

Bible Studies on the Sabbath Question

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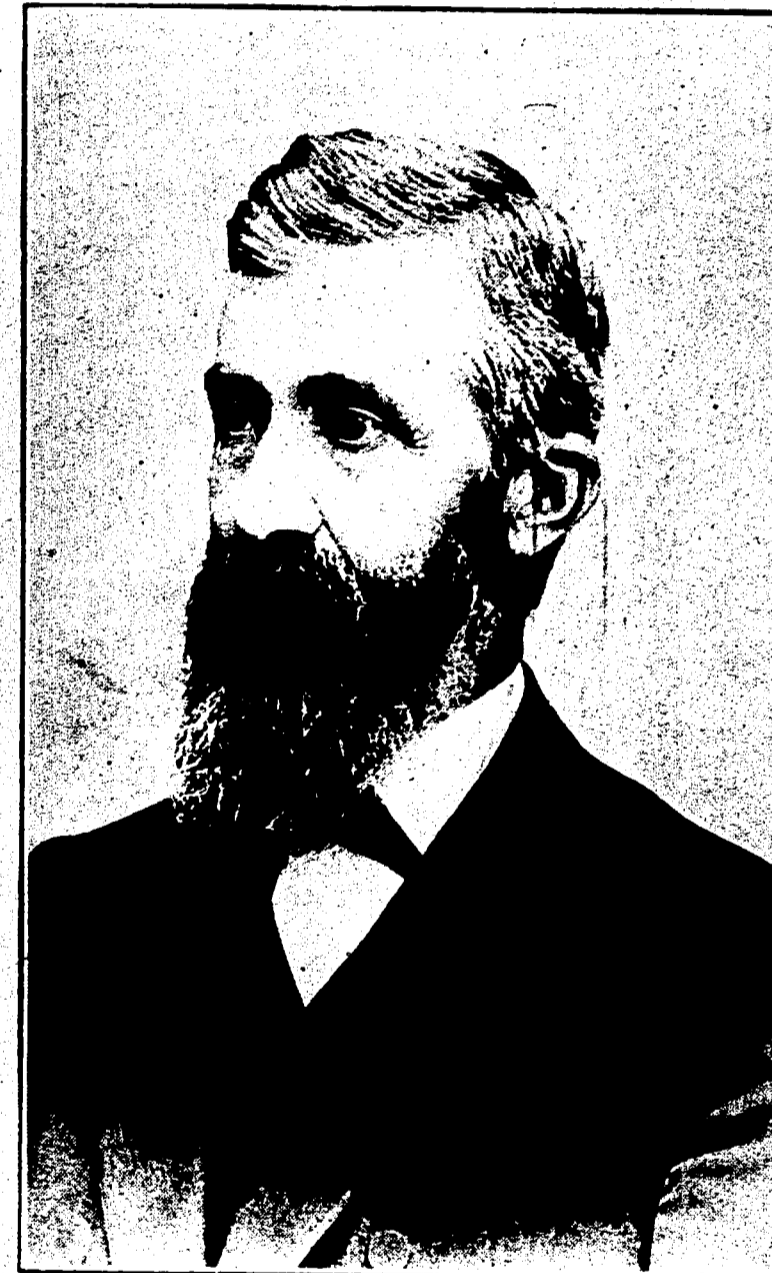
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The Sabbath Recorder



REV. J. B. CLARKE
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EDITORIAL

A Thought for the Week.

Do not look on your work as a dull duty. If you choose you can make it interesting. Throw your heart into it, master its meaning, trace out the causes and previous history, consider it in all its bearings, think how many even the humblest labor may benefit, and there is scarcely one of our duties which we may not look to with enthusiasm. You will get to love your work, and if you do it with delight, you will do it with ease. Even if at first you find this impossible, if for a time it seems mere drudgery, this may be just what you require; it may be good like mountain air to brace up your character.—*Lord Avebury.*

That Seventh-day Baptist Library.

In the SABBATH RECORDER of February 5, 1912, Mr. William M. Stillman calls attention to a collection of Seventh-day Baptist books which he is arranging to have placed in the fireproof Carnegie Library of Plainfield, N. J., where they will be safe and easily accessible to any who may desire to refer to them.

This is a move in the right direction, and there ought to be found among our people duplicates enough to complete this library, without disturbing, or in any way interfering with, the files already collected at

Alfred, Milton and Salem. There are, no doubt, enough old volumes of our literature scattered about among the effects of the older families to fill out the files of Brother Stillman in a very satisfactory manner. Left where they now are, these volumes will remain buried out of sight forever, and no one would even know where to look for them. But placed in such a library they will all be carefully catalogued and kept just where one would naturally expect to find them, and where they can be seen at a moment's notice. It goes without saying, that none of our literature now stowed away about the publishing house and in Doctor Lewis' old study in the Babcock Building is safe from the ravages of fire. There would not be a shadow of chance to save them in case fire should break out in our RECORDER office or in the annex of the Babcock Building. Therefore, it is wise to place a complete file in Plainfield's fireproof library where we all can use it when we like.

Again, although Brother Stillman offers to pay for books to present to this collection, Seventh-day Baptists ought to be interested enough in so desirable a work to freely give enough volumes to complete the list, without charging big prices for them. Mr. Stillman has already paid out a good deal of money for his collection, and now proposes to give it all to the library for the use of Seventh-day Baptists in all time to come.

Since his notice in the RECORDER of February 5, he has received gifts of the following books, which he thankfully acknowledges:

Autumn Leaves. Mary Bassett Clarke.
Legend of Watch Hill. Mary Bassett Clarke.

Historical Addresses of Dedication of Ministers' Monument.

Controversy Between the New York Tribune and Gerrit Smith. 1855.

Letters to Preachers. Rev. D. W. Leath. 1910.

The Sabbath, or Which Day to Keep.

D. S. Warner. Reviewed by Rev. D. W. Leath.

Thoughts Suggested by the Perusal of Gilfillan on the Sabbath. - Rev. Thomas B. Brown.

Aside from these books, Mr. Stillman acknowledges the receipt of several pamphlets and tracts on the Sabbath question. These of course, will have to be bound before they can be admitted to the library.

Following is a copy of the librarian's reply to Mr. Stillman's proposition to give the books over to the library:

MY DEAR MR. STILLMAN:

In reply to your proposition of placing a Seventh-day Baptist Library in Plainfield Public Library, I beg to say that it meets with my hearty approval, inasmuch as Plainfield and vicinity make a stronghold of the Seventh-day Baptist Denomination, where a collection of all available material should be in some place easy of access. As a public library must be non-sectarian regarding religious denominations, some such step as yours is the only way of maintaining such a collection.

If your proposition is carried out I shall only be too glad to see that such a collection is properly catalogued, all material kept together and made available to those who may wish to consult it. Very respectfully yours,

F. M. BOWMAN,
Librarian.

Jan. 30, 1912.

Mr. Stillman has been looking up some old records, and gives us the following data:

In 1845 the Tract Society appealed to people for just such a library. It gave a list of some fifty books and many pamphlets which it then owned, and asked the people to enlarge the list to include all the principal works on the Sabbath question. During that year the list of works owned by the society was published in the SABBATH RECORDER and included many rare English editions of Brerewood; Brabourne; Bampffield; Edward, Joseph and Samuel Stennett; the *Seventh-day Baptist Magazine*, Volumes i and ii, 1821-1823; the *Seventh-day Baptist Register*, Volumes i-iv, 1840-1844; eight volumes of the *Protestant Sentinel*, and many other books and pamphlets. Some of these were printed in England as early as 1570.

Can any one tell what became of this valuable lot of books?

At the second anniversary of the American Sabbath Tract Society, held at the General Conference, May 16, 1845, Lucius Crandall of Newport, R. I., was elected president, George B. Utter of N. Y., first vice-president, David Dunn of New Market, second vice-president, and Alfred Stillman of N. Y., third vice-president, Franklin W. Stillman of N. Y., recording secretary, Paul Stillman of N. Y., corresponding secretary, and Thomas B. Stillman of N. Y., treasurer, with five directors—John Whitford, Solomon Carpenter, William B. Maxson, Thom-

as B. Brown and Clark Rogers. At this meeting a resolution was presented by the Rev. George B. Utter, and seconded by Thomas B. Stillman, proposing to republish some of these ancient books. In speaking of this resolution, Thomas B. Stillman said: "Sir, read this book that I hold in my hand. It was written more than two hundred years ago and it will prove to your minds that the Sabbath question is not one of the nineteenth century alone. Who can read the stirring appeals of Brabourne or Stennett without partaking in some degree of the feelings which actuated them in the face of many adversaries, while advocating an unwelcome truth, and by reading obtain some of that spirit and zeal which led them to suffer persecution, imprisonment and death for this truth."

Brother Stillman will appreciate the services of any of our people who will aid him in completing this library. And whoever helps in this matter will be doing a good work for generations to come.

Help Our Own Young Men.

A friend in the West sends us two clippings from some paper, containing thirty-eight advertisements regarding "farm help." Twenty-five of these were calling for trustworthy and competent young men for work on farms. The demand is great for clean, dry-hand milkers, foremen, dairymen, and these ads in some cases explained that young married people were wanted. It seems there is quite an extensive system of advertising through farm papers in the West, the object of which is to bring together those desiring help and those anxious to find employment in the rural districts.

Attracted by these advertisements the friend writing the letter referred to thinks some such effort should be made through the SABBATH RECORDER for the benefit of our own farmers and our young men. The writer says:

I have looked the RECORDER through many times to see if there are any of our people wanting young men on a farm, or to oversee farming or dairying business. If Sabbath-keepers have any work for our young people, married or unmarried, why not advertise through the SABBATH RECORDER, and give them work among their own people, rather than have them seek work elsewhere? The young people must have work. Are we doing all we can to help one another? So many hire First-day boys! And yet they do not get them to keep Sabbath. Then as a result our own boys are driven to work among non-Sabbath-keepers, and soon they are lost to us.

The SABBATH RECORDER has tried at different times to do just what our friend

suggests should be done; but more particularly with reference to those desiring positions in shops. Our shops and manufacturing have always been compelled to employ other people because competent help from our own ranks could not be found.

I noticed, in the advertisements sent by our correspondent, that wherever prices are mentioned, good wages are offered for farm and dairy work, including board and lodging. If any Seventh-day Baptist farmer needs reliable help on his farm, let him say so through the RECORDER; and if any young man among us desires to find employment among farmers where he can be true to the Sabbath, let him tell the RECORDER readers. Possibly much good may come from such a course.

What if the Foundations be Destroyed?

David was in peril. Even Saul, for whom he had done so much, and to whom he had been such a true friend, sought his life. As far as human wisdom could see, there was little hope for him if he remained with Saul, and so his friends urged him to flee as a bird to the mountain for refuge. They magnified the evil purposes of the enemy, representing to David that the arrow was already in the string and the bow bent to shoot him through; that men were lurking in secret to destroy "the upright in heart." Seeing that law and order and justice were being undermined, and that the safeguards of society were removed, so that murder was contemplated where protection ought to have been assured, those faint-hearted, anxious friends urged David to flee, exclaiming, "If the foundations be destroyed, what can the righteous do?"

I have always admired the faith in Jehovah manifested in David's reply: "In the Lord put I my trust." "The Lord is in his holy temple, the Lord's throne is in heaven; his eyes behold, his eyelids try, the children of men." David saw with the eye of faith, and was sure of "foundations" which man could not destroy. His friends saw only the powers of earth arrayed against the righteous. David saw the hand of God, and relied on the power of heaven to deliver. They judged by the present appearances, while he beheld the righteous Ruler of earth and heaven, still on his throne, caring for his own.

Therefore nothing could destroy the

foundations for David. He was planted upon the solid rock and could not be shaken. No matter how unbelievers might scoff; no matter how much men might magnify the dangers that threatened from an unspiritual world; no matter how skeptics might strive to belittle his God, or to set at naught the foundation truths upon which his hope was built, David remained unshaken. Happy is the one who can thus stand when others are shaken, and when, to many, the foundations seem to be breaking up.

In all ages there have been foundation truths essential to the hope and safety of the people of God. These truths, if undermined, always leave the soul hopeless and set men adrift without anchor or compass. There is nothing men can do more harmful to their fellows than to undermine the foundations of hope.

The apostles understood this very well, and took special pains to emphasize certain fundamental truths, without the acceptance of which no man could hope for salvation and a happy future life. The one doctrine particularly proclaimed by Paul and the other New Testament writers as essential, without which their hope was vain and their preaching vain, was the doctrine of the resurrection of Christ.

Toward this foundation truth the thoughts of the Christian world are turned this week. No matter how many may have sought to discredit the resurrection of our Lord, there are millions at this Easter time who will stand as securely upon this foundation truth as David did upon the truth of God's sovereign care. They will see that all those who were nearest to Jesus in his lifetime had most implicit confidence in the fact that Christ rose from the dead. They know that Paul and the other apostles staked all their hopes upon it, made it the one thing that established the truths of the Gospel, and that gave unimpeachable testimony to the divinity of Christ. Believers today will recognize the fact that faith in the resurrection of Christ had filled the hearts and minds of multitudes even before most of the New Testament was written; and they will accept the conclusion that nothing short of the fact itself could possibly account for such a faith. Men will see what a complete revolution and uplift came to the disciples and the entire early church through

the doctrine of the resurrection; and recognizing the "power of his resurrection", they will not be easily moved from this "Gibraltar of their faith." On Easter day, millions, in spite of the critics of all ages, will hear the disciples say, "The Lord is risen indeed." They will listen to Paul's words: "He was buried, and . . . rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present. . . . After that, he was seen of James; then of all the apostles, and last of all he was seen of me also, as of one born out of due time." And these millions will still be satisfied with such trustworthy and unimpeachable evidence, holding fast this fundamental truth upon which their hopes rest.

Thank God that such multitudes rejoice in this Gospel of a risen Saviour. They believe, as Paul did, that if Christ be not raised their faith is vain, their preaching vain, and that they which have fallen asleep in Christ have perished. They stand upon this firm foundation of a risen Christ, and with Peter say from their hearts: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away."

Milton's Baraca Class.

Our readers will be interested in the picture, in this issue, of the Milton (Wis.) Baraca class, composed of thirty-five young men from nearly a dozen States in the Union, one of whom is Ebenezer Ammokoo of Gold Coast, Africa. Beginning with the top row at the left the names are Hurley, Langworthy, W. Burdick, Eaglesfield, H. Burdick, Stillman, White, Ernst and Ford. Second row from top: L. Burdick, Kelly, Gary, Nelson, Babcock, Ayers, Tolbert. Third row: H. North, A. Burdick, O. Rasmussen, G. Crandall, Millar, R. North, C. Rasmussen and C. Burdick. Fourth row: Thorngate, Randolph, P. Crandall, Kellogg, secretary, Polan, treasurer, Ammokoo and Lanphear. The three central ones below are Siedhoff, vice-president, Professor J. F. Whitford, teacher, and Pierce, president of the class.

The president is from Alfred Station,

N. Y., the vice-president, from Milton, the secretary, from Battle Creek, Mich., and the treasurer belongs in Jackson Center, Ohio.

Professor Whitford, the teacher, says:

The class is holding a "Red" and "Blue" contest, hoping to better the attendance at Sabbath-school and to increase the interest in intensive and practical Bible study. All the objectionable features of such contests were eliminated by a vote of the class before the work was undertaken. The interest and enthusiasm have apparently been as great as is the case under the old method where one side must banquet the other. A union banquet and jubilee will be given next month, the expenses being taken from a general fund for the purpose.

At the weekly meetings the tendency has been to study the Bible in connection with the International lessons and to offer the privileges of open parliament when perplexing questions of a religious nature arise. The following excellent addresses or talks have been given before the class since the first of the year: For Me to Live Is Christ—Pastor Bond; The Gideon Movement—Editor W. K. Davis; The Calling of the Disciples—The Rev. A. Bergmann (Lutheran); The Apocryphal Gospels—Prin. J. F. Whitford; The African Situation—N. O. Moore; and The Early Ministry of Christ—Pastor Randolph; The Two Natures of Christ—Pres. William C. Daland.

E. G. A. Ammokoo during his stay in Milton was a faithful and attentive member of the Baraca; he has a remarkable knowledge of the Bible for one whose opportunities have been so limited. The large attendance and enthusiasm manifested since the Life of Christ has been studied are helping the boys to make theirs a "live-wire" class that is true to its platform: "Young men at work for young men, all standing by the Bible and the Bible school."

Sails on the "Adriatic."

The Rev. Wayland D. Wilcox, who accepted the call to visit Africa, in the place of Rev. Charles S. Sayre, started from New York City on the White Star Line steamer *Adriatic* on Thursday, April 4, at twelve o'clock noon. Besides Mrs. Wilcox, who was at the pier to bid her husband good-by, the chairman and secretary of the committee, and a few other friends were present to see that Brother Wilcox, bag and baggage, was safely aboard and wish him a *bon voyage* across the Atlantic, all the way around Africa, and so home again.

At this writing no letters have been received from Brother Sayre or Brother Moore, and the only additional information to that given in last week's RECORDER is a cablegram of four words to Mrs. Sayre, "*Will come back. Better.*" We shall be looking for him now on most any steamer from England. EDWIN SHAW, *Secretary*.

EDITORIAL NEWS NOTES

Window Smashing Did Not Pay.

As a sequel to the window smashing campaign in London, the bill for the enfranchisement of women was lost by lack of fourteen votes. The remarkable feature of this case is that a similar bill passed to a second reading last spring by a majority of one hundred and sixty-seven.

Packers Acquitted.

After a legal battle with the government, lasting ten years, the Chicago packers have been acquitted of violating the criminal clause of the Sherman Anti-Trust Law. The government's attorney was much disappointed over the outcome of this long-drawn-out suit.

Railroads Must Disregard State Lines.

A far-reaching opinion of the Interstate Commerce Commission has been given, to the effect that railroads must adjust their commissions so that justice will be done between communities regardless of state lines. This means that low rates made by a railroad within the boundaries of a State, even though such rates are forced by a state commission, must also be allowed on interstate traffic where conditions are substantially the same.

The vote of the commission stood 4 to 3, the minority holding that the powers of Congress were being usurped by the enforcement of the majority opinion.

We notice also that the governors of the States are putting in a protest with the Supreme Court against this ignoring of state lines, as brought out in the rulings of the Court of Commerce; and they ask the Supreme Court not to overthrow the States' rights to regulate railroads. The governors object to the proposition to strike down state railroad rates as interfering with interstate commerce.

Indians Graduate at Carlisle.

The commencement exercises at the Carlisle Indian school are said to have been unusually interesting this year. The baccalaureate sermon on Sunday, March 31, was an appeal for loyalty to the government, and for the spread of educational

sentiments among Indians. The graduates were urged to do all in their power to advance the cause of civilization among their brethren on the plains.

It is said that well-known chiefs and squaws from the West were present to see their sons and daughters receive their diplomas. Prominent officials from Washington joined the Indian visitors, to remain through the exercises, which began April 1. This is the thirty-third commencement of the school. The graduating class numbers twenty-one students, three others receive certificates of proficiency in stenography and typewriting, and fifty-four receive rewards for efficiency in various industrial trades. These exercises are in progress while we write, and on Wednesday, April 3, an experience meeting is to be held in which old Indian chiefs, alumni, and government officials will hold a council of reminiscences. The Commissioner of Indian Affairs is to attend this.

A Jewish patriotic league has just been organized, holding its first session in Tuxedo Hall, N. Y., on April 1, with an attendance of about two hundred young men of the Jewish faith, who are United States soldiers and sailors. Leave of absence was given them for the time of the Passover, and philanthropic Jews contributed the funds necessary to entertain these soldiers and sailors at hotels during the celebration.

In the anthracite coal regions of Pennsylvania 170,000 men were ordered out of the mines because the operators refused to grant the demands for increase of wages. The officials say this will cause a loss in production of 7,083,000 tons of coal in one month, and a loss to the miners of \$350,000 for every day they remain out.

Ninety-one persons were killed on the streets of New York during the three months just ended, as compared with fifty-four the corresponding period last year.

The death of Senator Robert L. Taylor, of Tennessee, removes from the United States Congress one of the most genial and popular members. Three times he had served his State as governor. He had also represented it in both houses of Congress, and his death causes gloom throughout the State. He was a Democrat whom his party can ill afford to lose.

An American citizen from San Francisco, Cal., a music student in Germany, was arrested near Potsdam as a spy. He was motoring near that city, and stopped a little while to watch the operations of a battery of artillery, and innocently took a photograph just as a newly introduced field howitzer was being explained to the artillery men. After being held a while as a prisoner he was able to prove his identity and was released.

Twenty-four days before his death, Rear-Admiral Melville, the arctic explorer, made a codicil to his will, bequeathing \$150,000, the greater part of his estate, as a trust fund to establish a home for aged, deserving poor. But when the will was offered for probate it was discovered that Mr. Melville died just six days too soon to make such a codicil operative. The laws of Pennsylvania require that a codicil making a charitable bequest must be made thirty days before the testator's death. Therefore this gift must go to the natural heirs unless they all agree to have the will probated with the codicil attached.

On March 27 Doctor Sun, provisional president of China, handed over to the Prime Minister of the republic the seals of office which he had thus far held, to be transferred to the constitutional president, Mr. Yuan. This marked the complete relinquishment of all claims of the revolutionists and their full acceptance of the government designated by the retiring Manchu dynasty. Yuan's entire cabinet was then announced, and his policy proclaimed.

This is regarded as a good omen in China because it marks a concrete starting-point from which the actual government hopes to make progress toward winning favor with the people.

Much of the talk about reinstating the Manchu dynasty has been due to the uncertainty and delay in establishing the republican government. Now that all possibility of a clash between Yuan and Sun is over, confidence is strengthened in the ability of Yuan to meet the demands and to establish authority.

General Frederick D. Grant, commander of the Department of the East, who has had a two months' leave of absence for rest, has obtained an extension of his time

for two months more. He is suffering with a throat trouble, it is said, and needs rest. This is the first vacation the General has had in eleven years. He is taking his rest with his wife near Tampa, Florida.

Catholic Encyclopedia, Volume XIII.

Again there comes to hand a new volume of the Catholic Encyclopedia. The subjects treated in this number range from "Revelation" to "Simon Stock, Saint", and there are twenty-seven full-page illustrations and cuts, besides many smaller pictures. Volume XIII carries us 800 pages nearer the end of the great work. While this encyclopedia is "an international work of reference on the constitution, doctrine, discipline, and history of the Catholic Church", it is at the same time a work of general information upon great events. One thing is clear: there is a general atmosphere of certainty and assurance regarding the fundamental doctrines of Christianity, and the authenticity and truthfulness of Bible records, quite refreshing when contrasted with the questionings and uncertainty regarding these things as found in many modern books. The Bible is evidently accepted for just what it claims to be, and the historic accounts in the New Testament, of the divine Son of God and his work of redemption, will meet the approval of most evangelical Christians.

Of course the Protestant world can not agree with all the articles pertaining to the sacraments and priesthood, and rites of the papacy; but for those who wish to gain full and authoritative information on the doctrine, history, polity and spirit of the Roman Catholic Church, this encyclopedia is a whole library in itself. Here also can be found a complete and careful resumé of the issue between the Pope and "Modernism";—a subject that has been stirring the religious world for some time.

The thirteenth volume gives twenty-seven pages to Romanism and Rome. The English and the French revolutions are carefully discussed. More than forty-five pages and a double-page map are given to Russia, and Scotland comes in for twenty-seven pages and a good map. Brief accounts of all the saints from A to V, including Saint Paul and Peter, are given.

The article on Sacrifice seems complete as a carefully condensed history of religious

sacrifices. The pagan sacrifices, including the Indian, the Iranian, the Greek, the Roman, the Chinese and the Egyptian, are carefully explained. Then come the description and import of the Jewish system of sacrifices. This is followed by an explanation of the Christian sacrifice made on Calvary. Under the head, "Theory of Sacrifice", comes a presentation of the *universal* habit of sacrificial offerings, including "species", "rites", "origin" and "objects" of sacrifices.

In this age of specialization in encyclopedic work, the world has been given a Schaff-Herzog Encyclopedia of Religious Knowledge, the Encyclopedia of Christ and the Gospels, encyclopedias of religion and ethics, Jewish encyclopedias, encyclopedias of literature, of science, and of political economy, to any one of which those can go who desire condensed and immediate data upon the lines of knowledge treated in that special work. Now comes the Catholic Encyclopedia taking its place in modern libraries as a reservoir of knowledge awaiting those who need to secure data in church history, without having to ransack a world of literature in order to find it. The Robert Appleton Company of New York, by placing this encyclopedia in the hands of the world's scholars, with its accumulated data all ready for use, saves for the student much valuable time which otherwise must be spent in extended research, and relieves brain-workers from the enervating tedium of much hard study. Every such encyclopedia, well prepared, should "fill a long-felt want" as a fountain of knowledge close at hand for busy workers.

Alfred Theological Seminary.

While canvassing here for funds to help strengthen our Battle Creek interests, the Rev. D. Burdett Coon, by request, spoke before the Seminary on "Some Lessons from my Experience as a Minister." The address was practical and stirring. His unchanging purpose, though starting somewhat late in life, to complete a college and seminary course before entering the ministry, is an example worthy of the speaker and inspiring to students.

A. E. MAIN.

Alfred, N. Y.,
March, 1912.

Matthew, Mark, and Luke.

THE DOCTRINE OF MAN.

Very little is said, directly, as to the real nature, true worth, and possible destiny of man; but grounds for inference concerning the Divine estimate of man are strong and clear.

Man has two natures, greatly unlike, but mutually related and dependent, called 'soul' and 'body', 'spirit' and 'flesh' (Matt. x, 28; xxvi, 41). Our higher being is also called 'life', 'self', and 'light' (Matt. xvi, 26; Luke ix, 25; Matt. vi, 22, 23). This can not but mean that the real man, his true life, his actual self, his conduct-directing light, are within, the place and source of highest human values.

Two sparrows are sold for a penny; and yet not one falls on the ground without our heavenly Father. The very hairs of our head are all numbered. Let us therefore fear not; we are of more value than many sparrows (Matt. x, 29-31).

Enemies of Jesus sought occasion for accusing him of Sabbath-breaking, in his works of healing. What man of you, he answered, would not lift his sheep out of a pit on the Sabbath day? How much then is a man of more value than a sheep! Stretch forth thy withered hand! he cried to the afflicted man (Matt. xii, 9-13).

Our heavenly Father feeds the birds of the heaven; are not we of much more value than they? God arrays the lilies of the field in beauty surpassing the glory of Solomon: shall he not much more clothe us? Therefore let us not be distrustfully anxious about food, or drink, or clothing; but let us seek first the kingdom of God and his righteousness, that is, complete conformity to his will. This will be food, and drink, and clothing for our inner life (Matt. vi, 25-34).

What God does for man is full proof of his worth in the sight of heaven.

The great Gospel message concerning repentance and the kingdom of heaven, is for man; and to preach these glad tidings was the chief end for which Jesus came forth (Matt. iv, 17; Mark i, 38). Peter and Andrew, James and John, left their fishing nets, at their Lord's call, to become fishers of men (Matt. iv, 18-22).

Sinning and suffering men are the distressed and scattered sheep of God, whose condition moves the Saviour with compas-

sion; or, they are like a plenteous harvest field, waiting for divinely sent laborers (Matt. ix, 36-38).

Jesus is the great Physician who came to call sinners to the blessings of a Divine healing (Mark ii, 17). The Sabbath was made on man's account; man was not made for the Sabbath's sake. And it is quite possible that the 'son of man' who is 'lord of the sabbath', is man himself lifted to this lordship in his discipleship to Christ (Mark ii, 27, 28).

Man's inner being is soil capable of receiving the word of the kingdom, and of bearing fruit, thirty, sixty, and a hundred-fold (Matt. xiii, 8, 19, 23; Mark iv, 8, 20; vi, 34).

A man is worth more to himself than the whole world would be, were he to exchange his true life for it (Matt. xvi, 26; Mark viii, 36, 37; Luke ix, 25).

One better lose hand, or foot, or eye, or any such thing than to fail to enter into the kingdom of God (Mark ix, 43-47).

That Jesus believed in the reality and power of sin and selfishness can not be questioned; and it is equally certain that he believed in man, in the possibilities of human nature, and in the recoverableness of the worst, who have a point of contact for the word of the kingdom (Matt. xi, 19). The poor and needy in spirit may become rich; the suffering and sorrowing, hopeful and happy; the depraved, respectable; the lost, found; the sinner, saved. To those who are like little children the kingdom of God belongs (Matt. xix, 14; Mark x, 14; Luke xviii, 16). Jesus saw greater faith in the Roman Centurion than he had found in Israel (Matt. viii, 10; Luke vii, 9). Publicans and sinners go into the kingdom before priests and elders, scribes and Pharisees, because they repent and are forgiven (Matt. xxi, 32; Luke vii, 36-50; xviii, 13, 14; xxiii, 43).

Jesus is speaking of the eternal destiny of them that are 'accounted worthy', when he says that God is not the God of the dead but of the living; and that the redeemed are sons of God, being sons of the resurrection, risen to die no more (Matt. xxii, 30-32; Mark xii, 24-27; Luke xx, 27-37).

It is not the will of our Father that one child, or a childlike believer, perish (Matt. xviii, 10, 14).

It was worth while for Jesus to come in the Spirit's power and preach good tid-

ings to the poor, release to captives, recovering of sight to the blind, and liberty to the bruised (Luke iv, 18, 19); and for the Son of man to come to seek and to save that which was lost, and to give his life a ransom for many (Luke v, 29-32; xix, 10; Matt. xx, 28; Mark x, 45).

It is to man that the Holy Spirit is given (Luke xi, 13); and it is man whose life consisteth not in the abundance of the things which he possesseth, and who may become rich toward God (Luke xii, 15-21).

There is joy in heaven over one sinner that repenteth; and the Father hastens to welcome the penitent son, and celebrates his salvation with greatest joy (Luke xv, 7, 10, 18-24).

A being of whom such things as these are said, must possess supreme worth in the sight of God; and we ought to realize that we are worth more to ourselves than a whole world of wealth, power, or fame, if, for its possession we sell ourselves.

The Saloon Curse.

Extravagance is taught in the school kept by the saloon-keeper. Men spend their money without return; the foolish and vicious "treating habit" is a real evil, learned at the bar, and it has led many men into careless practices that have spelled disaster.

Thugs and criminals and dissolute persons do not congregate in public libraries, or in schools or lecture halls or homes. Their one universal rendezvous is the saloon.

The viciousness of the saloon aside, it is a prolific source of dissipated time. The evenings spent there are profitless and reveal a debased conception of what constitutes a good time. The conversational and social ideals of this "poor man's club" are low; they do not make culture, patriotism or righteousness.

Home life in our time has many enemies; and one of the worst of them is the saloon. It steals the time and interest and money of a man which belong to his wife and children.—*Exchange*.

"There is nothing small in a world where a mud crack swells to an Amazon, and stealing a penny may end on the scaffold."

SABBATH REFORM

A Fair Sample.

We clip the following item from a leading daily paper published in one of the Central States, and give it as a fair sample of much that is being said and written in these days in regard to Sunday. It adds emphasis to the question we asked in these columns a few weeks ago: "Are we losing the Sabbath idea?" Certainly it would be hard to see as much as a suggestion of a sacred day, hallowed by Jehovah, to be kept holy, in all this talk about an "American institution" which might serve for a rest day as acceptably to the "atheist, Mohammedan, or Buddhist", as any other day. It all goes to show how completely the Sunday is losing sacredness in the minds of the American people. This paragraph comes from a secular paper in which we would not expect to find the ideas of spiritual Sabbathism so very prominent. But in this respect it differs but little from the religious papers that have so much to say about "one day's rest in seven", and that so studiously avoid talking Sabbath when pleading for Sunday laws. The item was entitled "Day of Rest", and one can not read it without feeling a shade of sadness over the evidence it gives of an utter loss of conscience regarding sacred time.

Just exactly the day that is used for Sunday is not important. That all should use the same day is. It is not only a religious doctrine but a national demand that a man rest one day in seven. It is good for his health, as well as for his soul. It is also a help to his citizenship. The great majority of people prefer Sunday as the day of rest. There may be some religious tenet in its selection, but those who do not believe in the religious tenet can ignore that and substitute one of their own.

This republic was based largely on the recognition of Sunday as a day of rest and worship. It may have shifted a little from its foundations, but still it is the recognized practice and faith of the country. It is an American institution and there is no reason why the atheist, the Mohammedan, the Buddhist or one of any faith should not adopt that day, too. Any good, sound faith or no faith at all could, without losing a right, adopt it and thus preserve a uniformity that is at least a great convenience.

The "convenience" of "uniformity" between those of "any good, sound faith or

no faith at all" has come to be the main plea with many in urging Sunday observance. The fact that those who make the plea think that all could fall into line and keep Sunday "without losing a right", shows how little they appreciate the element of conscience in those who sincerely desire to obey God rather than man by keeping holy his Sabbath.

As to the question of rights, it would certainly be losing a most sacred one—the right to worship God according to the dictates of one's own conscience—for Sabbath-keepers to be compelled to keep Sunday. And if one does conscientiously observe the Seventh-day according to the Bible, it would work a hardship, and interfere with his God-given right, to compel him to stop labor on the first day of the week. It is strange that men do not see this. They would probably see it quickly enough if the tables were turned, and they, having real religious regard for Sunday, should be compelled by law to keep the Sabbath instead. In such a case they might not feel that they could adopt it "without losing a right." Then it might not seem so easy to "ignore a religious tenet" of their own, and adopt one belonging to another faith.

Religious Liberty and Its Advocates.

Elder Alonzo T. Jones, who has been lecturing to large houses at Flynn's Hall in this city for the last two months, has made a deep impression on the minds of the thousands who have heard him speak. Several of his lectures have been published in the daily papers, and the same printed off in circulars by the 10,000 and 20,000 to send broadcast over the land. Elder Jones is a native of Ohio, where he spent his early life. For nearly thirty years he has been devoting his time and energies to the advocacy of religious liberty—American, constitutional, and Christian. He has spoken in every State in the Union except the two Carolinas; in nearly every province in Canada; in nearly every country of Europe, and in some parts of Asia. He has written twenty-five books and pamphlets. His most important books are *Empires of the Bible*, *The Two Republics*, *Ecclesiastical Empires*, and *The Rights of the People*. He selected and edited what has been

pronounced by experts the best collection of Lincoln and Douglass speeches that has ever been made. He has a number of times spoken before committees of the Senate and the House in behalf of religious liberty guaranteed by the Constitution and against Sunday legislation by Congress.

The House of Representatives of the State of Ohio once gave to him the use of their chamber for a speech. He makes no flourish of trumpets, but goes quietly on with his work, expecting the soundness of the principles and the righteousness of the cause he advocates to win their way with all who will think. Brother Jones is not supported by any society or denomination or organization, but only by the kindly cooperation of individuals who have the principles and the cause he advocates at heart. Twice within about a year he has crossed the continent, addressing the willing hearers wherever he went. *After having addressed thousands of Washington people he expects to leave this city about April first to continue his work in other fields as the way may open until the great meeting of the Federation of Churches in December.* Thus the doctrine of religious liberty and individual trust and service to God is being rapidly promulgated throughout the land and accepted and adopted by many.

But Elder Jones is not alone in this great work. Sister Lulu Wightman, a powerful and logical public speaker who has crossed and re-crossed the continent in company with her husband, John Wightman, addressing thousands along the same lines with Elder Jones, is now lecturing in California where woman suffrage has just been adopted. These new conditions in that State require her presence and labor there where she will remain until she starts East on her lecturing tour. *In December, when the Federation of Churches meets in Washington, she will be prepared to cooperate with Elder Jones in presenting the necessity of obeying the admonition, "Come out of her my people, that you partake not of her sins and receive not of her plagues." Also to work against Sunday legislation.* Like Elder Jones, the Wightmans belong to no organization, society or company, but rely entirely upon the kind-heartedness of those who see the importance of the cause they advocate. Her message is, "Go out quickly into the streets

and lanes of the city." This requires her to preach on the streets as well as in houses. The following from Bulletin No. 2 will hint at the character of Sister Wightman's work in California: "California has no Sunday law; California needs no Sunday law; but California will have a Sunday law, unless we put forth strenuous efforts to avert it. And once California adopts a Sunday law, the last beacon light of civil religious liberty in this country will be extinguished; it will be a backward step!" Those wanting her literature, especially Bulletin No. 2, can address her at Palisade, Colorado, care of H. T. Herman, who will forward all her mail to her in California.

—A. D. Rust Sr., in *Bible Advocate*.

Salem College.

PROGRESS OF SUBSCRIPTION.

		Previously paid
Amt. subscribed last report...	\$7,116.00	
Subscribed by		
Mrs. Olive Davis, Nortonville	100.00	\$100.00
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Total subscribed to date\$7,373.50

Balance needed, \$9,626.50.

Salem, W. Va.

M. H. V.

March 31, 1912.

Like Mother Used to Make.

I can sing and I can play,
I can sew the livelong day.
And I always thought that I could first-rate
bake.
Be it bread or cake or pie—
I can hear his soft reply—
"It is good, but not like mother used to make."
Now at first it broke my heart,
For to cook is quite an art,
Which I thought I had accomplished—a mistake!
But I don't grieve any more—
Laugh instead of getting "sore"
When I hear "it's not like mother used to make."
For I think I've won at last—
In the future—not the past,
For I have six boys who some time wives will
take.
Be it bread or cake or pie
I can hear the soft reply—
"It is good, but not like mother used to make."
—*McCall's Magazine*.

The World in Cincinnati.

II.

REV. H. D. CLARKE.

It will be an almost impossible task to describe the Pageant of Darkness and Light, the magnificent scenery, costumes of the actors, the singing, and most excellent accompaniment by a large orchestra. This was invented and designed by John Oxenham and Hugh Moss, the music being the production of Hamish Maccunn.

The prologue tells of the gross darkness over the earth and of doors still bolted against God, and faces set like a wall. Voices are calling out of the black of night, women sobbing, barred from the blessed light, and children crying pitifully. These must be sought or die in the dark. But the light is spreading and earth's remotest bounds are hearing the living Word. The golden days to which true hearts are pressing are dawning. Christly thought and Christly deed shall bind each heart and nation in a grand brotherhood of men.

The first episode is of the

NORTH.

There is an Indian camp in the far Northwest, to which comes a band of Eskimos seeking trade. The red chief and his wife have lost by straying their little daughter and are in great distress. Three days had passed in the line of march and she was not missed until night, and has not been found. The medicine-man is unable to help and the chief reproaches him severely. But soon a band of warriors comes in from the war-trail with plunder, and with them is a captive reserved for the usual torture. Then the medicine-man tries to get the braves to kill the Eskimos. They are about to do so when silvery bells are heard in the woods, and a mission party dashes in with dog-sledges, and the missionary has the missing child that was found. Seeing the warriors with leveled guns, the missionary throws up his right hand commandingly, "Stay your hands, this may not be", etc., as he tells the story of the lost child now found. From a bundle of buffalo-ropes he lifts the tiny child and leads her boldly forward. The chief's wife covers her with kisses but the chief restrains his emotion. Then follows the message from the heavenly Father. The medicine-man is furious,

breaks his staff and slinks away. The chief hears the Word and the tribe accepts it.

"Lord, show us the light,
We beseech thee!
Lighten our darkness,
Lord, we implore thee!"

SOUTH.

The second episode and the most interesting of all is the meeting of Livingstone and Stanley. On the outskirts of Ujiji, Livingstone is resting after his long journeyings. His men are building a mission house. This is an actual proceeding (no motion-picture effect). The wife of Abdullah, followed by attendants carrying her wounded husband on a litter, comes to Livingstone praying him to heal him. Livingstone does not know whether it is better for the raider or especially his fellows that he live or die, but the woman pleads for healing for the man and Livingstone talks with him, asking why he will still ply his cursed traffic, telling him that it is against God's will. The sheik's wife says they are strange words, but if all followed them the world would be better. Livingstone binds up the wounds and preaches God's love. Abdullah whispers to his wife and she gives Livingstone two slaves which the great missionary immediately sets free.

Left alone, Livingstone, after the mid-day meal, muses on home. He gets so homesick. Home! home! home! It brought weeping to many in the audience. Half his heart was buried with his departed wife whose body rested beneath the baobab in far Shupanga and half works on for Africa. Home! home! home! He draws out a carefully preserved letter, looks at it and puts it back in his letter-case.

"Why should such thought of home
Drag at my heart today?"

And suddenly a runner comes panting with news of the coming of a white man. Enters the head man carrying the American flag, followed by his company of armed men and bearers. At the sight of Livingstone, Stanley throws up his right hand in triumph and brings it to salute. Then follows a scene too affecting to describe. We can only draw on our imaginations as Stanley prays him to return home where such a grand welcome awaits him and sweet, well-earned rest. Then the natives pros-

trate themselves at Livingstone's feet in earnest pleading not to leave them, that his work is not done. Livingstone can not refuse such prayers and he turns to Stanley saying he can not, he will not, leave until his work is done. A song of thanksgiving follows, the natives resume work and Stanley takes an affectionate leave.

The third episode is of the

EAST.

A city in India. Crowds surround a missionary's house, demanding the return to her relatives of a child-wife that has been receiving education by the missionaries. The missionaries appeal to the government official, but he can do nothing to save the child. She then flies down the street and her relatives follow and capture her.

On the outskirts of the town a native procession is going to the temple with songs and offerings. The public square is crowded with natives. From another direction comes a funeral procession. Rhadamani, who had been taken from the mission school years ago, had become a widow and is now about to be burned alive on the funeral pyre with her dead husband—the custom of the suttee. She is obliged to perform the ceremonies customary, makes seven revolutions about the pyre, and then throws herself on the body of her husband and the torch is being applied, when the governor with his Sepoys enters, proclaiming the abolition of the suttee forever. The young widow is saved and the missionary leads in a jubilant chant of thanksgiving at this triumph of the Gospel.

The fourth episode is of the

WEST.

A coral beach in Hawaii and behind the volcano Kilauea. A wedding group is disporting in the sunshine and then the volcano roars. The "Oldest Inhabitant" tells that when Pele, the goddess dwelling in the crater, is angered she sends her priest to claim victims. From the mountainside the priest approaches and claims the bridegroom, also a little child found in the party, who is playing among the flowers. He is about to lead them to their doom when Queen Kapiolani comes and tells them there is no Pele, but only one true God. At this the priest curses her and she bids

him lead her to the crater. She defies the goddess, snatches the priest's wand from him and hurls it into the crater. She taunts the goddess and breaks the reign of Pele forever. The people stand in awed wonder. The Gospel has triumphed.

The fifth and final episode is the

GRAND PROCESSIONAL.

The scene of the cross. The choruses representative of North, South, East and West form the final tableau. This is a scene of heavenly beauty. Children and people of all nations in costume, soldiers and peasantry, the redeemed of many tribes and people, marching with palms about the cross and taking a stand at each side, while the electric shading and brilliant hues of the skies and scenes, beyond description, lead us all to long for that great scene of all scenes in the history of the world and heaven, and incite us to consecration and devotion to our earth work in preparation for it.

An Easter Creed.

I trust in the living God, Father Almighty, Maker of heaven and earth and of all things, and creatures visible and invisible. I trust in the kindness of his law and the goodness of his work. I will strive to love him and keep his law and see his work while I live. I trust in the nobleness of human nature, in the majesty of its faculties, the fulness of its mercy, and the joy of its love. And I will strive to love my neighbor as myself, and even when I can not will act as if I did. I will not kill or hurt any living creature needlessly, nor destroy any beautiful thing, but will strive to save and comfort all gentle life and guard and perfect all natural beauty on earth. I will strive to raise my own body and soul daily into all the higher powers of duty and happiness, not in rivalry or contention with others, but for the help, delight and honor of others and for the joy and peace of my own life.—
John Ruskin.

Live with the light of God's love shining into your common day. Take old gifts and joys continued as though they were fresh gifts. So we can sing a new song unto the Lord every day.—*Babcock.*

THOUGHTS FROM THE FIELD

Miss Ethel Carver, Marion, Iowa, says: "Can you tell me if there are any Sabbath-keepers in the Piedmont region of either Virginia or North Carolina?"

Perhaps some one can give Miss Carver the information she desires.

"I am glad to see the interest growing regarding the abolition of the liquor traffic in our nation, and truly hope the RECORDER may become a medium through which the people shall be stimulated to a proper attitude toward this great question of absolute prohibition." WISCONSIN.

"The position taken by some that the federal government licenses men to sell liquor in local option or prohibition territory regardless of state laws is incorrect and misleading. . . . The general government does not grant liquor licenses, or give any *permit* whatever to sell liquor. . . . Now, Brother Gardiner, during a long life of more than threescore and ten years, I can not remember a time when the SABBATH RECORDER was not in the homes of my father, my brothers, and in my own home. I have genuine love for it. Therefore I do not like to see in its columns anything that is misleading. . . . We have the best government on the face of the earth, and all should be taught to love and respect it." R. I.

It would be better if we could leave out the common expression, "government license", when speaking of the overriding of state laws in the sale of liquors under their original package seal. The United States law reads:

No such license shall be construed to authorize the commencement or continuance of any trade, business, occupation, or employment therein mentioned, within any State or Territory of the United States in which it is or shall be specially prohibited by the laws thereof, or in violation of any State or Territory.

This law in itself is good. But the government is placed in an embarrassing position regarding it, owing to two unfortunate decisions. One was the decision of the Treasury Department that it is bound to accept "tax receipts" of every one who

sells within the boundaries of the United States; and the other is the decision of the Interstate Commerce Commission, that shipments from one State to another under original package seals can not be prevented. It is to correct these laws that the fight is now on in Congress. If these decisions were only put out of the way, the law of the general government would prevent sales in prohibition States. Let us hope and labor for such a desirable end. Our friend is right regarding the use of the term government license, which is rather misleading. It is not strange, however, that the term has come to be used, when men see how helpless state governments are under the "tax receipt" decision of the Treasury, and the original package decision of the Interstate Commerce Commission.

The Function of the Public Secondary School.

PRIN. G. M. ELLIS.

An address given at the regular University Faculty Meeting, March 5, 1912.

At the outset of this discussion it would be well to understand just what are the limitations of the assigned subject, also, what phases of the subject are to be considered. As a rule throughout this paper the term "Public Secondary School" will refer to the so-called public high school, by which we generally mean that portion of our public educational system that is supported by public taxation and is intended for the youth who will spend approximately four years more in school after the completion of the first eight (sometimes nine) grades of the elementary school. The general public may reasonably expect that the function, duty or purpose of any institution, educational or otherwise, for the financial and administrative support of which it is responsible, shall be influenced at all times by its own desires and by its own needs. What then shall be the purposes that may properly be kept before those who are responsible for the administration of our public high schools and for the instruction offered therein?

In the discussion of such a subject as this it is easy to overlook the conditions that obtain in actual practice, and to consider the subject in a theoretical way.

Often those who are in closest touch with a problem or condition are the ones who are most in doubt about the methods of solution or betterment. For several years the college world has had all manner of criticism from those who are not in touch with college conditions. For that reason, while the suggestions offered may have been given with the best of intent and by those for whom we had the greatest respect, yet under conditions that were not ideal, their suggestions have often been such as could not be put into practice. In a similar way much of the criticism of our high schools and especially plans for their betterment have come from higher educational institutions and from business men for whose opinions in their own line of activity we have had the profoundest respect. However, too often their criticism and ideas of the true function of the public high school have been based on a knowledge of the defects of a very small per cent of its graduates. Their conclusions have therefore taken but little account of the needs of the majority of secondary school students and especially of the youth who ought to be in our high schools and are not.

The logical thing to do then in our present discussion is to consider, first of all, to what extent the high school is contributing to the intellectual development of our American youth. It is unfortunate that so much remains to be done in spite of the great progress which our schools have already made. From about the seventh grade in the elementary schools on up through the high school, college and university, the statistics quoted later will show that altogether too large a percentage of our youth never secure anything more than the mere rudiments of an education. True, many causes quite independent of our educational system are responsible for such a condition, but it will be quite generally conceded that the schools are far from blameless in the matter. I know that statistics soon become tiresome, but in order to emphasize the statement just made and to show, later, the function of the high school, you will pardon me if I briefly give some of the latest statistics that are available that seem to bear upon the question.

The latest available statistics from the U. S. Bureau of Education show the aggregate enrolment of secondary students

to be 1,131,466, a gain of 9.34 per cent over the preceding year. Of this number, nearly 89 per cent were in public secondary institutions. Of the percentage increase in public secondary school enrolment the South Central division reports the highest, 26½ per cent, while our own division, the North Atlantic, reports the lowest, only a little more than 5 per cent. The increase in the secondary school attendance is shown roughly in another way. Whereas twenty years ago at any one time one person in about 300 was attending a public secondary school, now one in 100 is attending. That is, the percentage increase of enrolment has been about three times the percentage increase of population in the same period. Twenty years ago only 68 per cent were enrolled in public high schools, while now about 89 per cent are so enrolled, showing that the public high school is taking the place of the private high school.

Of the students in the public high school shown by the last report, less than 44 per cent were boys and a little more than 56 per cent were girls; about 12 per cent of the students graduated in that year. Of the graduates about one-third had prepared for college. But of the whole public high school enrolment, only 5.57 per cent were reported as preparing for college. This percentage has an important bearing on a later discussion. To repeat in another form, only one student out of every 18 was reported as looking forward to a college course.

The statistics also show that the four-year high schools enrolled more than 88 per cent of the secondary students.

In the lowest grade of the high school were enrolled about 43 per cent of the total high school enrolment; in the second year about 27 per cent; in the third year, less than 18 per cent; and in the fourth year, a little over 12 per cent. It is well to keep these figures in mind—43, 27, 18, 12, in their relation to the subject of retardation and elimination later discussed.

The comparison of leading high school studies is interesting. In 1890 less than 35 per cent of the public high school students were studying Latin, in 1900 the percentage had increased to nearly 51, but soon after there began a gradual decrease, until at the last report the percentage was about 49. In the same twenty years Greek

decreased from over 3 per cent to only $\frac{3}{4}$ of 1 per cent. French advances from 6 per cent to 10 per cent, German from over 10 per cent to nearly 24 per cent, algebra from 45 per cent to 57 per cent, geometry from 21 per cent to 31 per cent. Physics drops from more than 22 per cent to about 14 per cent. In the last report agriculture appears for the first time with less than 5 per cent of the high school students taking the subject. Less than 4 per cent are reported for domestic economy. In the last 10 years civil government shows unfortunately a decrease from 23 per cent to less than 16 per cent. In comparing the percentages of the different high school subjects one must keep in mind of course that a subject like Latin which is generally taken four years will show an abnormal percentage compared with a one-year subject like geometry or physics.

As regards the size of the average American high school, the figures show the enrolment to be about 90, with 4 teachers to the school and with an average graduating class of about 11.

As regards the comparative enrolments of the secondary schools and of universities and colleges, the total secondary enrolment is about six times that of the colleges and universities (including schools of technology). Of the latter enrolment, 184,712, only about one-third is in institutions under public management, while, as already stated, about nine-tenths of the secondary enrolment is in schools directly responsible to the public, another point to be considered when comparing the relative functions of both classes of institutions. To show the relative enrolment of the elementary, secondary and higher institutions of the entire United States, nearly 93 per cent are enrolled in the elementary schools, less than $5\frac{1}{2}$ per cent in the secondary schools, and only one and seven-tenths per cent in all higher institutions combined.

Of the entire population at one time, about 20 per cent are attending the elementary schools. Over one per cent are attending secondary schools, and only about one-third per cent are attending all higher institutions combined, which is certainly an insignificant showing for the high school and higher institutions, a condition, however, which has a forcible bearing upon the duty of the high school and similar public institutions.

About four years ago, an effort was made to ascertain the economic status of the public high school student. The inquiry was an extensive one and brought out the following facts: In 10 per cent of the homes represented, the father was a professional man; in 36 per cent, the man was engaged in farming; in 24 per cent, he was engaged in trade or commerce; in 14 per cent, he was a skilled artisan and in 16 per cent, an unskilled laborer. Other data obtained in the investigation show that a much larger proportion of children from well-to-do families than from those of moderate circumstances, and from families of the poor, are in our public schools. This is another condition that shows emphatically that the high school is not at all fulfilling its proper functions.

According to the latest report available of the total number of persons between the ages of 5 and 18 in the United States, 72.22 per cent were enrolled in the schools with a percentage attendance of 72.5 per cent. Of the 28 per cent that are not in school, a very large number doubtless are those who should be attending some of the higher grades in the elementary grades or in the high school itself, another condition that certainly has a bearing on determining the function of our high school.

Since these figures cover so large a territory, perhaps they do not seem so vital.

Thorndike has carefully compiled statistics from 23 American cities and has found that in their fourth grades 10 per cent of the pupils did not continue to the fifth; in the fifth, 16 per cent did not continue to the sixth grade. From the sixth, 20.6 per cent did not enter the seventh, while 26 per cent did not go from the seventh to the eighth grade (percentage of elimination constantly on the increase). In the last year of the elementary school nearly one-third or 32.5 per cent did not continue to the high school, while 37 per cent of the first year high school students did not continue in the second year, 29.4 per cent did not continue to the third year, and 33.3 per cent did not pass from the third year to the fourth year. Among the reasons given for leaving school were: economic necessity of going to work (an excuse that has been worked overtime, although true in many instances, of course), wish of student to be in some independent pursuit, ill health, particularly of girls, belief of par-

ents and students that the course was not practical, lack of ability, and especially lack of interest, and dissatisfaction with teachers.

Such a great loss during the first year in the high school leads me to infer that something is fundamentally wrong with the kind of education the high school offers or at least in method of instruction.

To come still nearer home, consider the elimination from the high schools of New York City, with its much boasted educational system. To epitomize a report presented in a current education magazine, in a report on elimination in the New York City high schools are the following statements: Two thirds of the elementary school graduates enter the high school; 90 per cent of those entering never complete their course. Two thirds of those entering complete less than one year of a course; 55 per cent of those entering come with the hope of completing a course, while less than 10 per cent do complete it. Every year 30 per cent of the high school students are discharged, enough every year being discharged to fill eight good-sized city high schools. The same report shows the urgent need for special short courses for those who can stay but a short time and for a guidance of pupils in choice of vocation, in selection of studies, in learning to use school and other institutions, cooperation with parents and other city departments, differentiated opportunities, short courses in practical work and inspiration for short term students. There is also a need for a change in child labor laws that will require more than perfunctory attendance as evidence of satisfactory scholastic attainments, simpler and more flexible courses of study. Teachers become mechanical; mechanical teachers are not economical.

To show the frequency of failure in a specific high school subject we may refer to the results of last June's Regents' examination in elementary algebra, the report of which has come to me in private correspondence. Of those in this state who wrote papers in elementary algebra last June, only 61.3 per cent passed. The record for the preceding year was somewhat worse, 59.6 per cent. Allowing for those who were debarred from the examination or were dropped from the class during the year, that means that not one half of the pupils passed the subject in the required time. This one subject does not stand

alone by any means, but there are a number of high school subjects which seem to meet with similar results in the Regents' examination.

For such failure all along the line from the university down to the kindergarten, there is a general tendency to pass the blame on down the line. The colleges claim they are handicapped, as I know they are, by the poor preparation given the high school student, and I know from experience that about every high school teacher I have ever known has improved every opportunity to pay her respects to the work done by the grammar school. Perhaps it may be in order to repeat some of the mutterings of our educators as given in a certain edition of *Puck* last year. The verses are entitled, "A Human Tendency."

First speaks the College President—
Such rawness in a student is a shame
But lack of preparation is to blame.

The High School Principal—
Good Heavens! What Crudity! The boy's a fool;
The fault, of course, is with the grammar school.

The Grammar School Principal—
Would that from a dunce I might be spared!
They send them up to me so unprepared.

The Primary Teacher—
Poor kindergarten blockhead! And they call
That "preparation." Worse than none at all.

The Kindergarten Teacher—
Never such lack of training did I see!
What sort of a person can the mother be?

The Mother—
You stupid child. But then, you're not to blame,
Your father's family are all the same.

The Philosopher—
Shall father in his folks' defense be heard?
No. Let the mother have the final word.

(Continued next week.)

There are some things that one individual can do for another, and there are some things that one race can do for another. But on the whole, every individual and every race must work out its own salvation. If one thing more than another has taught me to have confidence in the masses of my own people, it has been their willingness, and ever eagerness, to learn, and their disposition to help themselves and depend upon themselves as soon as they have learned how to do so.—Booker T. Washington.

WOMAN'S WORK

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

Others.

Lord, let me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray
My prayer shall be for—others.

Help me in all the work I do,
To ever be sincere and true,
And know that all I do for you,
Must needs be done for—others.

Let "self" be crucified and slain,
And buried deep: and all in vain,
May efforts be to rise again,
Unless to live for—others.

And when my work on earth is done,
And my new work in heaven begun,
May I forget the crown I've won
While thinking still of—others.

Others, Lord, yes, others,
Let this my motto be,
Help me to live for others
That I may live like thee.—*Selected.*

The members of the Woman's Board are much pleased that we are to have a Lone Sabbath-keepers' Directory. It fits right into a plan of our own. Now if you will all help Rev. Mr. Van Horn to make it accurate and complete, I'll tell you what our plan is. We think it is a good one, and we think that you will think so, too, at least we hope you will. It is not exactly a brand-new plan, so it won't be hard for conservative women; nor yet is it an old shop-worn plan, so maybe the progressives will like it, too. Now I suppose I've made a mistake in the very beginning, as this is not a political paper. I dare say there are no conservatives, but that we are all progressives. The plan? Oh, yes, the plan is,—but I think I'll wait another week before I tell you about that.

The letter from Mrs. Clement is unusually interesting. I am always glad, when any of our number go to live among people of different faith, to know that while they are loyal to our own denomination they are helping in the Christian life of the towns of their adoption.

Mrs. Clement, as the wife of the principal of the high school of Rock Springs, has many opportunities for service, and while she rejoices in these opportunities she longs for fellowship with our own people. I think I'll give you a sentence from her personal letter: "Sometimes I am homesick for my own people."

I wish that all our lone Sabbath-keepers might have such a feeling, for then I think our records would not show so many who have left our ranks, when they have gone away from their church homes.

Letter From Rock Springs, Wyo.

DEAR MRS. CROSLY:

A call for reports from the different women's societies has suggested to me that you and your readers might possibly be interested in a brief statement from the society whose secretary is one of the three or four Seventh-day Baptists to be found in the whole State of Wyoming.

Before I speak of the Aid Society I must tell you of Rock Springs. It is a mining town in western Wyoming and is reached after riding half a day over the alkali plains without seeing anything worthy to be called a town or even station, and it must be confessed that it is not much to delight the eye when it is discovered; but its motley collection of houses suggests people, and the idea is welcome to the traveler who has almost decided that he is in No Man's Land. The majority of the men of its 8,000 inhabitants spend their days far underground toiling in the dank and dusty air that you and I may keep warm when Jack Frost clamors for entrance. Those who do not mine are here to sell the miner his food and clothes; to give him pills and bind his broken limbs, when needed; to instruct his children, or, alas, to sell him the deadly drink which wrecks his manhood. The miners have come from the four corners of the earth and represent nearly a half a hundred different nations and nearly as many creeds.

Among the various institutions of Rock Springs the Ladies' Aid of the Congregational church feels that it deserves a place. We have a membership of about thirty and an average attendance of perhaps fifteen, which is about the number who come out to the Sunday morning service, but an entirely different company, by the way.

We meet at homes of the members and are as busy as bees each alternate Thursday. We make aprons by the score and then hold a social and sale, at which they are all disposed of, for the Rock Springs matron does not like to sew. We plan and serve dinners—the New England kind—which are held in the church and are well patronized, for the fame of our cooks has spread wide. These affairs bring about \$50 into our treasury each time. Each month we hold a "baked sale" for which each member of the society and congregation contributes whatever she likes. These are always popular, too, and bring in a goodly sum. We hold "silver teas" in some of the pretty homes, when music, sociability and tea are considered worthy of a silver offering. Just at present we are planning to compile and publish a High Altitude Cook Book. For you must know that this rare air, 6,200 feet above the sea, plays havoc with the favorite recipes of the eastern cook.

So we plan and work and chat, and though we do not do as much as I wish to touch the souls of those about us, we are able to contribute quite generously to the support of the church, and that is something. Last year our treasurer accounted for \$500 spent in various good causes and we are hoping to raise the record this year.

I would be glad to work with a society in one of our own churches, among our very own people, but since I can not, I am indeed glad to be associated with such brave, consecrated people as our good Pastor Lewis and his wife, and others of the little band who are trying so hard to exemplify the sacrificing Christ in this mining town which is not yet ready to receive very much Gospel.

ORA CRANDALL CLEMENT.

March 15, 1912.

Bible Study.

LENORA E. STILLMAN.

We live in a time when, in spite of the making of many books and great increase of knowledge, our young people are very ignorant of the Bible. Not long ago, in a certain grammar school class, an allusion to Moses was made. The teacher found only two out of about fifty children who knew about Moses. A class in the same school, in a reading lesson, found this

statement: "The visions of Isaiah were familiar to him"; and not one child in the whole class could tell anything about the man whose visions were said to have been familiar to Columbus. Most of the children in that school are enrolled in Sunday schools.

I heard a neighbor of mine complain of her children's ignorance of the Bible. She was sending them regularly to Sunday school, but they seemed to be learning very little about the Scriptures. No Bible lessons were assigned them for home study. Both children were very bright. The younger child, at least, would gladly have memorized portions of the Holy Scriptures, if she had been encouraged in this work. But no one suggested any passage for the child to commit to memory until the writer gave her a little booklet containing one of the Psalms, when the child eagerly began to learn this psalm. It was not the fault of the child that she was ignorant of the Word of God. For how could she learn without a teacher? She was entertained in the Sunday school, but she was not taught the Bible. The mother too had overlooked a responsibility that was hers, for it is the duty of parents to instruct their children in the Word of God.

In his letter to the Ephesians, Paul directs those who are fathers to bring up their children in the nurture and admonition of the Lord; and Moses says: "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life; but teach them thy sons, and thy sons' sons." Again Moses testifies: "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

It is the sacred duty of Christians to maintain a Sabbath school where the Bible really is taught, with classes for older people as well as for the children, that all may study God's Word upon his holy day. Parents should study that they may still grow in grace and in knowledge of the truth, and

they should take an interest in their children's lessons. See that your little ones realize the necessity of knowing the Scriptures. The Bible is of far greater importance than anything else which we may study, for it is eternal life to know God and Jesus Christ whom he has sent.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."

Brooklyn, N. Y.

The Tract Society in the Seventies.

E. H. LEWIS.

In the RECORDER of April 26, 1909, I gave a short sketch of the work of the Tract Society in the sixties. It closed with a reference to Elder J. B. Clarke, who at that time was ill, and who passed away a few days later, May 2, 1909. Mr. Ordway, recalling his acquaintance with the work of Elder Clarke, suggests that a similar short sketch be now given of the activities of the society in the seventies.

The first report of the decade is dated at West Edmeston, September, 1871, is signed by J. B. Clarke, and consists of thirty pages—a long report. Elder Clarke had succeeded Mr. Ordway as corresponding secretary, after being intimately connected with the board for five years. He had once before presented the annual report, having acted for Mr. Ordway in 1866; also he had served as recording secretary (1867-68) and as treasurer (1868-69).

This report of 1871 is largely field work. Nathan Wardner, S. D. Davis, Varnum Hull, M. B. Kelly, James Bailey, and A. H. Lewis have been the agents. Elders Wardner and Davis have labored chiefly in Tennessee, where they addressed audiences of Cumberland Presbyterians, Separate Baptists, and other sects. Elder Wardner reported the people as "much more excitable than we had been used to—impressible, and very hospitable." By December he reported a probable sixteen Sabbath-keepers at Shelbyville, suitable material

for forming a church. The board sought to follow this matter up by sending Stephen Burdick to organize a church, but being warned of the Ku Klux Klan was obliged to defer the matter. Varnum Hull labored in Iowa, where, at DeWitt, he was met with the statement, "Your people are right, but will it pay?" To this Elder Hull retorted, "Yes, it always pays to be right." M. B. Kelly, in spite of repeated attacks of illness, kept in the field most of the year, mostly in southern Illinois, where he was reinforced by several other workers, including C. M. Lewis. On this field James Bailey took an especially active part, and reports the organization of the Stone Fort Church.

The report of 1871 records genuine progress toward the goal of an independent publishing house. In 1870 a committee consisting of L. C. Rogers, A. B. Spaulding, J. B. Clarke, and Ira J. Ordway had recommended the establishment of a weekly paper, and the raising of thirty thousand dollars to equip and house the Tract Society's various enterprises. The RECORDER, as all our older readers will remember, was at that time published by George B. Utter. In 1871 the board had an estimate of the cost of presses, etc. (\$5,000), and now recommended the purchase of the RECORDER for \$2,000. It was thought that if these two sums could be raised, and an additional \$3,000 of working capital, it would be safe to begin operations.

The board instructed the corresponding secretary, J. B. Clarke, to solicit funds in the Eastern and Central associations, and the general agent, A. H. Lewis, to canvass the Western and Northwestern. The two men began work early in January, and Elder Clarke finished his part. A. H. Lewis worked until the middle of May. He had completed the Western Association, and had preached to all the churches of southern Wisconsin on the subject of the publishing house, when his health gave way. The actual work of collecting the money in southern Wisconsin was done by Mr. Ordway. In all, the canvass of the churches, though it did not reach the entire denomination in 1871, resulted in eleven thousand dollars, more than enough for the start. The question of location was referred to the subscribers, but by them was referred back to the board.

"It is our belief," writes Elder Clarke

as he approaches the end of his report of 1871, "that the claims of the seventh day are worthy to be obeyed, at whatever cost, and that they are no less worthy to be urged, at whatever cost, upon the attention of our fellow men, especially of our fellow Christians. It is true, we have a work in common with other Christians. We should strike hands gladly to fulfil it, in love to them and to our common Lord. Still, we should remember always that we necessarily have a work that is separate, and even antagonistic to them all. Love to them, and to the Lord of the Sabbath, demands that we do not leave this work undone through fear of opposition, or of labor and sacrifice. Those who, in receiving the Gospel, have accepted 'the commandments of men' for the Divine law, should be especially and earnestly instructed in the latter, until made to see their error. It is a hopeful work for him who brings men to Christ, to teach them the claims of the Sabbath, but the effort is not to be limited to new-born souls. These claims may be taught in hope, also, to those who have long followed Christ, whether they be laymen or ministers in the Christian churches. The love to Jesus, of the old disciples as well as of the young, will prompt them to keep His commandments. Here, surely, is the point where the theory and the facts meet. The theory is fully confirmed by the conversion to the truth of those ministers and others who have recently come to our ranks, in the East and the West."

In the reports of the succeeding years from 1871 to 1881, the space and importance given to field work is very large. To summarize the accounts of this work would be to summarize a decade from the lives of at least a dozen men; including not merely those previously mentioned in this article, but also Henry Clarke, William Vancleve, Washington Donnell, Frederick F. Johnson, Wm. M. Jones, Joel Green, E. M. Dunn, and L. C. Rogers.

The reports of the agents are necessarily concerned with times and places chiefly. A large amount of the work was done without other pay than expenses, though up to the limit of its purse the board kept salaried men at work. Occasional glimpses of the state of public opinion are given, and in a majority of cases, perhaps, the arguments of the opposition are based on what

the agents call "no-lawism." In 1872, however, when Kelly and C. M. Lewis were reasoning with people at Harrisburg, Ill., a clergyman named Vance was brought down from a neighboring county to confute the missionaries, and did so by deriving the word "Sunday" from "Son of God." This hint of biblical scholarship in southern Illinois forty years ago can be paralleled only by the sect called "Israelites", who say that they have the true illumination because Israelite means "is real light." In 1878 L. C. Rogers reports, from his year's experience in the field, a conviction that the advocates of Sunday will be forced to take "the no-law no-Sabbath ground", and "will depend on civil statutes and penal enactments to keep up respect for Sunday. He thinks that the Sabbath question is working its way into national politics. "There is trouble ahead; but if two hundred years of Sabbatarianism in this country have not now produced a generation in whom exist a martyr's love and loyalty for God and his Sabbath, then I have overestimated the faith and consecration of this people." But in his later reports there is no further reference to probable persecution, and by the end of the decade the field agents are struggling more with popular indifference than with forebodings of national intolerance.

Striking as is the emphasis laid in the seventies upon the spread of doctrine by the living voice, that laid upon the use of the printing press is hardly less striking. In fact the space given by Elder Clarke to field work in 1871 is hardly more than that given by the same secretary in 1881 to the publishing house. It had then been in existence nine years, and the first editor of the RECORDER under the new régime—Dr. N. V. Hull—had just passed to his reward.

When the question of a location for the publishing house was referred back by the subscribers to the board, in 1871, the latter decided upon Alfred, N. Y., or as it was then called, Alfred Center. The citizens offered to erect a suitable building if moderate financial aid could be assured, and the offer was accepted. Doctor Hull was appointed editor, and the late D. R. Stillman general agent. In closing his report for 1872 Elder Clarke declares that "the spirit of investigation respecting the Sabbath is still increasing", and he calls for

"more men and money, more prayer and faith, more consecration and enthusiasm."

In 1873 Elder Clarke is still secretary, and says that the labor of the living teacher naturally precedes the distribution of publications. "The one prepares the way for the other, as the plowman prepares the way for the sower. Therefore no change is requisite or would be justified in our general policy. . . . The doctrine upon which this Society is founded is of God. It is imperishable as His throne."

By 1874 the board was publishing half a million pages of tracts a year. Elder Clarke says, "Either we should propagate our Sabbath views or renounce them." He adds that "Obedience to the truth, strict and severe, is a first and a great step toward its promulgation. The one without the other is no more possible than a rose without color, or a sun without rays of light."

In 1874 and 1875 a plan was begun for securing better local interests for raising funds and promoting the interests of the society. Women's Tract or Benevolent societies were organized throughout the Central, Western, and Northwestern associations. The Tract Society itself found that its life as a corporate body had become extinct, when the headquarters were removed from the city of New York, and it took the necessary steps to reincorporate. In 1875 it printed nearly a million pages of tracts. Elder Clarke closed his report with a prophecy that "the many discordant teachings will be overcome, and blessed concord shall bind together the children of God in remembrance of his sacred day and its spiritual worship."

In 1876 the tracts ran up to more than a million pages. In 1877 Elder Clarke says, "Our distinct denominational existence, with its weighty responsibilities, is nothing imaginary. It is fearfully real. . . . We must glory in agitation, remembering that it is the breeze by which truth is winnowed." He was moved to this appeal by the fact that the board had decided to suspend the printing of more tracts to avoid the accumulation of debt. In this report of 1877 occurs the first mention of a Sabbath-keeping Hollander (later known to the denomination as Rev. Gerard Velthuysen).

In 1878 we learn that the board's fear of financial embarrassment was one reason

of the return of Doctor Wardner from a mission in Scotland, the other being his wife's health. The Auxiliary Tract Societies are well under way, and Elder Clarke urges the distribution of tracts by all classes of persons. He analyzes the nature of temporary periods of inactivity, and declares that storms of opposition should only make Sabbath reform "a powerful and widespread reformation."

In 1879 Elder Clarke reports a considerable amount of publishing and distribution of Sabbath literature by persons acting independently of the society. He commends these efforts, and "cares more to see the work done than for any question as to how it shall be accomplished." He refers especially to the work of Elder Velthuysen and Elder W. M. Jones. He urges publishing a new series of topical tracts which are ready in manuscript, and are particularly adapted to modern phases of the Sabbath question. In closing his report he quotes the words of Robert Hall: "The evils of controversy are all transitory, while its benefits are all permanent."

In 1880 Elder Clarke is more than ever "impressed with the magnitude of the reform which is the object of this society." He sees the need of time; warns the people against impatience, and bids them thank God for what has been accomplished with limited means. The society is sending out half a million pages still, and there is now a balance in the treasury. He reiterates the conviction of many years that there must always be both tracts and "living heralds of truth." "The voice of the lecturer cannot be superseded by any plan for the circulation of publications." In the decade 1871-1881, twenty-seven churches were organized.

In this article I have attempted no detailed history of the work, and have doubtless omitted some matters which would be essential in even a brief sketch, as for instance the tent work of the later years, made possible by Dr. C. D. Potter. The object of the article is chiefly to bring out the point especially mentioned by Mr. Ordway, namely the services of that quiet, thoughtful, and yet ardent man, Job Bennett Clarke, who during this decade wrote all the reports and devoted the best powers of his well-balanced mind to the work of the Tract Society.

YOUNG PEOPLE'S WORK

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

Perseverance.

REV. A. L. DAVIS.

Christian Endeavor topic for April 20, 1912.

Daily Readings.

Sunday—A divine promise (Job xvii, 9).
Monday—"Abide" (I John ii, 24-28).
Tuesday—Christ's example (Heb. xii, 1-4).
Wednesday—Hold fast the faith (Heb. iii, 1-4).
Thursday—Steadfast in trial (Job i, 17-22).
Friday—The crown (James i, 2-4, 12).
Sabbath day—Topic: The Christian Virtues.
IV. Perseverance (Gal. vi, 1-9).

Just read these nine verses (Gal. vi, 1-9) and mark the number of splendid topics, such as, the Christian's duty toward the backslider, the Golden Rule, humility, personal responsibility, the law of the harvest, perseverance. The last named is our topic, which I shall denominate, "Constancy in Well-doing."

On the walls of the Alleghanian Lyceum room at Alfred hangs a rather remarkable picture, not remarkable as a piece of art, but rather for its lessons, its power of suggestion. It is the picture of a young man just entering active manhood. While hope is depicted in the face, a certain amount of hesitancy is revealed as he faces the future. Above him are the words: "Perseverantia omnia vincit," the motto of the lyceum. (I am sure the boys will forgive me if nine years' absence has blunted my power of interpretation.) That motto has been a constant reminder to young men that there is no such thing as chance, no short cuts to success, that he who would succeed must faithfully apply himself. Many a man out in active service today can testify that this motto, so often impressed upon him in lyceum room and from public platform, made a profound impression upon him. And I doubt not that as young men shall come and go in the years yet to come these words shall deliver their message of hope, courage and inspiration.

I suppose most of the fellows have thought of these words as applying to bus-

iness, politics, etc., but I want to say they apply to Christian service. The injunction is scriptural. Says Paul: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

There is real pleasure in honest toil. The farmer as he tills the soil; the housewife as she prepares the meals; the Christian as he preaches, or teaches, or does personal work, each finds joy and pleasure in his work. Of course to get this joy out of labor, one must love his work and those for whom he is laboring.

But even then there are times when strenuous labor, long hours, or the routine of daily toil make head and heart and hand grow weary. But how wonderful are God's recuperative agencies. A Sabbath day's rest, or a short vacation, and we enter again upon our labor, fresh, joyous and courageous.

So whatever our work may be, whether on the farm, in the home, or in the shop, whether laboring for Christ in the church, the Sabbath school, or Endeavor society, we need to hear and heed Paul's admonition: "Let us not be weary in well-doing."

WELL-DOING.

What is meant by well-doing? Evidently it is not mere *resolving* to do good. Many have resolved and re-resolved, but their resolutions have been broken and their good intentions vanished as the morning dew. It is not simply *professing*. Many profess to love Jesus Christ, but their lives are not in harmony with the profession. Christ said many would say to him in that day: "Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" The searching answer came: "Inasmuch as ye *did it not* to one of the least of these, ye did it not to me."

Well-doing is not *feeling*. We may feel sorrow for sin, regrets for a wasted life, anxiety for others, and yet fail in doing.

But our lesson refers not so much to feelings, professions, or resolutions as it does to *practice*. It implies being everything that Christ would have you be in life and character, and being that constantly. It covers the threefold purpose of every Christian—his duty to himself, the church and the world.

THE EXHORTATION: "BE NOT WEARY."

Human experience confirms the statement that there is a temptation to grow

"weary in well-doing." The sources of this weariness are many.

Some are constitutionally wavering and unsettled. They have good intentions and good impulses, but they lack will-power. Perseverance and constancy in the Christian life with such are difficult. For such we should have the greatest charity.

Then doing implies toil, and it seems to be human nature to be fond of ease. Some people are constitutionally lazy. This applies to Christian work as well as manual labor. Shirks are found in the church as well as the hay-field. But the temptation to shirk responsibility often comes to the active, devoted Christian. Physical and mental conditions often affect spiritual activity. It is a sin to work so hard through the week that divine service on the Sabbath must be neglected.

Another source of weariness is found in the fact that labor for Jesus Christ calls for sacrifice. Christian service and fellowship mean Christ first in our lives. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."

Then there are many difficulties, temptations and discouragements before the Christian. Many have faithfully sown the seed, and yet have seen so little result from their labors they have felt like giving up. Many a Christian knows what this means, after having labored and prayed for some friend for years. Many a father and mother know what this means. Many a pastor, having felt the blighting effect of criticism, opposition, or misrepresentation, knows what such feelings are. Yes, we all know something of such feelings. But we must not allow our feelings to weary us in our Master's service.

INCENTIVES.

The very fact that God has created us to do good ought to be an incentive in his service. God has bestowed upon us material blessings; he has given us faculties and mental powers. Selfish indeed must that life be that uses these only for his own benefit. God has given to us that we may give to others. The only way that we can recompense God for his love and goodness toward us is by doing good to others. "Inasmuch as ye have done it

unto one of the least of these my brethren, ye have done it unto me."

Then the consciousness that the destiny of human souls may be sealed forever by our conduct ought to be an incentive to constancy. What if some soul on the sea of life shall fail to make the harbor in safety and be lost because my light failed to shine in his hour of greatest need? What if our eyes grow heavy, our feet inactive, and we fall asleep at our post of duty, and some soul be lost that we might have saved? "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

But you ask, How are we to keep our lights burning? First, by keeping our own vessels clean and pure; by keeping oil in them by keeping in close touch with the great Source of all life, light and power. Then, if no opportunity is offered you for doing great service, you can live for him in your homes, among your associates and friends. We have eyes to behold his beauties and the needs of the world; ears to hear his messages and the cry of the suffering; we have lips to proclaim his truths; hands and feet to minister to others; shoulders to bear burdens; and hearts to love. If we can not do great things, we can be like faithful Aaron and stay up his servants' hands.

THE HARVEST.

The lesson assigns another motive for constancy—that of reaping. The first fruits of a faithful Christian life will be reaped here. We obtain good by doing good. It is the law of life, spiritual as well as physical. We grow strong, symmetrical, beautiful only as we labor. Do you want to forget your sorrows? Forget self in service for others. Do you desire joy, peace, happiness? They are to be obtained here, but only through service.

The full harvest will be hereafter. If life has been rightly spent we have Christ's glorious assurance: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

And it will be an abundant harvest. God always deals bountifully with his children. I am sure that when the rewards are be-

stowed upon the Christian in the life beyond, they will be infinitely above our expectations or our dues.

Then, too, the reaping will be in proportion to our sowing. Whether we have five talents or one talent, if we use them for the glory of God, we shall reap a life of eternal joy and happiness in the presence of God the Father. The measure may be small, but it will be full. Yes, "whatsoever a man soweth, that shall he also reap."

Dear friends, we know that the reaping time is an absolute certainty. If you have been praying for friends and loved ones, don't grow weary. Fight on, pray on. With greater faith in God renew the struggle, for we have the promise that "in due season we shall reap, if we faint not."

A STRING OF PEARLS.

Whoever perseveres will be crowned.—*Herder.*

To the persevering mortal the blessed immortals are swift.—*Zoroaster.*

It is the doing right over and over that slowly transmutes actions into habit and habit into character.—*J. R. Miller.*

Let us not make heroic resolutions so far beyond our strength that the resolution becomes a dead memory within a week; but let us promise ourselves that each day will be the new beginning of a newer, better and truer life for ourselves, for those around us, and for the world.—*William George Jordan.*

Let us do our work as well,
Both the unseen and the seen;
Make the house, where gods may dwell,
Beautiful, entire and clean.

* * * * *

Build today, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place.

—*Longfellow.*

Don't Read This (?)

Since hearing of Pastor Loofboro's loss of home in Riverside, Cal., by fire and the total destruction of his household goods, including his library, I have wondered how much our sympathy is worth. Books are a pastor's tools, and the minister who reads this, especially, will appreciate what it means to be without, and how expensive to replace when once destroyed. Brother Loofboro must have books, but with all his other added expenses how is he to get

them? The purpose of this article is to answer that question: Let us help him. Many of us no doubt have a lot of old books we would gladly get rid of—I have. For mercy sake don't give them away. Let us part with some of the books we feel we can ill spare from our desks—they are the kind that will be of use to him. For illustration, I have the latest "A Standard Bible Dictionary"—received it just last fall, which I will give for such a purpose. (I hope this isn't letting the left hand know what the right hand is doing.) I feel sure that many will be glad to help in such a work. Perhaps some would rather send him from one to five dollars and let him select for himself.

There should be some concert of action in the matter lest duplicates be sent in. I will be willing to act as agent, for a short time, if you will write me what good books you will give. From the books so named to me I will make up a list and submit it to Mr. Loofboro, who may make his selection of books desired. Then I will write each would-be donor what from his list to send him.

It might be well to assemble the books at several central places, and from each point, one package made up and forwarded by freight—to save expense. Do not lay this down, thinking it is a good thing and then forget it. Put yourself in his place and think how you would feel. Do it now.

By the Side of the Road.

ALICE ANNETTE LARKIN.

CHAPTER IV.

"I Was a Stranger."

Janet Robertson, busy with her work in the kitchen, started at a timid knock on the back door.

"Come in," she said cordially, thinking that it was probably one of the neighbors who often ran in for a little chat after Janet returned home from school. But no one came in in answer to her invitation, so she hurried to the door.

"Why, who are you and what do you want?" she asked of the strange visitor huddled up on one end of the door-step. Whether it was a man or a boy she couldn't tell at first; but whoever he was, the sight of him was enough to shock any one. He

was bareheaded although it was a bitter cold night in February; and his clothes were ragged and covered with snow. He scarcely looked up when Janet opened the door, but bravely she stood her ground.

"Who are you?" she demanded for the second time. "You'd better answer me before I shut the door. My husband will soon be home and—" But there was no need to speak further. The visitor was on his feet at once.

"Oh please, ma'am," he pleaded—and now Janet saw that it was no man confronting her but only a slender, wild-eyed boy—"don't send me off till I get warm. I'm freezing."

Janet's pity was immediately aroused. "You poor boy," she said, opening the door to its full width, and half dragging him in. "I don't know who you are or where you come from, but you must have care this minute."

The dainty supper that she had been preparing was forgotten, as she drew him to the fire. Fortunately Harold came in just as she had succeeded in pulling off the ragged coat. One glance at the boy told him all that he needed to know just then, and he too bent all his energy to the task before him.

When at last their efforts were rewarded, and the boy no longer shook with every breath, the explanation came.

"She was awful good to me," he said, pointing to Janet, who had left him long enough to set the table. "I almost thought she was an angel at first, all in white." Janet had put on a soft cream-colored dress when she returned from school.

"Where did you come from, my boy?" Harold Robertson asked kindly.

"From over beyond Woodbridge, sir."

"What! You haven't walked ten miles today in all these drifts?"

"Yes, sir! and I guess I might as well own up. I—I set fire to a h-haystack back there, and—"

Harold Robertson said not a word, only his eyes looked stern, and Janet wondered as she watched him if he would be too hard on the boy.

"I went," he continued bravely, "to a movin'-picture show the other night, and there was a picture of a fellow settin' fire to a barn that belonged to a man he didn't like, to get even with him, then runnin' away. I couldn't seem to get it out o' my

mind. The man I lived with wa'n't good to me; but I hadn't ought to 'a' got even with him. I set fire to his hay, then I run—"

"What is your name?" Harold interrupted him to ask.

"Alvin Livingstone, sir."

"And your father's name?"

"Just the same, but he's dead; and mother's dead, too. She was like her," once more pointing to Janet.

"And the man you lived with?"

"Andrew Essex, sir. He took me from the state home two years ago. I'm thirteen now. You won't send me back there, will you? Oh, I'll do anything but that. I'll work and pay for the barn if the haystack made it burn, and the hay and everything."

Janet stopped by the couch to ask, "How did you come to stop here, Alvin?"

"Jus' because I liked the looks of the house, an' the curtains were up, an' I saw you gettin' supper. It was close by the road when I couldn't go no farther."

"Well, come and have some supper, my boy," Harold said suddenly. "Then bed for you. Tomorrow will be time enough to decide what must be done."

"Janet," Harold asked after he had seen that the runaway visitor was safe in bed and sound asleep, "what do you advise me to do with him?"

"I don't know, Harold; I pity him so. I just wish we could keep him here with us. There would be plenty of room until the aunts come home, but then where would we put him? Aunt Susan would object, I'm afraid. She would say that he'd be likely to turn out bad."

"But about the fire, Janet. If I go back there as I must tomorrow and investigate, what will come of it? It seems that the haystack was very close to the barn."

"Maybe it wasn't as bad as he thinks, Harold. Perhaps the barn didn't get afire after all."

"This affair settles one question that has been bothering me for some time, dear, and that is this moving-picture business."

"But they are not all bad, Harold. That trip through Yellowstone Park, and the herding of the buffalo, in November, was an education in itself. My scholars were wild over it."

"Oh, there are good ones of course, and, if the people demanded only the best, they would probably get them. What I mean is that I will fight the other kind till they

won't stand much show here in Sharon. I had a chance to let the hall over the store yesterday to a moving-picture concern. I didn't like their program at all. There are too many evil deeds committed because of their influence. Here's a sample right here."

"You see they're so cheap, Harold. Probably Alvin didn't have any chance to go to good entertainments the way some boys do. People get so excited over going that they can't seem to stay away."

"Well, they won't have a chance to go here right off. I think I'll have to make a plea for better amusements sometime and somewhere."

"Oh, Harold, that reminds me of the experiment I tried in school today; I had entirely forgotten it since this excitement came. I asked the children to write little stories about their favorite book. I wanted to find out what they were reading, and Harold, I was terribly shocked. I didn't realize before what a serious matter this was. As I remember now, these were some of the good books chosen, and they were all too few: 'Robinson Crusoe'—three of the boys and one of the girls chose that—'Wood's Natural History', 'Bird Neighbors' and 'Boy Scouts on Duty.' Then came several that I had never even heard of,—'Beautiful but False', 'A Bad Little Girl', 'The Theft of the Captain Jack', 'The Diamond Brooch', and 'Loved and Lost.' What can the mothers be thinking to allow their children to read such trash? I might have known who would choose the good books like 'Bird Neighbors.' I wish somebody would start a reform in this line too. But, Harold, it is getting late and we must not discuss these things tonight. What are we going to do with the boy? I do wish he could stay, for I believe there's the making of a good boy in him. You might take him back to Woodbridge tomorrow in the sleigh, and see what can be done. If it costs much, there's my money that I'd like to help with. I've never been able to do much for others, Harold."

"You're a generous little wife, dear, but I can't let you undertake too much. Your school work and the duties here at home are more than you ought to do now. I wish we could find some teacher to take your place."

"I am trying to, Harold, and Alvin

wouldn't make me much extra work, I'm sure. Don't you suppose you could make some arrangement with that Mr. Essex and the state home?"

"Perhaps so. Deacon Gifford's been looking for a boy to help do chores but Alvin seems rather small for that kind of work. The deacon would be a good man to look out for him. I'm afraid, Janet, that the boy hasn't had much bringing up. Aunt Susan would never forgive us if he should do anything to disgrace her. But we won't decide anything tonight. I'll take him to Woodbridge in the morning and see what that man has to say about him."

But in the morning it was soon found that this plan would have to be entirely changed for Alvin Livingstone was not able to leave his bed, and Janet went to her school only to dismiss the children for the day.

So Harold Robertson drove off on his ten-mile ride alone while his wife anxiously worked over the sick boy.

The Essex farm proved very easy to find, and Andrew Essex himself came to the door in answer to Harold Robertson's knock. He was a rough, surly-looking man, and Harold did not wonder that the boy had been unhappy with him. But he proved to be willing to listen to reason, and even agreed to accompany his caller to the home in Woodbridge, which offer was immediately accepted.

It was a long day for Janet but night found her charge much better, and very grateful for all her care. So she went happily about the preparations for supper. Alvin Livingstone watched every movement from the old lounge in the kitchen.

When Harold Robertson returned home shortly before dark, and saw that the boy was so much better, he felt that a great load had been taken from his mind.

"How much did it cost you, Mr. Robertson?" Alvin asked before he had had time to remove his coat.

"Not as much as we feared, my boy. I fixed the damage up for thirty dollars. You see Mr. Essex saw the fire before it got to the barn, so it wasn't as bad as it might have been."

"Oh, but that is too much for you to pay for me, Mr. Robertson. But I'll pay it back to you, every dollar of it, if you won't send me back there. I don't believe I ever

want to see another movin' picture. I'd do anything for you and for her"—again pointing to Janet—"if you'll only let me stay here with you."

"Of course you would," was the hearty reply. "Now prove it by eating a good, generous supper; that's the first thing. Then I want you to try on this suit that I brought home with me. I didn't just know what a boy of your size would like best."

(To be continued.)

News Notes.

RICHBURG, N. Y.—A few weeks ago the women of the Aid society expecting to help in repairing the church building held a "sock social" at the home of A. B. Cottrell. Although a stormy evening, there was a large gathering, many townspeople uniting in making it a decidedly pleasant affair; the proceeds amounted to fifteen dollars. This has been passed over, and more promised, to the committee. Work has been going on for nearly a week (March 22), the painting nearly finished, and after fresh paper as well, we will consider that an improvement has surely been made.

DODGE CENTER, MINN.—A Christian Endeavor social was recently held at the home of A. North, each member contributing fifty cents.—Since the resignation of Pastor Sayre was accepted, a call has been extended to Rev. T. J. Van Horn, who is expected, with his family, by the first of May.

BERLIN, N. Y.—The church services, interrupted by measles and other sickness, are now to be resumed.—Memorial services for Rev. J. G. Burdick were held March 31. The church voted a letter of sympathy to Mrs. Burdick.—There is a good opening for a doctor here, as Doctor Sweet has moved away. The only other physician in the place is our supervisor, a middle-aged man who desires to retire. The practice here is a large one and well worth the consideration of a doctor who desires to locate in a Seventh-day Baptist community.

The man who can find joy in the fellowship of "just ordinary folks" has the best chance for happiness.—*The Christian Herald.*

Rev. Judson G. Burdick.

Judson George Burdick, the son of Stephen and Elizabeth Peckham Burdick, was born in the town of Alfred, N. Y., two and one-half miles west of the village of Alfred, January 21, 1850, and died in Alfred, N. Y., March 19, 1912. He had no brothers and only one sister, Mrs. Geo. W. Rosebush, of Alfred, with whom he grew up in happy friendship.

When a lad fifteen years of age he made a public profession of religion, was baptized by Eld. N. V. Hull, and joined the First Seventh-day Baptist Church of Alfred, N. Y. It is due him as well as an encouragement to struggling ones to note that though he had a gentle, loving disposition, together with unusual gifts, yet he found himself in the midst of strong temptations, and that by the grace of God he did what every one can and should do, he mastered his temptations and rose to a noble and useful life. Honor to the man who has never had an inclination to a great besetting sin, but much more credit to the one who finds himself thus besieged and through struggle rises triumphant.

His father was anxious that he should become a scholar and started him to school at the age of four years. His first years of schooling were in the district school near his father's farm. When he was about eight years of age the family moved to the village of Alfred and he had the advantages of the village school and the University. He graduated from Alfred University in the class of 1882 with Mrs. W. C. Whitford, Mr. D. S. Burdick, Mrs. C. C. Chipman, Mr. J. Joseph Jeffrey, Mr. James R. Jeffrey, Prof. F. S. Place, Rev. E. A. Witter, and others not so well known to the readers of the RECORDER. Following his graduation from college, Mr. Burdick entered Alfred Theological Seminary and graduated in the class of 1884. Sometime during his seminary course he received the degree of master of arts from his alma mater.

During his school life he was prominent in the athletic, social, and religious activities of the community. Once in speaking of these days he said to the writer that there was not much doing among the young people that he did not have a hand in. But it was in connection with the music that he developed the greatest prominence. He was very fond of music and was a fine singer as well as teacher of

vocal music and conductor of choruses and choirs. For seventeen years he was leader of the choir of the First Seventh-day Baptist Church of Alfred. The Rev. D. E. Maxson, D. D., on a certain occasion in speaking of the uplifting influences of the town in those days placed J. G. Burdick's music as one of the foremost. He taught music in Alfred University, was head of the music department in Milton College for one year before entering the Seminary, and was chorister of the People's Church, in New York City (the Rev. Thomas Dixon, D. D., pastor), for one year. He composed some music. One of his pieces, the words for which were written by the late Rev. O. D. Sherman, was sung at Mr. Burdick's funeral. Both the words and music came into existence in this way: A revival meeting was in progress in Alfred, but there was little interest and much discouragement. Mr. Sherman went home after one meeting and wrote a poem on the Parable of the Vineyard found in the fifth chapter of Isaiah. The next morning he took the poem to Mr. Burdick, who wrote music for it. That night when Dr. A. H. Lewis, who was conducting the revival, took his text, it was this parable. Mr. Burdick hurried home, came back with the newly written piece, and sang it at the close of the sermon. This was the turning-point in the revival and a good work was accomplished.

June 4, 1877, Mr. Burdick was married to Miss M. Antoinette Crandall, who has been constant in her attention during his long and weary sickness and is now left to mourn the departure of a tender, considerate husband.

It appears that he was led to the gospel ministry by his love of lost men, and he seems not to have been contented unless he was working for them. Many a time since the writer became his pastor, fifteen months since, has he talked to the pastor about ways and means of reaching the wandering and those who were not getting the best out of life. In his sick-room he was keeping close track of many wandering ones and calling attention to their needs.

His first pastorate was in the Piscataway Church, New Market, N. J., a church then in the closing years of her second century. He commenced his labors the September following his graduation from the Seminary. In the history of that church given

at its bi-centennial in 1905, the historian speaks of his work as follows:

"This time the lot fell upon the Rev. Judson G. Burdick. Without any interruption in the pulpit supplies the new pastor stepped right into the place made vacant, in September, 1884, bringing to his aid as pastor at least one qualification which at once distinguished him above all his predecessors. He was devotedly fond of music, and a very successful instructor in vocal music. The singing in the church was greatly improved under his leadership, and his ability and usefulness in that direction were generally acknowledged throughout the community. In union and revival meetings his singing was impressive and helpful. Several of the young people were baptized during his labors, and there was quite an interest awakened for a time among the Jewish converts in New York City. Several who professed to have been converted to the doctrine of Christianity asked for membership in this church and were received. But after a time they all removed to other localities, and were finally dropped from the list of members."

In the fall of 1887 he resigned at New Market and accepted a call to the First Seventh-day Baptist Church of New York City. This church he served ten years. It was during this pastorate that he and Mrs. Burdick founded the Mizpah Mission for seamen. Here they gathered the sailors who were in from their voyages, and ministered to their wants, physical, social, and religious. In this work he gave his evenings for five years and his genial ways and musical talents eminently fitted him for such a work. It was a walk by faith, as the support of the mission depended upon the contributions of friends. He gave largely from his own salary and trusted the Master to put it into the hearts of others to supply the balance, and he was not disappointed.

All these years he was being drawn more and more to evangelistic work and was not satisfied with the opportunities which the pastorate offered for such efforts. Therefore after serving this church for ten years he went into the evangelistic work. At first it was independent of any board or church. He went where there was an opening for an evangelist or where he could make an opening, depending on voluntary contributions for his support. This he con-

tinued for some months, and so well did he succeed that the Missionary Board was glad to employ him and from that time on the board was always seeking his services. Under the direction of the board he held evangelistic meetings in nearly all our churches in the eastern part of the United States and in many in the West. His labors were blessed by the Holy Spirit with success and many won to Christ and added to the churches and many wanderers were restored. Not alone did his own singing attract many to the meetings he held and to the kingdom of Christ, and his leading of the praise services thrill and inspire, but he proved himself a strong and fervent preacher.

The following quotation from the report of the Missionary Board regarding his first three months' work for them gives an idea of his success in this work: "Converts 55, added to the churches 9 by baptism and 7 by letter, backsliders reclaimed 30, returned to the Sabbath 2." Closing the report for the year the secretary says, "Mr. Burdick has shown an ability and power as an evangelist; being a fine singer and organist adds very much to his efficiency and success. His efforts have been highly commended wherever he has engaged in evangelistic work." Thus it went on during the six consecutive years in which he was engaged in this work.

In 1903 for the sake of rest, sorely needed, and that he might have a chance to study and prepare himself for further evangelistic efforts he felt that he should enter the pastorate for a time. He therefore accepted the care of the church at Jackson Center, Ohio, where he had labored for several months as an evangelist. After two years of successful work here he accepted a call from the Seventh-day Baptist Church at Berlin, N. Y. Here as in his other pastorates he was loved and esteemed, but his longing to engage in work purely evangelistic was calling him to the field again and he resigned in the fall of 1908, moved to Alfred, where he owned a home, planning to make this his headquarters, and give himself again to evangelistic work throughout the denomination. The Missionary Board upon learning of his willingness to again enter this work immediately engaged his services. Our cause at Battle Creek was in a critical way and needed a man patient and winning, wise

and far-sighted. Mr. Burdick was the man selected for this place, commencing his labors in December, 1908. But alas! after a few months' service his health gave out, and in June, 1909, he returned to the home and church of his childhood to languish and to die. Yet he was active till the last. The town generously gave him the collection of the taxes. This brought him in touch with men whom he loved and for whose company and welfare he was longing and gave him a little financial aid. His great work during these three years of sickness was for the Superannuated Ministers' Fund. When no longer able to be on the field, he felt he could serve his fellow ministers and the denomination by working as he might through correspondence for this fund. The fund is destined to constantly and perpetually increase, and the name of Judson G. Burdick will always be connected with it because of these three years of service from a sick-room.

As we look back over his life we see a wondrous development, and when we ask the cause, the answer comes back, It was because he gave himself in abandonment to his Master, the great Personality of the Ages. If money-getting make success, or if fame make success, his was not a successful life; but if humble, loving, patient, zealous service for God and to men is the measure of success, then his life was great and a great success.

The wife has lost a loving and devoted husband, the sister a loving brother and kindred spirit, the church one of her own sons, the town one of its boys and loyal citizens, the denomination one of its most efficient workers, and the world one who loved his fellow men. Do we say lost? Nay! for he lives, and his work lives and will remain a benediction to generations to come.

The funeral service was held in the church at Alfred, N. Y., Sixth-day afternoon, March 22. At this service Principal Frank L. Greene, Prof. C. R. Clawson, William M. Simpson, H. V. Jaques, Hoffman Simpson, Alverson Babcock, and Carlton Greene, members from the four churches of which he had been pastor, were bearers, and ten of his fellow laborers in the ministry, Elder B. F. Rogers, Dean A. E. Main, Pres. Boothe C. Davis, Professors W. C. Whitford, E. P. Saunders, W. D. Wilcox, and W. L. Greene, and Pastors I. L. Cottrell, D. Burdett Coon,

and William L. Burdick, were present, taking part or acting as honorary pallbearers.

WILLIAM L. BURDICK.

Alfred, N. Y.,
March 26, 1912.

To the Memory of a Brother.

SARAH BURDICK ROSEBUSH.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Hebrews xii, 22.

Love's task is done, real life begun
And joy beyond the telling;
Within those gates flung open wide
Angelic strains are swelling.
Rest there, brave heart, no ache or smart
In the pure realm of love divine;
Through devious ways God's hand has led
And through thy life his life did shine.
Oh, life of joy, without alloy,
And love and peace and rest,
And smile of God! We kiss the rod
And own Thou knowest best.
Dry the sad tears, our God is near;
Fear not, he knows the heart's deep sorrow,
He healeth every wound; then cast all care on
him,
Have faith and trust for the long tomorrow.

Whichever Way.

Whichever way the wind doth blow
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds that waft me on my way
But leave it to a Higher Will
To stay or speed me—trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Thro' storm and calm and will not fail
Whatever breezes may prevail,
To land me—every peril past—
Within His sheltering heaven at last.

Then whatsoever wind doth blow
Some heart is glad to have it so.
And blow it east or blow it west,
The wind that blows, that wind is best.

—Woman's Record.

"Kind words shall never die," unless they are unaccompanied by kind deeds."

"Keep on the way, but not in the way."

HOME NEWS

BROOKFIELD, N. Y.—Rev. Walter L. Greene, who was with us from November 11 until the week after the twentieth of January, has returned to Alfred. Rev. Riley G. Davis, of Syracuse, preached to us January 27. One Sabbath we had roll-call service. Rev. E. B. Saunders was here one Sabbath.

An unusual amount of sickness has reduced our audiences during the winter. Rev. R. R. Thorngate, of Verona, preached one Sabbath. Another Sabbath Rev. D. B. Coon gave a very interesting talk about Battle Creek and our opportunities, and Rev. R. J. Severance, of Leonardsville, spoke to us one Sabbath. Three different Sabbaths a sermon was read. We have reason to thank God and take courage for our young men.

One Sabbath day the president of the Ladies' Aid society had charge of the service. Our Ladies' Aid society has served five dinners at our regular monthly meetings through the winter. Commencing with April 3 we shall serve ten-cent teas through the coming months. We are looking forward to the coming of our new pastor, "more than they that watch for the morning."

True to God and Man.

We owe allegiance to the State; but deeper, truer, more,
To the sympathies that God hath set within our spirit's core;
Our country claims our fealty; we grant it so,
but then
Before man made us citizens, great Nature made us men.

He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base:
Whose love of right is for themselves, and not for all their race.

—James Russell Lowell.

"The lesser of two evils is always big enough."

"You can not deed away your own field of endeavor."

SABBATH SCHOOL

LESSON III.—April 20, 1912.

THE APPOINTMENT OF THE TWELVE.

Lesson Text.—Mark iii, 7-19; Matt. v, 13-16.

Golden Text.—"Ye did not choose me, but I chose you, and appointed you that ye should go and bear fruit." John xiv, 16.

DAILY READINGS.

First-day, Matt. x, 1-15.

Second-day, Matt. x, 16-31.

Third-day, Matt. x, 32-42.

Fourth-day, Luke x, 1-16.

Fifth-day, Acts i, 1-14.

Sixth-day, Luke vi, 12-19.

Sabbath-day, Mark iii, 7-19; Matt. v, 13-16.

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

SPECIAL NOTICES

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

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

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

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

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

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

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SEEING GOD.

The heart, obedient and believing, is the eye that discerns truth and sees God. It is above all science in its appointed realm. If the skeptic, vainly trying to learn of God through the agency of crucible, and scales, and reagents, would yield his will in loving obedience, the problem would be solved. The laboratory or the halls of science can reveal the wonders of the physical universe, and thus, much of God. But his character, and his thoughts, *i. e.* truth, are found only by a loving heart. . . . When your soul goes out searching for God it finds him through his thoughts. These meet you, speak to you, warn you, encourage you, like so many servants sent forth from him. There is nothing mystical or uncertain in the realm of truth. Fancies are shadows of real thoughts; they are partial or imperfect truths. If you want to know more of God and truth and duty, go into the realm of revealed truth, seeking the companionship and guidance of his Spirit, and you will find richer gems than the diamond fields of Africa hold or the gold mines of the mountains.

—Abram Herbert Lewis, D. D., LL. D.

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