully as possible represent the strength of our forces. To this end will you, in a few lines on the reverse side of the enclosed blank, indicate any data not comprehended by the items printed on the first page, that will give further information regarding the spiritual condition of the church.

Praying that the "showers of blessing" so patiently waited for may not be longer delayed,

Yours for Him,

T. J. VAN HORN.

Dodge Center, Minn., May 1, 1913.

Importance of the United States Forest Service.

H. N. WHEELER.

(Forest Supervisor, Fort Collins, Colo.)

(Continued.)

Germany is the farthest advanced of all the countries in forestry and handles its forests at a profit. It spends from \$2.00 an acre to \$3.00 an acre and makes a net profit of \$2.00 to \$6.00 an acre each year.

France in 1907 spent 95 cents an acre and made a net profit of \$1.75 an acre.

Switzerland has practiced forestry for 600 years and produces a net return of from \$3.00 to \$9.00 an acre each year. The famous forest belonging to Zurich yields a clear profit of \$12.00 an acre each year. Russia expends one cent an acre on its timbered land and makes a profit of three cents. In 1907 the United States spent about one cent an acre and made a profit of 1 mill an acre. Since that time the forests have been handled at a loss. It will require some time and the expenditure of large sums of money to put our forests on a paying basis. Some of them, such as the Cleveland, located in southern California, will probably never be self-supporting. The first area to be included within this forest was set aside by President Cleveland on February 22, 1897. Additions and eliminations have been made from time to time until now it has an area of 1,575,670 acres and extends from the Mexican boundary to and including the San Jacinto Mountains. It is bounded on the east by the Colorado desert and reaches toward the coast, taking in the brush-covered hills and mountains to the east of San Diego, Palomar Mountain and the Santa Ana Range east of Santa Ana and San Juan Capistrano. This area was not set aside for its forest value, but to protect the watershed. Without water, southern California is as valueless as the Sahara Desert or the unreclaimed portions of the Imperial Valley or the Mojave Desert. The brush on the mountains and hills is practically as valuable in protecting the soil from erosion and conserving the moisture as timber would be.

The practice of forestry was forced upon the European and Asiatic countries by circumstances, such as an actual shortage of timber caused by destructive usage, and the great losses of property caused by

floods along the mountain streams in the regions where the forests had been destroyed. France has accomplished its greatest work in forestry by establishing protective forests where formerly great damage was done by floods and winds. Of course, all floods can not be prevented or regulated by forestry methods, since occasionally unusual weather conditions prevail as during the rise of the Seine in France in January, 1910. If reservoirs should be constructed to supplement the forests, taking care of the surplus water under such unusual weather conditions, the whole problem of floods and water conservation would be solved.

In the sixteenth century, in France, local restrictions were made against stripping the forests from the mountain slopes, but the revolution, with its resulting unsettled conditions, wrought great havoc in the forested sections, denuding hundreds of square miles, leaving barren lands over which destructive floods swept, carrying the remaining soil and small vegetation to the valleys below, thus destroying the chances for a reforestation and ruining the agricultural lands. In the spring, many useful brooks became raging torrents, carrying death and destruction in their paths, and in the fall these same watercourses dried up, making the desolation more complete. As a result, 800,000 acres of farmlands were made a barren waste, the inhabitants reduced to poverty and obliged to emigrate to other countries. In 1860 the state awakened to the situation and after much experimentation with sodding the hill-slopes and banks of streams, and other methods, finally settled upon reforestation as the only means of regulating the streams and making the lands once more habitable. Great opposition was at first manifest, even as in this country, but now the mountaineers are much in sympathy with the work, and in many cases offer their lands free to the government to be replanted. The great majority of mountain torrents of Europe are located in France. Of these, 162 have been entirely controlled by, and 654 more are beginning to yield to, forestry. Thirty-one of those now under control were considered hopelessly bad a half century ago. Many of the forests which now cover these watersheds and protect against erosion are actually producing a net revenue to the state. The sand-dunes

along the coast of France were yearly encroaching upon the vineyards and destroying thousands of acres of tillable soil. They have been planted to forests, and not only have prevented the shifting of the sands, thus preserving thousands of acres of farms, but have furnished a constant revenue to the state. Two million acres of shifting sands and marshes, known as the Landes, have been covered with a profitable forest valued at \$100,000,000.

What has been done in France can be done in the United States in its fire-swept mountains, its desert and marsh lands. The Ohio and Mississippi watersheds can be reforested so as to control these streams, reservoirs being constructed to make the control complete. The damage wrought by the Ohio River in 1907 was estimated at \$100,000,000. Each year since there has been destruction of property and this year, 1913, it will total \$350,000,000, a sum sufficient to buy all the land on the Appalachian Highland and plant to forest trees and to build reservoirs to assist in the control of the stream. But exceeding the destruction of property is the immense loss of life. The end of the devastation of this river is not yet in sight, for a new high-water mark must be set each year along its banks.

Switzerland, after the flood of 1830, realized that steps must be taken at once to perfect a better system of forestry. Improvements were made, but not until the great floods of 1868 did the people come to a full realization of the value of reforestation and the practice of forestry, and \$200,000 of the fund collected for the relief of the sufferers from that flood was used for reforestation. In 1876 the Bund assumed control of the water as well as the forests, and since 1898 all the forests, whether public or private, are under control of the state.

If the United States should return to its former method of allowing its timber lands to fall into private corporate hands through the Timber and Stone Act and other laws, allowing the land to be denuded of timber and laid waste by fire and close grazing, as was done in all the Western States, it would, in time, be comparable to China, which holds a unique position among the civilized nations of the earth.

This oldest of countries has sadly depleted its forested hills and is now reaping

the penalty. One reason it has been so slow to take action toward establishing a forest policy, is because of short-sighted ignorance. This waste going on through thousands of years, has finally resulted in the total destruction of all vegetation, trees, shrubs and even grasses, from thousands of acres of its mountain lands. Where once were verdant forests, now only bare rocks and hills of shale exist, the soil being torn loose by the floods and carried down by the succeeding freshets, covering the once fertile valleys with barren soil of coarse gravel and rocks. The slenderest poles are used for the construction of houses, while small shrubs are made into charcoal. A few trees are, by public opinion, preserved in the graveyards and about the temples. In the province of Shantung, fuel and fodder for the cattle are literally stretched from the hillsides by boys who go out from the villages with iron rakes in the fall, to secure the winter supply. Planks two or three inches in thickness, brought from the more distant mountains by coolies, bring \$2.00 to \$3.00 each, and are used exclusively in making coffins. In eastern China, all timber has disappeared, with the result that the hill-slopes have been robbed of their soil by the freshets which rush unimpeded to the valleys below, carrying the little remaining soil and loose rocks to render more barren the once fertile fields, by burying them under sterile and unproductive soil, gravel and rocks. Shall the United States emulate the example of China,—or that of Germany and France?

Millions of tons of silt are gathered up each year from the Rocky and Appalachian mountains by the tributaries of the Mississippi River and the Ohio River, and deposited each season along the lower courses of these streams. The damage done from this source is on the increase, and unless more effective means are used to control the rivers it will be impossible to keep the lower Mississippi within bounds and the fertile lands lying along its course will be largely unproductive. No country can remain in existence beyond the life of its timber supply. The six hundred billion feet of timber in the national forests of the United States is about one fifth of the total supply in this country and much of this lies inaccessible in remote portions of the mountains of the West. Most of the re-

maining four fifths is owned by private individuals and corporations.

Great destruction of the forests is caused by fire and insects. The bark beetle has destroyed much timber in different parts of the United States. In South Dakota millions of feet have been killed by the *Dendroctonus ponderosa*. This same beetle is now causing the death of many of the beautiful pine trees in Estes Park and other localities in Colorado and all the Western States. It requires heroic measures to prevent the spread of these insects. The trees must be cut and the bark peeled and burned. Its natural enemies are the birds—principally woodpeckers—and yet these birds are killed by thoughtless persons who do not realize their usefulness.

The destruction of the forest by fire has been great and still is large, but the ordinary fires are handled quite easily by the forest officers and fire wardens. It seems impossible with our present equipment to prevent the unusual fires such as occurred in the Northwest in 1910. In that year, which was very dry, numerous fires had been put out during the season by forest officers and settlers, but some could not be reached on account of the inaccessibility of the country. On the afternoon of August 20 a hurricane of great magnitude swept the whole Northwest and fanned the smoldering fires into mighty conflagrations. Settlers, residents of the different villages and cities and the laborers at the sawmills,—in fact, every available man that could be spared was pressed into the employ of the Forest Service or the milling companies, and rushed to the front. Even United States soldiers were pressed into service. Fire-fighting tools and provisions were taken in by pack-train as soon as trails could be cut through the virgin forest. The United States Forest Service, timber companies and settlers, were united in one common cause. The fight was desperate and terrible and was brought to a close only by the intervention of Providence in sending rain to the stricken district.

The results of the fire beggar description. Whole families were wiped out; men were cut down just within reach of safety; women and children were slaughtered mercilessly; lone trappers and hunters were given no quarter, and the loss of property was tremendous. The cost to the Forest

Service in suppressing this fire was more than \$1,000,000. The value of the timber destroyed in the Northwest alone is estimated at \$200,000,000, the amount being 80,000,000,000 feet B. M. Seventy-nine fire-fighters employed by the Forest Service were burned to death and as many more were seriously injured. One ranger with his force of fire-fighters was cut off from all apparent avenues of escape. He led his men as quickly as possible to an abandoned mining tunnel, but not before some of those farthest behind were burned to death, one even within thirty feet of the mouth of the tunnel. The ranger kept his post at the mouth of the tunnel and held up wet blankets to prevent the entrance of fire and smoke. He constantly shouted back into the tunnel words of encouragement and directions to his men. The heat was so intense and the smoke filled the tunnel to such an extent that four men died, and the ranger was finally rendered unconscious. His hair and eyelashes were burned away and his sight nearly destroyed. This is only one instance of many equally harrowing. The fate of some of the fire-fighters is brought vividly to mind by a short poem written at the time by Arthur Chapman in the *Denver Republican*:

"Where's Smith and Hennessy, Edwards, Stowe—
Where's Casey and Link and Small?"
The ranger listened, and murmured low:
"They're missing, Chief, that's all."

"Where the smoke rolls high, I saw them ride—
They waved good-by to me;
Good God, they might as well have tried
To put back the rolling sea."

"I rode for aid till my horse fell dead,
Then waded the mountain stream;
The pools I swam were red, blood red,
And covered with choking steam."

"There was never a comrade to shout 'Hello,'
Though I flung back many a call;
The brave boys knew what it meant to go—
They're missing, Chief, that's all."

(Concluded next week.)

At the annual convention of the Protestant Episcopal Church, held in Atlantic City, N. J., the minimum salary for married ministers was fixed at \$1,200 a year, and unmarried ministers \$1,000.

"Liquor is the devil's way to man, and man's way to the devil."

MISSIONS

What Missions Do.

The address of Aloy Soong, a young Chinese student at Kingston College, was heard last evening at the Congregational church by a good-sized audience and with great interest.

He spoke the English language well, although he has been in the United States only four years; but before coming to this country he studied English in the Christian college at Canton, China.

Mr. Soong's address dealt chiefly with the influence of Christian missions on the present awakening in China. He attributed to the influence of the schools established by the great mission boards and to their religious work the peaceful revolution of a year and a half ago. He dwelt with enthusiasm on the place which the Bible now holds in the public schools in China and told the young people at the Christian Endeavor meeting that the officials of the Chinese Government are now required to take the oath of office with their hand on the Bible instead of knocking their heads on the ground three times as formerly. Mr. Soong explained the origin of the Boxer uprising in 1900. He said it was due to the unwarrantable aggression of foreigners in their meddling with the internal affairs of the country and their unwise attacks on Chinese customs. The Boxer uprising, he said, was a patriotic, although unwise, protest by his people. Great honor was paid to Sun Yat Sen for the part he played in making China a republic and for his unselfishness in allowing Yuan Shih Kai to be chosen first president of the republic. Not only Sun Yat Sen but large numbers of the Cabinet and Chinese officials are Christians, the product of the mission schools.

Sixty-eight per cent of the Chinese "indemnity" students now in the United States are also students from the mission schools.

To Mrs. Headland he gave the honor of being the chief influence in the notable reform of forbidding the cruel custom of the foot-binding of Chinese women. China, he said, was now in the adolescent period, and the splendid work begun by Christian people must be carried to completion by

sending to his country Christian missionaries that are up to date in their thinking and are alive to the present needs of China. China does not want the reactionary and old-time missionary, but progressive men and women that are alive to the modern movement. Mr. Soong closed his address by saying that his country and the United States were good friends and hoped that they would always be friends, working together for the good of all nations.

He purposes when his education is completed to return to his own land and engage in either educational work or some branch of the mechanic arts.—*Westerly (R. I.) Sun.*

Monthly Statement.

April 1, 1913, to May 1, 1913.

S. H. DAVIS, Treasurer,
In account with the
SEVENTH DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in treasury April 1, 1913	\$1,005 77
Mrs. Harriet Dutton	1 00
Mrs. Oliver Davis	25 00
Ralph G. Junkin, Life Membership	25 00
Mrs. J. A. Howard	50
Miss Sarah Howard	50
James A. Howard	1 00
Mr. and Mrs. Jay Van Horn	2 00
Thomas B. Titsworth	50
Mr. and Mrs. T. L. Gardiner	1 00
Mrs. Sarah L. Wardner	50
Nathan S. Wardner	1 00
"Debt"	2 50
O. B. Whitford	2 50
C. W. Spicer	5 00
Anna B. Spicer	5 00
Harold W. Spicer	2 50
H. B. Greene	1 00
Rev. and Mrs. Edwin Shaw	2 00
Leland C. Shaw	25
Stephana Shaw	25
Mr. and Mrs. J. D. Spicer	2 50
Mr. and Mrs. A. J. Spicer	2 50
Mrs. J. P. Allis	50
"For the Debt"	1 00
"For African Investigation"	1 00
William Scriven	50
E. B. Saunders, rebate on mileage	5 28
E. B. Saunders, supplying pulpit at First Westerly Church	2 50
J. A. Davidson	1 00
Mr. and Mrs. G. W. Lanphear, \$2.50 to Tract Society	5 00
Rosa E. Davis	10 00
T. A. Saunders	5 00
J. A. Milikin	5 00
J. H. Coon	15 00
Clara Wiard	5 00
G. P. Kenyon	20 00
Henry Ring	10 00
S. C. Maxson	5 00
To returned check of Marie Jansz	37 50

Churches:	
Dodge Center	6 00
New Market	30 00
First Brookfield	58 55
Second Brookfield	12 50
Milton Junction	27 53
Pawcatuck, of Westerly	236 78
Milton	38 68
Plainfield	42 47
North Loup	22 25
Second Hopkinton	1 00
Mill Yard, \$10.16 for Tract Society	20 33
Farina	33 59
First New York	54 75
Scott	2 61
Richburg	1 87
New Auburn	8 50
Riverside	7 50
Syracuse	1 50
Salem	6 85
Los Angeles	7 00
Nortonville	37 26
Riverside Sabbath School (primary dept.)	1 00
Denver Sabbath School	2 50
Rockville Sabbath School	10 00
Alice Fisher Legacy	3,480 00
Tract Society, one half E. B. Saunders' April expenses	22 98
Income from Utica Church Fund	14 28
1/2 D. C. Burdick Income	96 15
1/2 D. C. Burdick Farm	07
Missionary Society Income	14 19
Young People's Board	25 00
Ladies' Aid Society of Independence Church	10 00
	<u>\$5,552 74</u>

Cr.

D. B. Coon, acct. of salary for March, and expenses	\$ 46 66
J. J. Kovats, acct. of salary for March	
G. Velthuysen, acct. of salary, April 1 to June 30	75 00
F. J. Bakker, acct. of salary, April 1 to June 30	75 00
Marie Jansz, acct. of salary, April 1 to June 30	37 50
Marie Jansz, duplicate of January check	37 50
Ira S. Goff, acct. of salary, Jan. 1 to March 31	37 50
Madison Harry, acct. of salary, Jan. 1 to March 31	30 00
Exchange	50
Tract Society, 1/2 contribution from Mill Yard Church	10 16
E. B. Saunders, acct. of March salary and expenses	129 29
J. A. Davidson, acct. of salary, Jan. 1 to March 31, and expenses	128 43
E. S. Maxson, acct. of R. J. Davis' salary, Jan. 1 to March 31	25 00
A. L. Davis, acct. of salary and expenses, Jan. 1 to March 31	96 03
J. T. Davis, acct. of salary, Jan. 1 to March 31	25 00
G. H. F. Randolph, acct. of salary, Jan. 1 to March 31	75 00
Wilburt Davis, acct. of salary, Jan. 1 to March 31	75 00

R. S. Wilson, acct. of salary, Jan. 1 to March 31, and expenses	42 40
A. P. Ashurst, acct. of salary, Jan. 1 to March 31	50 00
L. D. Seager, acct. of salary, Jan. 1 to March 31	50 00
G. W. Burdick, acct. of salary, Jan. 1 to March 31	25 00
J. S. Kagarise, acct. of salary, Jan. 1 to March 31	15 00
R. R. Thorngate, acct. of salary, Jan. 1 to March 31	12 50
H. L. Polan, acct. of salary, Jan. 1 to March 31	25 00
G. P. Kenyon, acct. of salary, Jan. 1 to March 31	25 00
J. H. Hurley, acct. of salary, Jan. 1 to March 31	125 00
Geo. W. Hills, acct. of salary, Jan. 1 to March 31	62 50
Mrs. Angeline Abbey, acct. of March salary	8 33
Tract Society, 1/2 Lanphere contribution	2 50
G. B. Carpenter, Joint Committee expense	6 40
Susie M. Burdick, acct. of salary, April 1 to June 30	75 00
J. G. Burdick, putting up bell on New Era Chapel	20 00
H. N. Jordan, Italian appropriation for April	23 00
J. H. Hurley, 1/2 traveling expenses	60 09
Washington Trust Company, interest on notes	19 17
Treasurer's expenses	20 00

Balance in treasury April 1, 1913	\$1,500 46
	<u>3,962 28</u>
Balance in treasury May 1, 1913	<u>\$5,552 74</u>

Bills due and payable May 1, 1913, about	\$400 00
Notes outstanding May 1, 1913	\$3,300 00
Payable to permanent funds, Fisher legacy	\$3,480 00
E. & O. E.	S. H. DAVIS, Treasurer.

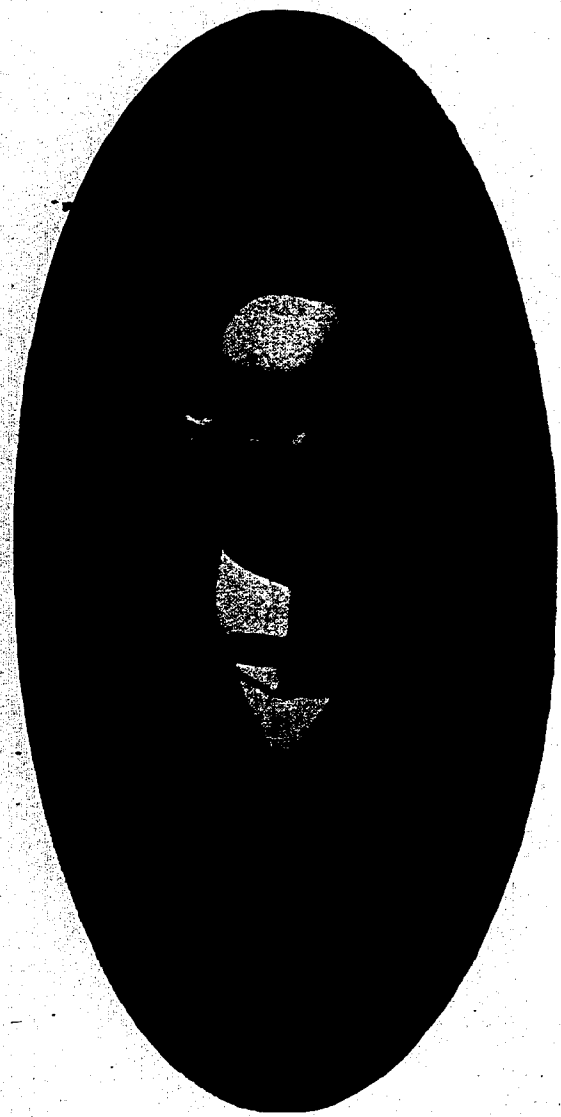
Four ex-police inspectors of New York City, convicted in the graft trials of conspiracy to keep witnesses out of court, began serving time on Blackwell's Island last week. They each have to pay \$500 fine and serve one year in prison. There are several other indictments hanging over them. The "system" is evidently on the run, and grafters are badly cornered. This makes six or seven already who have had to go over the road.

Wisconsin is the thirty-sixth State to make final ratification of the amendment for direct election of senators. This will place the amendment in effect.

Installation of Pastor A. J. C. Bond.

The church of Salem, W. Va., has been without a pastor since November. During this time it has been well served, Rev. E. J. Woofter of the First Baptist church having been in charge for three months; but its members are happy to once more have a permanent pastor in Rev. A. J. C. Bond, whose installation service took place on May 3.

The exercises were in charge of the church moderator, Mr. Ernest Randolph. Following the singing of the Doxology,



REV. A. J. C. BOND

the invocation was offered by the Rev. Mr. Bleakley of the First M. E. church.

For Scripture reading Doctor Clark chose the call of Isaiah and Paul's admonition to Timothy, after which prayer was offered by Rev. E. J. Woofter.

Following the morning anthem the moderator read a letter from the church of Milton Junction, Wis., commending Pastor and Mrs. Bond to the membership of this church, and called on Doctor Clark to extend to them the right hand of fellowship on behalf of the church.

Greetings from the church were extended by Dea. S. F. Lowther, who expressed great pleasure in being privileged to wel-

come Pastor Bond to this pastorate, a call which was unanimous on the part of the church. "You have come to a field of labor and of difficult problems, but by the Master's help you will solve them all. You are welcome to the gatherings of our children and young people, to the meetings of the Ladies' Aid, to the establishment of new homes, to the comforting of broken hearts at the loss of friends, and in all this we pledge you our hearty support, both spiritually and financially."

On behalf of the Sabbath school the superintendent, Mr. Preston Randolph, greeted the new pastor to a place as helper. "We have had many pastors, all of whom have ably filled their places and brought much helpful inspiration, but have lacked that native-born sympathy which none but a son of West Virginia could impart. In the interim which closes today we have been much benefited by the genial spirit of Pastor Woofter and today we welcome to our pastorate a native of West Virginia—one reared under the work of Rev. Mr. Samuel Davis, added to which is the culture of a northern theological seminary and years of experience as a pastor. Where should Pastor Bond be made more welcome than in Salem where he did such faithful work as a student? We need him in the work of the Bible school and on its behalf I extend to you, Pastor Bond, a most hearty welcome and pledge to you our hearty support in all your labors."

Courtland David, the president of the Christian Endeavor society, welcomed Pastor Bond to a work which has been greatly in need of help during the time we have been without a pastor, especially in the Efficiency Campaign. "It is our aim to make of this society a help in all branches of the church and we need your help. On behalf of the society I extend to you great welcome and promise you our support in all your efforts."

On behalf of the college Doctor Clark assured Pastor Bond that "as a faculty and an institution we believe that religion is a part of culture. No one is educated until he believes that religion is a part of the work of life. All pastors are welcome to our college, not formally but frequently and uninvited. We urge them to come and be at home with us, seek out and become acquainted with the young people of their respective denominations. Today

we welcome Pastor Bond back to his Alma Mater, in which he is so much interested.

"I welcome him as an old student. He has been one of mine and I know of his faithful work as such. I welcome him as a pastor. I know him as such. I have visited his churches and know of his work there. I welcome him as a man. I know him to be firm in principle and broad in ideas and earnest in execution. I welcome him especially because I know he understand the problems of young people and we welcome him to our halls as a helper of young people.

"Pastor Bond, the faculty of Salem College has no wish to run this church; we wish to come here week by week to be uplifted and helped and be distinctly people of your parish. To this end we welcome you and pledge you our support and confidence and wish you a long and prosperous pastorate."

The Rev. Mr. Bleakley, on behalf of the M. E. church, expressed great pleasure in extending a welcome to Pastor Bond to his new field. "In our work we are one. We may differ in church policy and points of doctrine but in the matter of 'What think ye of Christ?' the world is together. Salem has been described as being three miles long and one foot wide, but we will not speak of geographical Salem today but of her as a center of opportunities. There is a great work here, great enough to keep us all busy. A certain minister was said to be invisible six days of the week and incomprehensible on the seventh, but he was not the type of man to meet the Salem need nor the type of man you are to be. The people of Salem will loyally support you so long as they know you are endeavoring to meet their needs.

"A fat young Irishman complimented his pastor, 'That's right, feed the sheep.' His pastor replied, 'You look more as though you needed work than feed.' I wished a young man to pray. He said, 'I pay you to pray.' Pastor Bond, this church will pay you just so far as you can make workers of your members, and my church reaches to you the hand of fellowship in cooperation."

On behalf of the First Baptist church Pastor Woofter desired to be unselfish in greeting not only the pastor but the pastor's wife as well. "Pastor Bond knew Salem drunk. He comes back to find

Salem sober. We have progressed. We would not wish to infer that his going away had anything to do with making Salem sober, but that the evolution of conditions has developed Salem and called him back. We have improved, but there is much yet to be done and we will need your help. Few such small places reach a wider field than Salem. I congratulate you, for you have a live church back of you.

"And to the church, to install the pastor is not all that rests upon you. Your duty is then just begun. You can tie your pastor's hands by lack of cooperation. It is your duty to uphold him. His burdens will be heavy, his sorrows many, and he should not feel that there is added to them the weight of your indifference. Pastor Bond, I know that you will have the support of your church and on behalf of the Baptist church of Salem I extend to you a welcome, not to your church only but to mine, and with this the right hand of fellowship."

In response, Pastor Bond expressed his inability to respond as he desired to all these kind greetings although sincerely appreciating them. "It is hard to realize that I am back in my own home town to serve as your pastor. I try to realize what it means to have the president of this college say that his faculty will come here to be uplifted and helped by my preaching. I thought almost too much of this church to be its pastor, but I have come to serve, and where I shall fail, I want your help.

"We have come from a place and people very dear to us, where I have often said that nothing but a call from Salem would cause us to leave them and now we are back to the home we once knew, to the graves of our parents, to reminders of old associations, but to a call of God.

"I appreciate the call to help the young people and the call to the college. President Clark is here because he saw here a large place for service and I am here for the same reason.

"I am glad to see the spirit abroad, as expressed by letters from pastors and friends regarding coming here: 'I am glad you are going to Salem, you can help the college.' I am glad to see growing so general an interest in the college.

"Again I must express my appreciation for these sincere words of greeting, and let

us this morning dedicate ourselves anew to our Master's service."

The exercises were interspersed with music, in some instances especially prepared for the occasion, the closing hymn being "Blest be the tie that binds," by the congregation.

On May 6 the Ladies' Aid of the church held a reception-social for the new pastor and his wife, to which the townspeople were invited. The church was used on this occasion and was prettily and appropriately decorated.

A short program was rendered for entertainment, and light refreshments were served. *

Our History.

REV. G. M. COTTRELL.

I recently ordered and received the two volumes of our denominational history. I asked for a dozen Sabbath tracts to be enclosed with them. When they arrived, the package was so large I wondered why a thousand tracts had been sent me instead of a dozen. Upon opening the package I found to my surprise not a single tract, but instead two immense volumes of our history, half leather-bound. Splendid books! handsome books, outside and in; books to conjure by; books containing not only the written record, but the pictures of our modern leaders, as well as our fathers' fathers, back, back for a quarter of a thousand years; books that any denomination might well be proud of; and we need not be ashamed of our ancestral lines.

Many years ago I made my first trip to Rhode Island. While there I visited the two Potter sisters, now gone to their reward. They began quizzing and instructing me about my ancestry. I found that they pay much more attention to this in the East, than do we of the West. They soon discovered my utter ignorance, with evident disgust. They showed their feeling by declaring that they would have voted against my ordination had they been present, because of such a lack in my training. I told them that out West we were not worrying so much about our ancestry as we were about our posterity; that we were more interested in making a race that the next generation might be proud of. But alas and alas! that is not so easy, is it?

The fifth commandment of the Deca-

logue (the first with promise) calls for our respect and homage to our parents. The Bible demands obedience to the constituted authorities of the state. It requires homage and obedience to divine authority. We are living in an age and among a people that recognize and feel too little the proper restraints of law and authority. The Chinese are better than we in the observance of the spirit of the fifth commandment. Perhaps they go too far in honoring parents, until it becomes a worship of their ancestry. Surely that can not be charged against us moderns. This denominational history would be a good book to have in every lone Sabbath-keeper's home. It might help us to remember our early parental training and show the true filial spirit to our fathers and mothers, living or dead. It would give us a constant vision of many of the noble sires who continued all through life as true to truth as the needle to the pole—some of them even unto martyrdom. It would be to us an inspiration not to disrupt or overthrow the grand work that they had been building through the centuries, but to add to it and carry it on unto perfection. Then let us transfer from the Tract Society's office to our homes these splendid books, and transcribe their teachings upon our hearts.

Topeka, Kan., May 3, 1913.

Resolutions.

Whereas, Our beloved sister, Mrs. Ida Olmstead, a valued member and for many years treasurer of the Ladies' Benevolent Society of the Richburg Church, has been called to her reward, be it therefore

Resolved, That we bow in submission to the will of our heavenly Father, thanking him for her beautiful life and years of faithful, willing service. That we take up the work she has laid down and strive to emulate her many Christian virtues;

Resolved, That we extend to the members of her family our deep sympathy, and point them to him whose grace is sufficient in this hour of sorrow. His words never fail. He is able to sustain and comfort. Has he not said, "I will not leave you comfortless: I will come to you"? Receive him, trust him;

Resolved, That a copy of these resolutions be placed on the records of our society and also forwarded to the SABBATH RECORDER for publication, and a copy be sent to the absent members of her family.

ELLEN A. WILLIAMS,
NETTIE HOOD,
LENA FINCH.

Richburg, N. Y.,
May 1, 1913.

WOMAN'S WORK

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

Is it Worth While?

Is it worth while that we jostle a brother
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart—that we war to the
knife?
God pity us all in our pitiful strife!

God pity us all as we jostle each other!
God pardon us all for the triumphs we feel
When a fellow goes down 'neath his load on
the heather,
Pierced to the heart. Words are keener than
steel
And mightier far for woe or for weal.

Were it not well in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side?

Look at the roses saluting each other,
Look at the herds all at peace on the plain.
Man, and man only, makes war on his brother
And laughs in his heart at his peril and pain,
Shamed by the beasts that go down on the
plain.

Is it worth while that we battle to humble
Some poor fellow soldier down into the dust?
God pity us all! Time eftsoun will tumble
All of us together, like leaves in a gust,
Humbled indeed down into the dust.
—Joaquin Miller.

A Tribute to American Missionaries in Turkey.

[The following extract is taken from the report of an interview with the United States Consul-General at Constantinople, Mr. G. Bie Ravndal, as given in the *Detroit News*. This high tribute to the work of the missionaries in the Turkish Empire is of especial value as coming from one outside of the missionary circle, yet, by nature of his office, with ample opportunity to know whereof he speaks.—*Editor Mission Studies*.]

When asked to what he attributed the present commercial awakening in Turkey, Consul-General Ravndal declared it was undoubtedly due, in large part, to Christian missionary activities and to increasing contact of the Moslems with foreigners.

"American missionaries have raised

the name of America very high in Turkey," declared Mr. Ravndal. "Not only along purely missionary lines, but also in the matter of introducing economical improvements, the missionaries have rendered invaluable service to the countries of the near East. Turkey owes to America the potato, the first telegraph instrument, the cotton gin, the exploitation of the hair of the Angora goat, agricultural and milling machinery. It is hardly possible, however, to separate even such contributions from the regular missionary work in Turkey. As a matter of fact, the American missionaries have devoted themselves to the uplift of the people of Turkey, not only in spiritual, but also in material affairs. For this the Ottoman Empire is indebted to them and so is international commerce.

"The Earl of Shaftsbury is reported as having described the American missionaries in Turkey as a marvelous combination of common sense and piety. Those I met, and I have met very many of them, have been distinguished also for their refinement and education. The American missionaries, as I have known them in Turkey, have had to be all things to all men—physicians, mechanics, savings banks, legal advisers. I once saw a typical American missionary who recently died in Sidon—Rev. Dr. Samuel Jessup—within an hour perform the following functions: converse with a native mule driver and hand him a copy of the New Testament, produce from his vest pocket plaster for a wounded hand, repair a badly damaged music organ, advise some tillers of the soil regarding machinery for crushing olives.

"American missionaries created the cotton lace industry in Turkey, which has become a national asset. This year exportation of cotton lace to America will amount to about \$1,000,000 as against half of that amount in 1911. Manual training schools have been started in Turkey by American missionaries, so also model experimental farms. At Robert College in Constantinople they have an up-to-date engineering school—the only one in Turkey; at the Syrian Protestant College in Beirut they have a school of commerce by far the best of its kind in the Ottoman Empire. American medical missionaries have introduced new remedies for sickness, thus preserving the health of the people and inci-

dentally strengthening their initiative and enterprise at the expense of their fatalism. By encouraging self-support and self-government in the management of the native congregations, the American missionaries in Turkey have taught wholesome principles which have made for the progress of the country along individualistic and democratic lines.

"The American missionaries have rendered a tremendous service to Turkey by their proverbial truthfulness. The people of Syria, with whom I am best acquainted, would never suspect an American missionary of being capable of the slightest deception. The American missionary record on this score has proved a powerful factor in building up character in the East and promoting commercial morality. By their example and helpful attitude the American missionaries have contributed more than will ever be known to making family and home life in Turkey more comfortable and edifying, and raising the standard of living. Instances of families and their cattle living together in the same room are growing rare in Turkey. Equally important, from a commercial view-point, is the service rendered by American missionaries in Turkey in exploring the remoter sections of the country.

"Furnishing text-books as the American missionaries have done on scientific topics in Turkish, Arabic, Armenian and Greek, and publishing newspapers similarly accessible, have stimulated industrial activity.

"The graduates of American colleges in Turkey have become familiar with modern improvements. They have gone out as leaders of thought and action in their native home districts to potently contribute to the regeneration of their country. To them is due, in part, the present progressive tendencies of the East."

Minutes of the Woman's Board Meeting.

The Woman's Executive Board met on May 5 in Milton at the home of J. H. Babcock. The members present were Mrs. A. B. West, Mrs. W. C. Daland, Mrs. J. H. Babcock, Mrs. J. F. Whitford, Mrs. A. S. Maxson. There was one visitor present, Mrs. Abbey.

The President opened the meeting by reading Psalm cv and Mrs. Abbey offered prayer.

The minutes of the previous session were read.

The Treasurer reported the receipts for April \$319.63, disbursements \$167.20. The report was adopted.

The Corresponding Secretary read the Mission Study program prepared for June on the Sabbath School Board. It was accepted as read.

It was voted that our President take charge of the women's meetings during Conference.

By request Mrs. Abbey gave a brief account of the condition of the work at Grand Marsh, Wis., where she had been engaged as home missionary for the last two months.

It was voted that Mrs. Crosley, as a member of the Woman's Board, be asked to attend "The World in Chicago" and report concerning the same for the Woman's Page of the RECORDER.

After the reading and approval of the minutes the Board adjourned to meet June 2 with Mrs. Maxson.

DOLLIE B. MAXSON,
Recording Secretary.

Anniversary at Farina.—A New Sabbath-keeper.

REV. W. D. BURDICK.

The Farina Church was organized April 14, 1866. It is our custom to have an anniversary covenant meeting on the Sabbath nearest to the fourteenth of April. This year we also had three short addresses, and took two Sabbaths for the services. On the first day we enjoyed addresses by Brother G. C. Wells on "The Early History of the Church," and by Brother Thomas Zinn on "The Pastors and Deacons of the Church." These were followed by a good conference meeting and the celebration of the Lord's Supper. On the next Sabbath the pastor read messages from a score or more of absent members, and spoke on "Our Privileges and Opportunities as a Church." The meeting was concluded by the receiving into the church of Mr. W. H. Roberts, who lives near Sparta, Ill. As Mr. Roberts' experience is so remarkable I am going to briefly relate it for the benefit of RECORDER readers. About six years ago one of our members, Mr. C. E. Persels, received a letter from

Mr. Roberts saying that he had learned from a strawberry picker who had picked for Mr. Persels that he was a Seventh Day Baptist. Mr. Persels answered the letter and received an answer which he turned over to the pastor. Then began a correspondence which brought Mr. Roberts into the home department of our Sabbath school, and finally into the church.

Mr. Roberts is a colored man born in this State; served in the Union army during the Rebellion; united first with the Covenanters, and later with the Missionary Baptists; attended the Covenanters' College in Ohio for about two years after the war, with the expectation of preparing for the ministry, but was compelled to give it up because of poor health; was offered a position as missionary to Africa by the Baptists, but thought he was getting too old to accept; has taught school twelve or fourteen years.

About sixteen years ago he received some books that were left by a deceased brother. Among the books was a history of Protestant denominations, which he eagerly read. Here he first learned of the Seventh Day Baptists, but ridiculed the idea of their having scriptural grounds for their existence. Nevertheless he began to study the Bible on the subject, reading it through by course. To his surprise the evidence was against his views. Again he read it through by course, sitting up some nights till two o'clock studying over the question. A third time he began the Bible by course, noting on paper each mention of the Sabbath in the Old and the New Testament. Then to satisfy himself he reviewed all the passages of the Bible on the Sabbath question—and became a Seventh Day Baptist. Then he began to search for the church of his choice from Bible study. One day he asked his friend, the strawberry picker, if he knew of any Seventh Day Baptists, and through him got into communication with our church. He has frequently thought he would visit us, but because of poor health, etc., he put it off until April 17.

Naturally we were watchful to see what kind of a man Mr. Roberts was,—and he was watchful to see what kind of people we were. The discoveries were mutually satisfactory. It was a treat to have Mr. Roberts in the home of the pastor for three days. In a letter received since he went

to his home he wrote: "Well, I have found what I wanted, and that is the Seventh Day Baptists. You don't know how I feel! I am overjoyed over my success. O how happy and good I feel!" While here he repeatedly told me of his great joy in meeting with us, but he does not believe in the noisy, boisterous expression of feeling that is often manifested by his countrymen—and sometimes by white people—in religious meetings. He says that some people "believe that shouting is the bulk of religion."

It was a feast to him to read from our *Historical Volumes*, and he bought a set while here, and paid for the RECORDER for a year.

On the eve of April 18 Pastor and Mrs. Burdick received a written invitation to attend their twenty-first wedding anniversary at the church. People were already going to the church. The surprise was complete. A delicious lunch was served to about one hundred members of the society, and an enjoyable program was rendered. One number of the program was the presentation to the pastor and wife of a wedding cake which had in its center nearly twenty dollars. Anniversary surprises are always pleasant, but they are doubly so to the minister and his wife because they are expressive of the love and good will of those whom they serve.

W. D. BURDICK.

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

"Everybody has noticed that the year after you burn a brush heap, at that place the grass will be the brightest green, rank and luxuriant; but not everybody takes the hint and supplies his land round that little green spot with potash and lime in some form. That's what the fire in the brush heap has done, though. Nature gives us a suggestion of what good farming is in that way. We will be wise to act upon it."

Lord Chesterfield did not write for the twentieth century when he said, "Whoever is in a hurry shows that the thing he is about is too big him." If one did not quicken his steps in these days he would find himself lagging at the end of the procession. Yet there is a haste which means waste, and a hurry which spells worry.—*Christian Advocate*.

YOUNG PEOPLE'S WORK

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

Bible Study.

REV. WALTER L. GREENE.

Christian Endeavor topic for May 31, 1913.

Daily Readings.

Sunday—Soul-food (Matt. iv, 1-11).
 Monday—Illumination (Ps. cxix, 105-112).
 Tuesday—Purification (John xv, 1-9).
 Wednesday—Finding Christ (John v, 39-47).
 Thursday—Mighty in the Scriptures (Acts xviii, 24-28).
 Friday—Love of the Bible (Ps. cxix, 165).
 Sabbath day—Topic: The ideal Christian. VI. His Bible study (Deut. vi, 1-9). (Consecration meeting.)

It is related of Sir Walter Scott that in the last hours of his life he asked those at his bedside to bring him "the Book." "What book?" they inquired. "There is but one Book and that is the Bible," he replied. Unfortunately, the world as a whole does not have so high an appreciation of the Bible, if one may judge from the amount of study that is given to it. It is said that only ten per cent of the men and boys of this country are enrolled in systematic Bible study. It is likely that only a very small proportion of the remaining ninety per cent give any time to the reading or study of the Word.

In spite of the small number of people that really study the Bible, there are signs of encouragement. It is true that more people study the Bible than ever before. Adult Bible classes have brought thousands to consider the Bible that previously gave no thought to such study. College young men and women are pursuing Bible study as never before. Religious education in its larger phases, but centering around Bible study, is receiving unusual attention by educators, Christian workers and others interested in moral and religious progress. The times are big with opportunity and the call is loud for better and more systematic effort in Bible study.

WHY STUDY THE BIBLE?

Such a question ought not to be necessary and yet it is a fair question to be considered by every one; for Bible study without a conviction of its necessity or usefulness would bring little personal value. Such

Bible study would probably not be long continued.

First of all, we need to study the Bible for our own spiritual inspiration and growth. As the body requires food for its proper development, so the spirit needs the spiritual food of the Word. The Bible is the life-giving Word of God. "Ye search the scriptures, for in them ye think ye have eternal life; and these are they that testify of me." The Bible speaks of Jesus, and through the study of the Word many have been led to him. The Christian without Bible study is not a growing Christian. The Psalmist understood the spiritual value of heeding God's Word, when he said, "Thy word have I laid up in my heart, that I might not sin against thee."

Again, we should know the book that has influenced the world more profoundly than any other book. Our Christian civilization and the relatively high appreciation of moral and spiritual values among the nations of the world find their inspiration in the Book of books. A noted prince of India once came to Queen Victoria after he had visited various places in the United Kingdom, and he said to her: "I have seen your ships and your factories, your schools and your churches and every thing is fine. What is the secret of England's greatness?" Turning to a table near them, the good queen picked up the Bible and handing it to the prince said, "This is the secret of England's greatness." One may almost say that the line of cleavage between the great nations of the earth and those who hold an inferior place is marked by the reverence which is shown God's Word.

Mention might be made of the cultural value of the Bible, of the true perspective of life which it gives and of the efficiency which it gives to the Christian worker, but space forbids more than the suggestion.

HOW SHALL WE STUDY THE BIBLE?

Shall we not give the Bible the best hour of the day? When the mind is alert and clear before the daily tasks have brought mental depression, and the pressure of daily duties have crowded out a sense of the importance of the moral and spiritual values of life. Things that are worth while take time and effort. Most people are in too big a hurry to get at the daily work to get the most good out of Bible study. Do not hurry through the chapter, impatient to rush for the car or to get the

hired man to work. Few cars have been lost and few crops failed because of Bible study and family worship. A man was heard to say recently that he once made a resolution that he would have family worship every morning, even if he had to miss a train. Up to date he has not been obliged to miss a train.

Bible study brings its greatest help when one seeks for a personal message. There is a certain intellectual satisfaction in knowing what the Bible contains and teaches, but the greatest spiritual help comes when we ask ourselves, "What does this say to me, as to what I ought to be and do? What light does it throw upon my problems?" This is vital devotional study.

QUESTIONS.

1. What reason can you give as to why we should study the Bible?
2. When is the best time to study the Bible?
3. What method of study have you found most helpful?
4. Has there been any time when the Bible has brought special help and guidance to you?
5. Why do people neglect Bible study?
6. What can we do to promote Bible study in our society?

Study of the Conference Year Book.

1912.

The above is the title of a very neat twelve-page leaflet, prepared by Editor H. C. Van Horn, and published for the Young People's Board by the American Sabbath Tract Society. It is the same length as the *Year Book*, and its width equals one column of the *SABBATH RECORDER*. This makes it very handy to drop in between the leaves of the *Year Book* when not in use.

You know already of the action of the last Conference authorizing our editor to arrange this study. In compliance with this order of Conference, the material was arranged and has been appearing in the *SABBATH RECORDER* from week to week. It has been brought together in this more convenient form in order to encourage its more general use. Besides the seven lessons, there is an illuminating preface and a valuable appendix.

According to the motion passed by Conference, this study was to be used in

Junior, Young People's, and Ladies' Aid societies. It could be adapted to the use of special study classes, religious day schools, Sabbath-school classes, for supplemental work or of individuals who wish to know more about the denomination, its work and plans.

These leaflets may be had for a penny each, to cover cost of mailing, by addressing Miss Linda Buten, Milton Junction, Wis.

Let all the Junior and Young People's societies see that their members are supplied at once; then get down to business, by whatever method of study seems most practicable.

The board would be very glad to supply Aid societies, or lone Sabbath-keepers, or any one who is interested enough to apply for copies. One pastor is using these studies in the church prayer meeting.

Sincerely,

A. J. C. BOND,
President.

Salem, W. Va.

On Backsliding.

DEAR BROTHER VAN HORN:

There are two kinds of backsliders, one of which is described in Proverbs xiv, 14,—"the backslider in heart" who shall be "filled with his own ways." Like the "backsliding heifer" (Hos. iv, 16) they slide back "by a perpetual backsliding; they hold fast deceit, they refuse to return" (Jer. viii, 5). They make "many altars to sin" and count as "a strange thing" the "great things" which God has written to them in his law (Hos. viii, 11, 12). They are "bent to backsliding" from God (Hos. xi, 7).

The other kind of backsliders includes St. Peter who denied his Lord and cursed and swore; but one look from Jesus was sufficient to make him remember the word of the Lord, how he had said unto him, "Before the cock crow, thou shalt deny me thrice," and then to go out and weep bitterly. (See Matt. xxvi, 69-75; Mark xiv, 66-72; Luke xxii, 54-62; John xviii, 15-28).

It also includes St. Paul who said, "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not; for what I would, that do I not; but what I hate, that do I. If

then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. vii, 14-23).

Is not this the experience of every believer in Christ? Backsliding may be the evil thought that is allowed to linger, too long, it may be the angry word spoken in haste, a little time stolen from the Sabbath and given to the world, failing to "open wide" our hands to our needy brothers, and ever so many other seemingly little things; but they all count, and when they are all piled up together, will make fuel enough for as big a blaze as Peter's denial of his Lord, or "the sharp contention" that drove Paul and Barnabas to separate from each other. Yet who doubts that Peter, Paul and Barnabas were true believers in Christ?

The backsliders in heart cast the law of God "behind their backs" (Neh. ix, 26). "They make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought" (Isa. xxix, 21). But the other kind of backsliders are aware of the law in their members which wars against the law of their minds, and they also know that with the law of their minds, they "delight in the law of God after the inward man" (Rom. vii, 22).

Any kind of backsliding is sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John i, 8). We must admit that we all backslide, whether converted or not, "for there is no man which sinneth not" (2 Chron. vi, 36).

To my mind the strongest proof of conversion is a personal knowledge of that continual warfare going on between the carnal law that delights in sin and the spiritual law that delights in the law of God. A person may read of it in the Bible, or hear Christians speak of it, but until he experiences it, he is still in darkness; "for to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against

God: for it is not subject to the law of God, neither indeed can be" (Rom. viii, 6, 7).

MARY E. FILLAW.

News Notes.

WALWORTH, WIS.—Both the Rev. E. B. Saunders and the Rev. A. J. C. Bond have recently preached to us on the Sabbath question.—On May 3 Pastor Davis talked especially to the children, but the "big children" carried away many helpful suggestions.—Preparations are being made to observe Mother's day on May 10.—The Junior and Senior Christian Endeavor societies are doing good work. The latter served a conundrum supper, recently, at which about \$14 was realized. A few weeks ago the Juniors gave a banquet which was followed by a social hour. About thirty children were present.

ALFRED, N. Y.—Owing to the appeal made by the Chinese Government, that all Christian churches in China set aside April 27 as a day of prayer that China may be rightly guided to a wise solution of the critical problem confronting her, it seemed fitting that churches in other lands should unite in prayer in response to this wonderful appeal. Therefore our services on the evening of the twenty-sixth had special reference to this request, and the meeting was addressed by Miss Susie Burdick. The subject of the prayer meeting, May 2, was Temperance and the meeting was conducted by the W. C. T. U.—Herbert Polan of the Theological Seminary has accepted the call to the New Market Church, and William M. Simpson to the church at Nile.

MILTON JUNCTION, WIS.—Quarterly meeting of the four Seventh Day Baptist churches in southern Wisconsin was held with us, April 18-20. The weather being almost ideal the meetings were well attended throughout the entire session. The closing service, on Sunday afternoon, was a farewell service for Pastor Bond. President Daland preached a most helpful sermon. At the close of it, words of appreciation were spoken in behalf of the church by Dea. H. M. Burdick; by Miss Helen Cottrell in behalf of the Christian Endeavor; by Prof. A. B. West for the Brotherhood; by Miss Carrie Nelson for the Young People's Board; and by Rev. H.

E. Davis in behalf of the quarterly meeting. Special music by a quartet, and a solo by Prof. A. E. Whitford were a part of the program. Rev. L. C. Randolph gave the closing prayer and Pastor Bond the benediction.

April 26 was Pastor Bond's last Sabbath with us. He gave us a most helpful sermon at the regular hour of service. Rev. and Mrs. L. A. Platts, who have come to make their home here, joined us by letter at this service.

Sabbath night at 8 o'clock a public reception was given Pastor and Mrs. Bond, in the church. This was well attended by our own and the First-day people. Rev. Mr. Perry of the M. E. church gave one number on the program.

Sunday afternoon the Messenger boys of the Brotherhood held field sports in the church park; everybody had a good time.

The ladies of the Aid society have made rugs and curtains for the church parlor.

At the regular church meeting, April 5, W. D. Tickner was licensed to preach, and the following resolutions were passed:

Whereas, For nearly five years Pastor A. J. C. Bond has served this church faithfully and efficiently, therefore be it

Resolved, That we hereby express our appreciation of his labors and our love for him and his family.

The following resolution was passed by the Brotherhood at their meeting, April 27:

Resolved, That, as Pastor Bond was the leading factor in the formation and growth of this Brotherhood, we hereby express to him our appreciation of his faithfulness, and his interest in the boys and men of this church in thus seeking to bind them close together in this Brotherhood.

M. E. G.,

Corresponding Secretary.

Letter From Holland.

DEAR BROTHER HUBBARD:

About two weeks have passed since I thankfully received the check for the *Boodschapper*. I postponed sending you the receipt, desiring very much to write a letter on the work in Holland.

I do not know how it is in America, but here it appears very hard to join in one church, and in common efforts for promoting the truth, those people who are for Jesus' sake and by his grace keeping his holy Sabbath. We pray the Lord may

grant us eyes to discern his hints, and a willing heart to follow.

I wonder what will be the best way when next year Brother Taekema, as we hope, will have finished his study. Perhaps his calling will be here in Holland; perhaps Java would be preferable, or South Africa as Brother Lucky proposes.

Brother Van Ysseldyk, an old-time friend of my father, and a loyal Seventh Day Baptist, in the inland of Argentine Republic, recently wrote me about his abundant joy in having fellowship now with a small Sabbath-keeping church of sixteen members there, partly Swedish, partly Spanish, former Adventists.

Last week Cornelia Slagter started again for Java to return to her nursery work in the government asylum at Lawang. I trust she enjoyed her stay in Holland. Her efforts to awaken new interest in the work at Pangoengsen have not been in vain, though missionary people in general do not like what they call the confusion in the minds of the natives by our teaching them to sanctify the Sabbath of the Lord, while they teach Sunday. That confusion, however, does not exist with the Pangoengsen people, as there are no missionary stations in the neighborhood. Cornelia Slagter has a heart full of love for the Lord's cause, and God is blessing their efforts for the temporal and spiritual weal of the people there. May the Lord increase the number of his faithful ones in Java, and abundantly bless their work.

The interest in the *Boodschapper* is growing and we are constantly receiving and answering correspondence of those who are pleased with the general contents, but do not agree with the articles on the Sabbath question. I should rejoice very much to see this general mission in South Africa started, and to use the *Boodschapper* for the work among the Dutch population there. The *Boodschapper* is to the Seventh Day Baptists in Holland and Java what the SABBATH RECORDER is to them in America, and it might be the same in South Africa if we only had connections there. The *Boodschapper* is also an advocate of the old views of those who revere the Holy Scripture as the infallible Word of God, and such are the Dutch in South Africa in general.

Will you kindly remember us to all friends. Very truly yours in the Lord's service,
G. VELTHUYSEN.

CHILDREN'S PAGE

The Garden Maids.

Garden maid in springtime,
This is what we do:
We make the beds for flowers;
We tidy up the bowers;
We clip the stems, and trim the stalks,
And then sweep up the garden walks.

We can give as reference
If you should inquire,
All the flowers that you see—
Madame Rose and Cleome;
The Laurel Bush and Lilac too
Will truly tell you what we do.

But we will not leave them;
For, if you must know,
We work for love, not wages,
And our account-book pages
Are starred with blue Forget-me-nots
And Pansies, which are loving thoughts,
—Jean Turnbull, in *The Churchman*.

A Legend of the Rose.

Long, long ago, when the earth was very young and very fair, says an Indian legend, the roses grew everywhere, giving their beauty and their fragrance freely to all creatures. No spiny points on stem or leaf pricked those who bent to enjoy the perfume of the sweet blossoms, and any one might gather the flowers without fear of being scratched, for the first roses had no thorns. But, alas, for the poor roses, their sweetness and glory caused them to be threatened with destruction. The animals which live upon grasses and herbs soon found that a rosebush made a delightful meal, and that the roses themselves were the daintiest kind of morsels.

"What shall we do?" cried one rosebush to another. "See my tattered leaves and broken branches!"

"All my baby buds were devoured today," was the sorrowful answer. "My best blossoms, too, that I was holding up so proudly for all the world to see and enjoy, have been eaten by the animals that passed by."

So the roses told their troubles to one another, but they were powerless to protect themselves. Soon so many of them perished that there was danger of the whole tribe of roses vanishing from the earth, and a council of all the roses was called.

"We must send to the Head of all the tribes," announced the chief of the roses,

as he looked around on the ragged and tattered bushes. "We will send some of our number who have escaped being hurt and some whose beauty has been spoiled by the greedy animals, so the Head of all the tribes can understand what danger we are in."

When the rose delegates presented themselves before the Head of all tribes he was filled with pity for the poor unfortunates.

"You are in danger because you are so sweet and so beautiful," he cried. "You have not been given weapons with which to defend yourselves, and you have no armor to protect you. I shall give you something that will not spoil your beauty, but that you can use in case of need. You must each have a suit of armor."

Of course the roses were delighted and soon all of them were armed against their enemies. The animals which tried to eat the sweet blossoms found their mouths full of thorns, and it did not take long for the word to be passed among the eaters of grass that roses were made to be seen and not to be devoured. Thus the roses were saved from destruction, and that is the way, so the Indians say, that roses came to have thorns.—*Christian Advocate*.

The Chinese Baker.

The Chinese baker makes his dough on a long board. When it is sufficiently kneaded, he spreads it out on the board and then fixes a long pole in the wall, and, sitting on the other end of it, presses out the dough very thin indeed. It is like sitting on the end of a seesaw. Then he rolls it up again, sits down before it, pinches off little pieces as big as the top of your thumb, and places them on the board in rows. When he has enough for a batch, he takes his rolling-pin and rolls them out into little flat cakes, and as each is flattened out he punches a hole through the center. After five minutes baking in a charcoal oven they are ready for sale, twenty-six for a penny. The buyer strings them on a stick, like fish.

Every village has its baker, and his shop proves a good place in which to hold a meeting, as the people often congregate there. If you sit down and eat a cake, you will immediately have several men around you, and thus you have a good opportunity for preaching the Word which tells of the Bread of Life.—*Exchange*.

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

LESSON VIII.—MAY 24, 1913.

JOSEPH AND BENJAMIN.

LESSON TEXT.—Gen. xliii, 1-34.

Golden Text.—"He that loveth his brother abideth in the light." 1 John ii, 10.

DAILY READINGS.

First-day, 1 John ii, 1-17.

Second-day, Luke xiv, 7-24.

Third-day, Matt. xix, 16-30.

Fourth-day, Luke xx, 25-37.

Fifth-day, 1 Sam. ix, 15-27.

Sixth-day, Gen. xliii, 1-17.

Sabbath day, Gen. xliii, 18-34.

The Small Sabbath School.

The problems of religious education are not alone in the large schools; the problems of the small school are even more pressing. The problems of the small schools are most important because they concern the greatest number. The average Bible school of the United States is about sixty in membership; hence, if the work of religious education is to succeed, it must meet the needs of the small school and the rural school. Many a worker in the small school, after attending a convention or reading many of the good books of the day on Bible-school work, returns to his task with the feeling that much that has been said and written is for the large city school whose conditions are not those he faces. Unfortunately, the majority of the Bible experts have had their experience and successes in large fields and schools; thus it is natural that their view-point is that of the large school. In reading and listening to such experts one should seek the principle expressed and then try to adapt the principle to one's own situation. It is rare that one can find plans and methods that can be *adopted* in one's own work, but there is much that can be *adapted*. When you have read this do not lay the paper down until you have read the following article, by Warren H. Wilson, superintendent of the Presbyterian Department of Church and Country Life. After you have read it, ask yourself whether there are not some things among the many suggested that you can apply in your school and church. There may be something you can *adopt*; certainly, there is much that you can *adapt*.

The Country Bible School and Its Building.

The building of the average country Bible school is a small church building, suited to the uses of the preacher rather than of the teachers. Most of the rural churches have but one room, but for the sake of an average let us suppose that the Bible school under consideration has a room and a half. My own dearest memories of Bible-school work cluster around a building of three rooms, away out on a rural hilltop.

The next question is, "What is a Bible-school intended for? What can it do?" Its business is to evangelize, I take it: to bring its members to knowledge and piety. The work it can do, whatever its building, is conversion. Its work is feeding the church-membership with sound, clean, regenerated souls, who will stay in the country and support the interests of the Kingdom with devotion and intelligence. For the Bible school has the task of teaching the whole Bible, the book which makes men into communities and commonwealths.

You must first do things *to* the building, before you do much *with* it. In cold climates it should be well heated. I remember the men of my rural school at Quaker Hill digging a cellar underneath our building for a furnace. We had got on with stoves till we could do so no more. A rich neighbor gave us a furnace, and we did the work necessary for its installation. It was a great job and a great frolic,—though we had long, hard work together,—and I think that few lessons in class did those men, and their minister, so much good as that excavating. The preacher worked in the trench with the other men.

The room must be attractive. Most rural churches are bare and severe. But young people like tasty colors on the walls and warm tones in paint or paper. This decoration of the church-house may well be undertaken by the school.

The seating ought to be with chairs or short moving benches: not with rigid pews. For the Bible school has many forms of activity, and the church may well enjoy the greater comfort of pleasant seats, in order that the Bible school may use the building.

Out of doors the grounds ought to be free of weeds. What a frolic it is in a rural school for the men and women to gather at the church on a day "between

planting time and haying," the men bringing scythes, hammers, saws, spades, and crowbars, and the women lunch-baskets! A few hours' work on the lawn, the fences, and the horse-sheds, will put them in shape for the year; and the meeting of old neighbors around the table, spread under the trees or indoors, will put men's souls in better shape for the summer.

The great business of the Bible school is to teach. For this the average country church building is least adapted. For adequate teaching one needs a building of several rooms. If there is a room beside the church auditorium it should be given to the little children for their use. The movable seats make separate classes possible. Much may be done with strong class organizations, each having its own corner. There should be not too many classes, and each one should be so strongly organized that walls are unnecessary.

The teachers in the school must be regularly present. In a rural school which I knew we had a rule that a teacher who was absent four Sabbaths without excuse should lose his class. It was surprising how this rule worked. Teachers who had to be coaxed to begin teaching became determined never to give up. They would not be absent a day without excuse.

The minister should always be present when he can, for the Bible school is his perpetual revival. There he is to get his church-members. It has a great influence for him to visit each class, look on, greet the teacher, look over the class, and pass on. Teachers and scholars attend better if they know that the pastor is taking note of them.

A great need in all country places is social life. Organized classes, though they be only one or two, solve this difficulty. Each class can then meet on a week-day, have an entertainment, enjoy a use of the church building which will endear it to them anew, and learn more of one another's lives. Such meetings make good neighbors. Thus men learn to digest the spiritual food of the Sabbath teaching. The Hebrews had many such feasts all through the year, which did much to make them a great and godly nation.

A library can be secured, in many States, from the state library commission, which can be frequently changed, yet always will be on hand for entertaining and solid reading. The Bible-school library used to ren-

der a great service, which in these days of new tastes in reading ought to be continued. Books of history, travel, missionary and patriotic biographies, will always be widely read. The rural church building may be made a center for the reading habits of the community if the Bible school will lead.

The celebration of the holidays of the year is a great service which the Bible school can render to all the people. Christmas and Easter are to a degree so used. But Thanksgiving and Memorial day are religious holidays, and they are generally neglected. What an opportunity lost! There is a rural church, with only a one-room church-house, in southwestern Missouri, which gets the people together at Thanksgiving time for a feast of thanks to God. Last November four hundred people sat down to dinner together in this church. How much better than gorging themselves at home, each family by itself! The President's proclamation calls us to meet "in our houses of worship" to give thanks.

In the same way an Illinois school I know celebrates Fourth of July. A "Wild Animal Show" is held. The boys bring each a pet, or a captured wild creature, in a cage, and at the chief hour of a day spent together outdoors, all the families being present, they parade their animals, and the best receives a prize. The next year some other exhibition takes place, but always the children are the center of it.

My purpose is to show how the church building and grounds where the average Bible school meets may be used as a means of getting folks into the church. The Bible school should be the evangelistic agency of the rural church. All the people believe their children ought to be taught about God. This fact constitutes the opportunity of the Bible school. By every means that will win young people to God and to obedience to the Master the school should work with the people of the whole community to inspire them with the love of God.

The trouble is not in the church building. The first need of country communities is the doing of things together, the finding of leaders through the performance of common tasks, and the organization of Christian life and character among the young people of the whole community.—*Sunday School Times.*

HOME NEWS

SALEMVILLE, PA.—If the little church at Salemville is about two hundred miles from any other church of like precious faith, possibly there are some RECORDER readers who would be interested in hearing from us occasionally. This church planned for ten days' meetings for about the middle of February, to be conducted by Pastors H. N. Jordan and J. L. Skaggs, of New Jersey; but shortly before the time, scarlet fever broke out, and before it could be checked, about twenty children had a sample of it, some in much milder form than others. There was but one death, that of Vanlue Rice's little daughter. Our church was closed for six weeks.

Last Sabbath, May 3, the attendance was sixty-one. Brother C. C. Wolfe and the scribe attended the German Seventh Day Baptist church on May 10. The Sabbath school and the sermon were very much enjoyed. The attendance was fifty. We are all of good courage.

J. S. KAGARISE. ↗

BERLIN, N. Y.—Berlin is still trying to do its work, and while we are counting the Sabbaths before the first of June, when Pastor Cottrell is expected, we are holding Sabbath services, at which a sermon is usually read by some lay member. A special program was followed on Mother's day—sweet and impressive. The interior of the parsonage is being put in readiness for the incoming family by the Ladies' Aid society. In view of this, two food sales were recently held which netted \$19.00. Forty-seven double rolls of wall paper have been hung and other needed work done.

E. L. G.

GARWIN, IOWA.—Garwin is still on the map. As a church we are rejoicing in a good state of harmony in the work, we are trying to carry on. An especially hopeful indication is the attendance at our Sabbath-day services; yet there is need of a deeper work of grace in all our hearts. The members of the Carlton Church have been, and are, loyal supporters of every part of our denominational work.

We feel deeply the loss of our faithful pastor, Rev. J. T. Davis, who had fear-

lessly preached to us the good old Gospel and the Holy Spirit's saving power. We thank God for his holy and heavenly instructions. Our present pastor, Loy Hurley, is doing excellent work for us as a church. He is taking up the work and giving us helpful and inspiring sermons, which, I am sure, are appreciated, judging by the size of the audience each Sabbath day. God bless our dear young pastor. We love him. God grant that we as a church may stand by him and that this people may earnestly seek until God is found in a larger spiritual life, and in a far more effective service than is now being rendered.

I feel thankful to my Saviour and to the friends who were so interested in my trouble, that it was made possible for me to take treatment at the Battle Creek Sanitarium, which has helped me in such measure that, with a little more care, I shall be restored to health and vigor again. I want to spend a few more years in my Master's vineyard, if it is his will,—to win souls to the everlasting truth, and start them on the heavenly way. I will be ready, soon after harvest, to enter upon any duty the Lord may have for me.

DARWIN C. LIPPINCOTT.

Religion and Politics.

To say that there is any inconsistency between being a member of the church and being active in politics would be a reflection upon either the church or politics. If church membership really impaired a citizen's usefulness either in office or outside of office, it would be an unanswerable accusation to bring against the church. It would be a grave charge, too, to make against politics to say that political conditions are such that a church member is denied participating in politics either by his conscience or by his fellows.

In a democracy—that is a country in which the people rule—the strength of the government depends upon the intelligence and virtue of the citizens who control it. If but a small percentage of the people are intelligent, while the masses of the people are densely ignorant, the government may be democratic in form but the few will govern. If but a few of the people are virtuous and the masses are immoral, the government can hardly be good, whatever its form.

Political virtue results from and is de-

pendent upon individual virtue. We can not expect a man to be honest in office if he is not honest out of office; we can not expect him to be faithful to public obligations if he does not endeavor to live up to private responsibility.

As religion, if it is worthy of the name, manifests itself in public life as well as in private affairs, it follows that religion is not only not a hindrance, but a positive help to a man in politics, as elsewhere.

Political life, in fact, demands a higher standard of morality than private life because of the publicity that attends public life. Sins, both of commission and omission, can be lived down in private life much more easily than in public life. The political enemy is not slow to seize upon any defect in character or lapse in conduct, but a high character is unassailable. "Blessed is the man who walketh not in the counsel of the ungodly," was spoken of the man in politics as truly as of man in any other occupation, profession or calling. A man is not likely to find religious professions embarrassing unless it can be shown that his practises do not conform to his professions.

We have abundant illustration of the fact that strict fidelity to religious obligations is no bar to political preferment. The various branches of the Christian Church have been conspicuously represented in official life from the Presidential office down, and there is no present indication of a change in public sentiment, in this regard. While zealous members of any church are likely to resent at the polls criticism directed against their church, it can not be fairly objected to a man that he is actively interested in his church and in the propagation of his faith, provided he does not attack other churches. Religious liberty means that a man shall not be discriminated against because of his religion; it does not mean that he must be colorless in religious matters, or that he shall be liable to punishment for outspoken adherence to any creed or church.

If we consider politics in a large sense, we shall find that religion is quite a necessary factor, for a man can not achieve much in politics unless he has faith. One must travel at a sluggard's pace who does not go faster than his mind: no one is far-sighted whose vision does not outstrip his reason. One must believe in the triumph of the right, even though he can not calculate

the means by which, or the time at which, the right will win its victory. It is not possible for any one to look ahead and estimate the influence of an act; he is constantly exercising faith unless he is content with a small service. If religion can be defined, as it has been, as the relation which man fixes between himself and his God, it becomes an indispensable thing if one would make his life influential. If it could be shown that a man in politics might by activity in religious matters, lose some votes among the prejudiced, he would more than make up for the loss in the number drawn to him by the moral courage which faith inspires—and faith is grounded upon belief in God.—*W. J. Bryan, in The Congregationalist.*

Where Boys and Girls Are Educated for \$4.00 a Month.

In the May *American Magazine* appears a remarkable letter written by J. A. Burns—known as "Burns of the Mountains"—a wonderful mountain white, who has founded a college at Oneida, Kentucky, where he is carrying on a great work. Following is an extract from his letter:

"My life has been spent largely in conditions very different from those in which my brothers of the North live. They go to the markets and buy in small portions the bread, the meat, the fruits, all that they use. In my country we can not do that. The old American way of life, that before the day of differentiation, still prevails to some extent. We still make our own bacon and hams in our smokehouses.

"Last summer a few young girls of our college put up six hundred gallons of fruits and wild blackberries for use in our school. When I tell you that we figure the cost of a week's board for a student at seventy cents, you will see, perhaps, something of our way of life, and something of the natural richness of our country. A Northern friend tells me that a box of blackberries costs eighteen or twenty cents, not quite a quart. A woman in our village will go out with two water pails, each holding three gallons, and in the evening she will bring them in, both full of wild blackberries, and if she gets fifty cents for the two pailfuls of berries she thinks herself very well paid.

"Our students on our farm raise the

great part of what they eat. This is how we can give room, board and tuition to a student for four dollars a month. When I first saw a man pay a dollar for a single meal, it seemed to me almost a crime. Not many of our boys can themselves afford to pay four dollars a month. That shows you what are the living conditions in which they grow up. What can I do?

"It is in trying to answer some of these terrible questions that I have of late eaten bread at Northern tables. Always I have to go back in memory to the days when I first ate bread in our mountain home. My mother would call me before dawn and tell me to get up and go 'grind' for breakfast. I would go out into the smokehouse and take some of the wheat or corn we had raised in our mountains and would put it in the hand mill and grind the flour for our breakfast. This hand mill was made of two round stones, the top one working on a little wooden spindle which stuck up through the bottom one. You poured the wheat in a hole at the middle of the upper stone. The flour came out through a little outlet at the edges between. There was a hickory handle which was fitted into the top stone, the upper end of the handle working in a supporting frame. This made the stone turn more easily. Two persons could turn it. It was done after the fashion of Palestine. It was the best mill we had. In perhaps fifteen minutes I would have flour or meal enough ground for breakfast. It was sweet flour. If we wanted to remove some of the grits or husks, then we would take a circular hoop made out of basswood bark and covered with a piece of muslin, and screen the flour through this. We still raise corn on our steep hillsides by means of the hoe. Our wheat fields still are small."

Denominational News.

Members of the Seventh Day Baptist Brotherhood of the Milton Junction Church made a bee Sunday and planted the garden at the parsonage so that it will be in readiness when their pastor, Rev. Henry N. Jordan, and family arrive.—*Journal-Telephone.*

The day this RECORDER is mailed Mr. Jordan and family leave New Jersey for the West. They will spend a few days with friends in New York, and reach Wisconsin the first week in June.

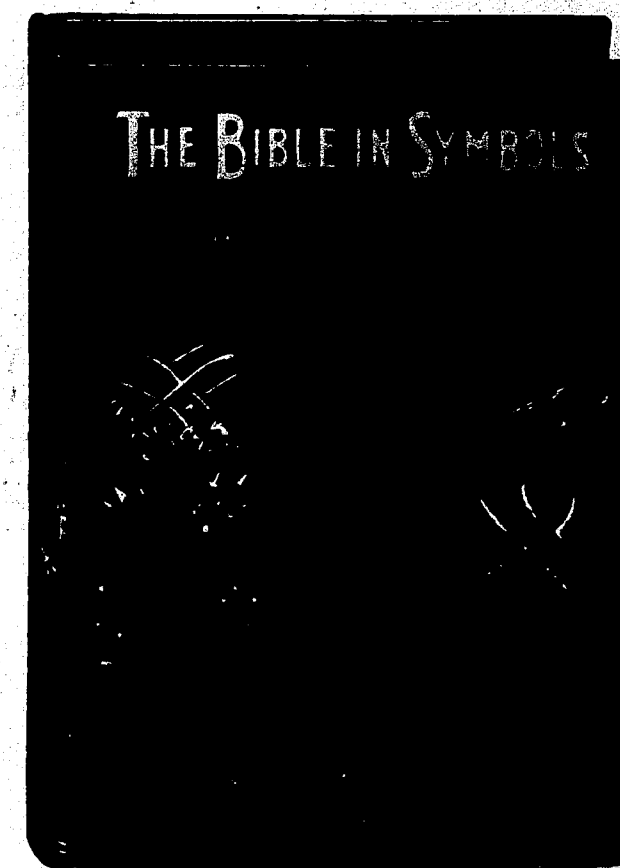
DEATHS

LANGWORTHY.—In the town of Wasioja, Minn., at the home of his parents, May 4, 1913, little Rex Cecil Langworthy.

He was the fourth child of Louis and Jessie Saxton Langworthy, born January 20, 1910. He was a frail child but tenderly loved by all, and many friends deeply sympathize with the family whose hearts are sorely bereft by this sudden visitation.

A large number of these friends and neighbors gathered at the church on Tuesday afternoon to show their sympathy for the father, mother, sister and two brothers. "Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven." T. J. V.

"Speak to him thou, for he hears,
And spirit with spirit can meet;
Closer he is than breathing,
And nearer than hands and feet."



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The Blessedness of Trials.

Our trials never hurt us unless they harden us. When rightly used they drive us to prayer, and prayer drives them from us. A soul without trouble is like meal without leaven, or a ship becalmed in the midst of the sea. Each of us will have them this week. Let us use them aright—take them in prayer to God—and we may through them become princes with the Lord.—*M. M. Davis.*

The family record of the new Cabinet of the United States is reported to be 43 living sons, daughters and grandchildren. Of these 32 are children, and 11 are grandchildren.

He that is thy friend indeed,
He will help thee in thy need.
If thou sorrow, he will weep;
If thou wake, he can not sleep;
Thus in every grief in heart
He with thee doth bear a part.
—*Shakespeare.*

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

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

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

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d St.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 198 N. Washington Ave.

The Mill Yard Seventh-day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh-day Baptists planning to spend the winter in Florida, and who will be in Daytona, are cordially invited to attend the Sabbath-school services which are held during the winter season at the several homes of members.

Be not afraid to pray—to pray is right.
Pray, if thou canst, with hope; but ever pray—
Pray in the darkness if there be no light—
Pray to be perfect . . .
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.
—*Hartley Coleridge.*

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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Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

DECORATION DAY.

Vanished days of many a year
Remain to us possessions dear;
We call the roll of those who dared;
We bless the saints who hardly fared,
Lending their martyred flesh to be
The torchlight of Truth's victory.

Still may we utter solemn praise
Of those whose prowess filled their days
With thoughts and deeds of high renown,
Which now our floral offerings crown.

But as our earth from south to north
Her glorious promise blazons forth,
And timid spring and summer bold
On autumn pour their wealth of gold,

So let our buried heroes live
In hands that freely guard and give,
In minds that watchful, entertain
Great thoughts of Justice and her reign,
That tend, all other tasks above,
The household fires of faith and love,
And keep our banner, wide unfurled,
A pledge of blessing to the world.

—Julia Ward Howe.

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