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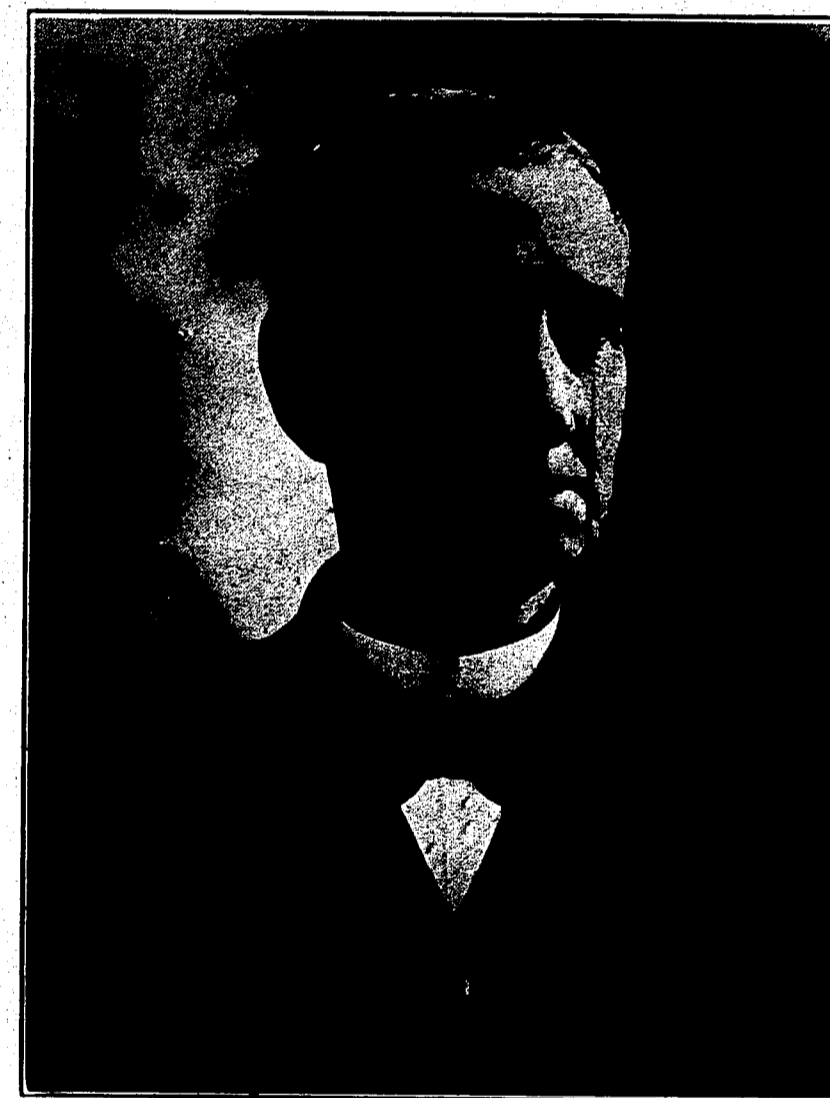
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Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder



REV. BENJAMIN FOX ROGERS.

—CONTENTS—

EDITORIAL—In the Current or In the Eddy, Which? Enough for Me; Country Boys to the Front; The Hard Lot of Boys in Other Lands; Spoiling Palestine; Weak and Unjust Criticisms; An Unavoidable De- lay	737-739	WOMAN'S WORK—Mrs. Luransa C. Burdick; Minutes of the Woman's Board Meeting; A Word From the Treasurer	752
EDITORIAL NEWS NOTES	740	"My Mother's Bible"	754
Services of Installation at Milton Junction	742	The Rev. Benjamin Fox Rogers	754
Shaw and Jordan at Waynesboro	744	Home News	757
On the Way (poetry)	744	YOUNG PEOPLE'S WORK—National Glories and Perils; Japan; News Notes	785-760
SABBATH REFORM—The Resurrection	745	Semi-annual Meeting of Western Association	760
Denominational News	747	CHILDREN'S PAGE—Early Fiddlers (poetry); Billy	762
MISSIONS—Africa	750	SABBATH SCHOOL—The Des Moines Standard	763
On the Trail	750	MARRIAGES	766
		DEATHS	766

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In the Current or In the Eddy, Which?

Have you ever watched a great stream in floodtime and noticed the different movements of the waters? In some parts the current sweeps swiftly and steadily along, always progressing in its course to the sea. In other parts the waters are standing still or moving in circles, sometimes even creeping back up the stream. There is all the difference in the world between the current and the eddy. The one moves constantly onward toward a definite end. The other moves toward nothing in particular, and never makes progress. The boatman or raftman is usually wise enough to keep his craft where the flow is steady and out of the whirling eddies when he would be carried down the river to his destination.

To be unable to discern the difference between the current and the eddy is a sad thing in this old world's work. Yet as plain as it seems when watching the river, it does not appear so easy for some people to know the current from the eddy in real life.

Now and then, when some one mistakes the eddy for the current and begins to stand still or to go the other way, there are many ready to applaud him. A little more care, a little more breadth of view, a little more progressive spirit would reveal the fact that the straw has simply been caught in an eddy, while the great current, unchanged, moves steadily onward.

Eddies are always deceptive, because they make those in their little whirl think they have changed the stream. When a man stands aloof from God's plans as to his fellow men, and forgets everybody but himself, devoting all his energies to personal ends and self-aggrandizement, he simply starts a little eddy. His vision becomes so narrow that he thinks himself in the current when in reality he is no more than a withered leaf held back by the eddy, and alienated from the true life of his times. His influence over others is limited to the powers of the eddy alone,

and is not that of one in the true current.

Then there are social eddies. These differ from personal eddies only in the larger circle they describe. The horizon is only wide enough to take in a favored few, and forms a little world by itself that is forgetful of the great world at large. It is easy for those who circle in this eddy to fancy that it is the real current. Indeed, they never think it anything but the center and source of power for the great world around it. It therefore seldom moves with the real forces that make for the highest good of mankind. Those who would thus move must be unselfish enough to forget their own personal interests and the interests of the few, and labor for the good of all men, so far as in them lies.

Thank God, there is a mighty current in the sea of life today making strongly toward world-wide evangelism and human betterment, both in the social and in the religious worlds, that moves steadily onward in spite of all the eddies. It is worth while in these times for one to be in the true current, in accord with the purposes of God. Let us look carefully into our own lives and see whether we are moving with the force of the current and really pressing forward, or whether we are only dallying and drifting aimlessly in the eddies.

Enough for Me.

When the world's unrest and evident lack of solid ground upon which to stand, as to matters of faith, seem to unsettle so many hearts, and when so many go adrift without rudder or anchor, it is a great comfort to feel in one's own soul the all-sufficiency of God's help. What one has actually experienced as the result of faith in the divine Father is not easily forgotten. And many a soul is kept from falling, in these days of questionings and misgivings regarding the foundations of our religion, by simply falling back upon an experience that enables him to say, "Thou alone hast

the help I most need. Every other prop has failed to give strength and help; where else can I go?"

To such a soul there is an all-abiding portion able to sustain, a solid rock that no criticisms or words of unbelief can shake. And these are enough.

"I am so weak, dear Lord, I can not stand
One moment without thee!
But oh, the tenderness of thine enfolding!
And oh, the faithfulness of thine upholding!
And Oh, the strength of thy right hand—
That strength is enough for me!

"I am so needy, Lord, and yet I know
All fulness dwells in thee;
And hour by hour that never-failing treasure
Supplies and fills, in overflowing measure,
My least, my greatest need; and so
Thy grace is enough for me!

"It is so sweet to trust thy word alone:
I do not ask to see
The unveiling of thy purpose, or the shining
Of future light on mysteries untwining;
Thy promise roll is all my own—
Thy word is enough for me!

"There were strange soul-depths, restless, vast
and broad,
Unfathomed as the sea;
An infinite craving for some infinite stilling;
But now thy perfect love is perfect filling!
Lord Jesus Christ, my Lord, my God,
Thou, thou art enough for me!"

Country Boys to the Front.

We are always sorry to see a boy chafing under the restraints of country life, and feeling the ideal of life is to be found in towns and cities. The more we see of this great, hustling world, the surer we are that the hope of the nation lies in the country-born and country-bred. Were it not for the fresh, vigorous and pure influences constantly brought to our cities by strong young men from the country, the overworked life of these cities would soon show rapid mental and moral degeneration. It is surprising to see what a great proportion of the hustling business leaders in New York were reared in the country and are self-made men.

It is announced that, with a single exception, every member of President Wilson's Cabinet spent his early years in some country home. Under the stern necessities of a life of toil, living close to the heart of nature, and laying foundations for ideal physical manhood, most of the men now in the great world's work were

reared. In the country, away from the glamour of earth's most harmful allurements, amid conditions most helpful to the best development of both mind and body, they grew up strong, forceful, noble men.

Whenever the boys begin to feel that their being country boys is unfavorable to their advancement, just tell them about President Wilson's Cabinet, made up almost entirely of country boys. This should be an inspiration. And if a boy has the praiseworthy ambition to make something of himself, he will find opportunities to do so, no matter how obscure may be his birthplace. In no country on earth do we find finer illustrations of the development of self-reliance, prudence, business sagacity, concentration of mental powers—indeed, all the characteristics of great leaders, than are found in the country homes of America.

The Hard Lot of Boys in Other Lands.

If the American boy thinks he has a hard time to get on his feet as a wage-earner, let him study the condition of boys in some other lands, and he will feel that he has everything to be thankful for. The Consul of Britain at Prague, Bohemia, reports that a boy wishing to labor in the grocery business must pay his employer \$20 to \$30 a year for three years before he can receive wages himself. He gets board and lodging, but must pay for the privilege of working as an apprentice. He is also required to attend an advanced business school a portion of two days a week, and to study one language besides the one he speaks.

After three years of such apprenticeship the young man can get \$4 to \$7.50 a month with board, or \$10 to \$14.25 without board. No wonder Bohemian young men are flocking to America. It is greatly to be feared that sometimes American boys do not appreciate their blessings.

Spoiling Palestine.

We read a good deal in these days about the modern improvements being made in the land of Bible story. The railroad has been completed to Damascus, and the papers tell us that the traveler hears the hum of modern machines and

sees modern methods of farming almost everywhere. To one who has traveled from Caifa to Jericho and Jerusalem with the caravan, and who has seen the old style of farming, and the camel or donkey freight trains, it seems almost like spoiling that wonderful land of ancient life to think of the rattling trains and screeching locomotives awakening the echoes among the barren hills, and across the valley of Galilee and the Jordan. We have seen the "two women grinding at the mill" with the hand-stones of the days of Christ, and this seemed perfectly in keeping with the land and Book, but to think of the barking of gasoline engines here and there, turning modern mills for grinding meal, is almost out of the question! Yet they tell us this is no uncommon thing now in the larger villages.

Think of it! who will care to visit Palestine when trolleys and automobiles and auto-busses get to running from Nazareth to Tiberias, and from Jerusalem to Bethlehem and Hebron and Beersheba! Even the train of modern cars that took us from Jerusalem to Joppa by way of the valley of Elah and the land of the Philistines seemed entirely out of place. A camel train led by a donkey, or a caravan of Arabian ponies would have seemed more in keeping with the relics of ancient civilization and with the fossilized life of bygone ages all about us, than did that rocking, rattling train of cars. Surely they are bound to spoil the ancient land of promise!

Weak and Unjust Criticisms.

Strong men do not always make strong points. This is especially true when one stands on the wrong side of a great moral question. The other day a member of Congress joined the critics in commenting upon the offering of grape juice by Secretary of State Bryan in a banquet at his home. Probably no one worthy act of an American citizen has called forth more comments, both favorable and unfavorable, than has this substituting of grape wine for the strong drink so common on state occasions. Papers on both sides the Atlantic have taken part in the criticisms, and many a public speaker has expressed an opinion regarding it.

One of the weakest efforts of this kind, in opposition to Mr. Bryan's example, was recently made by the member of Congress whose name has become prominent through his vigorous efforts to have the canteen restored to the army. The press reports him as saying, "No host, particularly a Secretary of State, has any right to tell his guests whether they can drink or not." No one will deny that on general principles these words are true, but it is difficult to see how, with fairness, they can apply to Mr. Bryan. The simple fact that an excellent quality of grape juice was served in all simplicity was not "telling his guests whether they could drink or not." I can not see that Mr. Bryan dictated to his guests what they should or should not drink, any more than one would if in entertaining his friends he should offer them tea rather than coffee. It would be gentlemanly for guests to accept what their host offered them, in case everything offered was good and wholesome. If one offered tea, this would not justify a critic in saying that the guests had been told they must not drink coffee. This habit of asserting too much when criticising men never strengthens one's cause.

Again, in the matter of eating and drinking, Mr. Bryan as a man and Mr. Bryan as an official are not two men, but one and the same man. No one denies his right as a man to practice conscientiously his temperance principles at his own table, even when entertaining. Being Secretary of State does not alter the responsibility of the man to be true to his own conscience. Being an official does not justify a man in doing a questionable act. And the one who assumes that as an official he can do violence to his conscience with impunity is a dangerous man to place in positions of trust.

An Unavoidable Delay.

We regret that the SABBATH RECORDER must reach its readers a day or two late this week. But "what can't be cured must be endured," and so we are making the best of it. We can hope our friends will do so. The fact is one of our linotype operators was drawn as a juror in the county courts, and was unable to get excused excepting for the first week of court. Last week he was compelled to serve and his machine had to stand idle.

EDITORIAL NEWS NOTES

Unsatisfactory Peace Terms.

On May 30 the treaty of peace between Turkey and the Balkan allies was signed at Saint James' Palace, London. Thus the Balkan war, after eight months of severe fighting, was definitely terminated. But if all reports are true, the treaty is by no means satisfactory to the allies. The signing was done by some of them under protest, and when the Montenegrin chief signed, he said: "We are glad to have peace, but are profoundly dissatisfied with the terms we have been obliged to accept." The feeling among the Montenegrins is that they have been despoiled of the fruits of their victory.

While this may end the war with Turkey, there is now great danger of an outbreak of hostilities between the allies themselves. If war does break out between them, the outcome may be still more serious for Europe than it could have been by allowing the victors to enjoy their hard-earned spoils. The feeling is quite prevalent that the great powers will be to blame if a new conflagration springs up as a result of this unsatisfactory, enforced treaty. The regret is freely expressed, that the powers did not long ago manifest toward Turkey something of the spirit of coercion which they have now exercised toward Turkey's conquerors. Had they been anything like as zealous in compelling the Turk to fulfil treaty obligations before the war broke out as they have been in robbing the allies of their spoils, there would probably have been no war. Had the allies been left to settle with Turkey and to adjust the matter of legitimate spoils, it is likely that the peace feeling between them, fostered by their recent coöperation, would have continued. But now, since the powers have denied to three of the allies their just dues, it looks as though the old-time hatreds would again plunge them into strife one with another. The mischief-making intrigues of the "unspeakable Turk" have also without doubt, had much to do with causing the present belligerent conditions. Europe will be fortunate if she escapes an outbreak of war more disastrous and far-reaching than this has been.

The Happiest Man in America.

William H. Taft, citizen, while making a three days' care-free visit to Washington, declared himself to be the happiest man in the United States. Those who saw him, say he thoroughly enjoyed himself, and was happy to be in the nation's capital without having to shoulder the burdens of the Presidency. He took dinner at the White House, greeted the clerical force in the Executive's office, played a game of golf, and got lost in the Capitol building; attempting to enter a wrong door, he exclaimed: "I am looking for a gentleman named Champ Clark."

It Took Four Pens.

Secretary of State William J. Bryan used four pens in signing the Seventeenth Amendment to the Federal Constitution, which provides for the election of senators by direct election. Several persons were invited to witness this important act. Mr. Bryan used one pen to write the word "William," and handed this pen to Mr. William Tucker. The name "Jennings" was written with another pen, which was given to Mr. Rucker, and the word "Bryan" took a third pen, which the Secretary kept for himself. The fourth pen inscribed the date "May 31," and was given to Senator Borah.

Mr. Bryan expressed his gratification over being the official to proclaim the constitutional change.

A Check to the Slander Habit.

There is general satisfaction over the verdict against the editor who persisted in publishing slanderous statements against Theodore Roosevelt during the campaign. Even those papers that most bitterly opposed Mr. Roosevelt while a candidate, and which have been sarcastic in regard to him since, are outspoken in commendation of the good spirit he manifested when his defamer made a retraction and acknowledged his fault. The request for the jury to bring in only a nominal damage verdict, since the scandal against character had been withdrawn, was magnanimous in Mr. Roosevelt. It is to be hoped that this decision will convince the press of this country that, even in a heated campaign, it is unlawful and libelous to publish scandals against a candidate. It was high time an example was made of the outrageous mud-slingers that smirch good men in every political campaign.

Fete Days in Germany.

On June 8, in Berlin, Germany, began the "Peace Jubilee" festival, to last several days, in honor of the fifty years of peace for the German Empire and in honor of the twenty-fifth anniversary of the present Emperor's rule. The ceremonies opened with a dedication of the great stadium built for the next Olympic games, and the first day of the fête was given entirely to manly sports.

The notable visitors to receive honors were Andrew Carnegie, and President Benjamin Ide Wheeler of the University of California. By special request of the Kaiser, the anniversary of his ascension to the throne, June 15, was set apart for services commemorative of his predecessor, Emperor Frederick III, the good "Kronprinz Fritz" of the Franco-Prussian war.

The German Emperor has proved to be an excellent ruler. His twenty-five years of reign of peace and prosperity do not justify the predictions of twenty-five years ago, when he was referred to by friend and foe as the "War Lord," and when everybody expected him to be involved in a war that would be likely to stir up all Europe. As it has turned out, instead of being a war lord, he has kept the peace within his own borders and has helped others to keep it. The Kaiser has developed qualities and capacities for a good ruler beyond the expectations of his warmest admirers. America is interested in this celebration, for we have no warmer friend on any throne in Europe than is Emperor William II of Germany and King of Prussia.

The old Slater mill, the birthplace of the cotton manufacturing industry in America in 1793, stands in Pawcatuck, the western half of Westerly, R. I. A suitable memorial tablet has recently been placed on this old landmark. There were appropriate exercises by the Rhode Island Historical Society, with an address by ex-Governor Higgins of Rhode Island.

Rev. Dr. Charles A. Briggs of Union Theological Seminary, New York City, died at his home in New York last week, aged 72 years. He had been connected with Union for forty years.

The architect's plans for the proposed Lincoln Memorial building in Washington

were adopted by the commission, on June 8. A \$2,000,000 structure is to be erected. Ex-President Taft presided over the commission. Great care is being taken in the selection of a suitable sculptor to make the statue of Lincoln, which is to adorn this memorial temple. Probably a choice will not be made for some months to come.

Wireless telegraphy was the means of saving the passengers on board the steamship Haverford, which struck the rocks of the coast of Ireland a few days ago. As the vessel began to sink, signals of distress were quickly sent out. These were immediately caught by other ships, which rushed to the rescue, and took off a thousand passengers. The water in the hold had reached a depth of fifteen feet before this was accomplished.

In the quadrennial General Conference of the United Brethren Church, held in Decatur, Ill., after full deliberation it was voted, without a dissenting voice, that "the General Conference commits itself unreservedly to the policy of union with the Methodist Protestant Church." The question is now to be submitted to the annual conferences, and if carried by three fourths of these, it goes to the separate churches for a vote of the private membership.

The pulpits of about thirty churches in Baltimore were occupied by laymen from the Associated Advertising Clubs of America in session in that city. In the afternoon they also held a meeting in the park, which was attended by five thousand people and presided over by William C. Freeman of the New York *Tribune*. The theme for most of the sermons was "Service," which was declared to be the "key-note of religion."

On Memorial day, in Boston, the Gate City Guards of Atlanta, Ga., were guests of the Edward W. Kingsley Grand Army Post. During the decorations the Atlanta boys placed flowers and wreaths on the pedestal of the Soldiers' and Sailors' Monument on Boston Common. In return the commander of the visiting Southern troop, Col. J. F. Burke, was made an honorary member of the Boston Grand Army Post. We are all interested in every evidence that former animosities between Northern and Southern soldiers are passing away.

Services of Installation at Milton Junction.

The short period of one month occurring between the going of Pastor Bond and the coming of his successor, the Rev. H. N. Jordan, had been admirably filled, not only by maintaining all the regular appointments of the church service, but also by planting the garden, refitting the parsonage, and in various ways making preparation for the comfort of the family and for their fitting reception upon their arrival.

On the evening of June 6 the weekly prayer meeting was led by the incoming pastor, who took for his theme the words



REV. H. N. JORDAN

of our Lord, "I am among you as one who serves;" and on the day following, Sabbath, June 7, were held the formal installation services, in which the church at Milton and the neighboring Methodist Episcopal church heartily joined.

After the singing of the Doxology, and the invocation pronounced by Doctor Daland, a selection of Scripture was read responsively. Congregation and choir joined in singing the hymn, "When morning gilds the skies," and the Rev. O. S. Mills read

from Paul's counsel to Timothy, First Timothy, first and fourth chapters, and led the congregation in prayer.

An anthem, "My faith looks up to thee," was sung by the choir, in which special mention should be made of the fine rendition of the tenor solo by Mr. E. M. Holston. Letters of membership from the New Market Church were read, and Mr., Mrs. and Miss Helen Jordan were received by vote of the church and welcomed by Mr. Daland, who then preached the sermon of the day from Luke viii, 46, giving as his theme, "The Cost of Service."

The ideal of service from man to man, resulting from the life and example of Christ and the influence of the Holy Spirit, is exalted in and out of the church and is received by the world as never before. It is Christ's own ideal and should be ours. All true service, all learning and teaching which are the two things possible to the human mind, costs. Every good received is at a cost to some one, and in the spiritual realm the same thing obtains. In the brotherhood of man, the exchanges not only of good for good, but of good for evil, is giving as our Lord himself has given. Imitate him. Burn your light well, even to the socket, and its renewal shall be in the home above.

Solo by Miss Jennie Crandall, "The Plains of Peace."

The Charge to the Church was given by Doctor Platts. He remarked that some one had said, "It is easier to tell twelve men what to do and how to do it than to be one of the twelve to follow instructions." The Doctor recalled that a few years ago he took the same part as today in welcoming a pastor to this church; then from the standpoint of the ministry; today, coming from the pews, he is "one of the twelve" to carry out instructions. Quoting "Remember them which have the rule over you," etc., he said, in brief: "The problem of the pastor is *our* problem. As our teacher and guide in the religious life we are to *follow* his guidance. If we ask religious work of the pastor, it is ours to stand behind him in the same work. We are to provide for him in such a way that he may have time for study and social service, and we should serve with him as true yokefellow, helping, in all ways possible to us, to make his work a success.

It was expected that Pastor Randolph,

of Milton, would give the Charge to the Pastor, but, because of temporary illness he was unable to be present and the part was taken by the Rev. W. D. Burdick of Farina, Ill., who said that after an acquaintance of sixteen years with Pastor Jordan he was convinced that he was following the spirit and teaching of the sermon just given. The service of the church is twofold: God, working through the church—his children, first for the salvation of souls, and second for the training of saved souls. Remember continually that your life must be reinforced from the strength of God, Realize more and more the *needs* of humanity; that there must be constant development in yourself and in your people, and that for this there must be earnest, constant, faithful following of our Lord and Saviour, Jesus Christ. He concluded with the charge to Timothy, Second Timothy iv, 1, 2.

The Rev. W. J. Perry, pastor of the First Methodist church, gave the Welcome to the Pastor, saying that he had great pleasure in doing so, especially because of his pleasant relations with the former pastor. Some one, under like circumstances, once wondered if the incoming pastor had "the head to fill the shoes of his predecessor." From remarks already made he judged that Mr. Jordan has, and that there might be applied to him, as related by Doctor Trevor, a teacher in the South, the remark of a colored woman who came forward after an address of his, appreciative of the colored people, saying, "Brother, your face is white, but you have a black heart." His concern was not so much to know whether Jordan's head would fill Bond's shoes as to know that his *heart* was all right;—so he welcomed him to Milton Junction where there is work to be done—work for the Kingdom to be done by recruits from all regiments, working together, helping one another.

President Daland then gave Pastor Jordan the opportunity to respond to what had been said. He stated that it was quite impossible to say all that was in his heart; that he had rather wished to slip quietly into the new pastorate, but that, in a letter from Mr. Daland, he had been informed that there would be an installation service in which he would be expected to pronounce the benediction; that Mr. Daland had alluded to "the way they have of do-

ing things in the Middle West," which he, Mr. Jordan, began to find out when he was met by an advance scout at one of the suburbs of Chicago, who took him in charge to the extent of inviting him to his own home until settled in the parsonage, and again when met by a happy group at the railway station, all of which he decided was "the way they have of doing things in the Middle West." His purpose and attitude he had already given in the prayer meeting the evening before: "I am among you as one who serves."

The following poem was written by an aged lady who, because of failing sight, can neither transcribe a word of her poetry, nor read it after it has been written out by another. It was read by Mrs. Platts.

"As our pastors come and our pastors go,
We feel the throb of their friendships glow
Through the pulsing tide of the heart's deep flow
As the years in their radius stand.

From the Eastern range to the Western slope
Ex-pastors ours: with their wisdom we cope
And feel that the present is bright with a hope
For the heart of our cherished church band.

"We live in the presence of holiness shed
By memory brought from our sainted dead;
The good, the true, the reverend head
Who with us have worshiped, and died.
May the wisdom of age and the brightness of youth,

Blending with mercy and hallowed with truth,
Dwell with us here as we strive in pursuit
Of godliness firm to abide.

"Pastor Jordan, we *welcome* you here,
Wife and daughter, with greetings sincere;
And may we grow nearer, year by year,
In the bonds of the Christ-life way;
May the tender grace of the God of love
Be with us, replete from the throne above,
As church and pastor allegiance prove
At this sanctified altar today.

"We sympathize with our new friends given,
In home ties broken, church ties riven,
To serve their Master, the Prince of heaven
At his shrine in a distant land.
We give in return, by our spirits possessed,
Of friendship's treasure, our purest and best,
And trust that your labors may greatly be blest
By reward of a harvest grand.

"We bring to your pastorship's notice today
Our mission-field sisters, in China's array;
The pride of our womanhood's loyal display,
Gone forth at our Master's command.
And let us be ready, should one of them fall,
To send forth another and answer God's call
Till the Bethlehem star shall abide over all
With a glorified angel band.

"We trust that our church and our pastor may stand
Coworkers for good, in righteousness planned,

So purely unselfish the Saviour's strong hand
 Shall lead us up heights to our God.
 There are some of us now on the verge of the tomb
 And some of us only in life's early bloom,
 Yet none with a promise but death may come soon
 And its shadowy valley be trod.

"As we look here and there, we see only cheer
 To stimulate Christians in fellowship here.
 Tho' we work with a will, the days may appear
 Overburdened with the heat's pressing tide.
 The Lord will give strength for the willing hand's toil
 And helpers will come with the gathering of spoil
 And bring to the Master through harvest's turmoil
 Abundant soul-winnings with pride.

"As the bow of God's promise is set in the skies,
 So let us look upward and strive for the prize,
 Till the spirit in ecstasy nearer shall rise
 To the radiant height of life's goal;
 And thus let us stand on the heavenly strand
 With Jesus our Saviour the Head of our band
 Till borne by his barque to the bright spirit-land,
 The beautiful home of the soul."

The male quartet, consisting of Messrs. Holston, Davis, Crandall and Goodwin, sang "He leadeth me," after which Pastor Jordan pronounced the benediction, and thus ended a most happy, hopeful service of consecration on the part of both pastor and people.

Shaw and Jordan at Waynesboro.

To the Board of Directors of the American Sabbath Tract Society:

As your representative, and through you as a representative of the Seventh Day Baptist Denomination, it was my pleasure in company with Rev. Henry N. Jordan, also your representative, to visit the annual meeting of the German Seventh Day Baptist church at Snow Hill, near Waynesboro, Pa., May 31 and June 1, 1913.

We were most cordially received and accorded honored places on the program of the meeting. Brother Jordan preached twice, and I gave three chalk-talk sermons, one in connection with the Sabbath school, and one out-of-doors on the Sabbath afternoon, as only about one third of the people were able to be accommodated in the church.

Over 550 people were in attendance on Sabbath day, and on Sunday morning the seating capacity of the church was crowded. One candidate, a man of middle life,

was baptized at the close of this service.

While of course there is no official, or organic, connection between these people and our General Conference, to all intents and purposes we are in spirit all united and working in harmony for the same things, and the spirit of fraternal helpfulness, and coördination of effort are apparent. They use the *Helping Hand*, the *Junior Quarterly*, and the *Sabbath Visitor* in the Sabbath school, and the SABBATH RECORDER is read by many of them.

Of course the large part of the attendance on Sabbath day was not of Sabbath-keepers,—merely visitors who have the custom of many years of frequenting this annual gathering.

My expenses for the trip chargeable to the Tract Society are \$7.70.

Respectfully submitted,
 EDWIN SHAW.

Plainfield, N. J.,
 June 8, 1913.

On the Way.

ANNIE L. HOLBERTON.

A smile and Godspeed for the happy,
 And a cheering word for the sad,
 As we pass along
 'Mid the busy throng
 Will render existence more glad.

Each human life God has created
 A power of its own must impart;
 Oh, would it might be
 For you and for me
 To draw to the Saviour some heart.

For all there's a work and a mission
 Whate'er their estate or degree,
 No duty too small,—
 "Be faithful in all,"
 Is the word of our Master's decree.

In all that awaits your decision
 Swerve not to the floodtide of might:
 Though crowds may deride,
 Let conscience decide,
 And offer your plea for the right.

The old "Poe Tavern," on the King's Bridge road, near Fordham Heights, New York City, is being demolished in order to make room for a baseball park. The Poe home has also given place to a modern apartment house, and is now on rollers being moved to a place in Poe Park. Certain rooms in the old cottage are pointed out as the ones where particular poems were written.

SABBATH REFORM

The Resurrection.*

H. C. CARR.

Prepared for a class in the Methodist Bible School, Vincent, Tex., December 18, 1910.

"And God seeth all that he hath done, and lo, every good; and there is an evening and there is a morning—day the sixth."—Gen. i, 31.

"And the heavens and the earth are completed, and all their host; and God completeth by the seventh day his work which he hath made, and ceased by the seventh day from all his work which he hath made. And God blessed the seventh day, and sanctifieth it; for in it he hath ceased from all his work which God had prepared for making."—Gen. ii, 1-3.

"Remember the sabbath day to sanctify it; six days thou dost labor and hast done all thy work, and the seventh day (is) a sabbath to Jehovah thy God; thou dost not do any work, thou, and thy son, and thy daughter, and thy man-servant, and thy handmaid, and thy cattle, and thy sojourner who is within thy gates: for six days hath Jehovah made the heavens and the earth, and the sea, and all that (is) in them, and resteth in the seventh day; therefore hath Jehovah blessed the sabbath day and doth sanctify it."—Ex. xx, 8-11.

We see that the seventh day is the Sabbath of the Lord God who made heaven and earth; and every seventh day is God's holy Sabbath.

"And Jehovah speaketh unto Moses and unto Aaron, in the land of Egypt, saying, This month (is) to you the chief of months; it (is) the first to you of the months of the year. . . . A lamb, a perfect one, a male, a son of a year, let be to you; from the sheep or from the goats ye take (it). And it hath become a charge to you, until the fourteenth day of this month, and the whole assembly of the company of Israel have slaughtered it between the evenings; and they have taken of the blood, and have put on the two side-posts, and on the lintel over the houses in which they

*The quotations in this lesson are taken from Young's Literal Translation of the Bible.

eat it. And they have eaten the flesh in the night, roast with fire; with unleavened things and bitters they do eat it; ye do not eat it raw, or boiled at all in water, but roast with fire. . . . And thus ye do eat it; your loins girded, your sandals on your feet, and your staff in your hand, and ye have eaten it in haste; it is Jehovah's pass-over, and I have passed over through the land of Egypt during this night, and have smitten every first-born in the land of Egypt, from man even unto beast, and on all the gods of Egypt I do judgments; I (am) Jehovah. . . . And this day hath become a memorial to you, and ye have kept it a feast to Jehovah to your generation; a statute age-during; ye keep it a feast. Seven days ye eat unleavened things only—in the first day ye cause leaven to cease in your houses. . . . And in the first day (is) a holy convocation, and in the seventh day ye have a holy convocation; any work is not done in them; only that which is eaten by any person—it alone is done by you."—Ex. xii, 1, 2; 5-9; 11, 12; 14-16.

We learn that God instituted his Passover in Egypt on the fourteenth day of the first month; and on the fifteenth day of the first month is a holy convocation, which is a sabbath. This sabbath we will call the Passover sabbath.

This Passover sabbath, like the Seventh-day Sabbath, had its preparation day. (See Ex. xvi, 22-31; John xix, 14.)

To understand the Passover sabbath please read all of Exodus xii; also Leviticus xxiii, 1-8.

The Jews had about thirty sabbaths (some say thirty-five) apart from the Seventh-day Sabbath; but in this lesson we take up only the Passover sabbath and the Seventh-day Sabbath, and their preparation days. We will have use for these sabbaths and their preparation days farther on.

As a matter of fact the Seventh-day Sabbath was every seventh day.

The Passover sabbath was only once a year. The first day after the Passover was a sabbath.

Remember that all days begin at sundown and end at sundown,—that is, all twenty-four hour days; but day, the light part of time, begins at sunup and ends at sundown. Hovering around sundown there is an evening; and during the evening—that is, the early part of the night

—the lamb was killed. The passover was eaten in the night, and this night belongs to the fourteenth day of the first month. The daytime of the fourteenth day of the first month was a preparation day for the Passover sabbath, which was the fifteenth day of the first month.

Do not get this mixed; it is easy. The lamb was killed just after sundown, and roasted and eaten in the night. When the night passed away, the preparation for the Passover sabbath began, which was on the fifteenth day of the first month.

The passover killed, eaten, and a preparation day on the fourteenth, and a sabbath on the fifteenth day of the first month.

You may think we have quite a lot to say about these sabbaths and their preparation days; but they are absolutely essential in the study of our lesson. These sabbaths and their preparation days have to do with, and are connected with, the Passover supper, the Lord's Supper, the visit to Gethsemane, the betrayal, the arrest, the trial before the chief priest, the trial and mocking before Pilate, the crucifixion, the time in the tomb, and the resurrection.

To understand it was the custom of Jesus to attend the feast of the Passover, see Luke ii, 41-43; also John ii, 13-23; vi, 3, 4.

We have been studying our Lord's travels toward Jerusalem, and find he arrived at Bethany six days before the Passover, and ate supper with Simon the leper; and while he was eating, Mary anointed him. The next day he rode to Jerusalem. (This is the only record we have of his riding, except when a babe with his mother in their flight into Egypt.)

We find him teaching in the temple in the days and going out nights.

We want to notice some of the sayings of Jesus that are prophetic.

"Then answered certain of the scribes and Pharisees, saying, Teacher, we will to see a sign from thee. And he answering said to them, A generation, evil and adulterous, does seek a sign, and a sign shall not be given to it, except the sign of Jonah the prophet; for as Jonah was in the belly of the fish *three days and three nights*, so shall the Son of man be in the heart of the earth *three days and three nights*."—Matt. xii, 38-40.

"Jesus answered and said to them, "De-

stroy this sanctuary, and in *three days* I will raise it up."—John ii, 19.

"And while they are living in Galilee, Jesus said to them, The Son of man is about to be delivered up to the hands of men, and they shall kill him, and the *third day* he shall rise, and they were exceeding sorry."—Matt. xvii, 22, 23.

Jesus said that he would be in the heart of the earth "*three days and three nights*." He also said (speaking of his body), "Destroy this sanctuary and in *three days* I will raise it up." And yet while in Galilee he said, "The Son of man is about to be delivered up to the hands of men, and they shall kill him, and the *third day* he shall rise."

Have these sayings of Jesus been fulfilled? Did he do what he said he would? Let us see!

"And on the first day of unleavened food came the disciples near to Jesus, saying to him, Where wilt thou that we may prepare for thee to eat the passover? and he said, Go away to the city, unto such a one, and say to him, The teacher saith, My time is nigh; near thee I keep the passover with my disciples; and the disciples did as Jesus appointed them, and prepared the passover.—Matt. xxvi, 17-19. (See Mark xiv, 12-17; Luke xxii, 7, 14; John xiii, 1.)

Mark and Luke say the passover was prepared in a large upper room furnished. And in this room Jesus ate the passover with his disciples and instituted his supper.

After supper they went to Gethsemane; Jesus was betrayed, arrested, carried before the chief priest and scribes, and tried. All this happened in the night of the fourteenth day of the first month.

The trial and mocking before Pilate; the crucifixion, and the wrapping in the linen; also the placing of the body in the tomb, —all happened in the daytime of the fourteenth day of the first month, which day was a preparation day for the Passover sabbath.

"And having crucified him . . . delivered (him) up to Pontius Pilate the-governor."—Matt. xxvii, 1, 2.

"And it was the third hour, and they crucified him."—Mark xv, 25.

"And having taken the body, Joseph wrapped it in clean linen, and laid it in his new tomb."—Matt. xxvii, 59, 60.

"And it came to pass, while they were perplexed about this, that lo, two women stood by them in glittering apparel, and on having become afraid, and having inclined the face to the earth, they said to them, Why do ye seek the living with the dead? He is not here, but was raised; remember how he spake to you, being yet in Galilee, saying, It behooveth the Son of man to be delivered up to the hands of sinful men, and to be crucified, and the *third day* to rise again. And they remembered his sayings.—Luke xxiv, 4-8.

Hear what Peter says:

"Jesus, who (is) from Nazareth, how God did anoint him with the Holy Spirit and power; who went through, doing good, and healing all those oppressed by the devil; because God was with him. And we—we are witnesses of all things that he did, both in the country of the Jews, and in Jerusalem,—whom they did slay, having hanged on a tree. This one did God raise up the *third day*, and gave him to become manifest, not to all the people, but to witnesses, to those having been chosen by God—to us who did eat with (him), and did drink with (him), after his rising out of the dead."—Acts x, 38-41.

Hear what Paul says:

"For I delivered to you what also I did receive, that Christ died for our sins, according to the writings, and that he was buried, and that he hath risen on the *third day*, according to the writings."—I Cor. xv, 3, 4.

The two men in glittering apparel (who were none other than the messengers of God) gave testimony that Jesus rose the *third day*.

Peter says Jesus rose the *third day*, and Peter was one of the witnesses who were chosen by God to give testimony concerning the rising of Jesus out of the dead.

Paul says the Master rose the *third day* according to the writings.

Jesus said he would do certain things. Four witnesses, two being messengers of God, say that Jesus did those certain things.

So we know that Jesus rose the *third day*.

Now let us learn the time of the burial.

"And evening having come, there came a rich man from Arimathæa, named Joseph. . . . And having taken the body, Joseph wrapped it in clean linen, and laid it

in his new tomb, that he hewed in the rock; and having rolled a great stone to the door of the tomb, he went away."—Matt. xxvii, 57-60.

"And now evening having come, seeing it was the preparation, that is the fore-sabbath, Joseph of Arimathæa, an honorable counsellor, who also himself was waiting for the reign of God, came, boldly entered in unto Pilate, and asked the body of Jesus. . . . And he, having brought fine linen, and having taken him down, wrapped him in the linen, and laid him in the sepulchre."—Mark xv, 42-46.

"And the day was a preparation, and the sabbath was approaching, and the women also who have come with him out of Galilee having followed after, beheld the tomb, and how the body was placed."—Luke xxiii, 54, 55.

"And Jews, therefore, that the bodies might not remain on the cross on the sabbath, since it was the preparation (for that sabbath day was a great one), asked of Pilate that their legs may be broken, and taken away. . . . There, therefore, because of the preparation of the Jews, because the tomb was nigh, they laid Jesus."—John xix, 31-42.

We learn from these Scriptures that Jesus was laid in the tomb late on the preparation of the Passover sabbath, a very short time before it, or at sundown. Matthew and Mark say, "evening having come"; Luke says, "sabbath was approaching"; John says they asked that their legs might be broken, and because the tomb was nigh, "they laid Jesus."

It is evidently true that the women could not possibly have prepared the spices after the burial on the day on which Jesus was buried.

Let us be careful at this point and not get mixed. We have now come to a place in the study of our lesson where we will need of the knowledge we have gained by studying about these sabbaths and their preparation days. It must be remembered that Jesus was tried, crucified, and buried on the preparation day for the Passover sabbath, and not on the preparation day for the Seventh-day Sabbath.

Jesus and his disciples went to Jerusalem to keep the Passover. (As a matter of fact Jesus knew that at this Passover he would be delivered up.) John says it was the Passover sabbath. His words are,

"For that sabbath day was a great one." That is, it is the Passover sabbath, which comes only once a year. Now we think this is clear to all, that Jesus was buried late, near or at sundown, on the preparation day for the Passover sabbath.

Now let us learn the days that Jesus was in the tomb.

Three days and three nights—the time that Jesus was in the tomb.

"And the sabbath having passed, Mary the Magdalene, and Mary of James and Salome, brought spices, that, having come, they might anoint him."—Mark xvi, 1.

"And the day was a preparation, and the sabbath was approaching, and the women also who having come with him out of Galilee, having followed after, beheld the tomb and how the body was placed, and having turned back, they made ready spices and ointments, and on the sabbath, indeed, they rested, according to the command."—Luke xxiii, 54-56.

Now it seems that we have come to a hard place in the study of our lesson. Mark says the sabbath was past when the women prepared the spices; and Luke says that they prepared the spices, and rested on the Sabbath.

Do not let this trouble you. Mark and Luke are in perfect harmony.

To understand the statements of these two servants of God is to understand the days Jesus was in the tomb.

We are now in great need of understanding these two sabbaths and their preparation days.

Now let us stand in the day on which the spices were prepared.

From this day on which the spices were prepared, Mark looks back to the Passover sabbath which had passed; Luke looks forward toward the coming Seventh-day Sabbath. A preparation day between the two sabbaths. Mark does not say anything about the Seventh-day Sabbath, while Luke mentions both. Luke's approaching sabbath is Mark's past sabbath, which was the Passover sabbath. Mark does not mention Luke's Sabbath, on which they rested, which was the Seventh-day Sabbath.

These two sacred historians are in perfect harmony with each other in the truth they record: that Jesus was in the tomb a Passover sabbath, twenty-four hours, one day and one night; that he was in the tomb

the day on which the spices were prepared, twenty-four hours, second day and second night; that he was in the tomb the Sabbath on which they rested according to the commandment, twenty-four hours, third day and third night. This commandment Sabbath identifies the Seventh-day Sabbath. (See Ex. xx.)

A Passover sabbath, a preparation day, a Seventh-day Sabbath—*three days and three nights*—the time that Jesus was in the tomb.

Now let us learn the time of the resurrection.

"He did rise!"—Mark xvi, 6.

To understand the time of the resurrection, read Matthew xxviii, 1-6; Mark xvi, 1-7; Luke xxiv, 1-7; John xx, 1, 2; also Mark xvi, 9-11.

Matthew says Jesus rose on the eve of the sabbaths (the sabbaths that were passing,—one a Passover sabbath and one a Seventh-day Sabbath), while Mark xvi, 9 says he rose in the morning. This seems to be a hard place in our lesson; but God is God, and apart from him there is no other. Man may be wise, great, and learned; but in the zenith of his glory, and the highest degree of his learning, if he comes in the conflict with God, then man is in error.

The dividing of the Scriptures into chapters and verses, and the punctuating were done by man; and in Mark xvi, 9 by punctuation he makes the rising in the morning: "And he, having risen in the morning of the first," etc. Now let us make the punctuation at another place, or rather at the right place, and read like this: "And he having risen, in the morning of the first of the," etc.

Now we see that the rising had taken place some time in the past, which is in perfect harmony with Matthew.

The thing happening in this first morning was the appearing first to a certain person and not the rising. This is certainly the correct teaching of the Scriptures. If any of us get mixed here and say the rising was in the morning, then we take issue with Matthew, also with the messenger of God; for Matthew says the Marys went to the tomb on the eve of the sabbaths, and while there the messenger said he (Christ) had risen. This was on the eve before the appearing in the morning.

So we learn that the rising was on the eve before the appearing the next morning.

It must be remembered that no one saw the Lord rise from the tomb. Of course the keepers were there, but at the appearing of the messenger they became as dead men and did not see the Master rise.

When the Marys went to the tomb on the eve of the sabbaths they were nearer the resurrection than any one we have record of.

Matthew says that, when the Marys went to the tomb on the eve of the sabbaths, there was a great earthquake, a messenger of the Lord came down, did roll away the stone from the door, and was sitting on it, and his countenance was like lightning, and his clothing white as snow, and for fear of him did the keepers shake, and become as dead men.

All of this happened on the eve of the sabbaths, and Matthew is the only writer that gives any record of it. The other writers record what happened the next morning.

Mark says the women went to the tomb in the morning, which of course was another visit, about ten or twelve hours later; and as a matter of fact the same thing did not happen in the morning that happened on the evening before. There was no earthquake, no dead men, no messenger sitting on the stone. They found the stone already rolled away, and on entering the tomb they saw a young man sitting on the right hand, arrayed in a long white robe.

Luke says that they came at early dawn to the tomb, and found the stone rolled away. On entering the tomb they found not the Lord, no earthquake, no dead men, no messenger sitting on the stone. As a matter of fact he was not telling of the same visit to the tomb that Matthew was.

John says that the women went to the tomb early, it being yet dark, and the stone was rolled away—no earthquake, no messenger sitting on the stone, no dead men—of course not; for all this happened on the eve of the sabbaths, some ten or twelve hours before.

Mark, Luke, and John record what happened in the morning, after the resurrection on the evening before.

Matthew records what happened at, or just after, the resurrection; the messenger was yet sitting on the stone that he had rolled away from the tomb, the keepers were yet as dead men.

We have learned that Jesus was buried

late, near or at sundown, on the preparation day for the Passover sabbath.

We have learned that Jesus was in the tomb the Passover sabbath; likewise the day after the Passover Sabbath, which was a preparation for the Seventh-day Sabbath (the spices and ointments were prepared on this day); and he was also in the tomb the Seventh-day Sabbath. We have learned that Jesus rose late, near or at sundown, on the Seventh-day Sabbath.

He was placed in the tomb on the fourth day and rose on the seventh day, near or at sundown, *three days and three nights* apart.

Now, if we get mixed here and say Jesus was buried on the preparation for the Seventh-day Sabbath, and rose the first morning after the Seventh-day, then we say that Jesus was in the tomb only two nights and one day, while he said he would be in the heart of the earth *three days and three nights*. We also say he rose the second night, while he said he would rise the *third day*. Is it not a fearful thing to contradict the Son of the living God, and contend that he did not do what he said he would? All sacred writers give testimony that he did what he said he would do. It seems that he fulfilled the predicated time, not only to the smallest fractional part of time, but to the exact time prophesied,—*three days and three nights—no more, no less*.

A wonderful God; a wonderful Saviour; a wonderful prophecy; a wonderful fulfilment; a *wonderful resurrection*.

Denominational News.

Services in the First Baptist church will be as usual on Sunday. The pastor, Rev. Franklin Johnson Jr., is detained in the East on business, and Mrs. Martha Wardner has consented to give an address at the morning service. Mrs. Wardner is a teacher of the large woman's class of the church and is one of the finest Bible students of the city. She is greatly loved by all who know her and it will be a privilege to listen to her. Her subject is, "Thy Kingdom Come."—*Daily Herald, Laporte, Ind.*

Rev. W. D. Burdick of Farina, Ill., arrived here Sabbath night, called by the severe illness of his mother, who died only a few hours after his arrival.—*Milton Journal-Telephone*.

MISSIONS

Africa.

REV. G. M. COTTRELL.

Light from afar; the sun rising in the East; good news from a far country. "See what God hath wrought!"

"Where Afric's sunny fountains
Roll down their golden sand,—
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

A magnificent thing was that RECORDER African report. What a revelation! what an inspiration! Hundreds and thousands born in a day! Dark, benighted, heathen Africa listening to the Gospel—obedient to the Law—entertaining missionaries, Seventh Day Baptists at that! Praise the Lord! Thanks for the careful work of Moore and Wilcox.

And what are we all going to do about it? We've prayed for the harvests; the Lord has sent them. Will we gather the grain? Kansas now promises an immense wheat harvest. What shall be done with it? Let it go to waste? Not at all. They have called for forty thousand reapers to help save it. We can not afford to let that magnificent harvest of souls go back to earth. Some scheme must be devised to save it. How grand to have our work going on all over the world. Then when in America the harvest is light, Africa, China and Europe can make good the deficit. Some one in South Africa to oversee the work; or, support for one or more trustworthy natives now on the field. Not great financial expenditure for an industrial mission, fine as that may be,—that is beyond us; but some of the bread and water of life, of the Master's own giving.

I confess I did not like the spirit shown in the constant calls from that field for money and material things. It smacked of the ancient following for the loaves and fishes. This may be the natural outcome of efforts for industrial missions. Christian civilization is the forerunner of clothes and books and schools and buildings.

But if they have done without these a thousand years, they can still stand it awhile,

until through their own evolution, from the Christian leaven working within, they obtain these largely through their own resources.

Let us not give up Africa. Many are willing not only to *pray*, but to *pay* to have the work go on. Where there is a *will*, there must be enough consecrated Seventh Day Baptist sense to find a *way*.

On the Trail.

No. 2.

REV. GEO. W. HILLS.

The trail of your scribe that prompted his recent Zigzags was crooked indeed; but that crookedness multiplied by ten would much more nearly represent that quality of this trip. He is making every point of the compass, and that many times over. On the fifth May morning of the year, he began his journey, armed with time-cards, transportation, hand-baggage, suggestions from his predecessor, Brother Eli Loofboro, and high hopes for results, and turned his face toward the northern Pacific coast world.

He crossed the beautiful Antelope Valley, where soil, water, and brains are so carefully united that the desert is coming to blossom as the rose.

In the days of his first pastorate, at Milton Junction, he knew a student of Milton College who is now a very popular physician at Wasco, Cal.—Dr. Edwin Fogg, originally of Shiloh, N. J. He and his family are very pleasantly located in that land of thrift and plenty. Mrs. Babcock is located at Laton. Her husband was the late Rev. H. E. Babcock, with whom we formed a very pleasant acquaintance during our pastorate at Nortonville, Kan. A few blocks away is a daughter of Mrs. Babcock with her family. A son and family are also near. Her daughter, Edna Babcock Davis, who was one of our best Christian Endeavor workers at Nortonville, lives at Fresno, but is boarding with her mother during the week, and is a successful teacher in the Laton city school. Mrs. Babcock has charge of the city library. We failed to see the sons, Herbert E. and Edwin, which we much regret.

Just outside the city limits of Fresno, on a raisin-vine ranch, is B. D. Maxson and family. Thrift and prosperity mark

the ranch, and frank-hearted cordiality mark the faces of the ranchers. The fact that a certain railroad departs from the usual order, and insists on observing Sunday, cut our stay with this family much shorter than was desired. The thousands of miles to be traversed, the many failures of trains to connect, and the many times when the unexpected took place, all conspired to necessitate many abbreviations and readjustments of our plans.

At Malaga, a suburb of Fresno, we were permitted to meet again some of our old Salem members. Dea. F. J. Ehret and family have come to California on account of Mrs. Ehret's health. She is improving with remarkable rapidity, and it hardly seems possible that so recently she was taken from a sick-bed and put on train to make the transcontinental trip to the "Land of the Setting Sun." The reunion of the former pastor and his former deacon and family was greatly enjoyed indeed. The sister of Mrs. Ehret, Mrs. Williams, and her son, and Mr. William Le Rue, who has an automobile and a great, kind heart, made your correspondent's stay with them very pleasant indeed.

Deacon Ehret accompanied us up into the mountains to Trimmer, to call on Charles N. Maxson and family, where we spent the Sabbath. Mrs. Maxson is a sister of Mrs. Ehret. Brother and Sister Maxson keep a mountain-resort hotel, beautifully located on the banks of the rushing Kings River, surrounded by the grand and sublime in nature. They also have a large cattle ranch, with two large ranges higher up in the mountains, where cattle are sent for the summer months.

Kings River is a stream of great importance to its State. If its power could be harnessed and distributed about the State, it would run all the machinery of California, and light and heat all its offices, streets, and homes.

The State University had closed and the students had scattered to their homes before we reached Berkeley; Mrs. Threlkeld was ill, and Mr. Threlkeld was over the bay in San Francisco. But Professor Fryer, who is professor of Oriental languages in the university, took us in charge, while waiting for train, showing us the new library building, the new gymnasium, and other places of interest we failed to see when there in December.

We had a pleasant chat with the genial station agent at Centralia, Wash., who is a brother of the Rev. Walter L. Greene of Alfred, N. Y. His father, Deacon John Greene, was one of our best coworkers while we were located at Attalla, Ala., early in the nineties. At Hoquiam, Wash., we spent our second Sabbath with Dr. George Hurley and family. He is a very busy man, which shows his popularity and success as a practitioner. In addition to his regular practice, he, with three other physicians, owns and manages a sanatorium. Hoquiam is situated on Gray's Harbor, about a dozen miles from the ocean. It has grown in a few years from an insignificant logging and lumber camp into a thrifty city of ten thousand hustling people, and bids fair to become a city of much importance to commerce and to its State.

From Tacoma, Wash., we took a twenty-five mile sail on the little steamer, *Bay Island*, on the beautiful, world-famed Puget Sound, to Arletta, where we found our old-time friend, the Rev. O. W. Pierson, with whom we became acquainted while he was employed in the SABBATH RECORDER office, then at Alfred, while we were in Alfred University. He was also our collaborer in South Dakota among the Swedes in the summer of 1896. The home of Brother Pierson is on a gently sloping bank, standing back a few rods from the waters of the sound. It is one of the most delightful places we have seen on the trip. It is also only a short distance from the landing, which bears his name. We greatly enjoyed our stay with this excellent man and his interesting family, who have done so much and suffered so much for the truth's sake. As in all the other places, the great regret was the time limit. But in this land of "magnificent distances" such a difficulty can not be well avoided.

Reports from Peking, China, on June 8, state that two hundred alleged conspirators against the government had been executed, after having only a summary examination. The reports further declare that it is hard to determine whether President Yuan Shih Kai will win out in his political campaign.

"If more liquor is sold under prohibition, why do the brewers oppose it?"

WOMAN'S WORK

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

Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever Lord of Death,
And Love can never lose its own!

—John G. Whittier.

Mrs. Luransa C. Burdick.

DEAR SISTERS:

On June 2, Mrs. Luransa C. Burdick passed on to her heavenly home. She was the beloved mother of Mrs. George E. Crosley, and had been during all the years of her daughter's life her companion. Never had they been separated for more than a few weeks at a time.

At the Woman's Board meeting on Monday afternoon the following was presented and passed:

Resolved, That we, as a Board, at this our regular meeting, express to our editor, Mrs. George E. Crosley, our loving sympathy in her bereavement. Mother has gone on, but the sacred influence and rich legacy of precious memory will still abide to sustain and comfort her hours of loneliness. "He doeth all things well."

The next day, laying aside for a brief time the distracting cares of daily life, we sat with old friends and neighbors beside the flower-strewn casket in the home of the daughter where the mother had been so lovingly cared for during her declining years; and in the quiet of the farewell services we studied the lessons of the life that had closed on earth.

"She was a remarkable woman," said one who had known her long; and while we were pondering why such a statement was true of one so modest, so sensitive, and so retiring, the thought was unwittingly answered by one who had lived in her home and had taught her children in pioneer days in Minnesota. "She was a wonderful mother," she said.

From early womanhood Mrs. Burdick kept a diary. This fact in itself reveals strength of character, for hers was not a

life of leisure, making the keeping of a record easy. She was a pioneer, both in Wisconsin and later in Minnesota; and when pioneer days were over, she was left a widow with slender means, and the problem of the education of her family to solve. This diary, which has become a precious legacy to her children, reveals much of the secret of her strength and power. Hers was a life "hid with Christ in God."

In girlhood she was baptized and joined the old Utica Church, being the second to whom that ordinance was administered after the organization of the church. The home that was founded at the time of her marriage with Dea. Russell Dighton Burdick was a Christian home, a loyal Seventh Day Baptist home, and when the children came into it, it was the ambition of the mother that they should grow to be useful Christians. The diary records the little daughter's good progress at school, but followed by "May she grow to be a good Christian woman."

When the sons left home to pursue their education, each in line of his chosen profession, there was no mention of hopes of financial success or worldly honors, but "May they prove useful Christian men." Her own efforts were constantly for improvement. Even at the time of life when one is supposed to look backward instead of forward, a New Year's record expresses the hope that the coming year may be one of greater improvement and usefulness. Though she was as well educated as most of her associates in her early days, and owing to her thirst for knowledge gained more than many others, she was never satisfied, and supplemented her early schooling by thoughtful reading and study throughout her busy life.

After enduring the privations of pioneer days in Minnesota, she and her husband returned to Wisconsin at a time when, had they remained in Minnesota, they might have begun to reap the benefits of those privations. This move was made for the sake of the education of the children, that they should not be deprived of that for which she had always longed. It was soon after that severe trial came in the death of the husband and father. But the cherished plans of the parents were not relinquished. Bravely mother and children worked together for their fulfil-

ment, and for fourteen years Mrs. Burdick kept the gentlemen's club at Milton, assisted by sons and daughter working their way through college.

We who are housekeepers and mothers can appreciate something of the burdens of those busy, strenuous years, but through them all the higher things of life were never lost sight of.

It is a pleasure to know that the prayers and hopes of the lifetime were realized. Though one daughter was taken to her heavenly home in childhood, the sons and remaining daughter have amply fulfilled the mother's aspirations. They have become Christians whose usefulness has been increased by education and consecration. Is there need of any higher praise?

The work of the Woman's Page was dear to Mrs. Burdick's heart. Two days before her death came the time when the weekly instalment was due to be mailed to the RECORDER office, and in the midst of her suffering she remembered and made inquiry about it.

It was a beautiful June day when we laid her away in the last resting-place. There were birds and flowers and greenness all about. It was a fitting scene for the earthly close of a triumphant life; but that which lingers longest in my mind is the testimony of her friend,—“She was a wonderful mother.”

Lovingly yours,
HATTIE E. WEST.

Milton Junction, Wis.,
June 6, 1913.

Minutes of the Woman's Board Meeting.

The Woman's Executive Board met in Milton Junction with Mrs. A. S. Maxson on Monday afternoon, June 2. The members present were Mrs. West, Mrs. Daland, Mrs. Babcock, Mrs. Whitford and Mrs. Maxson.

The meeting was opened with the reading of Psalm xci by Mrs. West, and after this Mrs. Babcock offered prayer, remembering especially our sister, Mrs. Crosley, whose dear mother had just left her home for the heavenly rest prepared for those who love God.

The minutes of the previous session were read.

The Treasurer reported the receipts for May \$233.00, disbursements \$49.00. The

report was adopted. It was voted that our Treasurer be given authority to settle the present year's accounts of the Board from any funds available.

The Corresponding Secretary reported regarding the letters received by her, and presented the Mission Study leaflet which she had prepared for July on the Woman's Executive Board. This was accepted as read. The Corresponding Secretary also reported having sent out the annual report blanks to the Associational Secretaries.

At the request of the members present, Mrs. Babcock prepared the resolution of sympathy for Mrs. Crosley which is printed elsewhere on this page, and the resolution was adopted.

After the reading and approval of the minutes the Board adjourned to meet July 7, with Mrs. S. J. Clarke.

DOLLIE B. MAXSON,
Recording Secretary.

A Word From the Treasurer.

The attention of the societies is called to the fact that the annual report blanks have been sent out. We are hoping that this year the reports will be better than ever before. Please do not fail to make a full report. And now the treasurer has a word to say.

The following pledges are due June 30, 1913:

One quarter Miss Burdick's salary	\$ 75 00
One quarter Miss West's salary	150 00
Endowment Alfred University	50 00
Endowment Milton College	50 00
Endowment Salem College	50 00
Fouke School	200 00
Miss Marie Jansz	100 00
Total	\$675 00

The following shows the amount we have on hand, June 6, to cover the above pledges:

Miss Burdick's salary	\$ 83 00
Miss West's salary	34 25
Endowment Alfred University	00 00
Endowment Milton College	00 00
Endowment Salem College	5 00
Fouke School	68 00
Miss Marie Jansz	21 00
.....	211 25
Unappropriated fund	298 64
	<u>\$509 89</u>

This means that we must have \$165.11 before June 30, in order to close the year's work. Where will it come from?

"My Mother's Bible."

Mrs. Eliza S. Larkin of Westerly, R. I., writes regarding an old Bible she prizes most highly:

"A number of years ago my mother gave me a large Bible for my birthday, saying as she presented it, 'Eliza, don't put this away only to be looked at once in a while, but read it every day; and remember that the same God and Saviour who has helped me, and every one that has trusted in him and his word, will also help you over the difficult places.'

"Although I had several small Bibles I have clung to mother's Bible. A friend handed me these verses to place over my name in it. They are very appropriate, and there are many mothers to whom the RECORDER goes who will be glad to read them. So I send them to you."

"Mother's Bible, precious volume,
Doubly dear it seems to me:—
God has given it to his children;
It is mother's gift to me.
Holy Bible, how I love it!
Mother loved it long ago,
And she taught me in her closet
How to love this Bible, too.

"Mother's Bible, Holy Bible,
'Twas her guide from day to day;
Here she found a cheering cordial,
When her loved ones passed away.
'Twas her comfort when in trouble,
'Twas her joy when sorrow came;
Mother loved this precious Bible
More than worldly wealth or fame.

"Mother's Bible, blessed Bible,
All its promises are true;
Mother saw them fully tested
Ere she bade this world adieu.
In the swelling of the river,
They sustained her even there;
'Christ is with me,' mother whispered,
'Soon I shall his glory share.'

"Holy Bible, precious Bible,
Blessed book so dear to me:
Here I read sweet words of cheering,
From my mother's legacy.
Mothers, teach your own dear children,
While their little hearts are pure,
Teach them how to love the Bible,
They will bless you evermore."

"If regulation regulated, the brewers would never advocate it."

The Rev. Benjamin Fox Rogers.

Benjamin Fox Rogers was the son of Zebulon and Sally Fox Rogers, and was born at Waterford, Conn., October 9, 1828. He was the youngest of seven children, there being in his father's family four half-brothers, one half-sister and one own sister. These all passed to the spirit-land before him. At the age of eleven he was deprived, by death, of a father's care and guidance, but as he himself has borne witness, the mother proved herself competent to the work of caring for and directing the family.

When about twelve years of age, in a series of revival meetings held with the old "Seaside Church" at Waterford and conducted by Eld. Alexander Campbell, he gave his heart to Christ and was baptized into the fellowship of the Seventh Day Baptist Church of Waterford, Conn., by Eld. Lester T. Rogers.

His father and older brothers were seamen and owners of vessels. Their home was near the shore at the eastern end of Long Island Sound, and Benjamin, like most boys of his age of that place at that time, commenced, as soon as he was old enough, to follow the sea as an occupation. For about ten years he found this his business summers and sometimes winters also. His father owned a small farm and from here he attended school winters when not at sea, and in this way commenced his education.

In 1847, when nineteen years of age, he with his sister Aurelia, who afterwards became Mrs. Joseph Boss, and several young people from Waterford, went to DeRuyter, N. Y., to attend DeRuyter Institute. Benjamin's mother accompanied the young people to look after the whole group and to keep house for them. Here he spent about two years and made such progress that he was able twenty years later to graduate from college in three years.

After the two years in DeRuyter Institute his attention was turned to pursuits other than educational for nearly a score of years. In 1852 he was married to Miss Lucilla H. Maxson, daughter of John and Mary Star Maxson of DeRuyter, but the death of Mrs. Rogers two years later severed this happy union. Mr. Rogers, a few months after the death of Mrs. Rogers, turned his eyes to life in the promising

West. In the summer of 1855 he with his mother and brother Thomas moved to Wisconsin and in the following winter he and his brother purchased a farm in Milton, Wis. He was now a young man twenty-seven years of age, and from the first he entered into the social, business, political, and religious life of the community with spirit and wisdom. The first autumn he was there he took the stump for John C. Fremont, candidate for President on the Republican ticket. This he did at the suggestion of his townsmen, and as he said, in lieu of the fact that he could not vote, not having been in the State long enough to become a legal voter. The prominent issue was slavery and its extension, and he stumped Milton and the surrounding towns in the interest of his party. The spirit and ability with which he did this work caused his brethren to mark him as one who should be called to the gospel ministry, though the call was not made till some years later. Thus for nine years he gave himself to the farm and community. In the autumn of 1864 he was urged to allow his name to come before the convention for membership for the Wisconsin Legislature, but he was defeated in the convention, and because, as one of the leaders of the party said, it had been reported that he had said he would vote for a certain Democrat of the town rather than for a certain Republican if occasion seemed to demand it.

This seems to have been the turning-point in his life and saved him for the ministry. At the time of the convention which turned him down, the Seventh Day Baptist General Conference was in session at Milton. During this Conference a letter was received from New Auburn, Minn., where a Seventh Day Baptist settlement had been founded, asking that he be sent there to organize a church and become its pastor. The first intimation he had of what was contemplated was when Eld. A. H. Lewis came to him and said such a call had been made by the New Auburn people, that the Rock-River Church would ask at the hands of the Conference his ordination and that they were going to Rock River, lay their hands on him and send him to Minnesota.

This call presented a problem not easy to solve. He was now thirty-six years of age; he had seven years previous to this

married Adelia M. Stillman of Milton, and his family interests as well as his farming interests were all here. But the call appealed to him as one from God and he accepted. Following the Conference the ordination took place as had been planned. Eld. Joshua Clarke was chairman of the council, Dea. Lester T. Rogers, secretary, and Pres. Jonathan Allen, leader in the examination. Of the ordination Elder Rogers years afterwards wrote: "It can be better imagined than told with what feelings I entered upon that examination, and about the only thing I hold in distinct memory about it is that when President Allen had asked some question in reference to the nature and office of the Holy Spirit, the answer being given, the president replied in that deep gruff voice peculiar to him and which but few could imitate, 'Pantheism, pure pantheism.' The only real satisfaction I could get was that I had been able for once to give what seemed to be a satisfactory definition of what pantheism really was. I always thought that I was accepted for ordination for knowledge of what pantheism was and for knowledge of what the Holy Spirit was not."

As had been planned, in the early winter following his ordination he went in the employ of the Seventh Day Baptist Missionary Board and the Missionary Board of the Northwestern Association, to New Auburn, and organized what is now the New Auburn Church. This church he served as missionary pastor two years.

In the fall of 1866, feeling the necessity of a better preparation for the preaching of the Gospel, he resigned his pastorate, came to Alfred, entered the University, and graduated in the classical course in 1869. We can imagine what it must have meant to a man nearly forty years of age, who had been out of school seventeen years and who had given his attention to business, farming, and politics for nearly a score of years, to enter college and complete a classical course. The fact that he did this showed his grasp of what was needed and his strength to follow the course he believed the times demanded; the fact that he credibly completed the course showed both that he was naturally a scholar and that he had the grace and grit to quietly, modestly, and firmly hold himself to that which he had undertaken. Soon after entering college he was invited

to supply the Hartsville Seventh Day Baptist Church, which he did till the following spring. At this time the pastorate of the Second Seventh Day Baptist Church of Alfred was made vacant by the resignation of Eld. Nathan Wardner. Elder Rogers was then called to this pastorate and served therein till he finished his college course.

Desiring for special reasons to return to the West, he accepted, after his graduation, a call to the Seventh Day Baptist Church of Utica, Wis. Two years later a theological class was organized in Alfred University and he resigned his charge at Utica, came back to Alfred, entered the first theological class regularly formed in the University, and graduated with the same in 1874. In this class, besides Elder Rogers, there were Revs. Geo. J. Crandall, Darius K. Davis, David H. Davis, Theo. L. Gardiner, John L. Huffman, Oliver D. Sherman, and Horace Stillman, of whom D. K. Davis, D. H. Davis, and T. L. Gardiner alone remain. During the three years he was in the University studying theology, he was pastor of the Seventh Day Baptist Church of Friendship, located at Nile, N. Y. Immediately upon his graduation from the theological department he received an invitation from the First Seventh Day Baptist Church of Hopkinton, R. I., to supply its pulpit during the absence of Pastor A. E. Main, who was on a trip to Europe. Following this he served one and one-half years as missionary pastor on the Hebron field in Pennsylvania. It was here that the writer, then a small boy, came to know him. My father's house was his headquarters a considerable portion of this time, or when he was on that part of the field. We all loved Elder Rogers; we loved him for his manly and unostentatious ways, for his kindly friendship, and for his clear-cut, logically arranged, and forceful preaching. Nearly forty years have passed, yet I remember some of the sermons of those days.

In 1875 he became pastor of the Seventh Day Baptist Church of Berlin, N. Y. This church he served sixteen years. During this time the church celebrated its one hundredth anniversary and Elder Rogers, with his other duties, prepared and published a history of the church, which is a valuable contribution to the historical literature of the denomination. It was here that his second wife died after a married life of

about thirty years. To them, January 29, 1862, had been born one child, a son, Willis Elmer Rogers, who died in Milton after a brief life of about two and one-half years. In 1889 he was married to Miss Arletta E. Green of Berlin, who for nearly twenty-five years has been his faithful helpmeet and devoted wife, and who today is left in loneliness and sorrow, and yet not without the brightest hopes of being reunited some glad day.

After sixteen years of faithful service in the Berlin Church, he became, in December, 1891, pastor of the Seventh Day Baptist Church of Scott, N. Y. He speaks of this as a pleasant pastorate. When nine years as pastor of this church had passed, being now about threescore and ten, he resigned, withdrew from the active duties of the ministry, and moved to Alfred to spend the sunset of life. But he was still active—active and unselfish in his interests, active and unselfish in his work. He has taken a deep interest in all the work of the town and has been a wise and loving counselor and help to the pastors. As a member of the church, he has borne its interests on his heart; as a member of the church Advisory Committee, he has been faithful in attending its meetings and wise and positive in his counsels. He was in his place in the prayer meeting unless sick, and has been most efficient and highly appreciated as a Bible-school teacher. So well has he retained his youthful vigor and activity that it did not seem to us that he was upward of fourscore years. We knew that he was fast ripening for the summerland of the soul; some of his most intimate friends knew that he was not quite so well this spring, but he slipped away from us so quietly and so silently that we can hardly realize that he is gone. Only a week before his death he was at work in his garden, but the taper of physical life gradually grew dim and he passed to the life beyond, Tuesday morning, May 25.

Paul's words when facing his own death, as recorded in 2 Timothy iv, 7 and 8, are true of Elder Rogers: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all who love his appearing." "I have fought a good fight," and how true this

statement is of Elder Rogers! Good because it was fought with unselfish aims; good because it was fought with self-sacrifice, and no life without that can make a good fight, no matter what it may do; good because its aim had been to help others to the best in life and the best in eternity; good because it had been fought in a manly, loving and Christly way; good because of what he has, through the Holy Spirit, accomplished. He has left no statistical data as the results of his work, he was too modest, too humble, too much a Christian for that, but only eternity can tell what such a life and work as his has accomplished. Statistics, even if available, would be barren. "I have finished my course," and what a course it has been: ten years a seaman, though a mere youth he was, two years a student, fifteen years a farmer, business man and political leader, six years more a student in college and seminary, seventy-three years a follower of Christ, and fifty years a minister of the Gospel, conscientious, wise, faithful and loving, and loved by all his people. What is grander and more noble than such a life and such a ministry? "I have kept the faith." Yes, indeed, through all these years he stood true, true to the faith of his fathers, to the faith for which the Rogerses, his Seventh Day Baptist ancestors, suffered persecution, even imprisonment on Connecticut soil more than two hundred years ago. So far as known he never wavered. Though conservative, yet he was liberal; for a man may be conservative and at the same time broad-minded, just as he may hold to new ideas and be narrow. Elder Rogers was conservative and yet had breadth and liberality of view. No one ever doubted where he stood, and all respected his beliefs and convictions, because it was always apparent that his one desire was to help his fellow men. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all who love his appearing." His death was not defeat. Had he lived a selfish life, it would have been defeat, no matter what his pretensions and professions were; but his was not selfish and his death was a crowning. We may think of him now as with President Allen, and Doctors Williams and Maxson and Lewis, his teachers; with Huffman and

Crandall and Sherman and Stillman, his classmates; with many of that large company whom he has helped and to whom he has ministered during these fifty years. We have met with loss, but he with gain; we are fettered, but he is set at liberty. We must continue while the tasks of life; but if faithful to those tasks, our day of crowning will surely come.

Farewell services were held in the church, Thursday afternoon, May 29. Pres. B. C. Davis, Dean A. E. Main, Dean A. B. Kenyon, and Professors W. C. Whitford, E. P. Saunders, and W. L. Greene acted as bearers. The pastor was assisted in the service by President Davis, Dean Main, and Eld. I. L. Cottrell, pastor of the Second Alfred Church. Interment took place in the Alfred Rural Cemetery.

WILLIAM L. BURDICK.

Home News.

DERUYTER, N. Y.—The first meeting of the Ministerial Alliance of the Central Association was held with the DeRuyter Church, May twenty-third to twenty-fifth, at which all the pastors of the association but one were present. We had looked forward for a long time to this gathering, and were glad indeed that we had such a privilege, for it was a feast of good things. All were so glad to once more welcome Brother J. T. Davis into this association.

The society has recently purchased a fine 6-octave chapel organ, which is a distinct help to the music, as the old organ was nearly worn out.

The Woman's Benevolent society has sent fifteen dollars to the Woman's Board to apply on the missionary debt.

E. M. A.

In the May *Woman's Home Companion* appears a department called "The Exchange" which contains practical household suggestions, one of which follows:

"A medicine dropper is very useful in the pantry for measuring flavoring extracts, coloring matter, and so forth. Many a delicate cake has been spoiled because too many drops of flavoring get into the icing."

Bix—"I have a dog that's nearly thirty inches high." Dix—"That's nothing. I have one that stands over four feet."—*Boston Transcript*.

YOUNG PEOPLE'S WORK

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

National Glories and Perils.

REV. WALTER L. GREENE.

Christian Endeavor topic for June 28, 1913.

Daily Readings.

Sunday—Glory: righteousness (Prov. xiv, 28-35).

Monday—Prosperity (Deut. xxviii, 1-6).

Tuesday—Liberty (Isa. ix, 1-7).

Wednesday—Peril of forgetting (Deut. xxviii, 15-24).

Thursday—Pride (Dan. iv, 29-33).

Friday—Oppression (Isa. lix, 9-16).

Sabbath day—Topic: Our nation's glories and perils (Ex. xix, 1-8).

The return of the nation's birthday should have more significance to us than as merely a day for revelry, picnics and fireworks. The symbols of war are scarcely fitting for a great and peace-loving nation, and yet, Independence day seems most often to be observed by the use of firearms, dynamite and other implements of carnage. These furnish expression for a very crude form of patriotism. Such celebration is very far short of that true patriotism that is born of a love for country and a love for the God of nations. The day should call to mind the glories and the privileges made possible in our land and bring us to consider the dangers and perils that beset us and our duty and responsibility for the betterment of existing conditions.

OUR NATIONAL GLORIES.

It is the glory of our country that it was founded by God-fearing and patriotic men. These words of Daniel Webster come to mind: "On the Fourth of July, 1776, the representatives of the United States of America, in Congress assembled, declared that these United Colonies are, and of right ought to be, free and independent States. This declaration made by patriotic and resolute men, believing in the justice of their cause, and the protection of Providence, and yet not without deep solicitude and anxiety, has stood for many years and still stands. It was sealed in blood. It has met dangers and overcome them; it has had enemies, and it has

conquered them; it has had doubting friends, and it has cleared all doubts away."

It is the glory of our land that the three great elements of progress in civilization—justice, liberty and equality—have been so fully realized as they have. In these respects we believe we are surpassed by no other nation. In the words of Lincoln, the United States was "conceived in liberty and dedicated to the proposition that all men are created equal." One would be glad if we had reached the fulness of perfection in justice, liberty and equality; but that we have made and are making substantial progress in these things, we may well be assured.

We might speak of our material wealth and prosperity, our institutions, religious, educational, philanthropic and humanitarian, and our American spirit, but time and space forbid.

NATIONAL PERILS.

The very greatness and rapidity of our progress is a peril. We have grown faster than we could assimilate and absorb. Problems of industrial life have arisen that are new and must be adjusted; thousands and hundreds of thousands of foreigners come to our shores each year who must be assimilated and transformed into American citizens with American ideals; the growing city population presents new problems of government; the decreasing rural population also presents its serious aspects; the evils of divorce, the white slave traffic, and the liquor question strike at the vitals of our national life, and reveal great moral and social problems which must be met if the nation is to maintain its strength and integrity. Low ideals in public life, lack of responsibility for the public good, graft and corruption in political life have been brought to light in recent years. These things are probably not greater in reality now than in former years, but are subjects of deep concern. It is encouraging that more attention is being paid to questions of public morals. Such attention reveals an awakening national conscience.

As Christian young people we should study our present-day national questions, appreciate the glories and privileges and realize our responsibility for the betterment of public morals and the strengthening of the forces for righteousness.

QUESTIONS.

1. Mention some of our nation's glories. Tell about one.
2. What are some of our nation's perils? Mention some facts that cause you to think them perils.
3. How can we avoid our national perils?
4. What is our personal duty toward these public perils?
5. What can the Christian Endeavor society do to promote good citizenship?

Japan.

The leaders of Christian Endeavor in Japan plan to hold their convention in some great center of national life, in order to gain, as far as possible, the ear of the untouched multitude. This year they went out of the beaten track, selecting the castle city of Nagoya for the convention, because it is case-hardened with conservatism and needs to have its ancient walls of prejudice battered down. "The city has half a million inhabitants, and, so far as material development is concerned, is thoroughly wide-awake and up to date; but it is a stronghold of Buddhism," writes Rev. James H. Pettee, D. D., "and is bitterly opposed to the spirit of the new religion of Jesus Christ."

For thirty-four years the Christian Church has been at work in this great city, and the result is only eight hundred adherents gathered into fifteen churches. Not only were the Christian forces comparatively weak; they were not accustomed to undertaking any concerted religious action.

There were only six societies in the place, and these, cooperating with the Protestant churches, united to entertain the national convention. The result of this act of faith was a striking victory, not only for Christian Endeavor, but also for the cause of Christ in Nagoya. For the first time the city hall was thrown open for religious services. Two mass-meetings were held, the audience in one instance numbering more than two thousand people. Among the speakers at these meetings was Rev. T. Harada, LL. D., president of the Doshisha University.

Another feature that left a deep impression on the city was an automobile tour of the city and suburbs, during which Rev.

S. Kimura, the Japanese Moody, and I. Taketa, accompanied by a cornetist and singers, made about fifty addresses. Portions of Scripture were distributed by the thousand, carrying the word of life into many homes.

This convention, Japan's twentieth, was a convention of victory. An abiding impression was made on Nagoya, the castle city of Japan, and the workers go forward to new tasks with renewed courage and hope.—*The Story of the Year.*

News Notes.

NILE, N. Y.—The W. C. T. U. gave an interesting program at the church, Sabbath evening, May 24.—Pastor Cottrell left May 16 for his new pastorate at Berlin, N. Y.—On May 17 Rev. Wm. L. Burdick of Alfred preached on the subject of the Sabbath.—On May 31 the Rev. Mr. Dew of the Nile Union S. S. conducted the service. The G. A. R. and the W. R. C. were well represented and could but receive good from the excellent sermon.

PLAINFIELD, N. J.—Baptism was observed in the church on May 23. Three boys and three girls were baptized and joined the church on May 24.—A union service of Junior and Senior societies was held on May 24, led by the Junior superintendent, Miss Frances Kinne.—The last meeting of the Men's Club took the form of a dinner at 50 cents a plate. About forty were present and officers were elected. At this meeting, Mr. McGrail of the Sheldon School spoke on the subject of Efficiency.

COSMOS, OKLA.—Cosmos, Okla., has been discontinued, and Elkhart, two miles north, in Kansas, takes its place. The Cosmos Church will be continued, the services being held at Elkhart. Elkhart is a new and promising little city, the division point on the Dodge City and Cimarron Valley Division of the Santa Fé Railroad, which has been built to this point during the past winter. The Rev. Alva L. Davis of Boulder, Colo., is expected to be with us about the first of July.

RIVERSIDE, CAL.—Since last writing Mr. Loofboro and family have left us.—Mr. Ballinger preached for us until he went East.—N. O. Moore spoke to us one Sabbath and Doctor Wells one.—Last Sabbath

Mr. Dowling, secretary of the State Sunday School Association, was with us.

Mother's day was observed. The church was beautifully decorated by the Christian Endeavor Flower Committee. Two Junior girls stood at the door and gave out red and white carnations. The superintendent of the Sabbath school gave a talk on "Our Mothers," and Mr. Richmond sang a solo.

We as a school are proud to have one member, Mrs. C. D. Coon, graduate from the City Teachers' Training Class.—The Christian Endeavorers enjoyed a "Weine" bake at Fairmont Park lately; it was in the nature of a farewell for Miss Nellie Hull. Mrs. Hull and Nellie left the next morning for their home in Milton. We hope to see Miss Nellie with us again in the fall.—The Berkley students are home for the summer vacation.

Our Efficiency percentage is slowly climbing. At the beginning it was 35 per cent and now it is 73 per cent.—As Elder Hills of the Los Angeles Church is away visiting the lone Sabbath-keepers up the coast, Mr. C. D. Coon spoke to the Long Beach people on May 10.—Mr. and Mrs. N. O. Moore and son Neil left for Milton this morning.

Semi-annual Meeting of Westerly Association.

The semi-annual meeting of the Western Association will be held with the Hartsville (N. Y.) Seventh Day Baptist Church, June 20-22, 1913.

PROGRAM.

Friday Evening.

8.00 Praise Service.
Sermon—W. M. Simpson.

Sabbath Morning.

11.00 Sabbath Morning Worship, conducted by H. L. Polan.

Undesignated money in the collection will go to the expenses of the Semi-annual Meeting, and to the Missionary Committee of the Western Association.
Sermon—Rev. E. E. Sutton.

Sabbath Afternoon.

2.30 Sabbath School, superintended by Fremont Whitford.

3.30 Young People's Hour, conducted by Agnes Whitford.

Sabbath Evening.

8.00 Praise Service.
Sermon—Rev. I. L. Cottrell.

Sunday Morning.

11.00 Devotions, led by Rev. G. P. Kenyon.
Sermon—Rev. W. C. Whitford.

Sunday Afternoon.

2.30 Business.

3.00 Praise Service.
Sermon—I. S. Goff.

Sunday Evening.

8.00 Praise Service.
Sermon—A. Clyde Ehret.

The music of these meetings will be in charge of W. M. Simpson.

Those wishing transportation or entertainment over night will please notify the proper committee. Transportation Committee, Lester Burdick, chairman; Entertainment Committee, William Roan, chairman.

For Nation Wide Prohibition.

The policy of the Anti-Saloon League since its inception has been to go just as fast and just as far as public sentiment would justify. It confines its efforts to law enforcement and sentiment building where that is the only policy public sentiment will sustain. It is for local prohibition where that policy meets the requirements of the most advanced public demand. It always has favored the adoption of state and national prohibition just as quickly as an enlightened public conscience warrants. We believe the time is fully ripe for the launching of a campaign for national prohibition—not by any party, or parties, but by the people. This does not mean that we are to relax our efforts one iota for law enforcement, local prohibition and prohibition by States, but it is a recognition of the fact that the task begun more than a hundred years ago should speedily be completed.

THE CHARACTER OF THE TRAFFIC.

Every defense the liquor traffic has erected has been battered down except the defenseless appeal to greed and appetite. It no longer has advocates; it must depend for its existence upon partizans. It is united with the white slave traffic. The offspring of this unholy union are robbery, bribery, cruelty, debauchery and murder. The martyred Senator Carmack but uttered an accepted truth when he said, "The liquor traffic would rather die than obey law." It is an enemy to everything that is good in private and public life. It is the friend of everything that is bad. In

the name of decent civil government and for the sake of humankind the manufacture and sale of this despoiler of the race should be abolished.

THE PERIL WE FACE.

The vices of the cities have been the undoing of past empires and civilizations. It has been at the point where the urban population outnumbers the rural people that wrecked republics have gone down. There the vices have centered and eaten out the heart of the patriotism of the people, making them the easy victims of every enemy. The peril of this republic likewise is now clearly seen to be in her cities. There is no greater menace to democratic institutions than the great segregation of an element, which gathers its ideas of patriotism and citizenship from the low grogshop and which has proved its enmity to organized civil government. Already some of our cities are well-nigh submerged with this unpatriotic element, which is manipulated by the still baser element engaged in the un-American drink traffic and by the kind of politician the saloon creates. The saloon stands for the worst in political life. All who stand for the best must be aggressively against it. If our republic is to be saved the liquor traffic must be destroyed.

WHAT HAS BEEN ACCOMPLISHED?

More than half the counties of the republic, multitudes of incorporated villages and cities, and nine entire States containing upwards of forty-six millions of people—fifty per cent of the population—embracing above two thirds of the entire territorial area of the country, have outlawed the saloon. The traffic has been driven from the army and navy, from immigrant stations and from the national capitol; but the greatest triumph of the temperance forces of the nation was the passage of the Webb-Kenyon Bill over President Taft's veto, not only for the service it will render the cause of law enforcement, but for the demonstrated fact that Congress is responsive to the organized, expressed will of the people on this as on other important moral issues.

NATIONAL PROHIBITION—HOW SECURED.

National prohibition can be secured through the adoption of a constitutional amendment by Congress and ratification of the same by the necessary three-fourths—

thirty-six States. A State once having ratified the amendment can not rescind its action, but a State failing in its effort to ratify may do so at any future time.

THE OPPORTUNE TIME.

The time for a nation-wide movement to outlaw the drink traffic is auspicious. Organization is now established and in operation in all parts of the country. The forces that definitely oppose the traffic are in accord as at no time in the past. The moral scientific and commercial aspects of the problem are being more intelligently put before the public than hitherto. The narrow, acrimonious and emotional appeal is giving way to a rational, determined conviction that the traffic being the source of so much evil and economic waste and the enemy of so much good has no rightful place in our modern civilization.

Abraham Lincoln reluctantly consented to the levying of an internal revenue tax as a war measure only when assured by members of his Cabinet and leaders in Congress that it would be repealed at the close of the war. When the war ended and the broken fortunes of the republic were manifest, the liquor traffic, with that serpent-like wisdom for which it is noted, was the first to urge the continuation of this tax, knowing the force of a bribe upon the public conscience. From that time to the present the chief cry against national prohibition has been that the government must have the revenue. The adoption of the Income Tax amendment to the Federal Constitution furnishes an answer to the revenue problem.

We appeal to every church, to all organized philanthropies and to every individual, of every race and color, who loves his country and his kind, to join in this crusade for a saloonless nation. We depend for success upon the same Leader who commanded Moses to "speak to the children of Israel that they go forward."
—Purley A. Baker, General Superintendent, Anti-Saloon League of America.

I find alcohol to be an agent that gives no strength, that reduces the tone of the blood vessels and heart, that reduces the nervous power, that builds up no tissue, can be of no use to me or any other animal as a substitute for food.—Dr. B. W. Richardson.

CHILDREN'S PAGE

Early Fiddlers.

"Ker chug! ker chug! ker chug!"

Don't you hear the frogs
Down in the meadow
Fiddling on the logs?
All in new spring jackets,
Green to match the grass,
Leaping in the water,
If you chance to pass.

"Ker chug! ker chug! ker chug!"

Every fiddler knows
That the spring is coming;
How—do you suppose?
In his muddy chamber
'Mid the ooze and slime,
Who is there to tell him
It is fiddling time?

"Ker chug! ker chug! ker chug!"

How the chorus swells
All along the marshes
Where this frog band dwells!
And all sleeping creatures
In earth chambers snug,
Know it's time to waken
When the frogs "ker chug."

—Helen M. Richardson.

Billy.

A dozen or more boys were off on a tramp. They had traversed several miles of woods and fields, shouting, racing, climbing trees and rocks and every hill they came to, flinging stones at marks and even at a derisive, scampering squirrel, and having what they jubilantly called "a gay old time."

At length they emerged from a thick piece of woods, skurried through a large apple orchard, and found themselves at an old-fashioned cider-press. A number of barrels were lying near the press. Several of the boys sprang forward.

"Hooray!" one of them yelled, "it's old Jobson's press. I heard he'd been making lots of cider. This must be old enough now to have on a good sting. We're in luck, fellows. Old Jobson lives 'most a mile off, and we can stay and drink just as long as we like. There are plenty of straws, and we can slip the bungs out easy. Come on!"

But one of the boys held back. "Oh, come on, Billy! What are you holding back for?" the leader called derisively. Then all the boys laughed.

Billy turned red and dug his bare feet in the sand. All the other boys had shoes on their feet and their clothing was mostly good. Billy's was little more than tatters. But Billy's father was a common drunkard and he had two brothers who were little better than their father. Often his only lodging was a box or a corner of some barn. He knew why they were laughing. They thought it funny that he, of all boys, should hold back from a drink of hard cider.

But as he dug his bare feet in the sand he was thinking of a man who had once placed a hand upon his shoulder and looked down compassionately into his eyes.

"Billy," he had said, "you have a terrible struggle ahead, more terrible than those who go out on the field to do battle, or those who go out on the sea to fight storms. You will have this craving for drink as your inheritance, and you must not only fight your natural weakness, but this great evil which your people have thrust upon you. It will be a long, hard fight, Billy, which will never end. If you do not wish to be like your father and brothers, you must keep it up, always. You must call on the Lord to help. There is no other way."

Billy did not know much about prayer, or much about anything except his squalid home and the hard things he had learned upon the streets. But he did not want to be like his father; he would rather die. And with an unutterable loathing at the thought, and that mocking, "What are you holding back for?" ringing in his ears, he dropped suddenly upon his knees in the sand and cried, "Lord, help me! Lord, help me! Lord, help me!"

Some of the boys began to laugh. Two of them caught up things to throw. One hesitated a moment, as though doubtful what to do. Then he sprang forward and grasped an uplifted arm.

"Stop that, Tom!" he cried. "Billy's right, and we all know it. He's better than the whole lot of us. No hard cider for me today."

He turned abruptly and struck back into the orchard. Several followed him. Then those who had caught up missiles looked at each other shamefacedly, hesitated, dropped what they had picked up, and turned and followed the rest. Billy's prayer for help had been answered.—*Frank H. Sweet, in American Messenger.*

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

LESSON XII.—JUNE 21, 1913.

THE BLINDING EFFECT OF SIN.

Lesson Text.—Amos vi, 1-8.

Golden Text.—"Seek good, and not evil, that ye may live." Amos v, 14.

DAILY READINGS.

First-day, Amos i, 1-15.

Second-day, Amos ii, 1-16.

Third-day, Amos iii, 1-15.

Fourth-day, Amos iv, 1-13.

Fifth-day, Amos v, 1-13.

Sixth-day, Amos v, 14-27.

Sabbath day, Amos vi, 1-8.

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

The Des Moines Standard.

Many Bible-school "Standards" establish minimum requirements which retard the progressive schools to the pace of the indolent and ignorant. The following standard has been prepared by Prof. W. S. Athearn of Des Moines Sunday School Institute and is a standard of the better ideal, that *leads the way* for progressive and aggressive schools. No school would be retarded by adopting this standard. It dwells on ten practical ideals.

I. Relation to the Church.

1. The Church Board, Vestry, or Session, as the case may be, shall sustain a standing committee on Religious Education which shall have general charge of the school.

2. The church must assume entire financial responsibility for the Bible school. All bills for the school shall be paid out of the church treasury, and all collections from the school shall be turned into the church treasury.

II. Adequate Building and Equipment.

Buildings arranged for departmental assemblies and classes separated by screens or separate class-rooms. Blackboards for each class; maps, charts and illustrative material. Bibles owned generally and used by the school.

III. Correlation of Educational Agencies.

Graded activities correlated with grad-

ed instruction. All Young People's societies, Junior societies, clubs, guilds, etc., under the direction of the Committee of Religious Education, so that one committee shall control both sides of the teaching process, impression and expression.

IV. Graded Curriculum and Graded Worship.

Departmental assemblies and adequate instruction in Christian knowledge.

V. Graded Organization.

The International Standard to be followed:

- Cradle Roll (children under 4 years).
- Beginners' Department (children 4 and 5 years of age).
- Primary Department (children 6, 7, 8 years of age).
- Junior Department (children 9, 10, 11, 12 years of age).
- Intermediate Department (children 13, 14, 15, 16 years of age). Classes organized.
- Senior Department (children 17, 18, 19, 20 years of age). Classes organized.
- Adult Department (all persons over 20 years of age). Classes organized.
- Home Department.

VI. Training for Bible School Leadership.

- Teacher training class.
 - Taking a course approved by the International Sunday School Association or by the Denominational Commission or Department of Religious Education.
 - Having library and equipment approved by the Denominational Commission or Department of Religious Education.
 - Workers' Conferences meeting regularly to consider problems of Bible-school organization, management, etc.

VII. Special Instruction and Activities.

- Evangelistic; instructing and inviting pupils to become Christians.
- Missionary instruction.
- Seeking to enlist volunteers for the ministry and the mission fields.
- Temperance instruction.

VIII. The Element of Time.

- Not less than one hour each week for worship and study, not including the church service.
- Each pupil above the primary grade meeting not less than one hour each week for some form of expressional work corre-

lated with the work of the Bible school.

3. Some definite plan for cultivating the church-going habit in all pupils above the primary grades.

IX. Benevolences.

1. Offerings to state and national denominational Bible-school boards.

2. Offerings to home and foreign missions and other denominational benevolences.

3. Local benevolences.

X. Affiliations.

1. With the Religious Education Association; the school should be a member of this association and receive its regular publications.

2. With the International Sunday School Association.

a. Offerings for interdenominational organized Bible-school work.

b. Annual statistical report to county association and denominational boards.

c. Delegated attendance at annual county Bible-school convention.

3. With the American Sunday School Union; receiving its reports and keeping in touch with work being done in neglected fields.

The "Folded Hands" Strike.

There are rare times when inaction may be made as potentially expressive and effective as action. One of the masterpieces of a famous artist is a picture known as "The Folded Hands." It is just a mere sketch of the hands of a friend, clasped and at rest, drawn from life; yet it is eloquent with the spirit of patient endurance. In the great strike which has just been won in Belgium for uniform manhood suffrage and against the plural voting system, "Folded hands, not violence," was the motto of the workmen, and it is worth recording that among the 370,000 strikers there was hardly a single departure from the plan of pacific campaign. They simply laid down their tools and stood patiently by, with hands folded, awaiting the victory. Belgium already had manhood suffrage, but it was so unequally distributed that the vital principle was defeated. Nine hundred and ninety thousand workmen had each one vote; 390,000 men who either owned property or paid house-tax had each two votes, and 308,000, who either now or formerly held office, had each three votes.

Thus with the aid of the supplementary votes it was easy for the plural voters to outvote the workers and defeat the will of the majority. But the folded hands carried the day where all other means had failed. Millions of dollars in wages were lost, but not in vain, since the sacrifice brought political equality and justice at the end of the struggle.—*The Christian Herald*.

Today May be the Only Day You Have.

William Johnston, writing some very sound advice in the June *American Magazine*, says:

"Good days and bad days exist only in your own head. The weather has nothing to do with it. Each day is what you make it for yourself. Bad weather is only an unfortunate opinion.

"Suppose it is raining pitchforks. You get word that your salary has been doubled or that a forgotten uncle has left you a million dollars. What do you care about the weather then? Or suppose the person you love is dying. Unexpectedly a turn for the better comes. The doctor says your dear one will live. What if it is hotter than Tophet? It is a good day, a great day, a happy day.

"It's what you think and feel about it that makes each day what it is. You, within yourself, can make each day, every day, a good day. Put down in the notebook of your soul the poet Runeberg's thought:

"*Each day is a life.*"

"When you get up in the morning throw back your shoulders, take a deep breath. Meet the new day like a man. Say to yourself:

"Another day—another life!

"For all we know it may be the only day we'll ever have. Let's make it the best day we can. Let's strive to see that it is a day worth while. Let's move a step forward in our work. Let's do all the good we can. Let's get all the happiness we can—today.

"*Right now* is the only time you can control. Yesterday is a record. Tomorrow is a secret. *Today* is yours, is mine."

It is said that sixty-five fraternal orders will not allow liquor dealers to join them.

"Fresh Air in Jerusalem."

An elderly woman of important mien recently drove in state to a busy bookstore, says the *New York Sun*.

"What do you wish, madam?" asked a clerk, recognizing with inward misgivings what is known as a bad customer.

"Have you got 'Fresh Air in Jerusalem'?" the woman demanded.

"Who wrote it?"

"I don't know. You ought to know. Everybody is reading it."

The salesman retired to search through all the various catalogues, and came back with the report that there was no such book.

"That's not true," the old lady retorted. "I'll go to So-and-So's, where they keep up with the new books and where they have intelligent clerks."

The customer was handed into her carriage and the coachman was starting the horses when she opened the door, popped out her head, and said:

"I know who wrote that book—Henry van Dyke."

"But Henry van Dyke's new book is called 'Out of Doors in the Holy Land,' madam."

"I don't care. It's the same thing," and on she drove.—*The Standard*.

Africa's Growing Religion.

The spread of Islam in Africa is one of the most striking phenomena of the nineteenth century, says Doctor Zwemer. Mohammedanism entered North Africa in 650 A. D., and spread along the Mediterranean, thence southward to the Sudan. By the end of the thirteenth century the Hausa and other great pagan tribes of the Sudan had been completely Islamized, but it was not until 1775, when Othman, a Fula of Gober, began his *jihad*, that Islam became a real aggressive force in the western Sudan. From that day to this Mohammedanism has been waging an active and successful propaganda among the pagan tribes. Today Mohammedanism is the prevailing religion of all Africa north of the tenth parallel of north latitude, and is sweeping southward with ever increasing volume and momentum.—*The Christian Herald*.

"Prohibition doesn't make lawbreakers, it simply reveals them."

Plain Living and Attention to Business.

President Wilson's manner of taking up the public business has undoubtedly met with wide approval. It is a matter of satisfaction to know that he will, at least for a long time to come, devote himself strictly to his official duties and decline all invitations to travel about the country or to speak at dinners or upon miscellaneous occasions. The practice of doing these outside things is a wholly new one; and a return to the former customs of the office is to be much desired. There has been great growth of luxury and ostentation in Washington, and this has had its insidious effect upon the standards and the efficiency of governmental work. It appears that there is to be a regime of plainer living, just as it is quite obvious that there is to be higher thinking.—*From "The Progress of the World," in the American Review of Reviews for April.*

Gypsy Smith's Friendship for His Father.

My father is like a tree planted by the rivers of water, still bringing forth fruit. When I go to see him I kneel at his feet, as I used to do when I was a boy, and say: "Daddy, give me your blessing. All that I am I owe, under God, to the beautiful life you lived in the old gypsy wagon." And with a radiant, heavenly smile on that noble old face, he answers, with tears of joy in his eyes, "God bless you, my son! I have never had but one wish for you, and that is that you should be good." Some time ago, when I was conducting a mission at Torquay, I talked to the people so much about my father that they invited him to conduct a mission among them. And then they wrote to me: "We love the son, but we think we love the father more." They had found that all that I had said about my father was true.—*Gypsy Smith*.

Rebels in Mexico captured the important seaport town of Matamoros, after a hard fight lasting nineteen hours. If they can hold this place, a way is open for them to secure arms and ammunition from abroad.

"Alcohol kills the living and preserves the dead."

MARRIAGES

JACOX-ERSLEY.—At the home of the bride's parents, Mr. and Mrs. R. D. Ersley, in Friendship, N. Y., June 4, 1913, by pastor William L. Burdick of Alfred, N. Y., Mr. William H. Jacox Jr. of Alfred, N. Y., and Miss Vinnie M. Ersley.

DEATHS

CHAMPLIN.—In Ceres, N. Y., May 2, 1913, Samuel Allen Champlin, in the eighty-fifth year of his age.

Samuel Allen Champlin was born in the town of Alfred, N. Y., and was the son of Bradford and Elizabeth Allen Champlin, who came to Alfred in the pioneer days. He enlisted in the Civil War in 1864, entering the 179th N. Y. Volunteers Infantry, Company B. In an attack on Petersburg he received injuries which affected his mind. This grew upon him as the years passed and finally clouded his entire life. For many years he was in St. Elizabeth Hospital, Washington, D. C., but for some years past he has been cared for in the home of his son, Mr. L. D. Champlin, Ceres, N. Y.

He leaves a wife, one son, mentioned above, and a daughter, Miss Eva St. Clair Champlin, the mother and daughter living near Alfred.

Funeral services, conducted by Pastor William L. Burdick, were held in Alfred Rural Cemetery, which he was laid to rest.

WM. L. R.

MAXSON.—Cornelius Maxson was born in Greenbrier, Doddridge Co., W. Va., May 30, 1843, and died on the farm where he was born, May 27, 1913, lacking only three days of being seventy years of age. His parents were Gideon and Catherine Hughes Maxson.

October 22, 1867, he was married to Miss Catherine Davis. There were born to this union thirteen children, seven of whom are still living. They are: John and Arlie, who live on the home farm; Berkley and Mrs. Bird Clark of Salem; Edward and Mrs. Jennie Davis of Clarksburg; and Joseph, who is in the hospital at Weston. The wife and mother died in 1905.

Cornelius Maxson professed Christ in early life and joined the Salem Seventh Day Baptist Church. When the Greenbrier Church was organized, in 1870, he became one of its constituent members. For more than forty years he has been a faithful member of this church, and all his life a consistent Christian. He served in the Union army for three years, spending some time in Andersonville prison. He was quiet and unassuming in his life, and had the respect and confidence of all who knew him.

Funeral services were conducted at the Greenbrier church, Wednesday afternoon, May 28, by Rev. A. J. C. Bond of Salem. Burial in the Greenbrier Cemetery.

A. J. C. B.

BAILEY.—In Hope Valley, R. I., May 14, 1913, Mrs. Mary E. (Buffington) Bailey, aged 65 years, 11 months and 13 days.

Mrs. Bailey was the daughter of William and Mary Adelia (Stillman) Buffington. When a girl she went to live with her uncle and aunt, Mr. and Mrs. Joseph Langworthy at Hope Valley, with whom she remained during their life. Mr. Langworthy willed his home, with other belongings, to Mary, and at this home she died. October 4, 1900, she was married to Augustus M. Bailey. In early life she joined the Second Seventh Day Baptist Church of Hopkinton, R. I., to which she was ever loyal, giving liberally for its financial support, also giving to other benevolent causes and being helpful to friends personally.

There are left to kindly cherish her memory and sadly grieve at her departure, her husband and his three children, of a former wife; one sister, Mrs. Louis Kenyon of Rockville, R. I.; one half-sister, Mrs. Oscar Burdick of Stamford, Conn.; a brother's widow, other relatives and many friends.

The funeral was largely attended at her late home on Sabbath, May 17, her pastor officiating, assisted by Rev. Walter G. Thomas of Hope Valley and Rev. C. H. Edwards of Westerly. Burial in River Bend Cemetery, Westerly, R. I.

L. F. R.

GREENE.—At the Steuben Sanitarium, Hornell, N. Y., June 3, 1913, Mr. Orson C. Greene, aged 75 years, 11 months and 5 days.

Orson C. Greene was the son of Luke and Irene Fisk Greene and was born in Alfred, N. Y., June 29, 1837. He was the sixth of a family of nine children, only two of whom—Mrs. James R. Livingston of Colorado Springs, Colo., and Miss Salinda I. Greene of Alfred, N. Y.—survive him. His birth occurred the June following the opening of the select school which was the beginning of Alfred University, and his parents were active in the business, educational, and religious work of the community. When he was born, there were not more than six or eight houses in what is now the village of Alfred. Thus his life has, with a short interruption, been linked throughout with the interests of the community; his eyes have beheld the almost marvelous transformation in town, church, and school; and his family—first his father and mother and then the children—have taken part in it all. From the lists of matriculates of that day we see that he entered Alfred Academy in the year 1847-48, or when he was ten years of age. Under the influence of a godly home, the church, and the school he grew up, and by these his life was fashioned.

About 1853 he made a public profession of religion, was baptized by Eld. N. V. Hull, and joined the First Seventh Day Baptist Church of Alfred. Of this church he remained a member till called home, his membership covering a period of about sixty years.

After his school life he worked in connection with his father's mercantile business, and later was engaged for a short time in the same business with his brother-in-law, Mr. James R. Livingston, in Saginaw, Mich. Following this he was for eleven years in partnership with his brother, David C., in Plainfield, N. J., and a lit-

tle less than thirty years ago he, upon the failing health of his brother Byron, returned to Alfred and entered into business with his brother Maxson J. His life has since been identified with the interests of Alfred, quietly, manly, and faithfully helping to bear its burdens and do its work. For a number of years he has been a member of the Executive Committee of the Alumni Association of Alfred University and since 1910 a member of the Board of Trustees of Alfred University. Quiet, unassuming, and gentlemanly in his ways, peaceful and cheery in his disposition, honest, fair, and conscientious in his dealings, he has won friends wherever his life has touched the lives of his fellow men.

Funeral services, conducted by Pastor William L. Burdick, assisted by Pres. B. C. Davis and Dean A. E. Main, were held at the house, Sabbath afternoon, June 7, and his mortal body was laid to rest in the Alfred Rural Cemetery.

WM. L. B.

Boys, Be Careful.

The best argument I have found in Maine for prohibition was by an editor of a paper in Portland, who was, for political reasons, mildly opposed to it. I had a conversation with him that ran something like this:

"Where were you born?"

"In a little village about sixty miles from Bangor."

"Do you remember the condition of things in your village prior to prohibition?"

"Distinctly. There was a vast amount of drunkenness, and consequently disorder and poverty."

"What was the effect of prohibition?"

"It shut up all the rumshops, and practically banished liquor from the village. It became one of the most quiet and prosperous places on the globe."

"How long did you live in the village after prohibition?"

"Eleven years, or until I was twenty-one years of age."

"Then?"

"Then I went to Bangor."

"Do you drink now?"

"I have never tasted a drop of liquor in my life."

"Why?"

"Up to the age of twenty-one I never saw it, and after that I did not care to take on the habit."

That is all there is to it. If the boys of the country are not exposed to the infernalism, the men are very sure not to be. This man and his schoolmates were saved from ruin from the fact that they could

not get it until they were old enough to know better. Few men are drunkards who know not the poison until after they are twenty-one. It is the youth that the whiskey and beer men want.—*North American Review.*

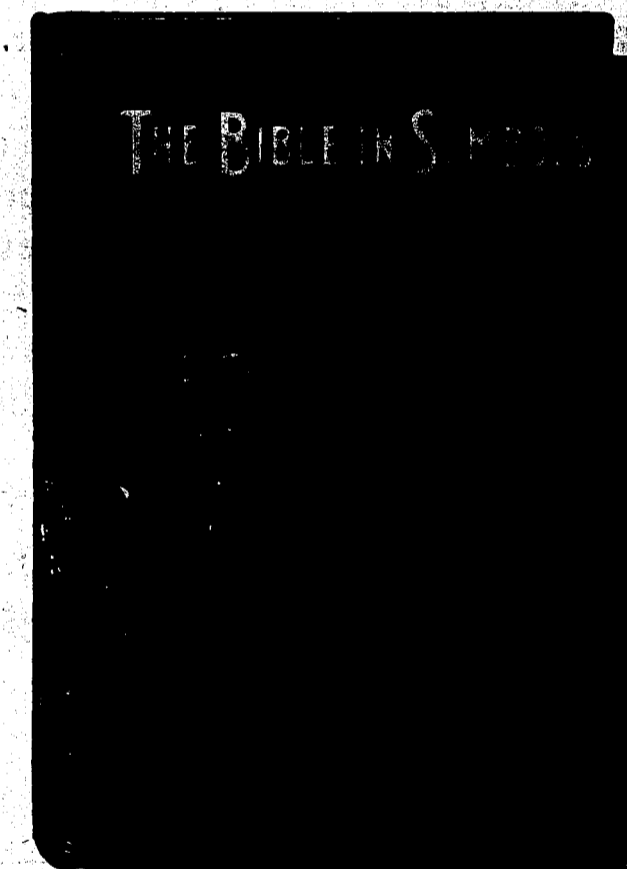
The Master's Voice.

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To wake the music and the beauty, needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skilful hand,
Let not the music that is in us die;
Great Sculptor, hew and polish us; nor let
Hidden and lost, thy form within us lie.

Spare not the stroke, do with us as thou wilt;
Let there be naught unfinished, broken, marr'd;
Complete thy purpose, that we may become
Thy perfect image, O our God and Lord.

—Bonar.



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SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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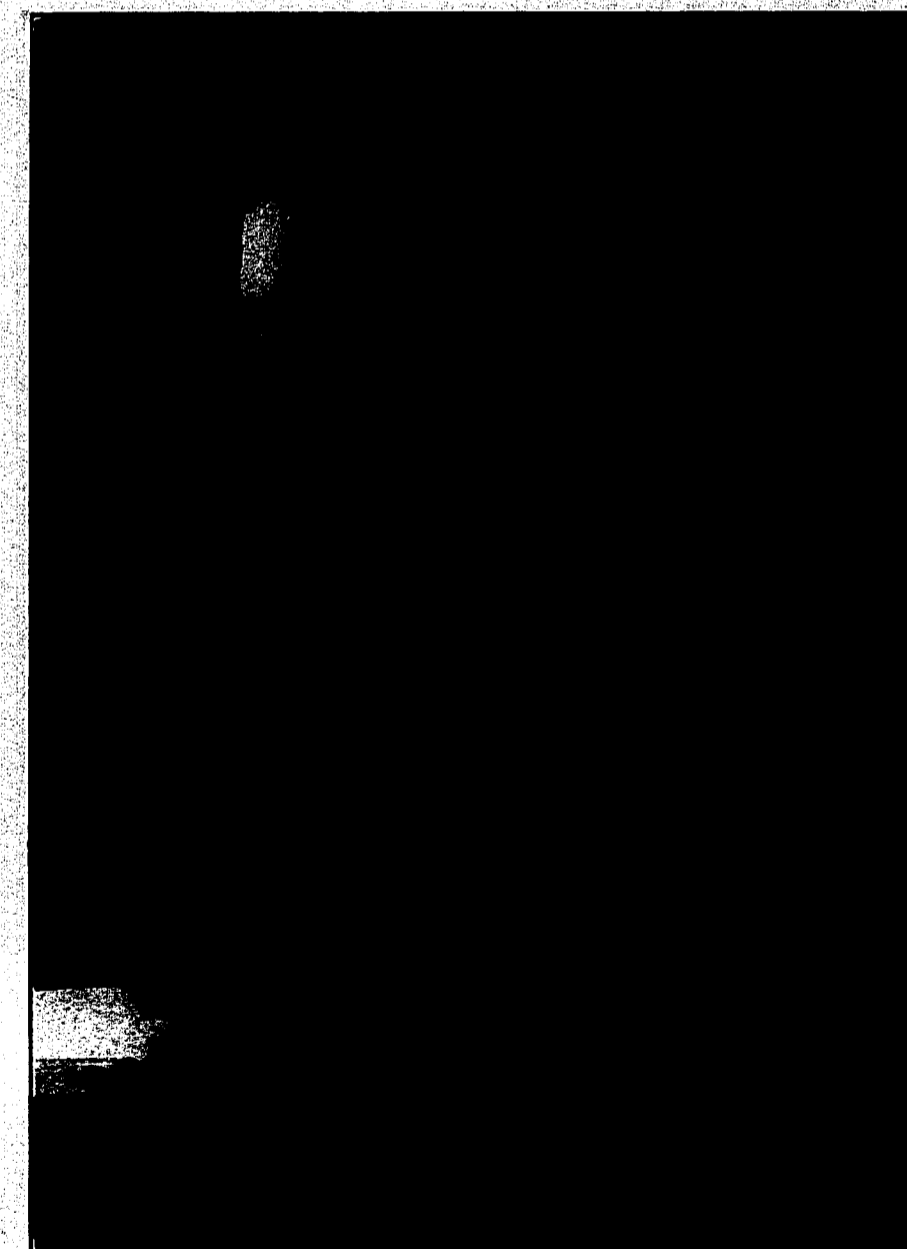
It does not call for 4 eggs and 1 pound of butter when 1 egg and ¼ pound of butter will make just as palatable a dish. It tells how to reduce your butcher's bill one-half by properly cooking inexpensive cuts of meat and by using acceptable meat substitutes. It tells how to make bread and cake better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

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Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder



PRESIDENT BOOTHE C. DAVIS, PH. D., D. D.

matchless sermon with the scene of the giving of the law on Mount Sinai.

The authorities I have consulted hold the opinion that the law was given to Moses by God the Son, that God the Father never spoke to man in an audible voice after the gates of Eden had been closed in consequence of man's sin, until the baptism of Jesus.

Majestic and awful was the scene when the law was promulgated, amidst thunderings and lightnings and the sound of a trumpet, from a mountain that quaked greatly, and upon which a vast multitude of people gazed in terror.

The law said, "DO."

Centuries pass by and the Son of God becomes incarnate and lives upon the earth as the Son of Man. He comes into the world to establish a kingdom. This kingdom has principles and laws that he sets forth in the Sermon on the Mount, which has been aptly styled his inaugural address.

The Sermon on the Mount says, "BE."

Not that it is at variance with the law, for it ratifies the law even to the tip of a letter. The principles taught in the Sermon on the Mount were imbedded in the law, but man in his spiritual blindness could not discern them and the Son of God became incarnate that he might unfold these principles through human speech and in his person be their living embodiment.

I have often tried to picture this mountain scene in my mind: Jesus alone on the mountain top the preceding night, spending its hours in earnest prayer, then coming down to the mountain's base at early dawn to give his disciples the principles upon which he would found the kingdom that was destined to embrace the whole world.

There is nothing in this scene to terrify. No quaking mountain, no thunderings and lightnings, no sound of a trumpet, no trembling multitudes are here. The peace and freshness of the early morning reign supreme, and in that still, pure air a human voice, transcendently sweet, yet withal so clear and firm that it penetrates the inmost recesses of the soul, speaks, and the first word uttered is "Blessed." A holy calm falls upon the hearts of those who hear it. Blessed! the word that includes happy emotions, but far exceeds them in its scope of meaning. Blessed! the word that de-

scribes the state of the subjects of this kingdom. Days and nights of unremitting toil and hardships are before them. Bonds and imprisonment await some of them, with a cross at the end of the journey; still they are "blessed," for they will be sustained by the One who rules over the kingdom.

But out of the many beautiful and ennobling teachings contained in this address, I want to call your special attention to what Jesus says about undue anxiety for the future, because I am anxious to have you learn this very important lesson in early life.

Jesus does not condemn making provisions for the future; that would be unwise, and Jesus ever spoke with wisdom; but doing our best day by day, he would have us leave the future trustingly in the Father's hands.

I have a literal translation of the Greek that brings out the meaning more clearly than the Authorized Version. I will quote Matthew vi, 25-30 and ask you to compare the two versions.

"Therefore I charge you, Be not (over) anxious about your life, what you shall eat, or what you shall drink; nor about your body, what you shall wear. Is not the *life* of more value than *food*, and the body than raiment?"

"Observe the birds of heaven: they sow not, nor reap, nor gather into storehouses; but your heavenly Father feeds them. Are not *you* of greater value than they?"

"Besides, which of you, by being anxious, can prolong his life one moment?"

"And why are you anxious about raiment? Mark the *lilies* of the *field*. How do they grow? They neither labor nor spin;

"Yet I tell you, That not even Solomon in all his splendor was arrayed like one of these.

"If, then, God so decorate the *herb* of the *field*, (which flourishes today, and tomorrow will be cast into a furnace) how much more you, O you distrustful!"

Observation confirms me in saying that the majority of people sometime in their lives carry a burden of anxiety over the supply of their needs in the future. Often this burden frets and chafes the spirit until life seems to be hardly worth living. It is an old saying that "worry kills more people than hard work." This may be an

exaggeration, but it is no exaggeration to say that needless worry is detrimental to all physical, mental and spiritual well-being, and Jesus who holds every interest of yours sacredly in his heart would save you from its peace-destroying power.

But as important as is this lesson, I see one of far greater import, which Jesus sought to teach his disciples in this reference to nature—the future perfection of our spiritual lives. The latter lesson is more difficult to learn than the former.

Many Christians who have learned to trust the future of their earthly lives to the Father's care have not learned to trust the perfection of their spiritual lives to the same power; but Jesus would teach us how to find soul repose.

Probably there has never been a Christian who has not seen moments of despondency over his spiritual estate. If one is self-centered, although he may be a professed Christian he will escape such experiences; but the person who has come into vital touch with the Son of God is often overwhelmed with a sense of the difference between himself and the One he would be like. Realizing that the end he seeks demands self-crucifixion, he puts forth an earnest effort in that direction. After many hard-fought battles he thinks the victory is won, and then in some unexpected time and place and in some new form self rears its head to his astonishment and chagrin. Such an experience produces spiritual despondency and in the bitterness of his soul he exclaims, "I shall never attain unto the full stature of a man in Christ Jesus."

To such a discouraged soul Jesus says, "Mark the lilies of the field. How do they grow? They neither labor nor spin."

The lilies are developed by a God-given life from within. Without toiling or fretting "they stand with their leaves spread out in unconscious prayer," and the One who placed them there sends them the needed elements to sustain their lives and perfect their beauty. So our spiritual lives are developed by a God-given life from within—even his divine Spirit. We must be passive in the Father's hands, our souls lifted to him in prayer, and he will send to us the joy and sorrow, the light and darkness, the sunshine of his love and the dews of his grace that are needed to sustain that life and perfect its beauty.

If the work were ours we might well despair, but the same almighty power that decorates the lily is decorating our souls, and he will carry the work on unto perfection.

I have read of a lily called the Huleh lily, that grows around the northern base of Tabor and on the hills of Nazareth. It is said to be "very large and the three inner petals meet above and form a gorgeous canopy such as art never approached and king never sat under even in his utmost glory." Undoubtedly this is the flower Jesus had in mind when he said, "Mark the lilies of the field."

We have a lily growing here from whose beauty I find it hard to turn away. Probably it appeals more strongly to me because a lady brought to me the first one I had ever seen when I was sick and in need of its inspiring influence.

It is somewhat rare, and whenever I look upon it these precious words of Jesus come into my mind with the comforting assurance that he designs to teach me that this lily with its entrancing beauty is but a symbol of the divine beauty with which redeemed souls shall glow in the kingdom of heaven.

Most sincerely yours,

MARTHA H. WARDNER.

1007 Jackson St., La Porte, Ind.,
June 2, 1913.

News Notes.

SALEM, W. VA.—Our new pastor, the Rev. A. J. C. Bond, with his family, arrived April 30 and was installed on the following Sabbath, May 3. A reception was tendered them May 6, at which a short program was given. After this light refreshments were served.—The Christian Endeavor society is planning to send delegates to the state convention to be held at Morgantown, June 27.—The management of the lecture course for the summer school was placed by the Christian Endeavor society in the hands of the Finance Committee. This course will consist of two numbers, and it is hoped that the course can be made a financial success.—Sabbath morning, June 7, a Children's-day service was held. An interesting program was carried out and much enjoyed by all. The pastor's text was "Consider the lilies of the field, how they grow."