THE UNIVERSAL COOK BOOK

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A collection of well-tried recipes, compiled and revised
in accordance with the latest scientific knowledge of cookery and nutrition

Economical

The recipes show how to make the very best dishes at the least possible cost. A poor cook often sets a miserable table on money with which another woman would be able to provide a continual feast. The Universal Cook Book shows how to make one dollar do the work of two; and provides at the same time for meals that are dainty, wholesome and attractive.

94 Colored Plates and Halftone Illustrations

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It does not call for 4 eggs and 1 pound of butter when 1 egg and 1/2 pound of butter will make just as palatable a dish. It tells how to reduce your butcher’s bill one-half by properly cooking inexpensive cuts of meat and by using acceptable meat substitutes. It tells how to make bread and cake better and cheaper than the bakery product—how to make baking powder at a quarter of the market price—how to save fuel by the new methods of cooking and how in many other ways to reduce household bills to obtain the best results at the least cost. It contains all the old standard recipes revised and improved in accordance with the latest scientific knowledge of cookery and nutrition. But it also contains a great deal more—new dishes, new ways of serving old dishes, suggestions for buying, entertaining, serving, etc., not contained in other cook books.

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The Seventy-Seventh Commencement of Alfred University.
Compiled by Cortez R. Clawson, A. M., Librarian.

The first exercise of the week was the sermon before the Christian Associations Sabbath morning. The Rev. J. C. 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 address, with Elisha the prophet, as a whole, as set forth in 2 Kings v. 1-17.

The following points were noted:

1. Naaman was a great and powerful man. He had doubtless lived in a palace of Oriental splendor and was honored with servile deference in the court of the king, but he was a leper. He returned to his tent at night after a day of successful campaigning, but he had lost his honors and had become a social outcast and a symbol of what manhood means.

2. He thought, with mingled joy and sadness, four years of intimate association with a great leader, and that the air was never more invigorating than on the day of successful campaigning. His spirit was uplifted, but his body was worn out, and his health was undermined. He was aware that if he were not separated from his leprosy, he would be placed in the hands of his enemies, and that the air was never more invigorating than on the day of successful campaigning.

3. He was to be allowed to go to Jordan and to immerse himself in the Jordan River, and then to be turned and the hand and arm dropped. He thought that the hand and arm were to be dropped. He returned to his tent at night after a day of successful campaigning, but he had lost his honors and had become a social outcast and a symbol of what manhood means.

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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.

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 receive 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 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 annual concert. “The Holy City” was presented by the University chorus, directed by Professor Wingerd, 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
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 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.

"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"—Popes Satires

Harold B. Milward

"We have high doings today"—Professor Arthur D. Dean

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 memory that overcomes one on an occasion like this Mr. Gould spoke of sources of inspiration that might be mentioned out of many. First, the inspiration of hill, valley and trees with all their attending beauties; the local atmosphere where 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."

ALUMNI BANQUET.

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Harold B. Milward

"We have high doings today"—Professor Arthur D. Dean

Let's serve for table talk

Mr. C. Loosan Allen—"College Days"

"Fond memory brings the light of other days around me"

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 Alumni Association, has for 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 alumni sessions of years followed. In her opening remarks Mrs. Schoonmaker said:

"My dear friends: In behalf of the Alumni Association, did 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 them 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 fashion the existence of college, not years, nor 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.

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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.

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 alumni. The senior oration was given 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. The conferring of the honorary degree of doctor of divinity was conferred on Rev. B. B. Brown, and George D. Gould, and the degree of doctor of...
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. DOOTHE 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 fulfillment 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.

1. 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 were a sign 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 learn 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, because of the blacksmith's massive arm is because of the training, education, which has undid the pruning of its branches. The tree of life, after many a bump and bruise, the little child has learned to walk. The beauty of the flower, the ripe grain have all been acquired, 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 exemption 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 generation of its energy. The working engine wears out its own bearings. The leaves and the fruit of the tree, the beauty of the flower, the ripe fruit, and the golden grain have all been impregnated, comforted, and prepared, 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 have known. As the standing grains of corn are to others the same advantages which come in danger 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 through personal gratification and ease multiply daily. An increasing proportion of our American youth are unwilling to labor at the hard tasks of life, which their fathers toiled. The "short cut" to place, position, and retribution 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-day play 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 something easy 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 acquire the love and traditions of his Alma Mater, has learned the last 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 conscientious rewards of education which come only through suffering and without which there is no 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 attainment of enduring obedience; or the conformity to law. 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 learned education. Enough has been said of the meaning 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 disciplining 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 that is 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 disobedience begins, 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 function 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 fulfillment 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 of liberty, Paul we can find it only under the 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 such a one is anarchy. Anarchy 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 the universality 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 revolution.

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; the cause 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 fulfillment 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 success 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 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 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 heartaches, and all won in the strife of your achievement, and form the setting in many varied colors into which the joys, the successes, and the advancements 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 have been suffered. Every discipline, every exacting, 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 out of proportion to what it costs. The things you suffer are a part of 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.

You 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 be led 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 paternal care for 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 away from meadows and fields subject to the 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 spread plants on to other plants; 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 article 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 assumed 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."
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 or five 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 employees 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. Richards, the writer, was a comrade of the recipient, M. E. Richards, to be mailed. This 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 American consuls 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 Frederick 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, Calif., 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 "on the same as express," 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 same as for express. Any one not doing business will be refused the service. 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 15 to a messenger from Australia came to the Doctor, who
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 never could 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. Conscionable regard for Sunday decreases steadily. The friends of Sunday declare that prominent forms of its desecration would cease if the patronage of Christ were recognized. Beyond question, no-Sabbatism and the half-truth of the Puritan compromise have enervated spiritual life, and destroyed conscience beyond the hope of redemption, unless new ground is gained.

Hence the Sabbath, though long rejected and secularized even by the church, rises in this hour of peril and ruin through no-Sabbatism, and offers, in the name of God the lawgiver, and as the "Lords 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 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 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 the apostles of Christ, and who spread the message 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 the apostles of Christ, and who spread the message 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).

This is directly verified by reference to 2 Kings xxi, 3; xxiii, 5, 11; and other Scripture passages, that the principle of the seventh day was instilled in the hearts of the people at the time of their deliverance from Egypt (Ex. xx, 10-17), and that it was observed as a day of rest, and as a day of thanksgiving, and as a day of rest and thanksgiving, and as a day of rest and thanksgiving, and as a day of rest and thanksgiving, and as a day of rest and thanksgiving.

This question then properly comes forward: Admitting as a fact that the divine Master and his disciples founded the church on the observance of the Sabbath, and designed it to be the "pillar and ground of the truth" (1 Tim. iii, 15), and that they carefully, even sagaciously 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 discovered the origin of Sunday observance, and the object of its introduction as a weekly period of public worship. A general and thorough review of the annals of human worship will disclose that the origin of Sunday worship has been in the recognition of the light of nature, as well as accommodated to the observation of the rising and setting sun. The universal observance of Sunday worship is to this day the object of its introduction as a weekly period of public worship. A general and thorough review of the annals of human worship will disclose that the origin of Sunday worship has been in the recognition of the light of nature, as well as accommodated to the observation of the rising and setting sun. The universal observance of Sunday worship is to this day the object of its introduction as a weekly period of public worship. 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THE SABBATH RECORDER.

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. 409:

"The Lord's day we decree to be a venerable day, and that nothing whatsoever be done therein, which is against the law. We desire that the church keep its days of rest, except Sunday as their day of rest, in the manner of Constantine the Great, that it may not be a day of business, but of prayer and reading." (Dialogues on the Lord's Day, pp. 299-300).

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

"We command therefore all, as well husbandsmen as others, to forbear work on our day of restoration" (Dialogues on the Lord's Day, pp. 299, 300).

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 communions on 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. Cortis, 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 breaks 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 way I can be of service, let me know it, and we will 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 list, and returned to the station by Brother Lucian Barber with the auto. Again it rained on Sabbath evening. I think it has stormed on of the snow storm. It has never broken up the meeting. This time they came through the rain as if they were going to hold the regular prayer meeting. The interest and attendance were wonderful. 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 evening 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, Michigan, where some thirty people gathered at the parsonage in the regular prayer meeting. I think some of this spirit was brought from the meeting held at White Cloud, Michigan, where several of the people were in attendance.

Yours in the work,

E. B. SAUNDERS.

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 two miles. He is somewhat crippled with rheumatism besides.

On Tuesday in March I slept 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 afoot. He kindly did so and we reached Scott just as 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 on the third Missionary Circuit, and is visited by the S. D. B. S. Missionary Committee. It is under the charge of Brother George Scott, and the association has in charge the matter of assistance to this church.

Our Conference has just been completed around the church lot. We reached from the train at Homer, went to the parsonage in the morning, and returned to the station by Brother Lucian Barber with the auto. Again it rained on Sabbath morning. I think it has stormed on of the snow storm. It has never broken up the meetings. This time they came through the rain as if they were going to hold the regular prayer meeting. The interest and attendance were wonderful. 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 evening meeting a very tender after meeting was held.

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E. B. SAUNDERS.

Monthly Statement.
May 1, 1913, to June 1, 1913.
S. H. DAVIS, Treasurer.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Balance in treasury May 1, 1913 $398.25.

W. Fresh, Secretary
Mrs. J. H. Byler
Mrs. A. B. Baldwin
Mr. and Mrs. I. A. Hunting

W. Fresh
Mrs. J. H. Byler
Mrs. A. B. Baldwin
Mr. and Mrs. I. A. Hunting

Balance in June 1, 1913.

Chapels:
Second Street
Plainfield
Rockville
Battle Creek
First Alley
North Loup
Syracuse

$398.25.

$2.00

$2.00

$2.00

$2.00

$2.00

$2.00

$2.00

$2.00
Responsive.
REV. G. M. COTRELL.

Responsive! How gracious! Unresponsive! How cold, heartless; 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, simultaneously sounds the same tone, in fainter voice. It means kinship; the wild birds call 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 smile, 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.

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 to the Treasurer for their use.

The committee also, through Rev. Edw. Shaw, reported as follows 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, I write you in my pleasure in company with Rev. Henry N. Jordan, also your representative, to visit the annual meeting of the German Seventh Day Baptist church in 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 the seating capacity of the beautiful church was crowded. One candidate, a man of middle life, was baptized at the close of morning service.

While of course there is no official, or organic constituency, the 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 coordination 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 were $36.75, Respectfully submitted.

Edwin Shaw.

Plainsfield, N. J., June 8, 1913.

Report adopted.

The Advisory 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.

We feel that the Corresponding Secretary be requested to send to J. W. Thirle, 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 Booch schapper
Babcock, J. H., Mr.


Prayer was offered by Rev. Edw. Shaw.

THE SABBATH RECORDER.
for one month, and that copies by the Corresponding Secretary to the mem-
bers of the Board, for their consideration prior to the next meeting of the Board.

President Babcock withdrew at this point to get his name and Vice-Presi-
dent J. A. Hubbard presided during the
balance of the meeting.


ins. Voted that the Publishing House be au-

thorized to furnish Mr. Savarese such pa-

ter 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.

<table>
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<tr>
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<tr>
<td>J. A. Milliken, Vancouver, Wash.</td>
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<td>Mr. and Mrs. L. H. Coon, Minneapolis, Minn.</td>
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<td>M. T. H. C. Board, New York City</td>
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Payments on Life Membership:

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Homes of Miss. A. R. Saunders | 5.00 |

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 mis-

sion seeks to reach are idle through no

fault of their own, industrial conditions

and social pressures are such 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 study recently of this record, hav-

ing found within the five years just past pos-

tions 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."

"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,—

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 moth-

ers 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 he’s done, 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 seen

some one say, ‘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, or a

girl is never to be a woman. If mothers would teach little boys

to be tidy, then the men would be neat and

orderly.”
WOMAN'S WORK

MRS. GEORGE E. CROSBLY, MILTON, WIS,
Contribution Editor.

"Let Down Your Nets."

Launch out into the deep,
The awful depth of a world's despair;
Hearts that are piercing, and eyes that weep;
Sorrow and ruin and death are there.
And the sea is wide, and the endless sea;
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 midst of our wreckstricken strand,
And sweet and royal is his command.

"Let down your nets each morning's paper,
And trusting that the word of a king is a word of wisdom,
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 made in this quarter of the globe.

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 $900,000 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. We can and expect 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 it still the same; in a crisis, they can accomplish marvelous results; and I don't know that we can expect them to keep the 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 Lieuo-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, what 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 materials 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 in. 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 expectations 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 farthest 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 she owns and, later, will help us to have a small 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 over 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.

Letter From Lieuo-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 bleeat. The sheep learn their shepherd very easy, but otherwise they are dumb animals."

"They have not a 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.
The International Christian Endeavor Convention and the Seventh Day Baptist Rally

REV. WILLIAM L. BURDICK

The International Christian Endeavor Convention was 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, State; Dr. Henry Churchhill 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 repute. 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, 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 held at one 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; I may follow my instructions this 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 after-meeting and the few 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 and 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 will move 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 world has yet to reckon with this great truth, which, like the "leave," is gradually leavening the whole world.

E. B. Saunders.

Minutes of the Sabbath Keepers' Association.

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 for our brother's guidance and help, 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, President, 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 Organization 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 J. Davis, 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 Indiana General Assembly, 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 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 and bodies of Christ, 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.


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.

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 apocryphal 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.

"Hurr. Ethel," called Helen from the hall where she was arranging the baskets of glass, "it's late and I am starving hungry after a week's work."

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

Helen sought 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 a awful lot. Cut-glass is so expensive."

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

They prepared 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.

"Must we, 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 been held longer; they were sooner and 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 the way. "Tell Mr. White's house. "I'm 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 while we were washing it, so the society is not to blame."
THE SABBATH HUMANE AND BENEFICIAL.

(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 help furnished by such books as Pastoral Leadership of Sunday School Forces, by A. F. Shaffer; 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 encouragement 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 appendix, but a treatment in which prayer, well 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. With the spirit of the church in mind, he must be its pastor in the full 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 a part of it. 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 in the children and himself so audaciously 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 in his book, "Pastoral Leadership of Sunday School Forces," that Doctor Tyng, when speaking of his work 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 saw the Sabbath school that all receive the training needed and the wants of all, from the youngest to the oldest, are ministered to.

A PASTOR OF THE SABBATH SCHOOL.

What I have been saying also shows that his relation to the school will be that of part upon which the whole of the school must rest; 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 pastor who sees both 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 the classes, yet the same men rarely were seen in their pulpits with their carefully written ten manuscripts or elaborate notes. While I am not at all in sympathy with the use of the printed questions in class, it is not seemingly 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 cooperation. Let him be an inspirer to better ideals and a learner of 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 coruscation of the British navy, these great themes run through great portions of the world. Like the theme of some grand symphony, now written in the minor, now appearing in the major, now hidden in the clash of almost inaudible passages, 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 and help 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 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 Brambaugh 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. "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. 'Kito.

"I'll bet you didn't know how much," said Mr. White; "I guessed you had been afraid of something."

"I'm afraid," began Helen hesitantly, "I couldn't have known."

"But I'm afraid you had been a little afraid of it," Mr. White went on; "we were afraid we 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 smiled," Ellen Burnap, in the Advance, wrote, "and cut an extra large piece of cake. —Ellen Burnap, in the Advance."

The Sabbath Recorder

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A "Grandfather's Clock" Wanted

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

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. —Kito.

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