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Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

THE LAND OF PROMISE.

If all the sobs and sighs and tears
Of all the dead and vanished years
Were brought together in one spot,
Their energy combined could not
Restore one single shattered dream,
Rejuvenate a fruitless scheme,
Repair one broken pledge or heart,
Or render straight a crooked start.

So why waste time in vain regret?
Today is here and must be met;
Start out anew, forget the past,
Great fortune still can be amassed;
Great reputations still attained,
And posts of honor yet be gained.
Look forward, yesterday is dead,
The land of promise lies ahead.

—Herbert Kaufman, in *Jewish Exponent*.

—CONTENTS—

EDITORIAL—Something for the Boys to Think About; Real Christian Work; Where an Ounce Equals a Pound; The Spiritual Element Essential; We Are Glad for Milton; Inquiring as to Our Belief; Look at Your Cover Advertisements; The Tract Board's Debt Paid; Rev. B. F. Rogers	673-676	Semi-annual Meeting	686
EDITORIAL NEWS NOTES	677-679	MISSIONS—Letter From Java	687
Milton's Best Days Yet to Come	679	To Uncle Oliver	688
The General Conference	681	Denominational News	690
SABBATH REFORM—Did the Apostles Preach and Practice the Keeping of the Sabbath or of Sunday?	682	WOMAN'S WORK—The Mission of the Home	691
The Arbutus	684	YOUNG PEOPLE'S WORK—Efficiency; Fresh	
Addition to the Faculty of Milton College ..	686	Air Endeavor; The Beginning of the Stu-	
"Now is the Accepted Time" (poetry)	686	dent Volunteer Movement; Milton College	
		Notes	693-697
		CHILDREN'S PAGE—The Children's Day (po-	
		etry); In Memory of "Winchester"	698
		Home News	699
		SABBATH SCHOOL—Pastoral Leadership in Re-	
		ligious Education	700
		MARRIAGES	702
		DEATHS	702

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The Sabbath Recorder

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PLAINFIELD, N. J., JUNE 2, 1913.

WHOLE NO. 3,561.

Something for the Boys to Think About.

Not many weeks ago the people of this great country united in celebrating the birthdays of three great men, Washington, Lincoln and Livingstone. The first two received the homage of all America, and the last was extolled by the entire civilized world. Two of these men were, in their early years, poor country boys. One was born in a pioneer's cabin home among the forests, with no outlook but a life of toil, no opportunities for school or for culture. The other was a son of poor Scottish peasants, with no social or commercial advantages, and so far as human eyes could see, no prospect of ever becoming famous.

Now, after a hundred years have passed, all the world hastens to pay Livingstone homage, and all Americans unite in honoring the name of Abraham Lincoln. The nation long ago erected a famous shaft to perpetuate the memory of Washington and gave his name to its capital city. And now plans are maturing for the building of a wonderful Lincoln memorial on the banks of the Potomac, almost under the shadow of Arlington. Westminster Abbey is distinguished as the last resting-place of England's most famous men,—poets, kings, national heroes. Among these lies the body of David Livingstone, of humble birth, and travelers say that no tomb in that famous abbey receives more attention from visitors from all countries, than does his. After his death in the heart of Africa, the natives showed their devotion to him by embalming his body and carrying it ten long months on their shoulders over rivers and mountains and plains, to the coast, that it might be sent to England for Christian burial.

Now, the thing I wish the boys to think about is this: What was it in the lives of such boys as Washington and Lincoln and Livingstone, that made them great? What were the elements of character that bore them on to the important positions they filled, and secured for them the love and honor of their countrymen? Are you as poor today as Lincoln was when a boy?

or do you enjoy opportunities for education and for growth in sterling principles, of which Lincoln and Livingstone never dreamed? What elements of character in these men are worth your while to emulate? The future is all before you. Hundreds of boys have a better outlook for open doors to usefulness and honor than did Lincoln and Livingstone ninety years ago. Will people a hundred years to come care for your memory? Will the world be any better for your having lived in it? Boys can not all become Washingtons and Lincolns, but they can so live that their names will be held in precious remembrance when they are gone. Our destiny is in our own hands.

Real Christian Work.

The changes that have come in the methods of work for uplifting the race, and the changed emphasis being placed on the various forms of church service, have led some to think the Master's cause on earth is being seriously neglected. We know that the spiritual, or in other words the *devotional*, phase of church life, which in other days found such expression in the prayer meetings, has suffered a decline, and that the old-time revival is not so common as once it was; but by this we can not be sure that human hearts have lost their interest in real Christian work. We can not say that men have ceased to do practical praying because they spend less time in the prayer services of the church. For when we pause to consider the matter, we are convinced that more practical work for human betterment is being done in these days than ever before. While earnest prayers and acts of praise and devotion are most helpful and uplifting to the spiritual man, and while he who neglects these must suffer loss in his own soul, nevertheless whoever regards these as the sum and substance of true service to Christ has a narrow and false conception of Christian work.

A careful study of the Master's teachings will reveal the fact that he made sal-

vation and acceptance with God depend more upon what men do for their fellows than some are prone to think. In his word-picture of the final judgment he almost startles us; for instead of making faith in himself, or love for God, or acts of worship the test in that great reckoning day, he makes all turn upon the way men have treated their fellows in this life. In that great assize the Judge of all the earth welcomes into eternal joy those who have labored to feed the hungry, to clothe the naked, to relieve the distress of the poor, the prisoner, the sick and afflicted. But those who have closed their hearts and withheld their hands from such ministries are shut out. These services must be the result, the outcome, of our prayers and devotions, public or private. They are the natural fruitage of spiritual seed-sowing, and without them any amount of praying avails little.

If men will enlarge their concepts of Christian service until these embrace, not merely acts of worship and of teaching, but also the practical ministries of everyday life, the conscientious performance of duties pertaining to social betterment and to benevolent and philanthropic work, they would come nearer the ideal given them by the only perfect Example the world has known. According to the teachings of Christ, those who in the right spirit use their gifts and powers to make life purer, sweeter, easier and nobler for the oppressed; those who labor from love of men to secure easier conditions of living, better wages, shorter days of grinding toil, time and opportunity for reading and recreation, better housing, cheaper food, proper sanitation, and any other thing for the higher welfare of human beings, are doing Christian work.

Where an Ounce Equals a Pound.

The old adage, "An ounce of prevention is worth a pound of cure," is just as true in humanitarian work as in any other. Much of the hard work and the money spent in efforts to reform the fallen and lift up the degraded might be saved if society would only take proper means to prevent the falling, and to save the degradation. For instance, it is a good work for Christian people to provide crumbs for Lazarus at the gate; but a far better work

to so shape the conditions that surround him, to establish temperance environments and proper social and civic surroundings, so that no Lazarus, full of sores, will ever have to be laid at the gate.

It is good philanthropic work to provide summer outings for the poor, and clothing for freezing children; to furnish Christmas trees for those who never have Christmas cheer in their hovel homes; but it would be still better to use the ounce of prevention by which the poor can furnish these things for themselves. It is noble Christian work to build and equip asylums, sanitariums and hospitals for the sick in mind and body. But these are costly, and much of the cost might be saved, and the poverty and insanity and degradation prevented by providing a temperate, health-giving, hope-inspiring social community freed from the environments and temptations that fill the world with paupers and criminals and insane people.

It is criminally inconsistent for Christian nations to plant and protect saloons by which most of the great army of dependents that fill benevolent institutions are brought down to misery and shame. To be sure it is a good work for Christians to support temperance reforms and rescue missions; but would it not be a hundred-fold greater work to banish the saloon, to put away forever the licensed and protected hotbeds of crime and poverty, and so save the making of a mighty army of drunkards and saloon-made poor, to be cared for? Truly an ounce of prevention, in such a case, would be worth a pound of cure.

The Spiritual Element Essential.

We are glad whenever we see church people deeply interested in the outside organizations having for their object the work of social betterment so much spoken of in these days. The more of the spiritual element the church worker can carry into these societies for moral and social reform, the more likely will they be to succeed. And the more the good spirit-filled men from the churches can help to shape the policies of reform movements, the better for the world.

Organizations for reforms need to learn how little they can do toward accomplish-

ing the desired end, if they ignore the well-established, long-tested spiritual methods of Christianity. If the social and industrial reforms sought are ever to be realized, the foundations must be laid in Christian principles, and the leadership supplied by spirit-filled men. The ideal brotherhood of mankind can never be reached except by some Pentecostal fire kindled in human hearts. The much talked of plans to save society as a whole and to Christianize the state by resolutions and laws is only a delusive dream. There is only one way to reform the masses, and that is by the development in individual men of a true understanding of the spirit and mission of Christ. There must be planted in the soul a realizing sense of obligation to God, and a conscientious regard for the rights of others, until, through the touch of individual men, the entire community feels the power of the heaven and is Christianized. Christ's own way of saving the world, man by man, through appeals from Christ-touched souls, can not be ignored, if this old world is to be saved.

We Are Glad for Milton.

Whenever we hear good words regarding the success and usefulness of any one of our colleges it makes us glad. Every Seventh Day Baptist rejoiced over the successful payment of Alfred's debt, and now the near completion of the Carnegie Library building for Alfred is another cause for rejoicing. When Salem was able to open to the General Conference her magnificent new college building with its great auditorium, we were all glad; and now, when the efforts to pay off its debt are likely to be successful, we are happy in the thought that Salem is forging ahead.

In this spirit of loyalty to all our schools, SABBATH RECORDER readers will be glad to read on another page Rev. Lester C. Randolph's interesting description of the successes of Milton College, and her promising outlook for the future. The article was evidently prepared for a four-page folder, to be used in the interest of the college, but it contains so many inspiring and interesting things that we gladly give it place in this paper. Every one familiar with the facts therein stated will feel a new pride in Milton College, and every one

who knows them not will have something of a revelation as to what a struggling school with high ideals has done in the pioneer work of education in the great West. Commencement week at Milton College this year comes June 13-19, and we hope the week will be one of great rejoicing over brightening prospects for future good.

Inquiring as to Our Belief.

Naturally enough those whose attention is called to the Sabbath question and whose eyes are opened to the plain teachings of the Bible regarding God's holy day, are anxious to know more of the faith and practice of the people who stand for the Seventh-day, "to keep it holy." Especially is it true, that, when Baptist converts to the Bible Sabbath learn of Seventh Day Baptists, they are led to investigate the creed held by them. Here is a fair sample of the inquiries that occasionally come. It is from a letter lately received, bearing marks of honest inquiry by a convert to the Sabbath.

I would like to know more about your faith, having heard some time ago about your belief in the keeping of the Seventh-day Sabbath. Do you believe in the soon coming of our Lord and Saviour Jesus Christ? Do you believe in keeping Sunday on Saturday? I would like to have tracts on the doctrine.

I am a Baptist, but believe in the second coming as being near at hand. Please send me tracts and a catalogue of your literature with prices.

The literature asked for has been sent. Being a Baptist, our friend is already aware of the faith of Seventh Day Baptists, who agree with Baptists on all doctrinal matters except that of substituting Sunday for the Bible Sabbath. We do not "keep Sunday on Saturday," but we do keep God's Sabbath—the Sabbath of Christ—on the seventh day of the week, according to the command of Jehovah and the example of Christ and the apostles.

As to the second coming of Christ, Seventh Day Baptists believe that the "Lord Jesus Christ, according to the Scriptures, will certainly and personally come again 'without sin unto salvation.'" They also believe in a resurrection of the dead as set forth in the Bible. It is also their belief, "that, while we know not the day nor the hour when either of these great events

shall transpire, we nevertheless believe that God has appointed a time for each of them, and that they will certainly occur in his own appointed time."

As a people we have never regarded it as wise to set times, or even to sound the alarm of the *immediate* coming of Christ, as a key-note and distinctive characteristic of our message, but to insist that men be always ready for his coming and then there will be nothing to fear. For many hundred years—even from the apostolic days—men have looked for Christ's immediate appearing, and they have made use of every war and earthquake and famine and labor trouble, and any discontent or troublesome times among men, as sure signs that Christ was near. To be sure he has been near, his coming has been imminent—only a matter of a very short time at most—with every individual from Paul to the child of today. And it is still true that his coming to call us to our final account and to end our earthly career is imminent, and the man who ignores the shortness of time for him, and lives as though time were to be long in his case, is making a most fatal blunder, from which he must suffer untold loss. Paul preached the second coming of Christ, not as the key-note and one alarming truth to be made all-prominent, but as one important truth among many. So far as we have ever known, Seventh Day Baptists have followed Paul's example in all these matters. We should so preach and teach that if the Lord should come tomorrow we could welcome him with joy.

Look at Your Cover Advertisements.

Several requests for change in the standing advertisements of schools and boards on the inside covers of the SABBATH RECORDER have recently come to hand, and evidently some are disappointed because such changes are not made at once. The inside pages of our covers are printed in large quantities to last three or four months, so no changes can be made excepting at times when this printing is done. There will be yet three issues before new covers are printed, and all who desire changes in standing "ads" on inside pages of cover should attend to the matter before the middle of June.

The Tract Board's Debt is Paid.

Since last report \$57.10 has been received for the African investigation debt. Counting the amount given for this purpose before these reports began in the SABBATH RECORDER, we now have the pleasure of reporting \$1,653.34 in all, to May 29, and that the Tract Board has been able to cancel every dollar of its debt. As you can see, this does not mean that enough special debt offerings have come, in answer to our pleas, to pay it all, for the debt was \$2,000. It means that \$1,653.34 has come from the people, and that the Tract Board by careful economizing and by the help of income from invested funds has been able to cancel the rest. We are all glad. It is so much better to be able to go to Conference with bills paid, and this can now be done providing the regular contributions keep up to their usual mark until Conference time.

It has not been much trouble to keep the item regarding the debt in the RECORDER, and thus before the minds of the people, so every one could see the needs of the board, and now the finances of the Tract Society are several hundred dollars better off than they would have been if the RECORDER canvass had not been made. Many people are better satisfied than they could be if they had not reached out a hand to help in time of need. Many have made a suffering cause their own cause, and have been blessed by so doing. The board feels great relief, and we can all rejoice together.

But while we rejoice over the lifting of this debt, we must not forget that the Missionary Board is still in debt and needs special help. It would be splendid if the people would now rally and complete the good work by making a quick finish of that board's debt too. The RECORDER has no authority to solicit or receive funds for the Missionary Board, but every one knows Treasurer S. H. Davis of Westerly, R. I., and we would be delighted if the people would only take this little hint and send him funds enough before August to pay every cent of that debt. Why not do it?

Rev. B. F. Rogers.

As we close the work for this paper, news of the death of our friend and classmate, Rev. B. F. Rogers, comes to hand. Particulars will be given later.

EDITORIAL NEWS NOTES

College Commencements.

Commencement week in each of our colleges has been announced as follows: Alfred University, May 31 to June 5; Salem College, June 5-12; Milton College, June 13-19.

Death at the Conference.

The World's Conference of Seventh Day Adventists, in session at Takoma Park, near Washington, was interrupted by the death of Eld. G. A. Irwin of Loma Linda, Cal. Mr. Irwin was one of the patriarchs of the denomination, born near Mount Vernon, Ohio, in 1844. He served during the Civil War, becoming a colonel in the Union army. His death was sudden, from heart-disease. On hearing of his death the conference immediately adjourned until Sunday, out of respect for the aged brother.

California Not Alone.

With all the talk and excitement about California's alien law, and the feeling of Japan that her national honor has been attacked by its restriction against her people, one might be led to think that California stands alone in discriminating against the Japanese. This is not the case. Canada has a law restricting the immigration of Japanese into her territory to four hundred a year. And South Africa is enacting a very drastic law against the immigration of any Asiatics, and denying all right of appeal of courts from decisions of immigration officials.

Italy Would Check Emigration.

The Italian Government, acting under the personal suggestions of King Victor Emmanuel, is taking steps to prevent criminals and dangerous anarchists from coming to the United States. Italy feels herself disgraced whenever such citizens of that country commit crimes and get into the toils of law in America.

To aid this movement and to discover the whereabouts of three notorious Italians who have fled to America, Italy has sent a high police official to this country. He is searching several of the principal Eastern American cities.

The Italian Government desires to keep at home the great host of immigrants moving to this country, but if the tide can not be stayed, it is determined that those who do come shall be such as will reflect credit upon the Italian people. Legal counsel is to be provided for Italians detained at Ellis Island without good cause and to protect Italians from the sharpers who meet them on the strange shores.

Arabs Defeat Italians.

On May 16, at Sidi Garba, Tripoli, an Italian force of 5,000 men was overwhelmed by 10,000 Arabs, and 1,000 Italians were killed, wounded or taken prisoners. The Arabs were said to be led by 300 Turkish officers and soldiers and reinforced by cannon. When the Italians made the attack the Arabs feigned a retreat, and the Italians, supposing the enemy to have only 2,000 men, rushed into the trap. They fought bravely, but were forced to leave their artillery, ammunition and provision in the enemy's hands.

Essad Pasha Assassinated.

Reports from Albania bring the news of the murder of Essad Pasha, the Turkish commander of Scutari during the long siege. After the surrender Essad Pasha marched to Tirana with an army of Turkish troops and tried to establish a provisional government for Albania.

Cuba's Third President Inaugurated.

On May 20 General Mario G. Menocal was inaugurated third President of Cuba, under the most auspicious circumstances. The ceremony took place in the historic palace of the Spanish Captain-General in Havana, amid scenes of intense patriotic enthusiasm. Besides the brilliant assemblage of Cubans, a special American mission witnessed the ceremonies. After his inauguration President Menocal received the American special mission, composed of the Third Assistant Secretary of State, Dudley Field Malone; Brigadier-General Enoch H. Crowder, Judge Advocate General of the Army, and Edward Bell, of the Latin-American Division of the State Department, and the members of the American Legation. The American Minister, Arthur M. Beaupré, officiating as chief of the mission, extended congratulations to the President of Cuba from

the President of the United States, and Secretary Malone read a message from President Wilson, to which President Menocal responded with words of highest appreciation.

Unusual interest has been manifested in this happy termination of presidential affairs in Cuba, by the Washington government. Personal interest in Cuba's President would gladden the hearts of his friends in this country, but further than the matter of personal friendship, goes the interest of the administration in Cuba's welfare. This government has sought to secure popular government for Cuba too long not to feel a deep interest in everything that promises well for that end.

Many Memorial Services.

On Sunday, May 25, memorial services were held in many churches throughout the land, in honor of the Grand Army veterans. From all sides come the pathetic reports of thinner ranks, feebler forms, and grayer hairs in the lines that marched to the sound of martial music, and tottered through church portals to the places of honor reserved for them within.

In the afternoon many organizations in Brooklyn, N. Y., joined the veterans and visited the resting-places of fallen comrades. Commanders and state officials joined with ministers of the Gospel in conducting ceremonies. Dirges and national airs by bands, and patriotic songs by choirs were the order of the day. Sermons were preached on the "Higher Meaning of Memorial Day" and kindred topics. In the Metropolitan Temple, New York City, "General Grant" was the theme of the hour. This was Grant's old church, and the pew he used to occupy was left vacant out of respect for his memory, and decorated with the Stars and Stripes. Some of the scenes in church and cemetery were spoken of as "pictures of war and its grim accoutrements, set in frameworks of peace."

The President and the Lobby.

According to the leading papers, President Wilson is much displeased with the corrupt effort being made through a large lobby and by paid advertisements as articles in papers, to create sentiment against the pending tariff bill. The President is reported as having said:

I think that the public ought to know the extraordinary exertions being made by the lobby in Washington to gain recognition for certain alterations of the tariff bill. Washington has seldom seen so numerous, so industrious or so insidious a lobby. The newspapers are being filled with paid advertisements calculated to mislead the judgment of public men not only, but also the public opinion of the country itself. There is every evidence that money without limit is being spent to sustain this lobby and to create an appearance of a pressure of opinion antagonistic to some of the chief items of the tariff bill.

It is of serious interest to the country that the people at large should have no lobby and be voiceless in these matters, while great bodies of astute men seek to create an artificial opinion and to overcome the interests of the public for their private profit. It is thoroughly worth the while of the people of this country to take knowledge of this matter. Only public opinion can check and destroy it.

The government in all its branches ought to be relieved from this intolerable burden and this constant interruption to the calm progress of debate. I know that in this I am speaking for the members of the two houses, who would rejoice as much as I would to be released from this unbearable situation.

To this every loyal citizen should say amen. The people should speak with no uncertain sound against all such efforts to thwart their will. There should be some action by Congress to restrict the vicious lobby methods that head off honest legislation.

It seems sad that after uniting to defeat their common enemy, the Turk, the Balkan allies should return to their age-long animosities and begin war now to fight each other. But this is likely to be the outcome unless present signs are deceiving. It may be the old, old story repeated. When the Greeks of old, united, had thrashed the Persians, they then "quarreled among themselves and brought disaster upon Hellas." It looks as though the old blood hatred among the little Balkan nations might now be the means of their ruin.

General Hsu Paosan of China, known as "Tiger Hsu," was instantly killed by a bomb last week. He had sent for a fine piece of porcelain, and when the box arrived containing the bomb he supposed it to be the porcelain. In attempting to pry off the cover the bomb was sent off with a terrible explosion, killing the General and his attendant. The General was a strong supporter of President Yuan Shih Kai, and was hated by the southern extremists.

The Bible is to be read according to law in all the public schools in Pennsylvania. It is difficult to see what good is to come from Bible readings enforced by penal laws. The results will be watched with much interest. The bill passed both houses by a great majority. It makes compulsory the reading of ten verses at the opening of each school day, and failure to do so is to be punished by the teacher's discharge.

The work of the delegates to the peace conference, to plan for a program to celebrate one hundred years of peace since the signing of the Treaty of Ghent, was finished last week. They traveled 4,000 miles, visited several cities, and attended fifty-five formal breakfasts, luncheons and dinners, at most of which they had to furnish the toasts. So the members of this envoy have had but little peace since arriving in America. Plans were outlined for the erection of monuments and tablets commemorating one hundred years of peace between English-speaking nations. The celebration comes in 1915.

An ancient urn containing articles in gold, attributed to the eighth century before the Christian era, was unearthed by well diggers near Eberswalde, about twenty-seven miles from Berlin, Germany. It is supposed to be of Phoenician origin and to have been imported to Germany by way of the Baltic.

One hundred thousand pounds of tea, imported to New York City by one great firm, has been condemned by the government and ordered out of the country. If the tea is not exported within five days, or if some stay of proceedings is not instituted by the courts, this tea will probably be burned by the government. The reason given for its debarment is that it does not comply with the standard samples adopted by the United States authorities.

In the Northern Presbyterian Assembly it was reported that nearly four thousand churches failed to obtain a new member through confession of faith during the last ecclesiastical year. Another point brought out is the fact that many intelligent and influential members spent Sundays on golf links and in other amusement. It was also stated that the problem of securing pastors is one of the most distressing with which the churches have to contend.

Milton's Best Days Yet to Come.

REV. LESTER C. RANDOLPH.

The friends of Milton College are glad to see the way in which she is forging head. Although one of the smallest of American colleges, she takes a high place for real power and vigor. She is doing things.

Two high class debates have been held this year with strong sister institutions. Milton won both.

A Milton Lyceum has just won the Wisconsin \$100 prize offered by *Everybody's Magazine* for the best mock trial in solution of a celebrated case at law.

In the state intercollegiate Peace Contest Milton's representative was tied for first place in thought and composition.

In the state Latin Contest Milton's representative took highest rank in prose composition.

President Daland is the secretary of the State association of college presidents. It has been generously said by one of his colleagues that there is no better scholar than he in any Western college president's chair.

Milton is adding to her old-time laurels as a center of musical culture. The concerts twice a year by the Choral Union are notable events. The College Glee Club has been delighting audiences in other towns.

For three years a Milton graduate has held a Rhodes Scholarship at Oxford.

Much attention is paid to physical development. Athletics are in charge of a strong leader and under medical supervision. The new gymnasium floor is said to be the finest in the State, outside of Madison.

This was the arena recently of a very successful basketball tournament, in which eight high schools participated. The contests, marked by clean sport and gentlemanly conduct, closed in great good fellowship, with a delightful banquet.

Milton's baseball team last year held the strong colleges of the State to even terms. So far this year the team has not been defeated except by the state university, and that by the narrow margin of five to four.

When it is remembered that Milton's student roll is much smaller than those of surrounding institutions, these records are significant. They are signs of virility and effectiveness. "There's a reason."

Milton is unique in her moral atmos-

phere. This is the only college in Wisconsin away from saloons. To get a dry zone even a mile wide about the state institutions, the moral forces have so far struggled in vain. Milton's dry zone is eight miles wide. Think what this means to youth in their teens away from home.

Modern education has its perils as well as its triumphs. Many parents are bewildered and heart-sick at the changes taking place in their sons and daughters while in school. The greatest product of education is character. The school which does the best character building is the greatest school. Milton is rendering an inestimable service to the world by holding up a lofty ideal.

The mission of a college is "the evolution of faculty and the formation of noble habits." Milton's specialty is the development of manhood and womanhood, and of the power to think and do. The greatest force in education is personality. Garfield said that a college was "a log with Mark Hopkins at one end and a student at the other." In the big universities the individual is lost in the crowd. Every teacher in Milton knows every student personally. The student is continually absorbing great ideas by association, and developing self-reliance by responsibility.

Democracy reigns. To work one's way wholly or partially is the rule rather than the exception. All toil is honorable. A snob would die of homesickness in Milton. The aristocracy are they who make the noblest record and who best serve the common welfare.

Instead of the secret societies, which have been so severely criticised recently in the Wisconsin Legislature, Milton has her lyceums. All the students are invited to join these, and practically all do so. Everything is in the open, for there is nothing to hide. However unpromising the newcomer, he has his equal chance. When he delivers his stammering maiden speech and sits down covered with confusion, he is cheered by his fellow members. His heart glows with gratitude, and says: "I'll do better next time. I will succeed." Transformations take place in four years. The youth who enter, crude and painfully self-conscious, go forth resourceful, informed, ready to think on their feet and express their thoughts forcefully. They are prepared for leadership.

The influence of the college community is for noble living. The chief glory of the baseball team is not on the score board, but in the clean habits and wholesome manliness back of the record. It's not the fashion in Milton to be a sport. There's something better.

The Christian influence is strong and healthy. The leaders in debating and in athletics prize religion as the motive power of life. No student will ever forget the famous Tuesday and Friday night meetings. The Y. M. C. A. conducts an attractive down-town reading-room open to all men. The young women have their own organization and join in producing a delightful social fellowship. Religion and life are interlinked in a natural manner. Many a student has had a religious awakening which has set his ambitions toward making the world better.

The doors of Milton swing wide to all young men and women who want to make the most of life. An increasing number of parents are coming to regard this as the best school for their children in the formative years. More of the best young people are being attracted toward these ideals and achievements. The freshman class this year is double that of six years ago.

Since the beginning of the present administration two splendid buildings have been erected, one of which bears the honored name of Whitford. The next step will be to secure larger endowment. The teachers are self-sacrificing, but the cost of living has increased, and there must be further enlargement of the teaching force to meet the demands of the new day.

This is no despairing appeal. The air is electric with hope. The consecration of founders and teachers has been absorbed by pupils and friends. Few schools command such loyalty. The action of the class of 1909 in starting the movement for a new building with a \$1,000 pledge, is typical. It suggests the deep love and gratitude in hundreds of hearts.

There is no place where a dollar will go further or accomplish more good. O men and women, here is your opportunity for investment that will yield an hundredfold. The money you place here will go on fitting young people for the highest usefulness hundreds of years after you are gone. Write Milton in your will. Better still,

give now while your love and prayers can go with the gift and you can rejoice in the good done.

The \$10,000 still due on the gymnasium must be cleared out of the way to prepare for greater things. Carnegie has offered \$2,500 on condition that the whole amount is raised. Let us complete the task this year. We can do it. Let every one lift. Deny yourself for the old school, and count it a privilege. If you have contributed already, add a little more. If the money will not be available in time, send your note.

Do it now.

Boost Milton.

Visit the old campus at Commencement time.

Get on the band wagon and join in the music.

Wisconsin and the world owe a great debt to the pioneer school which furnished to the State for sixteen years superintendents of instruction; which gave presidents to such institutions as Stout Institute, Lawrence College and Whitewater Normal School; which has sent eminent men out into all the walks of life, and which has blazed the trail for the new day in which we live. Old students all over the country, proud of their Alma Mater's past, are glad to know that her best days are yet to come.

Milton, Wis.,

May 15, 1913.

The General Conference.

The work of the Conference Commission is well advanced and the general program is taking shape and form. The commission wishes to thank those who have accepted appointments for their willingness to serve the ends in view and for their cheerful spirit in bearing burdens laid upon them.

The central aim and purpose of the coming Conference may be well expressed as—

Better work and better workers;

Better work and truer service.

We unitedly pray for grace to carry out this ideal.

It will be remembered that Conference will assemble on Tuesday morning, August 19, and close on Sunday evening, August 24. On Monday evening, preceding the

Conference proper, there will be a Quiet Hour, for spiritual preparation for the work of the Conference. This will be led by the Rev. H. Eugene Davis of Walworth, Wis. We hope that this preparatory service may be blessed by the presence of the Holy Spirit and give to the opening of Conference a sacredness that may counteract the confusion and bustle that often attend the opening meetings. The railroad committee is trying to arrange for the arrival of the most of the delegates on Monday evening early, before this service.

We remind our people that this year an attempt is made to preserve the advantage gained last year by the use of the Committee on Denominational Activities, whereby the conduct of business was much more expeditious and satisfactory than it often has been. Some people felt, however, that the gain in this respect was offset by the loss due to the abandonment of the separate committees for general discussion of the work of the various boards and societies. This loss the commission seeks to check by the holding of sectional meetings every morning and afternoon, two only at the same time. These meetings, it is hoped, will be attended by those interested in them and will report daily to the Committee on Denominational Activities, which in turn will report to Conference, as last year. By informal discussions in the sectional meetings and more public discussion in the committee of the whole Conference, when the Committee on Denominational Activities presents its daily report, it is expected that the business may be carried forward speedily and at the same time not without full and free opportunity for discussion, in which every member of the Conference may have a part.

WILLIAM C. DALAND,
President of the Conference.

Sunshine is delicious, rain is refreshing, wind braces up, snow is exhilarating; there is really no such thing as bad weather, only different kinds of good weather.—*Ruskin*.

Happy and strong and brave shall we be—able to endure all things, and do all things—if we believe that every day, every hour, every moment, of our life is in his hands.—*Henry Van Dyke*.

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.

(Continued.)

THE ARMENIANS.

In regard to the inception of the Gospel into Armenia, Fleetwood's *Lives of the Apostles* states: "His (Bartholomew's) last remove was to Albanopolis in Greater Armenia, a place miserably overrun with idolatry, from which he labored to reclaim the people. But his endeavors to turn them from darkness unto light, and from the power of Satan unto God, were so far from having the desired effect, that it provoked the magistrates, who prevailed on the governor to put him to death, which he cheerfully underwent, sealing the truth of the doctrine he had preached with his blood."

The same authority states that Jude proclaimed the Gospel at Edessa where Abgarus governed and where Thaddæus had already sown the seeds of the Gospel (art. St. Jude, p. 317).

The *Christian Herald Almanac* of 1912 says: "The Armenian Church trace their origin directly to the apostles Bartholomew and Jude."

Here we have the Armenian Church planted by the apostles Bartholomew and Jude; and for their practices and teaching concerning the Sabbath, let us look into Lewis' *History of the Sabbath and Sunday*, p. 217, where he quotes from Rev. Claudius Buchanan as follows:

"Next to the Jews, the Armenians will form the most generally useful body of Christian missionaries. . . . Their general character is that of a wealthy, industrious, and enterprising people. They are settled in all the principal places in India, where they arrived many centuries before the English. Wherever they colonize, they build churches, and observe the solemnities of the Christian religion in a decorous manner. . . . The history of the Armenian Church is very interesting. Of all the

Christians in Central Asia, they have preserved themselves most free from Mohammedan and Papal corruptions. The Pope assailed them for a time with great violence, but with little effect. The churches in Lesser Armenia indeed consented to a union, which did not long continue; but those in Persian Armenia maintained their independence, and they retain their ancient Scriptures, doctrines, and worship to this day. . . . They have preserved the Bible in its purity, and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire on the Seventh-day; and they have as many spires pointing to heaven among the Hindoos as we ourselves."—*Researches in Asia*, pp. 207-209.

Yeates informs us that Saturday "amongst them is a festival day agreeable to the ancient practice of the church (*East India Church History*, p. 134).

Thus we see that the Armenian Church, planted by the apostles Bartholomew and Jude was a Sabbath-keeping church, and the Roman Catholic Church in later years endeavored to force them to its faith, but without success, the Pope assailing them for a time with great violence but with little effect.

ITALY, SWITZERLAND, FRANCE, SPAIN, ETC.

In Revelation xii, 6 we read: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days" (days in prophecy represent years in history). In prophecy, a virtuous woman represents a pure church, and a corrupt woman is used to represent a corrupt or an apostate church. So, then, we find that the pure church, represented by the pure woman of verse 1, fled out into the wilderness, where she was cared for by Jehovah for 1,260 years. When did this take place?

The Council of Laodicea, convened in A. D. 364, decreed that all those who would Judaize, and keep the Seventh-day would be accursed from Christ and excommunicated from the church. The Christians who kept the Sabbath were quite numerous in those days, and a severe controversy arose as to the necessity of keeping the Sabbath, in obedience to the fourth commandment. The pagan element in the church, being greatly in the majority, find-

ing the Sabbath interest growing and becoming more and more popular among the Christians, urged this matter in the above council, with the result that this decree was passed. There was nothing left for these Sabbath-keeping Christians to do, but either to give up their principle of Sabbath-keeping, or be excommunicated, or leave the church. This latter they did. Persecution then arose, so rank and strong that they were obliged to flee from the public gaze. The Catholic Church sought help from the state to bring them to justice, and so laws were made to force them to submit to the church or be put to death. The caves and hidden recesses of the valleys of the Piedmont, in Italy, the mountain fastnesses of Switzerland, the dens and caves and rocks of France and Spain were their hiding-places, where "the earth helped the woman," by giving her a refuge from the storm of persecution. These people are known as Waldenses, Albigenses, Passagians, etc. A quotation from President Edward's *History of Redemption* will make this clear. He says: "Some of the Popish writers themselves own that that people never submitted to the Church of Rome. One of the Popish writers, speaking of the Waldenses, says: "The heresy of the Waldenses is the oldest in the world. It is supposed that this people first betook themselves to the desert, secret place among the mountains to hide themselves from the severity of the heathen persecutions, and thus the woman fled into the wilderness from the face of the serpent (Rev. xii, 6-14). And the people being settled there, their posterity continued there from age to age afterward; and being, as it were, by natural walls as well as God's grace separated from the rest of the world, never partook of the overflowing corruption" (pp. 293-294). Thus the pure church fled into the wilderness at that time, where it was nourished by the word of God and the ministration of angels during the long, dark, and bloody rule of the Papal power.

That they were Sabbath-keepers, that is, kept the Seventh-day, will be made clear by the following: Jones, the historian, states:

"Lewis XII., king of France, being informed by the enemies of the Waldenses, inhabiting a part of the province of Provence, that several heinous crimes were

laid to their account, sent the Master of Requests, and a certain doctor of the Sorbonne, who was confessor to his majesty, to make inquiry into this matter. On their return, they reported that they had visited all the parishes where they dwelt, had inspected their places of worship, but that they had found there no images, nor signs of ornaments belonging to the mass, nor any of the ceremonies of the Romish Church; much less could they discover any traces of the crimes with which they were charged. On the contrary, they kept the Sabbath day, observed the ordinance of Baptism, according to the primitive church, and instructed their children in the articles of Christian faith, and commandments of God."—*History of the Christian Church*, chap. v, Sec. 1.

They were falsely charged with circumcising their followers, concerning which, Benedict, the Baptist historian, says:

"The account of their practicing circumcision is undoubtedly a slanderer's story, forged by their enemies, and probably arose in this way: because they observed the Seventh-day, they were called, by way of derision, Jews, as the Sabbatarians are frequently, at this day. . . . But, that they actually practiced the bloody rite is altogether improbable."—*History of the Baptists*, Vol. II, pp. 412-418.

Another direct and important testimony is given by Bishop White. Speaking of Sabbath-keeping as opposed to the practice of the church and as heretical, he says:

"It was thus condemned in the Nazarenes and in the Corinthians, in the Ebionites, and in the Hypsistarii. The ancient synod of Laodicea made a decree against it; also Gregory the Great affirmed that it was Judaical. In St. Bernard's days it was condemned in the Petrobrusians. The same, likewise being revised in Luther's time, by Carlstadt, Sternberg, and by some secretaries among the Anabaptists, hath both then, and ever since, been condemned as Jewish and heretical."—*Treatise on the Sabbath*, p. 8. London, 1635. (See Lewis' *History of the Sabbath and the Sunday*, pp. 202, 203.)

"Other testimony might be added, but the case does not demand it. It is clear that when the great apostasy began, which culminated in the establishment of the Papacy and the union of church and state, there were those who refused to join with

the apostate throng, or recognize its unscriptural doctrines; that they rejected the false dogma of church infallibility, and adhered to the Bible, Old and New Testaments, as the only divine authority and rule of Christian living. As a result of this their lives were holier and purer than those of the apostate church. Being driven from the central arena of ecclesiastical and civil strife, they increased in strength and numbers until they came to be feared by their enemies, and were slaughtered without mercy. In common with the other truths of the Bible, they obeyed the law of the fourth commandment, and kept God's Sabbath. Their history forms a strong link in the unbroken chain of Sabbath-keepers which unites the years when the "Lord of the Sabbath" walked upon the earth with these years in which he is marshaling his forces for its final vindication. Traces of these Sabbath-keepers are still found in the Alps."—*Lewis' History*, pp. 204-205.

Therefore in Revelation xvii John is invited to come with the angel out into the wilderness, where he sees a woman sitting upon the scarlet colored beast full of names of blasphemy, etc. "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth." And he saw the woman "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." This was the corrupt church represented by the corrupt woman. The pure church fled into the wilderness, where the corrupt Roman Church followed her with all kinds of persecutions and death.

Thus the church and the Sabbath were planted on the continent of Europe, and the Roman Catholic Church hunted them to death to force them into obedience to her, until upwards of fifty millions of them were cruelly slain.

(Concluded next week.)

At the sale of a collection of autograph letters in Philadelphia recently, a letter from George Washington to Colonel Pickering, written in 1789, brought \$101. Another from Lincoln to Stanton sold for \$63.

The Arbutus.

REV. CLAYTON A. BURDICK.

To say that I was surprised is to put it rather mildly. To find so many "kindred spirits," as Anne of Green Gables would say, was truly pleasing to me. From many parts of the land little commendations have come in concerning my "Pond." It shows that the dreamers are not all dead, even in this age of practical things, of getting and spending. There are others who hear the voices and see the visions besides me.

One of these, who lives on the Pacific coast, was foolish enough to be pleased with the things I was led to say about the little lake, and wrote about it, speaking all too highly of what was in the sketch, saying, among other things, this: "I suppose that it is too early yet for the arbutus to be out, but I wish you would write something about that."

And this from California where I saw such brilliant display of geraniums and fuchsias? The place where the roses bloom in such wonderful profusion and the lilies are so much at home? Where I presume there are countless varieties of wild flowers on mountain and in valley? And want to hear about the arbutus, the pink and white arbutus which comes blushing forth at the first call of our northern spring?

We understand about it just the same. Somewhere amid these granite hills, in other years, this unknown friend of ours had sought and found the trailing arbutus; and do you not know that the perfume of it once touching the sense will never be forgotten, but always clings there as the memory of a dear friend clings to the heart? The fragrance of the modest flower will hold with this far-away writer as long as life itself shall last. If there shall be perfumes in heaven, the myrrh and frankincense and balms may have to give some place to the trailing arbutus.

I had thought before the note came that I might want to say something about this flower of the woods, provided the RECORDER was not already tired of me; but when this plea was received, I felt that I would have to comply.

The arbutus is the only flower of wild life that has appealed to me beyond my favorites of the prairies and woods of the Middle West. There were varieties there

when I was a boy that I used to delight to be the first to bring in. There the purple wind-flower bloomed in early spring days and a little later the sweet violets, the sweetest in all the world, concentered as with heaven's own blue the gravelly knolls. Later the shooting-stars, or cupid's darts, as they were sometimes called, were plentiful. Around the borders of the sloughs were the white lady's slippers, while their yellow sisters made their home in the midst of the woods. These afforded me a great deal of pleasure, but in some ways the arbutus outranks them all.

I am going to take you with me today to show you where it grows. I have been after it twice before this spring, but the first time it was too early, although I managed to bring back a fair-sized bouquet. The second time the day did not turn out to be fair, and I would not have you out in the rain; but today, *this* is an ideal day. The spring is surely here. I can hear a catbird singing near by, and the sun shines warm. The wind is not so strong as on most of our spring days in Rhode Island, although it comes from off the sea. We are going a good distance today, not because we have to, for you may find the flower in easy reach; but when you are to gather an ideal flower on an ideal day, you must go to an ideal place. After we have gone a few miles we begin to get glimpses of the sea. This morning it is covered with various kinds of craft. Here, close in, are the tugs towing their line of barges to get to the market after the week of storm. Yonder are the trawlers drawing their pocket-like nets. A number of fishing schooners lift their white wings in the distance, and further still the large freighter is trailing her cloud of smoke. We see plainly the white sand of the Block Island beach a dozen miles away, and faintly, Montauk Point across the Sound. It is sea on one side and hills on the other now until we are ready to turn off into the woods at the left, in the depths of which we expect to find the arbutus.

We must not stop too quickly. The woods have been burned over and the fire ruined the foliage of the plant; so on we go through the oak and chestnut timber, by rough paths, until we come to a high ridge from which you have a view of water on both sides of you. To the south there is the sea, and to the north, a lake set deep

among the hills. It is not my "Pond," although it is somewhat like it. This is near enough to the ocean so that when the wind is right after a storm, you can hear the muffled sound of the breakers as they roll in upon the rocks and sand beyond the hills.

Go down the ridge toward the lake, enter this grove of oak. Look out or you will be trampling on it. Did you think anything was stirring under your feet? Truly there is life there. It is almost hidden by the leaves that rustle so at your tread. Here on the north side of the hill you will find it best today. Tufts of the green leaves come up through the brown of last year's fallen foliage, and once in a while a pink blossom has put out its head to see what may be going on in the world. Down in this little hollow we find quite a large bed of it. Get down on your knees, remove the leaves carefully from the bed, and you find it in all its delicate beauty and sweetness. As you gather it be careful not to let it break with too short a stem, and when you have a handful of it, put your face down into it for a good draught of its perfume. Did you ever find anything to equal its richness? There is suggestion of new-mown hay, violets and attar of roses in it. Apparently it is not strong, but if you will leave your handkerchief on the stand tonight where you have placed the bouquet you have gathered, tomorrow morning it will be perfectly perfumed with the odor. I have brought you to this place because for some reason the arbutus here grows more thrifty, with larger tufts of flowers, than in any other spot that I am acquainted with. You will find that it likes to make its home around the edge of the great boulders, or the roots of a large tree, and even in the midst of an old brush heap. Sometimes it grows out in the small open spaces from which the timber has been cleared. It is our earliest flower. It stirs to life under the old brown leaves and sends out its tiny star of a blossom before the anemones come forth, or the buds on the peach trees begin to break, though both of these bloom, as well as many other flowers, before the last of the arbutus is gone.

We go on down the ridge toward the lake, filling our hands with the blossoming stems. It is not fast work. It is not like going out into a garden and in a few

minutes coming in with a showy bouquet. Here it requires time, tramping and patience, but you are receiving your reward all the while. So we work today, resting once in a while on a rock, or stopping to look at the little scenes of beauty we are sure to come upon, and finally we have enough, and in an evening as quiet and lovely as the morning, we make our way homeward, where we arrange our flowers and send some to our friends, for nearly every one loves the arbutus.

We may also find our little sermon in the arbutus as in almost everything. Not that which is the most showy is the sweetest and truest. That is an old truth, yet no older than any truth. It is one easily forgotten too. We are inclined to look at the outward appearance, at that which is flashy and glittering. We want things with lots of color and size and show. Quantity rather than quality impresses us and that is what we strive for. We often carry our childishness into our maturer years. If you prefer the flashy kind of beauty, all right; you will not like my arbutus then, but you will miss the delicious perfume that accompanies this modest flower.

Closely connected with this is another old truth, and it is that the thing that is the most valuable has to be sought for. Very often it's covered up amidst the rubbish of a last year's fall of leaves. Sometimes you have to get down on your knees to find it, and you must tramp and labor and have patience to obtain it. Of course that only makes it the more valuable when you possess it. True merit does not obtrude itself in a forward manner. It does not have to. It will be sought out all right. We are willing to tramp for that which is worth the gaining. I believe that no flower that grows is sought after by more admirers, young and old, than the arbutus. Hours are spent in searching for it when half the value of the time thus given would procure for us a fine hothouse bouquet. But we value it, not because it is hard to get, but because it really is worth all our trouble. If you have real merit the world will find it out, no matter how much of last year's mold may be about you.

"The family income is cut off at both ends when the father drinks; he spends more and can not earn so much."

Addition to the Faculty of Milton College.

W. C. D.

At the regular meeting of the Board of Trustees of Milton College, held on May 14, significant plans for the advancement of the institution were considered. The trustees extended a call to Mr. Harris M. Barbour, of the department of philosophy in Brown University, to become professor of philosophy and history in Milton College. Mr. Barbour has since signified his acceptance of the call and will enter upon his duties in September. He is a young man of fine ability and has excellent preparation for his work. He combines breadth of view with genuine spiritual devotion, and in his personality is well adapted to the atmosphere and ideals of Milton College. He is of a New England family and is a Baptist. He has received his education at Brown University and the Newton Theological Institution.

"Now is the Accepted Time."

(2 Cor. vi, 2.)

CORA M. TICKNER.

O Soul, art thou groping in darkness—
Darkness that's darker than night?
Art thou out of the Ark of safety
And know not the gospel light?

There was One, who sacrificed heaven
And the wonderful glories above,
To come to this earth and redeem thee,
To atone for thy sins by his love.

'Twas for thee he bore the reviling,
For thee the shame and the loss;
For thee with transgressors was numbered,
And died the death of the cross.

O Soul, then why dost thou linger?
Why dost thou yet tarry in sin?
At thy door the Saviour is knocking,
Oh, bid him enter therein.

Adams Center, Wis.

Semi-annual Meeting.

The semi-annual meeting of the Minnesota and northern Wisconsin churches will convene at New Auburn, Minn., June 20-22, 1913. It is hoped that a large delegation will be in attendance and that it will be a profitable service for the Master.

MRS. ROSA WILLIAMS,
Corresponding Secretary.

MISSIONS

Letter From Java.

DEAR BRETHREN:

It is with deepest regret I read of the sudden going home of our sister, Miss Laura A. Randolph. Although we never met, and although separated by such a wide distance, yet we were friends for years and years. It was through Brother Peter Velthuysen, when he stayed in Alfred, she heard about me, and then she started to write, and we have been corresponding all those years. Many, many times her letters have cheered me; and I shall never forget all the tokens of her love and her lively interest in my work and all that happened to me. Through her I also received many tokens of love from others; for instance, her mother pasted the Bible pictures Sister Randolph sent me for our church and school; and dear Mrs. Harrington, who also is in paradise now, used to send me, through Sister Randolph, little things, which often were a great comfort to me; a beautiful poem, a sweet card, a nice picture, and once some money. Sister Randolph herself also sent me \$10.00 once, and only in her last letter she mentioned she was going to send me some more money, and also her photograph. But when her letter reached me, she had already left this world to be with our dear Saviour; and she never got my answer to her letter. But some time we shall meet, and then I shall be able to thank her better for all her love and kindness. If somebody would be able to send me her photograph I really should value it very, very much.

Since I wrote my last letter for the SABBATH RECORDER, I received the usual money, sent to me by Brother Hubbard in February. But again the money sent by Brother Davis was lost. This time I know it for certain, as I received a letter from Brother Davis in February telling me he had sent me a check to the amount of \$37.50 the day before; but that check never reached me. So this is the second time that amount has been lost, once in October, and now in February. I feel so very sorry about it, especially on account of the dear friends who have contributed to it; and I

urgently ask again, Could not *all* the money destined for our work, *always* be sent by *postoffice order* and *not* by check? That would always be safe!

Again I thank you all, dear friends, who so kindly take an interest in us and in our work, although you never have seen us. I feel sure that many, many prayers are going up for us in America. And by those prayers you are working with us, and helping us to get the victory over every assault of the enemy.

Only a month ago God gave us a big victory. I will tell you the story. When the Adventists left Pangoengsen, many of the converts were not in a good spiritual condition,—I really don't know the reason. One of these converts, a boy about eighteen years old, had been such a bright Christian; in our open-air meetings in the surrounding villages (I now speak of the time before the Adventists came to Pangoengsen) he used to testify so beautifully about his Saviour that it was a joy to my heart to hear him. But then, when I came back to Pangoengsen, I saw he was entirely different from what he had been. I asked and asked about the reason, but he would not confess; only he said, "Yes, it is true. I feel far from the Lord now." Secretly he wrote to the Adventists that he would go and live with them, and without consulting me they made him leave Pangoengsen. Oh, how we prayed for him that the Lord would bring him back! After he had been away over two years, I got a letter from him with a complete confession of the sins he had tried to hide. There had been a matter of money for a buffalo, which he owed to the colony. He had told me he had paid it to the Adventists, while they were in Pangoengsen, but when I wrote to them about the matter, they answered me he had not yet paid it; so they knew he was telling lies to me then. Still he kept saying he had paid it, but *they* had forgotten. Now in his letter he wrote how he had been telling lies, as that money he had used for gambling. And there were more sins he confessed with deep repentance. He wrote about coming back, but he was afraid I would not accept him. So I answered immediately how we had prayed for his return all the time. And one day—I was sick and felt very weak and downhearted—the boy suddenly stood before me with a face as bright and open as ever be-

fore. I felt a little like the father of the prodigal son, you can imagine. He told us very much about the doctrines the Adventists had taught him, and how he could see they were not from the Bible. Also they wanted to baptize him (although he was baptized in Pangoengsen); but he answered it would be blaspheming God's name as he *was* baptized in the holy name of God, the Father, the Son and the Holy Ghost.

Now as his repentance seems to be most earnest and deep, we have given him work to preach the Gospel in the surrounding villages as an evangelist, as we have longed for a person able to do that work. He sends you his greetings and he wants you all to pray for him, that he may be filled with the Holy Spirit to do his work as it ought to be done, as he feels entirely unworthy.

So I ask your continual prayers for him and for us, that the Lord may give us victory day by day; that the great enemy may be defeated, and God's name may be glorified among us; and through us all in the neighboring villages too.

May our dear Father bless you all with eternal and temporal blessings!

Sister Alt joins me in sending hearty greetings, especially to all dear *sisters* in far-away America.

Yours, happy in Jesus' work,
M. JANSZ.

Pangoengsen, P. O. Tajoe, Java,
Apr. 11, 1913.

To Uncle Oliver.

MY DEAR UNCLE OLIVER:

I did not answer your letter to me because I did not understand just exactly what you meant by it, and it has been so long ago, I expect you have most forgotten about it, but I have not. Having just read your kind letter to Sister Ethlyn, I am now confident as to your position. Ethlyn knows what you said is directly the opposite of the views which I have often expressed, and which I most firmly believe. Perhaps I imagine it, but I think she looked sad when she read your letter; I know I felt so when I read it; for you expect us *not* to ask a certain question after you have laid all the groundwork for it. You are a good deal older than I, but I feel confident that you have not given this subject

the deep study you ought, and I do not feel that I am presumptuous in writing to you thus; for I have given this question a lot of my time and thought, honestly desiring to see it your way, as it meant about fifteen hundred dollars more a year to me, and that is quite an item.

We think Mrs. Turner must be a splendid character, a fine neighbor, a helpful citizen, and a good mother, generous, kind-hearted, self-sacrificing and devout. And we take it for granted that you have talked with her about the Sabbath question. And if she is what you represent her to be, she has admitted the Bible ground for the observance of the Sabbath, but probably said she did not think God cared if she disobeyed in the *little* matter of the *time* when she did the things ordered in the commandment. Of course now, Uncle Ollie, if Sister Turner and those other millions you mention never heard of the Sabbath, and had no opportunity to know about it, we have always believed they would go to heaven, just the same as we expect to, when we are trying to do *everything* God calls upon us to do, even though there may be some requirements of God that we have not learned, and are rudely trampling upon. I have always maintained that God does not call us to account for violation of his laws that we do not, and can not, know about.

But, Uncle Ollie, you will frankly admit that if Sister Turner and these other splendid millions *know* they are not keeping the *day* of the week that God picked out, and sanctified and blessed, but deliberately and persistently and continuously refuse to do the things ordered to be done on *that day*, there is disobedience—cold-blooded disobedience. Of course it may be explained and excused away, and the mind may *now* be at perfect rest on that question, and they may *now* have a holy reverence for Sunday. But they know what God has said, and do another thing. We are led to think from the conclusions you reach that if people are exceptionally good in regard to the last six commandments—in regard to love to their fellow men—that will atone for shortage in one of the first four—love to God. I have no doubt that you can almost repeat the whole of the seventh chapter of Matthew; but I am perfectly confident from the way you write touching this question, you have never

really gotten down to an analysis of what Jesus said in that chapter. It is clearly evident that you emphasize the *fruits*, the *visible fruits* of the Christian life above the *doing* of the *will* of the Father which is in heaven. And this is just the very thing that Jesus seems to have striven to prevent; for immediately following his illustrations with the good tree and the corrupt tree, and the good fruit and the evil fruit, he breaks right off and says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." And then, for fear there would still be some who would *think* that the *visible fruits* give positive evidence of one's acceptance with God and eligibility to heaven, he said: "Many will say to me in that day" (the judgment day, of course), "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Jesus represents these people as coming up to the judgment in perfect hope and confidence that they would sweep through the pearly gates into the glorious city, because they had done all these things in the *name of Jesus*. It is evident that, in some small particular at least, they had taken things into their own hands, and had done as they pleased in the face of some plainly expressed will of the Father, no doubt reasoning that God would not care for a little thing like that, when they were doing so well in other respects. In the light of the rest of the Bible, I see no other reasonable and consistent explanation of this teaching of Jesus, and it is exactly applicable to the violation of the Sabbath commandment.

Some one may ask how these people could perform these miracles in the name of Jesus if they were not pleasing to God? We can ask exactly the same question about Dowie. How did he succeed in having so many people divinely healed when he proved to be such a crooked and deluded man? And how could such a bad man as so and so get up such a revival and have so many people converted? The answer is as plain as a-b-c. When the poor afflicted one came to Dowie to learn about divine healing, having found no help from the many sources he had tried, he was

taught that *God* was the Physician, and the patient must look to him. (I was in Dowie's meetings and beheld with my own eyes.) Is it not plain that then the whole affair rested between the sufferer and God? And would God turn him away and ignore his implicit faith because Dowie, a third party entirely, was bad? Dowie had instructed the sufferer, and had mighty influence in helping him to believe perfectly in the promises of God to the sick; but beyond that he did not go, for he could not. And from there on it was between God and the sick one, and in many, many cases there was miraculous healing.

An instance or so has come to my knowledge where a man has been carrying on revival meetings in which numbers were soundly converted and brought into the fold, and at the very time this work was being done, the evangelist has been found to be entirely crooked. This is another proof that one can be doing mighty work in the name of Jesus—"in thy name"—and still not be accepted of him. And there is nothing unreasonable about it either; for the real transaction rests between the penitent and God, no matter who or what the agent may be that brought the penitent to his knees.

No, sir, Uncle Ollie, being good citizens will never land a person in heaven. Jesus summarizes the Ten Commandments as love to God and love to man. And he said the first and *great* one is *love to God*. And you know the *first* and *great* commandment—love to God—incorporates the first four of the Decalogue. I wonder if God cares when you magnify good citizenship—love to man—so much as to teach that *that* makes people eligible to eternal life, and minimize the importance of rules laid down by which to manifest godliness,—love to God? I wonder if God is pleased to have us ignore the value of heaven, and say that we keep the commandments for some other reason, more lofty and plausible, when God himself found no better inducement to put before us? Look: "For God so loved the world that he gave his only begotten Son—" What did he give him for? "that whosoever believeth in him should not perish, but have everlasting life." The great gift of God was made that we might escape hell and gain heaven. God Almighty regarded hell so bad and heaven so good that he just made that

incalculable gift to man, so that he might escape the one and gain the other.

You just barely scraped the upper crust of this subject of *love*, when you referred to the thirteenth of First Corinthians. But from the drift of your remarks one would gather that you distinguish between *love* and the keeping of the commandments. But Jesus said, "If ye love me, keep my commandments." Does he mean by this that we are at liberty to keep the most of them and leave out a certain one which we may choose? Do you think that God would accept it as a manifestation of love, to keep all the commandments but the one that says, "Thou shalt not take the name of the Lord thy God in vain"? He could honestly say, "What is the wrong in profanity any way? It helps a fellow to emphasize what he has to say, and it gives vent to the pent up feelings upon certain occasions. And what is the use of refraining from it?" I know you have a way of overlooking the faults in others, but you would have nothing to say in defence of such a Christian as that, if some neighbor should declare that such a person was the embodiment of hypocrisy, to come to church and pray and speak in the prayer meeting, and then go out and profane the name of God. Then why excuse the one who breaks the Sabbath commandment?

Paul said, "Love is the fulfilling of the law." Why didn't he say, Love is the *partial* filling of the law? For the very reason that James said, "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Any violation, any disobedience, puts one out of joint with God. That's enough. No worse calamity could befall a mortal, no matter how good a citizen he may be, no matter how good a neighbor, no matter how bright and cheery, no matter how generous, no matter what fond hopes he may entertain of heaven. Offending in one point breaks with God and opens a chasm that nothing but repentance and conversion—turning around—will span.

You said in Ethlyn's letter, "I know, Ethlyn, you will not ask, 'Well, what is the use then of keeping the Sabbath, if it is not necessary to salvation?'" I wonder what made you anticipate such a question? I can not help but feel that you knew the very point you were making must call

forth just such a question from every thinking young man and woman who reads your words; and if what you say is true, it will get this answer, "Then there is *no* use." For God is no respecter of persons, and will not require of us to keep the Sabbath if he doesn't require it of them. God expects us to have all the good we can obtain and use in this world while preparing for the world to come. God does not require it, nor indeed is he pleased that we should suffer, and deprive ourselves of things that we can justly and righteously have. But we are ready, and willing, yes, anxious to go on keeping the Sabbath, because it is just as essential as the keeping of any of the other commandments—not any more so, but just as much. And if Sister Turner wants to take the chances, and keep Sunday, we are willing that she should do it, but we are not going to be guilty of patting her on the back and making her think she is all right when she is not doing "the *will* of the Father who is in heaven." It is not "charity" either to do that, for it is extreme unkindness to encourage and excuse disobedience of any kind; because disobedience is sin, and sin is death. And you know if the watchman does not sound the trumpet and warn them, and the sword come and take them away in their sins, the watchman will have to answer for their blood.

Now, Uncle Ollie, it may be that you have thought clear in beyond all this, and are able to produce the Bible ground that will support your position; if so, will be glad indeed to hear from you on this subject again.

Your loving nephew,
CHARLIE SMITH.

May 22, 1913.

Denominational News.

According to the *Milton Journal-Telephone*, Rev. Eli F. Loofboro and wife, recently of Riverside, Cal., are now in Milton, Wis. Brother Loofboro occupied the pulpit of the Milton church on Sabbath, May 17, and is on the program for an address before the Christian Endeavor society of Milton Junction.

Rev. M. B. Kelly, who has been resting in Milton since leaving the Sanitarium at Battle Creek, left Milton for his home in Nortonville, Kan., on May 19.

WOMAN'S WORK

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

"Good, better, best!
Never let it rest
'Till the good is better
And the better is best."

"Home's not merely four square walls,
Though with pictures hung and gilded,
Home is where affection calls,
Filled with shrines the heart has builded."

The Mission of the Home.

MATTIE A. COON.

Read at a meeting of the *Woman's Benevolent Society, Leonardsville, N. Y.*

This subject is one in which I am sure every one who is here this afternoon has the most vital interest, and upon which each could say many interesting and helpful things. The more I think upon it, the better do I realize its magnitude, and the less capable do I feel of doing it justice in the few thoughts that I bring to you in this paper.

The dictionary describes home as "one's fixed place of abode, the dwelling-place of a person and his family; hence a place or abode of affection, peace, and rest."

The first part of the definition sounds rather cold and bare, and is much like the little Polish girl's description, when asked in a public school recently to write a definition of home. "A home," she wrote, "is where people live, and where a man or somebody comes home and finds people there, and then eats."

This is an all too true description of homes that exist throughout the length and breadth of the land; not alone among the poor or ignorant, but among the prosperous and intellectual as well, where the frivolities or business cares of life fill the mind to the exclusion of more vital interests.

Not only should the home satisfy the physical needs of the family, being mainly a place to eat and sleep, but it should be a

refuge from outside cares, where in an atmosphere of harmony and good will both mind and body may be rested and strengthened for the daily tasks; where the children may be nourished and developed wholesomely for their work in life. The second part of our definition—a place or abode of affection, peace, and rest—is more in accord with our subject today. As the first family, Adam and Eve, were given an ideal home in the Garden of Eden, so each family now may make for itself an ideal home if the head or heads of the family possess the right qualities of mind and heart; for the character of the home depends not so much upon outward surroundings as upon the character and purposes of its inmates. A fine house, with all the comforts and conveniences and beautiful furnishings that money can buy, may add much to the comfort and well-being of its inmates, but these are not the essentials of the model home; for such are often the surroundings of lives far from happy and far from helpful to those about them. It is not the house but the people that make the home what it should be.

What the home and its influence are depend very largely upon the woman whose kingdom it is. She needs to be a person of warm heart and well-balanced mind, for she must consider the bodily, mental, and spiritual well-being of her family, and upon her depends largely the harmony and happiness of the household.

Wholesome nourishing food is an important factor in the health of the family; and the condition of the mind and of the morals as well are dependent in no small degree upon the healthfulness of the body. Cleanliness is another factor not to be neglected. The truth of these facts is being brought more and more to our attention by men of science who are devoting much study to ways and means of stamping out disease, that mankind may be stronger and better, and more efficient in every way.

Though we depend mainly upon the school for the child's intellectual development after he becomes of school age, home influences do much to help or hinder in this direction. The parents' interest and encouragement in the child's progress have no small effect upon the child's ambition to succeed.

Intellectual development in the home is determined largely by the papers, maga-

zines, and books found there; and these have an important influence on the morals also, especially of the young.

The moral and spiritual welfare of the family is too often neglected. Providing for physical needs often so taxes the time and strength that other no less important duties are overlooked; and many in the blindness of love are prone to think, "My child will surely do right; I do not need to be anxious about him." There is a tendency, too, to leave these things to the influence of the church, Sabbath school, or young people's societies. We all know, however, both from personal experience and the testimony of others, that the most effective lessons of this kind are those that are taught at home, not alone by the words that are spoken, but by the lives lived there day by day.

One of the most difficult lessons for the child to learn, and often for the older person also, is that of obedience; yet it is one of the most essential for the good of the individual, the family, and society at large. Here let me give a quotation that is to me very expressive:

"The mother's great problem, the fundamental task that underlies all her efforts, is to teach her child the necessity of obedience to law. An appreciation of this as the great essential would simplify for her the great majority of her problems. Obedience to physical law, obedience to moral law, obedience to the law of kindness—how many of our present-day problems would be solved if these were universally observed? Ah, yes, you say that would be the millenium. So it would, and we mothers must do what we can to hasten the advent of that glad time by the way in which we train our children, the future citizens of this country, the future citizens of the world."

The home where love and unselfishness and a devotion to the noblest aims in life are the controlling elements has a power for good not alone upon its inmates but upon all who come under its influence.

The character of the homes in a community determines the character of that community.

In these days of higher education for woman, and of her business and political advancement the life of the home-maker sometimes seems obscure and common; but when we consider how her influence is ex-

tended and multiplied in the lives of those to whom she ministers and whom she helps to fit for the work of the outside world, can we think of her work as unimportant? In the words of another, "Do not look upon home-making as a fate to which you are doomed, but a high privilege to which you have been called."

An Interesting Homiletic Review.

The anniversary of Henry Ward Beecher's birth occurs on June 24, and the *Homiletic Review* for that month has given generously of its space to three articles on Mr. Beecher, and one sermon by Mr. Beecher. The first of the three articles is by the present occupant of historic Plymouth Church—Newell Dwight Hillis, D. D.—who writes on "What the Republic Owes to Henry Ward Beecher." The second is on "Religious Progress since the Death of Henry Ward Beecher" by the octogenarian and scholar, the Rev. James M. Whiton, Ph. D., New York City. "The Human Side of Henry Ward Beecher" is beautifully portrayed in a most appreciative contribution from the pen of the Rev. Frederick F. Shannon, Brooklyn, N. Y. The discourse by Mr. Beecher, on "A Conversation About Christ" was delivered by him on the eve of his departure for Europe, on Wednesday evening, May 27, 1863, in the lecture room of Plymouth Church, Brooklyn. This discourse, we are told, is read once every year by Doctor Watkinson, the well-known English preacher.

Among the other contributors to this helpful number of the *Review* are Professor Arthur S. Hoyt of Auburn Theological Seminary, who writes on "A Humanist Preacher;" Emilie Grace Briggs, B. D., New York, on "The Deaconess as Pastor's Assistant;" the Rev. William S. Jerome of Detroit, Mich., on "Horizontal Preaching;" James Larmount of England, on "The Children in Church," and Josiah Strong, on "The Unfit in the Christian Economy."

Eighteen pages are given over to strong and seasonable sermons, and six pages to reviews of recent books.

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"The saloon murders its best friends and robs your home of your boys."

YOUNG PEOPLE'S WORK

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

Efficiency.

REV. WALTER L. GREENE.

Christian Endeavor topic for June 14, 1913—Progress made in the Efficiency Campaign.

This is a good time for society and individual introspection, taking stock of the progress that has been made since the efficiency campaign was inaugurated. This meeting may well be used for the final examination on the "Efficiency Tests" and the determining of the society percentage in accord with the "Campaign Standards" laid down by the United Society of Christian Endeavor.

We give below some articles which tell about the origin of the efficiency campaign, its meaning and its value and methods of conducting the examinations. These have appeared in previous numbers of the RECORDER, but they deserve rereading at this time.

Believing that the "efficiency literature" prepared by the United Society of Christian Endeavor meets a very great and deeply felt need of our societies, we recommend that the Young People's Board institute a vigorous efficiency campaign through the medium of the SABBATH RECORDER and the associational secretaries.—*Report of the Committee on Denominational Activities, adopted by the General Conference, North Loup, Neb., August, 1912.*

Some Endeavorers are no more than 50 per cent efficient. This means either that they spoil one half of the material upon which they work or that one half of their energy is wasted and they must work twice as hard as they should in order to accomplish a given task. How long would a manufacturer tolerate a machine that wasted one half of the material he put into it? In the electrical world a dynamo is rejected when it fails to convert 95 per cent of the energy it receives into electrical energy. Now what is wrong with the Endeavorer whose efficiency stands at 50 per cent? Is the other 50 per cent converted into fric-

tional heat? He had better beware of a hot box. Can such an Endeavorer be made more efficient? That such is the case is the opinion of leading Christian Endeavor workers, and we are now in the midst of an efficiency campaign which aims to bring each Endeavorer's efficiency up to the highest possible degree. This campaign was begun at the convention at Atlantic City in July, 1911, where it was felt that if the increase campaign which just preceded did not result in greater efficiency, a large part of the value of the increase in membership would be lost. Doctor Clark, therefore, suggested that "Efficiency" be the motto for the two-year period beginning with July, 1911.

With the same zest that made the increase campaign so successful, an efficiency campaign was begun, and in order that there might be uniformity among the different societies, Amos R. Wells wrote a book of thirty short chapters in the form of questions and answers, pertaining to Christian Endeavor work. They are, in fact, little examinations which each Endeavorer is urged to study and pass. Each society chooses an Examining Committee of three adult Christians, preferably including the pastor. That Endeavorer who answers correctly 75 per cent of the questions in these examinations earns the title of Christian Endeavor Expert and may then wear the expert pin. There are among these tests those which pertain specifically to the duties of the various officers and committees, and it is urged that every officer and committee member qualify himself for most adequately filling his office by passing the appropriate examination. Examinations may be oral or written. Our society has chosen to have them written. If an Endeavorer fails in an examination, he will study harder and try again.

It is to be hoped that no one will get the impression that the mere passing of these tests will make better Endeavorers. Just how much one's efficiency increases by their use depends upon how vigorously he puts into practice the principles they contain.

In order that it may be known to what degree of efficiency a society has attained, a standard of rating has been adopted in which 100 per cent indicates perfection. The standing or degree of efficiency of any society is raised in many ways. For in-

stance, a rise of 3 per cent is allowed whenever the Lookout Committee increases the membership by one fourth. The Temperance Committee can raise the rating of the society 2 per cent by securing the signatures of three fourths of the members to a temperance pledge and by arranging the temperance programs for the year. Five per cent is allowed for enrolling three fourths of the society as comrades of the quiet hour.—*Elveston Babcock, in SABBATH RECORDER of December 16, 1912.*

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

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

At the first examination written tests were given to all present in the three leaflets which all Endeavorers are supposed to pass upon. Each member of the examining committee selected questions from one of these leaflets and graded the papers upon his own subject. One member was present when the test was given to place the questions on the blackboard and to collect the manuscripts.

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

The informal discussion occasioned, especially where a full committee was present, was very helpful.—*Rev. A. J. C. Bond, in SABBATH RECORDER of May 12, 1913.*

Fresh Air Endeavor.

Both the Brooklyn (N. Y.) union and the Essex County (N. J.) union have fresh-air homes where they entertain hundreds of children from city slums from one week to two weeks at a time during the hot summer months. At the home in Roseland, N. J., 932 children were entertained this year. The home can accommodate 125 children, and it is crowded all the time. The expense per capita is about \$2.55, including transportation. This work is enthusiastically supported by Endeavorers throughout the county, and even beyond its borders. Other New Jersey counties support homes, and not a few cities do fresh-air work for children of the slums.—*Christian Endeavor Story of the Year.*

This kind of work is lying at the very doors of some of our societies. Maybe none of us could support a "home" or a fresh-air resort, but any of our societies

contingent to the larger cities could solicit from one to a dozen homes in private families for the little waifs. A good home influence in the country air for even two weeks—who could measure? "Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto me."

The Beginning of the Student Volunteer Movement.

Address in the chapel of the Mount Hermon School.

We meet on historic ground; we meet on sacred ground as we gather here today at Mount Hermon. Here originated one of the most wonderful of all the spiritual movements in the history of the Christian Church. Here was the fountainhead of a stream which has brought more blessing to the universities and colleges of the world than any which has gushed out in any nation under the life-giving influence of the Spirit of God. A friend of mine, Mr. Luther D. Wishard, the first college secretary of the International Committee of the Young Men's Christian Association, went down South to see Mr. Moody in the year 1885, some twenty-six years ago, to take counsel with him as to giving larger opportunities for workers in the Christian associations to receive preparation for Christian service. Mr. Moody had had it on his mind that there might be held here in this valley, either at Mount Hermon or Northfield, a Bible study conference for Young Men's Christian Association secretaries. Mr. Wishard felt that we already had a good many conferences of one kind and another, and that something was needed even more than such a gathering of Association workers. He said to Mr. Moody, "One of the things needed is a gathering which will do for the college students what you have been doing here at Northfield for Christian workers in general." Mr. Moody was interested and pleased by the suggestion, and said that he would gladly have the invitation go out to bring together for Bible study the students from the different colleges and schools. Mr. Wishard pressed him to allow his name to be used, and also to have it stated that he, Mr. Moody, would preside at such a conference. Mr. Moody shrank from that, although he was not a shrinking man. It is interesting that

the man who in Great Britain had moved Oxford and Cambridge as no man in recent times has moved them, that the man who gathered under his leadership fine, intellectual spirits like Henry Drummond, that the man who deeply stirred Yale and Princeton, that the man who had many more invitations from the American colleges than he could accept, seriously doubted whether he could interest, instruct and inspire college students. But happily he was prevailed upon to accept the presidency of the first intercollegiate Christian conference ever held on a national or international scale.

So the invitation went out to the colleges of North America, and there was a splendid response. There came together here at Mount Hermon in the month of July, 1886, just twenty-five years ago last summer, two hundred and fifty-one student delegates. We came from eighty-nine different universities and colleges. I say *we*, because I had that never-to-be-forgotten privilege of being one of the undergraduate student delegates. With nine of my fellow-students I came from one of the Eastern universities. The leading universities of Canada were represented, likewise every section of the United States, unless it was the Pacific Coast.

Among the delegates were a few professors and teachers; but speaking generally, it was an undergraduate gathering. We met for a period of four weeks. The more recent conferences, some of which you have attended, and like the one held here last June and July, have continued in session for but ten days. The larger period made possible some things that we do not find possible in gatherings in these days. It made possible unhurried opportunities for meditation, for personal intercourse, for fellowship, for cultivating friendships with the leaders, for discussing at great length personal and college problems. We have missed much of that in the more rushing, intense student conferences of later years. That conference was somewhat simple in its scheme in contrast with the modern gatherings. We had one platform meeting each day, which was what we might call a double-header or a triple-header. Mr. Moody would very seldom let a meeting go with one speaker. He would call for an address at short notice. I have often heard him say to the speaker,

"Now give us the best thing you have got." Sometimes he would call on a man with no further notice than the time required for the opening exercises. Sometimes he would have us sing several hymns to get the audience thoroughly in tune. When he asked a man for his best, we usually got it. He conducted the meetings without a great deal of conventionality. He sent men to the divine resources. He threw them back on what was uppermost in their minds, on that which was their strongest conviction. Although these ideas may not have come out in as orderly a way as they otherwise would, they represented deep thinking and genuine heart experience.

Another feature of the daily program was the little company—little, I say, although before the conference was over it included nearly every delegate—which met for an hour every morning to discuss methods of carrying on work among our fellow-students in the schools and colleges. Mr. Wishard took charge of this hour. He had a little blue-covered pamphlet from which he read extracts which formed the basis of our discussion. At that time it was one of only two pamphlets in the world bearing upon the work of Christ among students. The other day in Constantinople I witnessed an exhibit in connection with the World's Student Christian Federation Conference, where there were over eight hundred books and pamphlets bearing upon subjects relating to the Christian Student Movement. Mr. Wishard would read, for example, a few extracts on individual work in the leading of fellow-students to Christ, and then he would call upon delegates to give their testimonies as to what they had seen or done in their different colleges; or he would read extracts upon the religious meetings of college associations, and then we would discuss plans to arouse interest among the students in the college; or he would read a few pages or paragraphs on the neighborhood work that should be carried on by students while doing their studying, in order to bring blessing to the villages and cities in the vicinity of the colleges; or he would take up something with regard to the foreign missionary activities of students; or he would take up our intercollege relations—that is, how the association of any college or school should keep in touch with

similar associations throughout the country. These were practical discussions. In them were kindled fires of interest and enthusiasm that led to great movements in the colleges in the years that followed.

Another feature that was noticed, not in its early days, but before the conference closed, was a Bible class that was prophetic of the many Bible circles, classes and discussions that we now have on such an elaborate scale in our different conferences. In those days we did not have a single course of Bible study adapted to work in colleges and college associations. Now we have literally scores of courses prepared by college professors, ministers and laymen, men who believe in relating students to the great work of Christ in the world and preparing them for it. These were three features that characterized that conference. Some of you who have attended more recent student gatherings remember that we now have a curriculum that is very elaborate, a curriculum that reminds us somewhat of our college courses. We almost need to have a guide to show men how to make the most of the many features presented in the modern conferences.

There were other things that characterized the practice of the students in that conference which meant as much as anything I have mentioned. One was our custom of gathering around preachers and teachers in the long afternoons and in the early evening, often beneath these beautiful trees, in order that we might ply them with questions regarding the presentations or addresses they had made in the morning. As I drove over here this morning I reminded those in the carriage of this and that old tree under which we had memorable discussions. I remember some of those discussions about the superhuman work of Christ in conversion, about the principles that should guide one in choosing a life work, about the second coming of our Lord. As a result of these many discussions under the trees, possibly even more than through public addresses, men's doubts were dissipated, their views on religious subjects made clear, and their faith became a reality; so that they rested on rock-ribbed conviction which nothing could shake.

Another feature was the opportunity for personal fellowship. We roamed up and

down this side of the river, and we crossed the river and climbed along the sides of the distant hills. We would devote entire afternoons to this purpose. Sometimes a man would go alone, again there would be two men; at times a little larger company—it might be an entire college delegation. The evenings also were memorable, for then we would go out for the special purpose of meditation upon what had been presented in public addresses and discussed in conferences and interviews.

I have in my library at home a book that I value very highly indeed. It is a leather-bound note-book in which I wrote down very carefully full notes on all the sermons and addresses and discussions of those four wonderful weeks. I first took them down roughly, and then during the afternoons I copied them in ink, underlining with red ink the points that had most laid hold on me. It is a book that I have not shown much to other people, but it represents a great revolution in my own life with reference to religious questions and my personal responsibility to Christ and his kingdom. Many delegates worked over their notes, not only copying them but applying them, reflecting upon them, saying, "What does this mean to me? What does this mean to others through me?" It is not the number of sermons we hear, it is not the number of books we read, but it is the question as to how much time we spend in thinking about the sermons we hear and the books we read which leads to transformation of character.

At the beginning of this conference nobody had thought of it as being a missionary conference. Several days had passed before the word missions was mentioned. If I remember correctly, over two weeks had passed before that great theme was suggested on the platform. But there were causes lying back. For example, a certain returned missionary had his home at Princeton while some of his children received their education in the college, and in that home it was customary to have missionary prayer meetings. Under the influence of that home, missionary fires were made to burn brightly among the undergraduates at Princeton. When that band heard of the conference which Mr. Moody was to hold at Mount Hermon, some one had vision enough to see that there might be God's opportunity. Among the very

first to see this with a clear eye was a young woman who went to her reward a few months ago, Miss Grace Wilder. She discerned that conditions were going to be furnished at Mount Hermon that might make possible the generation of a great movement, and she laid upon her brother, Robert Wilder, and upon some of the other Princeton men who were to attend the conference, the burden of prayer and expectation, and charged them before God to persevere in prayer and effort that this Mount Hermon gathering might not close without the inauguration of a missionary movement that in some sense would be worthy of the wonderful situation then confronting the church on the foreign field. So Robert Wilder and his associates came to Mount Hermon. He was a quiet and modest young man, but he had intense spiritual passion. His great desire was for the world's evangelization. From the very first day at Mount Hermon he began to search for and find kindred spirits. He discovered Tewksbury, of Harvard, and Clark, of Oberlin, and one or two others who came there with a definite missionary purpose. He found others and brought them together daily for united prayers. They had this meeting with the one object that missionary fires might be kindled in the conference. As they found sympathetic spirits, their number grew. They did not confine their meeting to those who had decided to be missionaries, but added others who were thinking seriously about the subject and who honestly wanted to face the facts. In these meetings many men prayed through the great question of their life-work. Finally they ceased to make it a secret meeting in the sense of having the fact of its being held unknown. They began to have it announced from the platform that the missionary volunteers and others interested in missions were meeting for prayer, and others began to come in. The men who attended those meetings found it impossible to pray without work. They could not pray for the world's evangelization without dealing with the question of the missionary call. So a network of personal intercourse spread over the conference. You could hardly go anywhere without somebody crossing your path and presenting this great missionary message. Wherever you went you heard them talking

about it. I remember that even when in swimming you would hear conversation about this great subject. But it was impossible to pray and spend over two weeks in honest study of the Christian writings without having the missionary spirit begin to move within the breasts of those who studied; so quite apart from the personal conversations this influence became one of the efficient causes for generating the missionary spirit.

(To be continued.)

Milton College Notes.

The baseball team is making an excellent record this season and will stand a fair chance of winning the state championship.

The Milton College *Review*, which has always been issued monthly, made its initial appearance on May 19 as a weekly paper.

The College Glee Club gave an excellent concert in the auditorium, April 24, to an appreciative audience. They have also given a concert in Albion, Wis., and are making a short tour in Illinois.

The students greatly enjoy the new chapel hymn-books presented to the college by Mrs. John Loveland of Westerly, R. I. The Y. M. C. A. served a supper in the village hall, May 13. The way hot biscuits and maple syrup disappeared proved the success of the boys' culinary efforts.

The Hon. William B. McKinley, speaker of the House of Representatives in Illinois, will deliver the commencement address.

The Missionary Committee of the Christian Endeavor is sending to prospective students neat pamphlets containing photographs of the campus and college buildings.

One of the most esteemed pastors of Hartford, Conn., calls on every new boy that moves into the ward in which he lives, regardless of his denominational relations, to make the boy feel that the preacher who lives near him is a true neighbor and his "big brother," to whom he can come for help and sympathy at any time of need. They say that never from that ward since this "big brother" lived there has any boy been taken to the juvenile court or any other court.—*The Christian Herald*.

CHILDREN'S PAGE

The Children's Day.

Children's day has come again,
In the month of song and roses.
Birds and flowers—a joyous train—
Fill the valley, hill and plain,
And the garden closes.

Children's day, with all its mirth,
All its boundless, buoyant gladness!
Now can none suspect a dearth
Of joy upon our dear old earth—
None can cling to sadness.

Bless the happy girls and boys,
With their radiant morning faces!
Bless them in their care-free joys,
Shield them from what'er destroys,
Train their budding graces.

Soon their eager feet shall go
Ways of toil and care and duty.
May the teaching we have given,
As with prayer and love we've striven,
Bide with them in beauty.

May it hold them in the way,
Walked of old in Galilee,
By the One who gently said,
Stroking soft a shining head,
"Let them come to me!"
—Minnie Leona Upton.

In Memory of "Winchester."

He was only a horse—just a big black horse—and yet every Memorial day gray-haired men cross from New York to Governors Island and place flowers on the glass case containing his body, which was mounted and presented to the museum there by the black horse's master. Is it foolish to remember each year an animal that died at a ripe old age in 1878, long before you were born? Watch those gray-haired men a moment, on their way to pay their annual visit to the charger's last resting place, and you will see that each of them has in the lapel of his coat a small button, either of bronze or of red, white and blue. They are "old soldiers" who fought in the Civil War, and the black horse has led them in many a charge and in many a march. It was the charger that their general rode—in fact, it is the famous steed "as black as the steeds of night" which carried Sheridan into the battle at Cedar Creek, "from Winchester, twenty miles away!"

Sheridan's ride! Of course you know about it, and probably most of you have

learned Thomas Buchanan Read's poem, beginning, "Up from the south at break of day." No wonder the veterans of the war love that old charger and remember him on Memorial day. He is better known, perhaps, than any other war horse of that terrible war. His name was Rienzi until after that day which made him famous, but it was then changed to "Winchester." It was a proper honor for him, too, for if Sheridan had not had a strong, intelligent horse to carry him into the fight the Union forces would have lost the battle.

James Grant Wilson tells of this famous horse in an article on "War-Horses of Famous Generals," in the *Century Magazine*. This is the history of "Winchester," as General Sheridan himself gave it in a letter to an army friend, written in January, 1876.

"In regard to the black horse, I am glad to say that he is still living, and is now in my stable. He has been a pensioner for the past eight years, never being used except in the way of necessary exercise. He is of Black Hawk stock . . . and was brought into the army by one of the officers of the Second Michigan Cavalry, of which I was made a colonel in 1862. Early in the spring of that year, while the regiment was stationed at Rienzi, Miss., the horse was presented to me by the officers, and at that time was rising three years old.

"He is over seventeen hands in height, powerfully built, with a deep chest, strong shoulders, has a broad forehead, a clear eye and is an animal of great intelligence. In his prime he was one of the strongest horses I have ever known, very active and the fastest walker in the army, so far as my experience goes. I rode him constantly from 1862 to the close of the war, in all the actions and in all the raids, as well as campaigns in which I took part. He was never ill and his staying powers were superb. At present he is a little rheumatic, fat and lazy, but he has fairly earned his rest, and so long as I live he will be well taken care of."

The celebrated charger died in October, 1878, when Sheridan made a slight addition to his biography, saying:

"He always held his head high and by the quickness of his movements gave many persons the impression that he was exceedingly impetuous. This was not the case, for I could at any time control him by a

firm hand and a few words, and he was as cool and quiet under fire as one of my old soldiers. I doubt if his superior for field service was ever ridden by any one."
"Winchester" has appeared in several pictures and statues, and the prophecy of Read's poem has come true:

Hurrah, hurrah for Sheridan!
Hurrah, hurrah for horse and man!
And when their statues are placed on high
Under the dome of the Union sky—
The American soldier's temple of fame—
There with the glorious general's name
Be it said in letters both bold and bright:
"Here is the steed that saved the day
By carrying Sheridan into the fight,
From Winchester—twenty miles away."

—*Christian Advocate*.

Home News.

LONG BEACH, CAL.—The Long Beach Sabbath School meets every Sabbath morning at ten o'clock at the home of Mrs. Lucy Sweet (17th and Cedar Sts.). Rev. George Hills of Los Angeles conducts the preaching service; Sabbath school follows. Each Friday evening the pastor holds an interesting and instructive prayer meeting and Bible-study class.

Sabbath day, March 22, we were gladdened by the presence of Rev. and Mrs. L. A. Platts, who are soon to return to Milton Junction. Their prayers, testimonies and songs will long be remembered by us. The Monday evening following, a social was held in their honor, at the home of Mr. and Mrs. G. E. Osborne (1085 E. State St.). A bountiful supper was served, followed by an impromptu program. The evening closed with a few remarks by Mrs. Platts and the singing of "God be with you till we meet again."

On "Quarterly Review" Sabbath, papers were read by members of the school, one of which is sent with this article. Brother Hills has given us two forcible and convincing Sabbath sermons, and the Sabbath lesson was carried out as suggested in the RECORDER.

Since our pastor's departure for his missionary trip up the coast, Mr. C. D. Coon and family have been with us one week, Mr. Coon speaking to us and leading in the lesson study. The evening following, a social was held at the home of Mrs. Frank Munsey.

Sabbath day, May 24, Mr. and Mrs.

N. O. Moore were with us and Mr. Moore gave us two very interesting reports of his investigations in Africa. A male quartet, consisting of Messrs. Elverson Babcock, Paul Crandall, Glen E. and Lester Osborn, sang two songs, and Mrs. Moore and Mrs. Osborn sang "Sweet Will of God." Next Sabbath Rev. Mr. Babcock of Pasadena is to preach for us.

Thus we go on week by week, striving to uphold the Sabbath truth and to strengthen each other for service. We have been encouraged by the recent addition of nine members to our roll. Some are studying the Sabbath question and we pray that they may be led into the light.

Long Beach is an open field for Seventh Day Baptists and we want the people here to know that there is such a denomination. Our greatest need at present is a suitable place in which to hold our meetings; we also need an organ.

There are as many business opportunities here for our people as in any place in California. Any one looking this way is invited to correspond with Mrs. Lucy Sweet, 17th and Cedar Sts., or Glen E. Osborn, 123 W. Ocean Ave. Persons visiting the city are cordially invited to attend our services at Mrs. Sweet's

"If God be for us, his banner o'er us,
We'll sing the victor's song at last."

"Every drunkard began as a moderate drinker."

WHAT THEY SAY

"Every True Mother should feel the Need of Such a Book as THE BIBLE IN SYMBOLS. It is a Splendid Picture Gallery of the Natural History of Bible Times. Almost every Insect, Bird, Animal, Plant and Tree is Represented. A Copy should be in Every Christian Home."—*Christian Advocate*.

"The Most Original and Attractive Bible Study Book ever Offered to Young People."—*Herald*.

"Parents will find that 'The Bible in Symbols' will Interest and Amuse the Children for Hours and will Impress upon their Minds Object Lessons that will Never be Forgotten."—*Rev. J. B. Preston*.

"The Bible in Symbols' will Create Greater Interest in the Bible and Instill a Love for its Sacred Teachings. Grown People find it Just as Delightful as the Young People."—*Mrs. Annie R. White*.

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

LESSON X.—JUNE 7, 1913.

JOSEPH FORGIVES HIS BRETHREN.

Lesson Text.—Gen. xlv, 1—xlvi, 7.

Golden Text.—"Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. cxxxiii, 1.

DAILY READINGS.

First-day, Gen. xlv, 1-15.

Second-day, Gen. xlv, 16-28.

Third-day, Gen. xlvi, 1-27.

Fourth-day, Luke xv, 1-32.

Fifth-day, Mark x, 35-45.

Sixth-day, Luke xvi, 19-31.

Sabbath day, 1 Cor. xiii, 1-13.

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

Pastoral Leadership in Religious Education.

No. 2.

REV. WALTER L. GREENE.

(Continued.)

Let us now consider more definitely some principles involved in efficient leadership of the forces for religious education.

First of all, *there must be clear conception of the end to be accomplished.* What is the goal of religious education? Conversion, church membership, acquisition of religious and biblical knowledge, and the bringing of men to Christ have each been urged as the ultimate goal of religious education. Let us consider them for a moment. Is it enough to get our people to know biblical and religious facts? It is recorded that the devils believed and trembled, but we do not hear that they became saints on account of their knowledge. There may be a large knowledge of biblical history, geography and doctrine, and still the moral life be uninfluenced. If church membership is our goal, we may get many churchmen without a religious experience, but few Christians. Even conversion and bringing men to Christ may be very empty phrases. What do people mean by conversion? What do you mean by bringing men to Christ? To each person these words have a different content of meaning. To interpret these terms and make their meaning vivid to all the world is one of the greatest needs of today. "When we

say 'come to Christ' and men arise and say 'I come,' the ethical and moral value of that coming may be great or small. If Christ is an unknown quantity to our hearers their willingness to follow has no significance. To show the world what such coming really involves, to explain Christ's attitude toward God and man, toward the family and the church, toward knowledge, and joy, and sacrifice and death and eternity, to show what it means to enter into that attitude so as again to say, 'Christ liveth in me,' that is the task of the Christian evangelist, preacher and teacher. If we leave Christ still unknown and get men to go through the motions of a formal allegiance, our evangelism is meaningless, the whole enterprise is unreal and the whole decision futile. 'Who are thou, Lord?' is the first cry of the bewildered and seeking soul. When that is answered in deep and searching instruction, we may be confident that the soul's allegiance can not be long delayed. A teaching evangelism is one of the crying needs of our age." (Faunce, pp. 215, 216.)

THE AIM OF RELIGIOUS EDUCATION.

The great abiding aim of religious education is the normal development of the religious nature. Man is by nature as truly religious as he is intellectual, or mental, or volitional, or social. Religion is thus not an artificial graft into human nature. Our problem is, thanks to the gospel message concerning childhood, not to change a birthright of irreligion or unreligion, but to quicken the natural birthright. "Of such is the kingdom of heaven," was not spoken of Nicodemus, the ruler of the Jews, but of the child who needed no miracle of grace—no birth from above to make him a member of the Kingdom. This is not to say that our children need nothing from us; it does mean that they need nurture and direction in the things of God. Nor is this to say that when children become adolescents they are not to have the experience we call conversion. It is to say that conversion is to be as fruit after the blossom. Our problem, and great enough it is, is to see that our children are not converted away from God. It is difficult to see the consistency of the view of the child as a sinner to be saved by grace if he lives, but as an angel whom God has taken to himself if perchance he die. In harmony with the gospel view of child life,

religious education is not the safe passing of the adolescent crisis, it is a present process, a growth of the whole life Godward. As intellectual education develops the sense of truth, as esthetic education develops the sense of beauty, as moral education develops the sense of goodness, so religious education develops the sense of God. In other words religious education is the enlargement of man's experience of God. It includes correct teaching about God, cultivating right feeling toward God, and securing right conduct as in the presence of God.

THE CONTRIBUTION OF PEDAGOGICAL SCIENCE.

Not only should there be right conceptions of the aim of religious education, but leadership also calls for a sympathetic knowledge of the results of the psychological and pedagogical sciences. Religious education owes a great deal to Froebel, Pestalozzi, Bushnell, James, Baldwin, Royce, Hall, and others who have called attention to facts of child psychology, the laws of the mind, and principles of the teaching science and Christian nurture. They have given a new appreciation of childhood with its marked imitative and imaginative instincts, abounding physical activity, intense individualism and powers of verbal memory. There is a better understanding of youth with its storm and stress periods, its interest in heroic personalities, developing historical sense and social consciousness, and its budding powers of individual initiative. These facts have a determining influence in the success of religious teachers and a decided bearing on methods of teaching and modes of organization and administration. The psychologists have helped us to see the necessity of adapting the material of instruction, the teaching method and the form of school organization to the needs of the child and the student. It says, Adjust the system to the needs of the child and not the child to the system. The insistent demand for graded lessons, departmental organization, and organized classes evidences the recognition of this principle.

President King has said that "it concerns the religious teacher to see that psychology's emphasis upon the *complexity of life* is the virtual denial of the possible separation of the sacred and the secular. The denial of the legitimate worldly interests only narrows the possible sphere of both

morals and religion; it makes the ethical and religious not more but less significant. Religion is life, so that religious education can not wisely be carried on as an isolated fragment."

It is also of peculiar moment to the religious leader to take account of the *unity of man*. Because he ought to face the exact facts and to know and obey the laws of divinely given nature, the religious leader least of all can afford to ignore either the physical or the psychical conditions involved in the unity of human nature. On the physical side he should not forget, for example, the effects of fatigue—that surplus energy is the chief physical condition of self-control; nor the close connection of muscular activity and will, nor the physical basis of habit. On the psychical side, the religious leader needs to consider the possible helping and hindering influences of intellectual and emotional conditions. The moral dangers of intellectual vagueness and of strained and sham emotions may be cited as cases in point.

Pedagogy also urges the positive in effective teaching. Too often the destructive and negative, and repression rather than direction, is the method of the teacher. There is common too much don't and not enough do. The elimination of evil is best accomplished by putting in the good. Many so-called wicked boys are such because proper forms of activity were not provided to give expression to their abounding energy. When will the church fully learn the necessity of giving adequate direction to the social and religious interests and to the native energies of our young people, thereby conserving the higher values of life?

(To be continued.)

WANTED

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

C. H. GREENE

31 Hazel Street,

Battle Creek, Mich.

MARRIAGES

WITTER-DUNN.—Mr. Charles H. Witter and Miss Marjorie G. Dunn, both of New Market, N. J., were married at the home of the bride's parents, Mr. and Mrs. Walter G. Dunn, on Wednesday afternoon, May 14, 1913. The pastor of the Piscataway Church, Rev. Henry N. Jordan, officiated at the service.

WYCKOFF-STILLMAN.—At the home of the bride's parents, Mr. and Mrs. Frederic L. Stillman, 816 West Fourth Street, Plainfield, New Jersey, at half past seven o'clock in the evening of Thursday, May 22, 1913, by Rev. Edwin Shaw, assisted by Rev. B. D. V. Wyckoff, Norman Lester Wyckoff of Newark, New Jersey, and Nettie Garretson Stillman.

DEATHS

DAVIS.—Harvey S., son of Azel and Mary A. Barratt Davis, was born December 21, 1835, near Shiloh, N. J.

The years of his youth were spent six or eight miles southeast of Jackson Center, Ohio. As a young man he lived in the vicinity of Shiloh, N. J., for a number of years. He then moved to North Loup, Neb., where he entered a claim and became the owner of a tract of land. During the last decade of the nineteenth century he lived at Springfield, Mo.

He was one of a family of eight children, six of whom—four sons and two daughters—are still living: Albino W., Shiloh, N. J.; Mary A. A., DeGraff, Ohio; Enoch D., Marshaltown, Iowa; Asa H., Mole Hill, W. Va.; Ebenezer and Lucy Jane, Oklahoma.

In 1868 he became a member of the Marlboro Seventh Day Baptist Church (N. J.). He died and was buried at McLain, Okla., October 30, 1912. J. L. S.

SKINNER.—In Buffalo, N. Y., April 6, 1913, Carrie J. Skinner, aged 60 years.

She was the wife of Clarence B. Skinner, and the oldest daughter of the late George and Sarah Campbell. She was a member of the First Verona Church. Surviving her are her husband and one son, Philip B. Skinner of Buffalo, N. Y., at whose home the funeral services were held, and two sisters, Mrs. W. C. Williams of Fairport, N. Y., and Mrs. Theodore Chase of Brooklyn, N. Y.

GREEN.—Mahala, daughter of George and Sally Silway, was born July 12, 1860, and died April 7, 1913.

She was united in marriage to T. E. Green, May 27, 1877. To this union were born five children—four boys and one girl, who are left to mourn her departure. She was baptized and

united with the Andover Seventh Day Baptist Church, October 29, 1894. After moving to Little Genesee she united by letter with the Seventh Day Baptist church of that place, of which she had been a faithful member. For some time she had been in poor health and not often able to attend services.

Funeral services were held at the home by her pastor, and burial was made in the Little Genesee Cemetery. E. E. S.

DZAU.—Dzau Chung Ziang died of tuberculosis at Shanghai, April 13, 1913. He was just over seventeen years of age.

He was the eldest son of Dzau Sing Chung, the assistant pastor of the church, and a grandson of Dzau Tsung Lan, who visited America with Doctor Carpenter forty years ago.

Chung Ziang was born and has always lived, except when in school, in a dwelling over the chapel in the old city. He had never been a strong boy but he came into the Boys' School in 1905 and continued to study there till failing health compelled him to leave at the end of 1911. When in the school he signed his name as wishing to become a member of the church but he had never been baptized. He bore his lingering illness with Christian fortitude and was at peace. He was always a gentle, quiet lad and was fond of singing hymns. As we sang in one of the hymns at the funeral, now he can "see him face to face."

The funeral was in marked contrast to the heathen ones we so often see. The pupils of the school, in their white summer uniforms and in military order, accompanied the coffin from the home to the church here, and from the church to the cemetery near by. The service at the graveside was conducted by Doctor Davis, that in the church by Mr. Crofoot. J. W. C.

TOMLINSON.—In Jefferson Hospital, Philadelphia, Pa., on May 18, 1913, Dr. Joseph Tomlinson, son of the late Dr. George Tomlinson of Shiloh, N. J., aged 58 years.

Doctor Tomlinson had been suffering for months from a severe cancerous affection, but he bravely kept at his practice until the very day he left his home in Bridgeton, N. J., for the hospital. He died just a week from the time of entering that institution. The operation was regarded as very successful and for three or four days everything went well and his friends had hopes that he would recover. But the end came suddenly and was a great shock to all.

His preliminary education was obtained at Union Academy, Shiloh, N. J., and in 1875 he was graduated from Williams College, at Williamstown, Mass., with the degree of A. B. In 1878 he received the degree of M. D. from the College of Physicians and Surgeons, the medical department of Columbia University, New York City. For two years he served on the staff of the Charity Hospital of that city, after which he was for a time associated with his brother, Dr. Thomas H. Tomlinson, at Plainfield, N. J. Again he returned to New York and took charge of a "quizz class" preparing medical graduates for competitive hospital and army and navy examinations.

In 1887 Doctor Tomlinson went to Roadstown, N. J., and took up his father's long continued

practice, living in Roadstown until 1893, when he moved to Bridgeton, his home until his death. He had an extensive practice in South Jersey, was a member of the American Medical Association, the New Jersey Medical Association, the Tri-County Medical Society, and the Cumberland County Medical Association. He rendered valuable service on the Board of Education of the city of Bridgeton.

Doctor Tomlinson leaves a wife and two sons—De Voe Tomlinson of Bridgeton and George L. Tomlinson of California. He also leaves one sister, Dr. Sophia A. Tomlinson of Shiloh, and two brothers, Horatio M. Tomlinson of Roadstown, and Dr. Thomas H. Tomlinson of Plainfield, N. J. He was a brother of the late Prof. E. M. Tomlinson of Alfred University, Alfred, N. Y.

OLMSTEAD.—Ida J. Scott Wilcox was born February 29, 1852, and died at Richburg, N. Y., April 19, 1913.

Mrs. Olmstead joined the Richburg Seventh Day Baptist Church during the pastorate of Elder Summerbell and proved a loyal, helpful Christian until her death. On October 12, 1893, she was united in marriage to Mr. Judson D. Olmstead. She was blessed with three children, one son and two daughters, and one adopted daughter, all of whom still live to cherish her memory. After an illness of but a few days she died of apoplexy, Sabbath evening, April 19, 1913.

The funeral services, which were conducted by Rev. H. L. Cottrell, were held from her home in Richburg. Interment was made in the Richburg Cemetery. H. L. C.

KENNEDY.—In Merrill, Wis., May 2, 1913, at the home of her mother, Mrs. Alice Flemming, Mrs. Estelle Kennedy of San Diego, Cal., peacefully fell asleep to awaken in the "home beyond the river."

Nervous prostration was the immediate cause of her death. She had been confined to her bed most of the time for a year and a half and it was beautiful to see the patience with which she bore her sufferings. Estelle was the daughter of P. B. and Alice Coon Champaque, and had she lived two days longer would have been twenty-eight years old. E.

SAUNDERS.—Vivian Frances Saunders, daughter of Mr. and Mrs. John B. Saunders of Morgan Park, Chicago, Ill., died in St. Francis' Hospital after an operation for appendicitis, in the twenty-seventh year of her age.

The local papers refer to Miss Saunders as having been "one of the most loved characters in our little village of homes." From the time she was a child less than a year old she had lived in Morgan Park.

Funeral services were held at her home, 2051 Park Street, on Monday afternoon, Rev. Clyde L. Lucas officiating, assisted by Mr. Charles F. Jones of Longwood, who spoke of Vivian as a member of the Westminster Guild of Longwood, the members of which attended in a body. Mr. Jones emphasized two strong characteristics of Miss Saunders', unselfishness and helpfulness. Miss Grace Bowen played McDowell's "To a

Wild Rose" on the piano, and Miss Dorothy Peck sang "In the Secret of His Presence," both selections being especially loved by Miss Saunders. Mr. Lucas read the Twenty-third Psalm, and paid a most beautiful tribute to Vivian's influence in the home and wherever she was known. The burial took place at beautiful Mount Greenwood. There was a wealth of flowers sent by loving hearts as a token of the quiet, effective, unostentatious, helpful and unselfish life of the dear girl who had been called to a higher service above.

THE ROSE STILL GROWS BEYOND THE WALL.

A. L. F.

Near shady wall a rose once grew,
Budded and blossomed in God's free light,
Watered and fed by morning dew,
Shedding its sweetness day and night.

As it grew and blossomed fair and tall,
Slowly rising to loftier heights,
It came to a crevice in the wall,
Through which there came a beam of light.

Onward it crept with added strength,
With never a thought of fear or pride;
It followed the light through the crevice's length
And unfolded itself on the other side.

The light, the dew, the broadening view,
Were found the same as they were before,
And it lost itself in beauties new,
Breathing its fragrance more and more.

Shall claim of death cause us to grieve
And make our courage faint or fall?
Nay! let us faith and hope receive;
The rose still grows beyond the wall.

Scattering fragrance far and wide,
Just as it did in the days of yore,
Just as it did on the other side,
Just as it will for evermore!

The two men in New Jersey who were arrested last fall for sending Black Hand letters to Woodrow Wilson while he was governor, have been found guilty; one received a sentence of five years in prison, and the other, two.

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L. A. Worden, Business Manager.

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SPECIAL NOTICES

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

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

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

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

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

Persons visiting Long Beach, Cal., over the Sabbath, are cordially invited to the services at the home of Mrs. Lucy Sweet, 17th and Cedar Streets, at 10.30 a. m. Prayer meetings Sabbath eve at 7.30.

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

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

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

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Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

SO LONG as the early church followed Christ's example, and kept the Sabbath as he left it to them, the spiritual life of the church remained at "full tide." After the time of the New Testament when Pagan philosophy and prejudice against the Jews began to teach the falsehood that the Sabbath was only a "Jewish affair," and that it was not binding on Christians, the spiritual life and power of the church declined in swift and increasing ratio. This was especially true after Christianity became a religion of the Roman Empire, by civil law, and Sunday and other festivals appeared.

These influences culminated in the Papal power and the long midnight of the Dark Ages. Other influences contributed to this decay, but first and foremost was the falsehood, which pushed God, his law, his Sabbath, and hence communion and fellowship with him, out of the hearts and lives of men. All that was given in return was the authority of the church, backed by the law of the state. The dark years of the wilderness life of Christianity between the middle of the fifth century and the time of the German reformation, are crowded with lessons showing that a Sabbathless Christianity is correspondingly a Godless Christianity, and one from which all the better elements of spiritual life are driven.

—Abram Herbert Lewis, D. D.

—CONTENTS—

EDITORIAL—Our Days Are Swiftly Passing; "Milton's Best Days;" Our Most Inveterate Enemy; One More Explanation	705-707	the Young People's Board; The Beginning of the Student Volunteer Movement; News Notes	720-725
EDITORIAL NEWS NOTES	708-710	Worship ..	725
On the Trail	710	Pastors at Conference	726
SABBATH REFORM—Did the Apostles Preach and Practice the Keeping of the Sabbath or of Sunday?	712-714	CHILDREN'S PAGE—The Little Word That Was Lost (poetry); The Skill of a Mouse ..	727
A Paper	714	More About the RECORDER	727
Two Rivers (poetry)	715	Fear Not (poetry)	728
WOMAN'S WORK—Life (poetry); The Three H's and the Three R's	716	SABBATH SCHOOL—Pastoral Leadership in Religious Education; The Up-to-date Sabbath School Teacher; Consecrated Ignorance Versus Trained Intelligence	729
The Federal Council of Churches	717	HOME NEWS	732
Memorial Board Meeting	718	MARRIAGES ..	733
Other Experiences	719	DEATHS ..	733
YOUNG PEOPLE'S WORK—Missionary Tours; Progress; Quiet Hour Message; Meeting of			