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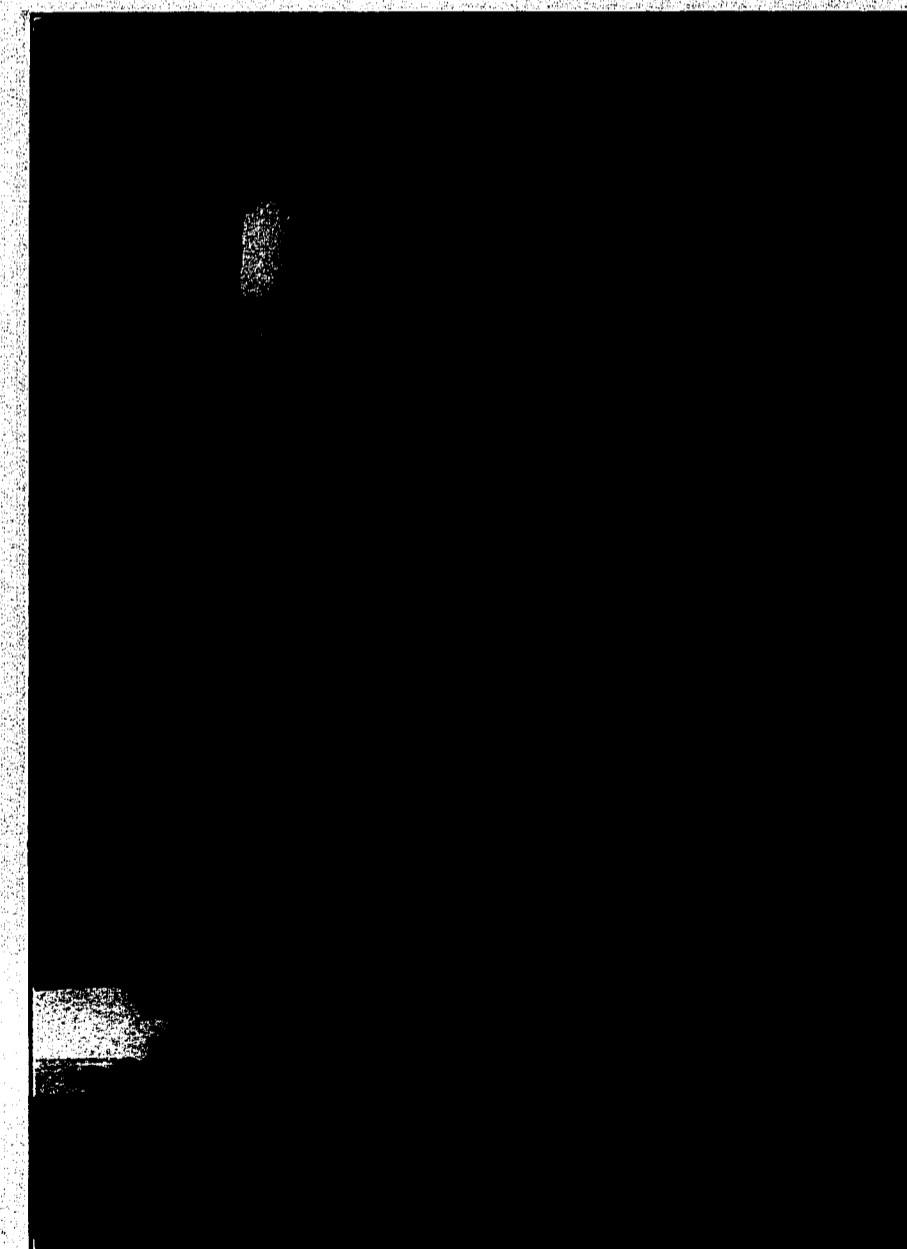
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The Sabbath Recorder



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PLAINFIELD, N. J., JUNE 23, 1913.

WHOLE NO. 3,564.

The Seventy-Seventh Commencement of Alfred University.

Compiled by Cortez R. Clawson, A. M., Librarian

Commencement week opened auspiciously. The weather was superb. Many were heard to remark that the old hills of Alfred never appeared to better advantage, that the trees never looked more green, and that the air was never more invigorating.

Nature smiled her benediction on the closing scenes of the college year. Hundreds were in attendance to enjoy the exercises of the week.

Each recurring commencement is attended with mingled joy and sadness. Four years of intimate association with a large class of young men and young women form ties of friendship that are not severed without some degree of sadness. Fathers and mothers were here to witness

the closing scenes of four years of the college life of their sons and daughters. Alfred's alumni will be materially increased as this class of thirty-four members take their places as sons and daughters of Alfred. May their Alma Mater who has nurtured them through these years of preparation ever extend a helping hand as they meet the problems and obstacles of an active life!

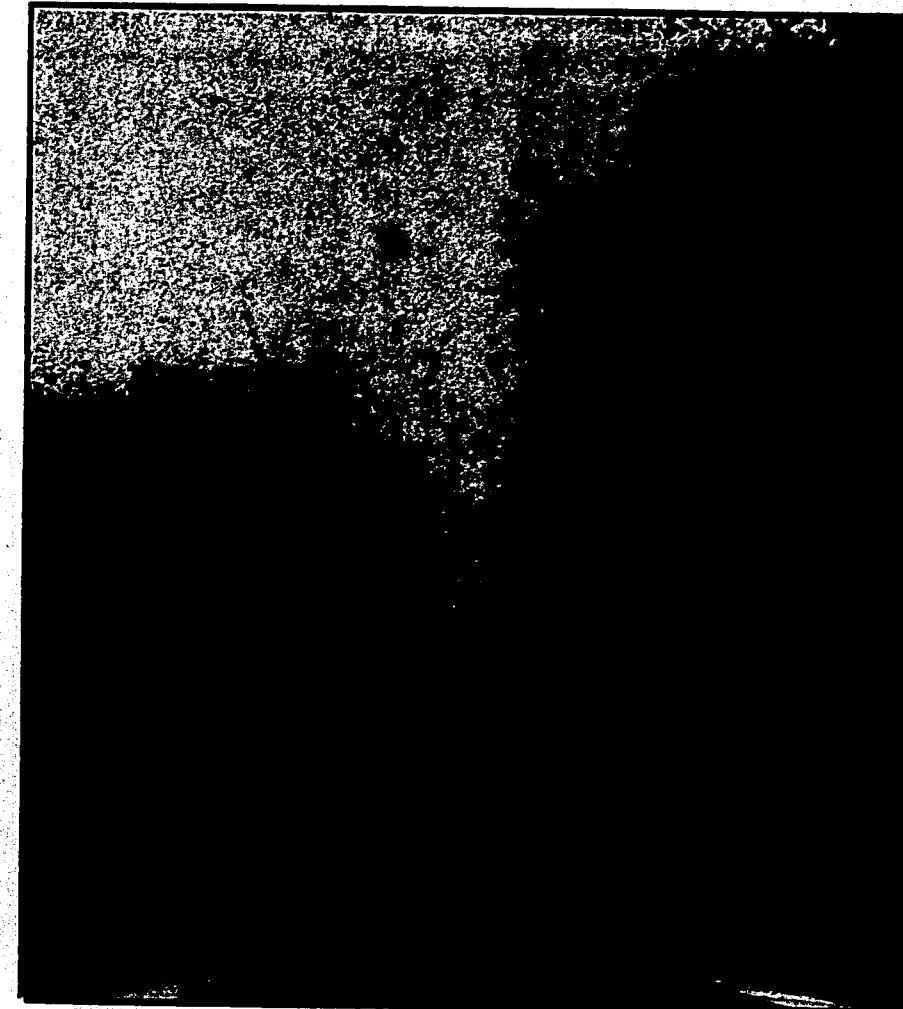
The first exercise of the week was the sermon before the Christian Associations Sabbath morning. The Rev. George D. Gould, an alumnus of twenty-five years and a member of the class of 1888, preached the annual sermon. The outline of this scholarly sermon follows:

Mr. Gould took no special verse of Scripture for his text, but dwelt upon the incident of Naaman the Syrian in his affair with Elisha the prophet, as a whole, as set forth in 2 Kings v, 1-17.

The following points were noted:

Naaman was a great general and potentate. He doubtless lived in a palace of Oriental splendor and was honored with slavish deference by the people of the land, but he was a leper. He returned to his tent at night after a day of successful campaigning, flushed with victory; but when he thought, alone, of his leprosy, all his glory seemed to him as ashes, for he was a leper.

Leprosy was a terrible and incurable disease, beginning generally with a slight blotch upon the hand which gradually spread until the hand and arm dropped off joint by joint, and at last death ensued. It was a very common disease in Bible times and is referred to in Scripture as a type of sin. Sin, like leprosy, is of small beginning, but it grows unchecked until the whole character is destroyed. "The wages



CAMPUS VIEW

of sin is death." It is, like leprosy, incurable by human means, but God can cure leprosy and God can cure sin.

In the house of Naaman was a little Israelitish slave girl who waited upon his wife. She was faithful to the religion of her fathers. She said to her mistress: "Would God that my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." One told this to Naaman, and Naaman told it to the king, and the king wrote a letter to the king of Israel and sent it by Naaman.



THE PORTICO

This little maid started the wheels moving that resulted in international diplomacy, the healing of this great general, and the glory of the God of Israel. Let any one, even the humblest, be true to God and duty and he will set free forces that may change for the better the current of the world's religious life.

When the king of Israel received the letter from the king of Syria demanding that he cure Naaman of his leprosy, he was filled with consternation, and said, "Am I

God, to kill and make alive, that he doth send to *me* to heal a man of his leprosy?" He thought that the Syrian king sought to pick a quarrel with him. When Elisha the prophet heard of this he sent word to the king, asking him to send Naaman unto him; "For," said he, "he shall know that there is a prophet in Israel." So Naaman came with great pomp and stood before the humble abode of the prophet. Elisha did not go out to him, but sent a message as follows: "Go and dip in the Jordan seven times, and thou shalt be clean."

Elisha treated Naaman in this way that he might know that the God of Israel could not be commanded, but, being the God of all the earth, must be entreated with humility of heart. He wished Naaman also to know that as he represented the authority and glory of the Syrian king, so he, himself, represented the authority and glory of Almighty God. It is not always best that God's representatives should cringe.

Naaman was very wroth with what he considered the shabby treatment of Elisha. Great men all have their weaknesses. His were those of pride and a high temper. "What," said he, "tell *me* to go and dip in the muddy Jordan seven times? I thought that he would come forth unto me and call upon his God, and wave his hand over the place, and recover the leper. Are not Abana and Parphar, rivers of Damascus, better than this Jordan?" He went away in a rage.

Naaman's counsellors were wiser than he and finally overpersuaded him to go and do as he was told. There are many who are willing to do the great things but are not willing to do the little things of obedience. There have been many men who would be willing to endow some institution of learning or a church, who would not be willing to simply seek the Lord with a contrite heart.

Naaman finally went and dipped in the Jordan seven times as the prophet had told him to do. He was not healed at the first dip. A partial obedience will not bring a blessing from the Lord, but when he had dipped seven full times he was healed. He looked at his leprous hand, and behold it was as the flesh of a little child.

Oh, he was *glad!* He was humble now. He was thoroughly converted. He came back to the prophet with the gifts that had

been sent for the king, but the prophet refused to receive them. He had still to learn that God can not be paid with money for his blessings. He learned this, and himself became the petitioner. He begged for two mules' burden of earth that he might take it back to the land of Syria, that upon it he might build an altar to the God whose favor had made him clean; "For," said he, "thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord."

He who would be healed from the terrible leprosy of sin and receive the blessing

annual concert. "The Holy City" was presented by the University chorus, directed by Professor Wingate, and assisted by the University orchestra. Much praise is due the director for his persistent and tireless efforts in maintaining the high place which the music department always holds in the festivities of commencement week.

CLASS DAY.

The class-day exercises were held in front of the Gothic. Nearly one thousand people gathered under the stately pines on



ALLEN STEINHEIM MUSEUM

of God, let him humble himself and obey the simple demands of Christ, yield his heart to him, ask and receive.

BACCALAUREATE SERMON.

One of the best baccalaureate sermons ever preached in Alfred was given by President Davis on Sunday night. The sermon which appears in full in connection with this article was masterful in its inception and in its presentation.

ANNUAL CONCERT.

A departure was made from the usual custom of engaging outside talent for the

the hillside. The "Princess" by Alfred Tennyson was presented by the senior class. The presentation of this play in the open, surrounded on all sides by the campus foliage, made a most fitting background for the richly colored costumes. At the conclusion of the play Miss Florence Lyman delivered the mantle oration. She compared college life to the opening of a flower. As the rosebud contains within itself the material for the full-blown rose, so the freshmen on entering college have within themselves latent talents and possibilities ready for unfolding and develop-

ment. Seniors may be compared with the flower in full bloom and are then sent out into the world to scatter influence as truly as the flower scatters its perfume. The symbolic cap and gown was presented to the class of 1914. Miss Clara French, president of the class, made a fitting response in recognition of the fact that the responsibilities of one senior class were assumed by another. The class marched as a whole to the new Carnegie Library building where Miss Ella Crumb delivered the ivy oration and planted the first decoration on the newly graded grounds.

SHAKESPEARIAN PLAY.

One of the largest audiences ever assembled in Alfred to attend a commencement play met in Fireman's Hall on Tues-



LADIES' HALL ENTRANCE

day night. In the presentation of Shakespeare's Twelfth Night the best talent of the University took part, representing the four lyceums. The cast of characters numbered twenty-three. Much credit is due to Miss Little, the head of the English department, and to Miss Susan White of our village, for the success of the entertainment. Many said it was the best production of its kind ever given on an Alfred stage. Music furnished by the University orchestra under the leadership of Professor Wingate added much to the enjoyment of the occasion.

ALUMNI DAY.

In keeping with the old custom the sessions were held in the old Academy Chapel. The junior class had tastefully decorated the room for this occasion. Evergreens

interspersed with red flowers covered the wall back of the platform, while the side walls were covered with class, college, and club pennants and the University colors. Mrs. Frederick P. Schoonmaker, president of the association, presided. It had been some years since a woman had presided over the sessions of alumni day. No mistake was made, however, when Mrs. Schoonmaker was chosen one year ago. Her winning grace and personality captured her audience at once, and with quiet dignity one of the best if not the best alumni sessions of years followed. In her opening remarks Mrs. Schoonmaker said:

"My dear friends: In behalf of the Alumni Association of Alfred I bid you a very hearty welcome and would say, as in Merry Wives of Windsor,—'Good hearts, what ado here is, to bring you together.' Why are we together? The prime reason for the existence of the Alumni Association is the promotion of Alfred University, and incidentally of meeting here for the pleasure of renewing acquaintance with our Alma Mater and of reviving friendships. As promoters then of Alfred University have we in the past lent her all our influence and financial aid, commensurate with our circumstances? If not, let us forgive ourselves and resolve for the future to be genuine 'boosters.' Let us express our loyalty not only in the financial and material things

which are so much needed, but also in the spirit of devotion that will lead us to recognize in her particular sphere, that of a small college, no superior, either in past achievements, nor present worth. As to her future outlook, let us see to it, and give our best endeavor wishing and maintaining Alfred now, and forever."

After the appointment of committees Professor Ray W. Wingate delighted the audience with a vocal solo entitled "O God, Have Mercy," from Mendelssohn.

Rev. George D. Gould, an alumnus of twenty-five years and a member of the class of 1888, was introduced as the first speaker. He spoke interestingly of some of the things that had inspired him while a student at Alfred. In the flood of mem-

ory that overwhelms one on an occasion like this Mr. Gould spoke of four sources of inspiration that might be mentioned out of many. First, the inspiration of hill, valley and trees with all their attending beauties; the social atmosphere that literally "took in" the boys, crude and green, who came from the hillsides thirsting for an education; the intellectual atmosphere in an ideal intellectual democracy; and lastly, the inspiration that came from the lives of great and good men. In a long and deserving list of those who should be mentioned the name of President Allen, that "Grand Old Man," stands foremost. He inspired those who came under his influence to determine "to be a man."

The college has suffered a severe loss during the year in the death of five trustees and many devoted alumni. With touching tributes made eloquent by emotion that almost suppressed speech these loyal friends were fittingly remembered. After remarks from several alumni and the appointment of officers for next year, when Mr. L. W. H. Gibbs of Buffalo was chosen president of the association, the meeting adjourned.

ALUMNI BANQUET.

As usual the banquet was held in the dining-room of Ladies' Hall. Between one and two hundred guests were seated around tables tastefully decorated with red and white roses. The banquet, which was served by our local caterer gracefully assisted by young ladies of the college, was pronounced a decided success. Interspersed by orchestra music furnished by the students themselves the speakers of the evening responded to the various toasts. In the absence of Mr. Allen the toast "College Days" was spoken to by Mr. F. E. Payne.

Toast List.

REVEREND BURDETT BROWN

"O hour of all hours the most blessed upon earth, the blessed hour of our dinners"—*Lucile.*

Hon. Isaac B. Brown
"Let's talk, my friends"—*Pope's Satires*

Mr. Harold B. Milward
"We have high doings today"

Professor Arthur D. Dean
"Let it serve for table talk"

Mr. C. Loomis Allen—"College Days"
"Fond memory brings the light of other days around me"

Mrs. Stetson Sherman—"The Faculty"
"More is thy due, than more than all can pay"
—*Macbeth*

Director W. J. Wright
"A companion that is cheerful, is worth gold"
—*Isaac Walton*

Librarian George G. Champlin—"Alma Mater"
"To love her was a liberal education"

Mr. Clarence E. Greene—"The Class of 1913"

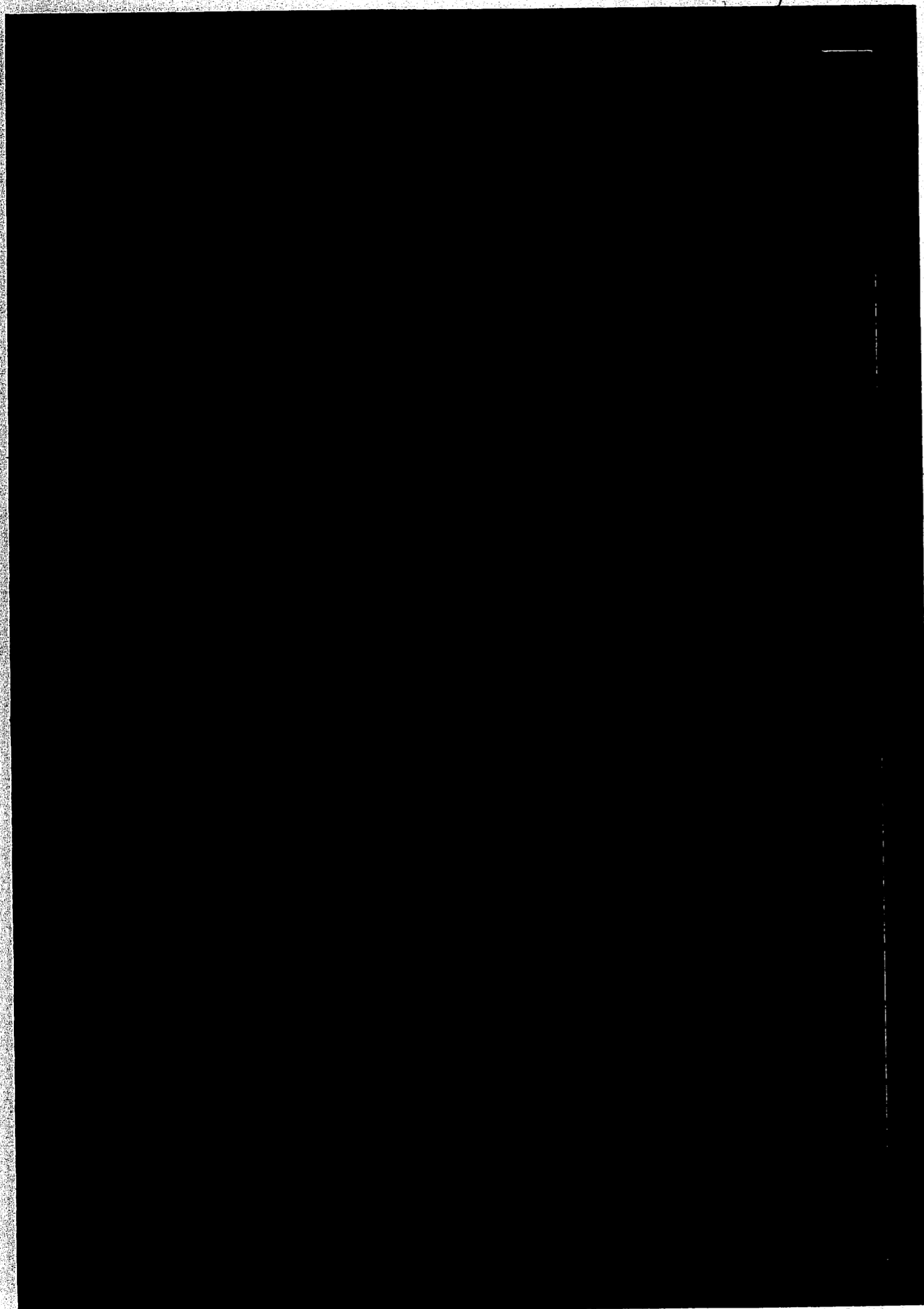
Mrs. J. J. Merrill
"Where it is so simple, if not so easy a thing, to hold one's peace, why add to the general confusion of tongues?"—*Lowell*

COMMENCEMENT DAY.

Long before the time announced for the session to begin, every seat in the old chapel was occupied, while aisles and doorways were crowded with people unable to find seats. The long procession of faculty and seniors in their academic costume made an imposing procession. After the invocation by Rev. Burdett B. Brown and a vocal solo by Professor Wingate, the order of the day was announced. The senior class was fortunate in procuring for this occasion Mr. Arthur Davis Dean, Chief of the Division of Vocational Schools, New York State Education Department, for the doctor's oration. The subject, "The Progressive Element in Education," was masterfully handled and eloquently presented. Professor Dean felt himself related to Alfred because his own mother was a student here and he was familiar with the old days and with the men and women whose names have long since become household words dear to every heart of an Alfred alumnus. The senior oration was delivered by Mr. Roy Levi Quick on the subject of "Institutionalism versus Individualism."

The president in his annual address stated that the endowments of the University had increased during the year to \$60,000. This includes lands, buildings and permanent endowment. Bequests which will be realized during the ensuing year amount in the aggregate to \$20,000. The University has been running without incurring any indebtedness since the raising of the Betterment Fund in 1910.

Degrees were conferred on one of the largest classes in the history of the institution, numbering thirty-four. The honorary degree of doctor of divinity was conferred on Rev. B. B. Brown, and George D. Gould, and the degree of doctor of



SENIOR CLASS, ALFRED UNIVERSITY

science was conferred on the orator of the day, Professor Arthur Davis Dean.

After the Alma Mater song in which every one joined the president pronounced the benediction.

DEDICATION OF CARNEGIE LIBRARY.

The dedicatory exercises of the new library building were held Thursday afternoon at three o'clock. As the furniture for the building had not yet arrived the main floor was filled with chairs and every available place was occupied. The corridors on the second floor surrounding the open court were filled to their standing capacity. Five hundred people were in attendance. The faithful services of the contractor, Mr. S. O. Richards, had rushed the work on the main room so that it was practically completed in time for the exercises.

(A full account of these exercises will appear in a later issue.)

THE PRESIDENT'S RECEPTION.

The library was lighted up for the first time on Thursday evening, for the president's annual reception. President and Mrs. Davis, together with those who had received honorary degrees, and the senior class made up the receiving line. This pleasing affair was a most fitting finale to the exercises of commencement week. Hundreds entered this beautiful building which in its illumination seemed more like a fairy palace, and manifested the high regard in which they hold President and Mrs. Davis and the excellent work of the year which this event closed.

Baccalaureate Sermon.

PRES. BOOTHE C. DAVIS.

Text: "Though he were a Son, yet learned he obedience by the things which he suffered." Hebrews v, 8.

It is *Jesus Christ* of whom it is said, "He learned obedience by the things which he suffered." It is easy for us to think of him as a son. He was a well beloved son. But it is not so easy to think of him as having to be disciplined, as having to learn through suffering. Our *own* human limitations in knowledge and power are constantly borne in upon us. The infant is the most dependent and helpless of beings. Strength comes only at last through exercise, and discipline, and

suffering. We wonder why we must suffer; why the muscle must be used in order to grow; why the athlete is toughened by training; why the hand gains dexterity by practice and the eye accuracy by long-continued use.

But all this is in conformity to the universal law of power for service through discipline. Christ, the divine Son, broke no laws. He was the fulfilment of all law. So it was that he learned obedience by the things which he suffered. He was glorified, but his glorification was through *suffering*. Through suffering he fulfilled his preparation for his high calling. Through suffering he *learned*, was trained and educated for the accomplishment of his mission, and the realization of the ministries of salvation.

If Christ, the sinless and divine Son, was trained through suffering; if he learned obedience, gained power, and was made perfect through suffering, how much more the humbler sons of the Father, who through weakness, ignorance, and selfishness must work out their own salvation with fear and trembling.

The theme, therefore, which I bring you in this baccalaureate sermon is "The Education of the Sons of God."

That all men are sons of God by creation few have ever cared to doubt. The *spiritual* sonship, through acceptance, forgiveness, and regeneration is an added relationship, still more precious to those who have entered that blessed fellowship. But for all sonship, of whatsoever rank or station, there must be education, training, discipline which shall develop character, enrich life, and justify existence. It is to this Education of the Sons of God that I direct your thought on this occasion.

I. It may be observed that there is no exemption. No exaltation of rank or station can be substituted for this discipline. Christ's *love* could not prevent his suffering. He was loved of the Father before the foundation of the world. He loved the Father and sought from childhood to enrich his life by fellowship with the Father. But love could not substitute for the discipline found in learning obedience through suffering.

Prayer could not divert this discipline. The midnight air and the mountain stillness were often stirred by the voice of his prayer. Gethsemane heard his prayer be-

gin: "Let this cup pass from me," but it also heard its end: "Not my will, but thine be done." Close upon the breath of prayer, came the shudder of pain by which the obedience was learned, and through which perfection was gained.

As though it might be that we suffer in proportion as the Father loves us, and seeks to perfect us, it is said: "Whom the Lord loveth, he chasteneth."

The profoundest lesson of life is learned, when by experience we know that the power to enjoy is built up out of the soul fibers which give power to suffer.

This universal law of education through suffering has its counterpart in all life. It is not an arbitrary law, enforced only in humanity; but every throb of Nature's heart tells the story of up-reach through stress and pain.

The forest oak, that through a hundred years has bowed its head before the storm, today rears itself aloft, only because of the strength the storm has given it. The fruit tree, that is symmetrical and graceful and strong, is so because it has suffered the pruning of its branches. The little bird learns to fly by first falling to the ground. After many a bump and bruise, the little child has learned to walk. The blacksmith's massive arm is because of the weary hours he has swung the hammer. The athlete's endurance and the oarsman's stroke, all tell the story of labor, of privation, and of pain.

So it is that we can not escape the pain, if we would know the joys of achievement.

As college men and women we soon learn that the price of attainment is labor; that hard work and sacrifice, self-control, self-denial, weariness, and pain are the price we pay for mastery in learning, for discipline of mind as well as of body. But we have sometimes looked with envy upon others, and wondered whether the results are worth the price; whether men and women who do not aspire for college culture are not, after all, gainers in that they are spared the weariness, the years of training, the sacrifice and the pain of study.

But this proposition which I am expounding to you declares that there is no exemption from the discipline in the Education of the Sons of God. It is a universal law, and only they escape it who forego all education, who enter life raw and leave it raw, who are more crude the day of their

death than the day of their birth, who are less beautiful, less useful, less loved in age than in youth.

I am by no means claiming that all people are such who are not college trained. Far from it! Many beautiful souls are disciplined and educated through the long years of life's struggles, though handicapped with ignorance, and deprived of learning in youth. But such souls as do acquire culture through the long years, without college training, may be envied by us only in their capacity to do in adversity what should have been done with facility in youth.

When the untrained soul, who neither in youth, in school and college, nor in the hard school of life has acquired culture, is weighed and measured in the balances of human life and achievement, no one will envy him, no one will point to him as a model, or even as an argument that there is an exemption from the law, or an exception to the rule of the Education of the Sons of God. No! There is no exception, no exemption. All who would rise in manhood's scale; all who would come to knowledge of, and obedience to, law; all who would be made perfect, must, like our Lord, be made perfect through suffering.

II. It may be noted, as a second proposition, that the Education of the Sons of God not only can not be escaped, but it can not be accomplished without suffering. Pain is the material out of which power is made. The coal is consumed in the liberation of its energy. The working engine wears out its own bearings. The green leaves and the growth of the tree, the beauty of the flower, the ripe fruit, and the golden grain have all impoverished the soil, as they drew into themselves its substance, the food upon which they could live and grow. Deft fingers of the musician are disciplined by wearying toil. Stored facts as well as hardened muscles mean burned up tissue, destroyed cells, and labored heart beats. As motherhood is consecrated by pain, and parenthood is made sacred by sacrifice, so childhood only ripens into love as life furnishes denials to be suffered, and ministries to be endured. "That which costs nothing, is worth nothing," is an old proverb. It is no truer in anything than in education, though we are sometimes in danger of losing sight of

this fact. Free public education has come with tremendous strides in only a few decades. Beautiful schoolhouses are free—tuition is free; sometimes books are furnished; and methods of education are sought which will remove the strain, the friction, and the toil of learning.

With all this glamour of education we are in danger of the fallacy that education, under new and modern conditions, can be made effortless and painless; that all struggle, and study, and hardship, and sacrifice can be eliminated, and still culture, and education, and power be preserved. No greater fallacy exists. No greater peril lies before the rising generation, than that which grows out of the falsehood, that education ought not to cost even the effort.

The error that *ease* is the measure of efficiency is in danger of sapping the vitality of the rising generation. Wealth is accumulating, and is available for many of our youth to spend in pleasure-seeking as never before. Pursuits of personal gratification and pleasure multiply daily. An increasing proportion of our American youth are unwilling to labor at the hard tasks of life at which their fathers toiled. The "short cut" to place, position, and remuneration is the popular route, while the long, laborious way of slow and thorough preparation is becoming more and more distasteful. In business and the professions it is filling the land with throngs of weak and inefficient men who are an easy prey to the temptations of chance, graft, and robbery. The eight-hour working day, and the half-holiday are in danger of degenerating to "no work and all play," whose greatest peril is not that Jack will be a "dull boy," but that he will be a *vicious* boy.

Our colleges have this peril of the easy, painless and priceless process. Student life multiplies its social and athletic activities until we are in danger of seeing them lose their proper function as means to higher ends, while they become simply ends in themselves.

The elective system, with all its advantages, is sometimes used as a means of selecting subjects of "least resistance," and the college course is elected with reference to "snap" rather than with reference to power.

While opportunities for spending money

while in college multiply alarmingly, and while some students can not get to college without scholarship help, the temptation to seek for scholarships, only to save money to spend for selfish gratification, is not only to lay an undue burden upon the college, ninety per cent of whose work is already benevolent, but it inculcates in the mind of the youth the erroneous notion that all college instruction is due them without cost or sacrifice.

Every alumnus of Alfred who has labored with his hands, as well as with his head and his heart, to secure his education, and to win a worthy place in the love and traditions of his Alma Mater, will have a lasting legacy of conscious power and pride, that he has built up his career upon the solid rock of toil and sacrifice, and that he has helped his Alma Mater to hand on to others the same advantages which he has struggled to acquire.

What I am pleading for are the conscious rewards of education which come only through sacrifice and suffering and without which there is no true culture.

III. The third corollary of the text has reference to the *content* of the Education of the Sons of God. It is that education is the process of learning *obedience*; or the conformity to law. This is fundamental. There is no education which is not based on this principle. By the things which he suffered, the Son of God learned conformity to law.

I wish that I could make clear to this audience tonight, and to this splendid senior class, that in so far as one has discovered law, and learned to conform to law, one has acquired education. Enough has been said of the method of this education, which is through suffering, or discipline, and that there is no escape from the process, if the result is to be gained. But of the *content* of education as *obedience to law*, I wish to speak more at length.

The first pang of hunger which the newborn infant suffers, is the demand of law. Its satisfaction is found in conformity to law. The whole process of childhood's training is the discovery of law—the sequences of cause and effect. Step by step the little mind learns that food satisfies hunger; that water slakes thirst; that the fire burns; that cold gives pain; that love soothes fear, and a thousand other facts of law, and of obedience to law. Paternal

authority and necessary obedience form only an incident in the great education in obedience to law.

When schooling is begun, language, and science, and history, and music, and every other department of knowledge unfolds its laws to the inquiring mind, and enforces its claim for obedience. College studies are but the enlarging fields of the knowledge of law, and the necessity for obedience thereto.

This enlarging field carries the learner out of the school-day, primary postulates of knowledge, and initiates him into the life functions of his full-grown humanity. Industries, professions, citizenship, charity, social service, public education, religion, and missions, each of these, and all other phases of high endeavor, are but the fulfilment of this fundamental principle of all education, namely, that education is the discovery of law and conformity of the will thereto. Or to put it plainly and bluntly, it is learning to obey by the processes of discipline.

It has sometimes been asserted that *freedom* is the end of education; that *liberty* is what we seek. With this contention I agree, if with the great apostle Paul we can find liberty and freedom only under law. Your free and independent citizen is the one whose obedience to law renders him free from the law. Any other type of liberty is but license, and license is *anarchy*. The free man is the law-loving and the law-obeying man. The free nation is the nation under constitutional government, living in cheerful conformity to the highest ideals of law. Popular unrest that ignores these facts is subversive of freedom, and destructive of liberty. It matters not whether it is the militant suffragist movement which destroys property as a political weapon, or organized labor which does so as an economic weapon, or combined capital which plants dynamite for revenge. Liberty and freedom die in the presence of such disobedience to law.

But little better is that disregard for law which would recall judges and judicial decisions, merely by popular clamor, and without regard to constitution or law, or to legal trial, and impeachment proceedings. The country is in danger of having to learn anew the truth of this text, namely, that the Education of the Sons of God is only through obedience to law.

I have long advocated student self-government, and the honor system; and I am glad to see them making headway in our student life. But we need to keep reminding ourselves continually that self-government is *government* none the less. It is not license and the absence of restraint. But rather it is a system of laws, self-imposed and voluntarily, but religiously, obeyed. It is because education represents the voluntary discovery and obedience to law, that I believe self-government and honor systems are in accord with the highest ideals of college administration.

But the supreme thought of the text is in regard to religious and spiritual obedience.

It was in his obedience to the laws of God as revealed in spiritual fellowship with the Divine, that Jesus Christ set us his most exalted example. Because he was obedient to spiritual law, he could be obedient to all other law. Because he learned, through suffering, the ministry of redemption, all other law was sacred to him. My friends, there is no high motive to obedience, no real consecration of life, no fulfilment of education, until the spiritual laws are seen and obeyed.

Religion is the highest attribute of man's mind. It is the crowning enlightenment, the sanctifying emotion. Education is a husk without the kernel, a mask without the face, a body without the soul, if it have not religion as its highest motivating energy. Obedience to the laws of the Spirit—obedience in religion—is the final test of the content of education. Fail in this, and all else is shallow, and weak, and deceptive. Succeed in this, and all life is illuminated, and enriched, and glorified.

My young friends of the Senior class, no one need tell you tonight that the road to a college education is one continually strewn with roses; that there are no struggles, no defeats, no discouragements, no heartaches. They are all experienced along the path of these four years. No one of you has missed any of them. But tonight, as you look back over these experiences, the hard toil, the patient drudgery, the discouragement, the heartache are all woven into the scheme of your achievement, and form the setting in many varied colors into which the joys, the successes, and the ad-

vancements scintillate in perfect harmony and beauty.

You need but little argument, therefore, I am sure, to show you that the richness of the attainment is enhanced by the things which you have suffered. Every discipline, every exaction, every baffling goal adds its luster to the gold which has been tried in the fire. If you interpret obedience in the largest sense of the discovery of, and conformity to, law, you can translate, through your own experiences, the experience of the Master, of whom it was said, "Though he were a Son, yet learned he obedience by the things which he suffered."

The coming years of your lives will help to verify the truth of this experience. There is no short cut or easy road to real and continued success. Preferment and promotion are won by hard and patient toil, and by faithful and self-sacrificing devotion. Here, as everywhere, the things you get out of life are measured by the things you put into life. The success is only worth what it costs. The things you suffer are transformed into the things you attain and the power you acquire. Your college education is only the beginning, therefore, of your learning obedience by the things which you suffer.

Your teachers and friends congratulate you on this wise and auspicious beginning of your lives.

It is no small thing to have made the choice for a college education, and to have successfully lived up to that choice until the goal is won. People of less courage, and faith, and endurance, would have given up the struggle.

Your good beginning is a prophecy of greater things still in store for you, both of suffering and of reward. Our Lord's example teaches us that he who would serve most, must suffer most; so we wish for you a fair share of the burdens of life, that you may enter richly into the rewards and the joys of service.

Our love for you has grown very warm and tender during these years of association and fellowship. Our solicitude and prayers will follow you day by day as you go out from us to demonstrate, in the duties of life, that you have gained power by the discipline of college days. But we wish for you, most of all, the higher things of spiritual obedience, and fellowship, and

power, that you may experience, as the crowning glory of your education as children of God, the Father's love and blessing, amidst all the vicissitudes of life, and that you may have his abundant welcome, when the discipline and the toil are over, into the eternal sunshine of his presence—sons of God, educated through suffering, redeemed, obedient, sanctified, glorified.

Plants Do Not Get Sick if Well Fed and Well Cared For.

In the May *Woman's Home Companion*, Frank A. Waugh, a well-known expert, writes an article entitled, "First Aid in the Garden," an extract from which follows:

"Prevention is better than cure, in the garden as in the home.

"First and foremost, and beyond all else important, is the ability to resist disease. This comes with good health and exuberant growth. Plants which are well fed, well cultivated, not over-crowded and have a proper allowance of water, and which are therefore making sound and vigorous growth, rarely acquire any serious plant disease. Even insects, strange though it may seem, seldom attack a perfectly healthy plant, or at any rate, they nearly always appear first and most viciously on those plants or crops already weakened by disease or neglect. Thus good care and proper general management are the first and most important methods of combating the incursions of insects and plant diseases."

"Have It Your Own Way," Says the World.

David Grayson, writing another Adventure in Contentment in the June *American Magazine*, says:

"It is a curious thing, and tragic, too, when you come to think of it, how the world lets alone the people who appear to want to be let alone. 'I can live to myself,' says the unneighborly one. 'Well, live to yourself, then,' cheerfully responds the world, and it goes about its more or less amusing affairs and lets the unneighborly one cut himself off."

"The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood."

EDITORIAL NEWS NOTES

A Well Deserved Tribute.

Forty years ago everybody knew something of the heroic deeds and simple faithful life of Ida Lewis, the heroine of Lime Rock lighthouse, at Newport, R. I. She was then called the "Grace Darling of America." It was just forty years ago this summer that I first saw Lime Rock, and everybody on shipboard that day was enthusiastic in words of praise for the girl who had aroused the admiration of the world as a life-saver. Then for many years the newspapers and magazines contained accounts of her faithful services as light-keeper, first with her aged father and then alone after his death, with now and then the record of some heroic deed performed, until she had saved twenty-four lives.

When, in 1911, Ida Lewis died, Miss Mary Jane Dewick, a particular friend of Miss Lewis, set about raising funds for a suitable monument in her honor. In this she has succeeded, and the monument of granite now stands at Newport, bearing the inscription: "Ida Lewis, the Grace Darling of America; keeper of Lime Rock lighthouse." The inscription also gives date of her birth and death, and states that the shaft was reared by "many kind friends."

Who Owns This Gold?

More than fifty years ago three bags of gold worth about \$600 were handed to "Uncle Sam" at Washington for safe-keeping, and the owner has never been heard from to this day. Some thirty years ago another deposited a bag of silver bullion for safe-keeping and that too is still there unclaimed.

The government has had any amount of bother with this treasure, as it must be accounted for each year, and the Controller of the Treasury has resolved to ask Congress to decide what disposition shall be made of it.

These are not the only cases of the kind. Four other deposits of similar nature have been made in the San Francisco mint and in the New York Assay Office, bullion amounting to about \$800 in all. Each depositor was given a receipt

and told to call for a gold certificate as soon as the government ascertained the value of the bullion. None of the depositors have ever returned. Some of these cases have stood more than sixty years. The great question is, Who owns this gold?

Faithful at Eighty-one.

Miss Emma R. Graves was one of the first women employes of the United States Government for counting money in the Treasury Department at Washington. She is now eighty-one years old and is still faithfully at work rounding out half a century in government employ. Forty-nine years of this time she has been in the redemption division. When it was proposed to transfer her to another division, she pleaded to be allowed one more year in her old place, to fill out the fifty and celebrate her golden anniversary in one division. But her request was not granted and she is now in the register's office, still performing the service of an expert money counter.

A Letter Lost Fifty-two Years.

On June 14 a letter written by a soldier in the Civil War, on May 30, 1861, was delivered to his widow in Pottsville, Pa., after a delay of fifty-two years lacking two weeks. Henry C. Russell intrusted the letter to a comrade, M. E. Richards, to be mailed. This the comrade evidently forgot to do. Recently, Mr. Richards died and the letter was unearthed among his old papers, all sealed and stamped, and was immediately posted. The letter contained what the writer said was a piece of the shirt worn by Colonel Ellsworth when he was shot for hauling down the Confederate flag in Alexandria, Va.

Brazilian Minister Visits America.

Dr. Lauro Muller, Minister of Foreign Affairs of Brazil, is making a three weeks' visit in the United States. He is regarded as one of the first statesmen of his country, and comes here to return the visit made to Brazil by Secretary Root in 1906. He will visit the principal cities East and West. As Americans closely watched the progress of Mr. Root's visit to Brazil and his reception there, so now the people of Brazil are watching the manner in which their representative is received in America. The people of this country will not

fail to improve this excellent opportunity to cultivate closer and more friendly relations with the great South American republic. We should hail with joy everything that tends to strengthen the ties that bind the two Americas together. We know much more about the European nations than about those of South America. Without doubt the opening of the Panama Canal will do much toward bringing our South American neighbors as near to us as are our European.

Dr. Aked Naturalized.

About six years ago Dr. Charles Frederic Aked came from England to America to accept the pastorate of the Fifth Avenue Baptist Church of New York City. In 1911 he went to San Francisco, Cal., and settled as pastor of the First Congregational Church of that city. On June 14, 1913, he renounced his allegiance to King George of England and took the oath that made him a citizen of the United States.

C. O. D. by Mail.

On July 1 a new system will go into effect in regard to parcel post mail. Postmasters are instructed to receive packages "collect on delivery," the same as express companies have been doing. The charges to be collected must not exceed \$100. The fee for collection must be paid in parcel post stamps at the rate of 10 cents for delivery, the stamp to be affixed to the package. This 10-cent stamp fee goes until the value of the package reaches \$50. The sender will receive a receipt showing the amount collected. The amount will also be stated on a tag attached to the parcel. These packages, however, can not be mailed to the Philippines or to the Canal Zone.

A Million for Seven Hundred.

In the early 80's one Dr. E. S. Higley of Ohio loaned \$700 to a young man named Froelich, to enable him to complete his education. Froelich, who was a poor farmer's son, by this help graduated as a civil engineer, and soon after sailed for Australia. After about twenty-five years, Froelich, grown beyond the physician's recognition, walked into Doctor Higley's office and paid him the \$700 with compound interest. On June 10 a messenger from Australia came to the Doctor, who

is now seventy years old, announcing the death of his old student friend, and telling him that Froelich, having no relatives living, had left to him his entire fortune of \$1,000,000.

Carnegie With the Kaiser.

On June 16, during the festivities of the peace jubilee in Berlin, Germany, Mr. Andrew Carnegie was given a special audience with Emperor William. Mr. Carnegie conveyed to the Kaiser the congratulations of the American peace societies on his peaceful reign of twenty-five years.

The final route of the rebellious Moros, on Mount Bagsag, was reported on June 16. Before the last ditch was taken and the Moros subdued, the campaign resulted in the death of 15 American soldiers and the wounding of 20 more.

The trade with South Africa has been greatly injured and the confidence of shippers greatly shaken by the spoiling of many thousand tons of corn shipped from New York in too damp condition. Such cargoes heat and are ruined before they reach Durban. It is claimed that it will take a long time to restore confidence among shippers sufficient to continue the shipment of grain to South Africa.

According to reports given in the Seventh Day Adventist General Conference, the denomination now numbers 114,206 members. The service of their excellent training-schools has given them an active evangelist for every twenty-two members. In the year 1912 the denomination raised for missions and denominational work the sum of \$2,702,099, which averages \$23.66 for every member. During the closing year of five decades the per capita rate of funds raised has been,—for the last year of the first decade, \$5.55; second, 5.64; third, \$11.59; fourth, \$11.01; fifth, \$23.66.

I have had many things in my hands, and lost them all; but whatever I have been able to place in God's hands I still possess.—*Martin Luther.*

Optimist—"The sun is getting higher every day."

Pessimist—"So is everything else."—*June Woman's Home Companion.*

SABBATH REFORM

The One Hope for Genuine Sabbath Reform.

The only hope for genuine Sabbath reform is in the restoration of the Sabbath based on the unabrogated law of God as written in the Decalogue, and as interpreted by Christ. This would lay a permanent and efficient basis for conscience and loyalty toward God and the Bible.

On such a basis the spiritual life of the church would rise to a point which it has never reached, and can never reach under the prevailing theories. All of these, openly or virtually, set aside the Bible and the law of God and the example of Christ in the matter of Sabbath observance. So long as Sabbath observance is made a matter of convenience; so long as it is left to the authority of custom, or made to rest on the dictum of civil law, there can be no basis for loyalty toward God, no soil in which to grow a Sabbath conscience in the hearts of men. Conscientious regard for Sunday decreases steadily. The friends of Sunday declare that prominent forms of its desecration would cease if the patronage of Christians was withdrawn. Beyond question, no-Sabbathism and the half-truth of the Puritan compromise have enervated spiritual life, and destroyed conscience beyond the hope of redemption, unless new ground is taken.

Hence the Sabbath, though long rejected and secularized even by the church, rises in this hour of peril and ruin through no-Sabbathism, and offers, in the name of God the lawgiver, and of Christ "the Lord of the Sabbath," the one and only road back to higher spiritual life, to firm and abiding conscience, and to the long train of blessings which are enfolded in love, loyalty, obedience, and communion with God, through his divine Sabbath.—*Abram Herbert Lewis, D. D.*

Sunday in History.

The controversy of ages over the authority for Sunday observance has, of late years, become one of widespread interest, and even of significance. All parties engaged in the discussion have delved, more

or less, in history for confirmation of their positions, yet without settling upon a common ground of agreement.

It is, however, a matter of common knowledge that, from earth's remotest history, the *seventh* day of the week was set apart by Jehovah to be observed as a Sabbath. It is also well understood that when the Hebrew people were rescued from Egyptian bondage, and brought into camp at the base of Sinai, there God spoke to them, commanding the observation of the Seventh-day. This was to be in commemoration of the Seventh-day rest Jehovah observed, immediately following the six days employed in creating and organizing the world's forces (Ex. xx, 8-11; Gen. ii, 1-3).

Tracings of later sacred history clearly reveal that God's chosen people steadily adhered, at least in theory, to the observance of that particular day, whether quietly located in Palestine, or held captives in Babylon, or in their later wanderings over the world. So tenacious, indeed, have been that people regarding the Sabbath, under all circumstances, that the day of their rest has been ignominiously termed the "Jewish Sabbath."

Christ, who came from heaven to earth, to unite in himself all mankind, of whatever nationality, in the true service and worship of God, first appeared among the Jews, as the child of a devoted Jewish mother. He regularly observed the same day which the Jews esteemed heaven-born (Luke iv, 16). His followers who became founders of the Christian Church continued the Master's practice, sacredly observing the Seventh-day even when the anointing of Christ's body after his crucifixion was on hand, which might have seemed a highly commendable act for a Sabbath-day service (Luke xxiii, 54-56).

The question then properly comes forward: Admitting as a fact that the divine Master and his disciples founded the church to be the "pillar and ground of the truth" (1 Tim. iii, 15), and that they carefully, even sacredly observed the Seventh-day rest, by what method, or through what process, was the First-day, or Sunday, substituted for the God-given Seventh-day in the Christian Church?

To answer this question fairly it will be necessary again to follow the trail of history. By this course alone may be dis-

covered the origin of Sunday observance, and the object of its introduction as a weekly period of public worship. A general yet thoroughly reliable statement as to its origin may be found in Webster's International Dictionary as follows: "Sunday—so called because this day was anciently dedicated to the sun, or to its worship."

THE UNIVERSALITY OF SUN-WORSHIP.

Worship of somebody or something has ever marked the trend of native mind. In all ages, sun-worship has been the prominent display of superstition, and has engaged the attention of nearly every race of earth's inhabitants. The probable reason for this indigenous tendency is that men's first conception of power was confined to the effect of the sun's rays upon vegetation. So by permitting outward observation to overrule any faint throb of possible trust in an unseen Sovereign, the sun was adored as the great benefactor of mankind.

Even the Israelites, notwithstanding their marvelous experience in God's providential dealings with them, and their tenacity for the Sabbath, fell, to some extent, under the influence of this irrational worship. Whether this was because of their proximity to Egypt, Aram, Syria, and Phœnicia, all of which were sun-worshipping nations, or whether it was the result of innate human tendencies, one may not too confidently affirm. But at all events, the Scriptures reveal that whenever they apostatized from their heaven-born faith in a beneficent Creator, they invariably turned to sun-worship, and the service of Baal, a common heathen deity.

This is directly verified by reference to 2 Kings xxi, 3; xxiii, 5, 11; and other Scriptures. This was not simply the proneness of common people, but was partially, at least, the result of priestly example; for in one certain prophetic vision, there were seen twenty-five priests who, while supposed to be engaged in regular sanctuary work, had their backs turned to the temple, as they looked eastward in their worship of the sun. In this sacrilegious act, these same men were said to "put the branch to their nose" (Ezek. viii, 16, 17), supposedly as symbolic of their faith in the productive power of the sun.

True faith in the direct energy of Jehovah was, however, revived in the presence of the Lord Jesus, who did creative acts in healing the sick, recovering men's

sight, and in raising the dead. Such demonstrations of power were inducements to center the mind on a great first cause, above and beyond every physical object. But in time, as worldly policies were permitted to temper church administration, faith in heavenly power waned accordingly, and soon sun-worship, in modified form, entered the Christian Church.

HOW IT ENTERED.

Mosheim, in his church history, hints at the way this was gradually grafted upon the Christian faith. In substance, he says that the slow growth of the church for a time, induced its leaders to modify requirements admitting members to its communion; and as a consequence, leading Romans who were not fully recovered from their early practice of sun-worship, were received freely into church fellowship. These finally influenced the rank and file of the church body to accept, as an added day of worship to the Sabbath, the day formerly devoted by these Romans to sun-worship.

This directing agency, coming as it did in the fourth century, shortly after the famous decree issued by the emperor Constantine, carried great weight in determining the final result upon the church regarding this question. The decree referred to here was put in circulation A. D. 321, and was as follows:

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by heaven."

It will be observed that this decree did not forbid the observance of the Seventh-day but simply confirmed, by civil edict, the "venerable day of the sun," in the mind of the masses, and lifted that day to the level of the Lord's Sabbath. Seeing, however, that the Sabbath continued to be observed by conscientious church members, the council of Loadicea, held in A. D. 364, decreed that "members of the church should not rest from work on the Sabbath like Jews, but should labor on that day, and preferring in honor the Lord's day, then if it be in their power should rest from work as Christians" (*Sermons on the Sacraments and Sabbath,* p. 123).

Thus by human decree, Sunday came to be called "Lord's day;" and to guard it as a sacred period, the following edict was issued by the emperor Leo in A. D. 469:

"The Lord's day we decree to be a venerable day, and therefore free it of all citations, executions, pleadings, and the like avocations. Let not the circus or theater be opened, nor combating with wild beasts be seen on it. . . . If any will presume to offend in the premises, if he be a military man, let him lose his commission; or if other, let his estate or goods be confiscated."

Then, as though he would correct that part of Constantine's law which permitted agriculture on Sunday, the emperor added:

"We command therefore all, as well husbandmen as others, to forbear work on this day of our restoration" (*Dialogues on the Lord's Day*, pp. 259, 260).

Thus by church and civil decrees, the people of the early ages were forced to accept Sunday as their day of rest, in the place of the Lord's Sabbath. This state of things should, however, have been corrected when, under the Reformation, the Protestants of the sixteenth century separated from the Roman communion. But in this they failed, and so the "venerable day of the sun" was brought over from paganism and papal sources to be planted in the Protestant creed, as a fundamental of church fellowship. No other valid reason can be given for its adoption, since the Bible nowhere lays any foundation for such a course.—*J. O. Corliss, in Signs of the Times.*

One More Plea.

MY DEAR FRIEND:

I am sending out one more and a final appeal for new subscribers to the SABBATH RECORDER.

You have doubtless received a letter already urging you to join in this crusade. You were probably one of the four hundred to whom three sample copies were sent in the hope of securing your subscription. You may be one of those who decided to take the paper but have simply failed to attend to the matter. So once again we wish to urge upon you the importance of this step.

We do not wish to be understood as claiming that taking the RECORDER is the

main thing of religion, or even necessarily essential to it; and yet for us lone Sabbath-keepers, who are living outside and away from our own churches and all Sabbath influences, we do feel that taking the paper will mean very much to each one of us, in keeping alive our interest, faith and practice of the Sabbath truth. This is the weekly letter that comes breathing its good will, and keeps us informed on all the movements of our people, and we do believe that no Seventh Day Baptist can afford to be without it. The last year it has been full of good things, helpful and inspiring.

For your own sake, for your family's sake, for the RECORDER's sake, for the denomination's sake, for the sake of the Lord and his Sabbath, we desire once more to entreat you to take the SABBATH RECORDER.

There are yet about four hundred isolated ones who ought to have the paper, and we trust you will decide to take it and take it *now*. When the next Conference meets at Brookfield, N. Y., August 18, can you not help make it possible for the editor to report that he has received hundreds of new subscribers?

Please drop me a card saying that you have sent or are now sending \$2.00 to the SABBATH RECORDER, Plainfield, N. J., for a year's subscription.

If you are unable to pay the price, let me know that, and I think a way can be found that you can have the paper to read. If there is any other reason why this appeal should not apply to you, again let me know it, and we shall be glad to revise and correct our list. This will cost only one cent for the card and the information desired. It has cost me several dollars to get this letter to you and the others, and I shall look with great interest and anticipation for an early and favorable reply. Can't you also meet us at the Conference in August?

Awaiting your card, I am sincerely and prayerfully yours,

G. M. COTTRELL,
General Field Secretary of
Lone Sabbath-keepers.

Topeka, Kan.,
June 9, 1913.

Who can say one good word for the sabbath? All its tendencies are bad, yet Christian communities legalize and protect it!

MISSIONS

Scott, N. Y.

DEAR RECORDER READERS:

It is a great pleasure to visit a church and community where the people are eager to hear the word of God preached. At Scott, N. Y., they not only said they were glad but came out in the rain to church, many of them quite a distance on foot. One man almost seventy years old walked nearly two miles. He is somewhat crippled with rheumatism besides.

One Friday afternoon in March I alighted from the train at Homer, went to the phone and called up Brother Ernest Barber, who lives out seven miles at Scott. The state road going to Syracuse leads up this beautiful valley. I asked Brother Barber to meet me on the road as I would start on a foot. He very kindly did so and we reached Scott just at dusk. On Sabbath morning it rained, but this did not prevent a congregation of some thirty people from gathering, though no notice had been given of my coming. This community has good telephone service, a rural mail delivery and the finest of roads.

Scott is not out of the world, neither is it going off the map. The price of farming lands is slightly advancing. Our people have a fine parsonage, which is undergoing repairs. They refuse to rent, but are holding it for a pastor. They use it for the church socials and suppers. It is now expected that Brother Esle Randolph, who has twice spent his summer vacation with this church, will again move into this house. The people look forward to his coming in July with much pleasure. Brother J. T. Davis, once their pastor, who is now settled with the church at West Edmeston, is expected to visit Scott on the third Sabbath in June. Brother L. A. Wing of DeRuyter made them a very acceptable visit a few weeks ago, holding services on Sabbath day, again at night and also on Sunday night.

The Missionary Committee of this association has in charge the matter of assisting in providing supplies on the first and third Sabbaths in each month, when there is no other provision. It was my privilege to meet this committee a few weeks

ago at DeRuyter. The churches of the association not only spare their pastors to make such visits, but have also taken an offering occasionally to assist in this and other like missionary work. Scott is also very careful to help financially. The board has usually received about five dollars when I have supplied them. The church building has been kept in fairly good repair, the Sabbath school continued and a sermon read part of the time. A very good and substantial new iron fence has just been completed around the cemetery which lies adjoining the church lot.

The first Sabbath in June I again visited Scott. Notice of my coming had been given and I was met at, and returned to, the station by Brother Lucian Barber with the auto. Again it rained on Sabbath morning. I think it has stormed on each of the four visits made to Scott, once a heavy snow-storm. It has never broken up the meetings. This time they came through the rain as if they were going to the milk station. The interest and attendance were good. At night people came to meeting from an ice-cream supper being held in the neighboring society. On Sunday night the congregation was still larger, and at each meeting a very tender after-meeting was held.

The people of Scott are praying for a revival. I found the same remarkably tender spirit in the prayer meeting at Battle Creek, Mich., where some thirty people gathered at the parsonage in the regular prayer meeting. I think some of this spirit was brought from the meeting just held at White Cloud, Mich., where several of the people had been in attendance.

Yours in the work,

E. B. SAUNDERS.

Monthly Statement.

May 1, 1913, to June 1, 1913.

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

Dr.	
Balance in treasury May 1, 1913	\$3,962.28
W. Frank Johnson	5.00
Mrs. J. H. Hurley	5.00
Mrs. A. B. Stillman	5.00
Mr. and Mrs. I. A. Hunting	1.00
Lucius Sanborn	20.00
Churches:	
Second Westerly	4.00
Plainfield	24.82
Rockville	19.70
Battle Creek	7.85
First Alfred	28.61
North Loup	22.25
Syracuse	1.36

Chicago	21.25
Waterford, Conn	21.00
First Westerly	4.25
Wellsville	4.40
Scio	3.00
Welton	20.00
Salemville Sabbath School	1.50
Marlboro Sabbath School	22.10
First Verona Sabbath School	2.00
Waterford Sabbath School	16.00
Convention of Northern Wisconsin and Minnesota churches	5.00
Plainfield Jr. C. E. society	3.00
Walworth C. E. society	36.65
Ladies sewing Society of Ashaway	10.00
Young People's Board	25.00
Woman's Board	74.35

\$4,376.37

Cr.

D. B. Coon, acct. of April salary and expenses..\$	47.66
J. J. Kovats, acct. of April salary and expenses	20.00
E. B. Saunders, acct. of April salary and expense	80.97
Washington Trust Co., interest on note	8.50
Washington Trust Co., payment of loan	300.00
Washington Trust Co., interest on note17
R. S. Wilson, acct. of April salary	25.00
Madison Harry, acct. of April salary	25.00
H. N. Jordan, acct. of May appropriation	23.00
Washington Trust Co., interest on note	12.78
Treasurer's expenses	20.00

\$ 563.08

Balance in treasury June 1, 1913

\$3,813.29

\$4,376.37

Bills due and payable in June, about	\$1,200.00
Notes outstanding May 1, 1913	3,000.00
Payable to permanent funds, Fisher legacy ..	3,480.00

E. & O. E. S. H. DAVIS, Treasurer.

Responsive.

REV. G. M. COTTRELL.

Responsive! How gracious. Unresponsive! How cold, cheerless; as different as joy and sorrow, peace and trouble, content and unrest—aye, as life and death, heaven and hell.

Responsive! It means in key, harmony. You touch the string of the instrument, and another string in the room, of the same length and pitch, sings back the same tone, in fainter voice. It means kinship; the wild bird calls out from its forest tree, and its mate sings back its antiphonal. It means interest, sympathy. The speaker utters words of truth and wisdom, and the hearers' eyes sparkle, their hearts warm, and their whole being responds to the message.

Responsive! It means lives devoted to duty, loyalty, fidelity, truth, justice; and every call to duty, truth, justice awakes an answering, responsive chord in the soul: a call for help, and the helper comes; a call to arms and the army is raised; a call for workers, and lo, the work is done, the harvest gleaned.

Its presence or absence is the index of life or death. No answer comes from the dead. The tomb is silent and deaf to our cries. Only the living can be reached by our entreaties, and respond to our call. The call of God's Spirit is not heard by the souls dead in trespasses and sins; only the quickened, renewed spirit hears and responds to that call.

Here is contained the powers and secrets of Creation itself. The two electric currents touch and the lightning and thunder are created. God's Spirit broods over man's heart, seeking, wooing, until the man looks up in glad recognition and surrender, and a soul is born. How much does the responsive spirit mean to us all!

The correspondent goes not unanswered by his respondent. The writer writes, others read the message and respond to the things called for. The preacher preaches and his responsive people go forth to do the sermon, like the boy who being asked as he came from church if the sermon was done, replied, "No, but I am going out to do it."

The marriage vow is taken, and two responsive hearts make a little heaven in an earthly home. The parent's wish is sufficient authority for the responsive, loving, dutiful child.

God speaks, and a responsive, Bible-loving, God-fearing people respond, "Amen." Reader, is your heart in tune to the call of Duty, Love and God?

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, June 8, 1913, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Corliss F. Randolph, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, D. E. Titsworth, W. C. Hubbard, T. L. Gardiner, C. W. Spicer, Iseus F. Randolph, J. G. Burdick, L. A. Worden, M. L. Clawson, O. S. Rogers, J. B. Cottrell, Asa F. Randolph, A. L. Titsworth.

Visitors: H. D. Babcock, Abert Whitford, A. Savarese, F. S. Wells.

Prayer was offered by Rev. Edwin Shaw.

Minutes of last meeting were read. The Advisory Committee in their report requested that the \$800.00 appropriated in the budget to field work, be transferred by the Treasurer to the committee for their use.

The committee also, through Rev. Edwin Shaw, reported as follows on the visit of Secretary Shaw and Rev. H. N. Jordan to Snow Hill, Pa.:

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 most 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 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.

Report adopted.

The Supervisory Committee reported matters as usual at the Publishing House.

The Committee on Distribution of Literature reported 1,451 pages of tracts distributed during May; 4 RECORDER subscriptions added; 1 *Critical History* sold.

Report adopted.

Voted that the Corresponding Secretary be requested to send to J. W. Thirtle, LL. D., Stratford, London, a copy of each of Dr. A. H. Lewis' books, in recognition of valued services rendered.

The Committee on Denominational Files in their report requested an appropriation of \$175.00 for use during the summer in the prosecution of their work.

Appropriation granted.

The Budget Committee presented the following report:

To the American Sabbath Tract Society: GENTLEMEN: Your Budget Committee suggests the following appropriations for the year 1913-1914:

De Boordschapper	\$ 606 00
Sabbath Reform in Canadian field, George Seeley, salary and postage	420 00
Sabbath Reform in Minnesota field, E. H. Socwell	150 00
Pacific Coast Association (Sabbath Reform)	100 00
Sabbath Reform in British Isles, T. W. Richardson ..	300 00
Sabbath Reform field work in the United States	800 00
Los Angeles (Cal.) Church	250 00
Italian Mission, New Era, N. J., Mr. Savarese ..	350 00
Hungarian Mission, Chicago, Ill., J. J. Kovats ..	240 00
Java Mission, Marie Jansz	150 00
Traveling expenses for representatives of the society at associations, Conference, etc.	200 00
Postage, typewriting, legal expenses, etc.	100 00
Deficit on SABBATH RECORDER \$2,200 00	
Deficit on <i>Sabbath Visitor</i>	520 00
Deficit on tracts published and general Tract Society printing ..	500 00
<hr/>	
Appropriation to cover deficiency in cost of <i>Sabbath School Junior Quarterly</i> , approximately	200 00
Contingencies ..	500 00
Field or Denominational Secretary and expenses ..	2,000 00
<hr/>	
	\$9,586 00

SOURCES OF INCOME.

Income from Invested Funds, about ..\$5,200 00

Contributions required from the people 4,386 00

\$9,586 00

Respectfully submitted,
F. J. HUBBARD,
O. S. ROGERS,
D. E. TITSWORTH,
Budget Committee.

June 8, 1913.

Voted that the report be received and considered by items.

Report adopted in full as herewith presented.

A resolution was presented relating to a Field or Denominational Secretary and it was voted that the same lie on the table

for one month, and that copies be sent by the Corresponding Secretary to the members of the Board, for their consideration prior to the next meeting of the Board.

President Babcock withdrew at this point to get his train home, and Vice-President J. A. Hubbard presided during the balance of the meeting.

Correspondence was received from Rev. G. Velthuysen, Rev. George Seeley, A. M. Chisi, Mrs. Aram Mhango, Anonymous, Charles Domingo, Andrew Amhoni, Joel Alongwe, Gilbert Chihayi, E. W. Perera, Rev. Geo. W. Lewis, Rev. E. H. Socwell, P. B. Hurley, L. I. Buck, John H. Austin, Rev. J. W. Crofoot, Rev. Jesse E. Hutchins.

Voted that the Publishing House be authorized to furnish Mr. Savarese such paper as he may need in publishing his Italian paper for the current year, at the expense of the Board.

Minutes approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Tract Society—Treasurer's Receipts for April, 1913.

Contributions to General Fund:	
J. A. Milliken, Vancouver, Wash.	\$ 5 00
Mr. and Mrs. G. W. Lanphere, Milton, Wis.	2 50
J. H. Coon, Milton, Wis.	10 00
Churches:	
Second Brookfield, N. Y.	\$ 5 30
First Brookfield, N. Y.	12 50
North Loup, Neb.	7 22
Milton Junction, Wis.	31 33
Plainfield, N. J.	37 16
Pawcatuck, R. I.	28 49
Farina, Ill.	27 75
Mill Yard, London	10 16
New York City	47 56
Scott, N. Y.	1 74
New Auburn, Minn.	8 50
Salem, W. Va.	6 25
Riverside, Cal.	3 60
Los Angeles, Cal.	7 00
Nortonville, Kan.	13 89
DeRuyter, N. Y.	17 65
	\$ 283 60

Contributions on Debt for African Investigation:	
H. B. Greene, Plainfield, N. J.	\$ 1 00
Rev. and Mrs. Edwin Shaw, Plainfield, N. J.	2 00
Leland C. Shaw, Plainfield, N. J.	25
Stephana Shaw, Plainfield, N. J.	25
Mrs. J. P. Allis, Plainfield, N. J.	50
"For the debt," Plainfield, N. J.	1 00
"For the African Investigation," Plainfield, N. J.	1 00
Wm. Scriven, Plainfield, N. J.	50
Mr. and Mrs. J. D. Spicer, Plainfield, N. J.	2 50
Mr. and Mrs. A. J. Spicer, Plainfield, N. J.	2 50
C. H. Randolph, Plainfield, N. J.	2 00
Mr. and Mrs. F. N. Ayars, Coudersport, Pa.	2 00
Miss Olga G. Everett, Coudersport, Pa.	1 00
Mrs. Elmer Kemp, Schofield Barracks, Hawaii	5 00
H. Washburn, Earlville, N. Y.	2 00
Mrs. Mary C. White, Sioux City,	

Iowa	5 00
Independence, N. Y., Sabbath School	10 00
First Brookfield, N. Y., Church	6 00
North Loup, Neb., Church	3 00
Elizabeth L. Crandall, Kilbourn, Wis.	1 50
Milton Junction, Wis., Church	7 50
"West Virginia"	1 40
S. G. Crandall, Independence, N. Y.	5 00
Miss Maude Clarke, Independence, N. Y.	3 00
Milo Greene, Grand Marsh, Wis.	2 24
Warren Ayers, Albion, Wis.	75
Mrs. F. E. Webster, Milton Junction, Wis.	5 00
Harriett S. Clark, Nutley, N. J.	5 00
Harold C. Stillman, Greenville, Ohio	3 00
T. H. Wise, Shepherdsville, Ky.	5 00
J. H. Coon, Milton, Wis.	5 00
Mrs. E. D. Coon, Milton Junction, Wis.	2 00
U. P. Nelson, Milton, Wis.	5 00
Mrs. W. E. Wing, Cleveland, Ohio	2 00
Tressie M. Trainer, West Union, W. Va.	10 00
D. C. Whitford, Wolcott, N. Y.	2 00
Mrs. C. W. Camenga, West Edmeston, N. Y.	2 17
Hermon J. Cross, Jamesville, N. Y.	1 00
Henry Ring, Alvester, S. D.	2 00
Farina, Ill., Church	2 00
S. C. Maxson, Utica, N. Y.	5 00

Income from Invested Funds:	
Eugenia L. Babcock Annuity	\$125 00
Am. Sabbath Tract Society Fund,	
S. D. B. Mem. Fund	19 10
50% D. C. Burdick Bequest, S. D. B. Mem. Fund	96 15
50% D. C. Burdick Farm, S. D. B. Mem. Fund	07
15% Geo. H. Babcock Bequest, S. D. B. Mem. Fund	155 36
Orlando Holcomb Bequest	30 00
George Greenman Bequest	30 00
Joshua Clarke Bequest	9 00
Russell W. Greene Bequest	4 50
Miss S. E. Saunders Gift in Memory of Miss A. R. Saunders	4 50
	473 68

Payments on Life Membership:	
Clarence Witter Knapp	10 00
E. B. Saunders, expenses returned	3 52
Publishing House Receipts:	
RECORDER	\$305 21
Visitor	45 18
Helping Hand	92 15
Tracts	2 55
Bible Studies	75
	445.76

E. & O. E. F. J. HUBBARD, Treasurer.

Receipts for May, 1913.

Contributions to General Fund:	
Lucius Sanborn, Davison, Mich.	\$ 20 00
Ashaway, R. I., Ladies' Sewing Society	10 00
Woman's Executive Board	60 85
Churches:	
Milton, Wis.	\$ 26 25
Plainfield, N. J.	24 62
Welton, Iowa	12 56
Rockville, R. I.	9 20
Battle Creek, Mich.	5 83
First Alfred, N. Y.	19 84
North Loup, Neb.	10 00
Chicago, Ill.	40 00
Waterford, Conn.	10 75
Waterford, Conn., Sabbath School	8 00
Plainfield, N. J., Junior C. E. Society	3 00
	\$ 260 90

Contributions on Debt for African Investigation:	
Woman's Executive Board	\$ 30 00
Mr. and Mrs. B. I. Jeffrey, Milton, Wis.	5 00
"Lone Sabbath-keeper," W. Va.	7 05
Mrs. A. B. Stillman, Nortonville, Kan.	5 00
C. H. Greene, Battle Creek, Mich.	1 00
Thomas Trenor, San Francisco, Cal.	5 00

"Picking Up" After the Men Folks.

A woman makes the following appeal in the *May Woman's Home Companion*:

"Would not a woman's work in the home be lightened considerably if the 'men-folks'—husbands, fathers, brothers, etc.—would just take care of their own personal belongings a little?"

"It is not enough just once to 'pick up' what a man has scattered, but it must be done every day and often several times a day, if one wants the rooms neat and tidy. Why can't a man put his clothes on a chair, or hang them in their places, instead of letting them drop where he stands, for some woman to pick up? I have not been able to train husband, father or brother to do this. What I suggest is that all mothers begin with the boy when he is very young and teach him to put his belongings in the proper places, instead of picking up after him, as she usually does, because—'Oh, well, he's the boy.' Little girls are taught to be neat, why not the boys? It would save the mothers and sisters extra work, and later on the wives. I have mentioned this to people who have said, 'When you're older, you'll find out it isn't a man's nature to take care of his things. It's a woman's place to do that.' I think it just as sensible as the talk that a boy must sow his wild oats, but a girl is not forgiven her sins. If mothers would teach little boys to be tidy, then the men would be neat and orderly."

A girl of fifteen in New York was in great distress. The trouble was, she could not get her expenses inside of her income. She came out behind each month. It was true she had an allowance of \$14,000 a year, but how could she expect to get along on so small an amount as \$276.50 a week, or \$36 a day? The extremity of distress was reached when she found that the outfit in which she expected to celebrate the resurrection of Christ would cost \$1,500, and that she positively did not have that much money on hand for the purpose. Relief came, however. For her uncle and guardian got from the surrogate an additional allowance of \$6,000, and with proper economy she is expected to get along with her \$380 a week, or \$54 a day.—*The Christian Herald*.

Lamont Stillman, Durhamville, N. Y.	6 00
Walworth, Wis., C. E. Society	25 00
Rockville, R. I., Church	10 00
Mrs. C. H. Burdick, Westerly, R. I.	1 00
Mrs. J. S. Williams, Alfred, N. Y.	1 00
Mr. and Mrs. I. A. Hunting, Plainfield, N. J.	1 00
"A Member of the Adams Church"	5 00
Rev. and Mrs. C. S. Sayre, Albion, Wis.	5 00
Mrs. M. E. Clement, Ord, Neb.	5 00
First Alfred, N. Y., Church	3 75
"A Poor Sewing Girl"	1 52
"A Friend"	5 23
Mrs. Susan Loafboro	10 00
Mrs. L. J. Crandall and daughter, Kilbourn, Wis.	3 00
"Lone Sabbath-keeper, Wis."	5 00
Mary A. A. Davis, DeGraff, Ohio	2 00
Salem, W. Va., Church	22 10
Mr. and Mrs. C. H. Threlkeld, Memphis, Tenn.	5 00
Mrs. J. D. Washburn, Earlville, N. Y.	3 00
J. A. Inglis, Milton, Wis.	10 00
Mrs. Emma Witter, Wausau, Wis.	5 00
Rev. J. T. Davis, West Edmeston, N. Y.	5 00

Income from Invested Funds:	
Sarah C. L. Burdick Bequest	\$ 33
Lois Babcock Bequest	17
Eliza M. Crandall Bequest	3 32
Martha G. Stillman Bequest	33
Elizabeth U. Maxson Bequest	17
A. Judson Wells Bequest	17
Deborah Randall Bequest	5 31
John G. Spicer Bequest	67
Parsonage Fund, Berlin, Wis.	75
George S. Greenman Bequest	41
Mary Rogers Berry Bequest	1 66
George Greenman Bequest	15 00
	28 29

Publishing House Receipts:	
RECORDER	\$182 65
Visitor	97 01
Helping Hand	159 13
Tracts	1 00
	439 79

E. & O. E. F. J. HUBBARD, Treasurer.

The City Mission and Unemployment.

The work of the rescue missions in the homeland is largely the work of rescuing men from lives of idleness. In a larger number of cases than the public is apt to believe the unfortunate men whom the mission seeks to reach are idle through no fault of their own. Industrial conditions are so complex and faulty that multitudes of men who want to work can not find work to do. But of course there remain the other thousands of those who do not want to work. The Bowery Mission has made a most remarkable record, having found within the five years just past positions for over eighteen thousand men. It is a striking testimony of the soundness and value of this work that less than five per cent of these men have failed to make good in the new life of industry.—*Christian Herald*.

"Ask the mothers if they would vote for the saloon."

WOMAN'S WORK

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

"Let Down Your Nets."

Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Bears on his bosom away—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.

But the Master's voice comes over the sea,
"Let down your nets for a draught" for me;
He stands in our midst on our wreckstrewn
strand,
And sweet and royal is his command.
His pleading call
Is teach—to all!

And wherever the royal call is heard,
There hang the nets of the royal Word.
Trust to the nets and not to your skill,
Trust to the royal Master's will:
Let down your nets each day, each hour,
For the word of a king is a word of power;
And the King's own voice comes over the sea,
"Let down your nets for a draught" for me!
—Selected.

"The World in Chicago" that closed last week was a practical demonstration of the work of Christian missions. It was an exposition on a world-wide scale, and more extensive than anything of the kind before held in the United States. It has been called one of the finest pieces of missionary advertising ever conceived.

We hope to be able, at another time, to report some of the impressions received by observers of the programs.

Letter From Lieu-oo, China.

DEAR HOME FRIENDS:

No doubt in these days the minds of RECORDER readers often turn toward China. Of course, your daily papers are not as full of Chinese affairs as ours, but still there must be occasional mention of the doings of the youngest of republics.

It is still hard to know what to think of the new government. There is much division of opinion among foreigners as to different phases of the subject and, sad to say, still more division of opinion among Chinese. I think nearly all foreigners

consider Yuan Shih Kai the best man for his position and many Chinese have the same feeling; and yet, very few people really trust his motives, and he is by no means popular among the Chinese.

The recent murder of Mr. Sung in Shanghai, with the evidence that members of the cabinet and, possibly, the president himself were implicated, caused a tremendous amount of hostile feeling toward President Yuan. Even our little country town was buzzing with indignation and war talk was rife in many quarters. Now, however, that feeling has quieted down somewhat, due largely, I suppose, to the explanations from Peking and to the soothing effects of time.

The action of the United States in withdrawing from the sextuple group was very popular with the mass of the people in this section, and the recognition of the republic caused much joyful demonstration. The Chinese continue to feel that the United States is the one of the great powers which is not seeking her own advantage in every move she makes in this country.

The final signing of the loan agreement with the quintuple group is bringing forth many protests, mainly against the methods used. However, that too will probably blow over.

To me the most discouraging feature in the new government is the exasperatingly slow and obstructive methods used by the new parliament. This morning's paper tells of five weeks in session at an expense to the nation of practically \$680,000 and nothing of any value done yet. Their method of procedure seems to be to wrangle for a period; then if one side sees it is in the minority, its members leave the house until no quorum is left. Then, of course, nothing can be done.

Selfishness and personal greed have a prominent place in the government everywhere. But I don't know that we ought to be discouraged after all. What can one expect of a nation that has so long been in the darkness of idolatry, and in which bribery, even of the gods, is legitimate, and the only sin is in being found out. The Chinese have shown us that, in a crisis, they can accomplish marvelous results; and I don't know that we can expect them to keep the same pace always.

Some of our Chinese Christians were talking over the situation recently. They

expressed the opinion that China would never come to Christianity freely until she was humbled to the dust as Korea has been. I hope this will not be necessary. It would seem hard for a great nation like China to "eat the bitterness" that has been forced upon Korea. The outlook is sometimes discouraging, and yet, when we see the turmoil through which other nations have passed before they were as far advanced as China is, there is reason for hopefulness.

But to come down to our own little affairs,—the last half of April Doctor Palmberg took a little needed rest, the first since coming to Lieu-oo, over a year ago. She spent most of the time on Mokanshan. She took E-ling and Mrs. Koeh's little boy, Tsung-ling, with her, also Miss Zung, who has been her helper some eight years. The other helper, Miss Su, Lucy Daung's granddaughter, remained with me to keep the work going.

For some time we have been wishing that we could do some outpost work. Doctor Palmberg has English pupils mornings so that she can not well leave so much; so I asked that that might be my branch of the work.

Consequently after Doctor's return Miss Su and I prepared our boxes of supplies and on Wednesday, May 14, made our first trip. We went to a small town about five miles distant on the canal. The small steamboat which connects with the railroad at Quinsan passes this town, so we went on that. We took Mr. Toong, our evangelist, with us to give out the little number sticks to the patients and to preach to the people. An old lady upon whom Doctor Palmberg operated for cataract last year very kindly let us use her home for our clinic. We expect to pay some rental, hereafter, but they insisted that we should not, the first time.

We reached there about 9.30 a. m. and had scarcely begun to unpack and arrange our supplies, when the patients began to come. At half past eleven, when we were called to dinner, we had seen over thirty patients, and at 5.30 p. m., when we finished, our books showed nearly one hundred and twenty people treated.

The eagerness of the people to be treated showed that the effort was appreciated. Every one was so kind and helpful and all things worked together for our good to

such an extent that we came home feeling that God had blessed the undertaking.

Next week we hope to go to another small place where we shall have to go by wheelbarrow. We hope to hold clinics in these two places once every four weeks.

Then, at present, an old lady is here on whom Doctor has just operated for cataract. She comes from Kading, the walled city through which we pass en route to Shanghai. There is no medical work in Kading and this woman is very anxious that we should come there, will allow us to use, for a few times at least, part of a house which they own and, later, will help us to secure a permanent place. Kading is nearly ten miles away and we shall have to use wheelbarrows. We will probably spend at least two days there each trip and are planning to go every two weeks. That will make one out-clinic each week but will take us away from here only about six days every four weeks. We hope the plan will prove to be a good one and that we shall have the strength to keep it up. We shall make a little extra charge which will more than cover extra expense, we think.

I hope the dear home people will pray for us that in all branches of the work we may be guided and helped to bring the Gospel to this people.

GRACE I. CRANDALL.

Lieu-oo, China,
May 21, 1913.

The Sheep.

The other day in a Cleveland school, this composition was handed in by a little German boy:

"The sheep are weak and foolish animals. They are very useful. We can use everything on them except their bleat. The sheep learn their shepherd very easy, but otherways they are dumb animals.

"They eat hay, grass, and carrot soup. And the captain of the sheep is called the Belle-buck."—*June Woman's Home Companion*.

Cynthia—"Billy, I wish to share all of your troubles with you!"

Billy—"I have no troubles, dearest!"

Cynthia—"Oh, I mean when we are married."—*May Woman's Home Companion*.

YOUNG PEOPLE'S WORK

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

Christian Courage.

REV. C. S. SAYRE.

Christian Endeavor topic for July 5, 1913.

Daily Readings.

Sunday—"Play the man" (2 Sam. x, 9-14).
Monday—Source of courage (Heb. xiii, 1-8).
Tuesday—In face of evil (Matt. xiv, 1-12).
Wednesday—To turn about (Phil. iii, 1-11).
Thursday—To sacrifice all (Heb. xi, 23-27).
Friday—To stand alone (2 Tim. iv, 9-18).
Sabbath day—Topic: The ideal Christian. VII. His courage (Josh. i, 1-9). (Consecration meeting.)

"Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest." Joshua i, 9.

KINDS OF COURAGE.

There are at least two kinds of courage—good courage and bad courage. That is, I mean courage exercised in two ways—in a bad way, and in a good way. It requires courage to tell the first black lie. It requires courage to say "I will not," when the path of duty is pointed out. It requires courage to say the first profane word. It requires courage to let the Christian Endeavor meeting go for a lecture, or a party, or a visiting friend. It takes courage to break the pledge by not taking part in every prayer meeting. All this is exercising courage in a *bad* way.

But God said to Joshua, "Be strong and of good courage." And that's what we need most of all—good courage, courage to do the good things; courage *not* to tell a lie; courage *not* to say "no" when the path of duty is made plain; courage to always keep the pledge by taking part in every prayer meeting; courage to always turn away from every other attraction or amusement and be present at the Christian Endeavor prayer meeting; courage to not hold hardness toward those who have been unkind to you; courage to forgive; courage to say, "Please forgive me, I am sorry," when you have wronged some one.

Look at your courage. Look right at it. Have you *good* or *bad* courage?

IDEAL COURAGE.

It is essential not only to have courage to do *good* things, but to have courage to do *good* things. It would be beautiful if we could get along and not make any mistakes. And we see some people who seem to manage it pretty well. But we are miserably disappointed in them; for their religion seems to consist in *not doing* things. It is a negative religion, and is, in reality, a minus quantity. That's why they make no mistakes,—they take no chances by attempting things, and that's why we are so disappointed in them. God save us from *negative Christians!*

Ideal courage consists in tackling hard stunts in the Christian life. In every well-organized football team there is a right and a left tackle, and it's the tackle that counts in that game. Fleetness of foot, and adroitness in maneuvering count big, but if the tackle is weak, nothing will save the game. To be a good tackle, one must be in place and begin at once, take right hold, with a determination that the opponent can not mistake. If your opponent is a hundred pounds heavier than you, then you must butt him three to one. If you've got the ginger in you, you can do it. You may make a foul, but you must take your chances—you must get into the game to win.

INSTANCE.

Paul was a good tackle. He was small of stature, but had the ginger in him to take hold. He wasn't afraid to pitch in. He made some pretty bad blunders, but even God didn't hold it against him; for he pitched in just as vigorously on the right side when he found his mistake. Are you a good tackle? Are you willing to be aggressive against the bad habits that have grown up in your life? Are you willing to tackle the building of strong Christian characteristics in your life? Will you tackle the job of leading the meeting, or the singing, or offering prayer, and make the tackle at once?

WONDROUS ENCOURAGEMENT.

"For Jehovah thy God is with thee whithersoever thou goest." Why should we not be courageous with such assurance as that? Joshua waded into a stupendous task on the strength of this promise, and in a few days he had the reward of his trust when he saw the waters of Jordan

piled up in one heap, letting the troops of Israel pass over on dry ground. And again he was rewarded for his trust when he marched against Jericho, and saw the ponderous walls of that mighty city crumble to the earth by the power of God.

APPLICATION.

"Trusting the Lord Jesus Christ." That's the idea. Some of you may do many of these tasks without his help. But the most of us feel that they are very difficult, and that we are not equal to them; therefore the secret to the situation—the key that unlocks the difficulty—lies couched in the above quotation—*trusting*. If you trust him, then you will have the *courage*—the *good courage*. Do you really trust him? You said you would when you signed the pledge. Now come on, let's trust him for strength, and we will be attempting these hard things, and succeeding in them, too.

Albion, Wis.

The International Christian Endeavor Convention and the Seventh Day Baptist Rally.

REV. WILLIAM L. BURDICK.

The International Christian Endeavor Convention, to be held in Los Angeles; of which our young people are hearing so much, will convene Wednesday, July 9. In the afternoon at 2.30 o'clock will be the first meeting of the Board of Trustees and in the evening the opening session of the convention. Scanning the program one finds the names of Hon. William Jennings Bryan, Secretary of State, Dr. Henry Churchill King, president of Oberlin College, Rev. Chas. M. Sheldon, author of *In His Steps*, Hon. J. A. Macdonald, editor of the *Toronto Globe*, Rev. W. A. Sunday, and other speakers of national reputation. These men will address the convention on the great questions of the day and the Kingdom of God. It is anticipated that this will be one of the notable conventions of the year and in no way behind the great Christian Endeavor conventions in the past. The convention is open to all, old as well as young, and all who can should plan to attend, especially the young people. Those who attend will never regret it, and to the young people who attend,

particularly, it will always be a bright spot in the journey of life.

The denominational rallies will be held Thursday afternoon, July 10, from 2 to 5 o'clock. According to present plans the Seventh Day Baptist Rally will be held in the Seventh Day Baptist church and will be addressed by Pastor Geo. W. Hills, Prof. Chas. D. Coon, Mrs. Glen E. Osborn, William L. Burdick and others. It is arranged that after the short addresses there shall be an open parliament and a social hour in which those present may become acquainted. The rallies of all denominations are held at the same time in different parts of the city, the delegates from each denomination attending their own rally. The purpose of the rallies is that the delegates of each denomination may meet once during the convention, become acquainted so far as possible, and consider any matters that may pertain particularly to their denomination. It is hoped that so far as possible all Seventh Day Baptists on the coast will attend the Seventh Day Baptist Rally.

Alfred, N. Y.,
June 13, 1913.

A Letter.

DEAR YOUNG PEOPLE:

This is one of the rare days of June—a day calculated to make everybody feel at his best. Our beautiful city, of which I have told you in a former letter, is in all her glory now—a delight to the eye and an inspiration to the soul.

I have been sitting on the porch this afternoon, my fingers busily at work; but impelled by the influence of my surroundings, I have occasionally taken my eyes from the work to look at the beauty spread out before me. Oculists tell us that if we would preserve our sight we must not confine our eyes too steadily to one object. I find it so easy to follow their instructions on a day like this.

Many thoughts, in which you claimed your share of recognition, have been running through my mind this afternoon, and with the editor's permission I will send some of them to you.

The day and the Sermon on the Mount have been blended harmoniously in my mind this afternoon, and in this connection I have contrasted the scene of this

The Sabbath Keepers' Association.

Following this is a minute of the Sabbath-keepers' meeting just held. It was a very spiritual meeting and well attended locally, lasting for two days and three evenings. After the Sabbath morning sermon by Brother L. J. Branch, nearly every Christian in the house spoke in the afternoon and those who were not Christians gave expression to a desire to become such. Five strong sermons were preached, two of which were on the Sabbath question. The attendance from abroad was not all that was desired. It will require time, much correspondence and visitation to establish the fact that this move is actually in the interest of the Sabbath truth and not of some particular denomination. When once understood, it does more and more appeal to spiritually minded people. The time is ripe for a movement of this kind. People have no idea of the numbers who are keeping the Bible Sabbath today, neither of their combined strength. The church and the world have yet to reckon with this great truth, which, like the "leaven," is gradually leavening the whole world. E. B. SAUNDERS.

Minutes of the Sabbath Keepers' Association.

Whereas, There has been a call made by petition from 126 Sabbath-keepers, for a meeting to form a Sabbath-keepers' association; and

Whereas, Such a meeting has been called at this time and place, with the hope and trust that the formation of such a union will result in great good to the Sabbath cause; therefore, be it

Resolved, That we do organize, at this time, what shall be known as the Sabbath Keepers' Association, for the purpose of bringing all Sabbath-keepers closer together; and that we give thanks to our heavenly Father for his guiding spirit, and the many blessings we have received.

After prayer and stating the object of the meeting, and reading the call to organize such an association, a temporary organization was formed, by electing Adelbert Branch, Chairman, and O. J. Davis, Recording Secretary.

A committee of six was then appointed to draft a constitution, and nominate officers for a permanent organization.

The noon hour having arrived, the meeting was adjourned until 1.30 p. m., when it was again called to order, and the report of the Committee on Permanent Organiza-

tion was read by Dr. J. C. Branch of White Cloud, Mich.

The question of the need of this organization was then opened for discussion. Among the speakers were Adelbert Branch and Dr. J. H. Branch. Eld. D. B. Coon of Battle Creek, Mich., gave a very interesting account of his visit to the Sabbath-keepers of Indiana, and at Lansing, Mich. Sec. E. B. Saunders spoke of his visits at the homes of the Indiana friends, also concerning the Sabbath-keepers in Detroit, Mich.

The report of the committee was then read and adopted as follows:

Whereas, We are agreed upon certain fundamental principles of the Christian religion, such as faith, baptism, repentance, obedience to the law of God, as found in the Ten Commandments and interpreted by the Sermon on the Mount, and many other kindred truths held in common, which are dear to all; therefore, be it

Resolved, That by the formation of this association it shall not be construed that any church, by joining this association, need lose its identity as a church or need sacrifice its church name, but that each church belonging to this association shall govern its own affairs, and that no church or person shall have the right to encroach upon, or interfere with, the government or belief except as above stated. And be it further

Resolved, That all people in Sabbath-keeping churches or bodies and all lone Sabbath-keepers shall have the right to become members of this association, and we urge and extend an invitation to all such to join with us in this association.

Resolved, That the officers of this association shall continue in office for one year, or until their successors are elected; shall constitute the Executive Committee, whose duty it shall be to prepare the program and arrange for the place and time of meeting, which shall be semi-annually.

Officers: President, Adelbert Branch, White Cloud, Mich.; First Vice-President, Dr. J. F. Johanson, Battle Creek, Mich.; Second Vice-President, M. C. Pennell, Bangor, Mich.; Third Vice-President, Eld. W. F. Dudley, North Liberty, Ind.; Recording Secretary, O. J. Davis, Battle Creek, Mich.; Treasurer, Eld. M. A. Branch, White Cloud, Mich.

An offering of \$2.47 was then taken to defray expense of printing and sending a minute of this organization to friends abroad.

The meeting then adjourned to call of the Chairman.

O. J. DAVIS,
Secretary.

White Cloud, Mich., June 1, 1913.

CHILDREN'S PAGE

The Cut-glass Bowl.

The Junior society of the church had held its annual social gathering. The evening had been warm, and as a consequence the committee on refreshments had received many appreciative words for their delicious lemonade. Now, however, on the following morning, when the sticky little cups were to be washed and packed for return, only two of the six members of the committee had appeared. These two were Helen, the chairman, and Ethel, her bosom friend. Their older sisters, forgetting their own childhood, had somewhat disrespectfully named them "the Tee-hees." It must be confessed that they did giggle, and perhaps deserved the name.

They had worked hard for two hours, for it had taken longer than they had supposed it would to put everything in such order that the Ladies' Aid society should have no reason to complain. It was half past eleven and all was at last done but the large glass bowl used for the lemonade.

"Hurry, Ethel," called Helen from the hall where she was arranging the baskets of glasses. "It's late and I am starving hungry after all this work."

"Almost done," said Ethel, "but this bowl is so heavy I have to be careful not to let it slip."

Helen brought some warm water with which to give it a final rinsing. As she slowly poured, while Ethel turned the bowl, they heard a little snap. Horrified, they looked at each other.

"It sounded as if it cracked," whispered Helen.

"Oh, see there!" exclaimed Ethel, "a crack almost across the bottom! What shall we do? I'm sure that water was not hot. I know mother is always so careful when she washes cut-glass, and I did exactly as I have seen her do."

The two little girls gazed solemnly at the bowl. It had been hired for the occasion from the firm of Hastings & White, and they felt the responsibility.

"I'll tell you," said Helen. "We must do it up and leave it with the glasses for the men to get. Then on our way home we'll have to stop at the store and tell Mr.

Hastings about it. I am afraid it will cost an awful lot. Cut-glass is so expensive."

They wrapped the unlucky bowl in many papers, and with foreboding hearts prepared for their errand. Ethel shed a few tears. Helen was too miserable to say a word of comfort. She knew money was not plentiful at home. How could she add this burden!

They entered the store and asked for Mr. Hastings. He had gone out of town. The two children were utterly dismayed. They would have to tell Mr. White, and he was "cross." That possibility had not entered their minds before.

"May we see Mr. White?" Helen asked of the boy who stood looking curiously at them.

"He's gone to dinner and won't be back until after two. Any message?"

"No, thank you," they replied; and, summoning all their twelve-year-old dignity, they marched solemnly out of the store.

Mr. White lived fully a mile in the opposite direction, but they could not have this matter weighing upon them a moment longer, and with disconsolate faces they started off on the long, hot walk.

"You'll have to do the talking, Helen," said Ethel, as they climbed the steep hill on which stood Mr. White's house. "I am so scared, I couldn't say a word."

"All right," she answered. She usually had to be spokesman. Besides it was she who had poured the water, and perhaps it was her fault that the bowl had cracked.

They rang the bell, asked for Mr. White, and waited with shaking knees for his appearance. When he came, Helen plunged into her confession.

"Mr. White, we've come to tell you that we've cracked the lemonade bowl you lent us."

"Lemonade bowl?" repeated Mr. White, in perplexity.

"Yes, the one the Junior society had last evening."

"Oh, I understand," he said. "That's too bad. What are you going to do about it?"

"Why," said Helen, tremulously, "we are going to pay for it, only we don't know how much it is."

"You see," broke in Ethel, coming to her rescue, "we did it while we were washing it, so the society is not to blame."

(Continued on page 800.)

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

LESSON XIII.—JUNE 28, 1913.
THE SABBATH HUMANE AND BENEFI-
CENT.

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

The Pastor and the Sabbath School.

REV. HERBERT C. VAN HORN.

An address delivered before the District Bible School Convention, Westerly, R. I.

It is with hesitation I undertake to speak of the relation of the pastor to the Sabbath school in the way in which I am about to speak of it, realizing how imperfectly I measure up to the ideal in my mind and knowing how small is the success attained, compared to that which I feel a pastor should achieve. But neither is the subject nor the place upon the program of my own choosing, and being under necessity I shall speak of the ideal as I may conceive it, toward which any of us may come nearer than we do.

At the outset I wish to give credit to helps furnished by such books as *Pastoral Leadership of Sunday School Forces*, by A. F. Shauffer; *Yale Lectures*, H. C. Trumbull; *Principles and Ideals of the Sunday School*, Burton and Matthews; *Development of the Sunday School*, Toronto Convention, 1905; *Organization of Christian Education*, Louisville Convention, 1908; *Lectures on Christian Education*, C. H. Henderson, 1904, etc.

The Sabbath school is the most vital part of the church. It is the church studying its credentials, "eating the roll," familiarizing itself with the principles for which and upon which it stands. It is the church studying its chart and training its young and old in its proper use. It is the church laying foundations. It is the church's recruiting grounds.

The pastor should be the most vital factor in the school. He must be a live wire in this organization, hidden at times, seen at others, always insulated, but a transmitter of power and light; a source of en-

couragement and an inspirer. Whatever his theory of religion, whatever his methods of work, and whatever it may cost him, this relation must be vital to be effective.

THE PASTOR A LEADER.

Too often the school has been looked upon as a mere appendage to the church, and in too many cases it has been really so; and the symptoms manifested have pointed to congested and abnormal conditions, deplorable, the remedy for which is not an operation for appendicitis, but a treatment in which prayer, wise counsel and earnest effort are needed to put the organization into the right relationship to the church. It is the opportunity of the pastor and it must ever be his duty to "unite in one essential life and body his school and the church membership." If he lacks leadership in such work let him prepare himself at any cost.

No thoughtful pastor will turn a cold shoulder to his Sabbath school but will recognize in it his most fruitful field of service. The church of tomorrow is in the making today; and as the boys and girls are instructed and trained now, the leaders and workers of the church of the future will be, for it is a truth, though not always appreciated, that "what I am about to be I am now becoming."

THE PASTOR AND THE CHILDREN.

However, in striving to unite his forces, let no pastor be discouraged if many adults still remain outside the school. One must possess his soul with patience, knowing something of the value of the children, of whom the school is largely composed. Doctor Tyng, of a generation ago, was a pastor who believed most thoroughly that the Sabbath school was the most important part of the church and devoted himself so assiduously to the work that the churches in Philadelphia and New York City in which he ministered were wonderfully built up and greatly strengthened. It is related that at a Bible-school convention held in Plymouth church, Henry Ward Beecher in the opening of an address spoke of his sense of the importance of the teaching of the child, but that his business was in the pulpit, and with the adults. Doctor Tyng, who had been late in arriving and had missed Mr. Beecher's opening remarks, arose in response to his name and in his address paid high tribute to Mr. Beecher's address,

and then proceeding with his own, said: "It seems to me that the devil would never ask anything more of a minister than to have him feel that his mission was chiefly to grown-up members of his congregation, while some one else looked after the children. For years, if the choice before me in my work as a pastor has been between one child and two adults, I have always been ready to take the child." Stimulated by the ripple of involuntary amusement evident in the audience and unsuspecting of its real cause he continued with great vigor as he pointed down to the main entrance door: "I can see the devil looking in at that door, and saying to the minister on this platform, 'Now you just stand there and fire away at the old folks, and I will go around and steal away the little ones as the Indians steal ducks, swimming under them, catching them by the legs, and pulling them under.'" However mirth provoking this incident, it covers a "truth which ought not to be overlooked by pastors generally." Much ado is often made over the salvation of an old man, but it should be well remembered that when an aged person is "brought in," a soul is redeemed, but when a child is "brought in," a whole destiny is saved.

In whatever way the pastor may work, or whatever method he may use, he can not safely and without blame neglect the children. A gentle hand-shake, a pleasant smile or a bevy of children following him is a good omen for the pastor. Personally, I have no pleasanter moment than when, passing up the aisle by the rows of small boys and girls, I encounter their smiles and nods of interest. I care for no greater compliment than, when passing down the street, to be "tagged" by some small urchin or "lined out" by a hot ball from some youngster's bat.

A PASTOR OF THE SABBATH SCHOOL.

What I have been saying also shows that his relation to the school will be that of pastor. He must be its pastor. It is his school; the pupils are his and for them he is responsible whether he will or no. The teachers and officers need pastoral care as well as the pupils, and happy must that man be who so shepherds the Sabbath school that all receive the training needed and the wants of all, from the youngest to the oldest, are ministered to.

Teachers are to be helped rather than

criticised. I have been in conventions where ministers addressing the workers strongly denounced the teachers for using quarterlies or question helps in their classes, yet the same men rarely were seen in their pulpits without their carefully written manuscripts or elaborate notes. While I am not at all in sympathy with the use of the printed questions in class, it is not seemly for us "to throw stones" at our most loyal helpers when our own front doors are liable to damage. The relations of the pastor to his officers and teachers should be one of intense loyalty, sympathy and coöperation. Let him be an inspirer to higher ideals and a leader in better methods. Let him inspire all, his teachers especially, to love the Book; to look for and listen to its great themes. Like a thin red thread running through the cordage of the British navy, these great themes run through great portions of the word. Like the theme of some grand symphony, now written in the minor, now appearing in the major, now hidden in the clash of almost confusing harmonies, again appearing in the full dominant strain, yet ever sweeping onward toward a magnificent climax—the themes of the Bible are revealed, and it is the duty of the pastor to inspire others to hear and to feel these great strains. Let him inspire them to be students of the Book, and to realize that the more we study it, the more wonderful it becomes. It is his work as a pastor to inspire his officers and teachers with the importance and gravity of their ministry. The potter in whose hands is the clay must know how to temper and mold it to desired ends. A soul is in the balance and no preparation, general or special, must be considered too costly to fit oneself for this service, and "Lord, who of us can stand?" Let him pray for his teachers, that they may be more than led into a knowledge of the word; that they may be "shocked out of information into inspiration," as Doctor Brumbaugh puts it, "for then they will be able to teach with authority and not as the scribes."

(To be continued.)

"The phrase-maker, the phrase-monger, the ready talker, whose speech does not make for courage, sobriety and right understanding is simply a riotous element in the body politic."

The Cut-glass Bowl.

(Continued from page 797.)

"Yes," Mr. White. "Now how much did you suppose it would be? Had you any idea?"

"We were afraid," began Helen hesitatingly; "we supposed it must be at least twenty-five dollars. Is it more than that?"

"Well, now," replied Mr. White, and he coughed slightly behind his upraised hand, "I guess two dollars will cover the cost of it. It is not cut-glass."

The girls gasped.

"We won't charge you anything for it," he continued. "It was slightly cracked when we sent it."

"Oh," stammered the radiant, delighted maidens. "Thank you, Mr. White!" and, quite overcome with the great relief, they stumbled down the steps.

"Mother," said Helen as she told the whole story, "I am quite sure Mr. White was laughing at us because we did not know any better than to think that was cut-glass. We might have known they wouldn't have cut-glass in a grocery store. He's not nearly as cross as we thought he was." Then she added with a contrite little sigh, "I'm afraid you would have been ashamed of us if you had seen us coming home. We were so glad and so hungry and tired and hot that we were just silly and tee-hee'd all the way."

But mother only smiled, and cut an extra large piece of cake.—*Ellen Burnap, in the Advance.*

The Lord is never displeased with large asking—so that it be proper asking—and he delights to surpass the largest requests and most audacious hopes of the petitioner.—*Kitto.*

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A "Grandfather's Clock" Wanted

A RECORDER friend in the West would like to secure "an old grandfather's clock." If some other reader has one to sell, or knows of one for sale, we shall be glad to put him in correspondence with our Western friend. Particulars would be wanted as to maker, age and condition of clock.

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