

Bible Studies on the Sabbath Question

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The Sabbath Recorder

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.

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EDITORIAL

Appeals From Africa.

There lie before me six full pages of large foolscap paper, closely written, setting forth Africa's need of the Gospel, pleading for white missionaries to come and lead the people, and calling in a most pathetic manner for Bibles and school supplies. Most of this writing was evidently intended for the SABBATH RECORDER, and the writer has done his best to pen his thoughts in English. This is indeed a hard task for one who knows little of our language, and we shall be obliged to omit repetitions, and in some cases to change the form of expression in order to make the matter clear. Sometimes those who are reared and educated in America have difficulty in writing good English, and it must be expected that uneducated Africans trying to plead their cause in English will find it exceedingly difficult.

The letters are written, in a very good hand, by Yakobe K. Chigowo, of "Galera Seventh-day Baptist Church, Mzimba, Nyassaland, British Central Africa," in January, 1912. We quote from them as follows:

"DEAR BROTHER IN CHRIST, MR. REV. THEODORE L. GARDINER: I am much pleased to write you this letter to let you know that we had communion at Mpeni church and 240 were in Lord's Supper on December 30, 1911. Eleven men were baptized, and there was great communion, and a

conference. Now I send to SABBATH RECORDER that it may be written there that Nyassaland is still keeping Sabbath, surely. Oh, brothers and sisters, we hope you to stand with Nyassaland work. Please, dear brothers in Christ, do stand by Nyassaland! Pastor Charles Domingo and Pastor David Phiri, they were come to visit me here, surely. Brother Domingo was come to call me, that I may visit his church, and we had communion at his station.

Pastor Z. Nlonga has not arrived here. Indeed, I know not where he stays too long. We have not received even a letter from him. I hope he will reach here in this month, January, 1912. I hope he is still in the way, and I know not what something has done wrong to him, because we have waited many days here and never find even his letters. We are sorry.

Please, brothers and sisters, how are you thinking about Nyassaland's work? You can state me, that I may know well. Did you like to leave Nyassaland's work? How can I help losing all these congregations if you do not like to keep us to be stand with the Nyassaland work? Please, we want some white man missionaries to be here in Nyassaland. The people here surely cried out to have missionary white men to be here forever, without return back to America, but to be here.

I hope that you may write me letters always, as the letters are much needed to me, that I may know the tidings from America, surely.

Please, brothers, let us every one please his neighbors (Rom. xv, 2). If you get the Spirit of God you will believe that I am true. Jesus spoke to love one another. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John xiii, 34, 35). "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (1 John iv, 7).

Please, brother, how long can I hold all these congregations if you are not remembering the Nyassaland work? I am sorry indeed. The congregations are crying out to have some white man missionaries take up in Nyassaland forever.

How can I know the truth if I get not the letters, and if I have no books? Can you kindly send me holy Bibles? As you know, the Bible it helps a man to know the truth, surely. We are in much poor as you know, and but few white men here; when can we find some things to help ourselves? How do you suppose Nyassaland works can go on? I am sorry indeed. Can you kindly send us some books as you got for yourself, as you know the books are much wanted here. I am very sad when I fear I may lose all these congregations. How did you murmur? Have you left us alone, or have you not? Narrate to me that I may know very well, surely.

Here the brother gives the names of several preachers to whom he wishes Bibles sent. In another place he gives the names of twenty-six people and their addresses, to whom he would have the SABBATH RECORDER go, stating that they know very well how to read it.

A REMARKABLE CONFERENCE.

In one of these letters Brother Chigowo gives quite a full account of a conference held in December, at which it seems that he with others had to defend their American friends against insinuations of negligence regarding Nyassaland work. Just how serious this phase of the discussions in that conference was, we can not fully discover from the narrative, but they certainly had an interesting time. The writer says:

Many Christians came to the conference, and some were members of the Presbyterian Church. The congregation chose one preacher to be before them for the people's chairman preacher, Donald Mkandawiri. Many of the congregation asked Pastor Yakobe Chigowo, saying, "How will this mission be? Will there be no help, no white man missionaries, no holy Bibles, English, no blackboards in schools?" And one preacher, Paulos Mhangu, stood before the congregation, saying, "Do you all, church members, ask what shall we eat tomorrow, or with what shall we be clad? No. God himself knows very well." And when Paulos Mhangu called for Matthew vi, 25-28, Preacher Andreus Shawa stood up and read it to the people. Then all the congregation said, "Yes, we believe now that God himself can help us."

Then the chairman called for Psalm cxxi, 1, "I will lift up mine eyes unto the hills, from whence cometh my help," and it was read by Jakobe K. Chigowo, who also read passages from Isaiah. And when all the congregation had heard these passages, the people were all glad and laughing, and touching each other's palms. Thus these conference tidings were finished.

For awhile three elders stood up in the meeting, asking why our brothers and sisters in America are not writing us any letters. They said, "We are wondering why." Then Pastor Yakobe Chigowo stood up laughing and said, "Speak again; we are not hearing." And they then spoke again. Then Chigowo said to them, "As you know, you are many, and to whom can they write among so many? They can not furnish money to buy stamps." Then all the congregation agreed and said, "Yes, Chigowo, you did speak the truth, surely."

We have one church member, an old woman, named Kawondo Kongono. She is always coming to the communions. Her village is thirty-four miles away and she is always coming. She is very, very old, having no much power, and walks with a stick indeed. She came to this conference and when Pastor Chigowo had told them that every man he must pray in his own heart,

this old woman stood up in the congregation and prayed. This was her prayer: "O Lord God, I am not worthy to pray for you to keep all this congregation, and keep also the preachers, pastors, elders, deacons, and keep me also. I am by myself in my house, having no children. I hope only in you. You are my father and mother and brother, and I have no husband. O Lord, press the hearts of America's white men, that one may come here and stay with us. Press down their hearts, that they may help Nyassaland."

And now, brothers and sisters in America, pray for us always without fail. My best wishes to all congregations.

Your brother in one hope.

We have tried to retain as far as possible the language of the writer with its simple, unaffected style, and feel sure that the description of that conference will interest our readers. The picture given of that aged woman walking with her staff over thirty miles to attend communion, and the prayer she made for God's help, is indeed touching.

Woman's Industrial Exhibition.

For ten days, ending with March 23, several leading philanthropic and charity organizations had been holding an exhibition in the new Grand Central Palace in New York City. It was our privilege to spend the last evening of the exposition among the interesting booths assigned to the charitable, patriotic, civic and industrial interests having space upon the floor of this great palace.

First of all, the palace itself is well worth a visit to that section of New York where stood the old Grand Central Depot. For nearly two years the railroads have been building a magnificent new terminal station covering two or three squares, which can not be completed for a year or two to come. This Grand Central Palace is one of the railroad's new buildings, built at 46th Street and Lexington Avenue, covering a block, and intended, as I am told, for just such uses as that to which it has been put during this exhibition. It is an admirable place for all such work.

The Woman's Exhibition was planned with reference to the securing of popular support and financial aid for the various charities represented there. It was in some respects a sort of fair, in which the handiwork of those belonging to the societies could be shown and offered for sale. Orders were also taken for the

goods manufactured in these institutions, and at the same time the public was being educated regarding the good work being done. The many ways in which women can earn a living; the progress of woman's work, comparing old methods with new ones in all lines of housekeeping and home-making; and the ways in which children, and invalids, and cripples are being helped and their lives made brighter, were clearly demonstrated in the various booths. Then, in the auditorium, by means of moving pictures, by lectures explaining the methods and the successes of the organizations, and by clear presentation of the needs of each society, the people were appealed to, and well informed regarding the work. No one need be at a loss to know where he can do good to his suffering fellow men after studying well the literature and exhibits in such a place as this. The only question will be, which line of work appeals most to the individual making the study.

Let us take a glance at some of these booths and see what they represent. There is the booth of the Shut-in Society. Everybody knows what the term "shut-in" means. But many do not know that there is a well-organized society, the object of which is to "take cheer and comfort into the lives of those who, by reason of chronic ailments, are shut in from the activities and enjoyments of the outside world." The New York branch was organized in 1877, and is doing an excellent work, as its exhibit clearly showed. In this booth there were quantities of useful and fancy things for sale, made by shut-ins, and we learned that there is a shut-in's exchange at 62 East 34th Street, where the work of invalid members is always on sale. Aside from this we found that there are well-organized committees to arrange for correspondence, for visiting, for observance of birthdays, for providing wheel-chairs; and there are Library and Helping-hand committees. Each of these committees will gladly arrange with any one who desires to aid in the line of work it has in hand. For instance, the Correspondence Committee will place any person, so wishing, into correspondence with some shut-in, and when that person desires to discontinue writing to the one thus assigned, the committee is to be informed and arrangements are made accordingly. In this way every shut-in receives the cheer coming from let-

ters written by those interested in the work.

In like manner careful arrangements are made by the Visiting Committee, and in fact by all the committees mentioned above. The Helping-hand Committee sees that stamps for correspondence, silks, worsteds and other materials for work, such as remnants of lawn or linen, are supplied. This committee also looks after donations for delicacies, hot-water bags for comfort, and for aid to give outings in summer to the invalids.

WIDOWED MOTHERS' FUND ASSOCIATION.

Although but three years old, this association reports that hundreds of worthy but destitute widows and mothers with their little ones have been cared for. It was organized especially for this purpose, and like all the societies in this exhibition, depends entirely upon voluntary gifts of the people for its support. Small annual dues are required from its members. Its power for good depends entirely upon the funds placed at the society's disposal. Barely five per cent of its fund is used for the expense of administration. During last year \$18,343.41 was expended for the relief of more than one hundred and fifty families.

THE LITTLE MOTHERS' AID ASSOCIATION.

The booth of the association to aid "little mothers" attracted much attention. The term "little mothers" is applied to the children of the wage-earners among the poor, who have to stay at home and care for the smaller children while their parents are at work in the mills and shops. There are many faithful little heroines among the children of this class, caring as best they can for the babies and doing their best to keep house, who have well earned the name "little mothers." The aim of this society is to teach these girls the art of home-making, and to help them realize that a good and pleasant home is "the finest product of our civilization." The little mothers are taught to select, buy, cook and serve foods for the family. If there are babes or invalids in the home, foods and proper care for these are included among the things upon which instructions are given. The girls are also taught to mend and darn, as well as to make clothing for the family, and to care for the health of those in the home. They are instructed as to what to do for "first aid" in

all ordinary accidents, and how to make a tenement home clean and comfortable.

The society has classes in various parts of the city. It also has a "holiday house" at Pelham Park, which for twenty-two years has given help and pleasure to thousands of these little mothers. Fifty at a time are given a week or more there, and in summer time semi-weekly outings are given to enable them to frolic by the seashore, or to ramble through the woods and gather flowers on Long Island. These outings always include a good dinner of wholesome food. Day nurseries and kindergartens, and libraries are also provided, the funds for which are given by interested people.

CHILD LABOR COMMITTEE.

There was an extensive exhibit of the work being done by the National Child Labor Committee. The object of this organization is to protect young children from being driven to hard toil in mills and shops and mines, or in any place where child labor interferes with health and growth and education. The exhibit showed the present laws in various States, and how they are being violated. It also made startling revelations as to how some of the great business houses in New York are farming out the preparation of certain food products, the work to be done by little children in shockingly dirty and unsanitary places. Pictures were exhibited, showing such work, as nut-cracking, for example, where great quantities of nuts are shelled for the markets.

One of the questions made prominent was, "Do you want your child to wear clothing, play with toys or eat food made or prepared under conditions shown in this booth?"

On the same leaflet was the statement: "You can not tell whether the things you buy are made in well-regulated factories, or by child labor in crowded kitchens and germ-laden bedrooms, so long as manufacturing is done in tenements."

THE GEORGE JUNIOR REPUBLIC.

RECORDER readers already know something of the work of the George Junior Republic for boys and girls at Freeville, N. Y., an industrial institution to train the young people brought there, for self-government and for true citizenship. This is a school of applied industry and economics,

carried on upon the principles of practical government, in which the young people have the privilege of governing themselves, in harmony with the Constitution of the United States and the laws of New York.

It is now in control of between three and four hundred acres of land, on which is built the village of Freeville. There are about 170 citizens now in the republic, and they carry on their own business, manage their own government, have their store and boarding houses, and enforce their own laws. It is probably the best illustration of a successful effort to work real reform in those whose characters have been marred by unfavorable surroundings either in city or country, and it put up a splendid exhibit in the Grand Central Palace. There were representatives of the store and the jail and the court, as well as of the industries carried on. A model of Freeville was shown, giving at a glance a fair conception of the town. Then there was furniture on sale, made by the boys in the shop; bread and cakes made in the bakery; and fine needlework and laundry work by the girls. Samples of artistic printing from the print shop, of excellent plumbing, and of products of the farm, were found in the booths. In the auditorium was given an illustration of trial by jury, when an actual court of the republic was held to try a boy who had violated one of the laws.

The George Junior Republic is indeed doing a great work. But this is only one of many institutions worthy of notice, if our time and space allowed, all showing how powerfully the spirit of Christianity is moving men and women of all creeds and of many classes and conditions, to labor for the civil, social and moral betterment of their fellow men. All such movements are the products of an age in which the minds and hearts of men have turned strongly toward the practical things belonging to Christian faith. It is a more promising age, an age fuller of light and hope for men in darkness and despair, than any since the Christian era began. We ought to be glad we are living in such a time. Christians today, as never before, should realize the meaning of Christ's words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me", and the real worker in the vineyard should feel better assured each

year of his Master's approval and of the "well done" for the faithful.

Two Interesting Articles.

We are fortunate this week in having reports from the "World in Cincinnati" and from the Religious Education Association in St. Louis. We are glad Brother H. D. Clarke and President Davis are interested enough in the readers of the SABBATH RECORDER to give them these interesting "write ups."

Everybody knows the object of a religious education association and we are glad so great interest is being manifested in these days in the matter of religious education; but it may be that some do not understand the object of the "World in Cincinnati" movement. It is a great missionary exposition to last nearly a month, in which the world's work in missions will be shown on a large scale, somewhat on the principle and plan of the world's fair. We trust that Brother Clarke or some others of our people in attendance will give us several articles regarding the exhibits and demonstrations.

Rev. David H. Davis' Tour of the Churches.

Rev. David H. Davis has just returned from a tour of the Rhode Island churches, where he has preached one Sabbath and given his stereopticon lectures on China.

He expects soon to visit the churches in the Central and Western associations, and the churches there desiring to receive a visit from Brother Davis should write him soon, so he can arrange his schedule to save extra travel. He will be glad to give his illustrated talks on China wherever he can do so, and in this way give our people a better conception of the conditions there and the progress made than could be given in any other way.

Until further notice his address will be 1210 Park Ave., Plainfield, N. J.

Our readers will enjoy the well-written letter from Saddle Mountain, Okla., which is concluded in this issue. Miss Mithoff, who writes for Woman's Work, gives in simple yet clear pen-pictures the story of four months' missionary work among the Indians. Don't pass it by.

EDITORIAL NEWS NOTES

At Rest in Arlington.

The final chapter of the tragedy of the *Maine* has now been written. On the twenty-third of March the nation paid its full measure of tribute to the dead who, more than fourteen years ago, lost their lives in Havana Harbor on board the battleship *Maine*. With every expression of honor, and with a wealth of patriotic sentiment, the nation reverently consigned the bones of sixty-five soldiers, rescued from the wreck, to their last resting-place in Arlington National Cemetery.

President Taft and Cabinet, both houses of Congress and all government officials had set apart the day to do homage to the dead, and thousands upon thousands thronged the streets of Washington to witness the services. The crowds were greater than were ever known in the capital excepting on inauguration days, and despite the bleak winds and cold rain, the people stood uncovered while the caissons bearing the remains passed through the streets.

After appropriate services in front of the State, War and Navy Building, the great procession started for Arlington. A cold rain had set in which soon became a down-pour, but notwithstanding this, great throngs visited the cemetery at Arlington. Looking across the plot of graves and flower-covered dirt-mounds, toward the throng of assembled army caissons bearing the coffins, the President bared his head to the storm and spoke in honor of the first soldiers to give up their lives in the war with Spain. With the President were the Cuban Minister, and Admiral Sigsbee who was captain of the *Maine*, Rear Admiral Wainwright, the *Maine's* executive officer, and Father Chidwick, the chaplain of the ship. Every heart was touched when the old chaplain spoke of the scenes that attended the destruction of the vessel.

One by one the coffins were lowered into their graves on the plot assigned to the *Maine's* dead. In the center of this plot stands the old anchor of the ship, upon the shank of which is the inscription:

U. S. S. MAINE.

BLOWN UP FEBRUARY 15, 1898.

Here lie the remains of 163 men of the *Maine's* crew, brought from Havana, Cuba, and reinterred at Arlington, December 28, 1899.

To this company of 163 dead were added the remains of the sixty-five unknown ones; and as grave after grave received its coffin, a marine with the star-spangled union jack trailing over the coffin beneath, took his stand at its head. Thus one by one these silent sentinels increased until all the coffins were lowered. Flowers were piled upon each grave after the burial ceremonies were over, the Marine Band broke into a mournful dirge, the rattle of musketry succeeded,—volley after volley, the bugler sounded "taps", and in the silence that followed the closing note, a resounding crash of guns was heard at the fort. This was repeated twenty times, and as the last echoes died away among the hills, the stillness of peace settled over the home of the dead upon the hillsides of the Potomac.

During all these ceremonies, there was no word of bitterness, so far as we can learn, and everything showed that the *Maine* had at last been "remembered",—not in keeping with the spirit which gave rise to the cry, "Remember the *Maine*," but in the spirit of sweetness and love. The feelings of anger and passion have given place to a sense of pride, that brave Americans always stand ready to do duty wherever their country calls. Thank God for the softening influences of time and for the spirit of peace that heals the wounds of war.

The special session of the Maine Legislature, called to consider the resubmission of the prohibition clause in the constitution to a vote of the people, failed to carry such a measure, and the constitution of that State will therefore remain unchanged.

Gen. Henry H. Bingham, member of Congress from Pennsylvania, and "Father of the House", died March 23 at his home in Philadelphia. He had been a member of the House of Representatives without a break for thirty-three years and was seventy-one years old.

General Bingham has been a conspicuous and picturesque member of the House, and it has been his privilege to administer the oaths of office to three Speakers—Reed, Henderson and Cannon. He was always spoken of in Congress as "the General." Entering the army as a lieutenant he did valiant service during the Civil War, received a special medal of honor for bravery, was promoted time after time for gallant service, and to his death he bore three scars of wounds received in battle.

The Red Cross Society has been sending to the famine sufferers in China at the rate of \$13,000 a month since the first of January, and upon announcements made in New York, March 20, showing the exceptionally bad conditions and terrible suffering, New York City alone dispatched an extra \$15,000 to help the starving Chinese.

Great Britain's largest dreadnought has just been launched. This is her twenty-fifth mighty battleship of the dreadnought type, and it receives the name *Queen Mary*. Its cost is \$10,305,320.

The prospect for settling the British strike seems as unfavorable as ever. Premier Asquith has tried hard to secure terms of peace, but after conferences with representatives of miners and owners in turn, he failed to find any ground upon which the two sides could be brought together with a hope of success.

It is admitted at Washington that the American Minister in Peking is acting in unison with the British, German and French ministers in a protest against the confirmation of the proposed Belgian loan to China.

In order to protect their capital from the possibility of capture by the Italian fleet, the Turks have closed the Dardanelles to navigation at night, and given due notice to the powers to that effect. This is the first time the entrance to the Sea of Marmora has been closed since the war between Turkey and Russia, thirty-five years ago.

Officials in the Department of Agriculture reported that a deposit of potash, estimated at more than ten million tons, had been found in one dried-up lake in California.

The Harvard University astronomers

have completed a full chart of the heavens, in sections, giving photographs of about 1,500,000 stars. If all the sections were placed together the entire map would cover more than five acres. It has taken thirty years to complete this work, and the cost has been not less than \$1,000,000. Harvard leads the world in the matter of measuring and photographing the heavens.

Ralph Stockman Tarr of Cornell University, widely known as a professor in geology, died suddenly of hemorrhage of the brain. He was the author of several scientific text-books. Last year he made an extensive investigation of the glaciers in Alaska.

The World in Cincinnati.

I.

REV. H. D. CLARKE.

In the RECORDER of March 4 the editor made note of this great missionary exposition which lasts a month in this city. Possibly he may have something more to say as he may gather information. But there are five Seventh-day Baptists in attendance, and it might be appropriate for some of us as eye-witnesses to say a few things about it. I hope Sister (Mrs.) T. R. Williams will do so, as she is one of the stewards taking active part in the exhibition, having a Japanese department to explain to visitors. She will see much more than this present writer and he will leave plenty to be said. We asked Brother F. E. Tappan to "write it up" but he is too busy getting the Farm School for Boys in operation. (More about that some day.)

The opening was on Sabbath day, which precluded attendance by "us." Sunday was kept with several bands of music, banners, and a monster parade through the streets, representing church guilds, societies, Bible classes, leagues, baracas, etc., from various churches. These marched about twenty blocks and ended at the Exposition Hall, or Music Hall as it is named. Here a great speech was made free to all. On week-days, so called, the admittance is 25 cents and then, after you are in, another admittance of 25 cents to the pageant. Moving pictures and lectures

every hour at ten cents each. These are most instructive, showing from life the missionaries and their activities in schools, colleges, churches, social life, as well as the regular every-day life of the people of all lands. No parents have to worry about these moving pictures. They will make future missionaries who will burn with desire to go and "teach all nations."

One day's outline of the "attractions" would furnish several long articles, which we do not purpose to give. Our descriptive powers are not sufficient in the first place and we have not the time in the second place. So here we are with this simple "write up."

First, we will enter the Hall of Foreign Lands. Each day there will be "personally conducted" tours in foreign lands by some one sufficiently acquainted to do so. Missionaries from these lands are in attendance to help. One day we observed that a Rev. G. W. Lewis conducted a tour through a part of China. That name sounded very familiar and we thought of Jackson Center's excellent pastor, but who never saw China. The principal scenes from foreign lands are representations of China, Japan, Korea, India and Burma, on the first floor; and Mohammedan lands, Africa, and medical and industrial missions. Also the Hall of Religions and a collection of diagrams and models, on the second floor. There is a Hall of Methods.

In this Hall of Foreign Lands the stewards are in native costumes and have had training in schools before the opening of the exposition, to prepare them for all needed explanations and exhibitions of native customs and manners. Worship scenes; setting up bamboos; missionary life; village life; Burmese nuns at worship; tepee home scene; worship at a cobra's den; Chinese reception; an afternoon call; ancestral worship; Turkish khan; bridal procession; offerings at nat shrine; India's sufferers; shopping; bazar scenes; children's games; how a medical missionary preaches the Gospel; wild Bedouins; native melodies; Palestine; leper lands; Congo boat songs; zenanas; the medicine man; Navajo wedding; a funeral procession; and a thousand other things in home and foreign scenes, of great educational value.

This would occupy a week's valuable time if it could be given. But we will now

go to the Hall of the Homeland. Here the exhibit is much larger than the foreign. Costumed stewards will tell you very much more than you can remember, much more than you can describe for a magazine article. On the first floor will be scenes representing the frontier, Porto Rico, immigration, negroes, mountain people, American Indians, and Alaskans and Hawaiians; also exhibits representing city life and rural churches. The anti-tuberculosis display and teaching is simply wonderful, and if every schoolhouse is soon supplied with this instruction and the charts and exhibits, and every tenement district compelled to see it, the great white plague will soon be stamped out. Model houses and model living are displayed. Infected parts of the human organs and how infected are on exhibition. Educational work among the negroes is among the very best, and the actual handiwork on all lines from the educated negro shows skill and talent equal to that shown in any white exhibit. And yet a governor of one great State is now trying, by law and its enforcement, to forcibly compel, if possible, all whites to cease their instruction of the negro. Will politicians fall in with this for votes? Yes, the same as for the rum vote. Prejudice and rum may yet destroy this republic.

On the second floor are Tableau and Motion Picture halls, tea rooms, lecture and rest rooms. On Friday, March 15, Wm. J. Bryan gave a great talk contrasting Christianity with foreign superstitions. Mr. Bryan is in Ohio advising how to frame the new constitution. Even in this great republican stronghold Mr. Bryan is a respected and noted figure. He has his greatest mission before him now that he has lost the Presidency.

On Sunday, March 17, the great hall was packed to its utmost capacity, and overflow meetings held, and it was estimated that a thousand people stood outside unable to get in and were addressed by a missionary from Burma. The address in the hall before about 5,000 people was by Miss Evangeline Booth, commander-in-chief of the Salvation Army of America. Subject, The March of the Nations. Miss Booth is wonderfully pathetic, dramatic and eloquent, and her address was two hours in length.

Other prominent speakers will be present from all parts of the world.

In the Hall of the Homeland, the scenes and demonstrations are of great educational value. What has been done for the Indian is one triumph of the Gospel of Jesus Christ. There is yet so much to be done after the government and its agents get through robbing them of lands, rights, and sobriety—yes, governmental robbery of sobriety. Frontier scenes, with addresses, negro scenes, with addresses, surgical demonstrations, mountaineers' scene, and the like, make the homeland of surpassing interest. Each of these, if minutely described, would fill volumes. The writer will leave it for others to picture.

It would seem that the effect of all this could be nothing less than an awakening of Christian people and others to the mighty power of the Gospel and the immediate need of "quadrupling" all missionary effort at home and abroad. The effect will be the desire of many young people to devote their lives to this great service. Men of great wealth will be moved upon to give largely for this work. How we wished our brethren could have spent a week here before starting for Africa on the tour of investigation.

In our next we will say something about the soul inspiring scenes of the great Pageant of Darkness and Light.

Concerning the Lone Sabbath-keepers' Directory.

DEAR BROTHER GARDINER:

Forty-five communications have been received since the publication of names for the Lone Sabbath-keepers' Directory, in the RECORDER of February 12 and 19. I am sending you under separate cover the *additions* to this list. The correspondence has included, also, 42 corrections, 14 names to be omitted, and 28 changed.

There may be further changes in future correspondence.

I am gratified at the generous interest expressed in the directory and shall be glad to hear from others with further additions and corrections.

Yours cordially,

T. J. VAN HORN.

Albion, Wis.,
March 19, 1912.

SABBATH REFORM

The Sabbath.

DR. W. D. TICKNER.

No Bible student will deny that God did set apart the seventh day of the week as a holy day, a day of rest from secular labor; that this order of the recurring Sabbath antedated the giving of the Decalogue in tables of stone. (See Exodus xvi, 4-35.)

Notice that the manna fell regularly six days and did not fall on the next day, which Moses declared was the Sabbath (Ex. xvi, 25); that, a few days later, God spoke from Sinai's crest and said to the people that "the seventh day is the sabbath of the Lord thy God"; that this seventh-day must have been the same Seventh-day that had been determined by the fall of manna, otherwise they must have gathered manna on the Sabbath, for they gathered it six days and on the next (which Moses said was the Sabbath) none fell.

The Sabbath determined by the Decalogue, engraved by the finger of God (Ex. xxxi, 18), was the same as the Sabbath spoken from Sinai a few days before: (1) because Moses declared that these were the words spoken out of the midst of the fire; (2) because if it were another day, it must have been one of the six days upon which manna fell and upon which the people were commanded to labor (Ex. xvi, 4).

The second time God wrote the Decalogue on the tables of stone, the law concerning the Sabbath was the same as on the first tables (Deut. ix, 2-4); hence the same day was called Sabbath that was determined by the fall of the manna.

The reason given in the Decalogue for the observance of the seventh day of the week rather than the first or any other was because God created the heavens and the earth in six days and "rested the seventh day" (Ex. xx, 11). Such a wonderful work was indeed worthy of a memorial. No other memorial was so impressive, none other could have been so in harmony with the event memorialized. The observance of the Seventh-day gives God credit for doing just what he claimed for himself.

The heathen made no such remarkable claims for their gods. Ages were required by *them*, but God, the Jehovah, claimed for himself the unique distinction of having, himself, fashioned (*bara*) the earth out of a desolation and waste, and made it the delightful home of man in six days. His people were required to celebrate this event, thus establishing a sign between those who believed in God Jehovah, and those who believed in gods many and lords many. (See Exodus xxxi, 15-18.)

This same Seventh-day was *not* lost during the Babylonian captivity, for there were those like Daniel, Hananiah, Mishael and Azariah, who were staunch in their adherence to the faith of their fathers. Daniel survived the fall of Babylon and held high office under Darius the Mede. When Nehemiah returned to Jerusalem, his reverence for the Sabbath would not allow him to overlook the fact that sales of victuals were being made on the Sabbath. (See Nehemiah xiii, 15-21.)

This same Nehemiah, in his prayer, said: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant" (Neh. ix, 13, 14).

From the time of Nehemiah until the time of Christ there was no time when Israel, as a nation, could have lost its weekly reckoning. This, history confirms. Sadducees and Pharisees were agreed as to the sabbatic law and also agreed as to which day of the week should be called Sabbath.

Such was the condition when Christ began his public ministry. Christ also observed the same day, thus sanctioning their reckoning.

Only a few years after Christ's ascension, persecution caused the Christians to be scattered into various parts of the earth. Still later the Jews were driven from their land and have been a scattered people ever since. But Paul, wherever he went, found them observing the same day which he himself observed. Paul *must* have observed the day, for he was a Jew and the Jews regarded the day sacred, and Paul said, "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all"

(Acts xxv, 8). This he could not have said had he taught or in any way insinuated that the ancient Sabbath law had been abolished or in any wise modified.

Wherever Paul went he found all agreed as to which day the law commanded to be kept holy. Paul said to the elders of the church at Ephesus, "I have not shunned to declare unto you all the counsel of God." Paul's manner of preaching on the only day ever called the Sabbath, and which Luke continued to call the Sabbath, taken in connection with the fact that *not once* did he say one word about a change in the sabbatic law, not one word about his having changed his views or practice concerning the Sabbath, is unimpeachable testimony that no such change was contemplated by him, and that it was not the counsel of God to make such change. Whoever conceived such change at a later date did so without warrant. Paul said, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

The Sabbath is a God-given institution to celebrate a particular event. Its Author had good reason to state why he wished it kept—why the Seventh-day rather than any other day. If we fail to keep it in honor of God's Creation, in the time stated by himself, we fail to honor him before the irreligious world in the way he commanded. He who denies that God did just what he said he did in the time that he specified, loses much of the joy of Sabbath-keeping; for if God did not create (*bara*) the heavens and the earth in six days, there is no fact to be commemorated. Sabbath-keeping would thus be an arbitrary matter having no significance. Sabbath observance would, under such conditions, subserve no purpose that could not be subserved by resting on any other day. If God did not mean what he said when he gave the reason why the Sabbath should be kept, we have good reason to suspect that none of the commandments can be depended on. If he did mean what he said, all the sophistries of men can neither change the law nor the reason for it.

"Cheerfulness is what greases the axles of the world; some people go through life creaking."

The Religious Education Association.

PRESIDENT BOOTHE C. DAVIS.

The Ninth Annual Convention of the Religious Education Association, held in St. Louis, Mo., March 12-14, is now drawing to a close. So far as I have discovered, no other Seventh-day Baptist delegate is in attendance, and as I am sure the RECORDER readers have a deep interest in this work, I am glad to be able to report the convention at first hand.

The association exists to promote moral and religious education. Its aim is the efficiency of all agencies for character development. It works toward this end by bringing into coöperation the existing forces of education and religion, and by informing and stimulating public opinion on these great themes. Its effort is three-fold: "To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education, and the sense of its need and value."

In the words of Doctor Bitting in the opening meeting: "The Religious Education Association heralds the message: 'Education without religion leads to materialism and immorality; and religion without education leads to inefficiency and fanaticism.'"

Of the hundreds of delegates present, there were, besides college presidents and deans: pastors, missionaries, Bible-school workers, Y. M. C. A. workers, theological seminary professors, teachers of the Bible in colleges and in training schools, and Christian workers of every sort and kind.

The movement represents a federation of all the forces of education and religion toward the accomplishment of the great ends for which the association was formed.

Aside from the central meetings held in the opera house, at which thousands were present, many departmental meetings were held at the same time during the daytime at different places throughout the city.

Some of these departmental meetings were as follows: University and Colleges; Theological Seminaries; Teachers of Bible in Colleges; Churches and Pastors; Bible School and Teachers; Public Schools; Training Schools for Religious Workers;

Village and Rural Life; Christian Associations; Negro Education, etc., etc.

The president of the association for the year is James H. Kirkland, LL. D., Chancellor of Vanderbilt University, Nashville, Tenn. The general secretary is Rev. Henry Copes, D. D., of Chicago.

The theme of the convention is "The Training of Religious Leaders."

In all, about thirty meetings have been held and one hundred addresses have been given, all centering about the main topic stated above.

Some of the subtopics discussed are as follows: Our Indebtedness to Religious Leaders; Religious Leadership of the Present Age; The Church as a Field of Religious Leadership; The College as a Field of Religious Leadership; The World of Toil as a Field for Religious Leadership; Federation for Religious Leadership; The Vision of Leadership; The New Interpretation of the Religious Leader; The Study of Religion as a Part of the Liberal Arts Curriculum; The Improvement of the Personnel of Faculties; What the Pastorate Demands of the Theological Seminary; Does the Seminary Give Adequate Professional Training? Training Religious Leaders for Church Work in Rural Communities; Leadership in the Bible School; Preparing Laymen for Leadership in Rural Churches, and many more similar and related topics.

The speakers included representatives from almost all Protestant denominations. One was a Jewish rabbi. The spirit of interdenominational unity and fellowship prevailed throughout. It was not surprising to find Christian colleges coming together for unity of work upon a non-sectarian basis, but the surprising and highly gratifying thing was that great state universities were represented by their presidents, who spoke strongly of the need and desire to make these state universities cooperate with the Christian colleges in giving their students some distinctive religious training, which though of course must be non-sectarian.

President Strong of the University of Kansas and President Hill of the University of Missouri are notable examples of this reaction of the state universities toward giving religious training to their students.

On the whole the reports and addresses

were optimistic and very encouraging. Much more interest is taken in the subject of religious education than was the case when the association was organized nine years ago. Many more courses are being given in colleges, seminaries and elsewhere than were given then, and many hundreds of students are availing themselves of such courses in Bible study and religion than were doing so at that time.

The next annual convention of the association will be held at Cleveland, Ohio, and President Harry Pratt Judson of the University of Chicago has been elected president for the coming year.

St. Louis, Mo.,

March 14, 1912.

Bible Studies on the Sabbath Question.

Some Testimonials.

I think the last edition quite an improvement on the preceding one. The Introduction by a convert to the Sabbath is an exceedingly good idea. The arrangement is better for ready reference and further research; and the substance is scholarly and conclusive; while the spirit is most broad, tolerant and kind toward those who may differ with the author. It is a first-class book on the subject, in a very complete and useful form for the purpose intended. May God's blessing go with it wherever it is circulated; and may its circulation be very large, and its results most effective for the truth,—that is my earnest prayer. A friend of mine of another denomination accepted a copy thankfully. Doctor Torrey, Brother T. W. Richardson, and the late Dr. A. H. Lewis, have written well in defence of the crucifixion on Wednesday.

The Rev. W. T. Whitley, LL. D., F. R. Hist. Soc., secretary of the Baptist Historical Society of London, writes:

By this morning's mail I had the pleasure of receiving a copy of the second edition of your *Bible Studies on the Sabbath Question*, for our library. It is good of you thus to place your latest researches at our disposal; and I shall have the opportunity of notifying the gift at a committee next week.

"If you are in doubt as to whether you have religion or not, ask your wife; she knows."

THOUGHTS FROM THE FIELD

I did not have an opportunity to vote on the referendum, but am interested, and enclose two dollars toward the expense of sending the two men to Africa. Hope some one is ready to go soon, and that the work may be accomplished in the Master's name and not for man's praise. w.

EDITOR SABBATH RECORDER:

Our Christian Endeavor society sent me the SABBATH RECORDER, which I greatly appreciate. That plan was doubly good. The RECORDER received the money at once and undoubtedly each new recipient has been encouraged and helped as much as I.

I thank you for publishing the Lone Sabbath-keepers' Directory. Four hundred and twenty home missionaries, I like to call them. May God strengthen each one and may he determine to keep his life a bright and shining light among his neighbors. L.

The Diaconate.

REV. ARTHUR E. MAIN.

A sermon preached in connection with the ordination of deacons by a council called by the Second Seventh-day Baptist Church of Alfred, Alfred Station, N. Y., March 13, 1912.

Scripture reading—Acts vi, 1-6; 1 Peter v, 1-4; 1 Tim. iii, 1-11; Titus i, 5-9.

Text—"Bishops and deacons." Phil. i, 1.

A church is an organized society of Christian believers, who, together, subscribe to certain matters of faith and practice, and of mutual obligation. The churches of a city, state, or nation, are the Church of the given territory. And Seventh-day Baptist churches are, in their fellowship, the Seventh-day Baptist Church. Such seems to be the teaching of the New Testament, and especially of Paul's letters to the Ephesians and the Colossians. The mission of these societies, and of the greater Society, the Church that our Lord is building upon rock foundations, is to

work for the world in the manner and spirit of Jesus Christ.

My estimate of the deaconship is necessarily part and parcel of my idea of the polity, organization, government, and calling of the church of Christ. The New Testament, as is evident to careful readers of it, furnishes great principles for our guidance, more than rules for the regulation of details. For example, Jesus teaches the Divine Fatherhood and human brotherhood, and the principle of love, as the supreme motives and rule of life for his followers. He makes some applications, but leaves a hundred cases unnamed.

No definite plan of church organization, covering particulars, is mapped out for us either by Christ or his apostles. It could hardly have been otherwise in so far-reaching a movement that must adjust itself to different religious, social, civic, and industrial ideas, customs, and conditions. But, four great, regulative, fundamental principles seem to me to be very clear: (1) Democracy. All members of the Christian congregation stand on the same level in respect to rights and opportunity. There is no class that can assert the possession of prerogatives, in the church and kingdom of God. The President of the United States possesses exclusive rights; not however because he belongs to a privileged class of citizens; but because his fellow-citizens have conferred upon him these rights. (2) Local independence. Each church has all the freedom of action and all the rights that are essential to its own organization, life, and growth. It may administer on its own behalf the ordinances of the gospel, and recognize, ordain, or depose, for itself, bishops and deacons. But it has no right to do this for other equally independent churches. Hence the reasonableness of the contention that when a single church, or the representatives of a small group of churches, recognize, ordain, or depose a bishop or deacon, the standing,—not the local standing,—of such men, before the Church and the world, should be determined by the action of our General Conference speaking in the name of the churches of the denomination. (3) Representative democracy. (a) In the government of the local church by duly chosen elders or bishops. Paul and Barnabas appointed for them elders in every church, probably

after their election by the congregation (Acts xiv, 23); and Titus was left in Crete to appoint elders in every city (Titus i, 5). (b) In matters pertaining to the peace and welfare of the Church at large. Serious differences of opinion existed as to what standing should be given Gentile converts in the early churches; and Paul and Barnabas and certain others were sent up to Jerusalem to confer with the brethren there about this question (Acts xv, 1, 2). As a blessed result, the Jerusalem Council sent forth a peace-making decision. (4) General oversight, or superintendence. It was the privilege and duty of the apostles and missionaries of the New Testament to visit the cities in which they had proclaimed the word of the Lord, and see how the brethren held themselves, confirm, exhort, appoint elders, and set in order the things that were wanting (Acts xiv, 21-23; xv, 36; Titus i, 5).

Many functions, activities, or kinds of service, were required of the church, but not many offices or officers. These Christian functions are designated by such terms as prophecy; ministry, as in the office of deacon; teaching; exhorting; giving; ruling; showing mercy; the word of wisdom; the word of knowledge; faith; healing; working of miracles; discernment, as in the case of pretended gifts; tongues; interpretation; helps; governments; apostles, or missionaries; evangelists; pastors; and the forgiving or retaining of sins,—words of promise and power that point to a place of mediation between God and men, and to the right to declare with authority when sins are pardoned and when they must remain unforgiven. Power to exercise these functions came from the Holy Spirit of God, as the gracious gift of our Lord; and the purpose of the gift was the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ (Rom. xii, 6-8; 1 Cor. xii, 4-11, 27-31; Eph. iv, 4-7, 11, 12; John xx, 22, 23). Stephen, one of the Seven appointed to minister unto the needy Hellenistic widows, was mighty in word and deed, not because he was a deacon, but because he was a man full of faith and of the Holy Spirit (Acts vi, 1-8; vii, 2). And Philip also one of the Seven, was an evangelist (Acts xxi, 8).

In the course of developing life and organization these holy functions, so far as

they were permanent in their relation to human needs and church efficiency, seem to have been entrusted to the care and leadership of three sets of officers:

(1) Bishops or Elders,—elder being the name of both synagogue and village officials,—each church having, not an elder but elders. Relief for the brethren in Judæa at a time of famine was sent to the elders by the hand of Barnabas and Saul (Acts xi, 27-30). Paul sent from Miletus to Ephesus and called to him the elders of the church and exhorted them saying, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood" (Acts xx, 17, 28). Paul besought the Thessalonians "to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake" (1 Thess. v, 12, 13). The epistle to the Hebrews says, "Obey them that have the rule over you, and submit to them; for they watch in behalf of your souls, as they that shall give account" (Heb. xiii, 17). And Peter exhorts the elders, as a fellow-elder, to "Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves examples to the flock" (1 Pet. v, 1-3). By such passages as these I was convinced, many years ago, that the modern pastorate, representing, as it does, much centralized authority, is without parallel in the New Testament; and that a church is not organized in the most rational, wise, and scriptural way, unless it has a college of bishops or elders, say of at least three, another of deacons, and another of deaconesses. These elders may be chosen from members engaged in any lawful occupation; and if no one is found qualified to minister to the church in the way of teaching, preaching, and evangelism, then, of course, it behooves the church to call some one who possesses these necessary gifts.

You will quite fail to get my point of view unless you understand me to use the terms bishop and elder in the New Testament sense, and not according to a usage somewhat common among us, in which or-

dained ministers of the gospel are called elder or bishop, who is our pastor. The ber reports to Conference one pastor and five "elders", whereas we have only one elder or bishop, who is our pastor. The rest of us are simply ordained ministers who happen to be members there. The fact that these ministers and the deacons have been made an "advisory committee" has little connection with this discussion. Elders or bishops are regular and permanent officers of the church elected to have the oversight of the church's temporal, religious, and moral interests.

(2) Deacons. According to the 6th chapter of the Acts seven men of good report, full of the Spirit and of wisdom were appointed to minister in the sphere of physical needs, that the Twelve might have more time for prayer and the ministry of the word; and there is good reason to believe that this important action was a beginning of the diaconate. Paul's letter to the Philippians is addressed to the saints in Christ Jesus at Philippi, with the bishops and deacons. And while the qualifications named in Paul's first letter to Timothy for the office of bishop may well be required of men whom the church calls to oversee, rule, and teach; the qualifications named for deacons are only less great, aptness to teach being a prominent omission; and they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

(3) Deaconesses. Immediately after New Testament times there is clear evidence that the church had women workers or women deacons. The very fitness of things in the social life and work of the church could not but call for such service. These facts lend significance to the meager New Testament references. Paul commends to the fellowship and cooperation of the Christians at Rome "Phoebe our sister, who is a servant (deaconess) of the church that is at Cenchrea." And in the midst of his instructions to Timothy concerning deacons Paul says, "Women in like manner must be grave, not slanderers, temperate, faithful in all things." That he does not say "wives of deacons", here, furnishes considerable ground for believing that the reference is to deaconesses.

Concerning the duties of bishops or elders the language is very comprehensive and

clear although in general terms. They are called to rule and to have the oversight, not lording it over their charge; their ministry is to shepherd, and feed, and teach the church; to preach the word, and do the work of evangelists (Acts vi, 4; xx, 28; 1 Pet. v, 1-3; 1 Tim. v, 17, 18; 2 Tim. iv, 1-5).

According to the meaning of the words themselves deacons and deaconesses are servants, or ministers, or helpers. Their appointed work is what we would now call social service. It is ministering unto the poor and needy, the hungry and thirsty, the stranger, the naked, the sick, and the prisoner (Matt. xxv, 44; xxvii, 55; Luke viii, 1-3; Acts vi, 1-3; Rom. xvi, 1, 2). Inasmuch as we do it unto the least of these we do it unto our Lord. And Paul's commendation of Phoebe in the last chapter of Romans; and the list of qualifications that Timothy was to look for in candidates for the diaconate (1 Tim. iii, 8-13), give great worth and dignity to this high office.

Our neglect of systematic and unstinted social service has been the occasion of unfavorable comparisons between the church, and various other organizations that are prompt and painstaking in their care for sick and needy members. The privilege and duty of the church of Christ to serve and help is not, however, limited to its members. And the holy diaconate should be the church's compassionate "Samaritan" sent out to minister unto every one whom it finds stripped, beaten, and left half dead, by sin, or cruelty, or adversity.

The simplicity, freedom, and spirituality of the organic principles of the New Testament began to give way, even in the second century, to religious externalism and ecclesiastical authority, as represented by Roman Catholicism at its worst; and from which Protestantism, it is to be feared, is not wholly free. Extreme Protestants not only protested against the Church of Rome, but departed, I believe, from apostolic teaching and practice. And a return to the organic, free, simple, religious, and ethical principles of the New Testament Church seems to me to be a vital and great need.

Before closing let me extend the doctrine of this discourse beyond the local church to our denomination. This enlarged conception would involve three fundamental

ideas: (1) Our General Conference would be the Annual Meeting of the Seventh-day Baptist Church or denomination, corresponding to the annual meeting of the local church. (2) The Conference would appoint what is commonly called an executive committee or board, but, really and better, a Board of Bishops or Elders, that would sustain a relation to the life and work of the denomination like that existing, from the point of view of this discourse, between local elders and the individual church. (3) Our various boards would constitute the great denominational "Diaconate", chosen to minister to the Church and the world in the name of the Conference bishops or elders, of the Conference itself, and of the entire denomination thus represented.

I am not advocating more organizations, but what, after years of study and thought, seems to me to be a better, because a scriptural, rational, simple, unifying, and strengthening organization.

It is easy to talk against "machinery"; but let it not be forgotten that everything living and useful in religion, society, and industries; everything from shovel to locomotive and printing-press, from flowers to stars, from worm to angels, is an organization or organism.

Brethren beloved, doors to service and usefulness are many, and wide open. May we be divinely guided to the choice of the best possible machinery; and may every organization be vitalized and energized by the indwelling Spirit, grace, and power of our God and Saviour.

Alfred Theological Seminary.

THE CIRCULATING LIBRARY.

The following books have recently been added to the Circulating Library of Alfred Theological Seminary:

- Missions and Modern Thought.* Carver.
- The Ideal of Jesus.* Clark.
- Religion and Miracle.* Gordon.
- The Training of Children in Religion.* Hodges.
- The Building of the Church.* Jefferson.
- Conservation of National Ideals.* McAfee.
- World Missions from the Home Base.* McAfee.
- Christianity and the Social Crisis.* Rauschenbusch.

The Christian Pastor in the New Age. Lyman.

Judaistic Christianity. Hort.
Introduction to Bible Study. Painter.
A. E. MAIN.

Alfred, N. Y.

A Change of Men.

All readers of the RECORDER will remember that Rev. Charles S. Sayre and Nathan Olney Moore set sail for Africa on March 20th from New York on the steamship *Lusitania*. On their way at London Mr. Moore sent to the Joint Committee the following cablegram: *Sayre sick, unable to proceed. I will go, wait, or return. Cable Richardson.*

The supposition is that the sea sickness has developed some organic trouble that makes it impossible for Brother Sayre to continue the journey into Africa; possibly a weakness of the heart, but this is of course merely a guess. Only the above message is at hand.

Since the men were to go on from London the thirtieth of March, the following cablegram was sent to Brother Moore: *Go on unless Sayre needs you. Wait letters at Cape Town.*

Steps were taken at once to find a man to go on and join Moore in Cape Town. And again a man was found ready to go when the call came—Rev. Wayland D. Wilcox. It is now expected that he will start from New York about April third, and a message has been sent to Brother Moore in London to wait for Brother Wilcox there, and to arrange to start on together about April thirteenth.

This will delay the arrival in Africa about two weeks only. In the meantime Brother Sayre is with Brother Richardson in London and will soon return to this country. Newspaper accounts report a very rough sea on the other side of the Atlantic about the time the *Lusitania* reached England.

EDWIN SHAW,
Secretary of Com.

Christ died for us, we tell the world, and he died for you. Christ has won our hearts, and he can win yours. This good news has been to us God's power unto salvation, and so it will be to you.—W. N. Clarke.

MISSIONS

Observations From Shanghai.

REV. J. W. CROFOOT.

Quite a letter might be written on the subject, "When Three New Years Came Together," for today is, according to the old method of reckoning, the Chinese New Year, and we have already had a celebration resembling the usual New Year celebration on January fifteenth, as well as the foreign New Year.

But we are getting used to new things lately. On the first of January many of us were surprised to have republican flags handed to us by young men in the street who seemed to be taking that way of trying to secure sympathy for the republican cause. These were the flags with the nine-pointed star with balls on the points and in the angles between to represent the eighteen provinces. They also bore the words in English, "A Merry Christmas and a Happy New Year from the Republic of China."

It was very interesting on the foreign New Year's day to hear old people talking of President Sun's proclamation adopting the foreign calendar and designating this as the "First Year of the Republic." They shook their heads and said, "We expected that this would come sometime, but we did not expect that we should live to see it." But the people who talked in this way were those who have been in close connection with foreigners for many years. Out in the country cues are still common and one who has none is spoken of as a revolutionary soldier.

Every one is rejoicing in the prospects of peace. While all seem to be a little uncertain as to the good faith of Yuan Shih Kai he is the only strong man in sight and so is the hope of those who desire a stable government above all else. There are already indications that the new government is not to be so different from the old as might be wished. Of course the old men being in the places of power will in many cases follow the old methods. But we all feel confident that we shall not fall back to quite the old depth.

Much of my own time and thought during the past week or two has been given to work on a committee that is conducting a Union Language School for missionaries in Shanghai this month. We had advance registrations of about 30 students and now we have about 175 students, so the committee has had its hands full in securing teachers and making arrangements for the school. The large attendance is due to the presence here of so many refugees from interior places. It is hoped that this being such a success, it will be the predecessor of a permanent school of the kind somewhere. I am teaching eight hours a week besides the work on the committee. Perhaps you will hear more about this school in a subsequent issue of the RECORDER.

*West Gate, Shanghai,
Feb. 18, 1912.*

Meeting of the Trustees of the Sabbath School Board.

The Trustees of the Sabbath School Board of the General Conference met in regular session on Sunday, March 17, 1912, at 10.00 a. m., at 220 Broadway, New York City, with Esle F. Randolph in the chair.

Members present: Esle F. Randolph, Charles C. Chipman, Stephen Babcock, J. Alfred Wilson, Edgar D. Van Horn, Royal L. Cottrell, Holly W. Maxson.

Visitors: Secretary Walter L. Greene, and Lee Cottrell.

Notices of the meeting had been duly mailed to the members of the Board.

Prayer was offered by the Rev. Walter L. Greene. In the absence of the Secretary, Edward E. Whitford, Edgar D. Van Horn was appointed to act as Secretary pro tem. The Field Secretary's report was adopted as follows:

To the Trustees of the Sabbath School Board,

DEAR BRETHREN: The field work of your Secretary, since the last quarterly report, has been with the Second Brookfield Church, where six Sabbaths were spent before he was obliged to return to Alfred to take up his duties in church history and religious education in the Theological Seminary for the second semester. Plans were perfected before leaving Brookfield for pulpit supplies and some pastoral work by pastors of the Central Association and members of the Brookfield Church for each Sabbath of the interim previous to the coming of their pastor, Rev. William L. Davis, on April 1. The usual amount of correspondence has been carried on

and several orders for Sabbath-school supplies have been filled.

On September 1, 1912, I shall have completed seven years of service as your Field Secretary. Personal considerations and calls for workers in other fields of labor require that I terminate my relations as Field Secretary at the close of this year. These years have been years of pleasant relations with the members of this Board and with the splendid band of Sabbath-school workers in all parts of the denomination. Personally, I have enjoyed and appreciated your confidence, courtesy, loyal support and kindly consideration in the furtherance of our common cause.

Respectfully submitted,
WALTER L. GREENE,
Field Secretary.

The Treasurer reported the receipts since last meeting. There is an outstanding indebtedness of \$200, with bills paid to date.

The report of the Committee on *Manual* was adopted as follows:

To the Trustees of the Sabbath School Board:

Your Committee on the Distribution of the *Manual for Bible Study* would report three dollars collected from sale of *Manuals*.

Respectfully submitted,
WALTER L. GREENE,
Committee.

Correspondence was received from the second Brookfield Church, in which it expressed its appreciation to the Sabbath School Board for sending to it the Rev. Walter L. Greene, our Field Secretary, who labored for thirteen weeks as pastor of the church. It was voted to have the resolution passed by this church incorporated in the minutes of this meeting, as follows:

Whereas, We, the Second Seventh-day Baptist Church of Brookfield, N. Y., feel that it has been very profitable and pleasant for us to have our former pastor with us during the past thirteen weeks and that it was very thoughtful and kind of our Sabbath School Board to send Field Secretary Rev. Walter L. Greene to us at this time when we have been without a settled pastor; therefore, be it

Resolved, First, that we as a church send a unanimous vote of thanks to our Sabbath School Board and to the Rev. Walter L. Greene for this kindness; second, that our Church Clerk is hereby instructed to forward a copy to our Sabbath School Board and to the Rev. Walter L. Greene, also to spread a copy upon our record book. (Dated Feb. 1, 1912.)

A letter was also received from Pres. B. C. Davis regarding the program of the General Conference and the place which the Sabbath School Board should have in the sessions of that Conference. It was

voted that the President, the Treasurer, and Secretary of the Sabbath School Board should act as a committee to prepare the program for the General Conference. It was also voted that the President and Secretary should be the committee to prepare the report for the General Conference.

The plans for the work of the Field Secretary Walter L. Greene during the coming summer were generally discussed but left in the hands of the Committee on Field Work to direct according to their best judgment.

Minutes approved and meeting adjourned.
EDGAR D. VAN HORN,
Secretary pro tem.

Treasurer's Report.

1911.			
Dec.	12	New Market, N. J. (S. S.)	\$ 2 50
	29	Battle Creek, Mich. (church)	2 00
	29	North Loup, Neb. (church)	3 75
	29	Adams Center, N. Y. (church)	20 00
	29	Jackson Center, Ohio (S. S.)	3 48
	29	Riverside, Cal. (church)	1 29
	31	Alfred Station, N. Y.—Second Alfred (church)	2 60
1912.			
Jan.	2	Dodge Center, Minn. (church)	2 65
	12	Dodge Center, Minn. (S. S.)	9 86
	12	Plainfield, N. J. (church)	23 86
	12	Publishing House, Copy Greene's <i>Manual</i>	1 00
	12	Marlboro, N. J. (church)	1 00
	12	Little Genesee, N. Y. (S. S.)	2 18
	12	Syracuse, N. Y. (S. S.)	1 30
	12	Salem, W. Va. (church)	3 55
	12	North Loup, Neb. (S. S.)	8 76
	12	Shiloh, N. J. (church)	8 60
	12	Leonardsville, N. Y. (S. S.)	5 00
	12	Farina, Ill. (church)	1 50
	12	Ashaway, R. I. (church)	2 60
	12	Garwin, Iowa (S. S.)	2 44
	15	New York City (church)	25 93
	15	New York City (S. S.)	2 22
	20	Milton, Wis. (church)	1 72
	20	Milton, Wis. (S. S.)	3 00
	20	Milton Junction, Wis. (church)	6 20
	22	Farina, Ill. (S. S.)	2 21
	23	Chicago, Ill. (church)	5 00
	29	Rockville, R. I. (S. S.)	3 00
Feb.	9	Second Brookfield, N. Y. (church)	65 00
Mar.	4	W. L. Greene, <i>Manuals for Bible Study</i>	3 00
	4	Second Brookfield (N. Y.) Christian Endeavor Society	3 20
	15	Independence, N. Y. (S. S.)	79

We are not to wait until we can do things on a great scale, and attack the evils of human life with elaborate machinery. Sometimes we feel that, confronted as we are with a whole world full of deep-rooted and inveterate evils, it is useless giving assistance to an individual here and there. It is like trying to dry up the ocean with a sponge. But we shall never do our part, either to individuals or on a large scale, until we apprehend that it is only through us and others that God works, and that when we pass by a needy person we prevent God's love from reaching him, and dis-appoint the purpose of God.—*Selected.*

WOMAN'S WORK

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

Be Strong.

Be strong!

We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle—face it;—'tis God's gift.

Be strong!

Say not, "The days are evil. Who's to blame?"
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.
—*Maltbie D. Babcock.*

Saddle Mountain, Okla.

(Conclusion.)

You would like a peep at our women at work, I am sure. On Wednesdays we hold our sewing meetings in the different homes. We tie comforters, sew quilt pieces, all eat dinner together, and have a Bible lesson besides having a good time generally. Such laughing and chattering you never heard. They get the most fun out of my attempts to talk the Kiowa language, and they enjoy asking me questions. There is usually a younger woman present who speaks a little English to act as interpreter. They want to know all about me, but the thing that puzzles them is that I am "heap old" and not married. One day after considerable discussion on the subject they said, "Maybe so some day you bring your man here," and I said, "Maybe so, but I have to catch him first." "Maybe so" and "catch" are favorite expressions of theirs. Indian girls marry at the age of thirteen or fourteen, and they simply can not understand why white women don't. The men come to our sewing meetings, too. They used to take thread and needle and work with the rest, but they are wiser now. One day they came and said that "that wasn't the white man's road"—"he didn't sew," and so they made a new "road" for themselves, and now they sit out-of-doors or in another room and talk

while we work. They are a great people. Sometimes I fear we forget the very few years of civilization they have back of them, and we try to force them to walk alone before they are able. Yet we must remember that it is only by doing that we grow strong, and that God-given wisdom and patience are needed to guide them aright.

There are problems so great and seemingly insurmountable, that if it were not for the promise, "My grace is sufficient," the outlook would at times be discouraging indeed. The romance of the work among the Indians, we might say, is over; the newness has worn away, and now Satan is sifting them as wheat. The time has come when the Christian Indians need to stand out firm and true for Jesus Christ; when they need to "come out from among them and be separate." The Indians want to walk the "Jesus road," but many of them love their own "roads" too. It is hard for them to learn that they "cannot serve God and mammon." But in spite of these difficulties can we not have a faith strong enough to believe, "that he who began a good work . . . will perfect it until the day of Jesus Christ"?

There are several religions among the Indians—the ghost-dance and the worship of the medicine bag; but the one that is perhaps the most subtle temptation to the Christians, the one that is weaving the strongest web around their hearts and lives, is the one known as the mescal feast. I can not describe this worship in detail, but in brief it is this: The mescal is a small bean, the effect of which is similar to that of opium. The worshipers meet, have a number of these beans in the center of a tepee, arranged around a fire on the floor. They go through a service of singing and repeating prayers, then each one partakes of the mescal, and in a short time falls into a deep and prolonged sleep, during which he claims that God speaks to him in wonderful visions. The Indian explains his use of this bean in this way: The white man can read and God speaks to him through his word, but to the Indian he speaks in visions. It is simply a form of idolatry, for the mescal followers pray to the bean. They consider it a mediator between God and man. What an awful snare this is to our Christians. Again and again they are enticed into these feasts, especially

when they are sick, for the bean has some medicinal value, and they excuse themselves on that ground. The Christians claim that they do not worship the mescal, but that while the influence is upon them they see and talk with Jesus.

This temptation comes with unusual force to the young men. Our boys and girls from seven or eight years of age until the time of their early marriage are in the government school nine months in the year. While they have some Christian teaching, yet the influence is not wholly for Jesus Christ. During these years, tender and impressionable as they are, they do not learn to take a decided stand for God. Coming from the schools, many of them Christians in name only, others never having made a profession, how susceptible they are to the allurements of Satan. For some reason these mescal feasts have great attractions for them. How to save these bright, strong young men is one of the missionary's problems, and a most serious one.

You will want to hear just a word about how the Indians spent Christmas. It is customary for them to pitch their tents around the church during the holidays and live there. There are usually two or three hundred Indians in camp, thus giving an unusual opportunity to come in contact with them and to reach the unsaved. We hoped much for this year, but truly His thoughts are not ours, for on the very day that our people had intended to go into camp a severe snow-storm swept over the country, making roads almost impassable and stopping all Christmas preparations. After twenty-four hours of blizzard the clouds broke and the sun shone out over the whiteness. Then, although I do not see how they did it, the faithful few came bringing their provisions and families in wagons. With shovel and hoe they cleared away the snow, pitched their tents and moved in. I thought it was a most picturesque sight,—the snow-covered ground dotted with the little canvas homes, the women in gay dresses and blankets hurrying to and fro, the children laughing and full of fun in spite of difficulties, the men cutting wood or standing in groups talking, and here and there and everywhere the dog. Around the outside of the camp stood the empty wagons and still farther off were the horses pawing the snow in search of the hidden grass or drinking at

a nearby creek. We held services three times a day. The Indians shared our disappointment of having so few present and yet in their prayers and testimonies they said, "Jesus sent the snow, and he knows best." The children were at home from the school for the holidays. Most of them read English fairly well, and we gathered them into a choir, and how they did sing. The parents and older ones looked on with their hearts glad and their faces beaming. On Sunday evening we rejoiced when the invitation was given at the close of the service, for two of our young men resolved to make a new start. They had left the "Jesus road" and turned into paths of sin. Our hearts were filled with gratitude to know that the prayers had been answered and these wandering ones had come back to the fold. Christmas day was cloudy with a fine mist filling the air, but the spirit of friendliness and good cheer was not lacking. There was the sermon in the morning and the annual offering—their "gift for Jesus," the Indians call it—and then came dinner in the eating-house which was enjoyed by one and all. About six o'clock the Indians gathered again in the church. In front stood the great tree which had been trimmed during the afternoon. Every seat in the building was soon taken. The boys and girls were crowded on benches in front, their black eyes sparkling with fun and expectancy. After a short song and prayer service, the pledges for the following Christmas were made. Then came the distribution of gifts. We had previously arranged the things sent by the friends in the white churches so that each individual received a bag bearing his name which contained a present for his use. The women had their aprons made from pretty material, the men had handkerchiefs and neckties, the boys were made glad with toys and books, while every little girl's heart rejoiced over a doll. It was late before the big tree was emptied and we turned our steps homeward, but we had had a happy evening and many hearts were glad. The next morning tents were taken down, wagons were loaded and in a day or two the camp was gone and Christmas was over for another year.

It has taken me long to travel back over these four months, and yet I have not told all. The missionary's life is a busy one, but a blessed one. It is caring for this

great family as a mother does for her children; listening to their troubles and perplexities; sharing their joys and sorrows; loving them with a love that is born of Heaven; and guiding and teaching them with a tact and wisdom that can come only from the heart of Him who loved them enough to die for them.

Have I given you any idea of the field and the work at Saddle Mountain? Has it been clear enough to make your interest keener and more real? If I have, then I am sure that your hearts go out to these Indians for whose love our Saviour is yearning as he is for yours and mine. I am sure then that you will bring them before our Father's throne in deep, earnest prayer, asking that when He comes to make up his jewels, and gather these people to himself, "he shall see of the travail of his soul, and shall be satisfied."

May God bless you in your service for him.

Lovingly your friend,
GERTRUDE MITHOFF.

Tad.

"Ain't you a big un to sell papers? You're wantin' to work the charity racket, I guess." The foremost of the newsboys on the "Imperial" corner confronted Tad, where he stood, leaning on his crutches, blinking his blue eyes to keep back the hot tears. The boys looked from his little club feet to his satchel, packed full of *Sentinels*. "There's one thing sure, you don't play no skin game—"

"What's the matter with yer?" Joe Ruper pushed his way through the crowd. "He's got as much right here as anybody. You shut up, quick. Now clear out." He faced them threateningly. "The fust un that teches the kid, I'll fix 'im."

Knowing that Joe meant what he said, the boys scattered and soon from all directions sounded the cries, "*Evening Sentinel*, two cents a copy."

"Here, kid, move on up by the hotel door and ketch 'em goin' and comin.' Got any change?" Joe saw one of his customers waiting for him, so dropping some pennies and nickels into the pocket of Tad's shabby coat, he hurried away before the bewildered little cripple could thank him.

The battle was on and the desire to make money was strong in Tad's heart. A week

before his father had been crushed to death in the stone quarry and Tad had felt responsibility slip like a yoke over his thin shoulders. He had always had necessities in his poor home, but after daddy had been carried out in the long pine box and the borrowed chairs had all been sent back to the neighbors, mammy had put her arms around him and cried and begged him to be a brave boy, for she would do the best she could and they would plan together and make every cent count. Early that morning she had gone to work in the factory and Tad made up his mind that he would get out on the streets and sell papers to help her.

"*Sentinel*, sir?" His voice was eager, his eyes overbright with excitement.

Tad took the nickel and reached in his pocket for the change, but the man started away. "Wait, sir, they're just two cents," he began.

"Well, buy yourself a bowl of soup with the rest," laughed the man, good-naturedly.

One by one went the papers and the fund of silver and copper coins grew in Tad's pocket until he felt himself suddenly rich. A dollar and thirty-seven cents! Not a man wanted three cents change, although Tad called after them and urged them to take it. He was not begging, he said.

When the last paper had been sold and the old oilcloth satchel hung empty by his side, he turned to Joe Ruper. "How much did you give me?" he asked. "Change to start on, you know."

"Oh, it ain't wuth countin.' Keep it, an' if you kin help another feller when you see one down, give it to him. Pick up yore sticks. I'll tote you over the street, kid; the six o'clock rush is on."

So there is a brotherhood among newsboys, and the milk of human kindness oft-times flows freely through their young bodies.

At the end of a week, Tad was a familiar figure on the "Imperial" corner and had established a good trade. His bright, eager little face and his cheery "Good evenin'; thank you, sir," made many a gruff business man pause and be thankful that it was well with his own boy at home. If the little fellow with crooked feet could lean on his crutches, the wind whizzing around the corner, and cry his papers to the passing throng, what did the Creator expect of those who complained, although

clad in fur-lined coats, their carriages waiting at the curb and beautiful homes with light and warmth and the sound of childish laughter at the day's end? Surely Tad preached a sermon nightly, his pulpit a cold stone pavement and the music of his choir the still insistent voice of conscience.

"Where's Tad?" asked the little cripple's customers one day when they found Joe Ruper in his old place by the hotel door, the place he had given up to the "kid."

"Gone to the hospital to git his feet fix'd," answered Joe. "Thet big light-headed Doc what stays next door there took 'im last night. His mammy cried orful, but the Doc he splained how the kid could walk like me and then she's willin'."

As he had gone in and out of his office, Doctor Meyers had noticed the little crippled figure on the corner, battling with wind and weather, yet always sunny and good-tempered. Himself childless, his heart went out to the plucky little fellow who was willing to take his chances with the other boys. So the night before he had put Tad in his high-top buggy, driven him home and asked the boy's mother if she would allow him to be operated on. He could straighten the poor, twisted feet by bloodless surgery, he told her, put on heavy plaster casts for four weeks, then lighter ones for four more weeks, after which her boy would be able to run and play like other children.

Biting her lips and batting her eyes to keep back the tears, Tad's mammy rolled a clean nightshirt in a newspaper and handed it to the doctor. "You'll be awful good to him, won't you?" she asked.

The surgeon laid his short, broad hand on her shoulder. "Just as good and as careful as if he were mine," he assured her. "Now, tomorrow, you come to my house and my wife will find something for you to do until Tad is well. Then we'll plan for all of us."

"Tad's all I've got." Her courage was fast failing, so Doctor Meyers picked the boy up in his arms and started out.

"I'll take you to see Tad tomorrow night. Now, don't cry."

"An' I'll come back well an' kin work like a man," came Tad's brave little voice through the darkness.

It was a very weak and white-faced little fellow who opened his eyes when the effects of the ether were wearing away.

"Be quiet and sleep now. You've been so brave," said the motherly looking nurse, her fingers on Tad's thin wrist. "My, you're just doing fine."

The third night Doctor Meyers took Joe Ruper with him to see Tad. "Now don't talk too much," he warned, motioning the nurse to go out in the hall and leave the boys together.

"Gee, it's fine out here, ain't it, and clean as everything. Say, kid, here's a rose I brought you." Joe laid the big crimson flower on the white counterpane and Tad's fingers closed eagerly over the stem.

"Much obliged, Joe. How's the boys?"

"I'm gettin' the big part of yore trade. All the folks ast about you. Old J. W. came bumping out of his auto-machine," Joe winked knowingly, "an' stopt an' asted where you was, what hospital an' everything. I reckon he's goin' to cough up some. When you comin' back?"

"You kin have all my business, Joe. I'm goin' to stay in Doctor Meyers' office an' answer 'phones an' ride 'round an' hol' his horse an' all like that, you know. Then when I kin walk good, I'm goin' to school. Ain't he good? Ain't he just splendid, Joe?"

"You'se born with a silver spoon in yore mouth, if yore feet was crooked, kid. My, ain't you lucky now? They's a heap of good in folks, kid, if you just keep yore eyes open all the time." He rose to go when the doctor and nurse came in. "I'll be seein' you all along."

"All right, an' I'm goin' to buy a paper from you every night, Joe," said Tad, trying to show his gratitude.

Today in that hospital is a white bed with a peculiar inscripton, "For Other Tads," over it. There the weary, the sick and afflicted newsboys in the city of K— are cared for at the expense of Doctor Meyers, for in that bed he cured one little Tad who has made life bright for him.

—A. Maria Crawford in *Onward*.

In one of the West Philadelphia elementary schools little Robert is the "bright boy" of the class. When the children were being rehearsed in arithmetic the other day the teacher asked Robert what was the half of eight.

"Well," answered Robert thoughtfully, "depends on the way. Up and down, it's three, and straight across it's nothing."

YOUNG PEOPLE'S WORK

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

Enriching the Sabbath.

THE YOUNG PEOPLE'S BOARD—PRES. A. J. C. BOND.

Christian Endeavor topic for April 13, 1912.

Daily Readings.

Sunday—By church-going (Luke iv, 16-19).
Monday—By Bible study (Ps. i, 1-3).
Tuesday—By kindly deeds (Matt. xii, 9-13).
Wednesday—By visitation (James i, 26, 27).
Thursday—By restfulness (Ex. xx, 8-11).
Friday—By service (Mark vi, 1-6).
Sabbath day—Topic, How can we enrich our Sabbaths? (Mark ii, 23-28; iii, 1-6.)

THE SABBATH EVE.

Many times have I felt grateful that the Sabbath begins at sundown; at a time when we are conscious of its approach, and can with prepared hearts greet it as a welcome guest: as we would a friend whose arrival we awaited with joyful anticipation.

As a boy I used to watch the shadows climb up from the valley below, and it was a hallowed moment when the last rays of the sun disappeared from the tree tops on the summit of the eastern hills. It marked the beginning of sacred time, a symbol of God's presence in his world; and it helped me to the experience of God's presence in my life. I have since had the experience repeated many times and in various places at the sunset hour on Sabbath eve.

It has seemed to me that a sunset curfew Friday evening, announcing the dawn of the Sabbath, might have real spiritual value to Sabbath-keepers living within hearing of the church bell. It would serve to give us pause in our busy material preparations for the Sabbath, to prepare our hearts for the spiritual blessings which the Sabbath brings.

An additional advantage in a sunset curfew would be that it would call to the minds of all the members of the congregation at one time the fact that the Sabbath has come, and there would go up to heaven the simultaneous and united prayers of

many hearts for the indwelling Presence which the Sabbath symbolizes.

Another hallowed hour is the time of "the Sixth-day evening prayer meeting." There are older people among us for whom that hour holds sacred memories, and I am glad that there are young people among us who appreciate this service. Christian Endeavorers have pledged themselves to its support. But recently I heard a young woman in her teens testify to its helpfulness.

SABBATH MORNING.

In most of our churches the morning of Sabbath day is spent in getting ready for, and in attending, the regular morning service, and the Sabbath school. This is a good way to spend these hours; in the worship of God in his holy temple. It was in the temple the adolescent Samuel heard the voice of God and said, "Speak, for thy servant heareth." It was in the temple that the young man Isaiah got his vision of God which led to his own cleansing and to the offer of himself to "go" for the Lord. It was in the temple that Jesus first gave public utterance to those words which identified him with his great mission on earth. No doubt it is in the church that young people will continue to get that vision of the Master which will lead them to abandon everything that is selfish and to give themselves to the service of humanity in his name. Our young people, and our children too, need the help and inspiration of the Sabbath morning worship.

However helpful this service may be, I never feel quite sure of a young person until I see him connect himself to the Sabbath school as a regular scholar in one of its classes. When a young person takes up seriously in the Sabbath school the study of the Bible, it is one of the best evidences that he is anchoring to something that is sure and steadfast. Our young people should be in the Sabbath school each Sabbath day, having studied the lesson, that they may be grounded in the Word.

Young people, consider well the inestimable worth to you of a knowledge of the Book. Take up with renewed purpose the study of the life of Christ in the lessons for the year.

SABBATH AFTERNOON.

Perhaps most of our Christian Endeavor societies hold their prayer meeting Sab-

bath afternoon. For these, so much of the time is well occupied. There is another feature of this Sabbath afternoon question, however, which is vital to young people. What shall we do with the Sabbath afternoon not occupied with religious services? Of course this is a question which no one can answer for another in detail. It will have to be answered by each one, and repeatedly as the Sabbaths come and go. No doubt the one who has conscientiously observed the Sabbath up to this time, in some such way as is indicated above, will so use the remaining hours as to make them contribute to the same holy ends. I might enter here a list of "don'ts" but the trouble is I would likely leave out the very thing that will confront you next Sabbath afternoon, for no list however long could be complete. And, too, Christian Endeavorers want something besides prohibitions; they want direction for a positive life, they want ideals.

Let me make two suggestions in this positive, constructive way, for that is better. First, consider the question in the light of the sacred character of the day, and in view of your spiritual needs and of your influence upon others. That is, make it a matter of conscience. This is the only safe standard. Tried by it there are a great many things you can settle once for all and be done with them; things positively harmful always, and things questionable. The more questions you settle in this way the stronger will you be, and the more reserve force will you have to deal with the questions that must arise from time to time.

The second suggestion is that as far as possible some portion of the day be reserved for the family. There is so much to break up the unity of family life every day in the week, that some portion of the Sabbath ought to be kept sacred to the family. Perhaps this should be its closing hours. I believe our young people have a great opportunity here, and a great privilege. The members of the family might join in an afternoon walk or stroll. A good book might be kept for reading at this hour, one member reading aloud to the others. Or it might be a regular time for going over together the experiences of the day, each one bringing his best thought or impression or the best thing learned during the day to this family meeting.

The young person who is away from home might take the hour to write out his experiences of the day and send them home to be read to the home circle the next Sabbath day.

Allow me to quote from the paper read at the time of my ordination to the ministry.

"The Sabbath and the Family were instituted in the beginning as if there were some vital connection between the two. History verifies the assumption. One of the striking features in Jewish life which differentiated it from the quality of life found elsewhere was the Hebrew home. Perhaps the most potent influence in purifying and elevating the Hebrew home life was the Sabbath. Our future depends largely upon the quality of the home life of our people. And the quality of our homes will depend largely upon the spirit in which we observe the Sabbath."

SUGGESTED TOPICS FOR DISCUSSION.

The sunset curfew.

The value to the young people of the Friday evening prayer meeting.

The relation of the young people to the Sabbath morning service.

The young people and the Sabbath school.

How shall we spend the Sabbath afternoon?

The relation of true Sabbath-keeping to every-day living.

Milton Junction.

In the Footsteps of St. Paul.

A personal message from Rev. Francis E. Clark, LL. D.

I am writing today from the ancient city of Pergamos, in Asia Minor, where was one of the Seven Churches of the book of Revelation.

The past three months have been full of interest to me, though my opportunities to help the Christian Endeavor cause have been somewhat limited, owing to the countries where I have been.

During these months I have visited a number of the cities of Greece and Turkey made famous by St. Paul's missionary journeys, and have already seen the sites of four of the Seven Churches of Asia.

In Greece we have been to Corinth, Cenchrea, the home of Phebe, the beloved deaconess, and to Athens. In Macedonia we

have seen Thessalonica, Berea, Philippi, and Neapolis, all of them the scenes of Paul's joys and tribulations; and in Turkey-in-Asia we have already visited Iconium and Lystra, where the apostle was persecuted and almost killed. In addition, we have visited Philadelphia, Sardis, Thyatira, and Pergamos, and hope to see, before returning home within the next fortnight, Ephesus, Laodicea, Colosse, and Smyrna.

Several of these places are a mere heap of ruins, and in many others there is not a single evangelical Christian; but you will be glad to know that in several of the Pauline cities there are societies of Christian Endeavor, among them, Athens, Thessalonica, Philippi (or rather Drama, a nearby town, where is the so-called Philippian church, for Philippi itself is only a heap of ruins), and Iconium. Smyrna is the only one of the "Seven Cities" that has any considerable number of evangelical Christians, and here, too, Christian Endeavor flourishes. I hope there may sometime be a society in Thyatira also, where there is a handful of evangelical believers.

Besides these places, I have had the privilege of preaching and speaking in Constantinople and elsewhere, and seeing the Endeavorers there, who are found among the Armenians and Greeks. A number of Moslem children come to the Christian Endeavor services. There are many Christian Endeavor societies in other parts of Turkey.

Evangelical religion seems to be at a low ebb in this ancient land where the earliest churches were founded, but the American missionaries and American schools are doing a noble work and making themselves felt. Turkey is waking up in a marvelous manner, and we may hope that Christian Endeavor will have not a little to do with the religious awakening of this great country.

Feb. 25, 1912.

A Letter.

DEAR YOUNG PEOPLE:

I have been numbered with the shut-ins for several weeks. I am happy to say that I am now regaining my strength and am going to take this opportunity to write you a letter.

Sometimes it has seemed to me that this

lying by was a waste of time which I could not afford. The years pass so swiftly now that time has assumed a sacredness which I did not recognize in my earlier life. However, I have learned some valuable lessons and perhaps I shall be better qualified to go on with my work in consequence of this confinement.

But I have decided to tell you in this letter about a message that was brought to me by some flowers.

For several days I had been suffering constantly with no indications of a change for the better and my spirit was growing faint. At this moment a friend stepped into my room with a package in her hand, saying as she did so that it was handed her at the door for me. When the package was opened it proved to be a bouquet, consisting of a dozen rosebuds, slightly opened, and a dozen carnations, all enfolded with dainty ferns. They were sent to me with the best wishes of four young people whom I only knew as I had met them at the dinner table the past year.

The bouquet was put where I could feast my eyes upon it without making an effort to do so. Slowly two of the rosebuds unfolded until they were full-blown roses, the most beautiful I had ever seen, large and full, with the delicate tinting of the wild rose; and this is the message they brought to me:

First, they told me anew the sweet story of God's love and tender watchfulness over his afflicted child, thus confirming the truthfulness of Jesus' words when he said a sparrow "shall not fall on the ground without your Father. But the very hairs of your head are all numbered."

My Father's hand formed those flowers in their delicate beauty and purity, and just at the moment my spirit needs strengthening they are brought to me.

Secondly they pointed me to heaven, the land of undimmed splendor. How beautiful it must be over there! Were not these flowers a little bit of heaven which God had let down into this world to beckon me on, withholding more because I had not the capacity to appreciate it?

Thirdly, as I watched the gradual unfolding of the buds until the perfect flowers appeared, they sweetly whispered to my soul, "So God is unfolding your life, moment by moment." The roses had thorns but they did not prevent the full development of the

flowers. There are thorns in my life, but they have not the power to prevent its full development because He who holds my destiny "in the hollow of his hand" has given me the assurance that some sweet day I shall awake in the likeness of Christ.

Fourthly, the message of human love and sympathy. How closely it is related to the divine, so close that I sometimes wonder if it is not a quality of the human soul implanted by God when he made man in his own image, and which has survived the ruins of the fall? But if not, it has certainly been reinstated through the merits of Christ's redeeming love.

Fifthly, the flowers faded and were taken from my sight, but they had fulfilled their mission in the world. I wish the same might be said of me when I pass out of this life.

Very sincerely yours,
MARTHA H. WARDNER.

La Porte, Ind.,
March 15, 1912.

By the Side of the Road.

ALICE ANNETTE LARKIN.

CHAPTER III.

Sudden Changes.

Miss Lydia came hurrying in from the post-office, an opened letter in her hand.

"Susan! Susan Prescott!" she called excitedly. "Where on earth be you?"

"Coming," Miss Susan answered from the depths of the clothes-press where she was overhauling a box of carpet-rags. And she slowly emerged, a bundle of old clothes in each hand.

"Mercy me, Lyddy!" she said, "what has happened? You're pale as a ghost."

"Be patient just a minute, Susan, and I'll tell you. I don't know whether I'm dreaming or awake, or whether I've got so old I've begun to lose my reason. You just look at that!" And she handed her now thoroughly aroused sister a piece of printed paper that looked very much like a bank-check. Then she sank into the nearest chair.

Miss Susan turned the paper first one way and then the other.

"Lyddy Amelia Prescott," she demanded, "where did you get this? It's a check for three hundred dollars."

"It come in this letter from Bother Arnold, Susan; you'd better read it."

"But Arnold Prescott hasn't any money to give away, Lyddy; he has all he can do to make both ends meet. Can't you see that we ought not to take it? My reading-glasses are up-stairs, so you can tell me what he wrote."

"Well, he says that he has had uncommon good luck lately, and he and his wife have hired a house in Orchardville, Florida, for the rest of the winter, and he wants us to come and make them a good long visit." Miss Lydia paused for breath.

"Yes, yes, Lyddy Amelia, they've gone to Florida—"

"That check is to pay our expenses and Brother Arnold thinks we'd better start just as soon as possible. You know it is pretty cold here through February and March, Susan."

"Lyddy Amelia Prescott, what on earth are you a-talking 'bout? The idea of three old ladies going a-gadding down South right in the middle of winter! Don't you know it would be a-flying right in the face of Providence?"

"But Abbie needs a change, Susan; you said so yourself only last week. You said you was afraid she would be having pneumonia again."

"Well, I reckon she'd have it a good deal quicker a-gadding off like that. You'd better take off your things and make the beds."

And Miss Lydia suddenly arose and began to put away her wraps. It was useless to argue with Susan, but she ventured one more remark.

"Brother Arnold says that we'd ought to start by next Tuesday, and here 'tis Wednesday now."

"Lyddy Amelia, will you please shut that hall door? You'll freeze us all out of house and home."

Miss Lydia meekly obeyed; then she slowly climbed the front stairs. "I do wish," she said as she sat down on the edge of her bed, "that I knew whether we can go or not. I'm sure Abbie Frances'll want to, and Arnold says we all need a change. I believe I'll go to work and fix over my black dress anyway, and furbish up my best bonnet; 'twon't do any hurt even if it don't accomplish much good."

Down-stairs Miss Susan was again sorting carpet-rags, but not with the same

peace of mind with which she had worked before Miss Lydia interrupted her.

"Let me see," she meditated aloud, "there's that blue plaid gingham of Niece Janet's; that will make one ball at the least calculation. My black mohair would be just the thing to travel in. I want plenty of color in that rug for Niece Janet's room. That red lounge-cover would—the idea of three old women, two of them over seventy years old, a-kiting off to Florida right in the dead of winter. I ought to get one ball out of this pink and white calico that—I always did want to take a long ride on the cars. There, there comes Abbie Frances; I must steep her some more mullen right off. Those old gingham aprons ought to be used in it somewhere." But the entrance of Miss Abbie and Janet put a sudden stop to the hunting for carpet-rags.

"Mercy me!" she exclaimed, as she glanced up at the clock, "If I hadn't forgotten all about it's being so late. Abbie Frances, you sit right down by the stove and warm your feet; Lyddy'll attend to the table this time."

Evidently neither Miss Abbie nor Janet had heard anything about the excitement of the morning, as nothing was said concerning it during dinner. Immediately afterward Miss Susan put on her wraps and hurried down the street in the direction of Doctor Kimball's.

Janet soon after returned to her school duties. Then Miss Lydia told Miss Abbie of their wonderful chance for a trip South.

"O Lyddy, if we only could go just this once! I've never been half so far away from home in all my life," Miss Abbie said wistfully. "Susan has probably gone to ask the doctor's advice, but she won't take it if he says we ought to go. I don't see what makes her so set against our going anywhere. We aren't so old as lots of other folks."

What went on in Doctor Kimball's office early that afternoon no one ever knew; but Miss Susan walked home from there with her head held very high and a determined look on her face. The soft white curls, that would sometimes fall around her forehead in spite of her efforts to make them lie straight and stiff, bobbed up and down as she walked.

A short time after she had reached home

and gone back to her carpet-rags Janet Stanley was hearing in an unexpected way of the proposed trip. It lacked only two minutes of being time to call the children in from recess when Harold Robertson appeared at her desk where she was preparing for the afternoon's drawing lesson.

"Why, Harold," she exclaimed, wondering what could have brought him here at this hour of the day. Has anything happened?"

"No, Janet, nothing serious, only can I have five minutes alone with you? There are too many pitchers around here with big ears."

Janet quickly rang the little bell on her desk. "Children," she said to the half-dozen girls remaining in the room, "I want a box of unruled paper from Mr. Dawson's at once. Will you all please go for it?"

Thus the room was vacated in quick order, only one or two casting curious glances at the young man by the desk, and the young lady with very bright eyes and unusually pink cheeks.

"Janet," Harold Robertson came to his errand at once, "will you marry me next week?"

Janet looked astonished.

"Next week, Harold," she said, not at all understanding this sudden change of plans. "Why, I thought we decided that we would wait till my school closed for the summer. What do you mean?"

"I mean, Janet, that if you will do as I ask, marry me next Monday night, you will be the means of giving your three aunts the time of their lives. I wouldn't have come here now, only I have to go to Woodbridge tonight and won't be home in time to see you. Doctor Kimball has just been telling me that your aunts have had an invitation to spend the next four months in Florida with all their expenses paid, but Miss Susan won't go and leave you, and she won't shut up the house for so long a time. The doctor says they all ought to go and Miss Abbie especially. So you see there's only one way out of it, Janet. You know I didn't want to wait till summer anyway. Will you, dear?"

Janet could hardly believe the news to be true. "That's what made Aunt Susan so sober this noon," she finally said. "And Aunt Lydia looked as though she had been crying. Dear old souls! Of—of

course, Harold, if that's the only way out of it and—and you really want me now—"

"Want you, Janet, when didn't I want you?"

A little maid of six entering by way of the inside door saw a tall, broad-shouldered young man bending very close to her dark-haired teacher; but a moment later the young man had brushed past her and was gone. When Janet Stanley called her pupils to order, three minutes later, there was no sign of the visitor or of the great decision that had been made so suddenly.

As soon as school was out Janet hurried home to the little old house by the side of the road.

"Aunt Susan," she said to the white-haired lady determinedly sewing blue and white carpet-rags by the kitchen window, "you must put those rags right straight away. We don't need any new rugs this winter, and you need to get all your clothes together and see what must be done to them."

"There, there, Niece Janet, how you do talk! I reckon my clothes will do very well for an old body like me. I'm just a plain, old-fashioned woman, you know."

"You're an old dear, that's what you are; but you're not going to deny yourself always for somebody else. You are just going to pack up your clothes and chaperon Aunt Lydia and Aunt Abbie to Florida. Your train starts next Tuesday morning."

"No, Niece Janet; I'm sorry you heard anything about this invitation, and I didn't intend that you should. I'm not going off in the dead of winter and leave my niece and my house to somebody else's tender mercies. You'd have to board and the house be shut up. No, Janet."

"But supposing somebody wants to come here and live, Aunt Susan, wouldn't that make a difference? If Mr. and Mrs. Harold Robertson should want to begin housekeeping here next Tuesday morning, could you trust them to look out for the cat and the chickens?"

Miss Susan jumped to her feet. "Janet," she cried exultantly, "you don't mean it, do you? You can't—"

"Yes, but I can and do, Aunt Susan, every word of it. We're going to be married right here in this room Monday night, and you're going off to have the best time you ever had in your life."

"Janet," Miss Susan said brokenly, putting her arms around her, "you're a dear, good girl and I am proud of you. Nobody knows how much I want to go, and I didn't ever intend for any one to find it out, but it will be made up to you some day. Now you run right up and tell Abbie Frances while I hunt for those directions for wedding-cake. You needn't shake your head like that. You are going to have a cake made from the directions that have been in the Prescott family for more than a hundred years." So Janet made no further opposition.

Seldom do we find a busier household than was this one during the next few days. There were many preparations to be made for the old ladies' departure, to say nothing of the coming wedding. Altogether, the time flew by as if on wings.

It was a beautiful moonlight evening when the small company of intimate friends gathered in the cozy sitting-room where the two happy young people were united in marriage by Elder Bradley, the pastor of the little Sharon church, and a classmate of Harold Robertson's. Janet looked charming in her simple white dress, and the aunts felt very proud of her.

"She's a Prescott through and through, from the top of her head to the tip of her toes," Miss Susan was heard to inform the minister's wife. "We always knew she'd take after her mother's folks."

Miss Abbie was almost beside herself with happiness. With a wedding to satisfy her sentimentality, as Miss Susan called it, and a long journey before her to anticipate, she hardly knew where she was. And too, there was the stylish new bonnet, that even Miss Susan had admitted was very becoming to her, to be donned on the morrow.

And that same morrow saw them well on their way, bag and baggage, bound to the land of pure delight, as Miss Lydia said she couldn't help calling it, the land of sunshine and flowers.

Harold and Janet stood on the platform of the railroad station at Freedom, and watched until the train was out of sight. Then they hurried back to the waiting automobile.

"It almost seems as if we were starting on our own wedding-journey," Janet said softly.

"It is ours, dear, back to the old house:

some day there will come our chance for a trip away, to South America perhaps, if your brother stays there for good. The aunts will get more out of this trip than we could. Bless their dear old hearts for their joy and ours."

In the private compartment of the southward-bound train Miss Susan was seemingly watching for a last glimpse of familiar scenes. But her thoughts were back there with the two young people just beginning the journey of life together.

"God bless them and keep them," she said fervently.

(To be continued.)

Alfred University Notes.

The Farmers' Institute School of the State of New York was in session at Alfred University during the week beginning February 12. Prominent speakers were present from the leading agricultural schools of the State. The meetings were well attended, there being on an average over two hundred at each session.

D. Leigh Colvin, President of the Intercollegiate Prohibition Association, was in Alfred about a month ago and spoke before the student-body one afternoon concerning the movement which he represents. As a result of the work of Mr. Colvin a Prohibition League has been formed in the University. The first public meeting of the league was held Sunday evening, March 10.

Professor Wilcox was absent from the University a short time ago, on a tour of the New England States, to fulfil a number of engagements on lecture courses.

The prize offered by the Doctor Thomas World Peace Fund, which was recently established in Alfred University, was contested for the first time Wednesday evening, March 20. The fund was established by Mrs. Vandelia Varnum Thomas in memory of her late husband. The following evening Mrs. Thomas furnished the second Alumni lecture, on the subject, "Some Aspects of Democracy."

The concert Monday evening, March 4, under the direction of the Music Department, proved to be one of the most enjoyable events of the college year. Mr. William H. Burt of New York, a noted tenor soloist, who has just returned to this country after studying in Germany for the

last two years, furnished the entertainment of the evening in a most pleasing manner.

Under the auspices of the Young Women's Christian Association and the direction of the Music and English departments, an operetta is to be given by the college students in the near future. The cast will consist of about seventy-five members.

The Alfredian and Alleghanian lyceums held a joint session in the ladies' dormitory on the evening after the Sabbath, March 9. The session proved to be the most enjoyable of any joint session held by the two lyceums in years. A program was carried out in a most pleasing manner, followed by a social hour.

The Alleghanian Lyceum held a public session in Kenyon Memorial Hall Saturday evening, March 23. The session was well attended by college students as well as townspeople. An excellent program was given.

The Easter vacation begins Wednesday evening, April 3. Hurrah!

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News Notes.

PLAINFIELD, N. J.—One member was added to the church by baptism, March 15.—The Christian Endeavor society presented an interesting play—A Perplexing Situation—February 28. Amount realized was \$25 which was forwarded to the Young People's Board for missionary purposes.—The sermons preached by the Rev. C. A. Burdick of Westerly, R. I., February 16-24, were enjoyed by all who heard him.

SHILOH, N. J.—The Christian Endeavor society held a spelling-bee social in the church basement, Sabbath evening, March 2. A good social time was enjoyed by all present; refreshments consisted of crackers and cocoa served by the committee.—The ladies' society gave a twenty-cent supper in the church basement, March 20; proceeds \$25.76.—At a business meeting of the Christian Endeavor society, officers were elected for the ensuing term.—Pastor Skaggs spent about ten days at Salemville, Pa., assisting in special meetings during part of that time. During his absence the Sabbath services were in the hands of the Christian Endeavor society, the tract, A Matter of Conscience, by Fred

Ainsworth, being read instead of a sermon.—The pastor is planning to go to New Market about the first of April, to assist Pastor Jordan in special meetings, for a few days.

ALBION, WIS.—Pastor Randolph of Milton has closed the series of meetings conducted here for the last few weeks. The interest was good and five young people were baptized and joined the church.—The Endeavorers are holding, every two weeks, evangelistic meetings in a schoolhouse about two miles from town.—The church has recently purchased a parsonage.—The Rev. Henry N. Jordan of New Market has recently been called to our pastorate.

MILTON, WIS.—Union meetings are being held in the village hall every Friday and Sunday evening during the month of March.—President Daland, assisted by Miss Bentley of Edgerton, who is instructor on the violin in the college, gave a recital Thursday evening, March 14, in the church. Although one of the worst blizzards of the season had been raging all day, the large audience that assembled attested the popularity of President Daland as a musical genius, and all were delighted with the skill with which Miss Bentley handled the violin.—The Ladies' Circle No. 3 entertained their husbands on Sabbath evening, March 16, at the home of Prof. and Mrs. A. E. Whitford. The rooms were prettily decorated in green, and various "stunts" and Irish wit furnished much enjoyment to all throughout the evening. Dainty refreshments were served.—Circle No. 5 met with Mrs. Miles Rice on Tuesday, March 19, when a ten-cent supper was served.

Perilous Kisses.

A baby is the most kissable being in existence. A child holding up a face like a blossom, rosy and sweet, seems made for kisses, yet the kissing of the nursery brood should be prohibited not merely to strangers and visiting acquaintances, but to adoring grandparents, aunts and cousins. Let the mother and father kiss the little ones, if they wish, but the world in general should be contented without making this demonstration. A baby's hand may be kissed, but not a baby's lips. Kisses of-

ten convey contagion, especially in the season when colds are prevalent. A cold in the head is a disagreeable malady, and may be the precursor of a cold elsewhere. The person who has it should keep it, and so far as may be possible, establish a strict quarantine lest the cold be given to a friend. Love should be at pains not to spread contagion by a kiss.

The Princess Alice of Hesse, said to be the favorite daughter of the late Queen Victoria, died many years ago of diphtheria. She had passionately kissed her dying child and was herself taken from her children in consequence.

Time was when women, meeting one another on the street, stopped to kiss in public, and time was also when friends, calling in the afternoon, whether intimate or not, whether the call was casual or on business, or friendly and affectionate, kissed as they came and went. This is fortunately not the fashion at present. It never was a wise fashion, and it probably will never return.—Margaret E. Sangster in *The Christian Herald*.

A One-minute Sermon.

Preached by Dr. Henry Ostrom at a noon-hour service in Chicago.

Calvary! We must deal with Calvary! It is historic. We must answer it.

Jesus' suffering for us was premeditated. He fully expected it and said beforehand that 'it would come.

Jesus' suffering for us was prearranged. He said, "I lay down my life of myself." The trains are not dispatched from the great depots of our cities with more definite plan.

Jesus' suffering for us is sufficient. All other ways are ahunger; Jesus is the bread. All other ways try; Jesus saves.

Jesus suffers for us because he loved us. "Herein is love," it is love poured out.

Jesus' suffering for us is resolute. When he says, "Arise, let us go hence," he is making his way straight to Calvary. He is determined if possible to get us.

Now love expressing itself in law should win my obedience. Love expressing itself against sin should awaken my concern. But love poured out in sacrifice to the death breaks my hard heart.—*Exchange*.

CHILDREN'S PAGE

Papa's True Story.

"O papa, papa, tell us a story!" cried little Mary and Emma, running up to their father, who had seated himself upon the porch, and was about to read the evening paper.

"Tell us a true story," said Emma, the little four-year-old, as she climbed up on her papa's knee.

Papa could not resist this appeal. So he laid down his paper, and began as follows:

"Once upon a time there lived a toad who had but three legs, having lost one of his hind legs."

"Was it shot off in the war?" asked Emma.

"I do not know how he lost it," said papa. "He may have lost it in a battle with a snake. All I know is that he had but one hind leg, and that in jumping over the ground he reminded one very much of a crippled soldier."

"This old toad, being thus badly crippled, was put to many shifts in order to get his daily bread."

"Toads don't eat bread, do they?" asked Mary.

"I mean flies, bugs, and such things," said papa, "which take the place of bread with toads."

"He had to use his wits so much that he soon came to be very wise. He used to hide under a leaf or a bunch of grass; and by pouncing upon unwary flies, he was able to get quite a good living."

"One day he hobbled into a garden, and squatted under a cabbage-leaf, hoping to catch a nice large bug for his dinner. But he was very tired, and before long he was fast asleep. When he awoke it was quite dark."

"Oh, dear!" said he; "I have overslept myself. How hungry I am! I wonder if I can find a bug in the dark." So saying, he began to hop along, when down he went into a pool of muddy water. He sank to the bottom; but, by kicking lustily, soon got his head above water.

"Then he swam around, trying to find something to rest upon. At last he came

upon a little hummock of earth in the middle of the pool, and there he sat waiting for morning. When morning came, the toad found that he was in a great square pit half full of water. It was a pit that had been dug by the gardener, in making an asparagus-bed.

"The poor toad had to sit there all of that day and the following night without a bite to eat. Early the next day he was delighted to see two little girls come into the garden.

"Now I shall be helped out," thought he. "Those dear little girls will be my friends."

"They were both dressed in white jackets with brown sashes, and had on their heads chip hats trimmed with brown."

"O papa!" said Emma, "that is just the way Mary and I dress!" Papa went on without making any reply.

"When the little girls came to the pit, the older one cried out, 'Oh, look at that old toad sitting in the water!'"

"Let us throw dirt at him," said the smaller.

"So both girls threw dirt and sticks at the toad, which raised such waves around him that he was in danger of being washed off."

"Oh, dear," said the toad; "who would have thought that those little girls would be so cruel?" Just then a big piece of dirt struck the poor toad upon the head, and laid him sprawling on his back in the water.

"When the toad had recovered from the blow, and had crawled back to his resting-place, he noticed a man, with a hoe on his shoulder, approaching the pit. 'Oh, dear!' said the toad; 'here comes a great, rough man; now I shall certainly be killed.'"

"But the man put his hoe under the toad, and lifted him carefully out of the pit, and laid him upon the dry grass."

"Well, I never!" said the toad. "Who would have thought it? One can't always judge by appearances."

Here Emma hung her head, and Mary giggled nervously.

"Do you know what little girls those were?" asked papa.

"I didn't know the toad felt so bad when I frew at him," said Emma, the tears starting in her eyes.

"No," said papa; "but you will be more thoughtful the next time, I am sure." This was papa's true story.—*The Nursery.*

MARRIAGES

HIGBEE-RENNISON.—On January 24, 1912, at the home of the bride's sister, Mrs. James Blakney, 5409 Henry Street, Chicago, Ill., by Rudolph C. Doenger, Ezekiel J. Higbee and Miss Minnie Rennison, both of Walworth, Wis.

DEATHS

RISDEN.—Harmon Herbert Riden was born in Hopkinton, N. Y., November 4, 1853, and died of cirrhosis of the liver at Beloit, Wis., February 21, 1912.

He was married to Miss Jessie Cole of Milton in 1877. She and their four children and a foster-daughter survive him. He was station agent and operator at Milton for many years. He had a bright religious experience at the close of his life and his dying faith made a profound impression on all who saw him.

Funeral services were conducted at the family home at Milton February 24, by Pastor Randolph. L. C. R.

SHEPPARD.—The Chicago Tribune of March 8 prints the notice of the death of Mrs. Anna M. Sheppard of Chicago, which occurred on March 7 at the home of her son, Albert Reeves Sheppard, at the ripe age of eighty-four years.

Mrs. Sheppard was a niece of the late John D. and Rudolph M. Titsworth of Plainfield, N. J., and was thus related to many of our readers. She married Albert Sheppard and removed to Chicago where they were both active and influential workers in the First Baptist Church, he being one of its deacons.

She was a woman of rare refinement, strong character, and endeared herself to her large circle of relatives and a far larger one of friends with whom she mingled in church and social activities.

Her son, Albert Reeves Sheppard, who survives her, married Mrs. Florence Potter Ross, daughter of the late Charles Potter of Plainfield, N. J. T.

COON.—Lafayette Coon, the eleventh child of Samuel Hubbard and Olyve Brown Coon, was born in Brookfield, N. Y., May 25, 1824, and died at Milton Junction, Wis., March 12, 1912.

Mr. Coon experienced religion at the age of fifteen years under the preaching of Rev. Samuel Crandall, and joined the Third Seventh-day Baptist Church of Brookfield, now West Edmeston. In 1844 he went to Ashaway, R. I., and in 1857 he removed to Utica, Wis., and in 1892 he came to Milton Junction.

(Continued on page 448.)

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SABBATH SCHOOL

LESSON II.—April 13, 1912.

THE USE OF THE SABBATH.

Lesson Text.—Mark ii, 23—iii, 6.

Golden Text.—"The sabbath was made for man, and not man for the sabbath." Mark ii, 27.

DAILY READINGS.

First-day, Ex. xx, 1-17.

Second-day, John ix, 1-16.

Third-day, Luke xiii, 10-17.

Fourth-day, Luke xiv, 1-11.

Fifth-day, Matt. xii, 1-14.

Sabbath day, Mark ii, 23—iii, 6.

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

DEATHS.

(Continued from page 447.)

In 1846 he married Mary C. Wells of Waterford, Conn., and for more than sixty-five years they lived happily together. To this union were born three sons,—Edward D., Samuel H., and Geo. W. Samuel died some years ago. The widow, two sons, eleven grandchildren, and five great-grandchildren survive him; also a twin sister.

Mr. Coon was for sixteen years a member of the town board of Christiana, Dane County; he was town treasurer for two years during war times, and was postmaster of Utica at one time. He was clean and strong in his personal habits and character, patient and kind in his own home and family, and honest and trustworthy in business and public life. He spoke often in his last days of the goodness of the Lord to him. He enjoyed a long life here, and has gone to enjoy the blessings of that better country of which he had long been a citizen.

Funeral services were held from the late home, March 14, conducted by his pastor, Rev. A. J. C. Bond. The interment was made in the Milton Junction Cemetery.

A. J. C. B.

Correction.

In the RECORDER of March 18 the date of the birth of William F. Bond should be 1836, instead of 1812.

"The tricky man does not long remain unknown in any community."

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.

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SPECIAL NOTICES

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

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

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

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

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

Liberty.

The power to choose one's way restrained by none
Save Him who gave the soul its power to choose;
The power to grasp and hold or to refuse
What life shall proffer as its course is run;
The power to finish or to leave undone
Reckless of ends whether one gain or lose;
Men call this liberty and oft abuse
God's gift that can but be by service won.

For liberty is guerdon for that soul
That serving finds itself most truly free;
That yielding, for the good of life's great whole,
Part of its right gains yet the victory.
For they are freest who to others give
The right that self demands, the right to live.

—Richard Sill Holmes.

We have had Christ revealed in us, just as truly as he was revealed in Paul. His infinite holiness, our unspeakable sin, his perfect sacrifice, the sufficiency of his blood to cleanse a whole world of sinners, these are arguments to us as well as to Paul to carry the gospel to every creature under heaven. The Holy Spirit is the spirit of prayer for missions; he leads the praying church to organize for work abroad; he bids us give our best men to the foreign field.—A. H. Strong.

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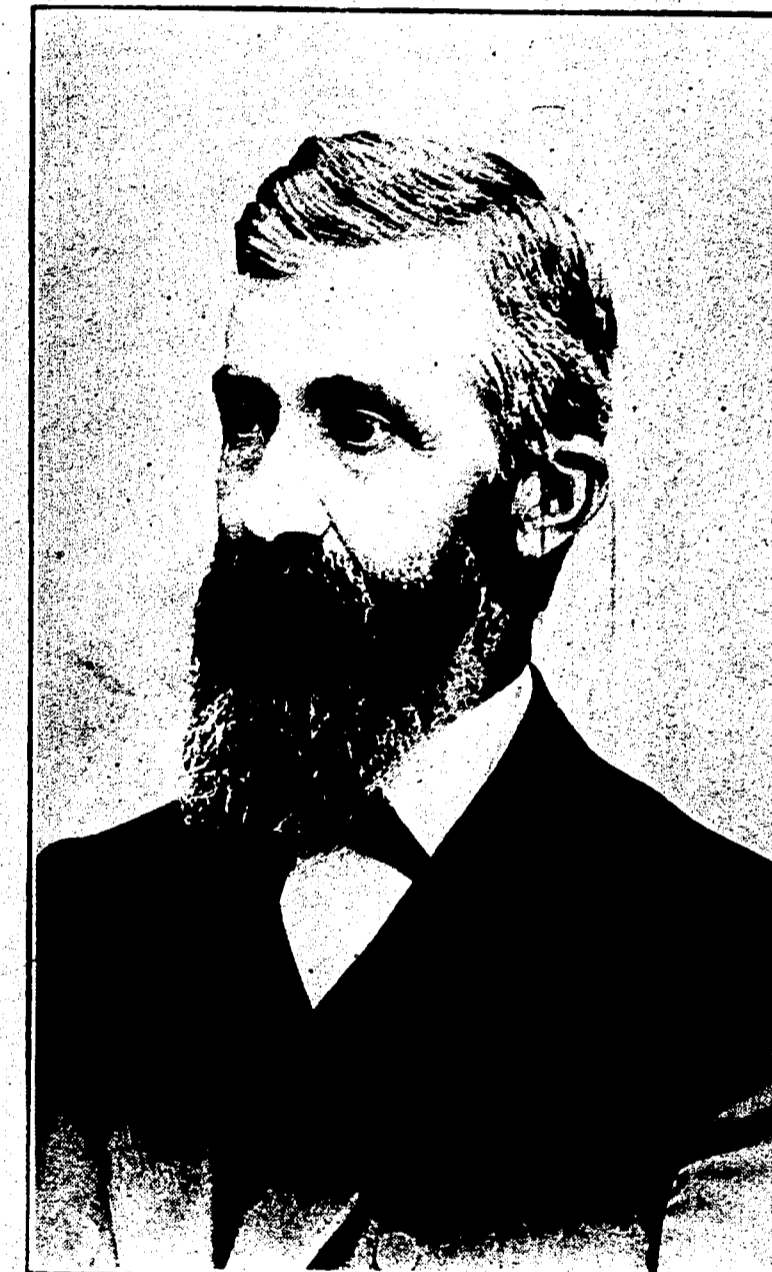
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REV. J. B. CLARKE
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