

# Bible Studies on the Sabbath Question

By Arthur Elwin Main, D. D., L. H. D.  
Dean and Professor of Doctrinal and Pastoral  
Theology, Alfred (N. Y.) Theological Seminary

## CONTENTS

Preface, Introduction, General Survey,  
(pp. vii-xix)

### Part One—The Old Testament, (pp. 1-50)

*Beginnings of History*—Foundations; Reasons for the Sabbath; Beginnings of Hebrew History; *Moses, the Exodus, and the Law*—Moses and His Work; The Sabbath Earlier than Sinai; The Decalogue; The Fourth Commandment; The Sabbath a Covenant of Sanctification; The Sabbath a Sign of the Hebrew National Covenant; Sabbath Rest Safe and Rational; Religion and Good Morals Inseparable; The Sabbath Assembly, and the Holy Bread; The Sabbath a Sanctifying Day; The Sabbath in Deuteronomy; Other Sabbatic Time; *The Great Historical Period*—The Sabbath in Chronicles and Kings; The Sabbath under Nehemiah; *The Prophets*—The Sabbath Social and Ethical; Righteousness Essential to True Sabbath-keeping; Meaning and Relations of a Hallowed Sabbath; The Sabbath in Ezekiel; The Sabbath and National Life; Summary of Old Testament Teachings.

### Part Two—The New Testament, (pp. 51-107)

*The Synoptic Gospels*—Relation between the Two Testaments, and the Authority of Jesus; The Sacredness of Human Needs; Christ Greater than the Temple; The Greater Law of Love; Deeds of Mercy on the Sabbath; The Sabbath among Early Jewish Christians; A Sabbath of Teaching and Healing; The Sabbath Made for Man; Doing Good on the Sabbath; Jesus a Sabbath-day Worshiper and Preacher; Jesus Our Judge in the Matter of Sabbath-keeping; Jesus at a Sabbath Entertainment; The "Preparation"; The Resurrection; *Early Writings Belonging to a Transitional Stage of Thought*—"Proselytes"; The Sabbath in Hebrews and Revelation; *The Pauline Epistles*—Under Grace; Salvation a Free Gift; *The Johannine Writings*—Our Ever-working God and Father; Compassion Greater than Ceremony; Mercy is Free, not Bound, on the Sabbath; Recapitulation and Summary; A Brief Historical Survey; Index of Scripture References; Bibliography.

Price: Cloth, 50 cents; Paper Covers, 25 cents. Address the author at Alfred, N. Y., or American Sabbath Tract Society, Publishers, Plainfield, N. J.

## Engraved Stationery

We are prepared to furnish engraved visiting, professional or business cards, wedding invitations or announcements—in fact anything in engraved or die-printed work. Send us your orders for stationery. Our work is of the finest and prices are low.

American Sabbath Tract Society Publishing House  
Plainfield, New Jersey

# The Sabbath Recorder

## THE TWO SONGS.

"I will write me a poem," the poet said,  
"That shall lighten the hearts of men."  
Then he leaned far back in his easy chair,  
And he gazed far out in the sweet, pure air;  
And the words and the rhythm were wondrous fair,  
As they rippled away from his pen.  
Ay, the song that he sang, it was wondrous sweet;  
But the crowd passed on with unheeding feet.

"My brethren are toiling," the strong man said;  
"I grieve o'er their pain and need."  
Then he took his place in the struggle and press,  
And he won the child by his kind caress,  
And manfully labored to cheer and bless,  
And to bind up the hearts that bleed.  
And lo, in his toiling he sang a song  
That brought new hope to the hurrying throng.

—May Griggs Van Voorhis.

## —CONTENTS—

EDITORIAL—No. Northwestern Association This Year; Brethren Sayre and Moore Off for Africa; "The Patriotism of Peace"; The Farewell Meeting and the Start; Wants to Do Something for Missions.....	385-388	Saddle Mountain, Oklahoma; Minutes of the Woman's Board Meeting .....	399-402
EDITORIAL NEWS NOTES—That Lincoln Memorial .....	388	"Glad to Hear Through the RECORDER".....	402
Matthew, Mark, and Luke .....	390	YOUNG PEOPLE'S WORK—The Kind of a Life We Shall Wish We Had Lived; Meeting of the Young People's Board; Young People's Board—Treasurer's Report; By the Side of the Road; What Are You Going to Do? Salem College Notes; News Notes .....	403-409
Lone Sabbath-keepers' Directory Corrections.	391	Some More Questions .....	409
SABBATH REFORM—Our Place and Mission.	392	CHILDREN'S PAGE—The Lighthouse Lamp (poetry); The Baby's Name; Purity of Speech .....	410-412
Tract Society—Meeting of Board of Directors	393	HOME NEWS .....	413
The Forsaken House (poetry) .....	394	DENOMINATIONAL NEWS .....	413
MISSIONS—From Lieou-oo, China; How to Gain Honor .....	395-397	MARRIAGES .....	414
Ordination of Deacons .....	397	DEATHS .....	414
The Christian Religion .....	397	SABBATH SCHOOL .....	416
WOMAN'S WORK—The Sea of Faith (poetry);			

# Alfred University

ALFRED, N. Y.      Founded 1836

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D. D., Pres.

## Alfred Academy

COLLEGE PREPARATORY COURSES.  
GENERAL ACADEMIC TRAINING.  
TEACHERS' TRAINING COURSE.

For catalogue, illustrated booklet and further information, address  
G. M. ELLIS, M. S., PRINCIPAL.

# Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.

Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President

Milton, Rock County, Wis.

# Salem College

SALEM  
West Virginia

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is:

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

For catalogue and other information, address

REV. C. B. CLARK, M. A., Ped. D., President.

# The Fouke School

PROF. LUTHER S. DAVIS, PRINCIPAL.

Other competent teachers will assist. Former excellent standard of work will be maintained. Special advantages for young people to pay their way in school.

Address Rev. G. H. Fitz Randolph, Little Genesee, N. Y., or the Principal at Fouke, Ark.

# American Sabbath Tract Society

EXECUTIVE BOARD.

President—Stephen Babcock, 48 Livingston Ave., Yonkers, N. Y.

Recording Secretary—A. L. Titsworth, Plainfield, N. J.  
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.  
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

## THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, N. J.

TERMS.

Single copies per year .....60 cents  
Ten copies, or upwards, per copy .....50 cents  
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

## HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

## A JUNIOR QUARTERLY FOR SEVENTH-DAY BAPTIST SABBATH SCHOOLS.

A quarterly, containing carefully prepared helps on the International Lessons, for Juniors. Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.

Send subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

## THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

President—Wm. L. Clarke, Westerly, R. I.  
Recording Secretary—A. S. Babcock, Rockville, R. I.  
Treasurer—S. H. Davis, Westerly, R. I.

Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

President—Rev. W. C. Whitford, Alfred, N. Y.  
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.

Recording Secretary—Prof. Wayland D. Wilcox, Alfred, N. Y.

Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.  
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

## THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session will be held at North Loup, Neb., Aug. 21 to 26, 1912.

President—  
Acting President—Boothe Colwell Davis, Vice-Pres.  
Recording Secretary—Prof. A. E. Whitford, Milton, Wis.

Corresponding Secretary—Rev. T. J. Van Horn, Albion, Wis.

Treasurer—Rev. Wm. C. Whitford, Alfred, N. Y.

Executive Committee—The President (chairman), Recording and Corresponding Secretaries; also elected members: Three years—Dr. George E. Crosley, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y. Two years—Rev. W. L. Burdick, Alfred, N. Y.; Ira B. Crandall, Westerly, R. I. One year—L. D. Lowther, Salem, W. Va.; Rev. L. D. Seager, Blandville, W. Va. Also ex-presidents and presidents of Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh-day Baptist Education Society.

## BOARD OF SYSTEMATIC FINANCE.

Three years, Rev. L. A. Platts, 264 West 42d St., Los Angeles, Cal.; O. S. Rogers, Plainfield, N. J.; Grant W. Davis, Adams Center, N. Y. Two years, Dr. G. W. Post, Chicago, Ill.; Stephen Babcock, Yonkers, N. Y.; Rev. A. E. Main, Alfred, N. Y. One Year, Dr. A. S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y.  
Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. A. S. Maxson, Milton Junction, Wis.

# The Sabbath Recorder

A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 79 NO. 13.

PLAINFIELD, N. J., MARCH 25, 1912.

WHOLE NO. 3,499.

Theo. L. Gardner, D. D., Editor.

L. A. Worden, Business Manager.

Entered as second-class matter at Plainfield, N. J.

Terms of subscription.

Per year ..... \$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

of these, we hope some one with authority will correct this report.

The postponement of the Northwestern this year will leave the week beginning with Thursday before the last Sabbath in September, vacant; and then, according to the joint committee's recommendation, the Western Association would begin on Thursday, October 3, the Central on Thursday, October 10, the Eastern on October 17, the Southeastern on October 24, and the Southwestern on October 31, for the year 1912.

If this is not correct in reference to all, the matter should be attended to by those associations that may not have reported, so everybody will understand the matter, as the old time for holding sessions is drawing near.

Any one wishing to review the report of the associations' joint committee which met at Conference time will find it in the SABBATH RECORDER, October 23, 1911.

\*\*\*

## Brethren Sayre and Moore Off for Africa.

In the SABBATH RECORDER of March 11 we announced the sailing time for Rev. W. L. Burdick of Alfred, N. Y., and Brother N. O. Moore of Riverside, Cal., who were to undertake the mission of investigation in Africa. These brethren were to sail from New York, on the *Lusitania*, at one o'clock in the morning of Wednesday, March 20. But serious illness in the home of Brother Burdick made it perfectly clear to him and to his friends that he ought not to go. Therefore, as soon as this became apparent beyond a doubt, Brother Burdick telegraphed the committee that he would be obliged to give up the trip. Every one felt that he was acting wisely in taking this course, and that it was the only thing for him to do.

Brother George B. Carpenter, of the Missionary Board, had in hand the matter of arranging the details for the journey, such as securing tickets and passports and seeing the brethren off. When the tele-

## EDITORIAL

## No Northwestern Association This Year.

It will be seen by the Executive Committee's notice elsewhere in this paper, that the Northwestern Association will hold no session in 1912. This decision is in harmony with plans proposed at Garwin last summer for the years when General Conference comes within the bounds of that association.

## THE OTHER ASSOCIATIONS.

As to just what each of the other associations has done regarding the proposed change of time, we are not fully informed. The report of the joint committee appointed by all associations, to meet in connection with Conference and recommend as to time and order of holding annual sessions, has been adopted by some of them, if not by all. This recommendation was to reverse the order, and to begin with the Northwestern Association on the Thursday preceding the last Sabbath in September, with the others following one week apart and ending with the Southwestern.

The Eastern and Southeastern associations we know have adopted the recommendation in full, and the others are partially committed to it, if we remember correctly. This is true of the Western, as shown by their minutes, but we do not have the minutes of the Central or Southwestern; so if we do not state the time as accepted by any

gram came, the berths and tickets were all engaged for the steamer, and there was only a week to sailing time. Realizing the necessity of a start being made at the earliest possible date, so the mission could be accomplished before the rainy season should begin in Africa, and knowing that Brother Moore had already come East on his way, the committee speedily set about the work of securing another man to go with him. This at first seemed almost impossible, for when the members of the committee met in New York on Thursday, there were then but five whole days before the ship was to sail.

After more than three hours of consultation, during which time quite free use of the long-distance phone was resorted to, it was decided to send a telegram to Rev. Charles S. Sayre of Dodge Center, Minn., stating the case briefly, asking him if he would go, and if so to be in Plainfield, N. J., the nineteenth. This done, the committee could do no more until his reply should come to hand. On Friday morning the message came that Brother Sayre had just accepted Albion's call to its pastorate, but that, if the African investigation was likely to fail at this point should he decline to go, he was willing to telegraph Albion and respond to our call. Urgent word was quickly wired from the committee, and now as I write, on Monday morning the eighteenth, Brother Sayre is nearing New York, where he expects to arrive at 3.30 today, one day ahead of schedule time. This enables the men to sail, as was planned, on the twentieth at one o'clock in the morning.

Brother Moore spent two or three days in Plainfield last week, then went to Rhode Island to meet the brethren of the Missionary Board, and meets Brother Sayre here. Then on Tuesday evening a farewell reception is arranged for in Plainfield, with the New Market and New York churches invited to be present. Late in the evening, friends go to the ship with the brethren, and before this paper reaches its readers Rev. Charles S. Sayre and Brother N. O. Moore will be well on their way across the Atlantic.

Brother Moore takes with him a handy typewriter, and the brethren at Milton furnished him with a good kodak. He promises to keep the RECORDER readers informed

as to their whereabouts, and as to what they find in Africa that will be of interest to our people.

\*\*\*

### "The Patriotism of Peace."

On Monday evening, March 18, Rev. Samuel H. Davis of Westerly, R. I., addressed the Men's Club of the Plainfield Church upon "The Patriotism of Peace." The lecturer was listened to with deep interest as he spoke of the contrasts between the heroes of war and the heroes of peace. The world has always hastened to pay homage to the patriotism of those who serve their country in times of war; but more notice ought to be taken of the heroes who toil and sacrifice, and put themselves in dangerous places, to serve their country or their city in time of peace. Volunteer firemen and members of the police force placing themselves in jeopardy to save and protect our homes were mentioned as illustrating the class of heroes who deserve honor in time of peace. The Virginia judge who dared to be true in bringing the Allen outlaws to justice, the sheriff who made the arrest, the district attorney who secured the conviction, and the jurors who brought in the verdict in the face of desperadoes whom everybody feared deserve as great honor as does the soldier who goes to battle. They all exemplified the true patriotism of peace.

Not every citizen can fill public positions. We can not all be on the police force, among the firemen, on the judicial bench or in some place of public trust, but every man as a private citizen can do his best to better conditions in the community where he lives.

Every one should willingly pay his taxes. The man who evades doing his part in support of the government by shirking the payment of taxes and by hiding his property to escape assessment is a traitor as certainly as is the one who deserts in time of war. Again, it is the duty of every patriot of peace to hold public office when he is needed for that work. Many good citizens refuse to make the necessary sacrifices in business that would enable them to take up duties of public trust when their country calls them. Thus it comes about that so many unworthy men are promoted to office and things go to the bad.

It is also the duty of every man to go to

the polls and vote. No good man can be excusable for neglecting to stand up and be counted on the side of right when moral issues are at stake on election day. If politics are corrupt, they have become so through the unpatriotic actions of good men who fail to attend primaries, and who do not vote at elections, thus giving unworthy men control of the government.

Mr. Davis spoke of an experience in Colorado when women first voted in that State. One of them was offered the position of candidate for the mayor's office; but while she could not see her way to accept, she said with emphasis: "We are not particular about holding office ourselves, but we are very particular who does hold office." The patriotism of peace demands that every citizen shall be particular as to who are placed in office, and that no one shall ignore his duty to make his power felt at the ballot-box.

#### HOW TO SECURE LOCAL OPTION.

Mr. Davis made a telling point on the question as to how to secure local option. This is a live issue in the New Jersey Legislature and Mr. Davis' remarks were especially timely. In answer to the question how to secure the needed laws for putting away the liquor traffic, he said: "You will never do it until you make it politically safe for legislators to vote right, and politically unsafe to vote wrong." There is no more powerful lobby to be found in any of our legislatures than that of the liquor interests, and the strongest possible pressure will be brought to bear upon the legislators wherever the saloon question is involved. There are enough temperance people to hold the balance of power if they only stand together and compel politicians who desire to be elevated to office to regard their wishes. The members of every church should see to it that the overwhelming power of the Christian people is brought to bear in some tangible way upon the men who represent them, until they realize that to disregard this power means certain defeat. When the best people of the State make it political suicide for their representatives to vote for a liquor bill, or to help foist a criminal-making business upon the people, then, and never till then, will legislators vote right. It is one of the grandest works of the patriotism of peace for men to stand together as Chris-

tian citizens, to compel legislators to be true on this question.

It is a shame that men are allowed to foist the crime-reeking, criminal-making, home-destroying saloon upon the people of this country. No man can speak a word of good for the saloon. Mr. Roosevelt truly said: "The liquor traffic, is like no other business, because it tends to law-breaking among the dealers, and lawlessness among drinkers."

\*\*\*

### The Farewell Meeting and the Start.

Since the article regarding the proposed sailing of the brethren for Africa was put in type, the details of final preparation for the journey have been attended to, the farewell reception at Plainfield has been held, and Brethren Sayre and Moore are now, on Wednesday morning the twentieth, well on their way, on board the great steamship *Lusitania*.

The friends from the New York and New Market churches met with the people of the Plainfield Church, and all joined in bidding the brethren bon voyage. Rev. Edgar Van Horn of New York led in prayer for the blessing of God to rest upon the work, Rev. Edwin Shaw traced briefly their long journey, using a map of the world; George B. Carpenter, chairman of the Joint Committee, spoke cheering words, and told of his joy that men had been found to undertake this important work; Rev. Henry N. Jordan, their schoolmate and friend, spoke words of hope and cheer.

Then Brethren Moore and Sayre responded, giving us an idea of their heart-burdens and their desires to do well the work whereunto they were being sent. Brothers Stephen Babcock, president of the Tract Board, Arthur L. Titsworth, the secretary, and Frank J. Hubbard, the treasurer, then followed with brief remarks, showing their interest in the cause and their hopes that success would crown all these efforts. Then came a brief talk by the editor of the SABBATH RECORDER and a closing prayer committing the brethren to God's care, and beseeching his blessing upon the men who go, and upon their wives and loved ones who remain at home.

It was now nine o'clock, and only thirty minutes remained for good-bys before the time for their train to leave. Refreshments were quickly served, first to those

man shall ever find heaven.—*Emerson*, who were to take the train, and more leisurely to those who remained for an after social. An automobile was ready to hustle them to the station, and when the train pulled in on time, a dozen friends were there to take it and accompany the brethren to the ship. The next hour was a busy one, filled with farewell messages and final words of counsel for the men going to Africa. All went on board the ship and saw the cozy quarters assigned to them for their home while crossing the Atlantic. Then at midnight we left them on the deck of the steamer and turned our faces homeward, glad that they were consecrated to the Master's work. They in turn, looking toward Africa, and glad to render loyal service to God and to their denomination, bade us good-by with happy faces and hopeful hearts.

Until further notice their friends may write them at Cape Town, South Africa, care of the United States Consul.

\*\*\*

### Wants to Do Something for Missions.

A letter from Mrs. Lura Hull, widow of Rev. N. V. Hull, for many years editor of the SABBATH RECORDER, says she would "like to dispose of some of her oil paintings that she may make an offering for the cause of missions." Mention is made of certain panels of flowers that have attracted some attention and have been highly spoken of. Aside from the paintings, Mrs. Hull has some pieces of antique China over a century old, which might attract those who like such things, and which she would dispose of, "if she could thereby do something for the cause which lies close to her heart." The one who writes for Mrs. Hull mentions a "Potter's Biblical Encyclopedia" as being among the things she would like to place where it would count in the Master's work. She is too feeble to write, but has a friend who gladly corresponds for her. Her address is 21 Pardee Street, Hornell, N. Y.

Just as our proofs are being taken for this issue, word reaches us that Rev. Judson G. Burdick passed away suddenly at his Alfred home, on March 19.

## EDITORIAL NEWS NOTES

### That Lincoln Memorial.

It seems that the promoters of the Gettysburg road plans are trying to persuade the House of Representatives to disapprove the plans of the board, locating the proposed Lincoln monument in Potomac Park, and to turn over the \$2,000,000 appropriated, for a Lincoln highway between Washington and Gettysburg. This move is meeting with strong opposition, and well it may, for there is little to justify such a change.

Last year Congress appropriated \$2,000,000 for the Lincoln memorial, and a spot was selected north of the Capitol, near the present site of the union station. But while this spot met the approval of the House Committee, it did not satisfy public sentiment, in as much as it interfered with the Burnham Commissions' plans for embellishing the city of Washington. Finally the House and Senate agreed to leave the question of site to a board, with the President as chairman. This board has chosen a spot in Potomac Park. In the law of 1911 there was no provision made for an alternative. The money was voted for the building of an adequate memorial at the national capital; and the building of a Lincoln highway to Gettysburg, though a worthy enterprise, is not considered a satisfactory substitute. This great Lincoln monument should stand in the nation's capital. We agree with those who think the two States, Maryland and Pennsylvania, should unite in building the Lincoln highway to Gettysburg.

There is some uneasiness in the British Parliament over the activity of Germany in the matter of enlarging its navy. The First Lord of the Admiralty, in introducing the naval estimates in the House of Commons, gave special warning to Germany that the enlargement of the British fleet would depend much upon the program followed by the former country regarding its naval construction.

Some members of Parliament criticised this speech of the First Lord as being uncalled for and likely to provoke Germany.

It is evident, however, that Great Britain is closely watching every move in Germany that looks toward enlargement of its sea-going power; and true to English instincts, she will strive to remain mistress of the seas.

The distress among coal strikers in England continues to increase, and a bill is being pressed upon Parliament to establish a minimum wage law. Every effort will be made to pass this bill this week.

After months of delay and much talk regarding the final disposition of the wreck of the battleship *Maine*, the last rites were performed under imposing ceremonies, on March 15, when the rusty battered hulk was escorted to sea and sunk in more than sixty fathoms of water. Her hull was strewn with flowers and evergreens, so that when she disappeared beneath the waves, the flowers were left floating on the waters.

It took twenty minutes for her to sink after the valves were open, and as she went down the pressure of air in her compartments was so great that her decks were torn up as she disappeared forever. The tide was very strong and swift where she went down and the wreck was probably carried some miles before finding a resting-place on the bottom, hundreds of feet below the surface.

This disposition of the *Maine* is far more satisfactory than it would have been to sell her to Coney Island or any other show syndicate to be placed on exhibition for the sake of making money.

After some delay and wrangling the Senate confirmed the appointment of Justice Mahlon Pitney to the Supreme Court of the United States, and he was assigned to the third circuit.

In New Jersey, Governor Wilson appointed Edwin R. Walker to take the place, as Chancellor of the State, made vacant by the appointment of Mr. Pitney to the Supreme Court of the United States.

Catholics in Belgium are said to fear an early movement there, similar to that in Portugal. The proposition of the Vatican, to excommunicate all who compel Catholic priests to appear before civil courts without permission from the Pope, seems likely to precipitate a movement to-

ward separation of church and state in Belgium, as complete as that which has taken place in France and Portugal.

On the twentieth of March the Legislature of Maine meets in extra session to consider the matter of resubmitting the question of state prohibition to a vote of the people. Last September the State by the small majority of one thousand voted to retain the prohibitory clause in the constitution; but the saloon element prevailed upon the governor to call an extra session and again, if possible, present the matter for a vote of the people.

In case the Legislature yields to the clamorings of the rum element, and makes prohibition an issue with the voters, we hope Maine will roll up a majority for her old constitution large enough to set the question at rest for a hundred years.

According to New York dailies the strike has gone so far as to interfere with the burying of the dead. It is stated that in an outlying county near the metropolis, union drivers refused to drive non-union hearses, while undertakers refused to handle non-union coffins and appurtenances. Then the strikers and their sympathizers kept close watch over passing funeral processions, and if the coffin did not bear the union label and the driver was not a union man, they served them as the London suffragettes did the shop windows.

Secretary Knox is much pleased with the reception given him by the countries he is visiting in Central America. He denies the reports regarding the dissatisfaction of Colombia with our government. He also urges the immediate passage by the Senate of the Nicaragua treaty, which is hanging fire in that body, and states that the commerce of the countries is suffering because of the delay.

Every day is a new day for us. Every sunrise brings opportunity. The wrongdoing of yesterday is gone with yesterday. Today is come, wherein we may do right.—*The Classmate*.

J. P. Morgan can raise \$10,000,000 on his check any minute; but the man who is raising a large family on \$9 a week is a greater financier than Morgan.—*Farm Journal*.

**Matthew, Mark, and Luke.**

REV. ARTHUR E. MAIN.

## ANGELS, DEMONS, AND SATAN.

The following passages are our synoptic sources of information concerning good and evil spirits. They should be read with great care by all who are interested in this attractive but difficult subject.

*Angels.*

Matthew i, 20, 24; ii, 13, 19; iv, 6, 11; xiii, 39, 41, 49; xvi, 27; xviii, 10; xxii, 30; xxiv, 31, 36; xxv, 31; xxvi, 53; xxviii, 1-7; Mark i, 13; viii, 38; xii, 25; xiii, 27, 32; xvi, 5-7; Luke i, 5-25, 26-38; ii, 8-15, 21; iv, 10; ix, 26; xii, 8, 9; xv, 10; (Matt. x, 32); xvi, 22; xx, 34-36; xxiv, 1-7, 23.

*Demons and Demoniacs.*

Matthew iv, 23, 24; vii, 22; viii, 16, 17, 28-34; ix, 32-34; x, 1, 8; xi, 18; xii, 22-29, 43-45; xv, 21, 22, 28; xvii, 14-20; Mark i, 21-28, 32-39; iii, 11, 12, 15, 20-27, 30; v, 1-20; vi, 7-13; vii, 25-30; ix, 17-29, 38, 39 (xvi, 9, 17); Luke iv, 33-37, 40, 41; vi, 17, 18; vii, 21, 33, 34; viii, 1-3, 26-39; ix, 1, 2, 37-43, 49, 50; x, 17-20; xi, 14-26; xiii, 32.

*Satan.*

Matthew iv, 1-11; ix, 34; xii, 24-29; xiii, 18, 19, 24-28, 38, 39; xvi, 23; xxv, 41; Mark i, 13; iii, 22-30; viii, 33; Luke iv, 1-13; viii, 12; x, 17-20; xi, 14-22; xiii, 11-16; xxii, 3, 31, 32.

How to explain all these Scriptures is a very difficult problem, so difficult that one may be pardoned, if, with many other students of the Bible he does not speak with complete certainty of opinion, as to their meaning.

One has no right to assume that in the great universe of God man is the only created moral and rational being. The existence and activity of angels and demons does not surpass belief, and is scarcely more mysterious than the world of mystery in the human soul, which is the field of modern psychological inquiry. It is all a matter of evidence; but evidences do not weigh the same, with all men.

Three methods of interpretation are possible: (1) That these passages, as a whole, are to be taken literally. (2) That Jesus taught and believed in the existence of angels and demons; but that his language, for the most part, is figurative and pictorial, the purified and elevated forms of con-

temporary literature. (3) That all Bible references to angels and demons and Satan are in figurative and pictorial language, though none the less gloriously or sadly meaningful, as the case may be.

No one, it seems to me, could come from a careful reading of these Scriptures, and hold to their literal interpretation (Luke x, 18; xxii, 31). And literal fire seems ill adapted to the punishment of literal spirits.

Very much can be said in favor of the second method of explanation; and it appears to involve the fewest difficulties. But, after all, the writer leans toward the third point of view. Much of this Scripture readily yields to a figurative interpretation; and some of it requires such an explanation.

In connection with nature-worship primitive man has, in thought, peopled objects of nature with spirits more or less friendly, more or less hostile, to mankind.

In connection with Hebrew religious belief the doctrine of superhuman spirits has assumed three phases: (1) God, on his great and high throne of power and glory, is surrounded by innumerable heavenly attendants, worshipful and obedient. (2) Later Judaism, with its exaggerated doctrine of Divine transcendence, so separated Creator from creature that there could be no immediate relation and fellowship; and the Divine purposes and activities relating to man are mediately accomplished by angel ministries on God's behalf.

(3) And that a great and good God and Maker should not be held accountable for physical and moral evil, the existence of sin and suffering is attributed to wicked spirits.

Man is marble and mud; spirit and flesh; divine and animal; heavenly and earthly; angelic and devilish. And in the struggle of his higher being for supremacy over the lower, man has fallen, again and again; and the Genesis story of Adam and Eve's Fall has had countless copies. These temporary victories of our lower natures have given rise to a kingdom, sphere, or condition, of physical, intellectual, social, moral, and religious discord and darkness.

Over against all this is the kingdom of God, a heavenly sphere or condition, the product of God's redeeming love and power; a spiritual kingdom that Jesus came to preach as it had never been preached before; and for whose ultimate triumph he lived, and died, and ever liveth. The spread of this kingdom among men means

increased, uplifted, and enriched life, of all kinds, and everywhere.

And it may be that the doctrine of angels and demons, in the Old Testament and in the New Testament, represents two stages of progress in the conception and expression of these two spheres of ethical and spiritual principles and forces; and that the Bible itself, and the life, teachings, and work of Jesus have lifted the Church to a higher stage still.

Inspiration did not insure omniscience in Hebrew leaders, lawgivers, and prophets.

Jesus himself did not claim to be omniscient (Matt. viii, 10; xv, 34; xxiv, 36; xxvi, 40; Mark v, 31, 32; vi, 6, 38; viii, 12; ix, 21; xi, 13; xiii, 32; Luke ii, 52; iv, 17; vii, 9; viii, 45, 46).

In matters of religion and morals Jesus spoke with heavenly wisdom and authority; but in matters of ordinary history, literary criticism, and science, physical or psychological, he seems to have spoken from the general level of current ideas. In Mark xii, 35-37, for example, he assumes the Davidic authorship of Psalm cx; but by no means are we required to say that he necessarily taught it. We use current expressions in a similar way. And whether or not we believe that Jesus' actual knowledge of these things was far above that of his day, we can hardly question his practical wisdom. For him to have taught, in the sphere of non-religion, far in advance of his time, would, we can not but believe, have hindered the accomplishment of his supreme mission among men. How much the incarnate Word was limited in knowledge and power, the full significance of the Kenosis of the Son of God (Phil. ii, 5-11), we can neither know nor tell. We are in the presence of a great mystery; and every step should be taken with humility and reverent care.

That in our Saviour's discourses about Things to Come he employed, in an elevated style, symbolic language forms from Jewish apocalyptic literature, we are very sure. That when speaking of angels he may have used language forms taken from Jewish angelology, for the purpose of setting forth, pictorially, great moral and spiritual realities, is by no means impossible of reverent belief; neither is the doctrine of actual angel beings.

*Alfred Theological Seminary,  
Alfred, N. Y.*

**Lone Sabbath-keepers' Directory—Corrections.**

DEAR BROTHER GARDINER:

Thirty-five people have up to date kindly responded to the call for help in supplementing and revising the list of lone Sabbath-keepers published in the RECORDERS of February 12 and February 19. I want hereby to express my sincere gratitude to these friends who have thus so effectively aided in this enterprise. I am grateful for the many words of appreciation contained in the bundle of letters before me. Your kindness in publishing this provisional list has resulted in the desired addition and expected changes, about 200 of the former and 25 of the latter. That is, above two hundred names will be added to the list and thirty-five changes will be made including some omissions as requested. It looks as if my guess that there are about 1,000 lone Sabbath-keepers in the United States and Canada would be almost verified. Let the good work go on. One valued letter suggests that this directory to be of the greatest value to our people must be based on reliable information.

Mistakes were suspected, additions were desired, and these were reasons for setting forth this provisional list. It may be well to repeat that no names are desired of those who enjoy Sabbath privileges with any church. It is intended for only a Lone Sabbath-keepers' Directory. Non-residents merely are not supposed to be included.

T. J. VAN HORN,  
Cor. Sec. General Conference.

*Albion, Wis.*

**Companions.**

"A purpose is a companion." And the companion is good if the purpose is good. It pushes a man right along as if it had strong hands. It nerves his heart as if it had an actual voice and were bidding him be brave. It encourages him to persevere. It assists him to climb. There is strength in it, and inspiration in it, and glorious help in it. A man without a purpose is a lonely man, a shiftless man, a useless man. It takes purpose successfully to carry us through the ever-varying experiences of life; and without purpose no

## SABBATH REFORM

### Our Place and Mission.

In these days when other denominations are considering the question of uniting and putting away the lines that hitherto have separated them, it is well for Seventh-day Baptists to study carefully the questions of their place and mission as a small people, among so many larger denominations. These questions are being pressed upon us from without and within, and are of too great importance to be safely ignored.

Every Seventh-day Baptist ought to be able to state good and definite reasons why so small a people—so “insignificant a minority”—should continue to be a separate denomination. Every Seventh-day Baptist should understand better than many do the real spirit and significance of the Sabbath,—its vital importance, its purpose, its power, and indispensable agency in promoting the kingdom of God.

If we all apprehended the higher meaning of the Sabbath, as God's own representative among days, the proper observance of which brings us into close communion with the Divine, we should find in it a primary and essential source of spiritual life and Christian attainment. Then, indeed, would we see more clearly our mission to give such a fundamental truth to the world, and to do all in our power to keep it from being buried out of sight under the traditions of men.

Again, if we comprehended as we should this important meaning of the Sabbath truth, there could be no misgiving as to our duty to maintain a separate denominational existence, in order to emphasize the one truth most ignored and forgotten by other believers. We would glory in being called of God to keep alive his Sabbath, so much needed to lift men Godward, and we would never think of it as being a cross to do so.

Furthermore, the importance of such an understanding, and such loyalty to truth, as a means of our own strength and growth, can not be overestimated. The members of any good cause are strengthened by the very act of formulating and giv-

ing reasons for the existence of the organization to which they belong, and by which that cause is promoted. The more significant the reason for a separate existence, the greater is the necessity for study of the principles that make us separate. The large denominations that have no neglected special and vital truth to promulgate, that hold all general truths in common, can drift along in their work on the tide of commonplaces and popular tendencies without being compelled to inquire into the reasons for their existence. But a small people, forced to stem the tide, and make headway against the opposition of all others, makes a fatal mistake when it neglects to consider well the object for which it exists, and becomes indifferent to its mission, and to the importance of its place among the denominations.

Let no Sabbath-keeper think for a moment that God has no use for Seventh-day Baptists as a separate people. So long as error exists regarding Jehovah's great and vital Sabbath as a power to hold men loyal to his kingdom, so long will he need his chosen minority to uphold it and to press its claims upon men. To this end has the Almighty so marvelously preserved us these many centuries. We are not the product of yesterday, brought into being by the agitation of some one enthusiast or master mind, but we are the outcome of centuries, representatives of many groups of faithful ones reaching back to the days of Jesus. And there can be no other explanation of Jehovah's marvelous leadings and upholding care through all this time than that he has preserved Seventh-day Baptists for a great and significant purpose.

By all the loyal men and women of our history in Europe and in America; by all the faithful fathers and mothers of today who have “fought the good fight” and are now ready to depart; by the very necessities of a great world rapidly growing Sabbathless, and by the helplessness of those entrenched in error to make matters better, we are called upon to stand true, and to strengthen our hands for the work of saving the Sabbath of Jehovah. Let us then take into account what we have been, why we exist, and what we may be under God, that we may take our place and fulfil our mission as the Lord would have us.

In Toronto, recently, a deputation representing the Lord's Day Alliance and the Ministerial Association called upon the public authorities to prohibit the use of toboggan-slides in the public parks on Sunday, contending that the practise tended toward the secularization of the Sabbath. Another deputation, equally numerous, favored the continuance of the slides, asserting that they did no harm to any one, and held that to deprive the working classes of this privilege of enjoying the fresh air and sunshine was nothing short of tyranny. These maintained that personal liberty was of greater value than Sabbath observance. The ministers were sharply criticized for the spirit of intolerance exhibited. The officials appealed to decided to refer the matter to the city solicitor, who advised that in his opinion the city could take no action in regard to tobogganing in the various parks of the city.—*S. B. H., in Advent Review.*

### 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, March 10, 1912, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Edwin Shaw, F. J. Hubbard, J. D. Spicer, W. C. Hubbard, F. A. Langworthy, Iseus F. Randolph, E. D. Van Horn, Jesse G. Burdick, H. N. Jordan, T. L. Gardiner, D. E. Titsworth, J. B. Cottrell, L. A. Worden, A. L. Titsworth.

Visitors: R. C. Burdick, Jacob Bakker, C. L. Ford, D. H. Davis, Theo. G. Davis, Geo. Fryer.

Prayer was offered by Rev. H. N. Jordan.

Minutes of last meeting were read.

On behalf of the Advisory Committee the Corresponding Secretary reported correspondence with Rev. A. L. Davis, Rev. G. H. F. Randolph and Ira D. Goff concerning field work for the Tract Society.

Report adopted.

The Committee on the Distribution of Literature reported the printing of an edition of 5,000 each of the two tracts “Christ and the Sabbath” and “Bible Readings on the Sabbath and Sunday.” There has

been sent out from the home office since the last meeting of the Board 7,872 tracts aggregating 80,760 pages. The larger part of these has been sent to Boulder, Colorado, Moncton, N. B., Canada, and to Madanipi, Ceylon.

The paid subscription list of the SABBATH RECORDER has not materially changed, the few additions being balanced by withdrawals.

No sale of books has been reported from the Publishing House since the February meeting of the Board.

The committee recommends the reprinting an edition of 5,000 each of the two tracts “The Day of the Sabbath” by C. D. Potter, and “Sunday Observance Non-Protestant” by Rev. A. H. Lewis. The supply of these tracts has been exhausted.

Report adopted.

The Joint Committee presented the following report in reference to the status of the African matter:

Correspondence has been had with George B. Carpenter, chairman of the Joint Committee of the two Boards, and through him with Rev. W. L. Burdick of Alfred, and N. O. Moore of Riverside, with the result that these brethren plan to sail from New York on the steamer *Lusitania* on the twentieth of March. \$200.00 has been sent to each of these brethren for their expenses in starting, and for what necessary outfit required before starting. Arrangements have been made at Alfred to supply the Alfred Church during Brother Burdick's absence, without charge to the Boards, which is most gratifying. The proposed plan is for these brethren to go direct to London, and from there to Cape Town to confer with Mr. Booth, and get all the information they can there in reference to the work from that end of the line, and then to proceed to Chinde, where Ntlonga has been written to wait to meet them, and if thought best, to accompany them into Nyassaland as an interpreter.

Charles Domingo has been requested to communicate with Brother Burdick and Brother Moore at Cape Town, and to meet them at Blantyre, or some other place to be agreed upon, to be their helper in Nyassaland. Letters have been written to several of the native pastors to call attention to the visit of the brethren from America, emphasizing the fact that they do not come there as distributors of gifts, but that they are to get a correct view of the situation, so as to enable us on this side of the water to plan wisely and economically. It is thought desirable that our representatives should take with them a number of Bibles, some in the Zulu language, and such other literature as may be deemed best after consultation with them.

It is thought that the expense of this expedition will require upwards of \$3,500.00, and plans should be inaugurated at once to raise this

money. The editor of the SABBATH RECORDER will call attention to this fact in the next issue of the SABBATH RECORDER, asking that every pastor make the visit of these brethren a matter of special prayer on the Sabbath previous to their departure, and also to urge upon the church the necessity of raising the funds necessary to carry out the will of the people, as expressed in the referendum. The committee suggests the advisability of publishing most—if not all—of the correspondence in reference to this proposed visit in a special edition of the SABBATH RECORDER, adding the number of pages necessary to accommodate the matter, and calling it a "Special African Number." The purpose of this recommendation is that this carrying out of the referendum—which marks an epoch in our denominational life—shall be placed in a permanent and connected record, and that it may be before the people to aid in carrying out the financial end of the undertaking.

The committee recommends that the Treasurer be instructed to arrange for \$1,000.00 immediately to be used in the prosecution of this work.

Respectfully submitted,

D. E. TITSWORTH,  
Chairman Joint Committee.

After reading of much correspondence relating to the African matter, the report of the Joint Committee was adopted.

Voted that the Treasurer be authorized to send \$1,000.00 to the Treasurer of the Missionary Society, to be used in the African work.

Voted that the Joint Committee be requested to arrange for a reception in the Plainfield church on March 19, 1912, at 7:30 p. m., for Messrs. Burdick and Moore, on the eve of their departure for Africa.

The Treasurer reported the amount of cash on hand, and that a bequest to the Society of \$100.00 by the late Mrs. Martha G. Stillman of New London, Conn., had been received and placed in the permanent fund.

Voted that the Recording Secretary express to Mr. Charles Stillman, the executor, the appreciation of the Board for this bequest.

Voted that we refer the question of securing Rev. W. D. Burdick to preach the Sabbath morning sermon at Conference, to the Corresponding Secretary, for favorable action.

Voted that it is the judgment of this Board that the salary of Rev. C. S. Sayre as a joint field worker on the Southwestern field should be \$800.00 per year, and that this Board assume the payment of one half this amount.

By a rising vote the Board extended a

cordial greeting to Mr. Geo. Fryer, and wished him Godspeed in the work to which he goes in China, in establishing there a school for the blind.

Voted that we approve the action of the Corresponding Secretary in sending literature to Africa in response to requests for the same.

Voted that all stationery and postage used by the Corresponding Secretary be paid for by the Board.

The Corresponding Secretary reported correspondence with Rev. Arthur E. Main, Rev. A. L. Davis, Ira D. Goff, Rev. George Seeley, Yakobe K. Chigowo, J. A. Davidson, Rev. E. B. Saunders, George H. Vane, E. W. Perera, Rev. H. D. Clarke, Theophilus A. Gill, Rev. J. H. Hurley, Joseph Booth, George B. Carpenter, Nathan O. Moore, and Rev. William L. Burdick.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

#### The Forsaken House.

M. E. H. EVERETT.

Once each hall and stairway thrilled  
With the dance of childish feet;  
Once it knew a mother's love  
Counting service wondrous sweet;  
Morning's greeting, evening's prayer,  
They were spoken gently there;  
Still some cadence clings to her  
Like scent of lavender and myrrh.

Once in open doors there poured  
Incense from the gardens fair  
And the morning song of birds  
Blended with the fragrant air;  
Through its windows morning light  
Made each happy chamber bright;  
Peace found there her place of rest,  
Grief was but a transient guest.

Once it knew its master's foot  
As with stately step he came,  
Brought his book with eager eyes  
To the lamp's alluring flame!  
Oft it saw a slender hand,  
For love's ministrations planned,  
Smooth the frown from brow and cheek  
Ere the lips had time to speak.

Now the wind through bolted doors  
Steals to haunt each vacant room;  
Through closed shutters morning sun  
Vainly seeks to light its gloom;  
From each nook and crevice start  
Sighs as from a broken heart  
Telling all who draw anear  
Once a happy home died here.

Coudersport, Pa.

## MISSIONS

### From Lieu-oo, China.

EDITOR SABBATH RECORDER:

It is time I wrote to the RECORDER again, and I will use the few minutes left of the day and possibly catch the next Pacific Mail steamer with my letter.

You see I am writing from Lieu-oo at last, a fact of which I am very glad. With the comparative cessation of hostilities many missionaries began to return to their stations; and as I had been to Lieu-oo several times just for the Sabbath and found everything quiet, and had assurance of protection from a body of apparently efficient town guards, it seemed to me it was perfectly safe to come. Doctor Crandall and I accordingly paid a visit to our consul, Doctor Wilder, and asked his permission to do so. He said he would not "urge" us to go, or forbid us, so we came on the next Monday, January 22. The weather had been rainy, but cleared up just long enough to give us a pleasant trip on a sailboat up the Yang-tse, which lasted only seven hours, as the wind was favorable. I did the same trip in four hours once, and another time it took me as long as fourteen!

The people were glad to see us, but we did not advertise our coming, as there was so much cleaning, repairing and settling to do, and we wanted to get some of it done before many patients should come. A few began coming from the first and the numbers are increasing, but we are not as yet overwhelmed.

The typhoon last summer damaged the fence and the roof quite badly. Mr. Crofoot came out with a man and repaired the roof, as I could not well attend to that.

Today I have bought poles for the fence, had a mason doing some plastering and whitewashing, a carpenter doing odd jobs, and a neighboring farmer preparing part of the garden for planting.

All these things need a great deal of supervision, partly because the workmen do not know how foreigners want things done, partly because they stand around and talk unless the employer is about, especially when they are working by the day.

Doctor Crandall has been studying as usual, helping in the dispensary this afternoon and for a while working in the garden with me. There is a good deal of speculation in the town as to who she really is. As we walk along the streets together we sometimes hear people saying she is my sister, and some think she is a man; and as one report has been that I went home to get married, therefore she must be my husband!

Speaking of marriage, an interesting event occurred in the town a few days ago. One of my old pupils, who is a member of the town guard, brought me a patient whose head had been pricked with a bayonet, in a skirmish at a temple.

It seems that a woman, who had been a clairvoyant, left her husband, sold some of his land and used the money to buy a wedding outfit, and went to this temple and was married to the idol! She was going to live in the temple and would sell medicine which would be especially efficacious because she was the wife of the idol. As there were men living in this temple, it was judged to be a very bad and unlawful affair, and our gallant guards went with fixed bayonets to arrest her. They burned her wedding outfit, beheaded the idol (after repeatedly slapping his face), smashed his body, and brought the head along with the idol's bride to their headquarters. There she was sentenced to forty blows on the face, imprisonment for a time, and being paraded through the streets in disgrace. A strange thing about it is, that instead of causing fear because of the bad treatment of the idol, it seems to cause only laughter. Still the people will go on worshiping the idols for a good while, I suppose, because their forefathers have done so.

The times are changing, however, and we hear that, when the republic is established, idols and temples will be abolished. We pray that as the people forsake the false, they may turn to the true God.

Yours in this hope,

ROSA PALMBORG.

Feb. 11, 1912.

### How to Gain Honor.

The man who is most likely to gain honor in God's service is he who is less anxious to get honor from men than to do service to God.

A marked illustration of this general

truth is found in the lives of Christian missionaries, especially in pioneer fields of labor. A simple-hearted Christian minister hears a call to separate himself from home and friends and country, and go to a distant land to labor unnoticed among a strange and perhaps a repulsive people. Worldly ambition must be laid aside to begin with. Whatever else he may hope for, that man can not expect to gain prominence and renown by his humble service in an obscure corner of the world, out from under the gaze of his fellows, and forbidden by his position to enter into any competition with them for the preeminence. Self-abnegation is the very basis of success in his work. If he can not forget himself in his desire to serve his divine Master, he is unfitted for the beginning, or for the prosecution, of efficient labor in his sphere. He is like a brave soldier, who, at the call of his commander, leaves the thickest of the fight in the hour of a great battle, and goes out all by himself to watch at some solitary outpost, without the hope of doing anything more than simply to obey. Others may divide the honors of the battle; to him there is nothing beyond the consciousness of doing as he was commanded. His joy is the joy of service. His devotion is to his commander, not to his personal welfare and reputation.

Such a man is never unnoticed of God. Such devotion will never fail of honor from God in the sight of men. Men who would not have gained high honor from their fellows had they given themselves to a struggle for honor, have gained more than they ever dreamed of as a possible attainment, through their generous self-forgetfulness, and their willing sacrifices in God's service. David Livingstone, as a poor boy, working in a cotton-factory by day and attending a school at night, that he might fit himself to be a Christian missionary in the wilds of Africa, had little thought of winning praise from men. All his desire was to serve God at any cost. But because of his spirit of service God gave that missionary honor among men, and when his worn-out body was brought across the continent and ocean to its final resting-place, all the world watched with interest; and the highest tribute of respect that could be paid to his record of tireless devotion was rendered in the loving away reverently his precious remains among the dust of kings and sages

and bards, in the most renowned of British sepulchers. Them that serve Christ, God will honor. That promise of God stands sure.

Among American missionaries very many who sought no honor of men when they entered their fields of missionary service, have won high honor from men through such incidental labors as those which David Livingstone rendered in the realms of geographical and scientific research. Doctors Peter Parker and S. Wells Williams did more than all the diplomats of Christendom to open the doors of China to the rest of the world; and for this they have worldwide honor today. It is a matter of history that Dr. S. R. Brown went before the earliest United States naval expedition to Japan, and prepared the way for a favorable reception there of our governmental representatives. Hiram Bingham in his "History of the Sandwich Islands" tells the wonderful story of a nation born in a day; and in so doing he puts himself on record for the part assigned to him in this marvelous work of God. Adoniram Judson stands out as one of the world's grand heroes because of all that he did and endured so gloriously for the cause of Christ in India, when all things seemed against him, and he was for a time as if forgotten of God and man at his lonely post of duty. The entire English-speaking world knows more of Bible orientalisms from Dr. William M. Thompson's "The Land and the Book," as the result of his long obscure labors in the Syrian mission, than from every other source of popular information; and the name of him who has rendered this service is a household word with the Bible students of Great Britain and America. The American missionaries in Turkey won by their wisdom and devotion the meed of unstinted praise from the peers of the British realm in their papers of state; and in Prime's "Forty Years in the Turkish Empire" is shown how truly this praise was deserved by quaint Dr. William Goodell and his faithful coworkers there. Dr. Jonas King was brought into a deserved and yet unlooked-for prominence among the sons of men by his sufferings for Christ amid the scenes of the labors of the apostle Paul, and his newly told story will perpetuate the memory of his faithful service there. For ten years the Rev. Lewis Grout toiled away as a missionary in South Africa, with

seemingly little or no results for good; and it seemed to him at times as if he were utterly lost sight of by those whose sympathies and prayers he longed for. But because he continued faithful without asking for honor or success, God gave him both success and honor. He saw Christianity make glorious progress in his field of labor; and now that the eyes of the world are turned with a new interest to the Zulu Land, he is brought forward to tell its story, and make his fellows acquainted with its condition as he found it, and again as he left it.

But time would fail to tell of Winslow and Boardman and Perkins and Fisk and Parsons and Thurston and Coan and Gulick and Eli Smith and Schauflier and Van Dyck and Jessup, and a host of others from our own land, who have gained honor of men simply through seeking to do God service in a field of Christian self-denial and sacrifice. And so of similar workers from other lands, like Heber and Carey and Morrison and Gutzlaff and Martin and Duff and Moffat and Patteson. Humbling themselves they were exalted. Asking nothing of God but the privilege of serving him, they received honor from him above and before their fellows. There certainly could not be a grander or a more beautiful tribute of praise rendered to any man than the simple inscription on the mural tablet of a Christian church in Aneityum, in the South Seas, to the memory of the Rev. Dr. John Geddie, the pioneer missionary in that field:

WHEN HE CAME HERE,  
THERE WERE NO CHRISTIANS:  
WHEN HE WENT AWAY,  
THERE WERE NO HEATHEN.

Surely God says truly, that "honor shall uphold the humble in spirit."—*Sunday School Times.*

### Each Day.

May each day bring thee something fair to hold in memory; some true light to shine upon thee in after days. May each night bring thee peace as when a dove broods o'er the young she loves; may day and night the circle of a rich experience weave about thy life, and make it rich with knowledge, but radiant with love, whose blossoms shall be tender deeds.—*Helen Van Anderson.*

### Ordination of Deacons.

A beautiful and impressive service was held at Alfred Station, N. Y., on March 13, 1912, when three candidates, Ernest N. Brague, Fred Palmiter and Fred J. Pierce, were consecrated to the office of deacons in the Second Alfred Church.

Delegates were present from the following churches of the Western Association: First Alfred, Friendship, Independence, First Genesee, Hartsville, First Hebron, Hornell, and Andover.

After an able and instructive address by Dean A. E. Main of Alfred Theological Seminary on "The Diaconate," and music by the choir, the council was organized by the selection of Rev. Walter L. Greene of Alfred as moderator and Pastor William M. Simpson of Hartsville as secretary. Satisfactory statements of Christian experience and doctrinal position were made by the candidates, after which Pastor Erlo E. Sutton of Little Genesee gave the charge to the candidates, and Pastor Herbert L. Cottrell of Nile delivered the charge to the church. The consecrating prayer was offered by Pastor William L. Burdick of Alfred, accompanied by the laying on of hands by the ordained ministers and deacons present. The congregation joined in extending the hand of welcome, after which Pastor A. Clyde Ehret closed the service with prayer and benediction.

WALTER L. GREENE,

Moderator.

WILLIAM M. SIMPSON,

Secretary.

### The Christian Religion.

*From lessons on Christ and the Bible, given at the Young Women's Conference, Northfield, Mass., and published by request.*

The Christian religion is the religion of the Christ of the New Testament. We have in the world today the fact of the Christian religion. It is a great fact. Let us look at it from the coldly critical position of the outsider. Supposing that I am that long looked for visitor from Mars, what shall I find? Many things; but among others, I shall find the Christian religion, expressed not merely in the churches that call themselves Christian, but in the very spirit that characterizes the age. I



know there is a great deal that is not Christian; but the spirit that makes life worth living in any part of the globe is the Christian spirit, and the measure in which decrepitude and disability are alike taken care of in our own country, over the sea, anywhere, is the measure in which our Christian religion prevails. If the Christian Church had been true to her Lord I think the Second Advent would have happened; but in spite of all that, remember the Christian religion is in the world as a very great fact.

What is the Christian religion? It is the religion which is the result of belief in the Christ of the New Testament and no other Christ.

Who is the Christ of the New Testament? Let me give you four things about him. First, the New Testament tells me that Christ is God incarnate. I challenge you to find me any man, anywhere, who really believes his New Testament, and denies that. A great many men who believe in Christ in some way deny it, but the moment a man denies the deity of Christ, you will find he does not hold the whole of the New Testament to be true. The man who accepts the New Testament is bound to accept the truth of the incarnate God in Christ.

The second is that Christ was a man—sinless, perfect, unfallen. That is taught in the story of his life. It is taught in the apostolic writings. It is taught everywhere.

In the third place it teaches that Christ is the perfect Saviour of men by the way of his cross. No man can hold his New Testament in his hand and profess to believe it, without believing that Jesus saves men perfectly, and that he does it by his own death. If you want to get away from salvation by the death of Jesus you must get away from the New Testament.

Once again, the New Testament teaches that this man Jesus, who died for human salvation, became Lord by resurrection. It teaches that he actually and positively rose from among the dead, tarried among his disciples, tabernacled in their midst, allowed them to touch and feel and handle that mystic body, which nevertheless could pass through doors without being opened—a great supernatural wonder, gleaming in glory, shining in grace; strange Man, cooking fish upon the shore at morning, vanish-

ing while men still looked at him, baffling all philosophy to account for him, laughing at all scientific attempt to place him, the risen Lord of the New Testament,—that is the Christ. That belief has made the Christian religion.

The Christian religion is the religion of the fourfold fact in a Person. No other theory of Jesus Christ ever gains any victory. A Christ that is not divine, and did not die, and shed his blood for men, does nothing in the world. The religion of Christ that has gripped centuries, transformed nations, broken down tyrannies, emancipated men, is the religion of God incarnate, the Virgin's Son, of the bloodshedding of the cross, of the New Testament. This is the Christian religion.—*G. Campbell Morgan, D. D.*

### Moving Pictures.

Under the heading, "Pernicious Literature," in *Hibbert's* for January, 1912, the Rev. Canon H. D. Rawnsley says of the moving-picture show:

"With regard to the cinematograph, it has not got down to the real bedrock of vulgarity as may be found in Italy at the present time, but it is very questionable whether the choice of films is always carefully selected, seeing that children make up so large a portion of the spectators. It would be a good thing if licensing authorities insisted that matinées should be given for children once or twice a week, at which the films should be specially arranged for their young minds. The cinematograph is so educational in the best sense that one is very anxious it should not be used in any way to demoralize the young mind. A prize-fight or a battle seen by a young child may haunt its mind with horror for years, and pictures of a burglar at work may do as much harm in the making of boy burglars as a halfpenny dreadful of full detailed accounts of crime in a paper in the education of young criminals."

No one who recalls the vividness and enduring nature of impressions made upon his mind in his own childhood, or who has observed the effect of things exaggerated and horrible upon an ordinarily sensitive child, will venture to take children to a show unless quite sure beforehand of its harmless nature. A.

## WOMAN'S WORK

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

### The Sea of Faith.

Have you lifted anchor and hoisted sail?  
Does your ship stand out to sea?  
Have you scoffed at peril and dared the gale  
Where the waves and the winds are free?

Is safety a thought that you count disgrace  
When duty or danger call?  
Would you stand on the deck with a smile on  
your face,  
And perish the first of all?

Is your old sail salt with the frozen foam,  
And gray as a sea-gull's wing?  
Do you never long for land and home  
When the great waves clutch and cling?

Oh, the Sea of Faith hath storms, God knows,  
And the haven is very far;  
But he is my brother-in-blood who goes  
With his eye on the polar star,

With his hand on the canvas, his foot on the  
ropes,  
His heart beating loud in his breast,  
With deathless courage and quenchless hopes  
And the old divine unrest!

The swift keels chafe in the Harbor of Doubt;  
They were built for the glorious blue,  
Where the stout masts bend and the sailors shout,  
And the wave-drench'd compass is true!

Then here's my hand, O lad of my heart,  
O dauntless spirit and free!  
The tide is high! They strain, they start!  
The ships of the infinite sea!

—*Frederic Lawrence Knowles.*

Readers of the RECORDER will remember that in a recent issue appeared a letter from Mrs. M. H. Wardner of La Porte, telling of her work as teacher of a large Bible class in the Baptist church of that place.

One of the members of that class went last fall to Oklahoma as a missionary to the Mt. Saddle Indians. She sent Mrs. Wardner a letter, telling of her work, to be read at their monthly missionary meeting in February. This very interesting letter Mrs. Wardner is glad to share with the readers of this department, and I am certain that all will be glad to learn of this work and will wish the writer Godspeed in her work for the uplifting of the Indian.

### Saddle Mountain, Oklahoma.

GERTRUDE MITHOFF.

MY DEAR FRIENDS:

The soft purple glow of an Oklahoma sunset is flooding the valley; the hills stand out clear and dark against the crimson light of the western sky; the wind has died away to a gentle breeze, and over all is the quiet hush of twilight. Just the time for reverie and thought. As I watch the daylight slowly fading, my mind wanders back over the past four months to my first day at Saddle Mountain. I think of the people I have met, of my associations with them, and of the new experiences that have been mine. Then my thoughts are a thousand miles from here in our mission circle at home. I see the dear friends gathered there, and wonder if you would be interested in sharing the events of these weeks with me, in having a glimpse of this field, and the people here? Believing that you would, I shall try to give them to you as they come to me.

I arrived in Mt. View, September 30, at noon—a hot, dusty day. Mrs. Topping, the other missionary, met me with the buggy and the two gray ponies, Cotton and Snowball. We began our drive of twenty miles at once. Most of the road lies through flat Oklahoma prairie land with acres of cotton stretching out in all directions, dotted here and there with a weather-beaten house standing unprotected in the sun. Far off to the south were the mountains. After several hours we entered a valley almost surrounded by very high hills. At the foot of one of these, and yet on an elevation, is the mission house, built and owned by our woman's society and used as the home for the missionaries at Saddle Mountain. South of the home is the Wichita Range—100 miles long and 15 miles wide—and Saddle Mountain, one of the highest peaks, is directly in front of the house.

Many and varied have been my experiences since that day. Everything was new and strange to me, and I have had much to learn. I arrived on the last day of the week, and Sunday I attended church and looked for the first time into the faces of my people—faces that have grown familiar to me since then—yes, and more than that, they have become very dear to me, as Sunday after Sunday I have stood before them

and given the spiritual food from God's Word to their hungry hearts. They welcomed me that first day much more cordially and kindly than I imagined Indians would. They had prayed long and earnestly since Miss Crawford left the field, that God would send them another young woman from the training school. The Father had heard and answered, and their hearts were glad.

The Indian homes are much scattered throughout the valley and among the hills. The tepee, or tent, has given place to a neat and in many cases very pretty frame cottage. Some of them are cozy inside, others bare and dirty. Almost all of the families have bedsteads and chairs, but custom is strong upon them and they love to sleep and sit on the floor. The tents and tepees are by no means forgotten. I fancy that when the thought of the old life possesses them, they can not refrain from living again in this primitive fashion. Every Indian home is marked by an arbor built not far from the house. This is a thatched roof supported by posts, and open on all sides. Here they cook, eat and live from early spring until the cold sends them indoors in the autumn. The distance between the homes necessitates a great deal of driving, which fact you may appreciate better when I tell you that in these four months I have ridden 602 miles. Much of the road has been among the hills, and the scenery is beautiful. Often as we have been returning at sunset I have been awed by the splendor of it all; the pure gold of the western sky, the deep crimson of the clouds, and the purple haze on the distant hills. "Truly," I have thought, "the heavens declare the glory of God, and the firmament showeth his handiwork."

There is a custom among the Indians that often makes our calling difficult—that of visiting and entertaining extensively. Whole families go to some home with their tents, and "sit down," as they call it, for weeks; they do this especially if there is illness in the home. In the meantime things are neglected. Then this is an expensive habit, does not develop home life, and often causes sickness among the children. Many times after a long drive Mrs. Topping and I find the house deserted and the occupants all away. On the other hand we often find, not one family, but four or five in and around one home. The white

people never could do this, but the Indians enjoy it so much that they can not give it up. Without coming in contact with them one could hardly realize how detrimental this habit is, nor why the missionaries hope and pray that the day may soon come when it shall pass away.

You would be interested in spending a Sunday with us. About ten o'clock we leave home with a basket of lunch and after a two-mile drive arrive at the church. From all directions the Indians can be seen coming—some in covered wagons, and others in buggies. When the weather permits, the men sit in groups on the grass; the women always gather in the eating-house. The bell summons them to service, and they file in—the men in clothes like the white man's, but the women in regular Kiowa dress which consists of a loose garment like a kimona, an Indian apron, and a gaily colored blanket. From under this, in almost every case, peeps a black-eyed baby from the back of his mother. The men sit on one side of the church, the women and children on the other. The morning service is similar to our own—prayer, singing and a Bible lesson given by the missionary. It is with a deepening sense of responsibility that I stand before these people week after week. When we consider that they have no written language, and can get God's Word only as it comes from the missionary, and that must always be through an interpreter, we realize how great our task is; how great the need is that what is spoken be not our words, but his who makes no mistakes.

After this meeting, comes dinner and a social hour in the eating-house. The Indians like to eat, and they enjoy companionship with one another. On pleasant Sundays every chair at the long tables is filled. When all are seated the talking ceases while one thanks God for his goodness and blessings. After the meal the women wash the dishes. Mrs. Topping and I talk to them the best we can, and play with the little tots who laugh and coo as sweetly as our own white babies. The afternoon meeting is rather informal with a talk by Lucius, the interpreter, and prayers and testimonies from the Indians. They love to sing and talk, so it is nearly supper time before we have said "good-by" and reached home. A long day, do you think? Yes, it is, and we are often

weary, but Sundays are my happiest days. Every time I see these people sitting reverently in God's house, praising and worshipping him as their Father, I am overwhelmed at the thought of God's wondrous power. "Behold, what God hath wrought," when he led these people from darkness and ignorance into the marvelous light of the Gospel of Jesus Christ.

I was talking not long ago with one of our young men who speaks English. He is a Christian, and yet he likes to walk in his own roads sometimes. Among other things he said, "You missionaries come here and give us God's Word, and it hurts the hearts of the Indians." "Yes," I said, "when our road crosses Jesus' road it hurts, but when we walk with Jesus it doesn't. It is God's Word, and we can not change it." We had a long conversation and he said, "I know you are right." I thought it a most forcible testimony to the verse that says, "The word of God is living, and active, and sharper than any two-edged sword . . . and quick to discern the thoughts and intents of the heart."

The confidence that the Indians have in the missionaries is largely due, I believe, to the fact that God's spirit bears witness to their hearts that we do give them the Word of God. They come to us for everything: advice and counsel in all their affairs, to get medicine for the sick or call us to minister to them, to ask us to pray with them and for them when they are in trouble, or to tell of a new baby that has come to gladden a home; and they come when death has taken a loved one and their sad hearts are yearning for comfort.

I attended the first Indian funeral on November first. What a contrast to our city funerals! It was a cold day with the piercing winds sweeping over the plains, and we gathered at the crude little cemetery to lay away one of our men. The women moaned and wailed and the children huddled close to keep warm. I shall never forget the sight. If the man had not been a Christian it would have been pathetic indeed. As we conducted the services at the open grave from the beautiful and comforting fourteenth chapter of John, every sob was hushed, and all listened quietly. The man who died had been ill many weeks. We visited him often and to the very last with his failing strength he spoke of Jesus, and of seeing him in heaven.

He was a young man with a large family of growing children and how thankful I was that his faith was strong enough to know that "He doeth all things well."

Although we know that the Saviour has gathered the children to himself, yet the going home of one of these little ones leaves the heart especially sad and lonely. One morning the rain came down in torrents; very early we heard a knock at the door, and an Indian had come to tell us of the death of a little child. They had made no preparation for burial, so Mrs. Topping and I took a small box and covered it with white muslin. In the bottom we put a soft blue quilt selected from our supplies, and a little pillow that we made. Then in a big covered wagon we drove to the home. The poor mother was crouched on the bed beside her baby, sobbing and moaning. The Indians love their children, and they have a deep affection for each other that makes separation as hard for them as it does for us. We took the little body and prepared it for burial, and then the family gathered around the home-made casket and listened to the words of Jesus when he said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." I am always impressed with the hush that comes over them when the missionary begins to speak. It seems as if their sorrowing hearts are hungry for the words of comfort that God alone can give.

(Concluded next week.)

### Minutes of the Woman's Board Meeting.

The Woman's Board met with Mrs. J. H. Babcock, Monday p. m., March 4, 1912.

Those present were Mrs. A. B. West, Mrs. S. J. Clarke, Mrs. J. H. Babcock, Mrs. J. F. Whitford, Mrs. J. W. Morton, Mrs. G. E. Crosley and Mrs. A. J. C. Bond.

The President read selections from the ninth chapter of Jeremiah and offered prayer.

The Treasurer's report for February was read and adopted.

The Corresponding Secretary read letters from Mrs. Mary Whitford, Nile, N. Y., Miss Phebe Coon, Walworth, Wis., a letter of thanks from the beneficiary of the Mary F. Bailey Scholarship of Milton College, and a letter from the chairman of the Home Base Committee representing the Foreign Mission Conference.

The Mission Circle leaflet for April was read and adopted.

Voted that the Corresponding Secretary correspond with the President of Alfred University and the President of Salem College regarding those receiving the benefit of the Woman's Board Scholarships.

Voted that the President, Vice-President Mrs. A. R. Crandall, and the Recording Secretary act as a committee to prepare a program for the Woman's Hour of Conference.

Mrs. Crosley was requested to write an article for the RECORDER, setting forth a plan of interesting our ladies who are lone Sabbath-keepers in the work of the Board and possibly connecting in some way with some Ladies' Aid society.

Adjourned to meet with Mrs. G. E. Crosley the first Monday in April.

MRS. A. J. C. BOND,  
Recording Secretary.

### "Glad to Hear Through the Recorder."

DEAR EDITOR:

My visit home among many relatives and old friends at Marlboro, N. J., the past two months has brought forth evidences of the importance of the SABBATH RECORDER as a means of keeping us in touch with each other. Many whom I had not seen or heard from for a number of years would make some such remark as this, "We were glad to hear from you through the RECORDER."

Located as we have been, somewhat isolated from other churches of our faith, the SABBATH RECORDER is welcomed in our home and looked for as though it were a personal letter. May it still continue in its good work, especially in the personal element that will bind us together in stronger ties of Christian fellowship.

Our visit at my home church the past two months brought forth an expression of fellowship that makes a lasting impression and reminds one of that true fellowship of Him who had perfect love. After I had supplied the pulpit for two months, the church under the direction of the Christian Endeavor society gave a reception at the home of Eber Davis, March 2. A very pleasant evening was spent by a fair number of the church people. Before the company left, Mr. Davis, in behalf of the church, presented the visiting pastor with

an envelope which contained ten dollars. After this unexpected yet greatly appreciated expression of the people was received, an autograph quilt was presented to Mrs. Davis by Mrs. Elsie Hummel Ayers in behalf of the Ladies' Aid society. The quilt contains many names of people I have known from childhood. Before we left Marlboro, two dollars more was handed in by people who were not at the reception.

Oh, now, that I may use  
This inspiration given,  
And better serve my Lord, and tell  
Of a great banquet in heaven.

W. DAVIS.

Andover, N. Y., R. F. D. No. 2,  
March 12, 1912.

### The Innocent With the Guilty.

A woman entered a barroom, said a famous temperance lecturer, and advanced quietly to her husband, who sat drinking with three other men.

She placed a covered dish on the table and said:

"Thinkin' ye'd be too busy to come home to supper, Jack, I've fetched it to you here." And she departed.

The man laughed awkwardly. He invited his friends to share the meal with him. Then he removed the cover from the dish.

The dish was empty. It contained a slip of paper that said:

"I hope you will enjoy your supper. It is the same your wife and children have at home."—*Selected.*

The Friends, with their calm, peaceful faces and unruffled habit of life, have been a beautiful testimony to the power of God over human hearts. Such a witness for the Master every Christian should bear. An established heart, and its accompaniment, a countenance speaking peace, is the heritage of every one of us.—*W. T. Ellis.*

The new president of Princeton University, Dr. John G. Hibben, embodies some sound philosophy in what he calls the Princeton idea: "No pedantry in scholarship; no affectation in manners; no hypocrisy in morals; no dissimulation in friendship; and no cant in religion."—*Biblical Recorder.*

## YOUNG PEOPLE'S WORK

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

### The Kind of a Life We Shall Wish We Had Lived.

PASTOR JAMES L. SKAGGS.

Christian Endeavor topic for April 6, 1912.

#### Daily Readings.

Sunday—Balaam's wish (Num. xxiii, 10).  
Monday—The life to live (Titus ii, 11-15).  
Tuesday—A well-built life (Prov. iv, 20-27).  
Wednesday—The friendly life (Prov. xvii, 17).  
Thursday—The helpful life (1 Cor. x, 32, 33).  
Friday—The victorious life (Rev. ii, 7, 11, 17).  
Sabbath day—Topic: The kind of life we shall wish we had lived (Luke xvi, 19-31). (Easter consecration meeting.)

This is the Easter time when our minds are turned toward the risen Christ. We are invited to look beyond the time of physical experience to the distinctly spiritual, when with keen sensibilities and clear vision we shall stand in the presence of the Master. Can we imagine ourselves standing there confronted with the facts of a past life and attempting to answer the question suggested in the topic?

There is nothing more sure in human experience than that sin brings suffering. The sin of one may bring suffering to many. It is continually setting limitations on our possible attainments and on our happiness. This we know from experience here. And Jesus plainly taught that there is to be the widest difference between the future experiences of those who are wicked and of those who are righteous. Our future is being determined by our conduct now. The time is coming when we are to pass to our eternal reward. It will be just such a reward as we are entitled to; there will be no unfairness. If it is not such a reward as we like we shall wish we had lived differently here.

The teaching of Jesus concerning the future is very plainly set forth in our Scripture lesson, Luke xvi, 19-31. The rich man had his good things in this life. He was not a man of mercy, nor was his heart easily touched by human need, else he would not have permitted Lazarus to have lain at his gate, afflicted and uncared

for. He was characterized by the ancient prophets: "Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon ivory beds, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that sing idle songs to the sound of the viol; that invent for themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief oils; but they are not grieved for the affliction of Joseph" (Amos vi, 3-6). When the rich man went to his reward it did not suit him. He wished he had lived differently while he was among men.

Few of the rich are generous; most of them have their good things here. Some of the poorest are saints of God. They have mean things here, but they shall have good things yonder. But there are the poor who are wicked and the rich who are sympathetic and generous. Neither poverty nor wealth determines a man's goodness, but goodness is a thing of the heart.

What is the kind of a life we shall wish we had lived when we come to stand before our Master and see him in his perfection and beauty? That is a question for us as individual Endeavorers to answer. If we are wise we shall not only live in a practical way for this life, but we shall

"Live for that life which lies beyond,  
That when its doors swing wide,  
God's angels good may lead thee on,  
Where love and joy abide."

"Eternity is a reality, and we shall soon be there in reality, and time shall soon be finished; and from our stand in eternity we shall look back on what we did in time, and what shall we think of it?"

"Let us now measure our actions by the standard of that scene, let us now look back on the things of time in the light of eternity, and we shall see them better as they are, and live more as we shall wish then we had done. It is not too late. The present still is ours. Let us use it."—*Gilmour.*

Those of us who fail to do so will doubtless wish we had lived a life of faith and prayer, of love toward God and man, of purity, of kindness, of Christian cheerfulness, of joyful service. We shall wish we had lived as Jesus did when he was here among men.

"Be rich—be rich toward God,  
Before beneath the sod  
Thy form is laid.  
Forsake the dross of earth,  
Thou art of heavenly birth:  
All else will fade.

"Have treasure in the skies,  
Which moth and rust defies,  
Nor thieves can steal.  
Lay up a goodly store,  
That when time is no more,  
No pang you'll feel.

"Live but for God alone,  
All that thou hast his own,  
Nothing kept back.  
Then, in that home above,  
Whose wealth untold is love,  
You'll nothing lack."

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

The Young People's Board met at the home of the President, March 4, at 7 p. m. Members present: Rev. A. J. C. Bond, Philip Coon, Fred Babcock, Robert West and Carrie Nelson.

Prayer was offered by Rev. Mr. Bond. Minutes of last meeting were read. Correspondence was read from Rev. G. H. F. Randolph, Rev. T. L. Gardiner, Rev. H. C. Van Horn, Dean A. E. Main and Rev. L. D. Seager.

Treasurer's report was read. Voted that a bill for \$1.25 for post-cards be allowed the President; also that a bill for 50 cents for return post-cards be allowed Fred Babcock.

Voted that the Board send \$5.00 to the United Society of Christian Endeavor for the use of C. E. topics.

Voted that \$12 be sent to Rev. L. D. Seager for student evangelistic work; that \$25 on Doctor Palmborg's salary be sent to the Missionary Board, and that \$50 be sent to Rev. G. H. F. Randolph for the Fouke School.

Minutes were read and approved. Adjournment.

C. E. NELSON,  
Recording Secretary.

**Young People's Board—Treasurer's Report.**

*For the month of February.*

PHILIP L. COON, Treasurer,  
In account with  
THE YOUNG PEOPLE'S BOARD.

Receipts.

Balance on hand .....	\$340 94
Topic-card receipts .....	20 92

Riverside C. E. ....	4 90
	<u>\$366 76</u>

*Expenses.*

Dr. Palmborg's salary (Feb. and Mar.)..	\$ 50 00
Board expense (contributing editor)....	7 85
Miss Anna West .....	5 00
	<u>\$ 62 85</u>
Cash on hand .....	303 91
	<u>\$366 76</u>

**By the Side of the Road.**

Alice Annette Larkin.

CHAPTER II.

**A Matter of Economy.**

Janet Stanley slowly worked her way through the drifted path that led to the little Sharon schoolhouse. The thermometer outside the door registered two degrees below zero. Yes, it was by far the coldest morning since she had commenced her duties as teacher of the small district school.

"Miss Stanley, oh, Miss Stanley!" a small voice piped up from somewhere inside of the building, "there ain't hardly any fire an' my hands are most frozen." The door was hastily pulled open, and Janet, without stopping to brush the snow from her clothes or shoes, stepped into the little entry.

"Why, Robert," she exclaimed, as she looked at the small boy confronting her, "what are you doing out here in the cold, and why isn't there a fire? I never knew it to be so before."

"Mr. D-Dawson s-said he'd build the f-fire this time but that's the end of it far's he's concerned. He told me to w-watch it till you came an' then g-give you this note. O-oh, my ears are freezin'!"

Janet opened all the drafts in the big old-fashioned stove, put in more coal, and then hastily scanned her note.

"Why, what in the world can this mean?" she said aloud, as she read:

"Miss Janet Stanley,  
"DEAR MADAM:—The School Committee of Sharon decided at their meeting last night that this district can not afford to hire a janitor this winter and pay him five dollars a month. Hereafter it will be the teacher's duty to see that the fire is built, the room swept, etc., etc. Forty dollars a month is

a good deal to pay for instructing our children so we trust this will meet with your approval.

"Cordially yours,  
"JONAS DAWSON,  
"HIRAM BANCROFT,  
"Committee."

"What they can be thinking of is more than I understand," Janet exclaimed. "Build the fire, sweep the room, etc." And looking around the room for the first time, she noticed that the floor had not been swept since the week before nor the wastebasket emptied. The only sign of a janitor's services was the almost lifeless fire in the stove, and the small hod of coal in the entry.

But the entrance of a dozen boys and half as many girls put a sudden stop to her thoughts. Well-clothed and bemuffled they were each and every one of them, showing the kind care that had been bestowed upon them before starting from home. Surely it would never do for them to sit around all day in this cold, damp room, especially after wading to their knees in the drifted snow.

Janet Stanley came to a sudden decision. Quickly she rang the bell that called the children to order.

"Boys and girls," she announced at once, "you know without my telling you that this room is too cold to stay in any longer than is absolutely necessary. There has been no fire until less than an hour ago. I don't want any one to catch cold so we will all go home just as soon as we can get into our wraps. Robert will please wait for a note. You are dismissed."

The children passed out with wondering looks; but it was too cold to stop for any questions.

Janet's note was very brief but right to the point. She simply informed the committee that she could not accept the plans outlined in the note. If they could not afford to hire a janitor, she felt that she would be obliged to resign as teacher.

"Aunt Susan," she said as she hurried into the warm sitting-room at home a half-hour later, "I just don't know what you will think of me or whether I've done right but I'm afraid I've lost my position. The members of the school committee want a teacher who will not only instruct the children but shovel paths, build fires, and even sweep the floors. I might not object so

much to the last, but the others! It is no easy task to teach forty children of all ages and kinds. There were only eighteen out today."

"Janet Stanley," Miss Susan suddenly asked, "wa'n't there any path to that schoolhouse this morning? I do believe you're wet through and through." And she jumped up from her chair with the result that the dish of raisins in her lap fell to the floor where they scattered in all directions.

"No worse than the children," Janet replied, stooping to pick up the overturned dish. "They all had to wade, some of them much farther than I did. It does seem hard just as I thought I was nicely settled here with you. I did so want to stay in Sharon for a while and not have to go back to the city."

"There, there, dear," Miss Abbie said, as she hovered around her niece. "We won't worry about it now; maybe those committeemen will change their minds when they see how it all looks."

"I am glad, Niece Janet, that you showed some spunk," Miss Susan added, as she and Miss Lydia picked up the last of the raisins. "That proves that you are a Prescott through and through."

It was still very cold the following morning. Janet eagerly listened for the sound of the school-bell. If it rang, she would know that another teacher had been secured; if it didn't, well, she was very sorry about it all.

Yes, there it was; promptly at half-past eight she heard it, and a few minutes later she saw the Bliven twins go by with their books and dinner-boxes. Then she turned away from the window and tried to busy herself in assisting with the morning's work.

In the meantime Mr. Jonas Dawson, chairman of the Sharon school committee, also notary of the public and supervisor of the village highways, was having his share of trouble. He had spent five hours of the previous day in trying to secure a teacher who would be willing to do without the services of a janitor; but his search had been fruitless. Then, not being willing to give up beaten, he had declared to several interested listeners in the village store that, if worst came to worst, he would teach that school himself.

This was precisely what he was planning

to do when he worked his way through the snow this cold December morning. Finding that a path was greatly needed for his own convenience, he decided to shovel one before building a fire. The result was that a large part of the scholars were on hand before he had finished.

"Mornin'," he said rather gruffly, hurrying to open the door. "You youngsters can go right in; I'll be there in a jiffy. Jus' s'pose some of you take this here kindlin' and start a fire while you're waitin.' 'Twill be first-rate exercise for you."

By the time the path was completed to his satisfaction, and he had cleaned the snow from his boots, Mr. Jonas Dawson was ready to sit down in a warm room. But the room that he was entering was far from warm.

"Hey there you youngsters, why don't you get a move on you?" he asked. "This school is a-goin' to keep today, an' I'm the one that's goin' to keep it."

But only an empty silence greeted him. The stove was cold and the coal-hod was unfilled. A small boy presently opened the door and announced, "We're all goin' home, Mr. Dawson. Our mothers told us not to stay if 'twas cold. Let us know when it gets warmed up."

"Jiminy crickets!" the chairman of the school committee exclaimed to the stove. "If that don't beat all for coolness! Reckon we're stuck for once."

He hastily glanced around the empty room, still determined that he would not give up. Sharon should have a teacher if he had to get down on his knees and beg one to come.

The next two hours were spent in coaxing the fire to burn, and in sweeping up the accumulated litter from the floor.

Mr. Dawson was a sociable sort of a man, and, not having any one to talk to, he addressed several remarks to the old-fashioned stove.

"Wonder what I'm here for anyhow," he began, "meddlin' with what don't never concern me. If Hiram Bancroft was doin' half his dooty, he'd be here a helpin' me out. What if he hadn't wanted to get into this scrape, he'd ought to stand by like a soldier. 'Specially when the other member o' the committee's gallivantin' 'round in Texas or some other foreign country.

"Look at them 'rithmetic 'xamples on

that board, will you? Jiminy crickets! S'pose I had to teach them things today. Humph! Reckon that multiplyin' table ain't half so easy as 'twas when we used to sing it to the tune o' 'Yankee Doodle.' Lemme see, how did that go? Now I catch it.

"Five times one is fi-ive,  
Five times two is ten-en;  
Five times three is fi-fifteen,  
Five times four is twenty."

"Land o' goodness, if it ain't twelve o'clock! Lucky Jonas Dawson didn't have to teach no class in that board stuff today. Reckon he'd 'a' got in deeper'n he ever did afore in his life. Janet Stanley must be a purty smart girl to know all that. Come to think on it, she'd 'a' been here now if it hadn't been for two meddlin' old men. Humph! Some folks never do know when they're well off. Hey? What's that?"

But the stove answered him not a word.

Two hours after, Mr. Dawson, with a grim look of determination on his face, made his way to the Prescott home. The school building that he had just left was swept and garnished from one end to the other. A new waste-basket occupied the place of the old one by the teacher's desk, on which lay an up-to-date atlas for which Janet Stanley had twice asked.

What was said during Mr. Dawson's short call at the Prescott home is not known but it must have been something satisfactory to the chairman of the school committee, for he came away whistling the chorus of "Yankee Doodle."

Rather late that evening the inmates of the little house by the side of the road were startled by the sharp ringing of the front door-bell. Miss Susan was alternately knitting lace and dozing, and Miss Abbie was deeply absorbed in the household columns of the *Freedom Times*. Miss Lydia was making a call on one of the neighbors. Janet dropped the book she was reading and started for the door; but Miss Abbie was ahead of her.

"Well I never!" she was heard to say after the door had opened and closed. "Harold Robertson, if this don't surprise us. Where on earth did you come from?"

Janet started from her chair. "Harold Robertson, did she say, Aunt Susan? Oh, I must go upstairs at once. Please excuse me."

But a big masculine form stood in her path.

"Janet," an eager voice was pleading, "don't go yet. Listen to me just this once."

Janet could not resist this appeal so she sat down in the darkest corner of the room. Miss Susan and Miss Abbie stood astounded at the proceedings.

"Wh-why, do you know my Niece Janet?" Miss Susan managed to ask at last. "She didn't say anything about being acquainted with you."

"But I didn't know he was here in Sharon, Aunt Susan, or that you knew anything about him. I met him when I was in college. I haven't heard his name mentioned since I came."

"Well, Janet, I won't bother you long but I just got home from Texas tonight. I have been away two months and when I reached home and found out what kind of a trick the members of the school committee had been playing on you I hurried right up here to apologize for it. I am the third member of that committee though I've known but little about what has transpired since I left Sharon. I very much regret all that has happened. It was an insult; an outrage."

"Oh, there was no serious harm done, Mr. Robertson. I may decide not to stay here long after all—"

"Why, Janet," Miss Abbie interrupted her, "you don't mean it just as we was getting used to you and you to us?"

"Did you get your business settled up?" Miss Susan asked abruptly. "We've missed you from the store."

"Yes, it's all settled, Miss Susan, and I am home for some time now I hope. Perhaps Miss Stanley doesn't understand that I am a partner in the Robertson and Mason General Grocery Store. I took my uncle's place a year ago. That accounts for my being in Sharon."

"Strange I hadn't thought to tell Niece Janet anything about you," Miss Susan remarked. "She's met Mr. Mason a few times. Well, if you young folks are acquainted with each other, I'll just leave you and go stir up my bread. Abbie Frances, you might come out and crack some nuts."

"Can I help too?" Janet asked, looking longingly at the kitchen door.

"No, not tonight, Niece Janet," Miss Susan replied. "We can get along very

nicely." And the door closed behind the two old ladies.

Harold Robertson lost no time in crossing the room. "Janet," he begged earnestly, "haven't you anything to say to me? Shall I go?"

"Wh-what do you want me to say, Harold?"

"Say that you won't turn me away this time, dear."

"Bu-but we don't agree, and I'm afraid we never will. I told you how I felt over a year ago when you left school and I haven't changed much I guess. I suppose I ought to have gone to South America with Leon but I didn't want to. Sometimes brothers forget you when they are all bound up in their work, and there was no one else. But you will never change your convictions as to the Sabbath, Harold, and we can't agree. I think it will be best for me to leave Sharon."

"Why did you come, Janet?"

"Because I wanted to get out of the city; and because I wanted to know more about mother's people."

"But your mother's people are Sabbath-keepers, dear."

"Yes, nearly all of them. I have been trying to keep two days since I came here. Aunt Susan says she is very sure I will come to think as she does yet; but I am not so certain about it."

"Janet dear, do you believe it is right for two people who love each other as we do to throw that love all away? What can I do without you? Do you know I went several hundred miles out of my way when I started for Texas just to spend an hour with you but you were gone? Janet, won't you—"

"But the Sabbath, Harold. Don't your people disapprove of marrying outside of the denomination?"

"But you are trying to do the right thing, Janet?"

"Yes, Harold."

"And you love me?"

"Y-yes, dear."

Miss Abbie, coming from the kitchen with a plate of apples in one hand, and a dish of nuts in the other, stopped in the doorway. Then she suddenly turned and hurried back to the kitchen.

"Susan, Susan Prescott," she cried excitedly, "do you suppose they're engaged? He's a—"

"Nonsense, Abbie Frances, you're a-pouring those nuts all over the floor from Dan to Beersheba a-trying to offer them to the cat. I wish you'd get such sentimental notions out of your head, you a-going on seventy or more years old."

But Miss Abbie was too much excited to correct her this time.

(To be continued.)

### What Are You Going to Do?

Secretary Edwin Shaw says he has long had it in mind to arrange our tracts on the Sabbath question for a systematic study of the subject, but has not done it, being busy with other things, and not being impelled to it by any immediate necessity. This in reply to a letter asking him if the Tract Society would publish a course arranged by the Young People's Board.

Editor Gardiner says in an editorial some time ago, "Who can contemplate the new movement among our young people for systematic study of the Sabbath question, as seen in their department of the SABBATH RECORDER, without being filled with hope for the future of our Seventh-day Baptist cause?"

"Nothing has come to the front among us in recent years, so full of promise as is this movement among our young people for a thorough systematic study of the Bible on the Sabbath question. It is indeed worthy of our encouragement, and from it great good must come."

This is what they say, and what they say is important. But the question is, What are you going to do? If you haven't already done so, send to Miss Linda Buten, Milton Junction, Wis., for a copy of the Christian Endeavor Study Course, *The Sabbath in Scripture and History*. A postal card will bring it.

A. J. C. BOND,  
President.

### Salem College Notes.

Many addresses have been given the past month: one by Professor Bond on "Physical Hygiene," another by President Clark, "Is the Universe Friendly?" and still another by Doctor Whiting, the substitute for the fourth number of our lecture course, which should have been filled by Dr. Frank Dickson.

The Y. M. C. A. General State Secretary addressed the student-body in the interest of the state convention which was to be held March 7-10. Salem College was represented by a delegation of about twenty members at that convention, and all who attended reported a most excellent time.

The basketball season closed with Salem College as intercollegiate state champions. The girls' team has lost only one game this year. They support the strongest team they have ever had. Hurrah for athletic sports here!

The winter term will close March 15 and the spring term will open the nineteenth. Provision is being made for about two hundred students.

### News Notes.

ROCKVILLE, R. I.—Prof. W. D. Wilcox gave an excellent entertainment of interpretative readings and impersonations under the auspices of the Christian Endeavor society on the evening of February 25.—The first of a series of mid-week cottage prayer meetings was held at the parsonage on the evening of February 27.

GENTRY, ARK.—The Rev. J. T. Davis of Garwin, Iowa, and daughter, Miss Ethelyn, are here under the direction of the Tract Board. Meetings are being held, but as the roads are very bad and the weather has been unfavorable the attendance is light. Those who stay away certainly miss a great blessing, as both the sermons and the songs are very inspiring.

NORTONVILLE, KAN.—Our pastor is assisting in a four-weeks' union meeting.

NILE, N. Y.—Our former pastor, W. D. Burdick, has been spending a few days with us. He preached Sabbath morning, March 2, and in the evening the church held a reception for him.—The Ladies' Aid society held a social, February 29, in the church parlors; proceeds \$9.00.—Cottage prayer meetings are held Tuesday evenings under the auspices of the Christian Endeavor society.—The Christian Endeavor society has formed a mission study class of ten members. The book used is *Daybreak in the Dark Continent*.

ALFRED, N. Y.—The Ladies' Aid society supper was held at the parish house, March 6, with a good attendance.—All the depart-

ments of the Sabbath school met together for opening exercises, March 2, as their custom is to meet the first Sabbath of the month.—Doctor Main is conducting a class for the study of the Sabbath question at the church, Sabbath afternoons, from 3.30 to 4 o'clock. The attendance is good.—Rev. W. D. Burdick gave four strong and helpful lectures before the Seminary students, February 22-28.

FARINA, ILL.—Our Endeavor society has started the year with a good degree of interest. A class of Endeavorers and Intermediates meet together each week for Sabbath study. The Young People's Department of the RECORDER is being read more thoroughly than formerly.—We are sorry to lose two of our church and Christian Endeavor members, Dr. and Mrs. Bassett, who will soon locate in Effingham, Ill.—Pastor Burdick has been spending a few days in western New York, where he delivered a course of lectures before the Seminary at Alfred University.

### Some More Questions.

DR. W. D. TICKNER.

Do we know that these various natural laws, recognized by us, are not complex; that is, the resultant of one or more simpler laws acting in concert?

Do we understand the law or laws of hearing?

Do the sound impulses pass unmodified from the external ear to the brain?

If the auditory nerve be paralyzed, are sounds transmitted to the brain?

How are the sensations, which are conveyed to the brain by the auditory nerve, interpreted? By the mind?

What is mind?

I am forcibly reminded of the definition given in one of our college text-books several years ago. It was this: "This conscious perduring of somewhat as opposed to nonentity we now take as a fact in our experience and call it mind." Beautiful! But what is "this conscious perduring of somewhat"?

Is any one able to define the definition? Does any one know, can any one tell us exactly what the mind is?

Can any one demonstrate the nature and manner of the mind's operation in the process of hearing?

Does any one know or can any one explain how the mind interprets the vibrations of the diaphragm in a telephone receiver so that conversation is possible?

If not, can we say that it is contrary to scientific principles that God spoke from Sinai's crest in tones that were audible and easily understood by the wondering multitude who waited on the plain at the foot of the mountain?

Is God less capable of producing audible tones than a telephone receiver?

To know the Christ of God,  
The everlasting Son;  
To know what he on earth,  
For guilty man, has done:  
This is the first and last  
Of all that's true and wise;  
The circle that contains all light  
Beneath, above, the skies.  
Father, unseal my eyes,  
Unveil my veiled heart,  
Reveal this Christ to me!

The Christ who took man's flesh;  
Who lived man's life below;  
Who died man's death for man,—  
The death of shame and woe;  
The Christ who, from the cross,  
Descended to man's grave,  
Then rose in victory and joy,  
Mighty to bless and save!  
Father, unseal my eyes,  
Unveil my veiled heart,  
Reveal this Christ to me!—Bonar.

### Sacrifice.

Sacrifice is the secret of beauty, culture and character. Selfishness eats sweetness from the singer's voice as rust eats the edge of a sword. St. Cecilia refused to lend the divine touch to lips steeped in pleasure. He who sings for love of gold finds his voice becoming metallic. In art, also, Hitchcock has said, "When the brush grows voluptuous it falls like an angel from heaven." Fra Angelico refuses an invitation to the Pitti Palace, choosing rather his crust and pallet in the cell of the monastery. The artist gave his mornings to the poor, his evenings to his canvas. But when the painter had worn his life away in kindly deeds, men found that the light divine had been transferred to the painter's canvas.—Newell Dwight Hillis.

"Can you tell me what a smile is?" asked a gentleman of a little girl. "Yes, sir; it's a whisper of a laugh."—Exchange.

## CHILDREN'S PAGE

### The Lighthouse Lamp.

The winds came howling down from the north,  
Like a hungry wolf for prey,  
And the bitter sleet went hurling forth,  
In the sinking face of the day.

And the snowflakes drifted near and far,  
Till the land was whitely fleeced,  
And the lighthouse lamp, a golden star,  
Flamed over the waves' white yeast.

In the room at the foot of the lighthouse  
Lay mother and babe asleep,  
And little maid Gretchen was by them there,  
A resolute watch to keep.

There were only the three on the lighthouse isle,  
For father had trimmed the lamp,  
And set it burning a weary while  
In the morning's dusk and damp.

"Long before night I'll be back," he said,  
And his white sail slipped away,  
Away and away to the mainland sped,  
But it came not home that day.

The mother stirred on her pillow's space,  
And moaned in pain and fear,  
Then looked in her little daughter's face  
Through the blur of starting tear.

"Darling," she whispered, "it's piercing cold,  
And the tempest is rough and wild;  
And you are no laddie, strong and bold,  
My poor little maiden child;

"But up aloft there's the lamp to feed,  
Or its flame will die in the dark,  
And the sailor lose in his utmost need  
The light of our islet's ark."

"I'll go," said Gretchen, "a step at a time;  
Why, mother, I'm twelve years old,  
And steady, and never afraid to climb,  
And I've learned to do as I'm told."

Then Gretchen up to the top of the tower,  
Up the icy, smooth-worn stair,  
Went slowly and surely that very hour,  
The sleet in her eyes and hair.

She fed the lamp, and she trimmed it well,  
And its clear light glowed afar,  
To warn of reefs, and of rocks to tell,  
This mariner's guiding star.

And once again when the world awoke  
In the dawn of a bright new day,  
There was joy in the hearts of the fisher folk  
Along the stormy bay,

When the little boats came sailing in  
All safe and sound to the land,  
To the haven the light had helped them win,  
By the aid of a child's brave hand.

—Margaret E. Sangster.

### The Baby's Name.

There lay the dear little baby in her pretty white crib, just like a bird in its nest. Her big blue eyes looked up at the family as if she wondered why they were all so slow. And slow they surely were—for the baby was two months old that very day, and was still without a name—just think of that! Of course she was called by ever so many names: "Baby," "Sweet-heart," "Lovey," "Princess Pretty Girl," "Comfort," and "Blessing," but these were not real names—not "for good," you know.

"We will always be calling her 'Baby' if we don't name her pretty soon," said grandma. But it was very hard to choose among so many names. Grandpa wanted "Kate" after grandma, while grandma herself liked "Mary." Papa chose "Alice," because that was dear mamma's name.

Big brother begged for "Mabel." You see, he was very fond of a lovely young lady with that name, and he wanted to please her. Sister asked for something "real stylish," like "Araminta" or "Seraphina." Two of her very best dolls had those names. Little brother wanted "Kitty."

"'Cause then I can call: 'Here, Kit! Here, Kit! Kitty, Kitty, Kitty, Kitty!' when I want her to bring me things," he said.

Mamma herself said nothing except to nurse; but deep down in her heart she longed for "Dorothy." That was her own dear mother's name.

At last, big brother declared that they never would agree with so many names to choose from, and it was useless to argue about it any longer, so he said: "Let us each write the name we like best on a slip of paper and drop the papers into a hat. Then mamma can shut her eyes and choose one. That will settle the whole matter."

They all liked this plan, and each one set to work to write the best-liked name. Little brother took a big piece of paper for his, so that mamma would feel it first, but big brother said, "No, sir! All the papers must be the same size, or it will not be fair!"

Soon they were all written (only little brother had to print his), and then the papers were folded and dropped into the hat which nurse brought. Papa shook the hat hard, to mix the papers thoroughly,

then he put it down on baby's crib, near mamma's hand, and said to the baby: "Now, young lady, we're going to settle you this time!"

Baby looked up in his face with a smile on the little rosebud mouth just as if she were saying: "Such a fuss over such a little thing! Why, I could have settled it long ago!" and the dimples showed in the pretty cheeks.

Then the tiny mouth puckered a bit, as the baby thought of some of those names which might be given to her. She did not like "Araminta"—certainly not! No, nor "Seraphina." They were all very well for dolls, but she was a real baby. As for "Kitty," that wouldn't do at all, it was entirely too easy, for little brother would be calling her all the time. He liked people to wait upon him. You see, he had been the baby before.

Yes, it certainly was time for her to take a hand in the matter. It was her name, so it was more her business than any one's. The little dimpled fist waved about in the air for a moment, then it shot straight out. Over went the hat, and out bounced one little folded paper!

"Baby's choosing! Baby's choosing!" shouted little brother, dancing up and down. "Oh, I hope it's Kitty!"

Slowly papa picked up the paper, slowly he unfolded it, while all the others held their breaths. Papa looked carefully at the paper, then held it closer and looked again, even more carefully.

"Well, I declare!" he said in a puzzled tone. "That is queer!"

"What, oh what?" asked the others. "Is it Araminta?" "Is it Kitty?"

"No," said papa, slowly, "it isn't either of those names, nor Alice, nor Mary, nor Mabel. It is—Dorothy!"

"Oh!" said mamma in surprise, while her pretty face flushed all over with pleasure as she repeated the name she loved so much. "Dorothy! I'm so glad!" Then she stopped short and said: "But—I don't understand it—I didn't put my name in at all!"

"Are you sure?" asked papa, quickly.

"Yes, truly, said mamma, showing her own pretty dimples. "I tried not to be selfish, so I kept my name out."

"Now, isn't that funny!" said little brother to nurse, who was busily folding pretty white dresses and tiny blue sacques

and putting them away in the baby's basket. "How do you suppose that name got in the hat, nurse?"

But nurse only smiled to herself wisely and said, "Ask Dorothy!"—*Etta Anthony Baker, in Children's Magazine.*

### Purity of Speech.

Purity of speech means something more than the omission of vulgar phrases that ought not to be used by any self-respecting person. A young girl should carefully avoid falling into slangy or careless modes of speech. You can shut your eyes and tell whether the woman next to you is a lady by listening to her conversation. There has been in recent years a reaction against the word "lady," because it has often been misapplied. There is really no reason why we should not use it in describing an attractive, polite and agreeable woman.

A charming writer has given the definition of lady as woman in a high state of civilization.

I am sure you prefer to be considered highly civilized to being thought savage and barbarians.

When a girl says, "Gee whiz," "It was something fierce," or "You're up against it," you need nothing more to convince you that she may be good-hearted and well-meaning, but—

Nobody wants to be stamped as common. To say to any one that she is kind-hearted, good-natured, willing to serve a friend, and that she honestly pays her way is to say that she is a respectable member of society; but to add to this that she is common and ordinary is to indicate a fatal defect.

Purity of speech requires the omission of slang and silly, superfluous phrases. The latter, while perhaps not profane, are often not refined, and show that one's associations have been with ill-bred persons.

To think before you speak is an excellent rule.

You should make up your mind once for all to use only grammatical words and phrases to represent the thing you mean to say. Never say "hadn't ought" or "ain't," or use a singular verb with a plural noun.

Most girls have gone through the grammar school, if not further, and they have been taught what is right and what is wrong in framing sentences in English.

Vocabulary is another matter.

We acquire a good stock of words for daily use—a working vocabulary—partly by our own pains and care, partly by listening to others who use good language, and partly by every day reading a few pages in a book that is worth attention.

No matter how busy one is, she should try to keep one good book on hand and read it through page by page, although to do so may occupy several weeks. More than most people think, they enrich their vocabulary by regularly attending church services. The habit of listening to sermons does more for you than its first object, which is to lift the mind into an atmosphere of devotion.

It adds little by little to your treasury of beautiful and well-chosen words.—*New York Evening Telegram.*

### National Mental Hygiene Study.

A recent gift of \$50,000 by a donor who desires his name withheld for the present has made it possible for the National Committee for Mental Hygiene to inaugurate a movement likely to prove of vast utility. It is also announced that the same donor will give an additional \$50,000 toward a permanent endowment fund as soon as \$200,000 more has been secured. Plans for a movement such as this gift makes possible have been carefully prepared during the last four years and it has been determined to take stock of the nation's facilities for the commitment and care of the insane; to study the needs of the insane, both before commitment and afterward, carefully and at close range; to determine if possible how far local conditions must affect standards of care; to examine and compare different methods of care and treatment; and to encourage the formation in a number of states of allied but independent societies with similar aims to those of the National Committee for Mental Hygiene.

A special sub-committee, of which Dr. William L. Russell, superintendent of Bloomingdale Hospital, is chairman, has been formed to begin the work outlined and an office has been opened in the Germania Life Building, 50 Union Square, New York City. Dr. Thomas W. Salmon of the United States Public Health and Marine Hospital Service, who has been granted leave of absence by the government

to undertake this work, has been engaged to conduct the studies.

The insane are reliably estimated to outnumber all other sick persons cared for in hospitals at public expense. Every year sees a great increase of cases of insanity coming under treatment and an increase in the enormous sums expended for their care; yet practically no efforts are being made by state authorities to control the preventable causes of insanity or even to make adequate inquiries into the conditions which influence the prevalence of mental disorders.

Moreover, although standards for the care of other sick people do not vary in different localities, a wide variation in standards for the care of the insane is seen to exist. Tuberculosis patients are cared for in substantially the same way at Saranac, at Denver, at Asheville, and in Europe; but, in this country standards for the care of the insane vary from jury trial and confinement with criminals and those suspected of crime, in one state, to emergency commitment and hospital care in another. Cumbersome methods of commitment and almost incredible indifference on the part of the public permit large numbers of the insane to remain in their homes until they "do something," and then it is largely a matter of chance or of the prevailing sentiment in a given community that determines whether they shall be treated as criminals or as sick people for whom hospital care has been deferred much too long. Where defects in the methods of care have been recognized efforts at reform have often been inaugurated without full information regarding what has already been attempted and plans are often given a trial in one state without ascertaining whether they have failed in another. On the other hand, methods of the greatest value are in successful operation in some hospitals and yet are quite unknown in others.

The inauguration, therefore, of such a movement on behalf of the insane is a national event and one which will undoubtedly receive general cooperation.—*The Survey of March 16, 1912.*

"Can't I go out in the back yard and play in the garden, mamma?"

"Certainly not, child. You must stay in and study your nature books."

## HOME NEWS

DERUYTER, N. Y.—The last of a series of meetings led by Brother E. B. Saunders and lasting nearly three weeks was held last evening at our church. From the first a blessed spirit of unity has prevailed.

Brother Saunders has earnestly and tenderly presented the claims of the Gospel as the only means of saving perishing men; and his messages have stirred all our hearts. Several young people are now awaiting baptism and there are others who are looking forward to church membership who have been members elsewhere. The faithful work of Pastor Wing has been an excellent preparation for the meetings, the full result of which will never be known until we stand before the judgment seat. Mrs. Saunders was here also, and both have found so large a place in our hearts it was hard to let them go; but our purposes are stronger and our vision clearer, we trust, as one of the blessed results of the seasons we have enjoyed together.

"Praise the Lord for his goodness, and for his wonderful works to the children of men."

E. M. A.

NORTH LOUP, NEB.—The choir concert given by the Seventh-day Baptist choir at the church Thursday night of last week drew a crowd which taxed the capacity of the building—we believe it was the largest crowd ever assembled at the church. All seats were full and all available standing-room was used. At the proper time the choir appeared from the basement lead by the chorister, C. L. Hill, who was dressed as was the Father of our Country, with powdered hair and all the necessary fixings. Following came the choir in order. We wish we had the time and space to give a description of the members, as their make deserved it. The dominie lined the first song and the way he did it and his make-up made one think he must have lived in the long ago. All the songs were old ones and all were sung in a manner which is a credit to the choir and their efficient leader. The offering amounted to nearly \$40.00. There is left only a small balance due on the piano which the choir is paying for with the money received from their concerts.

## DENOMINATIONAL NEWS

Brother J. T. Davis writes of his work in the Southwest as follows: "We were having so much rain and mud at Gentry we held only three meetings, it being almost out of the question for people in town to reach the church without wading. Reached Fouke on Friday, and have been holding meetings ever since, with good interest and results. Five or six have definitely expressed a desire for a Christian life, baptism and church membership.

Some are seriously considering the Sabbath question. To me the outlook is hopeful. . . . In most respects the society here is in good condition. I do not know what the future has in store or just where the rest of my time here will be spent. Pray that we may be guided and our work blessed."

Dean Main was in New York last Wednesday attending a meeting of the Executive Committee of the Federal Council of the Christian Churches of America.

### Helpful Home Hints.

Porridge will not stick to the spoon with which it is served if the spoon is first dipped in milk.

A half teaspoonful of baking powder added to the milk used in preparing mashed potatoes will make them light and fluffy.

Emptying a teakettle each time before refilling prevents undue accumulation of lime. This will gather on a clamshell or eggshell kept inside the teakettle instead of on the inside of the vessel.

What the world really needs is men who have news from the land of the ideal, who have God's life within them, who open afresh the springs of living water that quench the thirst of the soul.—*J. Brierley.*

Christ comes only to the want of the soul. We shall know him, love him, feel his saving power, the glory and the blessedness of his birth in our souls, only when we heartily desire him.—*Baptist Commonwealth.*



## MARRIAGES

**DAVIS-DAVIS.**—At the home of the bride, in Rockford, W. Va., November 19, 1911, by Pastor M. G. Stillman, Mr. Hiram N. Davis of Salem, W. Va. and Mrs. Amelia Randolph Davis.

## DEATHS

**COON.**—Dennis Taylor Coon, fifth child of Jonathan and Annis Coon, was born August 22, 1831, about five miles north of the village of DeRuyter, N. Y., and died in the village of DeRuyter, October 4, 1911, of acute Bright's disease.

His father was born in Hopkinton City, R. I., February 18, 1763, and when he located in DeRuyter he made the trip in an ox-cart. He was one of the earliest settlers in that town and also one of the most prominent in building the DeRuyter Institute. Mr. Coon's mother was born in Petersburg, N. Y., October 22, 1798. During his boyhood days Dennis helped his father on the farm and attended the district school. About the time that the old DeRuyter Institute was built and opened for the benefit of the Seventh-day people he was enrolled as a student and made a specialty of mathematics, and mastered most of the branches taught in the schools at that time. When he left school, in 1854, he went to Stonington, Conn., where he taught school until the following spring, and at the same time got all the early history of his ancestors that he could in Rhode Island. In 1856 Mr. Coon went to Wisconsin and Michigan, where he spent about one year in the book agency business. March 12, 1857, he was married to Eliza Maria Muncy. To them were born two children: Elwin Dennis and Clayton Taylor. They also adopted a daughter—Nettie Eliza—who died in 1900.

About 1860 he, in company with his brother-in-law, Kenyon A. Muncy, bought the horse-rake factory, some three miles north of DeRuyter village. In about a year's time he bought out his partner's interest, and from then until 1902 he ran that establishment alone. His health then failed so that he could do but very little manual work, and he removed to DeRuyter village, where he resided until the time of his death, with the exception of one and one-half years in Topeka and Nortonville, Kan.

Mr. Coon took a great interest in the genealogy of the Coon family, and without question he had the most complete record of that family that is in existence.

From early life he was a member of the DeRuyter Seventh-day Baptist Church, and his daily Christian life was such that his influence will live for many years to come. He was always

ready to do whatever he could do in the church, but was never one to push himself ahead for the sake of being prominent. During his last sickness he suffered a great deal of pain, but without a word of faultfinding, and when he suffered the most he would repeat some of the old songs and Psalms that were cheering or dear to him.

**COON.**—Eliza M. (Muncy) Coon was born in the town of Lincklaen, N. Y., July 14, 1832, and died in Binghamton, N. Y., January 8, 1912, three months and four days after the death of her husband.

She was the fourth child of a family of eight children born to Adonijah and Catherine Burdick Muncy, three of whom survive her: Mrs. Lucy A. Phillips of Cortland, N. Y., Mrs. Elizabeth Hayes of DeRuyter, N. Y., and Orson J. Muncy of Hammond, La. At an early age she accepted the Saviour as her guide and united with the DeRuyter Seventh-day Baptist Church. She has been a worthy member all these years, and especially during her declining years her Christian faith has been a great source of comfort to her. Mrs. Coon was a devoted wife, a loving, tender mother and ever anxious for the welfare of those nearest and dearest to her. Her home was ever ready to welcome her friends, and even the stranger who entered her door was made to feel the warmth of her hospitality.

A few years ago she had typhoid pneumonia and from that time her health gradually failed. When her husband died, October 4, 1911, she began to decline more rapidly, having no desire to live longer, and at the beginning of the new year the summons came which again united her with the husband for whom she had so greatly mourned.

The funerals of both Mr. and Mrs. Coon were held in the Seventh-day Baptist church, where comforting words were spoken by their pastor, the Rev. L. A. Wing, and their interment was in the cemetery back of the church.

**STILLMAN.**—Joseph F. Stillman, aged eighty-one years, died at his home in Hammond, La., February 16, 1912.

He was born in Rockville, Hopkinton, R. I., March 16, 1831. His ancestors were the early settlers of Rhode Island, and among the earliest to embrace the Seventh-day as the Sabbath. He was a descendant of George Stillman, the second, who settled in Westerly, R. I., in 1703, and who was one of the constituent members of the First Hopkinton Seventh-day Baptist Church, when it was organized in 1707.

He was the son of William and Charlotte Champlin Stillman. Most of his boyhood days were spent at Westerly, R. I. When eighteen years of age he was baptized and joined the Pawcatuck Seventh-day Baptist Church. He was married to Ada C. Burdick of Genesee, N. Y., August 19, 1865.

For eighteen years he worked as a silversmith with the Gorham Manufacturing Co. of Providence, R. I. He moved to Kansas in 1870, during the pioneer days, where he resided for thirty-one years. Most of these years he lived on the "Seventh Day Lane," near Nortonville, Kan. His life was one of religious activity, the cause of Christ being of the greatest concern to him.

In the spring of 1901 he moved to Gentry, Ark. The last five years have been spent in Hammond, La., with his daughters, Phoebe and Margaret, who are teachers in the Hammond school. He also leaves four sons,—Edwin C., and Arthur of North Loup, Neb., Laverne of Gentry, Ark., and Benjamin of Manhattan, Kan. His only surviving brother is Hon. Elisha C. Stillman of Ashaway, R. I.

His last days were not days of suffering, but like a sheaf of wheat fully ripened, ready for the garner, he peacefully left us to go to his Lord, where the communion begun on earth is now unbroken. Funeral services were conducted by Rev. A. P. Ashurst, from John xvii, 16, "They are not of this world." The body was taken to Gentry, Ark., for interment beside his wife who passed on ten years ago.

**WIGHTMAN.**—Mrs. Emelia Enos Wightman, the daughter of Harry and Sarah Crandall Enos, was born in Nile, November 24, 1830, and died Sabbath morning, February 24, 1912, aged 81 years and 3 months.

Mrs. Wightman was born and always lived in Nile. Her grandfather, Abram Crandall, who received a large tract of land from the Land Office, was the first Seventh-day Baptist to come into this community. On January 25, 1852, she was married to William Wightman. These two people enjoyed a happy married life of over sixty years. To them were born two daughters and one son,—Mrs. Edna Green, Alfred, N. Y., Mrs. Ida Irish, Hornell, N. Y., who is now staying with her father, and William Marcus Wightman of Michigan. She was baptized and joined the Friendship Seventh-day Baptist Church November 12, 1853, and was always a good and faithful member. One of her former pastors would often say to her, "Why don't you let some of the younger ones do this work?"

During her last long illness of about a year, an illness that was most painful, her husband and two daughters were very faithful in answering all her needs. Her only surviving sister, Mrs. Samuel Burdick, Nile, N. Y., together with her friends and neighbors, did all they could to alleviate her intense suffering until her Saviour called her home to a better world. All those who came to see her during her illness could not fail to learn a lesson in Christian patience.

The funeral services, which were held at her home, February 26, 1912, were conducted by her pastor, Rev. H. L. Cottrell. Interment was made in Alfred Rural Cemetery.

Schenectady (N. Y.) papers please copy.

H. L. C.

**WELLS.**—Winfield S. Wells of Little Genesee, N. Y., was born October 23, 1841, and died in Weirsdale, Fla., February 26, 1912, in the seventh-first year of his age.

He was the son of Samuel and Lucy Wells, of Little Genesee, in which place he spent his early years. In 1859 and 1860 Brother Wells attended school at Alfred, and in 1861 he responded to his country's call and enlisted for three years' service in the Civil War. He was mustered in as corporal in Company D, Eighty-fifth New York Infantry, and on January 1, 1862, was transferred

to Company C in the same regiment. After the siege of Yorktown he was smitten with fever while enroute to Richmond, and was removed to the hospital in Washington. Six months later he was honorably discharged on account of disability.

In 1863 he entered the employ of the Pierson Lumber Company in Cincinnati, which position he held for about ten years. Being a practical lumberman, he then entered into the lumber business as a partner with Charles Cassidy.

On October 26, 1870, Mr. Wells was united in marriage to Miss Elizabeth S. Brown, daughter of the Rev. Thomas B. Brown, then pastor at Little Genesee. In 1884 they returned to Little Genesee where they have since made their home. For the last ten years they have spent their winters in Florida to escape the rigor of the northern climate. They went to Crescent City, Fla., in November, and in January went to Weirsdale, where he was smitten with pneumonia, from which he was not able to rally. The news of Mr. Wells' death came as a great shock to his home friends. He leaves a wife, one brother, Sherman D. Wells, and a stepmother, Mrs. Emily Wells, all living in Little Genesee.

Mr. Wells was a loyal, progressive citizen, and a good Sabbath-school worker. He was held in high esteem by all who knew him. His remains were brought home, and after memorial services by Pastor Sutton of the Seventh-day Baptist Church, his body was laid to rest in the home cemetery.

**BURDICK.**—In Alfred, N. Y., March 6, 1912, Mrs. Rachel Burdick, in the thirty-eighth year of her age.

Mrs. Rachel Burdick was the daughter of Abram and Mary J. Slocum and was born in Andover, N. Y., October 25, 1874. In her father's family were fourteen children, eleven of whom with the aged mother survive Mrs. Burdick. The Christian influence of her childhood home made a lasting impression on her young life and molded her activities in channels deeply religious. She attended the public schools of Andover and at the age of sixteen took up the work of teaching school, which she followed till her marriage.

At the age of sixteen, while attending the Bible school and other services of the Andover M. E. Church, she became interested in active Christian work, but put off baptism and church membership, a mistake which she afterwards came to sorely regret. She was baptized by Rev. M. B. Kelly in 1898 and was received into the Second Seventh-day Baptist Church of Alfred, N. Y. The day of her baptism she looked back upon as the happiest day of her life. In 1905 she transferred her membership to the First Seventh-day Baptist Church of Alfred, N. Y., and continued most active in the work of the church till her last sickness.

October 26, 1892, she and Mr. LeRoy Burdick were united in holy wedlock and to them had been granted twenty years of happy wedded life. One son, Wayland, came to bless and cheer their home. The husband and son, the aged mother and brothers and sisters have the deepest sympathy in the passing away of one upon whom so

much depended and in whom so many hopes centered.

Funeral services, conducted by Pastor William L. Burdick, assisted by Dean Arthur E. Main, were held in the church, March 8, when a large company gathered to mingle their sorrow with that of the bereaved family, and interment took place in Alfred Rural Cemetery.

WM. L. B.

**KENNEDY.**—Mrs. Clara L. Kennedy, daughter of Alfred and Melving Woofter, was born at Freemansburg, Lewis Co., W. Va., December 12, 1858, and died at Lost Creek, W. Va., March 14, 1912, aged 53 years, 2 months and 27 days.

Evidently she had good religious instruction in childhood, for she was converted and taken into the First-day Baptist Church at the age of thirteen years. She became the wife of Brother Lloyd Kennedy, March 22, 1876, and united with the Lost Creek Seventh-day Baptist Church in the following June. From that time she became one of the earnest workers in church and society, while health permitted. With that hopeful joy that becomes the wife and mother, she experienced her domestic duties and privileges, giving wise and intelligent counsel to her family. The high privileges and possibilities of motherhood can never be overestimated.

In these recent years she has undergone five surgical operations for the removal of cancer. It seems easy to imagine that any one might be in special fear of such an ordeal. Before her first operation she found that gospel hymn often speaking to her the words: "I must tell Jesus all of my troubles. I can not bear my burdens alone." With patient fortitude she has borne her afflictions during these years, having a practical sustaining faith in God's promises. As one looking to the divine promises, she so quietly and peacefully departed this temporal life with all its joys or sorrows to enter the life beyond.

It might seem but natural for one in such condition to welcome the release from physical ills, but this great change means infinitely more to a believing soul looking to the promises of God, the loving Father.

There were born to Brother and Sister Kennedy four children. One died in infancy; Dr. Erlow Kennedy is in the West; Charles and Myrtle have been at home with the parents through this time of trial. The obituary service was well attended at the church, Sabbath afternoon, March 16. The pastor called Elder Hall, a near neighbor, to assist in the service.

M. G. S.

Pertinacity is getting a grip on a purpose and clinging to it; stubbornness is lying down on a proposition and refusing to move.—*The Christian Herald.*

I have as much respect for the saloon-keeper as I have for the man who rents property for saloon purposes or votes to keep him in business.—*Billy Sunday.*

## SABBATH SCHOOL

LESSON I.—APRIL 6, 1912.

MOSES AND HIS WORK.

By ARTHUR E. MAIN, D. D.

(See *Helping Hand.*)

## SPECIAL NOTICES

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

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

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

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

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

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 136 Manchester St.

### NEW RIFLES FOR SALE.

Stevens Favorite, 25 Stevens caliber, target sights, take-down, list price \$9.00; will sell for \$7.00.

The new Model 27 Marlin Repeater, 32-20 caliber, smokeless steel barrel, take-down; shoots either high-power or black powder shells. Good for game up to and including deer. List price \$15.00; will sell for \$12.00.

L. A. WORDEN,  
RECORDER Office, Plainfield.

**WANTED.**—A gentleman at least 20 years of age, to learn the photograph business, beginning about the 1st of September or October, who would like to buy my business about March 1st, 1913. Studio, equipment and business, \$1,500.

H. C. HUNTING, Photographer,  
Alfred, N. Y.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. B. West, Milton Junction, Wis.

Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. W. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.; Miss Phebe S. Coon, Walworth, Wis.

Recording Secretary—Mrs. A. J. C. Bond, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. J. F. Whitford, Milton, Wis.

Editor of *Woman's Work*, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.

Secretary, Southeastern Association—Mrs. Will F. Randolph, Lost Creek, W. Va.

Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.

Secretary, Western Association—Mrs. Daniel Whitford, Alfred Station, N. Y.

Secretary, Southwestern Association—Mrs. Horace D. Witter, Gentry, Ark.

Secretary, Northwestern Association—Mrs. Nettie M. West, Milton Junction, Wis.

Secretary, Pacific Coast Association—Mrs. E. F. Loof-boro, Riverside, Cal.

## SABBATH SCHOOL BOARD.

President—Esle F. Randolph, Great Kills, N. Y.

Recording Secretary—Edward E. Whitford, 523 West 151st Street, New York City.

Treasurer—Charles C. Chipman, 220 Broadway, New York City.

Vice-Presidents of the Corporation only—Henry N. Jordan, Herbert C. Van Horn, O. A. Bond, R. R. Thorngate, W. D. Burdick, Geo. B. Shaw, G. H. F. Randolph.

Board of Trustees—Esle F. Randolph, Rev. Edwin Shaw, Royal L. Cottrell, Charles C. Chipman, Rev. Edgar D. Van Horn, Stephen Babcock, E. E. Whitford, Dr. Alfred C. Prentice, Dr. Harry W. Prentice, J. Alfred Wilson, Elisha S. Chipman, Rev. A. E. Main, Clifford H. Coon, Samuel F. Bates, Holly W. Maxson.

Stated meetings the third First-day of the week in September, December and March, and the first First-day of the week in June.

## YOUNG PEOPLE'S EXECUTIVE BOARD.

President—Rev. A. J. C. Bond, Milton Junction, Wis.

First Vice-President—Fred Babcock, Albion, Wis.

Second Vice-President—Robert West, Milton Junction, Wis.

Secretary—Carrie Nelson, Milton, Wis.

Corresponding Secretary—Linda Buten, Milton Junction, Wis.

Treasurer—Philip L. Coon, Milton, Wis.

Trustee of United Society—Rev. Wm. L. Burdick, Alfred, N. Y.

Field Secretaries—E. Mildred Saunders, Ashaway, R. I.; R. R. Thorngate, Verona, N. Y.; Mrs. Walter Greene, Alfred, N. Y.; Mildred Lowther, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Daisy Furrow, Riverside, Cal.; Rev. Peter Taekema, Rotterdam, Holland; Anna West, Shanghai, China.

## BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—I. B. Crandall, Westerly, R. I.

Recording Secretary—Frank Hill, Ashaway, R. I.

Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Rev. W. C. Whitford, Alfred, N. Y.; Stephen Babcock, Yonkers, N. Y.; Andrew North, Dodge Center, Minn.; F. J. Ehret, Salem, W. Va.; W. R. Potter, Hammond, La.; Rev. I. L. Cottrell, Alfred Station, N. Y.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

## THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

President—H. M. Maxson, Plainfield, N. J.  
Vice-President—D. E. Titsworth, Plainfield, N. J.  
Secretary—W. C. Hubbard, Plainfield, N. J.  
Treasurer—Joseph A. Hubbard, Plainfield, N. J.  
Gifts for all Denominational Interests solicited.  
Prompt payment of all obligations requested.

Adams Center, N. Y.

**G**RANT W. DAVIS,  
ATTORNEY-AT-LAW.  
Money to loan. Mortgages for sale. Five and six per cent investments made.

Plainfield, N. J.

## PUBLISHING HOUSE OF THE AMERICAN SABBATH TRACT SOCIETY.

Babcock Building.  
Printing and Publishing of all kinds.

**W**ILLIAM MAXSON STILLMAN,  
COUNSELLOR-AT-LAW.  
Supreme Court Commissioner, etc.

Alfred, N. Y.

**A**LFRED THEOLOGICAL SEMINARY.  
Second semester began February 6, 1912.  
Rev. A. E. MAIN, Dean.

New York City.

**H**ERBERT G. WHIPPLE,  
COUNSELLOR-AT-LAW.  
220 Broadway. St. Paul Building.

**C.** C. CHIPMAN,  
ARCHITECT.  
220 Broadway. St. Paul Building.

**H**ARRY W. PRENTICE, D. D. S.,  
"THE NORTHPORT,"  
76 West 103d Street.

**O**RRRA S. ROGERS, Metropolitan Manager,  
Phoenix Mutual Life Insurance Company,  
149 Broadway, New York City.

Utica, N. Y.

**D**R. S. C. MAXSON,  
Office, 225 Genesee Street.

Chicago, Ill.

**B**ENJAMIN F. LANGWORTHY,  
ATTORNEY AND COUNSELLOR-AT-LAW.  
1308 Tribune Building, Phone Central 5922.

# The Sabbath Recorder

## Bible Studies on the Sabbath Question

By Arthur Elwin Main, D. D., L. H. D.  
Dean and Professor of Doctrinal and Pastoral  
Theology, Alfred (N. Y.) Theological Seminary

### CONTENTS

Preface, Introduction, General Survey,  
(pp. vii-xix)

#### Part One—The Old Testament. (pp. 1-50)

*Beginnings of History*—Foundations; Reasons for the Sabbath; Beginnings of Hebrew History; *Moses, the Exodus, and the Law*—Moses and His Work; The Sabbath Earlier than Sinai; The Decalogue; The Fourth Commandment; The Sabbath a Covenant of Sanctification; The Sabbath a Sign of the Hebrew National Covenant; Sabbath Rest Safe and Rational; Religion and Good Morals Inseparable; The Sabbath Assembly, and the Holy Bread; The Sabbath a Sanctifying Day; The Sabbath in Deuteronomy; Other Sabbatic Time; *The Great Historical Period*—The Sabbath in Chronicles and Kings; The Sabbath under Nehemiah; *The Prophets*—The Sabbath Social and Ethical; Righteousness Essential to True Sabbath-keeping; Meaning and Relations of a Hallowed Sabbath; The Sabbath in Ezekiel; The Sabbath and National Life; Summary of Old Testament Teachings.

#### Part Two—The New Testament. (pp. 51-107)

*The Synoptic Gospels*—Relation between the Two Testaments, and the Authority of Jesus; The Sacredness of Human Needs; Christ Greater than the Temple; The Greater Law of Love; Deeds of Mercy on the Sabbath; The Sabbath among Early Jewish Christians; A Sabbath of Teaching and Healing; The Sabbath Made for Man; Doing Good on the Sabbath; Jesus a Sabbath-day Worshiper and Preacher; Jesus Our Judge in the Matter of Sabbath-keeping; Jesus at a Sabbath Entertainment; The "Preparation"; The Resurrection; *Early Writings Belonging to a Transitional Stage of Thought*—"Proselytes"; The Sabbath in Hebrews and Revelation; *The Pauline Epistles*—Under Grace; Salvation a Free Gift; *The Johannine Writings*—Our Ever-working God and Father; Compassion Greater than Ceremony; Mercy is Free, not Bound, on the Sabbath; Recapitulation and Summary; A Brief Historical Survey; Index of Scripture References; Bibliography.

Price: Cloth, 50 cents; Paper Covers, 25 cents. Address the author at Alfred, N. Y., or American Sabbath Tract Society, Publishers, Plainfield, N. J.

## Engraved Stationery

We are prepared to furnish engraved visiting, professional or business cards, wedding invitations or announcements—in fact anything in engraved or die-printed work. Send us your orders for stationery. Our work is of the finest and prices are low.

American Sabbath Tract Society Publishing House

Plainfield, New Jersey

People talk of the conflict between science and faith. There is no such conflict. It is only the conflict between old science and new. All our troubles with scientific opinions have come from our leaving the lofty regions of faith and hope and love and descending into the troubled arena of shifting scientific knowledge. It is only because so many have chosen to fight for old science against new, that there has been trouble. The holy men of old, who spake as they were moved by the Holy Ghost, kept quite clear of these questions. . . . They had to speak of earthly things, of course, and they did it in the language of the time, simply and naturally as other people did, . . . but they never entered into discussions on astronomy, and physics, and transcendental philosophy. They kept themselves to their own faith and hope and love; and it is only when we foolishly try to cite them as authorities on questions on which they never pronounced an opinion, or on matters on which they never had any opinion, it is only then that we come into collision with the science of the day.

—J. Monro Gibson, D. D.

### —CONTENTS—

EDITORIAL—Appeals From Africa; Woman's Industrial Exhibition; Two Interesting Articles; Rev. David H. Davis' Tour of the Churches . . . . .	417-421	Alfred Theological Seminary . . . . .	431
EDITORIAL NEWS NOTES—At Rest in Arlington . . . . .	421-423	MISSIONS—Observations From Shanghai . . . . .	432
The World in Cincinnati . . . . .	423	Meeting of the Trustees of the Sabbath School Board . . . . .	432
Concerning the Lone Sabbath-keepers' Directory . . . . .	424	WOMAN'S WORK—Be Strong (poetry); Sadle Mountain, Okla. . . . .	434-436
SABBATH REFORM—The Sabbath . . . . .	425	YOUNG PEOPLE'S WORK—Enriching the Sabbath; In the Footsteps of St. Paul; A Letter; By the Side of the Road; Alfred University Notes; News Notes . . . . .	438-445
The Religious Education Association . . . . .	426	CHILDREN'S PAGE—Papa's True Story . . . . .	446
<i>Bible Studies on the Sabbath Question</i> . . . . .	427	MARRIAGES . . . . .	447
THOUGHTS FROM THE FIELD . . . . .	428	DEATHS—A Correction . . . . .	447
The Diaconate . . . . .	428	SABBATH SCHOOL . . . . .	448