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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.

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# The Sabbath Recorder

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VOL. 74, NO. 23.

PLAINFIELD, N. J., JUNE 9, 1913.

WHOLE NO. 3,562.

## Our Days Are Swiftly Passing.

The other day an old folder containing the names of those who took part in the Seventh Day Baptist Council at Chicago fell into my hands, and I was startled to see how many of the men who were active among our leaders two decades ago have passed away. Of the twelve officers in charge of that council, only six are now living. Out of thirty-two whose names are found on the first page, eighteen have died; and from the entire number forty-two have finished their labors and gone home.

Who can consider such data without feeling that the work we wish to do for the Master's cause must be done soon, or it will never be done at all? The names of those who a few years ago were our leaders and active workers have gradually disappeared from our *Year-Book*, our association records, and from the SABBATH RECORDER. If we would find them today, we must search the cemeteries where they are inscribed on cold marble and granite, and where the grass has grown green over the graves of those sleeping beneath. The noble company of men and women who bore the burdens a little time ago are seen among us no more, while a new generation carries on the work they laid down. In Hillside Cemetery, Plainfield, lying within a few rods of one another are the graves of Rev. Abram H. Lewis, Charles Potter, William A. Rogers, J. Frank Hubbard, Dr. Charles Stillman, Rev. Wardner C. Titsworth, Deacon Isaac D. Titsworth, Thomas B. Stillman, and Dr. Abel S. Joseph, Rudolph, and John D. Titsworth, and Elias R. Pope, all of whose names were as familiar as household words in our churches and Conferences a few years ago. A visit to almost any cemetery where our people have lived will tell the same story, and any thoughtful person must be impressed with the fact that our own generation is rapidly passing away, and that our day of service for the Master must soon come to an end. Many of us are not satisfied with the work we are doing. We have come far short of ac-

complishing what we once hoped to for the causes that lie near our hearts. As the years have fled, some of us have grown indifferent, until today our interest in the church, in our schools, in the advancement of Sabbath truth is not so great as once it was. The habit of sitting idly by while others have carried the loads we ought to have helped bear, has deadened our consciences, cooled our zeal, and paralyzed our hands. Some of us, if we seriously consider the case, feel in our hearts that we have hindered more than we have helped. If we have not actually hindered by active opposition, we somehow feel that we have done so, indirectly, by discouraging the workers through our lack of sympathy and support. In our heart of hearts we do regret to see the cause suffer and the work and interest decline, but we allow the days and weeks and years to bear us swiftly toward our graves with nothing being done! The church near by us is suffering for the support we might give it if we would. The spiritual life of the community receives no uplift from us because our influence is all for the world. Children are rapidly drifting away from all religious life and work because they have never been made to feel that father or mother cares anything for the church and for spiritual things. They have never known a family altar, never seen their parents study the Bible, and do not know that father or mother has ever prayed for them. They do know that their parents are all wrapped up in money-getting and in pleasure-seeking. And why should not the children follow? Surely they will.

Many, I believe, really desire to do better work for Christ and the church; but the habit of neglect grows stronger, and the will to make a decided change grows weaker. They go on in the old way, hoping still that some favorable time to begin better living will come. Meantime the loved ones are rapidly growing away from them, soon to be beyond the influences of home, and time hastens us along toward the end!

Think of it, friends, in a few brief years

at most the workers of today will have passed from earth. You too will be gone. If you ever hope to do something for God's cause on earth, now is the only time you are sure of. Our pulpits will soon be filled by other pastors, and the voices of those who now teach and pray and bear testimonies in our pews will be silenced forever. Others will live in our homes, new professors will manage our schools (if the schools survive their struggles for existence) and new men will make up our boards. All the wealth we have gathered will soon be in other hands. If we are to use our influence or our money for the upbuilding of the kingdom of righteousness and the helping of men, we must get right at it. We haven't a day to waste!

In the coming day will all these causes we hold dear as a people be better and stronger for our having lived and labored here? Will our schools and boards be better endowed by monies we have consecrated to the Master's work? Will the children we leave behind be more loyal to God and truth, more spiritual and helpful as the result of our faithful living? Will the Sabbath cause be more deeply cherished in consecrated hearts because they have come under our example?

Friends, if we would see the cause of our fathers prosper, if we are to leave the world better for our having lived in it—indeed, if we are to do anything worth being remembered and cherished by others after we are gone, we must begin now and keep right at it. Just a few more days—only a few steps ahead—and our life-journey ends. We drop out of sight, and live, here, only in the good we have done.

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### "Milton's Best Days."

President Daland, in a brief note to the editor, refers to Rev. L. C. Randolph's circular letter published in last week's RECORDER and expresses the hope that our readers will read it, "with sympathetic interest." He says further: "When people know what we are doing at Milton, they will be only too glad to have a share in our good work."

Please turn to Brother Randolph's interesting letter in last week's paper and read it again. It is a real, live call for help in time of need. Mr. Andrew Carnegie offers to give one eighth of the cost

of Milton's new building, and special effort is being made to clear away this debt now. Next week is commencement week at Milton. Why not make a grand rally then and there and lift this load? It will be a shame if Milton's alumni and other friends allow this offer from an outsider to go by default through their indifference.

It is true, we trust, that Milton's best days are yet to come. But today is the best day Milton has ever had. The present is always the eventful day. The future must ever be the result of the todays of life. So if Milton's best days are yet to come, we must make the most of today's opportunity to make them so. Milton's best days are not "yet to come," if we fail to see that today is *our best day to help her*. Brother Randolph's faith in our willingness and ability to help, today, is the real ground upon which he bases his prediction that Milton's best days are coming. In fact, Milton's future is all in the hands of her friends today. What will they do about it?

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### Our Most Inveterate Enemy.

It is strange that so many who are seeking remedies for the distresses from poverty, from disease, from criminal tendencies, from social, business and political evils, do not strike at the one monstrous evil that causes most of them. It was the oft-repeated statement of Gladstone that the liquor business is responsible for the destruction of more human beings than war, pestilence and famine combined. It is the well-known cause of the most distressing poverty, and by far the greatest foe the laboring man has to encounter. The saloon is acknowledged to be the hot-bed of crime, so that when the police are called upon to seek for low-down criminals, the saloon is the first place to which they go. There is scarcely an evil in all this land that is not fostered and fattened by the dram-shop, and yet hundreds and thousands laboring for social and political betterment vote for the licensing of saloons. What folly to organize against full-fledged evils, spending thousands of dollars to fight them after they are grown, and then turn right about and license, patronize and protect the miserable nests in which the evils are hatched and bred!

Labor finds no such foe as the saloon.

This does more to keep working men poor and to bring hunger and rags into their homes than does any "long day" and "short wage" system. Yet the poor men join to fight the latter and go on strikes to win, while at the same time they crowd the hot-beds of vice and crime which rob them of both their money and their manhood!

There lies before me a suggestive picture. It represents a poor wage-earner lying dead drunk on the stone curbing beside his empty bottle, with his face on the hard stone, on the evening of pay-day, after his money has gone into the merciless clutches of the saloon-keeper. Over this drunken man, standing against a cold stone wall, is the poor man's wife and three children. One little girl clings to mother's dress, looking sorrowfully down upon the unconscious man. A younger child, clinging to one of mamma's hands, looks away with an expression of fear, while the third—an infant—is held close to the mother's cheek in an effort to give it comfort. The picture well represents the situation as seen every day in real life. The husband and father, robbed of manhood and reason by being "held up" by the saloon planted in his path by a Christian state, lies worse than helpless while the children starve. This is the natural product of the saloon. No other outcome to the homes about the dram-shop can be expected. There is not one good thing to be said about the work of the liquor traffic. It is entrenched behind a license and protected by the state which knows full well the harvest sure to come, and every good cause is made to suffer.

Here is the most debauching influence in the politics of our time established by law, when it should be outlawed. Why don't the people stop it? Here is the one diabolical business that would checkmate every effort of those who labor to save men—a business that thwarts the plans of missionaries who carry the Gospel to the world in darkness, a business that ruins thousands where the churches save hundreds—left untouched, yea, even upheld by those who claim to be striving for human betterment! Why don't the labor unions try to destroy the working man's most deadly foe?

All classes are crying out against the high cost of living; many are lamenting every move on the part of government which they fear may damage or unsettle

business interests; still they leave undisturbed in their very midst this licensed foe to every business, and greatest cause of hard times! A butcher once voted against licensing a saloon in his town. The saloon-keeper in anger asked him, "Don't I pay you for the goods I buy?" "Yes, you do," replied the butcher, "but many of your customers do not." Any business man in that town might, with perfect truthfulness, have given the saloon-keeper the same answer. The saloons rake in the laborer's cash and unfit him for work; consequently the goods needed by his family remain unsold in the stores or, if sold, have to go on credit. How can anybody be deluded enough to think saloons in a town help business!

The most important factor in modern business problems is the efficiency and well-being of the working man. Given a town well filled with sober, thrifty laboring men, with no saloon to steal away their money and their reason, and you have the ideal conditions for business prosperity. And yet, all about us, are working men and merchants ready to sign the saloon-keeper's petition for license and to vote for the grog-shop! Why do not the church, the home, the laboring men and all true business men join heart and hand against their most inveterate foe? When this is done, many side issues over which there is now so much strife will take care of themselves.

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### One More Explanation.

Some of our readers may wonder why articles and obituary notices are sometimes delayed in appearing in the RECORDER. Please remember that long articles should be in our hands as early as Tuesday before the Monday of publication. Sometimes an article can be pushed in later than Wednesday noon, but something else must be taken out to make room for it. A short notice can sometimes go in as late as Friday morning, before the forms are locked, by taking out fillers to make place for it.

Death notices that reach us, say on Thursday the 16th are just a little too late, and can not appear in the issue of Monday the 19th, but must wait until next Monday the 26th. To hold copy until it should be in our hands, and then write "Haste" on the envelope will not hasten matters any. Be very particular about writing proper names plainly.

## EDITORIAL NEWS NOTES

### True Democracy in Religion.

Bishop Brent of the Philippines crossed the Atlantic last week as a steerage passenger among hundreds of poor people of his faith. When questioned as to his reasons for so doing, he said: "I see no reason whatever for a bishop to travel first class—I believe a bishop's place is with the common people." Regarding this matter the *New York Tribune* says:

There can surely be only praise for such staunch democracy in religion. It is the natural tendency of every crossroads, town, city and nation to develop classes and class distinctions. In one sense such groupings of congenial people are convenient, right and proper. But there must always be certain fundamentals of religion and patriotism and daily duty that know no boundaries of class and that place all men shoulder to shoulder.

Without such common bonds our American democracy would stand little enough chance of surviving. Bishop Brent's example is one that applies more precisely to his fellow clergymen than to most men. But we can all take to heart the truth that in every great object of life, in everything that is best worth while, all men talk the same language, share an equal faith and can look one another in the eye as friends and equals.

### Poet Laureate of England Passes Away.

Albert Austin, British poet laureate since 1896, died on June 2, aged 77 years. When Alfred Lord Tennyson died, Queen Victoria upon the advice of Lord Salisbury appointed Albert Austin poet laureate in his place. Mr. Austin was the son of a merchant who was also magistrate of the city of Leeds. In 1853 he was graduated from the University in London, and four years later was admitted to the bar of the Inner Temple. In 1892 Macmillan Company published a collection of six volumes of his poems. The best specimens of his verse are said to be found in his "English Lyrics." His appointment by the Queen met with general approval in Europe. He published a vigorous vindication of Lord Byron in answer to Harriet Beecher Stowe's story of that poet's life.

His home at Old Swinford Manor is said to be an ideal place for a poet, surrounded as it is by quaint gardens and far-spreading meadowlands. No wonder that in such a home he was moved to write:

"I would not sing of sceptred kings,  
The tyrant and his thrall,  
But every-day pathetic things  
That happen to us all;  
The love that lasts through joy, through grief,  
The faith that never wanes,  
And every wilding bird and leaf  
That gladdens English lanes."

### Growth of the Seventh Day Adventists.

From the *Review and Herald* we gather a few figures showing the rapid growth of the Seventh Day Adventist Denomination in Europe, Asia and Africa. In the great World's Conference being held in Takoma Park, Washington, D. C., the reports are given for each country separately. In Europe the membership has increased in ten years from 8,200 to 28,300. The income from tithes alone has grown from \$59,000 to \$325,000 and the offerings have increased from \$8,500 to \$85,000. During the four years from 1900-1904 the gain in numbers was 1,000 a year, and during the next four years there was a gain of 6,300. From 1908 to 1912 the numerical gain was 11,000.

The European division alone now totals as much as did the entire denomination in 1889. The largest European membership is in the German Empire. There are seventeen conferences in this empire alone. Russia comes next as regards numbers. Preaching is being done in thirty-seven languages and dialects. There are five schools in Europe with 430 students and thirty-two teachers.

Seven sanitariums are reported in that land, with 150 nurses treating 2,500 patients in a year, one old people's home, three publishing houses, and six other places where denominational printing is done. These publishing interests employ 200 persons. They publish thirty missionary journals in seventeen languages. One paper has a circulation of 110,000, and another of 25,000 weekly. All are reported as making profits to turn over to the general funds.

### ASIA.

In Asia 298 workers—preachers, teachers, Bible-women, colporteurs, etc.—are reported; also forty churches, with 1,157 members, and sixty-two companies of believers as yet unorganized, but with a membership of 388 Sabbath-keepers making a total membership in Asia of 1,886. Here are also three printing-plants, reported to be on a paying basis and circulating 70,000

copies of monthly papers or magazines. There are six schools in Corea, one in Japan, and a training-school for missionaries.

The receipts of the denomination for missions are reported to have been \$653,458 in 1912, and for the last four years the figures are given at \$1,833,932.42. Since January 1, 1911, the denomination has raised for the aged and infirm ministers' fund, \$110,963.60. Eighty-five aged ministers are being supported or aided out of this fund.

### AFRICA.

Thirteen stations have been purchased or built in East Africa, and ten more are being built. Forty-three schools with 3,783 students and 86 teachers are reported. Sixty-one of the teachers are native Africans.

### General Meagher's Murderer Confesses.

In July, 1867, General Thomas Meagher, organizer of the noted "Irish Brigade," and governor pro tempore of the territory of Montana, was mysteriously drowned in the Missouri River, while reconnoitering in an Indian war. His death was never quite satisfactorily explained. It is now reported that, recently, a man named Frank Miller, alias Frank Diamond, confessed on his deathbed, that he assassinated General Meagher.

### The Maine's Monument Unveiled.

On May 30, at the southeastern entrance of Central Park, New York City, was unveiled the new and imposing monument erected to commemorate the soldier dead who perished on the battleship *Maine*, in Havana Harbor, fifteen years ago last February. This great memorial was built by a fund raised for the purpose in all sections of the land. From every quarter of the United States representatives of the people of every rank and station gathered to witness the imposing ceremonies. Along the river were anchored eleven battleships that roared national salutes, and a fine company of soldiers and sailors from the Cuban Republic joined in the parade and took part in the ceremonies. Representatives from the Federal Government and governors of States joined the veterans in decorating the monument. Rear-Admiral Sigsbee, who commanded the *Maine*, and Chaplain Chidwick, whose ministrations

lightened the sorrows of that dreadful night, each in turn laid down garlands in honor of the dead they both knew and loved. President Wilson's wreath was followed by those furnished by the States of Maine and New York, and by New York City, and then came the floral offerings from the republic of Cuba. In the waters of the Hudson a model of the old battleship was sunk beneath the waves, in reenactment of the tragedy, just as the last saluting guns were sounding. Addresses were made by ex-President Taft, General Wilson, Mayor Gaynor and Secretary of the Navy Daniels. "Taps" were sounded by buglers from the Atlantic fleet.

Away on the northern border of our country another fine memorial shaft has been unveiled in honor of the one hundredth anniversary of the battle of Sacketts Harbor. The Daughters of 1812 had charge of this celebration in the village bearing the name of the harbor. Grandchildren of the soldiers who fought the battle and won the victory over the British removed the veil. There were present about twenty-five living daughters of the soldiers.

In July the centennial of the battle of Lake Erie will be held at Erie, Pa. At that time the sword and pistols used by Commodore Perry in the battle, and the flag he transferred from the *Lawrence* to the *Niagara*, will be on exhibition. The sword is owned today by Perry Belmont of New York City. The old flag, now in the Naval Academy, bears the inscription, "Don't Give Up the Ship."

Two thousand and forty-two Polish immigrants arrived in New York on one steamer of the Holland-American Line, on June 2. This is the largest list of steerage passengers brought to that port this year. The company sent with them two Polish priests as saloon passengers. One of these priests is in the employ of the Holland-American Line's immigration station at Rotterdam. It was expected that by the end of last week 30,000 aliens would land in New York alone.

Edward Payson Weston, the veteran long-distance walker, started at noon, June 2, on a 1,460-mile walk. The starting-point was the central plaza of the College of the City of New York, and the objective

point is Minneapolis, Minn. Pres. John H. Finley gave the old athlete a reception in his study, and offered him the same advice he gives his students when they start on vacation trips, "Take a long walk, read a good book, and make a new friend." Mr. Finley then handed Weston a little book, "The Joys of the Road," and a letter of introduction to George E. Vincent of the University of Minnesota.

In 1911 a party of fourteen men went to Spain in the employ of the Pearson Engineering Corporation of Toronto, Canada, to work a steam shovel in excavations for irrigation. The presence of the "Americans," who, with the machine, could do the work of a hundred men with shovels, was distasteful to the Spanish laborers, and one by one these steam-shovel men disappeared, being waylaid at night by foes in ambush, until all were gone but one. This one, Thomas Rose of Kingston, N. Y., reached America on the Holland-American steamer, *Nieu Amsterdam*, after a thrilling adventure. Fearing to attempt an escape on a Spanish ship, he fled across the Pyrenees into France, and worked his way north, to Boulogne-surmer, where he arrived with money enough to buy a third-class ticket to New York. Rose bore the marks of wounds received when he too was assailed.

The report that Mr. Haywood, leader of the Industrial Workers of the World, had indulged in porterhouse steaks and mushrooms as a common diet, was the means of robbing him of an audience in Philadelphia the other day. This agitator was expecting to meet and organize a large company of laborers, but when they learned that he was in the habit of dining on such costly viands, a boycott was started, and when the speaker arrived in the Quaker City he found nothing but an empty hall awaiting him.

Queer, isn't it? Any amount of talk might have been indulged in regarding intemperate drinking habits, and this man would have been all right with the rank and file of labor agitators. He might patronize every saloon in town and the working men would have rallied around him and listened to his counsels. But when these people hear that their leader visited a first-class restaurant and dined on porterhouse steak,

he was regarded as too extravagant and "too tony to be any good!"

That was a gracious act on the part of the general government at Washington, in supplying the Confederate veterans in camp at Chattanooga with tents for the encampment and mounts for the parade. Nearly a thousand of the veterans who wore the gray were mounted on horses of the Eleventh United States Cavalry, tendered them by officers of Fort Oglethorpe. This is the first time since the war that Confederates have used Uncle Sam's horses in their memorial parades. Three aged veterans died during the ceremonies. The excitement and strain were too much for them.

Some months ago mention was made in the RECORDER of a little English boy in a New Jersey public school who declined to make a declaration of allegiance to the United States Government, because he belonged to Great Britain, and was therefore expelled from the school. The higher powers above the local officers, however, soon restored him.

Now news comes of a little boy from the United States refusing, in a Canadian School, to sing "God Save the King," for which he was soundly flogged. It seems as though some patriots on both sides the line need to be taught a little common sense in connection with the teaching of zeal for the flag.

### On the Trail.

No. 1.

REV. GEO. W. HILLS.

The march of empire and the migration of races have been westward, and we Americans are their debtors. The Seventh Day Baptist migration to the westward has nearly always been without concert of action. To that fact your scribe owes this trip up the trail.

All up and down the Pacific Coast, from Mexico to the British possessions, are many scattered ones who are, or have been, of our people. Our Pacific Coast Association instructed its corresponding secretary to make a trip for the purpose of calling upon as many of these scattered ones as he might be able to find. Therefore this communication is forwarded from Hoquiam, in the State of Washington.

This trip began at Los Angeles on the morning of May 5. But previous to that date we had been down to San Diego, where we found H. N. Wheeler. He then had charge of the government forestry station of southern California, but since then he has been transferred to Fort Collins, Colo. He is the son of our highly esteemed old veteran evangelist, missionary, and pastor, Brother S. R. Wheeler, now of Boulder, Colo. At Hollywood, a suburb of San Diego, we found Sister F. E. Davis and her daughter Edith, whom we first met at Alfred back in college days.

We call San Diego a beautiful, hustling little city, and we are fully of the opinion that it has a grand future. It has about 60,000 population; it is within twenty miles of the Mexican line, and has a fine harbor. It is the first port of call north of the Panama Canal on American soil. This fact means much more than most eastern people are able to realize. The government is establishing a strong naval station and military post there, and much is being expended in the improvement of the harbor and dock equipment. Even at this early date, much has been done in that city in preparing for the 1915 Panama Exposition that is to be held in unison with the exposition at San Francisco.

This southern trip was taken in company with Dr. and Mrs. Platts, and while there we took a side trip over into Mexico. But from that land of rebellions and revolutions we were glad to return, pass over the line by the custom-house, and come again under the good old Stars and Stripes. We visited the fortified Mexican city of Tia Juana. We viewed its fort, earthworks, and military men. Its population number less than 200 people.

But let us pause here to drop briefly a hint with reference to the Spanish names we find in Mexico and California. Many times we have had occasion to smile with those who smiled at our pronunciation of these names. We usually found ourselves in the presence of those who were willing to look astonished and correct our pronunciation, which were usually done in a good spirit. These first-hand pronunciations, in many instances, did not sound at all related to those taught us in early school-days. We were then taught to pronounce names according to spelling and set rules, but that method will not work out here.

At the present stage of information it appears that the rule to follow here is this: the words are spelled the most difficult way possible, and are to be pronounced in the easiest possible way, regardless of their spelling. Their sounds are smooth and pleasant. It is seldom that we need to depart from this rule. Majava is pronounced Mahava. *A* has the sound of *a* in art, and *j* has the sound of *h*. San José is Sanoza, and San Juan is Sanwan. The *h* sound can not be so easily pronounced with *u* as to blend it with *u*, and therefore they make it *w*. So the easiest way is the correct way. Come out and try them, but handle them carefully at first, until you are sure of yourself.

At Tustin we found Mrs. John Thomas, the sister of our beloved brother, the late Rev. O. D. Sherman. She is the only member of the old Tustin Seventh Day Baptist Church, still living in Tustin. This church was organized by Brother G. M. Cottrell, now of Topeka, Kan., while he was pastor at Nortonville, then on a trip to the coast under the direction of the Missionary Board. At Santa Ana we found Mrs. George Wilber, daughter of Jerome Potter, who once lived at Five Corners, near Alfred, N. Y. Clinton Willard and his daughter, Miss Elizabeth, also live in this city of the orange belt, though we address her no longer as Miss, but as Mrs. She and her husband were on their wedding trip while your scribe was there, so he did not see them. Her husband's name he can not recall. Mr. Willard is the father of our old Alfred University classmate, D. E. Willard, now high in railroad circles in Minneapolis, Minn. At Orange are located Evan Davis and family and his mother and sister, who formerly lived at Milton, Wis. A sister of our highly esteemed brother, Pastor H. N. Jordan, Mrs. Roy Woodard, lives at Olinda. We first met her at Nile, N. Y., years ago. Her husband is in the employ of the Santa Fé Railroad Company in their oil field, and stands high in the esteem of his employers.

Here we digress again to say that the word Santa, in the Spanish, means a female saint, and San means a male saint. Santa Ana and San Pedro are examples.

"The man who drinks never takes the consequences; they are borne by his family, his employer and his grocer."

## 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.

(Concluded.)

IN GREAT BRITAIN.

We now come to the missionary work in Great Britain. Fleetwood's *Lives of the Apostles* (p. 273) states that Eusebius tells us that "he (St. Peter) visited several of the Western parts, and particularly the island of Great Britain, where he continued several years, spreading the glad tidings of salvation in those remote parts, and converting the several nations to the Christian faith."

The same author (pp. 299, 300) gives us the following account of St. Paul: "Having discharged his ministry by both preaching and writing in Italy, St. Paul, accompanied by Timothy, prosecuted his long intended journey into Spain; and, according to the testimony of several writers, crossed the sea and preached the Gospel in Great Britain. He continued there eight or nine months and then returned again to the East."

From Collier's *History of the British Empire* (chap. i, p. 17) we glean the following: "Christianity was introduced into Britain about the latter end of the first century; some say by Peter or Paul."

On page 11 we read that "the religion of the Celts was Druidism. They believed in the transmigration of souls, and taught the worship of one God; but the serpent, the sun, moon and the oak shared their veneration; and their altars were stained with the blood of men and women, whom, as Cæsar tells, they burned in large numbers. These victims were generally men who had been convicted of theft or some other crime, they being deemed peculiarly acceptable to the gods."

The Celts inhabited the highlands of Scotland, Ireland, Wales, Cornwall and Brittany.

Sim's *Christian Records* (Bk. V, chap. i) contain the following: "Christianity was

taught in Ireland a very long time before St. Patrick visited that country; but when he began to preach, his success was so great, that he has ever since been looked upon as the chief teacher of Ireland. . . . He died about the year 460 A. D. at an advanced age. . . . There was a Christian church in Scotland long before. The Scottish king, Donald, embraced the Gospel in A. D. 203."

We also read that Claudia, mentioned in Second Timothy iv, 21, was an accomplished British lady, who with some of her family was visiting Rome, was converted by St. Paul's preaching, and returning to Wales, brought the Gospel to her own country. This was an incentive to Paul to push his way into Great Britain. See Sim's *Christian Records*, Bk. II, chap. i.

Regarding St. Columba's work in Scotland, we read in Spofford's *Encyclopedia*, Art. Columba: "Columba, a native of Ireland, born 521 and died 572 A. D. About 653 he landed in the island of Iona and founded his church. About 565 he went on a mission of conversion among the northern Picts, and traversed the whole of northern Scotland, preaching the Christian faith and founding monasteries, all of which he made subject to that which he had set up on the island of Iona. The Columban Church was in some points of doctrine and ceremonial opposed to that of Rome, to which it owed no allegiance."

Collier's *History of the British Empire* (Saxon Period, chap. i) relates: "Thirty-three years previous to the mission of Augustine, Columba had landed in Scotland with twelve companions, and established a Christian seminary on the island of Iona. His followers were called Culdees (worshippers of God). . . . In their principles and practice, the Culdees offered a vigorous opposition to the Roman Catholic Church. The followers of Augustine tried to arrest their progress, and bring the whole of Britain under the spiritual supremacy of the Pope; and ultimately the policy of Rome triumphed."

The Christians of Great Britain, before the mission of St. Augustine to that country in A. D. 596, were not in subjection to the bishop to Rome, but were in an eminent degree Bible Christians. They are thus described:

"The Scottish Church, when it first meets the eye of civilization, is not Romish, nor even prelatical. When the Monk Augus-

tine, with his forty missionaries, came over to Britain under the auspices of Gregory, the bishop of Rome, to convert the barbarian Saxons, he found the northern part of the island already well-nigh filled with Christians and Christian institutions. These Christians were the Culdees, whose chief seat was the little island of Iona, on the western coast of Scotland. An Irish presbyter, Columba, feeling himself stirred with missionary zeal, and doubtless knowing the wretched condition of the savage Picts and Scots, in the year 566 took with him twelve other missionaries, and passed over to Scotland. They fixed their settlement on the little island just named, and from that point became the missionaries of all Scotland, and even penetrated into England. . . . The people in the south of England converted by Augustine and his assistants, and those in the north who had been won by Culdee labor, soon met, as Christian conquest advanced from both sides; and when they came together, it was soon seen that Roman and Culdee Christianity very decidedly differed in a great many respects. The Culdees, for the most part, had a simple and primitive form of Christianity; while Rome presented a vast accumulation of superstitions, and was arrayed in her well-known pomp. . . . After the success of Augustine and his monks in England, the Culdees had shut themselves up within the limits of Scotland, and had resisted for centuries all the efforts of Rome to win them over. At last, however, they were overthrown by their own rulers. M'Clintock and Strong's *Cyclopedia*. Vol. II, pp. 600, 601.

From the foregoing we believe that St. Columba, the leading minister of his time among the Culdees, taught the Gospel the same as St. Peter and St. Paul had previously taught it, and that as the Culdees pressed on southward into England with the Gospel, and met St. Augustine and his forty Roman Catholic missionary assistants coming northward, their teaching clashed; and St. Augustine, in the name of the bishop of Rome, demanded that Columba and his company desist; which Columba refused to do.

That St. Columba and his associates were Sabbath-keepers after the teaching of St. Paul and the Bible is quite evident. Let me quote two standard authors on this point, who are both Roman Catholic his-

torians, and who would have no object in putting fraudulent words into the mouth of Columba, as they are no friends of the Bible Sabbath. Nor can we see how Columba could have used these words with satisfaction, as he evidently did, when dying, had he all his life long been a violator of the rest day authorized by the Bible. Here are the words of Dr. Alvin Butler:

"Having continued his labors in Scotland thirty-four years, he (Columba) clearly and openly foretold his death, and on Saturday, the eighth of June, A. D., 597, said to his servant, Diermit: 'This day is called the Sabbath, that is, the day of rest, and such will it truly be to me; for it will put an end to my labors.'"—Butler's *Lives of the Fathers and Martyrs and Principal Saints*. Art. St. Columba.

In the *Monks of the West* (Vol. II, p. 104) we find the following: "Columba said to his servant, 'Today is Saturday, the day which the Holy Scriptures call the Sabbath or rest. And it will truly be my day of rest, for it shall be the last of my laborious life.'"

These words show that Columba believed and taught the keeping of the Seventh-day as the Sabbath; that he did not believe that the Sabbath had been changed to Sunday. And therefore St. Peter and St. Paul must have taught the same in Britain before him.

But Gilfillan, the historian, quotes these words of Columba as spoken in behalf of Sunday. In giving a list of eminent men who have asserted the change of the Sabbath, or who have called Sunday the Sabbath, and have taught that it should be observed as a day of sacred rest, he mentions Columba thus: "The testimony of Columba is especially interesting, as it expresses the feelings of the heart at a moment which tests the sincerity, faith and value of a creed: 'This day,' he said to his servant, 'in the sacred volume is called the Sabbath, that is, rest; and will indeed be a Sabbath to me, for it is to me the last day of this toilsome life, the day on which I am to rest.'"

But this day which "will indeed be a Sabbath to me," was not Sunday, but Saturday, as we soon shall see.

Chamber's *Encyclopedia*, Art. Columba, says: "The health of St. Columba seemed to fail in 593, but his life was prolonged till he reached his seventy-seventh year,

when he breathed his last, as he knelt before the altar of his church in Iona, a little after midnight between the eighth and ninth of June, A. D. 597." Now his memorable words must have been spoken on the eighth of June. What day of the week would this be?

Let us refer to McKay's "Perpetual Calendar." This is a calendar that will give us any day of the week, for any month, for any year. First, set down the year you wish to ascertain, without the century prefix,—thus 97; then add 25 per cent without fractions, which will be 121; then add the day of the month which is 8, making 129; also add the figure given in the calendar for the month of the year, which in this case is 4. We now have 133; then divide this number by 7 for the days of the week; if there is a remainder of one the day will be Sunday, if two, Monday, three, Tuesday, etc. If it divides equally, without a remainder, then it is the Seventh-day. Now, 133 divided by 7 equals 19 without a remainder; therefore, the day on which Columba prophesied his death, and said was the Sabbath of the Bible, was the seventh day of the week or Saturday. Thus we see that Columba was a Sabbath-keeper, and the incident of this Sabbath morning after his clash with Augustine would indicate one prominent point of collision between him and the great Romish missionary. When Gilfillan quoted these words of Columba, he must have known what he was doing, but it only reveals what a man will do in a dilemma to disprove his own guilt.

We have still further testimony to the fact that Peter, Paul, and Columba proclaimed the keeping of the Sabbath of the fourth commandment in the British Isles. *Sim's Christian Records* (Bk II, chap. i) says: "Before Christianity prevailed in Britain, the Druids, who were the idolatrous priests, worshiped the sun and sacrificed even men to their false gods." If this was so, they had the first day of the week dedicated to the worship of the sun. But that the preaching of St. Columba and his associates made a difference in these practices we learn from the *Encyclopedia Britannica*, under the article, St. Margaret, Queen of Scotland: "Her religion, which was genuine and intense, was of the newest Roman style: and to her are attributed a number of reforms by which the Church

of Scotland was considerably modified from the insular and primitive type, which down to her time it had exhibited. Among those expressly mentioned is the abolition of the old practice of observing Saturday (Sabbath), not Sunday, as the day of rest from labor." She, a devout Roman Catholic, was born about 1040 A. D. and died about 1093. Thus we see that the church in Scotland had been keeping the Seventh-day Sabbath from the time that the Druids were converted to Christianity till the close of the eleventh century, when the Romish Church through her zealous agent, Queen Margaret, quite abolished it.

If the reader has followed me through this article, he will see how perfectly the apostles conformed to the teaching of God's holy Word, the Old Testament, in this matter; and that their writings, which make up the New Testament, are perfectly in accord with their practices, will be seen by a careful rereading of that worthy volume; also that this work was accomplished largely in Gentile communities, with Gentile converts.

Is the reader saved from sin, or the transgression of the commandments of God (1 John iii, 4)? Then turn away your foot from trampling on the Lord's holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and honor him; then shalt thou delight thyself in the Lord and he will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it (Isa. lviii, 13, 14).

### A Paper.

DR. E. WHITFORD.

*Read in Men's Club, Pawcatuck Church, Westerly, R. I.*

Do you ever remember lying, on a quiet sunny day, in the tall grass, with each blade so close to your eyes that it seemed like a green young sapling,—and listening to the small voices of the ground? Each tiny insect or crawling thing was having its struggle for existence there among the roots of the grass, uttering its peculiar cry which before you never heard of. At such times we say we are learning things, we are getting close to nature. Yes, in an extremely small way, so we are. But just think of the myriads of small life on

and about the earth, which we never hear or see, of which we never think. As it is beyond our ken to comprehend the vast distance of the sun from us, or the number of the stars, or eternity, or the depths of God's love and wisdom, just so far is it removed from our finite understanding,—the numbers reaching to infinity of the little forces of nature surrounding us. And when we think that each of these, though perhaps indiscernible through the microscope, obeys God's and Nature's immutable laws without deviation, with the utmost exactness, we may, in a small way, begin to see and understand how the most trivial of the acts of God's humblest child has its part and share in the founding—the coming—mayhap in the ruling of his kingdom established here.

The old lesson of the importance of little things is borne to us afresh. So many of us look for a sign from God. Why, God has found it necessary to send but one flood to destroy the earth and punish the sinful. There has been but one Day of Pentecost to convert sinners; and yet there are multitudes of the sinful, and our own church members need converting or reconverting. Are we too impatient? It is right and good for us to look, to hope, to pray for God's kingdom to come, but remember that our span of life is short, that a thousand years are as but a day in the sight of the Almighty One. And shall we say because of our shortened eyes that the world is growing worse every day? Think of the little things that go to make up nature; vast life about us, and how slowly they work. How much, to us of the present day and generation, do the dark ages mean? Few of us know when they were or why; and in truth it can not be now proved that they were more than myths in the minds of soured cynics or poverty-stricken pessimists. This age is not so dark; there are good, faithful people even in this town; there are good deeds done every day; the widows and fatherless are quite generally provided for, and the poor have the Gospel preached unto them. That smile you gave a neighbor yesterday may be a mile long today, because it met a receptive heart and was passed on to needful souls. That pleasant word, that good advice you volunteered to a troubled child may culminate in a greater than a pentecostal day. Religion may be, after all,

but the survival of the fittest. If the children of God do more good deeds than the children of Satan do evil deeds, then God's cause must survive and prevail.

### Two Rivers.

(An Allegory.)

M. E. H. EVERETT.

The river flowed down a fair broad valley,  
Through kingcups golden and daisies white,  
Through ferns and the bergamot's royal purple,  
Its dancing waves with the summer bright.

Across the meadows, their light feet bounding,  
Come two little children with laughing shout  
To fling their flowers to the dimpling waters  
And watch them eddy and swirl about.

An oriole sings in the elm's long branches  
And under its shelter, hand in hand,  
Lover and maiden walk together.  
As if they were treading a fairy land.

A tiny boat o'er the waters sweeping  
Is bearing a lad to the curve beyond,  
His light pole over the rapids swinging  
To rest in the deep and shadowed pond.

And the waves, their low sweet voices blending,  
Are singing together the whole day long—  
But never a listener with such wisdom  
He dare translate you the river's song.

I am walking under the fragrant cedars,  
Their wide green branches drooping low;  
And I watch 'twixt high banks purled with snow-  
drifts,  
A still dark river northward flow.

The clustered stars from its cold depth gleaming,  
As opals make some dim cave bright,  
Pierce the dusk with their scintillations  
And lend earth's gloom a heaven-born light.

A swan floats past me, her black wings folded,  
From reedy marshlands far away,  
And I hush my throbbing heart to listen  
To every tone of her tender lay.

She sings thanksgiving for life's fair morning,  
For her mother's sheltering wings and breast,  
For the watchful love that led her safely  
Through many a day of happy quest.

Thanksgiving she sings for her own wee brood-  
lings,  
Their merry voices and winsome ways;  
Praise for the full day's hope and gladness,  
And now for the night's long silence praise.

Oh, dear forever the wonderful river  
In the fair green valley I used to know;  
The wild bird's song in its blossoming border,  
Its dimpling waves with the morn aglow;

But I love the peace of this dark still water,  
The balsam breath of the cedar trees,  
And the song of the lone swan drifting past me  
With its praise and its tender memories.

## WOMAN'S WORK

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

### Life.

Life is more than having plenty;  
Life is more than one and twenty;  
Life is long!  
Life is what we will to make it;  
We may build or we may break it;  
Life is strong!

Life is throbbing; never ending;  
Never spent, though always spending;  
Life is gain.  
Never grown, though ever growing;  
Life is one long round of sowing,—  
Joy or pain.

Here today, and then tomorrow  
Land of bliss, or land of sorrow;  
Which, we will.  
Once begun, life's never ceasing,  
Through eternity increasing  
Good or ill.

Solemn, then, the truth of living;  
Time must shape eternal giving,  
Boundless life!  
Here a day to fit for ages,  
Measureless by wisest sages,—  
Soundless life.

—John R. Clements.

### The Three H's and the Three R's.

It is becoming clear to students of the subject of culture that no education is complete which does not include the development of the head, hand and heart. No education is worthy of the name which does not look to the development of the head, hand, and heart *contemporaneously*. The intellectual qualities developed alone become proud, self-opinionated, and are unreliable in discovering and applying the highest truths. Our education of the brains of men has filled the walks of life with Hamlets as pronounced in their personalities as was the Hamlet of Shakespeare. They become self-searching, overanalytic, and seeing many ways of doing a thing, pause in the intellectual problem as to how it should be done so long that it is never done. A head that never looks through a heart, as clear and strong as it may be, is the small glass of the telescope without the larger one, or,

to change the figure, a head whose process and functions are not irrigated by fresh, warm currents from a strong and healthful heart, can never do even its own thinking strongly and safely. There is perhaps no surer proof of the missing of aim by our overworked intellectual idea of education than its most remarkable results. Nothing can be more certain than that the investment of brain in our current life is a less valuable one because there is so little emotion and impulse of the highest kind associated with it. Much also may be said concerning the fact that headwork, dissociated from handwork, never produces the finest results.

\* \* \* \*

No more does the head educate the hand than does the hand educate the head. In a thoroughly educated man there are as many brains in the ends of his fingers as there are in his skull. Thought is never accurate until it is compelled to take form, and to measure itself by the laws of form, and to fit itself accurately with the facts and forces of a universe, where things are strong because they are accurately true. On the other hand, thought is never so clear and distinct in its operations, and in its own life, as when it has truly put itself into such form and relationship as to make itself a part of a reliable universe. No man who is engaged in the work of teaching in a manual training school, of even the simplest pretensions, has failed to see boys, whose thought was vague and shadowy, clear up intellectually in their thinking, and in their statements of thought, as they were compelled to put the purposes of their minds and the thinkings of their brains into shape, and fit them with other thinkings and other purposes in other shapes. So much for the peril of a merely intellectual education.

\* \* \* \*

Perhaps nothing is more clear to students of human character than this: That, with the best of intentions, much of what is called education of the heart also misses its aim. The arousing to life of a new and worthy emotion in the human breast is a glorious work, but it is never so sure of remaining glorious as when this newly born force is under the guidance of a trained reason, or a sound understanding. Many of the finest feel-

### The Federal Council of Churches.

DEAR FRIENDS:

The nature, purpose and work, of the Federal Council of the Churches of Christ in America, must now be pretty well understood by our people. See the SABBATH RECORDER, Vol. 74, pages 26, 449, 487. Our affiliation with this great religious and Protestant movement associates the denomination with millions of Christians whose ideals and aims are world-wide. These ideals and aims relate to social service, peace and arbitration, evangelism, religious education, foreign missions, home missions, family life, temperance, the right to rest one day in seven, and state and local federations. Ten Commissions have charge of these departments of work; and our denomination is to have full representation on each commission. Besides this, we have a vice-president, four members of the council itself, and two members on the Executive Committee, with two alternates. A part of the expenses is apportioned among the constituent bodies, and the rest is provided for by individual contributions. We have so few communicants, compared with the other denominations, that our apportionment is very small, while our official representation is as great as it would be did our membership number several times more than it does now. Our Conference budget does not yet include our apportionment; and it seems to us, therefore, that we ought to raise by individual contributions not less than fifty dollars. Contributions should be sent to Wm. C. Whitford, Treasurer of Conference, Alfred, N. Y., and they ought to be sent very promptly. The undersigned are members of the council, or of the Executive Committee, or of both.

Yours fraternally,

A. J. C. BOND,  
BOOTHE C. DAVIS,  
WM. C. HUBBARD,  
ARTHUR E. MAIN,  
LESTER C. RANDOLPH.

June, 1913.

"For every dollar the United States raises by tariff, the people spend seven dollars for drink."

"License money is a bribe to get you to vote for a thing you would otherwise vote against."

ings in the history of the heart are but jets of escaping steam, or currents of propulsive force which move no wheels and turn no spindles. In the wareroom of life, to *feel* as one ought to feel, is to be a long way this side of *doing* the duty only of today, oftentimes. Many a moral teacher sees the bright tears glowing in the brighter eyes of the pupils. Yet the saddest of all failures is the teacher who believes that the emotion just brought into existence and the generous or heroic feelings thus created are able, *alone*, to do anything redemptive or inspiring. On this planet, a mind which is open to the whole part of history, where principles come forth with all the meaning of years, may harness such powers as lift the bosom of the youth and give to them their best tasks, and grant to the world their noblest results. A mind also open to the influence of the high reason of God and to a noble and true idea of the worth and progress of man, will take these otherwise easily scattered feelings and marshal them into a battalion able to sustain the empire of the human soul over nature and wrong. No more does the heart need the head than does the hand need the hand. Simply to *feel* like being heroic, and not to *know* in what direction heroism ought to be formed, is not to be able to give the heart an embodiment of heroism. The hand must take the impulse of the heart, guided by the reason and intelligence of the head, and put it into form with its own trained skill and power. The hand is the portion of the human personality that can complete a deed. That which makes life truly bright and beautiful is a triumph of head, hand, and heart. Civilization must do without its finest instrumentalities so long as the head and heart, however highly educated, attempt to do without the hand. Let no man decline for himself or oppose for his child any course of culture or experience which will tend to make him or his child a complete human personality—a *warm heart, a clear head and a skilful hand*.—Frank W. Gunsalus, in *Chicago Record-Herald*.

A faithful friend is a strong defense. He that hath found a friend hath found a treasure. A poor man may be said to be rich in the midst of his poverty so long as he enjoys the interior sunshine of a devoted friend.—James Gibbons.



### Memorial Board Meeting.

The Board of Trustees of the Seventh Day Memorial Fund met in regular quarterly session, May 13, 1913, at 10 a. m. in the church parlors.

Present: H. M. Maxson, D. E. Tittsworth, Joseph A. Hubbard, W. M. Stillman, J. D. Spicer, Stephen Babcock, O. S. Rogers, W. C. Hubbard, and Accountant Asa F. Randolph. Visitor: Rev. Edgar D. Van Horn.

Minutes of the January meeting were read.

Correspondence was read from Rev. E. B. Saunders regarding the Attalla (Ala.) Seventh Day Baptist Church, and enclosing a deed of that property, the Board having advanced \$800 toward the purchase of lot and erection of house of worship and furnishings thereof. From the Rev. D. B. Coon, asking the Board to rewrite in part, the Deed of Trust they sent us, and return to the Trustees of the Battle Creek Church that they may execute same and record it. Referred to the Attorney with power. From the Rev. G. Velthuysen of Haarlem, Holland, asking for a grant of \$2,000 for the rebuilding of the Seventh Day Baptist chapel there, and a proxy for raising a mortgage of \$4,250 on the property in addition, this board holding the title to the property. In view of the correspondence with Brother Velthuysen it was voted that, for the present at least, we favor the repairing rather than the rebuilding of the property, and that the Secretary correspond with Brother Velthuysen, and secure the cost of such repairs and changes as seem imperative, and report same to the Board. From Mr. Asher S. Childers, Treasurer of Salem College, bespeaking our continued generous support.

The Finance Committee reported changes in securities, which report having been approved, was ordered on record in abstract.

The Treasurer's quarterly report was read in detail, and having been audited, was approved and ordered filed.

A letter from D. W. North making an offer of \$4,000 for all remaining real estate of the late H. W. Stillman Estate payable at rate of \$100 per month was read, also an offer of \$4,000 cash from George W. Doty of Edgerton, Wis., for the same property. After discussion it was voted that we accept the offer of Mr. Doty and that

the Attorney prepare a deed for same, to be executed by the President and Secretary.

It was moved, seconded and voted that on and after the first day of May, 1913, the Treasurer be authorized and requested to notify all borrowers, whose rate of interest is now less than 6 per cent, that after July 1, 1913, the rate will be 6 per cent per annum on their loans.

The Secretary was instructed to enter upon the record a minute expressing the love, esteem, and confidence in which every member of the Board held our late brother and coworker, Charles Clarence Chipman, who for eight years has been a faithful, conscientious and efficient member, and who passed from this life, to the life everlasting, January 20, 1913.

Minutes read and approved.

WILLIAM C. HUBBARD,  
Secretary.

Payments made of Income of Memorial Board funds:	
Alfred University .....	\$722 55
Milton College .....	408 63
Sabbath Tract Society .....	270 68
S. D. B. Missionary Society .....	124 69
Salem College .....	3 32
Mary E. Babcock .....	78 00
Alfred Theological, 10% 20th Century Fund ..	77
Rev. T. G. Helm, 3 months to date ....	15 00

In these days when so many millionaire women seem to prefer to hug a dog rather than a child, it is refreshing to read an item like the following: Finding her two step-children more interesting than her dogs, Mrs. Malcolm D. Whitman, formerly Miss Jennie Crocker of California, has sold and given away her large kennel of dogs and is devoting her life to the care of the little ones. Miss Crocker's famous dogs, sixty-three in number, valued at \$100,000, were the delight of her life, before her marriage, but her husband's two motherless children appealed to her, and she has given up the dogs in order to devote herself to them. She is a multimillionaire with good mother wit!

Her husband too is giving up his tennis-playing at the club, where he was a champion player, and is devoting himself entirely to his family and his business.

"It is easier to keep fifty lives straight, than to straighten one in fifty."

### Other Experiences.

EDITOR GARDINER:

I was particularly interested in Brother Edgar Stillman's experiences as a lone Sabbath-keeper, as given in the RECORDER of May 19. Being a lone Sabbath-keeper myself for many years, I know he is right as to securing employment and keeping the Sabbath. I wish to relate the experience of a lone Sabbath-keeper, whom I shall call "Smith," because he represents such a large proportion of the human race, who are so weak in character as to quail before the least shadow of difficulty.

Brother Smith was converted to the Sabbath and was engaged as foreman over a number of men. He did not inform his superintendent of his being a Sabbath-keeper. When Sabbath morning came, the Superintendent, taking his usual tour of inspection through the works and not seeing Smith, enquired, "Where's Smith?" Nobody knew. Monday morning came; Smith was at his post. The superintendent asked, "Where were you Saturday?" "Saturday is the Sabbath," Smith replied, "I don't work on the Sabbath." "All right," said the superintendent, "come into the office and get your time." Smith of course was out. After a good deal of search he succeeded in getting another position of the same kind. When the Sabbath came, it was the same story over again. Well, he thought he had to choose between keeping the Sabbath and making a living; so he chose the living in preference to the honor of Jehovah and his law. He professed to get a new light on Scripture, that the law of God was abrogated through Christ, and he gave up Jehovah's precious Sabbath.

Now, if we place so little value on, or have so little regard for, Jehovah and his word, how are we to expect Jehovah to have any regard for us? "We are made partakers with Christ, if we hold fast the beginning of our confidence firm unto the end."

Now, a little of my own experience along these lines. When I was in business, I always made it a point to have my customer call for his work on some other day than the Sabbath. In this way I brought the Sabbath question prominently before the majority of my customers. These customers thought me foolish to sacrifice the best business day of the week. They did not know the value of God's promise to

those who will keep his Sabbath and choose the things that please him, and take hold of his covenant. "Unto them," he says, "will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off" (Isa. lvi, 5). As I said, my customers thought me foolish, yet they respected me for my firmness of character and faithfulness to principle. And while it did make some difference to my business, yet I always found my business relations with the First-day people very pleasant and agreeable, and not at all inconvenienced by my holding to the Sabbath. The result is, that our town, township, and neighboring townships have all heard about the Sabbath and its wonderful blessings to man.

It is quite evident from the experience of Brother Stillman and others, that one who is true to principle and considerate of his fellow man can often keep the Sabbath and still hold his position. At any rate, the Lord will fulfil his gracious promise, that if we seek first the upbuilding of the kingdom of God and his righteousness, all the necessities of life will be added unto us.

J. A. DAVIDSON.

Campbellford, Ont.,  
May 28, 1913.

### A Way of Escape.

There is a quaint legend which tells how some years after the event, St. Thomas was again troubled with agonizing doubts as to our Lord's resurrection. He sought the apostles, and began to pour his soul's troubles into their ears. But first one, then another, looked at him in astonishment, and told the unhappy doubter that he was sorry for him, but really he had so much to do he had no time to listen to his tale. Then he was fain to impart his woes to some devout women. But they, as busy as Dorcas, and in like employment, soon made him understand that they had no leisure for such thoughts as these.

At last it dawned upon him that perhaps it was because they were so busy that they were free from the doubts by which he was tortured. He took the hint; he went to Partha, occupied himself in preaching Christ's Gospel, and was never troubled with doubts any more.—Pittsburg Christian Advocate.

## YOUNG PEOPLE'S WORK

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

### Missionary Tours.

REV. WALTER L. GREENE.

*Christian Endeavor* topic for June 21, 1913.

#### Daily Readings.

Sunday—Jonah's trip (Jonah i, 1-3; ii, 1-4).  
Monday—Home-mission tour (Mark i, 16-31).  
Tuesday—Regions beyond (Acts xiii, 44-52).  
Wednesday—An incident (Acts xvi, 16-28).  
Thursday—A great record (2 Cor. xi, 23-33).  
Friday—Missionary visits (Acts viii, 14-25).  
Sabbath day—Topic: Mission work, at home and abroad. VI. Missionary tours (Acts xv,

There is no other method of modern missionary work which more nearly approaches the method of Jesus and the apostles than that mentioned in the topic of this week. The first chapter of Mark is extremely suggestive of Jesus' method of work; it may be well studied in connection with this topic.

"Come ye after me, and I will make you to become fishers of men." "Come ye after me"; there is only one to follow, and that is Jesus Christ. In reading that story, we find that Jesus went into Capernaum, and the multitudes gathered together, and they heard him gladly as he spoke to them words of truth and life. Surely, any man having that experience would remain in the city and continue preaching and teaching the multitudes that followed him. The next morning Jesus went out into a solitary place to pray, and his disciples came after him and said, "All men seek for thee"; but he replied: "Let us go into the next towns, that I may preach there also; for therefore came I forth. And he preached in their synagogues throughout all Galilee."

The practice of the apostles followed the example and instructions of Jesus. During his lifetime they accompanied him in his journeys, or were sent out two by two among the cities and villages of Galilee, Samaria, Perea and Judea, preaching to individuals or the multitudes as opportunity offered. Philip discoursed with the Ethiopian eunuch in the way, Peter to the multitudes on the day of Pentecost, Paul reasoned with the Greeks at Athens and preached Jesus in three great missionary

tours through Asia Minor, and in Europe. Therefore, in evangelistic itineration there is abundant precedent in the example of Jesus and his disciples.

Mrs. W. M. Baird of Korea in discussing methods of evangelism says: "Among the methods that hold an honorable place, are itinerating and chapel-preaching. The use of the first term does not imply a mere covering of the ground in order to reach a given place within a given time, which can hardly be called in itself a method of evangelistic work, but a journey consisting of series of stops where a hamlet, house or single individual offers an opportunity to sell books, or to drop the good seed of the Gospel by word of mouth. Personally, I value no evangelistic method so highly as personal conversation. Nothing else admits so much faithful and persistent projecting of one's self upon the hearer; no other method brings the preacher and the people so close together, and it must be added in consequence, that no other method necessitates so much personal piety and consecration on the part of the missionary. The people are very largely illiterate, and the printed page may have little of convincing power for their dull minds. They are not accustomed, probably, to the spectacle of a man speaking in public, and although they may understand his words, they are very apt to know little or nothing of what he is saying; but the living epistle, they are as quick as the quickest to read."

Rev. H. F. Laflamme, formerly of India, says: "The way of approach is that of the great commission, namely, to 'go' to the people. There is a Telugu proverb which says, 'Those who sell toddy keep a shop, but the milkman must call at the house.' So we must go with the good milk of the Word where the people congregate. The method is simple: Singing the Gospel in verse is the most effective means now, as in the days when the message entered Britain by song. A knowledge of music is a valuable asset to the missionary. Pictures, the Bible-school roll by day and the magic lantern by night, attract, retain, and concentrate the attention, illustrate the narrative—there is much infant class work to do—and draw the company of from fifty to five hundred that quickly crowds up close to the speaker. They also keep the native preachers down to the one business of presenting the truth, and thus prevent

long tirades on Hinduism to which all are prone. Discussion is not encouraged till the service of one, two or three hours is concluded. Then Gospel handbills are freely distributed to all. Scripture portions, costing from one-sixth of a cent up to two cents are sold, and hand to hand work with those interested is undertaken. At these services the power of an orator, the magnetism of an attractive presence, the ready and quick retort of a skilled debater, the persuasiveness of a soul-winner, the sweet melody of a trained singer, are all in demand and as effective as in the homeland."

#### QUESTIONS.

Did Jesus make missionary tours during his public ministry?

How did the apostles conduct missionary tours?

How are tours conducted today in missionary lands?

What conditions in mission lands make missionary tours necessary?

Do you recall any missionary tours made by our own missionaries?

#### Progress.

We have this week to report two more subscriptions to the *Christian Endeavor World*: one from Westerly, R. I., and one from Long Beach, Cal.; also one new subscription to the SABBATH RECORDER, from West Edmeston, N. Y.

What has your society been doing? Soon, no doubt, many societies that have been waiting to complete their canvass before reporting will be heard from with good lists of new and renewal subscribers. Will yours be among the number? Better get busy.

#### Quiet Hour Message.

DEAR COMRADES OF THE QUIET HOUR:

It has been some time since many of you heard from me. I wonder if any have thought the interest in Quiet Hour work had disappeared? On the contrary, our list of comrades has steadily increased, until now there are eighty who have signed the pledge. The reason you have heard so little through me of late is that for three months I have been ill and unable to attend to anything but the business of getting well. I am on duty again, however, and

ready to work with you in securing a deeper spiritual life among us.

Thus far only ten of our societies have enrolled any comrades. Some of the societies to whom I wrote have made no response. One society has enrolled twenty-three comrades. I wonder if there are not some other societies that have members who are keeping the Quiet Hour but have not joined our comradeship? I shall be glad to hear from any such. Are there not some among the lone Sabbath-keepers who wish to enroll? I shall be very glad to hear from you.

Comrades, will you all join with me in praying that every young person of our denomination may have a deeper spiritual growth and that before our next Conference souls may be won for Christ *through us*? Let us try harder for God's blessing promised to his faithful ones. "If ye shall ask *anything* in my name, I will do it." What does "in my name" mean, comrades? "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."

I should like to receive personal letters from many of you concerning what the Quiet Hour does for you. Are you helped by its observance?

Yours in His service,

DAISY FURROW,

*Quiet Hour Superintendent.*

*Battle Creek Sanitarium.*

#### Meeting of the Young People's Board.

The Young People's Board met in regular business session May 18, at 1 p. m.

Members present: F. I. Babcock, Robert West, Linda Buten and Carrie Nelson.

In the absence of the President, Rev. A. J. C. Bond, Mr. Babcock presided at the meeting.

Miss Buten offered prayer.

Minutes of the last meeting were read.

Correspondence was read from the Rev. W. L. Burdick.

A report from Society No. 4 (Walworth, Wis.) was read, which stated that a new rating had been taken and that the "Efficiency temperature" had risen from 57 to 69 since the last rating.

It was voted that \$25 for Doctor Palmberg's salary be sent to the Missionary Society.

Voted that Miss Buten be asked to cor-

respond with the Rev. Edwin Shaw in regard to the matter of awarding a prize of a set of Christian Endeavor books to the person securing the greatest number of subscriptions to the SABBATH RECORDER before July 1.

Adjournment.

CARRIE NELSON,  
*Recording Secretary.*

### The Beginning of the Student Volunteer Movement.

(Concluded.)

Finally some of the student volunteers—if we may call them such, although that word was not used in the beginning of the movement—went to Doctor Pierson, who was known to be a great advocate of missions, and urged him to give a missionary address. "Well," he said, "I don't suppose that will be a popular subject here." But they prevailed upon him to do what they wished. One evening this meeting was held. To the surprise of everybody the room was full. Apparently every delegate was there. He gave a very striking address. I can remember it to this day. He took as his thesis, "All should go and go to all." He summed up in that sentence a message that is quite common nowadays, but which came as a revelation in those days when most Christians had a fractional view of the kingdom of God and of the responsibilities of the subjects of the kingdom for its extension. That address set many a man to thinking. A little later Doctor Ashmore, one of the great missionaries of the Chinese Mission of the American Baptist Missionary Society, on his way across the United States coming home on furlough, read in the papers about this student conference in session. He was burdened with the sense of the need of more missionaries in China. He said, "Possibly that is the best recruiting ground I can find." He changed his plans and came to Mount Hermon, and while there was called upon to give an address. It was a masterly address. He worthily set forth that greatest missionary field in the world, China with its four hundred millions. I can remember as though it were yesterday how he marshaled province after province and made each one seem to us like a great populous nation. I remember

how he dilated upon the strength of the Chinese people, and above all pressed upon us what even then he called an urgent situation. Remember that was in the days when the missionaries were largely confined to the fringe of the country, when the total number of Protestant Christians was possibly less than thirty thousand. It seems incredible that a man in those days should have had a vision of that empire and its possibilities such as he brought before us. He knew how to get hold of college men. I will tell you the way to do it, and that is to place something before them which is tremendously difficult. He presented missions as a war of conquest and not as a mere wrecking expedition. It appealed to the strong college athletes and other fine spirits of the colleges because of its very difficulty. They wanted to hear more about it. The number of interviews greatly multiplied.

Then came a meeting that I suppose did more to influence decisions than anything which happened in those memorable days. There was held what is now known, although it is a misnomer, as the meeting of the ten nations. Hastily ten men were found to represent ten nations. Here was a son of a missionary in China, a son of a missionary in India, a son of a missionary in Persia. Besides these there were a North American Indian, a German from Germany, a Dane from Denmark, a Norwegian from Norway. We also had a Japanese, a native from Armenia and a Siamese, Boon Itt, who afterward became one of the great powers of the Christian Church in Siam. That was a night which those of us who were there will never forget. The speeches were short, not averaging more than three minutes in length. Each speaker made one point, the need in the country which he represented, the need for Christianity, the need for men to come out to help meet the crisis. Men were moved to the depths of their souls. We went out of that meeting not discussing the speeches. Everybody was quiet. We scattered among the groves. I have heard of nights of prayer. That was one of them. I know many men who prayed on into the late watches of the night. The grove back there on the ridge was the scene that night of battles in which the unselfish and heroic in men won the victory. Men surrendered themselves to the great plan of

Jesus Christ of conquering this whole world and including it in his kingdom.

The conference was drawing to a close when another meeting was held of which we do not talk much. It was too sacred. I hesitate even now to say much about it. One of our good friends who is with us, Mr. McWilliams, was this morning talking about this meeting to which I refer. It was held in the old Crossley Hall. We were meeting there in the dusk. Man after man arose and told the reason why he had decided to become a volunteer. God spoke through reality. There was a lack of hypocrisy and of speaking for effect which gave God his opportunity to break through and give a message that men would hear. It was not strange, therefore, that during the closing hours of that memorable conference the number of volunteers greatly increased. At the beginning of the Mount Hermon Conference less than half a dozen students were expecting to be missionaries. By the last day ninety-nine had decided and had signed a paper that read, "We are willing and desirous"—that is the old language; we now have better language—"God permitting, to become foreign missionaries." The present language is, "It is my purpose, if God permit, to become a foreign missionary." The old form meant complete consecration, but it was not as definite as in these days. Mr. Wilder has the old record.

The conference closed, but the next morning those ninety-nine met for a farewell meeting of prayer. As I recall, it was in a room in Recitation Hall. There were not seats enough and some had to stand. We knelt, however, all of us, and while we were kneeling in that closing period of heart-burning prayer the hundredth man came in and knelt with us. So of two hundred and fifty-one delegates, one hundred decided that they were willing and desirous, God permitting, to give themselves to this great work of giving all men an opportunity to know Christ. Some of us saw that here was a fire that should spread, and one afternoon a number took a walk over the hills, and Mr. Charles K. Ober suggested the idea that a deputation of possibly four men from those who had volunteered should go through the colleges. It turned out that only one of the four appointed, Mr. Wilder, could go. But in the autumn John Foreman, also a graduate of Prince-

ton, consented to join Wilder. They went through the colleges like flames of fire. It was a wonderful year. Hundreds and hundreds of the best college men and women in the United States and Canada signed the Student Volunteer declaration in its original form. The movement spread like a prairie fire. It was attended with all the perils that attend movements proceeding without restraint and without conservative administration. But people stood in awe and saw that God was in the movement, judged by its effects. It was not until 1888 that the movement took the present name of the Student Volunteer Movement for Foreign Missions. It was that year organized under the name and adopted as its watchword, "The evangelization of the world in this generation." It was not until a few years later that the wording of the declaration was changed to read, "It is my purpose, if God permit, to become a foreign missionary." But from the days of organization in 1888 the movement has steadily, and in some years rapidly, spread. Now notice a few, among many, things which have been accomplished. The movement has carried with greater or less efficiency the missionary message to over one thousand institutions in North America. It has developed what is known as the Missionary Department of the Young Men's Christian Association and the Young Women's Christian Association until it is the most productive department of those associations. It has waged a great educational campaign, keeping in the field each year for this purpose from one to ten traveling secretaries, holding each year possibly a score of institutes, as well as district and state conferences, convening every four years a great continental convention attended by from three to four thousand students and professors from over seven hundred institutions. It has built up its literature until it now has nearly one hundred books and pamphlets designed for its propaganda. It has inaugurated a thorough educational campaign for the study of missions. Whereas in 1893 there were only about two hundred students in the United States and Canada in mission study, there were last year over thirty-four thousand in mission study classes of this movement. It did the pioneering work for the Young People's Missionary Movement, now known as the Missionary Education Movement,

and it also led the way for the organization of the Laymen's Missionary Movement, which its founder said was suggested to his mind in the midst of the sessions of the Nashville Convention of the Student Volunteer Movement. It has given rise to all these great tributary agencies for the church.

Its distinctive mission, however, has been in its appeal for life. Thousands have responded to that appeal, and you will be glad to know that already nearly five thousand students of North America have gone out as Student Volunteers under the regular missionary societies to the foreign missionary fields. Just think of it! I read this morning, "A handful of corn dropped in the earth on the top of the mountain, the fruit thereof shall shake like Lebanon." These five thousand are scattered in nearly fifty different nations on every continent of the world. They have already raised up through direct and indirect influence hundreds of thousands of converts. They have communicated their vision to the sons and daughters of the soil. The Spirit of the living God is working with mighty power through them.

This movement has not been confined to the North American students. Its central idea has been transplanted from our own to other lands until now Student Volunteer Movements are found in one form or another among the students of the British Isles, Holland, Germany, Norway, Sweden, Denmark, Finland, Switzerland, the Protestant part of France, South Africa and Australasia. What does this mean? It means that the movement covers all Protestant Christendom. But it does not stop there. It has still later been transplanted to Christian bands of students in the Turkish Empire, down the Nile Valley, among the Japanese Islands, through the great valleys of China, over the plains of India. Let me mention but one example. Last year the movement had reached such strength in China that they organized what is known as the Student Volunteer Movement for China. Their watchword is, "The evangelization of China and of the world in this generation." They already have over six hundred Chinese volunteers. In one Presbyterian college one hundred and twenty out of three hundred became volunteers. In another institution one hundred and fifty out of four hundred and

fifty declared themselves. It is as though a thousand men were to volunteer in Yale. In one medical college in Peking twenty students out of their small student-body volunteered. It is as though six hundred had volunteered from College of Physicians and Surgeons in New York. In another small college eighty out of one hundred and fifty have volunteered. They have said, "We will spend our lives preaching Christ to our own countrymen."

Think of it, you who are favored in being students here at Mount Hermon. It is fitting that we are permitting to meet in your midst this morning, in this school, the most cosmopolitan boys' school in the United States, for here I meet boys from more parts of the world than in any other boys' school I visit, a school which has always given boys hard work to do, and which to my mind, therefore, is to be congratulated. In these days when there is so much tendency to luxury and softness in the schools as well as in the colleges of America, in this school it is fitting, I repeat, that this movement which makes its appeal to the heroic, should here have its anniversary. Here in this school, always loyal to Jesus Christ and his plans, we meet, and I would pause to say to the boys who are students in this school those words of Archbishop Whately, "If my faith be false, I ought to change it; whereas if it be true, I am bound to propagate it." If you have professed a falsehood in calling yourselves Christians, you have nothing more important to do than to change your faith and adopt some other religion; but if you have professed the truth—and I see boys here this morning who would die rather than give up their faith in Christ—then I say to you, do as many of your predecessors have done—be logical, be courageous, be honest, and dedicate your lives solemnly, on the twenty-fifth anniversary of this wonderful student missionary uprising, to the greatest work in the world, the work to which the founder of this school gave his life of unwearied, unselfish, and wonderful devotion, this great unselfish service of making Christ's kingdom spread all over this world in our generation. And I say to all of the leaders of this and associated movements who are permitted to meet with you, let us hark back to the days of that conference, and let there be a fresh dedication on our part this morning to that de-

vation, that heroism, that obedience, and that vicariousness which filled the students at Mount Hermon in '86, that this movement may be carried from strength to strength.—*John R. Mott, LL. D., in Christian Work.*

### News Notes.

SHILOH, N. J.—The Cumberland County Christian Endeavor Convention was held in the Shiloh church, May 19, afternoon and evening, a large delegation being present. Mr. Benjamin Phile Jr. of Philadelphia gave an excellent address in the evening. Supper was served in the basement of the church by the Young People's society for 25 cents, from which was cleared nearly \$25. A moving-picture show was recently given in Academy Hall under the auspices of the Christian Endeavor. An admission was charged from which the society realized \$7.70. The subjects were—on Thursday evening, May 22, The Life of Lincoln, and others; on Sabbath evening, Ben Hur, and others; on Sunday evening, The Passion Play, The Sign of the Cross, Daniel in the Lion's Den, The Feast of Belshazzar, and others.

MILTON JUNCTION, WIS.—On May 1 the Ladies' Aid Society served supper in the church parlors from 5 to 8 o'clock.—Rev. L. A. Platts, Rev. E. F. Loofboro, F. E. Babcock and Rev. O. S. Mills have supplied the pulpit on the Sabbaths between the going of Pastor Bond and the coming of Pastor Jordan.—The second union meeting of the five Christian Endeavor societies of Milton and Milton Junction was held in our church, at the regular hour of service, Friday night, May 23. The Rev. Mr. Loofboro gave the address of the evening. H. M. Pierce had charge of the singing, and Miss Plumb of the devotional services. It was a session well attended and all were glad to hear Mr. Loofboro.

To take a ship through Hell Gate of a dark night when the tide is ugly, and everything forbidding, is a perilous undertaking. But to take the helm of a child, of a full nature, made up of contrary feelings, and steer it through the hell gate of life—which comes between fifteen and twenty years of age—there is no such pilotage as that.—*Beecher.*

### Worship.

BERTHA ADELIA MARSH.

[This article was sent by Brother Davidson of Campbellford, Ont. It was read in a meeting of the Epworth League, and since then the author has gone home to be forever with the One who she delighted to serve.—ED.]

Real worship implies that we have a true conception of the object we worship. We must recognize in God one who alone is worthy of our worship. He is a person and not an idol. He is the only God and not one among many. He is God, my Father, and not some absolute being that takes no interest in such an one as I. While I recognize him as a God of wisdom and of power and of love, I must not forget that he is a God of holiness. We admire nature for her beauty, we respect man for his manliness, we love our friends for their sympathy, but God alone we worship, for he is holy.

To worship God in truth is to recognize him as the only one that is worthy of our worship.

In the second place, real worship implies that we have a true conception of the meaning of worship.

What is worship in its real essence? Is it not fellowship carried to the highest point of perfection? But what is implied in fellowship? An interchange of thought. God's thought coming into my mind and my thoughts in the form of prayer and praise going up unto God. This is the first element in true worship. But standing by itself alone, it falls short of worship.

What else is necessary? An interchange of feeling. There must be sympathy between God and myself. This sympathy will lead to a sameness of purpose. God's great purposes must become my purposes. I must be interested in those things in which God himself is interested.

The influence of personality is also included in the idea of real fellowship. When men associate with one another the personality of the one is impressed upon the other. So we must allow the great personality of God to impress itself upon us to such an extent that we cherish his thoughts, and his designs, and his spirit, until we become like him.

Self-surrender. This is the crowning

act of worship, the true test of our sincerity. The highest tribute that we can pay to any person is the gift of ourselves. This is the supreme token of our adoration of God. Leave this out and our worship remains incomplete. The Jews offered an animal upon the altar of sacrifice. We sometimes offer a portion of our money and our time, but what God wants most of all is that we offer ourselves to him. Marion Lawrence, in speaking in New York this year, urged five short rules upon every member. They were thus in order:

1. Know.
2. Pray.
3. Pay.
4. Glow.
5. Grow.

Any one can remember those easily, but to put them one after another into practice means a complete Christian life.

Some young people make the mistake of wanting to glow and not grow, before they do anything else. The other rules come first, be it noted. A knowledge of the Bible is the very beginning of things, and the daily study of the words and acts of Christ is never safely left out.

Prayer is the very life of young Christians. It helps over all the new hard places in early discipleship. It aids us to understand and help others. As for paying, no one is really a thoroughly good Christian until he realizes that his money belongs to God, and must be held in trust for his glory, and not for self. Nineteen of the thirty-nine parables of Christ were about money. Money makes a good illustration for Christianity just because it is so mingled with every affair of life, and it can not be left out of the Christian rule of living.

When these first three rules have been attended to, the glowing and growing follow in their natural places, and with very little effort.

"Who is on the Lord's side,  
Always true?  
There is a right and wrong side,  
Where stand you?"

"Thousands on the wrong side  
Choose to stand;  
Still it is not the strong side,  
True and grand."

"Come and join the Lord's side.  
Ask you why?  
'Tis the only safe side,  
By and by."

### Pastors at Conference.

The Conference Commission wishes to impress upon all our churches the desirability of doing their best to secure the attendance of their pastors at Conference. Many of our churches are in the habit of regularly paying the expenses of their pastors, so that they always go to Conference every year. Even if all our churches can not do this, the most of them are in a position to give their pastors a little encouragement by paying at least a part of the expense necessary.

In the assigning of places on the program, we discover that, in a large number of instances, appointments are accepted conditionally, the appointee not being sure that he can go to Conference at all. In some cases, after delay, appointments have been accepted when the one appointed, being a pastor, found out that his people would send him to Conference.

We wish to say to all church officers, clerks, deacons, trustees, and the like, that we hope they will early bestir themselves and find out whether their pastor is going to Conference or not. Then, if he is not, see whether or not he would go if his fare were paid. Then hustle and raise the money. Even if he thinks he would not go, perhaps with the money in his hands he might feel differently about it.

Send your pastor to Conference, and let him know soon that you will do this. Do not wait till just before he has to take the train.

WILLIAM C. DALAND,  
*President of Conference.*

The following is taken from the *June Woman's Home Companion*:

"Fastening a veil around a large hat is one of the trials of a girl's life; either the pins come out or there are holes and a general untidy appearance.

"Take a long thread of heavy sewing silk the color of the veil, run it in large stitches around the veiling, then put it loosely around the crown of the hat, fastening the ends at the back, and adjust the fulness evenly.

"When the hat is put on, pull the veil down, pinning it in the back, and you have a properly arranged veil which will stay, as it can remain on the hat until the veil is renewed, if you so desire."

## CHILDREN'S PAGE

### The Little Word That Was Lost.

I lost a very little word,  
Only the other day;  
It was a very naughty word,  
I had not meant to say.

But then it was not really lost  
When from my lips it flew;  
My little brother picked it up  
And now he says it, too.

Lose other things, you never seem  
To come upon their track;  
But lose a naughty little word,  
It's always coming back!

—The Watchman.

### The Skill of a Mouse.

One day a naturalist lay motionless on a fallen log in the forest, and silently watched an animal at play in the grass near by. This was a large, brown-backed mouse—a meadow mouse—that had come out from his home under the log, and, when tired of play, had sat up to make his toilet. Using his forepaws as hands, the mouse combed the white fur on his breast, and licked himself smooth and sleek. Satisfied at length with his appearance, he began to search for food.

He did not have far to go, for a few stalks of wheat grew among the thick weeds near at hand. The mouse was so large that he could probably have bent the stalk down and brought the grain within reach. If not, he could certainly have climbed the stalk. He did not try either of these plans, however, for these were not his ways. Sitting up very straight, he bit through the stalk as high as he could reach. The weeds were so thick that the straw could not fall its full length; and the freshly cut end settled down upon the ground, with the straw still erect and the grain out of reach. The mouse again bit the straw before he could bring the grain within reach of his paws. These forepaws were very skilful little hands, and he deftly husked a grain and ate it, sitting erect and holding it to his mouth as naturally as a boy would hold an apple.—*Our Animal Friends.*

"In a 'dry' town only a sneak can sell liquor."

### More About the Recorder.

REV. G. M. COTTRELL.

Yes, Brother Gardiner, we can help. We *must* help, for something must be done. And it looks like personal work, and many hands at it. It doesn't fetch them, I see, to go up and down the stream thrashing the waters and telling them they must bite. I saw some fishers in the park yesterday, sitting patiently on the bank, rod and line in hand, waiting quietly for their single haul. Let's, a thousand of us RECORDER readers, go at it, pick out our man, and try and land at least one subscriber for the RECORDER. I believe I am going to get one, way down in Boston; perhaps others, indirectly—I am not sure. But I am anxious to secure at least one or two or three. Will a thousand others join me in this, to secure those three, four or five hundred before Conference? Get them in your own society, or from the lone list, or the delinquents,—anywhere, only so you get one. Many pastors have a rich opportunity on their own field. Some have already done faithful service there.

Yes, we're grieved, with the editor, at the evidence of indifference and worldliness, among so many. And as one brother says, "Some of these that quit owing for the RECORDER can spend time and money on automobiles and in absorbing labor for the lodges."

The following suggestions have been offered to me as a remedy for present conditions:

1. Our people should stop moving to the four corners of the earth, unless they go in colonies.
2. We must cease yoking up with the world in business and marriage.
3. We must reinstate the old-time Bible discipline, by (a) watching over each other for good; (b) restoring the straying when possible; (c) withdrawing from such as can not be restored (Matt. xviii, 17; 1 Cor. v, 11; 2 Thess. iii, 6). ("Church discipline is a lost art."—*Ernst.*)
4. If they must scatter, then more field secretaries, one at least for each State.

Let me add a few corrections to the supplementary list of lone Sabbath-keepers in the RECORDER of May 12.

- (1) Drop name of Wm. Gardner, Ark.
- (2) Mr. and Mrs. S. E. Hill's new address is Berger, Idaho.

(3) Add Mrs. L. C. Sweet, Dell Sweet, and two sons—Blaine and Ballard, all of Alden, Minn.

(4) Drop Myron J. Green, Sarah Atkins, and Mrs. H. C. Beckwith, all of Wisconsin. Some of these are within their own church limits, and some never were Seventh Day Baptists, though taking the RECORDER. We hope they may be of us soon.  
May 25, 1913.

#### Fear Not.

WM. L. CLARKE.

"Perfect love casteth out all fear."  
Little children, there is ever  
Work for youthful hearts to do,  
Choosing as their precious treasures  
Only what is pure and true;  
Then shall pleasant, smiling faces  
Speak of happiness within;  
Thus to stand firm by our colors,  
Shunning all the wages of sin,  
Fear not.

If perchance the wily Tempter  
Bids thee in wrong pathways go,  
Pledging much of earthly pleasure,  
Early learn to answer, No.  
Bid the Tempter get behind thee,  
Scorn the promises he makes;  
But to trust the words of Jesus,  
Who no promises ever breaks,  
Fear not.

At each heart he often knocketh,  
Tender are the words he speaks;  
Christ the Lord, our only Saviour,  
He it is admittance seeks;  
He from sin and shame will save us,  
He will wipe our guilt away;  
Hasten then each heart to open,  
Welcome him without delay,—  
Fear not.

Brother, on life's upward journey,  
Is thy soul oppressed by fears  
Of the world's unfriendly censure,  
With its frowns and stinging jeers?  
True to duty stand thou ever  
In the path thy Master trod;  
And to lift thy voice in warning  
'Gainst those wandering far from God,  
Fear not.

Doth ambition's proffered honors  
Tempt thy spirit to the strife,  
Where the richest and the strongest  
Seem to win the joys of life;  
Where the gold and glory chiefly  
Are the prizes to be won?  
Then to cast aside this phantom,  
Trusting humbler work well done,  
Fear not.

Doth life's worries and temptations  
Seem to thee a galling load,  
Till thy soul doth faint within thee  
And becomes despair's abode;

Till the sun and moon are darkened,  
With no light for thy drear way?  
Still to look to God for succor,  
Trusting through the darkest day,  
Fear not.

Sister, art thou care-encumbered,  
Sad and sighing, till thy heart  
Fails to find love's consolation  
In the tedious toilsome part  
That thou attest? Still to trust in  
Jesus, the divinely blest,  
Who unto him worn and weary  
Hath made promise of sure rest,  
Fear not.

Doth thy anxious heart yearn after  
Loved ones who have gone astray,  
Until weak and sick and wasted  
Thou art faint beside the way?  
Still to plead with God our Father  
That, through grace and Christ his Son,  
Full redemption may be granted  
To thy loved and erring ones,  
Fear not.

Doth the love of God inspire thee  
Holy work for him to do,  
Pleading with the weak and tempted,  
Bidding them to truth be true?  
Are there many souls about thee  
That to Christ thou fain wouldst win?  
Broad the field lies all before thee,  
And to bravely enter in,  
Fear not.

Zion's watchman, from thy tower  
Dost thou view our crooked walk  
Till it seems that we are striving  
God's high purposes to balk?  
Dost thou tire because no promise  
Thou discernest in the sky,  
Of reward for all thy labor?  
Christ to preach, though men deny,  
Fear not.

If by faithful, strong endeavor  
Noble stations we may fill,  
Onward, upward far above us  
Hölier posts await us still;  
Higher climbing, thus advancing,  
Trusting in our God of love,  
If each change but brings us nearer  
To Christ's home in heaven above,  
Fear not.

Thus, together, let us ever  
Nobly strive to dare and do,  
Fearing nothing, save to know well  
That our cause is just and true;  
Shunning always to do evil,  
Urging all from sin to flee,  
Trusting that our Master's greeting  
In the spirit-land shall be,  
"Fear not."

Ashaway, R. I.

A colored philosopher is reported to have said, "Life, my breddren, am mos'ly made up of prayin' for rain, and then wishin' it would cl'ar off."—*Presbyterian*.

## SABBATH SCHOOL

REV. WALTER L. GREENE,  
Contributing Editor.

LESSON XI.—JUNE 14, 1913.

JACOB BEFORE PHARAOH.

Lesson Text.—Gen. xlvi, 28—xlvi, 12, 28-31.  
Golden Text.—"To them that love God all things work together for good." Rom. vii, 28.

#### DAILY READINGS.

First-day, Gen. xlvi, 28—xlvi, 12.  
Second-day, Gen. xlvi, 13-26.  
Third-day, Gen. xlvi, 27—xlvi, 7.  
Fourth-day, Gen. xlvi, 8-22.  
Fifth-day, Gen. xlix, 1-27.  
Sixth-day, Gen. xlix, 28—1, 14.  
Sabbath day, Gen. 1, 15-26.

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

### Pastoral Leadership in Religious Education.

No. 3.

REV. WALTER L. GREENE.

Efficient pastoral leadership in religious education, in the third place, requires a comprehensive educational program; a program that is adapted to the needs of the field and that adequately coordinates all the educational agencies of the church. Here pastoral leadership is most likely to fail through brief pastorates and lack of an educational ideal and right perspective of values. Few realize the number of agencies there are in the average church for educational service. Let us note a few: the pastor, in his teaching function, the Young People's society, brotherhoods, guilds, mission study classes, the prayer service, special Bible classes outside the Bible school, pastor's training classes, the religious press, and that distinctly educational agency, the Bible school. In spite of the number of agencies, the educational results are meager as compared with the possibilities.

One prominent lack in efficiency is want of coordination. The work of the several agencies overlap; perhaps, two or three different organizations are attempting to do the same lines of work with the same people. Some of our church people are in several organizations that are doing a similar work. At the same time there may be in the community those who are not

reached by any of the agencies. Here is a divine call for pastoral leadership to bring order out of chaos, and educational efficiency out of ecclesiastical anarchy. A central council made up of representatives of the several agencies should consider the forces at work and the needs of the field, determine the function of each organization and coordinate the forces in accord with the needs, and at the same time avoid a duplication of effort. For instance, why have Bible study classes in the Young People's societies among the same people who are in the Bible school? Why have mission study classes in three or four organizations, i. e., the Bible school, Junior societies, and mission bands? In some organizations the impressional and instructional ought to be central, in others the expressional or service idea should rule. Leadership requires that we conceive of the church as an educational institution that demands a well-planned and comprehensive program not for a few weeks' effort, but for consecutive years. In this program give a balance to the impressional and expressional studies and activities. Have much that is instructional and much that gives expression to faith and knowledge in service of love.

What greater privilege should any man seek than the opportunity to teach an attentive congregation each week in the vital and fundamental truths of the Gospel of Christ; to stir the people's spiritual emotions in the weekly prayer service, to counsel with his workers and tactfully to guide and direct the great spiritual and educational forces of his church? Most emphatically do I believe in a teaching ministry to conserve and advance the church's interests and in a pastoral leadership that is intelligent, informed, progressive, tactful and masterful. The pastoral office calls for leadership of the highest order.

#### The Up-to-date Sabbath School Teacher.

1. Is an earnest consistent Christian.
2. Is regular and punctual in attendance.
3. Leads the class in taking an active part in the general exercises of the school.
4. Uses the new graded lessons or graded supplemental work.
5. Has taken or is taking teacher training course.

6. Keeps up careful reading of up-to-date Bible-school text-books.

7. Stimulates the reading from the best religious literature by the class.

8. Teaches, and does not lecture or preach to the class.

9. Works and prays together with the Christian scholars of the class for the unconverted members of the class and the school.

10. Looks for, discovers and trains some new recruits for positions of Christian leadership.

11. Holds the position in humility and loyalty to the authority of the church, not presuming to settle on their own judgment the place of their greatest usefulness in the school.—*Live Wires.*

### Consecrated Ignorance Versus Trained Intelligence.

A parent should be as deeply interested in the religious education of his children in the Bible school as he is interested in their secular education in the public schools, and yet we have to confess that many are not. In this failure he is neglecting that which is of prime importance to the child's spiritual development in Christian character. Our parents are demanding that the children committed to the church school shall be properly instructed by duly qualified teachers who shall not only have religious zeal, but shall have zeal that is coupled with knowledge, and unless both of these essential qualifications are present the work of the teacher must fail.

A father said some time ago: "I am tired of consecrated ignorance teaching my children in the Sabbath school." Emerson adds to this, "A child is better unborn than untaught." A start has already been made for more trained teachers in our Bible schools, and in some schools of our State already the superintendents will not allow any one to be a teacher in the school who has not taken and completed satisfactorily some approved course of teacher training.—*Sunday Schools at Work.*

Tom—"Mother, Jack's got half the bed!"  
Mother—"Well, you take the other half."  
Tom—"I can't; he's got his half in the middle."—*May Woman's Home Companion.*

### Quick Retort of "Golden Rule" Jones.

In the May *American Magazine* Mayor Brand Whitlock of Toledo, Ohio, writing his autobiography, tells the following story about Mayor Sam Jones of Toledo, known as "Golden Rule" Jones:

"The struggle over the renewal of the franchise grants to the street railway company had already begun, and the council had already granted it the franchise it wished, renewed its privileges for another twenty-five years. When Mayor Jones vetoed the bill, the council prepared to pass it over his veto, and would have done so that Monday night had it not been for two men—Mayor Jones and Mr. Negley D. Cochran, the editor of the *News-Bee*, a newspaper which has always taken the democratic viewpoint of public questions. Mr. Cochran, with his brilliant gift in the writing of editorials, had called out the whole populace, almost, to attend the meeting of the council and to protest. The demonstration was so far effective that the council was too frightened to pass the street railway ordinance. The attorney for the street railway company was there, and when there was a lull in the noise, he sneered:

"I suppose, Mr. Mayor, that this is an example of government under the Golden Rule."

"No," replied Jones in a flash, 'it is an example of government under the rule of gold.'"

### Canon Knox Little and the Jew.

Speaking at the annual meeting of the Universities' Mission to Central Africa, Canon Knox Little said: "At the foot of all, they found in the Jew the thing they wanted. The Jews stood alone in the Catholic sense of being absolutely human. Through his whole relation to God, the Jew got the revelation for all the human race. All the world was blessed through the Jewish development—the revelation in prophecy and in Jesus Christ. It was still true that in Abraham all the nations of the earth would be blessed. His salvation came to the Gentile through the Jew. 'Ten men . . . shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.' Did they remember how the Jew was independent of geographical conditions? Was

he Western, Oriental, Asian, African? Neither. When first they saw him, on that little ridge at the end of the Mediterranean—all the continents passing over him—he belonged to none of them. There he was, cut off from them all. And when scattered, there was no geographical limit to his life—he could take root anywhere. People said Christianity was Oriental. Was it? Was the Jew Oriental? By the term, people meant that dim, pantheistic mind of the Hindu, absorbed in God, and losing personality. But it was the Jew who had taught what personality was. Was he Western? On the contrary, his thought was the exact reverse of what they meant by Western thought. The Jew thought on different methods: he never let thought get off into abstractions, and always kept it close to ethical teaching. Was he Arabian? The Arab was the person who had never had coherence, and had never developed. The Jew was the person who had coherence, and had developed, who learned to live by growth. Did he belong to the nations in Africa? No; he was the person through whom the intellect prevailed over the power of the will. He was distinct from every people on the face of the earth. He had no geography—it did not hold him. The Jewish was the one race through whom the great dispensation of God had worked itself out to the conclusion that would embrace all climes. The Jew held the Catholic element—the element by which all races were made one. In him the revelation was completed. And when this Mission found itself in presence of a race whom it loved, but from whom they were divided by their race, they must fall back on the Jew. Our Lord was a Jew; all the Apostles were Jews. A man who was not a Jew could not write the primitive revelation. St. John and St. Paul completed it, Hebrews of the Hebrews. So one must go back behind Nicæa and Athanasius and everything else, to get at that element in Christianity below all Hellenisms, the universal element which the Jew gave them. It was in the New Testament—they had hold there of the very element in the revelation which was Catholic. So, if they wanted to be good Catholics, they must be Bible Christians. The Bible was the stronghold of Catholicity. Let the missionaries cling to all this verity, as expressed in the New

Testament by our Lord, and they would know they were giving the message in the way in which it could absorb every race over the earth. The missionaries would feed on the Bible and deliver its message."—*Selected by Ch. Th. Lucky, Glacia, Austria.*

### "Watch Night" in Boston Fifty Years Ago.

#### Recollections of the Daughter of Garrison.

The recent celebrations of the Proclamation of Emancipation have brought vividly before me the "Watch Night" of New Year's eve fifty years ago in a crowded African church in Boston, at which I was present together with a small party including Moncure D. Conway and my brother, William Lloyd Garrison, Jr., we being the only white people present. When my father's name was mentioned we were at once given seats.

The solemnity and intense excitement of the occasion were indescribably thrilling, and I almost felt as if I could hear the heart-beats of those present, as well as my own. The black preacher said, in substance: "The President of the United States has promised that if the Confederates do not lay down their arms he will free all their slaves tomorrow. They have not laid down their arms, and tomorrow will bring down freedom to the oppressed slaves. But we all know that the powers of darkness are with the President, trying to make him break his word, but we must watch and see that he does not break his word." A great sensation was caused when he exclaimed: "The old serpent is abroad, and he will be here at midnight in all his power. But don't be alarmed, our prayers will prevail and God Almighty's New Year will make the United States a true land of freedom." Loud hisses were heard in different parts of the house, and there were cries of "He's here, he's here!" Shortly before midnight, we were asked to kneel in prayer, and when the bells of the city rang in the New Year, we all joined in singing the old Methodist hymn:

"Blow ye the trumpet, blow!  
The gladly solemn sound:  
Let all the nations know,  
To earth's remotest bound,  
The year of jubilee is come!  
Return, ye ransomed sinners, home."

—*American Review of Reviews.*

## HOME NEWS

WEST EDMESTON, N. Y.—It has been said to the undersigned, "We have been looking in the RECORDER for something from you." What apology shall we offer? This: We have great respect for the SABBATH RECORDER. We have great respect and sympathy for its editor. We have great respect and sympathy for its readers. We are anxious it shall maintain its present high standard. Individual "whistle blowing" is not conducive to a good paper. We have known so little regarding people and conditions in this place, that anything we could write must have much of the big *I* in it. So here goes. *I* live in West Edmeston, N. Y., in a beautiful valley, on a beautiful knoll (yes, *I* am just a little above my neighbors). *I* live in a large roomy house, more room than *I* can use; come and see us (yes, *I* must tell you that my daughter is here also, to welcome you). Through the kindness of friends here, we are quite comfortably settled, and such a pounding as we did get on our arrival, *I* think we never sit down to the table without feeling its effect.

Standing by my desk is a very convenient two-volume dictionary holder, which supplies a long-felt want. That is there because of an invasion of our home, just before leaving Garwin. It was like this. You see it was wash-day, and besides we were packing, when just before noon a great mob came to our door, and although met with drawn weapon, they came right in and took possession, and when they had gone there was money to buy the holder. Then the people seemed so very happy (you see we were going to leave—don't blame them for being happy, do you?) and again, when we did go, so many gathered at the depot, not quite so much laughing, some eyes red (not a smoky day either), and when by and by the train came, and good-bys were said,—as we stood on the rear platform to see the farewell wavings, and as they receded from view (somehow there was moisture in the air that obscured the sight), we thanked God for true friends. We are glad to hear such good reports from that young preacher there; they call "High." Say, he is a little high-headed, but then we can't charge that up

against him, since it's such an "awful ways" from his head to his feet, but "I guess he is getting there all right."

But some one will say, How about West Edmeston? It's on the map, too. They say the attendance is increasing. You see they have not had regular preaching for a long time, so they give good attention. Sabbath-school interest growing; Y. P. S. C. E. resurrected; and one family has commenced keeping the Sabbath. No, don't charge that up to my account, I'm not to blame. That's due to the Sunday theory advocated, in this town, that even with the best sugar coating they could not swallow. Besides, West Edmeston has been blessed with the services of a neighboring pastor, Brother Severance, who has played the "watch-dog" along these lines, to some extent. The credit is due to these sources, not to me. Well, we are hoping for greater things here, and that those interested in this place, people, and the work, will remember us to that Source from which all our help comes.

J. T. DAVIS.

May 27, 1913.

### The Bible in "Picture Puzzles."

In the last few numbers of the SABBATH RECORDER will be found an illustrated advertisement of a book entitled, "Picture Puzzles, or How to Read the Bible by Symbols." Turn to some of these ads and read the description of this book. The illustration on the cover, as shown in the ad, is a specimen of the way pictures and reading are combined all through the book, giving, on 157 pages, choice Scripture passages to be read. It is in what might be called "hieroglyphic" writing, and will furnish instructive and helpful pastime or amusement for young people or old. Many grown people will enjoy this "puzzle" reading, in which pictures stand for words and are made to express thoughts. The book is nicely bound. It is about one inch thick, and compares well with the description given in the ad.

When a bit of soil is taken up into a plant, it is lifted from under the law of the material into the law of the vegetable kingdom. So the soul is delivered from the law of sin and death by being brought under the law of life in Christ Jesus.—Abbott.

## MARRIAGES

KEMP-POTTER.—At the home of the bride's parents, Mr. and Mrs. J. Adelford Potter, Saint Petersburg, Fla., May 23, 1913, Mr. William Winters Kemp and Miss Charlotte Elizabeth Potter.

EVANS-TRUPELL-JOHNSTON.—In the Seventh Day Baptist church at Plainfield, New Jersey, at four o'clock in the afternoon on Monday, June 2, 1913, by Rev. Edwin Shaw, Noel George Evans and Violet Truell-Johnston, both of Plainfield, New Jersey.

## DEATHS

CARR.—Nathan Sands died at his home in Ashaway, R. I., at the age of fifty-eight years.

He was born at Bethel just north of Ashaway and was the son of Sands C. and Lucie E., daughter of Eld. John Greene. His wife, who with three sons and one daughter survives him, was a daughter of the late Rev. John Miller.

Mr. Carr became a Christian early in life and was baptized and joined the First Hopkinton Church, July 12, 1866, of which he always remained a loyal and consistent member. He was a fond father, always a lover of children, and a kind and loving husband. The well-filled church and the floral tributes at the funeral services were evidences of a wide circle of true and loving friends.

Our brother for some years had been a great sufferer, being an invalid for about two years before he died. Through it all he bore every pain with courage and fortitude, and the casual caller would never have known that the man with whom he talked ever had a thought of a pain. Ever cheerful and hopeful, he had a bright, helpful word for every one.

Funeral services were conducted both at the home and the church by his pastor, assisted by Dean A. E. Main of Alfred, N. Y., a brother-in-law of the deceased, who spoke feelingly of their relationship existing through many years, and of our relation, in life, to God and to one another.

H. C. V. H.

DOWSE.—Lucinda M. Dowse, daughter of Cornwall and Nancy Wilcox St. John, was born in Leonardsville, N. Y., July 16, 1829, and died at the home of her niece, Mrs. A. H. Camp, Amsterdam, N. Y., May 2, 1913. The following by one who had known her all his life is indeed a tribute to the nobleness of her character.

"As one of the best beloved of all the early neighbors and one of the last to linger with us, a feeling of special reverence attaches to her memory and there are many reasons why the beauty of her life has wrought its lasting lesson in her native place. Mrs. Dowse was closely identified with every element of village life most

cherished. In her mission and ministry of good will she was excelled by none and only equaled by those who like herself found most delight in following the golden rule. When but thirteen years of age Mrs. Dowse found refuge in the Christian life and became a member of the Seventh Day Baptist church. She was foremost in her zeal for its best interests, and having a musical voice she was for many years a member of its choir. Often in time past she led in the singing of the good old hymns, and the devotional exercises of the church were ever dear to her. Always ready to help and comfort others, she has earned a debt of gratitude that can never be repaid. Within the memory of the oldest person living here she has never once failed when called upon to furnish proof of those qualities that are looked for in an ideal neighbor. Mrs. Dowse was married to Roswell P. Dowse about 1878. They had fifteen years of happy life together, until the death of Mr. Dowse in February, 1893. Since then she has dwelt peacefully in her old home. Of her sickness little need be said except that she received the care to which she was entitled and her death was peaceful. Of the family there survive two brothers, Henry C. and George W. St. John, of Leonardsville, and one sister, Mrs. J. P. Allis, of Plainfield, N. J. Another brother, Elijah St. John, died in Saginaw, Mich., last winter. The others who have passed away were William B. and Milton W. St. John and Mrs. Elizabeth Kinney, wife of Dan W. Kinney."

Farewell services, conducted by her pastor, R. J. Severance, were held in the house in which the deceased was born and which had always been her home until the last few years when failing health made it unsafe for her to live alone. She was laid to rest in the Leonardsville Cemetery.

R. J. S.

CHAMPLIN.—Mrs. Narcissa Champlin, daughter of Joseph Stanton and Olive (Coon) Crandall, was born in Brookfield, Madison Co., N. Y., November 26, 1829, and died May 8, 1913.

When about nine months old her parents moved to Genesee, Allegany Co., where she lived about twenty-one years and was there married to Green Champlin and came to live in Alfred, which has since been her home. When fifteen years old, she was baptized by Rev. Henry Green, and united with the second Seventh Day Baptist church of Genesee, where she continued a member until 1868, when she became a member of the second Alfred church of the same faith. She had five brothers—Morris, Leroy, Daniel, Samuel and Orson; also three sisters—Mrs. Cornelia Prosser, Mrs. Jane Champlin of Alfred, who is the only one living and who attended her sister's funeral, and Mrs. Janet Coon. Sister Champlin had three children, all of whom are living at or near Alfred Station—Mrs. Ida E. Vincent, Mrs. Viola Janet Brown, and Floyd S. Champlin; also five grandchildren.

Our sister had been poorly since the first of the year and gradually failed until the peaceful end came. She will be remembered as a good mother and grandmother. She believed in going to church, and was a member of late of the home department of the Sabbath school.



We have but one mother and her place can never be filled by another.

"Backward, turn backward, O time, in your flight,

Make me a child again, just for tonight;  
Mother come back from the echoless shore,  
Take me again to your heart as of yore."

I. L. C.

BRAGUE.—Cyntha Orcelia (Beach) Brague was born at Chatham, Tioga Co., Pa., June 23, 1840, and died at Alfred Station, N. Y., May 19, 1913.

She was the daughter of Nehemiah and Aseneth Beach. Before she was four years of age her mother died. She became a teacher and taught several terms of school. On December 31, 1862, she was married to H. G. Brague, and the last day of 1912 they completed their fifty years of married life. They lived in Tioga County, Pa., until they came to Alfred Station nine years ago.

When thirty-six years of age Sister Brague was in a very critical condition, physically, and the surgeon summoned from Philadelphia told her there must be a serious operation, which she might not survive, though he thought she would, and that if she did not wish to, she need not undertake it, although he had come for that purpose. She thought of her two little boys and prayed God to give her strength and spare her to bring them up. She seemed to enter into a sort of covenant with God, that if he would spare her life she would be his servant and try to lead her children into a Christian life.

With apparent assurance of a favorable answer to her prayer, she went forward and bravely placed herself upon the operating table. She lived to see her years doubled. One of the little boys she prayed for at that time has recently been ordained a deacon of her church. A few years later she was baptized and united with the only church in the place.

Perhaps a dozen years ago or more our sister's attention was called to the Sabbath by seeing her son and his wife keep it. After a careful study of her Bible on the subject, she commenced keeping it. She came with her family to this place where she could attend services on the Sabbath, and united with the church, of which she has been a faithful member.

Sister Brague had been poorly for months and seemed to be failing, but only for a few weeks did we realize she was in so critical a condition. The end hastened and life here was soon finished in an unusually triumphant death. We had learned to love her as a noble and devoted follower of her Saviour. She was patient, forgiving, and prayed she might be brave to endure. She was thoughtful of others, and talked with several who came to see her in the last few days, asking them to meet her in heaven, and assuring them they could if they would. She was willing to go and not afraid to die. She was thankful she could recall so many rich promises from the Scriptures when the parting was so near and the hopes of a glorious eternity were so soon to be tested. The One hundred and twenty-first Psalm seemed to be one of her favorite chapters.

She leaves to mourn their loss her companion of fifty years, her two sons—Ernest and William Brague, their families, and many other relatives and friends, and the church.

How well the Lord has fulfilled Psalm cxxi, 7: "The Lord shall preserve thee from all evil: he shall preserve thy soul." I. L. C.

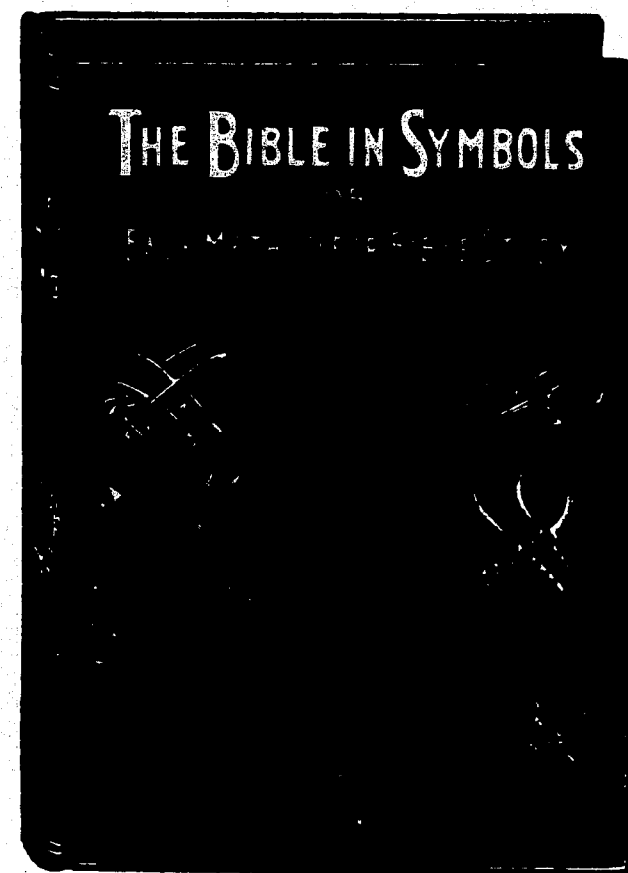
A horse, we are told, will eat his head off, but that is only the first course for a motor car.—Puck.

"The barroom is the spawning place for crime."

#### A "Grandfather's Clock" Wanted.

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#### For Nervous Prostration.

Some years ago a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength and even her reason. She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at this brief prescription at the end: "Madame, what you need is to read your Bible more."

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kind authority. "Then come back to me a month from today." And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said, smiling as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person. But how did you know that was just what I needed?"

For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madame," he said with deep earnestness, "if I were to omit my daily reading of this Book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. It will do no one any harm to try it.—Philadelphia Public Ledger.

#### Self-condemnation Sometimes is Dangerous.

In the course of a highly practical and suggestive article entitled, "The Mental Law of Habit," in the May *Woman's Home Companion*, Ralph Waldo Trine discusses habit forming and habit breaking. On the subject of self-condemnation he says:

"Self-condemnation with its allied thoughts and emotions has been productive of a far greater loss in initiative, in will-power, and of a far greater degree of lowered vitality, both mental and physical, than any of us have perhaps realized. It has even been commended as a just and proper recognition of one's faults, errors and delinquencies. It is inculcated knowingly, or unwittingly, chiefly the latter perhaps, from infancy to old age.

"The child is asked if it is not ashamed on account of some act or acts that it does not even know as wrong, and that in many cases are not wrong. The young man and maiden the same. Men and women in middle life naturally then get into this self-condemnatory state. They weaken their energies, and defeat the happiness of many a day thereby. The church, even, from almost time immemorial has also been guilty—even grossly guilty—of the use of this same weapon, which steals self-respect, discourages and lowers vitality, instead of calling out the higher and the better self, inspiring and calling into action thereby faith, and hope, and courage, those powerful agencies of accomplishment, which, when sufficiently aroused and kept alive, will carry a man or a woman practically anywhere."

The most seductive peril to a young man is the drink of liquor.—Andrew Carnegie.

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

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

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

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

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

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.

A community has the same right to prohibit saloons as it has to prohibit cesspools.  
—President Stanford University.

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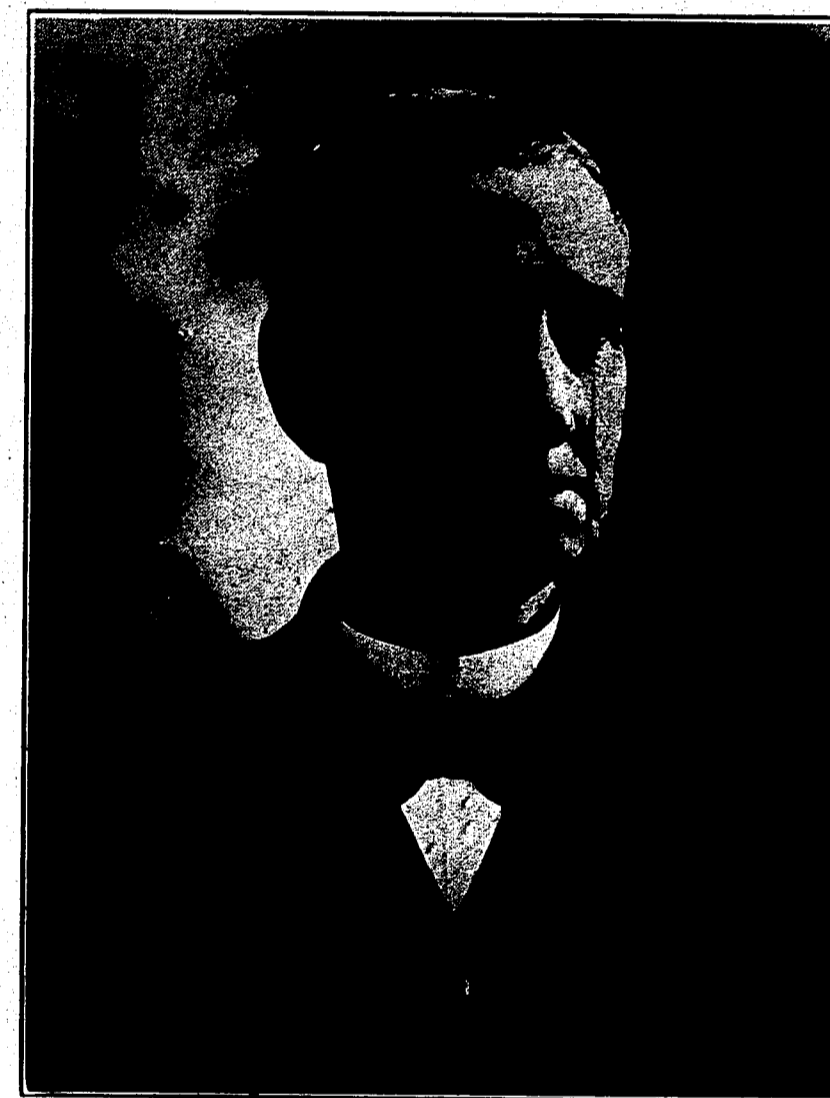
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