

Bible Studies on the Sabbath Question

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The Sabbath Recorder

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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EDITORIAL

Say Not, "He is Old."

In a personal letter the pastor of the church at Lost Creek, W. Va., writes of the Sabbath service attended by twenty-two persons, all of whom had to walk because the roads would not allow them to go with horses. He says: "Yesterday Dea. Levi Bond was ninety-five years old, and he worked at tapping boots. Last Sabbath he walked the mile to church, and back again."

Every one around Lost Creek knows "Uncle Levi Bond." Many times have I seen him walking that mile both ways, in storm as well as in sunshine, to enjoy the services in the house of God. His erect form, his sprightly step, his bright face and his cheerful, hopeful conversation have for years made it seem incredible that he was living on "borrowed time." To see him in his home, or in his shop, or on the railroad walking the ties a mile to church, makes it all but impossible to realize that he is now a quarter of a century past the threescore and ten allotted to man.

After all, when we think of the real man who has occupied his earthly tabernacle fourscore and fifteen years, bravely meeting adversity, keeping his heart sweet and true, his faith bright, and his hope of a home in heaven strong, until he stands in the glow of life's golden sunset, it hardly seems appropriate to say, "He is old." Mr.

S. E. Kiser has beautifully expressed this thought in verse:

"Say not that he is old because his hair is white;
The singing of the lark still fills him with delight.

Say not that he is old because upon his knee
His grandchild comes to lean;
His heart is brave and clean,
And beauty gives him glee.

"Say not that he is old because his age is great;
He has not learned 'to sit alone and mourn his fate.

Say not that he is old because his eyes are dim;
Love still is in his soul,
And still a splendid goal
Is beckoning to him.

"Say not that he is old because the grave has won
The friends his childhood knew, their earthly duties done.

Say not that he is old because his head is gray,
For time has failed to steal
His courage or his zeal,
Or lure his hopes away."

Annual Church Meeting at Plainfield.

The annual church meeting at Plainfield, N. J., is always an interesting one, and is looked forward to with great pleasure. It is not merely a business meeting for yearly reports, and election of officers and pastor, but it is one of the happy social occasions of the year—a real picnic for old and young. This year it came on Easter Sunday, and everybody seemed in good spirits. The beautiful Sabbath service of the day before had left its cheering influence in all hearts, and the spirit of unity and hopefulness in keeping with the Eastertide prevailed. The committee having the matter in charge offered an excellent program, and when at 3.45 the president, Mrs. Henry M. Maxson, called the meeting to order every one was ready to enjoy it.

Charles Potter Titsworth led the opening song service, beginning with "I love thy kingdom, Lord," and ending with "What a friend we have in Jesus." After Scripture and prayer by Pastor Shaw came the reports of trustees and treasurer, and election of pastor and officers. The business was all disposed of by 5.30 and the

half-hour before six o'clock was given to visiting. This half-hour was well improved until the call for dinner, when there was added to the social part the pleasure of a most enjoyable dinner.

At 7.15 the evening meeting was called to order, and led in devotions by Rev. D. H. Davis of Shanghai, China. After a general praise service of "old-time hymns", led by David E. Titsworth, in which they sang "Blest be the tie that binds", "From Greenland's icy mountains", "Blessed Assurance" and the Doxology, "Praise God from whom all blessings flow", a summary of the year's work was given as follows: (1) Report of the pastor; (2) Report of church organizations; (3) Report of work in organizations outside the church.

The pastor's report showed his work for the year. He had been absent from his pulpit but three Sabbaths, had preached in other pulpits twenty times, and carried the work of corresponding secretary of the Tract Society.

The organizations within the church are the Sabbath school, with an enrolment of 148, and a cradle-roll of 24; the Woman's Society for Christian Work, with its social gatherings and sewing days; the Young People's societies, with a Junior of 26 members and a Senior society of 45 active and 52 honorary members; and the Men's Club, with 56 active and 9 honorary members.

Among the outside organizations aided by members of this church are the Young Men's Christian Association, Young Women's Christian Association, Children's Home, Anti-Tuberculosis League, Woman's Hospital, Woman's Christian Temperance Union, Loyal Temperance Legion, Fresh Air Camp, Anti-Saloon League, Muhlenberg Hospital, and others. As nearly as could be ascertained, some \$769.75 had gone to aid these institutions, and the societies within the church had given \$893.87 to the Master's work. These gifts are not included in the benevolent offerings of the church itself.

Pastor Shaw had written to 49 non-resident members, twenty of whom had replied and two of whom had come to the meeting. The reading of these letters was listened to with much interest.

The last hour and a quarter of the meeting was given to answering the questions found in the question box. This box had been placed where all could use it, and

early in the afternoon invitations were given to put into it any questions the members might wish to have answered. The box was opened by Frank J. Hubbard, who conducted this part of the service. There were fifteen questions, as follows: (1) What is considered the opening exercise of the church on Sabbath morning? (2) When should the ushers be in their places for the service? (3) Why not sit during the singing of the first hymn? (4) What can I do to help the pastor in his work for the church and congregation? (5) What one thing should I be careful to do to help sustain the work here? (6) Should we not return to the old way of all partaking of the wine at once? (7) Do you favor placing small curtains in front of the choir? (8) Would it not be more satisfactory if there were no assignment of seats in the main church? (9) Shall we have a new church directory? (10) Would it be better to hold Sabbath school before the church services? (11) How improve the efficiency and increase the attendance in Sabbath school? (12) Is it right for children to use crayon in lesson work at Sabbath school? (13) What can be done to prevent children's playing in the church? (14) Shall we enlarge the church kitchen and primary rooms? (15) Would it not be best to build a parish house?

There was unusual interest manifested in these questions, and people were free to express their opinions upon them. The answers were quite satisfactory, and the decisions were accepted in the best spirit. The parish house was the great question of the hour, and a committee was appointed to consider the matter and report at the next quarterly meeting.

It was ten-thirty by the clock when the last question was disposed of, and everybody felt that the meeting must result in great good to the cause in Plainfield.

Brethren Sayre and Moore.

Interesting letters from Brethren Sayre and Moore came too late for this paper. Sayre was doing well at a sanitarium thirty-six miles from London, and will come home when well enough. Moore was well, and waiting to sail with Wilcox for Cape Town, April 13. Look for the letters next week.

EDITORIAL NEWS NOTES

Japanese Cherry Trees Arrive.

Two thousand six hundred cherry trees were received in New York last week in one shipment. The park commissioner, and the official of the State Department of Agriculture, who received these trees, are loud in their praises of the Japanese for the thorough and perfect manner in which the trees were packed. When the large boxes were unpacked the thousands of trees were in perfect condition, with roots well preserved in moss and no scars or blemishes on the bodies. Those having the matter in charge compared this shipment from Japan with another large shipment packed by Americans in the homeland and found the Japanese packing far superior. No one of the 2,600 trees from Japan had so much as a scratch and all are budding, while those put up by Americans, the commissioner said, have shown carelessness in packing and in many cases trees were seriously injured.

Many of these Japan trees are to be planted in Riverside Park east of Grant's Tomb and when in blossom they will make one of the most beautiful spots in all the parks of New York. Mr. Stover, the park commissioner, suggests the name "Sakura" for this park, since that is the Japanese name for cherry tree. Large patches of the park along Riverside Drive will also be planted with these trees.

For Up-to-date Education.

The president of San Francisco Normal School announces his purpose to insist upon examinations in modern history, instead of giving so much attention to ancient and classical studies. He says he will give out questions in examinations that are in the present melting-pots of public discussion and have vital bearing on life, liberty and the pursuit of happiness in the home, society or state, rather than on ancient and mediæval history.

He attacks present educational tendencies, and well he may, in view of the following answers he found to questions given in a state-wide examination:

"Booker T. Washington—The assassin of Lincoln."

"Samuel Gompers—The king of Democrats; Member of Congress."

"Porifiro Diaz—An early Portuguese explorer."

"La Follette—The governor of California."

"Charles Darwin—One of the plotters against Scotland in the time of Mary, Queen of Scots."

Mr. Burk, referring to these answers, asks, "Are our American schools preparing Roman citizens? Of questions asked concerning Cassius, a Roman political insurgent living before Christ, 90 per cent of the answers were correct."

Jewish Bequest of \$5,000,000.

Lord Wandsworth, a Jewish banker of London, has bequeathed the sum of \$5,000,000 to create an undenominational orphan asylum. This is a splendid gift, and all the more remarkable, coming as it does from one of the persecuted Hebrew race. The conditions placed upon the proposed orphanage by the donor is that only children who are full orphans shall be cared for there, and the trustees shall provide religious instruction for the children so as to bring them up in that faith to which they were born.

According to Roman Catholic figures there are 15,000,000 communicants in that church in the United States; 1,300,000 of this number are in the State of Massachusetts alone. What would some of the Puritan fathers say if they could revisit their old homeland in these days?

Studying Our Battle-fields.

On April 8 six British army officers from Canada arrived in Richmond, Va., to study the battle-fields of Seven Pines, and Cold Harbor. They had already visited the field of Fredericksburg, and were expecting to study "Stonewall" Jackson's campaign in the Shenandoah Valley.

Miss Myra Lee, a comely Chinese girl, graduated with honor in the Los Angeles grammar schools, received a diploma from the Polytechnic High School, and is specializing in literature. She expects to teach in the Los Angeles schools and later return to China as a teacher of English and Chinese, and as leader in the

woman suffrage movement there. Miss Lee is the first woman of the Orient to register as a voter in Los Angeles. Her father is a wealthy resident of that city.

Things look serious indeed for the Madero government in Mexico. The rebels are gaining too many victories to strengthen the confidence of the people in the government. One good victory by Madero's men would change the complexion of things wonderfully; but the prospects do not seem very good for that.

On receiving notice that two hundred and eleven Americans were stranded and some of them in great want in Vera Cruz and other places in Mexico, the Red Cross Association in Washington immediately dispatched \$1,500 to the consuls nearest to the sufferers to aid in their relief. It is likely that a national appeal for aid will be made.

On his home trip Secretary of State Knox took in Santiago, Cuba, and visited the battle-field of San Juan Hill. After visiting points of interest about Santiago, the secretary sailed for Kingston, Jamaica. A formal reception and entertainment is being arranged for him on his arrival at Havana. He is to reach there on April 11. The Cuban Government has appropriated \$12,000 for this entertainment.

Salem, Mass., is making a desperate effort to prevent the spread of smallpox. On April 6 twenty-seven cases had been reported, and several more were being carefully guarded who had been exposed. Orders have been given to close the places of amusement and the clubs, and two thousand five hundred persons—a thousand school children and fifteen hundred operatives—were vaccinated in one day.

Dr. Sun Yat Sen, the ex-provisional president of China, is an ardent follower of Henry George, whose ideas on government ownership or control of railroads, and mines, and a single tax, the Doctor thinks will work well in China. He says socialism does not work well in England or in America, because the money is already in the hands of capitalists; but thinks it will be just the thing on the virgin soil of the Chinese republic. He is now working for what he calls the "great-

est social revolution in the world's history." He says he already has the consent of his government to start a propaganda for government ownership of railroads, mines and similar industries.

Dr. Isaac K. Funk of the Funk & Wagnalls Company, publishers, died of heart disease on April 4, aged seventy-three years. Doctor Funk's name has been familiar to the American people as editor and publisher of the Standard Dictionary, founder of the *Homiletic Review*, the *Voice*, a prohibition organ during the 80's, the *Missionary Review*, and the *Literary Digest*. His company was the publisher for Edward Everett Hale, T. DeWitt Talmage, Lyman Abbot, Joaquin Miller, "Josiah Allen's Wife," Canon Lidden, Frances E. Willard, Julian Hawthorne, Bishop Vincent and others.

The body of Senator Robert L. Taylor of Tennessee, lying in state in the capitol in Nashville, was viewed by thousands of people who came to pay their last respects to the one they had long known as "Fiddlin' Bob." All business was suspended and the capital gave itself over to providing for the multitudes who came to witness the ceremonies.

The funeral and burial took place in Knoxville.

Reports from Tripoli show that the Italians are not making much headway against the Turks. Since they failed to improve the "psychological moment" after their successful capture of the city, they have been compelled to stay close to their fortified trenches. Their cause does not seem to grow stronger but upon the whole has been weakened by delay, while the Arabs on the other hand continue to flock into the country round about Tripoli in great numbers. These swear that they will never submit to the invaders. They are well supplied with money and food, and it looks as if Italy had her hands full.

A movement is on foot with the educational committee of the Young Men's Hebrew Association of Perth Amboy, to have "The Merchant of Venice" taken from the curriculum of the high school there. We can not blame the Jews for objecting to a study of Shakespeare's Shylock in the schools to which their children go.

The World in Cincinnati.

REV. M. G. STILLMAN.

It was March 24 in the rain. Our train went hurrying up and down the valleys, over the ridges, across the bridges, through the holes under the hills, for nothing stops the railroad until it comes to the ocean. The rushing streams were running full force of clay, and some of the trees stood in the muddy water up to their ears.

At Parkersburg there appeared a great gathering of waters. Some time ago, in summer, the papers told of the fording of the Ohio River by a thrashing-machine engine without putting out the fire. It would take a sky-scraper to ford it now, for there is water enough to float, swim or drown the whole United States Navy.

Passing high and dry above this great Ohio, we take supper with friends at the edge of Cincinnati and attend church with a return missionary from China. Having greatly enjoyed the hospitality of his home until the morrow, it became my great privilege and pleasure to be conducted to the W. I. C. by the excellent wife of the said missionary. On the way she pointed out to me the building in which one Brother H. D. Clarke sometimes lives, who I think must be the world's champion at writing letters and tending orphans. Inside the great "World in Cincinnati" my hostess was soon in the fashion of a Japanese lady telling the groups of visitors that briefly paused to hear, of the strange customs and superstitions of that wonderful people of Japan.

The progress of enlightening this world goes in waves and movements. For several years over in England, Scotland and Wales many small missionary exhibitions have been held; then came a great culmination of these gatherings in what is known as "The Orient in London." With increasing success this was reproduced in "The World in Boston." Probably this great movement is falling in with the roving fashion of our age and will go around the earth keeping clear of the poles. It is certainly great to see the world go around itself and I am thankful for even a brief view of the movement as seen in that great exhibition.

You have probably heard the remark, when your church had occasion to call another servant to its pulpit, "We want a

man who can interest the young people." All right; that is very proper. Who are the young people mostly interested in the missionary cause? Manifestly, the ones who are taught the great importance of it by Christian parents, in the homes where there are encouraging words for both the servant and the cause. The many churches of Cincinnati combine and organize to send their thousands of young people to this exhibit. Then come many visitors from all directions to the big city for all manner of errands and they become curious to look at this new thing in the city. Rev. A. M. Gardner, a London man, is the general secretary of this Cincinnati fair. This name sounds quite familiar. Of course it must be educative, for there is much in a name.

A Country and City Partnership.

EDITOR SABBATH RECORDER:

There are a large number of city folks who would like to move to the country, but it is a well-known fact that many of these do not understand farming. On the other hand there is much complaint of the lack of farm labor and capital to properly till the farm.

It would seem that there might be room for a partnership between city men of intelligence, industry, business habits, and some capital, and farmers who already know their business.

If the city man has capital let him combine forces with a young farmer who has no capital. If the city man is without means to buy and stock a farm, but is a capable man, let him join with some old farmer who has the farm and stock, but who is no longer able to do all the work that is needed.

In either case it would secure efficient and interested labor, and would not that be better than the new farmer losing his venture or the old farmer being obliged to sell out and retire?

Let our agricultural authorities at Alfred work out forms of agreement for such partnerships and interest our lone Sabbath-keepers or others. There are splendid openings at Milton, Albion and Walworth that I know of.

Yours for farm and denominational betterment and unity,

Edw. D. Coon.

SABBATH REFORM

Why Oppose the Johnston Sunday Bill?

Being religious, the enactment of this measure into law by Congress would be striking a direct blow against religious liberty. No man, no body of men, can properly demand a religious observance from any one. In the words of Washington, we hold that "every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." And we agree also with the statement made in the "Sunday Mail Report", adopted by the United States Senate in 1829, that "the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy." It is inconsistent to erect great and costly monuments to the illustrious departed, unless we regard the immortal principles they taught as the basic fundamentals of good government.

NOT A POLICE REGULATION.

Sunday laws are not, as has been held by some, mere police regulations. This fact has been admitted by a no less distinguished jurist than the late Justice Brewer. In his work, "The United States a Christian Nation," pages 29, 30, he says: "Indeed, the vast volume of official action, legislative and judicial, recognizes Sunday as a day separate and apart from others, a day devoted not to the ordinary pursuits of life. It is true in many of the decisions this separation of the day is said to be authorized by the police power of the state and exercised for the purpose of health. At the same time, through a large majority of them there runs the thought of its being a religious day, consecrated by the commandment, 'Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates.'"

SUNDAY NOT A CIVIL HOLIDAY.

Nor does this bill, or any Sunday law in existence, treat Sunday as a mere civil holiday, such as the Fourth of July, New Year's day, and Washington's birthday. These are set apart as public holidays, but their observance is not made compulsory. But this bill not only specifies that Sunday shall be observed "as a sabbath", but makes its non-observance a penal offense, punishable by fine or imprisonment, or by both fine and imprisonment. It can not therefore be regarded as a mere civil measure.

From a civil basis—the only basis on which Congress has a right to enact law—this bill makes an unwarranted distinction between days, and in doing so erects a false standard for crime. It makes unlawful on Sunday that which is considered perfectly proper and lawful on other days of the week. But crime is not determined by the day of the week when committed. No one would think of enacting a law prohibiting murder, theft, arson, or wife-beating, on Sunday only. Such a law would be a virtual sanctioning of these things upon the other days of the week.

HONEST TOIL NOT A CRIME.

This bill proceeds upon the assumption that to engage in honest toil or honorable occupation seven days in a week is a crime, and that the observance of a weekly Sabbath is an essential to good citizenship, and thus a proper test of it. But this is false. While unintermittent daily labor may be incompatible with religion, and an effectual barrier to Sabbath observance, it is not a crime; neither is it proper to make religion or any religious observance a test of citizenship. To do so is directly contrary to the very genius and spirit of our whole national system of government.

The fact that a thing may be beneficial to man, or essential to his well-being or to his existence even, is not necessarily a sufficient reason why civil government should make it compulsory. Eating is essential to life; labor, to the procuring of food; nightly rest, to daily toil; marriage, to the perpetuation of the race; but who would argue from this that eating, labor, rest, or marriage should be made compulsory by law? To see that foods prepared for general consumption are kept pure, that those who labor are remunerated, that

those who rest are not unnecessarily disturbed, and that those who enter the marriage relation are protected in that relationship, is the duty of the state; but this is the limit of its authority in these matters. So with Sabbath observance. Rightly kept, the Sabbath is a blessing in every way—physically, mentally, and spiritually; but it does not follow that because this is so, the state has a right to enforce its observance. Those who choose to observe it should be protected from unnecessary disturbance; but this is the limit of the state's authority in this matter. It has no right whatever to compel any one to keep the Sabbath.

THE LAW NOT NEEDED.

The proposed law is not needed in the District as a moral measure, for that which is immoral or uncivil on Sunday is equally immoral and uncivil on every other day of the week, and if properly prohibited by law at all, should be prohibited on all days. A law closing saloons and immoral shows and places of amusement on all days would certainly close them on Sunday.

Neither is it needed, as has been alleged by some, for the laboring man. No man in the District of Columbia is compelled, in any legal sense of that term, to work on Sunday. In order for one man to rest on a certain day, it is not necessary to have a law compelling every other man to rest on that day. In proof of this, we need but cite the one hundred thousand Christians in this country who observe the seventh day of the week without a law compelling others to rest on that day. There is a vast difference between protecting men in the peaceable enjoyment of a day of rest taken voluntarily, and compelling them to rest upon a certain day whether they wish to do so or not. One is a duty of the state; the other a tyranny, and, upon a civil basis only, is on a par with involuntary servitude; when religion is involved, then it becomes a spiritual tyranny.

VIOLATES THE GOLDEN RULE.

This proposed law is not only unconstitutional, but unchristian. It violates the Golden Rule; for no man would himself wish to be compelled to observe a day regardless of his own views and wishes in the matter. This measure requires the observance of a sabbath regardless of faith—regardless of whether a man believes in

it or not: but "without faith it is impossible to please God," and "whatsoever is not of faith is sin." It requires men to render to Cæsar (civil government) that which belongs to God—Sabbath observance—which is directly contrary to Christ's explicit instruction as recorded in Matthew xxii, 21 and Mark xii, 17.

SABBATH-KEEPING NOT PRODUCED BY LAW.

Civil laws can not produce good Sabbath observance, for the simple reason that religion is the only proper or permanent basis for such observance, and this can not be produced by law. The whole history of the world has demonstrated the truthfulness of this, and the fact has been admitted by some of the most prominent Sunday-law advocates in this country. Thus Dr. Wilbur F. Crafts, at the hearing on the Blair National Sunday Rest Bill, December 13, 1888, said:

"A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out and you take the rest out."

And Dr. Joseph Cook, in one of his celebrated Boston Monday lectures, in 1887, likewise said:

"The experience of centuries shows that you will in vain endeavor to preserve Sunday as a day of rest, unless you preserve it as a day of worship."—A. T. Jones.

Matthew, Mark, and Luke.

REV. ARTHUR E. MAIN.

THE DOCTRINE OF SIN.

There is no really historical, psychological, or philosophical discussion of sin, as to its nature or origin, in the modern sense of these terms; but there is material for philosophy. Jesus deals with it as a concrete fact of life, which opposes the kingdom of God, and is destructive of goodness and happiness. It was hostile to his own mission of salvation; and he came to overthrow its power.

Sin is distrust and disobedience toward God, and injustice and unkindness toward man. A sinful life is the opposite of a life that is governed by the two principles of love for God and love for man.

The doctrine and duty of repentance grows out of the necessity, in man, of a changed mind, a new desire and purpose, that lead him to turn away, with sorrow

for it, from a life of sin and selfishness, to a new and better life (Matt. iii, 1-12; iv, 17; xi, 20, 21; xxi, 29-32; Mark i, 1-8; vi, 12; Luke iii, 1-18; x, 13; xiii, 1-5; xv, 10; xvi, 30; xxiv, 47).

We are taught to pray for forgiveness, and for escape from temptation (Matt. vi, 12, 13; xxvi, 41; Mark xiv, 38; Luke xi, 4; xxii, 46).

Men of unholy ambition and pride must turn round if they would enter into the kingdom of heaven (Matt. xviii, 3; Mark x, 13-15; Luke xviii, 15-17).

We are like servants who owe their king an enormous debt (Matt. xviii, 23-27).

The gate and way to destruction are wide and broad, and the gate and way to life, narrow and straitened, because of sins; and on account of this one must strive to enter (Matt. vii, 13, 14; Luke xiii, 23, 24). Entrance, here, is a matter of permanent choice and of struggling effort, in the face of difficulties and dangers.

Unless we hear and do the words of our Lord, we shall be like the foolish man that built his house upon the sand, a foundation which must fall before the breaking floods and smiting winds (Matt. vii, 24-27; Luke vi, 46-49).

It is taken for granted that even kind parents are evil (Matt. vii, 11; Luke xi, 13).

Poverty in spirit and in material things, mourning, a need of righteousness, persecution, and woe exist in the world (Matt. v, 3-11; Luke vi, 20-26; multitudes are like distressed and scattered sheep (Matt. ix, 36); multitudes are weary and heavy laden, and need rest (Matt. xi, 28, 29); and this is all due to human sin and selfishness. Sin brings moral captivity, blindness, and bruises; and release, recovery, and liberty, are matters of a surrendered will. Men hated the preacher of glad tidings; and Jerusalem that killed prophets and stoned messengers of deliverance, would not gather under the protecting wings of Divine love and power (Luke iv, 18, 19, 28, 29; Matt. xxiii, 37).

There are degrees of sinfulness and moral unworthiness. It shall be more tolerable for the land of Sodom and Gomorrah, and for Tyre and Sidon, in the day of judgment, than for the cities and people of Palestine that heard but rejected the glad tidings of offered salvation proclaimed by one greater than Jonah who preached

at Nineveh; and greater than Solomon whom the queen of the south went to hear (Matt. x, 15; xi, 20-24; xii, 41, 42; Luke x, 12-15; xi, 31, 32); and the servant who knew his lord's will, and did it not, shall be beaten with many stripes; and he who knew it not, but was unworthy, shall be beaten with few (Luke xii, 47, 48).

Sinful motives and purposes are within us. Anger is the beginning of the hell of fire; adultery may be committed in the heart; our hearts will be heavenly or earthly, according to the place of our moral and spiritual treasures; moral darkness is an inward evil; we shall be justified by our words, and by our words condemned, because out of the abundance of the heart the mouth speaketh; inwardly we are like a good tree bringing forth good fruit, or like a corrupt tree bringing forth evil fruit; and from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within and defile the man (Matt. v, 22, 27, 28; vi, 19-23; vii, 15-20; xv, 18-20; Mark vii, 20-23; xii, 33-37; Luke vi, 43-45; xi, 34-36).

Jesus did not accuse the hostile Scribes and Pharisees of having committed a sin that could not be forgiven; but he did warn them of the possibility of 'an eternal sin' (Matt. xii, 31, 32; Mark iii, 28-30). In the course of developing sin and hardness of heart, a hopeless and irrecoverable condition is possible, in which a perverted moral judgment and will calls good evil, and evil good. This is not a single sinful act, but a sinful state in which one could not find God and forgiveness, because he would have sinned away the disposition and power to repent and turn to a gracious and pardoning God and Father; not because of the unwillingness of heaven to receive and welcome any and every penitent wanderer.

Jesus was very patient with those who were going in the right direction, even though they might be weak and stumbling; but he was not very patient with men who, without real goodness, stood high in their own estimation (Matt. ix, 10-13; Mark ii, 15-17; iii, 1-6; Luke v, 29-32; xv, 1, 2, 7). When he speaks of men, in a general way, as being just, good, and righteous, he, no doubt, uses the terms relatively; and does not mean that they have no need of

salvation (Matt. v, 45; x, 41; xii, 35; xiii, 23; xxii, 10; Mark iv, 20; Luke viii, 15).

It may become very hard through the continued rejection of our Saviour, for one to break away from sin and selfishness, because one needs a deeply receptive heart and mind toward truth and goodness; we are called to the undivided service of God; worldly cares, riches, and pleasures, are in the way; and the great moral change can be made only by the help of Divine power (Matt. vi, 24; xiii, 1-22; xix, 23-26; Mark iv, 1-19; x, 24-27; Luke viii, 11-14; xvi, 13).

Temperance or Prohibition, Which?

EDITOR SABBATH RECORDER:

In the SABBATH RECORDER of February 5 is an article with the heading, "A Protest Against the Saloon." Then in the SABBATH RECORDER of March 4 is another article by the same writer, entitled, "Times Changed Since Then." Under this last heading is a note by the editor stating that this article is in reply to a criticism on the article of February 5, and also that this is a live question.

What the burden of that criticism is we who do not have the *Courier-News* are not informed. But from the statements of this reply, we judge it is the plea that "If you abolish the legalized saloon, there will be 'speak-easies' where liquor can be procured by those who know the 'way.'"

Now, kind editor and dear readers, here is all there is to that phase of the question. Option, if it happens to abolish the legalized saloon (kill off the cub, so to speak), by the same weapon (the ballot) the optionist perpetuates the traffic by his coalition with those who are in the liquor business. I am at a loss to know just why professed Christian people will plead for even a half-loaf instead of demanding a whole one, and then be satisfied with a quarter of a loaf or even nothing. The moment we begin to plead for option in this liquor business, that moment we *recognize a right* to or in that which we condemn and pronounce a crime.

The political complexion of New Jersey is different from that of our nation on almost every point of administration except this very one.

Now, I do not know which of these complexions that writer bears, but I will

venture this: "If he bears the complexion of the administration of New Jersey, then his Legislature is not elected to do option business; and if he bears the complexion of the national administration, than he is giving sanction to and supporting the very thing he seeks to condemn." So I suggest to him that he espouse the Abraham Lincoln principle and work it fearlessly and I will guarantee he will get, *not what he wants*, but what he is pleading for, a county option law. Missouri, Mississippi, Alabama, Texas and Oregon are examples for proof.

This is the Lincoln principle: "We want the men who think the liquor traffic wrong to quit *voting* with the men who think the liquor traffic right"; and if all in New Jersey who are begging for county option will go to work on this line, James M. Atherton of Philadelphia for it, they will get county option. Mr. Atherton says: "Let the preachers and the Sunday-school superintendents advocate low license, high license, local option, *anything but Prohibition*." Hence, let New Jersey start a vigorous Prohibition campaign and see how quick the liquor interests will be arranging to work the "Church in Action" for an option law.

Truly the abolition of the entire liquor beverage traffic is a live question and I am growing weary of this continual round of complaint and statistics without a specific.

Friends, brethren, let us be Daniels and Lincolns—men and not mollicoddles.

B. I. JEFFREY.

Milton, Wis.

Jesus Christ the first great missionary came. A man in the highest sense was offered for men. This epitomizes redemption. And he must still come. He must still go. Allied to his consecrated servants, he must still make his soul an offering for sin. Thus, only the man Jesus can meet the man from Macedonia; and this will he do until the vision of the natural man shall fade out and that of the redeemed man rise up in his place.—P. L. Jones.

According to census figures there are five and a half million children over ten years of age in the United States who can not read or write. Of this number 40 per cent are negroes. There are, however, 1,535,000 illiterate white children.

THOUGHTS FROM THE FIELD

Can you guess which column in the RECORDER I look for first? It is "Thoughts from the Field"; and how often I am disappointed, because there is not a single thought from the field. Here is my thought in regard to Conference delegates. No matter how much you urge churches to send their pastors to Conference, urge them to send at least one layman delegate. I believe that the average layman will carry more enthusiasm home to other laymen in his pocket than a minister could in a wash-tub. It is because he meets them on a common level. It is much the same as it would be if I should undertake to represent my six-year-old girl at one of the children's tea-parties. I would fail to catch the spirit. That which would appeal to me would not appeal to her.

I wonder how many have observed the large number of very old people whose deaths are recorded in the RECORDER. I find that the average length of life of those whose deaths were noticed in the SABBATH RECORDER for one year was over sixty years. I believe the average of all classes is only thirty-three years. It would be interesting to know the class of people that could make a better showing. "The Conference" will be the battle-cry in North Loup for the next few months.

R. G. T.

The interest which the young men of our Baraca class are showing in the history, authority and practical teachings of the Bible, as well as in the life, nature and ministry of Christ, points to the fact that a layman's course in Bible study should be added to the curriculum of each of our three colleges. For work in this course college credit should be given, and the work should be independent of the Theological Seminary. . . . I am deeply interested in this question, for it seems to me the young men of our denomination, when joined in such a noble study, with efficiency in the Master's service as an end in view, can but become a tremendous power for good, and there will be but little danger of their leaving the Sabbath.

If my idea of a strictly layman's Bible class in our colleges is feasible, would it not be best to let the course cover the questions our young men are anxious to master? This might be determined by a referendum vote through our Sabbath-schools.

A TEACHER.

Wardner Williams of Denver, Colo., sends a sample sheet or letter-head of the Denver Patriotic League, which he thinks would make a good form to follow in our General Conference stationery. He would have the officers at the head of the sheet, and on the left margin, the entire length of the sheet, he would place the names of all the Conference Board except the officers. Concerning this he says:

"This list would include all ex-presidents, the presidents of the Tract, Education, and Missionary societies, etc. Would not have their names appear as connected with any societies—simply to have all ex-presidents and presidents of denominational societies (and any others it is thought desirable) on the Conference Board. This arrangement would make a very strong board, as it would represent so many of our denominational interests, and would be a step toward unity of action."

The Function of the Public Secondary School.

PRIN. G. M. ELLIS.

(Continued.)

In determining the present function of the high school in this democracy of ours it is interesting to trace its historical development. The first academy in America was in Philadelphia, established in 1751, afterwards developed into the University of Pennsylvania. The early academies were formed as a protest against the narrow classical training of the grammar schools, the main function of which was to prepare for collegiate training. Its early development was almost entirely separate from that of the college. Finally it offered college preparatory courses.

The first high school in America was founded in Boston in 1821, only nine decades ago. In 1825 the boys' high school in New York City began. In one of the early reports appears this paragraph: "It should not be forgotten that the grand ob-

ject of this institution is to prepare the boys for such advancement and such pursuits in life as they are destined to follow after leaving." A better statement of purpose, I fear, than some present-day high schools could subscribe to. The high school was established so that everywhere people might give their children increased educational advantages. The grammar schools looked to college and therefore their courses were not considered sufficiently practical. The academy was controlled by a close corporation and was too expensive. The purpose in establishing high schools was to have an institution that would be free and under public control like the grammar school, and whose course of study should be cultural and practical. In our system the college and elementary school appeared earlier than the high school. The colleges articulated, in a way, with the Latin grammar schools as preparatory schools. But at the outset, neither the grammar school, academy or high school was regarded as a connecting link between the elementary schools and colleges.

The high school soon was to become part of an educational system which was to be, in the words of Huxley, "a great educational ladder, with one end in the gutter and the other in the university." Would that our high school could more nearly reach the ideal so well stated by Huxley. Without question our system reaches to the gutter, if need be, to give every American boy and girl an opportunity for an education, but for so very few does the ladder reach to any considerable height. When only one student in three completes the grammar school, only one in five enters the high school, and from this relatively small number not much more than one-eighth completes the high school courses, it furnishes but a small number of candidates for professional and managerial positions. Statistics show that a large proportion of our professional and business men and women have had at least high school training.

We often hear it said that our high schools have a picked class of students, and that it affords another instance of the survival of the fittest. It is likewise claimed that the college and university get from the high school those with the fuller capacity for training and development. I sincerely wish these conditions did exist. If they

did, there might be a better excuse for the great waste in our system.

Now what are the essentials of a good high school situation? The first thing we must have to start with? Obviously we must first have boys and girls of about fourteen years of age as a rule. Now most of us high school teachers almost entirely forget this. How often do you hear us speak of their needs? Almost always the discussion concerns the school equipment, the course of study, the syllabus, the Regents' examination, college entrance requirements, promotions, very frequently indeed the discipline of the school with very little thought of the particular needs of the individual pupils. I do not mean to imply that these are unimportant, for they must be carefully considered in any school. But my point is, that in the consideration of such matters we do not keep before us the capabilities, interests, and environment of the average boy and girl during the period of life when there is so much change. When I first began to read the writings of G. Stanley Hall on "Adolescence" I confess that my conscience did not long remain clear. In fact, every year I have come to a better appreciation of the importance of knowing the adolescent better and I must still confess to a very meagre comprehension and a still less application in practice of what I do know.

For some reason our high school principals and teachers do not find the subject an inviting one, although ready enough at least in their more serious moments to concede its fundamental importance. I may be wrong, but I believe that the large percentage of elimination from our schools, and perhaps to a degree from our colleges in the early part of the course, is due in no small measure to lack of knowledge, or at least of appreciation of the conditions of our youth during the transitional period, often a more critical period than we realize. The natural conclusion, then, in determining the functions of the high school and the performance of such is that the central idea must be the boy and the girl.

In the determination of the purpose of teaching a particular subject in the high school we, as teachers, take about the same attitude as a candidate for a position as teacher in a rural school in South Carolina. The school trustees gave him an examination.

"Is the earth round or flat?" they asked him.

"Gentlemen," he answered, "if elected to this position, I shall conduct the school according to the wishes of the trustees of Marlboro County and shall teach the earth as round or flat, whichever way you prefer." In the selection of subject-matter covered in the various high school subjects, we often use about as much common sense. Too often the English course is loaded down with such works as Essays by Carlyle and Macaulay, Milton's poems, Shakespeare galore, most excellent, I admit, but well fitted to drive the average boy of fifteen to the dime novel.

At the Principals' Conference at Syracuse last December, Doctor Claxton, the United States Commissioner of Education, decried the fact that the scientific books in physics and chemistry were so dry that the study of chemistry and physics in the high schools was elected only by a third the number of students who chose the subjects twenty years ago. If that statement is even approximately true in this State, consider the relative position of a subject like physical geography, a subject that elsewhere is a popular subject and one well fitted for correlation with the outside experiences of the average boy or girl. Yet to what extent is that subject pursued in the high schools of this State? In the Regents' examination of 1910 there were only 3,200 answer papers in physical geography written, while in physics nearly four times as many answer papers were written. And in biology and its three subdivisions eleven times as many papers were written. The unpopularity of the subject in the schools is generally admitted to be due to an unfortunate selection of subject-matter given in the syllabus and more especially to a laboratory requirement the technicality of which is more suited to a first year college student than to a second year high school student. Many of the best high schools in the State have, for this reason, refused the subject a place on any of its courses of study. At the State Science Teachers' Association in Albany last November, I heard Doctor Stinmetz, a well-known Union College professor and an expert employed by the General Electric, condemn in no doubtful terms the kinds of subject-matter taught in science classes throughout the high school.

Often the boy, particularly the girl, beginning science full of interest, after being introduced the first year to topics of momentous importance like the bilateral symmetry of an earth worm and a microscopic demonstration of the epidermal cells of a frog (topics quoted from the latest syllabus) leaves the subject with disgust. If such a student has a particle of courage left and comes back for another peep at the wonders of science, we introduce him to topics laid down by the syllabus, such as "Interpretation of stereographic and orthographic projections", and one of his early laboratory exercises is the study of "Eratosthenes' method of finding the size of the earth," followed later by another laboratory exercise on "Interpolating between parallels and meridians." This science is followed up by the junior physics, which is supposed to be required for graduation from most high schools. I doubt if there is a subject in our high school curriculum which proves more of a disappointment. Instead of trying to correlate the subject-matter with the every-day experience of the student, it sometimes seems with so much emphasis on mere abstraction beyond the possibility of adaptation by the majority of our young boys and girls that we were wilfully trying to make the subject as uninteresting and unpractical as possible. As some one puts it: "A subject that the girls do not try for, but at."

The high school student can hardly be blamed for considering the average "cut and dried" course in chemistry equally unattractive.

I have referred to that department of high school instruction which I would most like to defend. The other subjects in our curricula have been similarly criticised. I must be frank enough to admit that we have succeeded admirably in *not* making the boy and girl the central idea.

I believe that most of our high school courses could be made more vital, more inspiring, more interesting, covering more ground, and having more disciplinary value than is now usually the case.

The success of a teacher in presenting a particular subject, it seems to me, is determined, in a measure at least, by the attitude of the student toward that subject after it has been "passed," as we say. If it has been a class in history, English, mathematics or what not, and the student looks

back upon the course with a feeling of dissatisfaction, and there has been aroused no inspiration to know more, then it seems to me that that course has been to a certain extent a failure. One essential of high school instruction, then, is that it should offer inspiration to every one of its students. Judge Draper, the Commissioner of Education of New York State and the head of the largest system of high schools in America, has said: "The high school situation indicates that the lives of the children are being wasted, that there is a sad lack of definite aim and purpose about it all, and that our educational plans do not rationally meet our conditions."

In a number of the *Popular Science Monthly* a few years ago, a writer made the statement that we "dig a hole on the side of a small mound of erudition, get into the farthest end of it and maintain that the tiny patch of sky framed by the mouth of it is the most important part of the universe." He further says that we "are ineffectual in the world of human interest" and that we are getting from all sides an unremitting fire of hot-shot and the distressing thing about it is, the gunners are the very boys we prepared for college a few years ago.

At the present time we are hearing much about vocational training, and I am glad of it, because I believe that it will help in putting more life into our schools and that the higher schools will appeal to a larger class and even a better class of students. To claim that it is a complete solution of our educational perplexities would be absurd. But no more so than the effort of some to make vocational training the scapegoat of our educational sins. Most of us would agree with President Richmond when he says: "If they (vocational studies) come as fellow workers, they are welcome. If they come as pretenders, they are a menace."

I certainly believe that our schools ought to offer more practical instruction and do more in a practical way to fit our young people to live a more efficient and a happier life. Boston has been having some interesting and helpful experiences in the operation of a vocational bureau. Mr. Myer, the director, in a recent address said: "There should be a vocational guidance board in connection with the schools. . . . Boys and girls leave school to go to work

at just the time they are most in need of guidance. Usually the advice of their parents as to what position they shall take, is not adequate. . . . Most of them are gambling on their own future and nearly all have the usual gambler's luck. Statistics show that two thirds of all the children who leave school at an early age to go to work could have completed a high school course had they so desired."

The speaker then describes in an interesting way the work of the bureau and closes with the assertion that there should be more vocational spirit in education and more educational spirit in vocation.

I have long been of the opinion that our high school should do more to assist the students in them to understand the opportunities and demands of different vocations. Various high schools have tried offering to seniors courses on "Aims in Life," with very gratifying results. But just as soon as the high school calls the attention of the student to his probable choice of a life's vocation, there are those who declare that the high school is lowering the standard of culture and is holding up before the student the almighty dollar. Such a criticism I believe is unjust. We often hear it said that it is better to make a life than to make a living. That is doubtless true, but the experience of most of us has been that we must make a living while we are making a life. Why then is the school to be criticised if it tries to help the student to do both? Not long since we listened to a most excellent paper on "Motivation." If a career-motive will put life and energy into a student's school work and give him something to work for, let us apply the principle for all it is worth. I am confident that a large percentage of youth would be saved for a complete high school course if such a motive were encouraged. Even if such modified courses were less cultural, which I very much doubt, is it not better that our high schools should offer such courses that hundreds will be eager to take them, while now they do so reluctantly? If the introduction of more of the practical instruction into the cultural courses is to increase many fold the number of individuals benefited, it seems to me a function that a democratic institution like the high school must owe to the community supporting it.

(Concluded next week.)

MISSIONS

Foreign Missions vs. Home Missions.

DEAR BROTHER EDITOR:

Since we have heard so much of late, that interest in and growth of our cause at home is dependent on our interest in foreign missions, in fact is often given as a second reason why we should engage in them, we have watched the RECORDER with great anxiety, for an answer to Brother Chipman's very pointed table in your issue of January 15.

Now if we get his thought and read his figures correctly, they mean that during our work in China and elsewhere from 1900 to 1910, although with quite an increase of workers and hence of "interest", we lost nearly 1,000 members—more than in any other decade since 1801. True, Brother Crofoot and wife went to China in 1899, but their work and our "interest" in them goes through the decade given by Brother Chipman, as also our interest shown in sending Mr. Booth, Peter Velthuysen and President Daland to Africa about the same time. I see also that Rev. Stephen Burdick confirms Brother Chipman's statement in our *Historical Papers* (p. 1292, 7th line from top), where he says: "Our statistics show that the more we have done for foreign missions, the less we have undertaken and accomplished in our home mission work."

Now if the foregoing figures and conditions are correct, we are wondering how many workers must be sent to Africa or China in the next decade, to cause a loss of 2,000 members. This is the logic of the aforesaid statements. Some one please figure this out and report the same.

Now while we have always favored foreign missions, believing them to be included in the "Go ye to all the world", we are very anxious to know if we really and truthfully have lost members in proportion to our engaging in foreign work. May there not have been depleting causes at home, even more vital than that we sent workers to foreign fields. We are sure there must have been, else Christ made a mistake in the command, Matthew xxviii, 19. Just

now we think of several such causes, which we are sorry to say reach to our day. But we withhold giving them till some one answers our above query.

Yours for the truth,

G. W. L.

Jackson Center, Ohio,
Apr. 2, 1912.

Monthly Statement.

March 1, 1912, to April 1, 1912.

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

<i>Dr.</i>	
Balance in treasury March 1, 1912..	\$ 369 17
Mrs. Champlin, Dunn's Corners	1 00
D. H. Davis:	2 00
Marlboro yearly meeting	9 00
Shiloh lecture	6 05
New Market lecture	5 05
Battle Creek lecture	2 60
Milton Junction lecture	9 05
Milton lecture	16 00
Albion lecture	7 69
Walworth lecture	7 04
Mrs. V. A. Willard	5 00
Jennie Burdick	1 00
Mrs. D. R. Coon, Auburndale	29 00
J. A. Howard, Cumberland	3 00
E. B. Saunders (overdraft)	1 00
Dr. and Mrs. Geo. W. Post	10 00
Lucius Sanborn	10 00
Mrs. F. E. Warren	5 00
Christin and Simon Swenson	30 00
C. J. Sindall, Boring, Ore.	10 00
Milton Church	38 41
Plainfield Church	33 45
Jackson Center Church	7 00
Los Angeles Church	28 60
Leonardsville Church	33 00
Brookfield Church	5 00
West Edmeston Church	25 00
Welton Church	15 00
Cartwright Church	16 00
Garwin Church	13 62
Farina Church	23 50
Battle Creek Church	13 85
Mill Yard Church (England)	20 09
Rockville Sabbath school	10 00
Middle Island Sabbath school	1 00
Plainfield Sabbath school	38 99
Woman's Board	51 50
Young People's Board	25 00
Tract Society	1,005 15
Loan (Washington Trust Co.)	500 00
	\$2,442 81

Cr.

D. B. Coon, February salary	\$ 50 00
J. J. Kovats, February salary	20 00
Joseph Booth, Feb. salary & exchange	50 30
E. B. Saunders:	
For Ebenezer Ammooko	50 00
Salary, traveling expenses and over-draft return	94 64
E. D. Van Horn, Italian Mission	75 00
Luther S. Davis, salary	31 25
D. H. Davis, account of expense	65 48
Wm. L. Clarke, expense to Worcester (Fisher Estate)	3 60
John W. Mawbey, 4 certificates for administrator (Fisher will)	2 00
Tract Society, half of money from Mill Yard	10 05
Washington Trust Co., interest on note	8 47
Treasurer's expenses	20 00
G. B. Carpenter, acct. of trip to Alfred, trip to New York for Joint Committee	20 25
Orville Stillman, African trip tickets	819 80
Chas. Sayre, outfit & exp. for Africa	125 00
Geo. B. Carpenter, Sayre and Moore's traveling checks	400 00

Mrs. Chas. Sayre, exp. of Sayre to New York	16 50
Wayland D. Wilcox, acct. of equipment and expense African trip...	100 00
	\$1,962 34
Balance April 1, 1912	480 47
Bills due and payable April 1, 1912	1,200 00
Notes outstanding April 1, 1912	3,000 00

S. H. DAVIS,
Treasurer.

E. & O. E.

A Visit to New Auburn, Wis.

UNCLE OLIVER.

Circumstances permitted me to spend the twenty-eighth of March with our good people at New Auburn, Wis., and I am glad it was so. It was a day of great pleasure to me. I found out that the ladies were to meet at the home of I. L. Freeborn to sew carpet-rags and transact the routine business of their society; and so I accepted the invitation of Brother Hurley to ride out there with him and his family. It was a genuine spring day, and so the sun unlocked the hold old Jack Frost had for some months held upon the snow that covered the fields and woodlands, and the water came down the ravines in streams. And there was mud in the roads.

Well, that was a ride to be remembered because of its interesting incidents. At various places the wagon wheels cut down to the hubs in snow, at other times into the mud. Now we all had to "lean", and lean hard to keep from tipping over either into snow drifts or the water brooks. A part of the load got out and walked uphill now and then. Betimes we left the roads for the fields. And then we did other things for variety. The most interesting incident was the breaking of the "evening" when half-way up a long hill, in a snow-bank.

Brother Hurley is a man for an emergency; so he brought forth from under the seats sundry ropes with which he made certain connections, and then we went on to find out something new. On the way we talked and laughed and, on the whole, had a jolly good time. Meanwhile, the warm sun, clear and bright, shone down upon us gloriously, with a gentle promise of spring. In due time we arrived at Brother Freeborn's home, where we found a goodly company of men and women, and a table figuratively groaning under its load of good things to eat. I would like to tell about those people, nearly all of whom I saw

for the first time; yet their good Seventh-day Baptist names made them seem quite like old friends of mine. While the ladies sewed carpet-rags and talked business the men sunned themselves out of doors and discussed local affairs, spring's work, etc. But when it came to the eating they all united as one.

It was a pleasant occasion. But I can not take the space to speak further of the good social time the people had. What I wish in particular to call attention to is the fact that some of those people came from nine to thirteen miles to attend that meeting. Brother Hurley's team made a round trip that day of twenty-six miles,—others from eighteen to twenty-four. And over such roads! But they did not seem to mind it. They all wanted to go to Brother Freeborn's that day, and so went. I have heard it said that we commonly manage to do the things we really want to do; and I guess it is about so. I thought that day of some people who, because of a prospect of rain or a bit of mud, stay at home from church.

Brother Hurley says those people are as faithful to go to church as to the Ladies' Aid. If this is so, our church at New Auburn must be all right. May the Lord bless both him and them.

I must say that I saw, on our ride out to Brother Freeborn's and back—over different roads—some of the most beautiful country I ever saw,—big fields, fine houses, large barns, herds of fine cattle and a most picturesque landscape,—hills, valleys, woodlands and fine streams of water.

Oh, you young fellows who want farms—and have a mind to work, *work*, I say,—go to New Auburn and get a piece of land while it is reasonably cheap. But it is going up *fast*. Now is the time to get in among those good people and partake of their bright hopeful spirit and come into possession by and by of good farm homes.

April 7, 1912.

We are to give not a theology, but a self; we are to plant not Christianity, but Christians. Every gift is great when the self goes with it, and every gift is small which has no heart behind it. The amount of self that goes into the contribution box measures the effectiveness of the contribution.—*W. H. P. Faunce.*

WOMAN'S WORK

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

"A man must live!" We justify
Low shift and trick, to treason high,
A little vote for a little gold,
Or a whole senate bought and sold,
With this self-evident reply—
"A man must live!"

But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
A man must live?

There are times when a man must die!
There are times when a man will die!
Imagine for a battle cry
From soldiers with a sword to hold,
From soldiers with a flag unfurled,
This coward's whine, this liar's lie—
"A man must live!"

The Saviour did not "live!"
He died!
But in his death was life,
Life for himself and all mankind.
He found his life by losing it!
And we, being crucified
Afresh with him, may find
Life in the cup of death,
And drinking it
Win life for evermore.—*Selected.*

The Girls' Version of "The Paralytic Forgiven and Healed."

MRS. J. H. BABCOCK.

Different parts of the lesson were assigned to each of the five girls of the class, according to Amos R. Wells' "One New Plan Every Week" in *Sunday School Times*. They were given five minutes in which to write how they would feel and act if they were in place of the sick man.

The parts put together make the story as follows:

No. 1. (Annette)—"I wanted to be healed and had heard that Jesus healed diseases. I asked some of my friends to take me there, and they were glad also.

"There were crowds all over. I was sick, the sun shone, and the way was rough. I became very tired."

No. 2. (Lillian)—"They carried me up-stairs on my bed. I heard Jesus talking as they let me down through the roof."

No. 3. (Vira)—"The sun shone in my eyes, and made me feel sick. They kept letting me down, and the people were amazed."

No. 4. (Nina)—"I went down from the dazzling sunlight into that crowded room. They did not let me down very carefully, but went by jerks. I wanted to see the face of Jesus so that I could hardly wait. There were so many people there they could hardly let me to the floor. When I was at his feet he said to me, 'Your sins are forgiven you.' I was surprised for I did not expect to have my sins forgiven, but my sickness healed. He then told me to take up my bed and walk. I was so happy I could hardly wait to get out of doors to tell people about it all."

No. 5. (Winnifred)—"I got up and put my bed on my head and ran out of the house feeling so good that I was healed, body and soul. I felt so good that every man I met I told what Jesus had done for me."

The girls all wrote that they were followers of Jesus, and would try to help others to come to him to be healed.

(The girls are from 13 to 15 years of age.)

Westerly, R. I.

The Ladies' Aid Society of the Pawcattuck Seventh-day Baptist Church has nearly completed its year's work, next Tuesday being the date of the last regular meeting and the annual election of officers.

Not as many suppers as usual have been served, but more afternoons for work at homes of the members. These teas are very cozy and enjoyable. Light refreshments are served at five o'clock and the ladies get home in time for dinner. Two have been served at the church.

Financially the year has been successful. The usual contributions have been made to the different societies of our denomination, and two special contributions amounting to \$110.00.

The Mission Circle under the leadership of Mrs. O. U. Whitford has continued steadily at its studies. We have finished the study of China and begun on that of Holland.

Recently we have had the pleasure of having with us Doctor Davis of Shanghai,

who gave two delightful and finely illustrated lectures on China. Specially interesting are the pictures of Peking, the Great Wall, the Ming Tombs, the magnificent temples; also those of our own mission city, Shanghai.

It is with quite a justifiable pride that we find that our little mission compares very favorably with those of other and much larger denominations.

Our annual church meeting, supper, and election of officers occurs about the middle of this month. This is one of the most enjoyable gatherings of the year and is looked forward to with pleasure by all.

April 1, 1912.

M. N. R.

Minutes of the Woman's Board Meeting.

The Woman's Board met with Mrs. G. E. Crosley, Monday afternoon, April 1, 1912.

Members present: Mrs. A. B. West, Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. A. R. Crandall, Mrs. G. E. Crosley, Mrs. J. F. Whitford, and Mrs. J. H. Babcock. Visitors: Mrs. L. C. Burdick and Mrs. W. R. Rood.

The President read Psalm lxxx, and Mrs. Morton offered an earnest prayer for the work, and the workers at home and in foreign lands.

The Recording Secretary being absent on account of illness the Corresponding Secretary was asked to take her place.

The minutes of the last meeting were read.

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

The Treasurer gave the third quarterly report of the year, which, on motion, was adopted.

Mrs. Whitford read letters from Mrs. Lucy B. Langworthy of Daytona, Fla., and Mrs. M. G. Stillman of Lost Creek, W. Va. Mrs. Langworthy's enclosed a remittance to be used at the discretion of the Board.

Mrs. Stillman's letter contained money to be paid on Miss West's salary.

The Corresponding Secretary read letters from President Davis of Alfred, and President Clark of Salem, written in the interests of beneficiaries of Board Scholarships.

The committee to prepare a program for

Woman's Hour of Conference reported a meeting held, and topics decided upon for two papers.

The Mission Circle leaflet for May was presented and adopted.

Minutes of the meeting were read and approved.

Adjourned to meet with Mrs. A. J. C. Bond the first Monday in May.

MRS. METTA P. BABCOCK,
Corresponding Secretary.

Treasurer's Report.

For the three months ending March 31, 1912.

MRS. J. F. WHITFORD, TREASURER,	
In account with	
THE WOMAN'S EXECUTIVE BOARD OF THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.	
Dr.	Cr.
To balance on hand Dec. 31, 1911	\$ 425 16
Jackson Center, O., Ladies' Aid Society:	
Miss West's salary	7 50
Hartsville, N. Y., Mr. and Mrs. W. M. Simpson:	
Unappropriated	3 00
Akron, N. Y., Mrs. S. A. B. Gillings:	
Tract Society	\$15 00
Missionary Society	15 00
SABBATH RECORDER	2 00
Brookfield, N. Y., Woman's Missionary Aid Society:	
Miss West's salary	20 00
Milton Junction, Wis., Ladies' Aid Society:	
Tract Society	\$15 00
Miss Burdick's salary	10 00
Welton, Ia., Woman's Benevolent Society:	
Miss Burdick's salary	5 00
Plainfield, N. J., Woman's Society for Christian Work:	
Tract Society	\$25 00
Missionary Society General Fund	25 00
Leonardsville, N. Y., Woman's Benevolent Society:	
Tract Society	\$25 00
Missionary Society General Fund	10 00
Miss Burdick's salary	15 00
Milton Junction Church, A. B. West, Treasurer:	
Miss West's salary	24 75
Nortonville, Kan., Woman's Missionary and Benevolent Society:	
Miss Burdick's salary	\$25 00
Miss West's salary	15 00
Hartsville, N. Y., Ladies' Aid Society:	
Unappropriated	10 00
Nile, N. Y., Ladies' Aid Society:	
Tract Society	\$ 2 50
Miss Burdick's salary	10 00
Marie Jansz	2 50
Fouke School	2 50
Gentry, Ark., Ladies' Aid Society:	
Unappropriated	15 00
Berlin, N. Y., Ladies' Aid Society:	
Miss West's salary	12 00
Boulder, Colo., Woman's Missionary Society:	
Unappropriated	10 00
Little Genesee, N. Y., Woman's Board Auxiliary:	
Miss Burdick's salary	\$12 00
Board expense	3 00
Dodge Center, Minn., Woman's Benevolent Society:	
Tract Society	\$10 00
Missionary Society General Fund	10 00
Miss Burdick's salary	10 00
Welton, Ia., Woman's Benevolent Society:	
Miss West's salary	5 50
Independence, N. Y., Ladies' Aid Society:	
Miss Burdick's salary	10 00

Independence, N. Y., Mrs. L. E. Livermore:		
Miss Burdick's salary	1 00	
Milton, Wis., Mrs. J. F. Whitford:		
Miss West's salary	6 00	
Mrs. S. J. Clarke:		
Miss West's salary	3 00	
Mrs. G. E. Crosley:		
Refund of Board expense	5 00	
Alfred, N. Y., Woman's Evangelical Society:		
Miss Burdick's salary	25 00	
Miss West's salary	10 00	
Home Missions	4 00	
Fouke School	5 00	44 00
Lost Creek, W. Va., Ladies' Aid Society:		
Miss Burdick's salary	10 00	
Salem College	5 00	
Unappropriated	10 00	25 00
Walworth, Wis., Ladies' Benevolent Society, Circle No. 1:		
Unappropriated	35 00	
Ministerial Relief Fund	5 00	40 00
Albion, Wis., Missionary and Benevolent Society:		
Fouke School	5 00	
Lost Creek, W. Va., Ladies' Aid Society:		
Miss West's salary	13 50	
Daytona, Fla., Mrs. Lucy G. Langworthy:		
Unappropriated	10 00	
Westerly, R. I., Mrs. Abbie K. Witter:		
Miss West's salary	2 00	
Mrs. Booth	2 00	4 00
Brookfield, N. Y., Mrs. Anvernette A. Clarke:		
Tract Society	5 00	
China Famine Fund	1 00	6 00
Westerly, R. I., Woman's Aid Society:		
Tract Society	35 00	
General Fund, Missionary Society	35 00	
(Alfred University Scholarship)	25 00	
Board expenses	6 00	
Missionary Relief Fund	10 00	111 00
Milton, Wis., Circle No. 5 of W. B. S.:		
Expenses of African investigation	10 00	
Miss Gertrude Ford, Gentry	5 00	15 00
Total receipts		\$1,095 91

By cash paid:—		
Renewal Missionary Review		\$ 2 50
SABBATH RECORDER		2 00
F. J. Hubbard, Treasurer Tract Society		55 00
S. H. Davis, Treasurer Missionary Socy.:		
General Fund	\$40 00	
Expenses of Miss West	10 00	50 00
Davis Printing Company:		
Printing leaflets	4 00	
F. J. Hubbard, Treasurer Tract Society:		62 00
S. H. Davis, Treasurer Missionary Socy.:		
General Fund	\$45 00	
Home Missions	4 00	
Marie Jansz	2 50	51 50
F. J. Hubbard, Treasurer Tract Society:		40 50
S. H. Davis, Treasurer Missionary Socy.:		
Third quarter, Miss Burdick's salary	\$150 00	
Third quarter, Miss West's salary	150 00 (advanced)	
Expenses African investigation	10 00	
General Fund	35 00	345 00
Miss Gertrude Ford, Fouke, Ark.		5 00
J. A. Hubbard, Treas., Ministerial Relief Fund		22 50
Total disbursements		\$640 00
March 31, 1912, balance on hand		455 91
		\$1,095 91

MRS. J. F. WHITFORD,
Treasurer.

When a sinner does go to church, he hates to listen to the service from behind a profusion of millinery.—*Christian Herald*.

Whence and Why "D. D."

M. HARRY.

The use of the honorary title D. D. in the ministry has been so long and commonly in vogue, that few I fear ever inquired concerning its origin; in fact, many think it is of divine origin. But the New Testament knows nothing of it. The only titles it gives to ministers of the Gospel are: elders (*presbuteroi*) and bishops or pastors (*episcopoi*). Evangelism and teaching are only functions of elders and bishops. But it may be said that in Luke ii, 46; v, 17 and Acts v, 34 "doctor" or "doctors" of the law are mentioned. Yes, the Jewish doctors, enemies of Christ, are so called; and worse still, the word translated "doctor" in these verses is *didaskalos*, teacher, and the habit of translating this word so, arose from projecting middle age titles into the New Testament, the same as "Easter" into Acts xii, 4 instead of Passover. There is no more authority for translating *didaskalos*, doctor, in these passages than in I Cor. xii, 29, "Are all teachers?" No, the title D. D. is as unknown to the New Testament as the titles archbishop or pope.

Well, when and where did the title arise?

By consulting encyclopedias almost any one may find that it was first conferred at the University of Paris about 1150 A. D. Surely, not a very exalted origin. Right in the midst of the dark ages from the bosom of the Church of Rome. Pedobaptism, Sunday-Sabbath, confirmation and the use of holy water arose centuries earlier, when the church was less corrupt. They can plead an earlier and more honorable origin.

AGAINST SCRIPTURE.

In Matthew xxiii, 8, 9, Jesus says: "But be ye not called Rabbi: for one is your teacher, and all ye are brethren. And call no man father on the earth: for one is your Father, even he who is in heaven. Neither be ye called masters: for one is your Master, even Christ." Now, Rabbi corresponds almost exactly to our D. D. It was purely honorary. If, then, "call no man father" condemns the Roman title of "father" for priests, as Protestants affirm, then surely "call no man Rabbi" forbids D. D. among ministers, "for all ye are brethren." Jesus further says: "How can ye believe, which receive honor one of an-

other" (John v, 44). If the above Scriptures do not unqualifiedly condemn the use of D. D., right reverend, archbishop, etc., among Christ's humble followers, how should they read to condemn them? Think of the apostles calling one another Doctor-Paul or Doctor Peter. Peter thought "Brother Paul", and "I also am an elder", good enough for him and Paul. Why is it not good enough for men who will always have to sit at their feet?

Why do institutions confer and some men receive this title? The giver and the receiver both do so for the honor of it. I was present at a commencement when a new college conferred the title D. D. upon T. DeWitt Talmage. Why did they thus? Evidently they thought to honor Talmage and also to honor themselves. A D. D. was being introduced by a fellow minister to a third party, but before the fellow brother could say, "Pastor of—", the titled brother introduced himself as "Doctor _____."

INVIDIOUS.

What does the title mean? As M. D. means that the possessor is now fully qualified to practice medicine, that is, cure or heal men's bodies, and all others not so titled are quacks, so D. D. implies that the possessor is now especially qualified to teach divinity and cure or heal men's souls. If not, what does it mean? At least it means that the titled brother is superior to his untitled brethren. Is this so? Has not every heresy and unscriptural doctrine been taught by D. D.'s? Are they indeed more successful in healing souls, in getting the Word and grace of God that saves into men's hearts than their untitled brethren? It almost seems that facts are against them. Paul, Peter, John and other New Testament preachers can still teach us all how to doctor souls. Nor do later times tell a different story. It actually seems that the Lord has specially raised up such men as Finney, Spurgeon, Moody and Gipsy Smith to rebuke this honor-seeking spirit; that he "chooses the foolish things to confound the wise." If these mighty men of God did not want or need the title, why do men almost unknown as soul-savers, soul-doctors, covet this worldly title? for it arose from the world at its darkest period of the middle ages.

Let me ask the wearers of this title if the receiving of it made them one whit

wiser, more efficient, humbler, or more spiritual? If not, why wear it?

CONFUSING.

Practically the use of the title is confusing. A practising physician whose name was the same as that of a ministerial D. D. of the same place, told me that sometimes his groceries were sent to the D. D. of the same name, and vice versa. Again, who of us have not noticed, in letters from Shanghai, mention in one paragraph of our Doctor Davis and in the next of Doctor Palmberg? Now, no one not specially informed would know whether both were D. D.'s or M. D.'s. This confusion is a common experience. What is the use of it?

Let me now ask: "If the title is of pagan-papal origin, unqualifiedly condemned by our Lord (Matt. xxiii, 8, 9), never owned by New Testament preachers, conceived and conferred for honorary purposes only, invidious to other brethren, and of no practical utility, but confusing and cumbersome, why should ministers of the lowly Jesus—receive and wear this lofty unscriptural title?"

From the beginning of my ministry I have entertained these views. The Lord and my brethren forgive me for not expressing them in print before.

New Auburn, Minn.,
March 27, 1912.

They say I am growing old, because my hair is silvered, and there are crows' feet on my forehead, and my step is not so firm and elastic as before. But they are mistaken. That is not me. The knees are weak, but the knees are not me. The brow is wrinkled, but the brow is not me. This is the house I live in. But I am young—*younger than I ever was before.*—*Guthrie*.

Heaven is not the purchase or reward of your striving. No soul shall boastingly say there, Is not this the glory which my duties and diligence purchased for me? And yet, on the other side, it is as true that without striving you shall never set foot there.—*Richard Baxter*.

"Humility is not self-abasement, but a true self-appreciation in the light of divine grace."

YOUNG PEOPLE'S WORK

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

A Bird's-eye View of Our Home Missions.

PASTOR WILLARD D. BURDICK.

Christian Endeavor topic for April 27, 1912.

Daily Readings.

Sunday—The home field (Matt. ix, 35-38).
Monday—Home-field orders (Matt. x, 5-8).
Tuesday—How missions grow (Acts. viii, 1-4).
Wednesday—Mission visitation (Acts xi, 19-26).
Thursday—Instructions (Titus ii, 1-7).
Friday—Infectious zeal (2 Cor. ix, 1, 2).
Sabbath day—Topic: The home missions of my denomination. A bird's-eye view (Ps. xxxiii, 8-22).

To make this meeting interesting and helpful a good map of the United States is absolutely needed, and then the leader or leaders should direct us in the study while we use our eyes, ears, and imagination.

And now take down your map and let us locate and talk a little about some of the many places where we have Sabbath-keepers in the United States.

In order that you may readily secure more information on the subject I am following the order that Secretary Saunders follows in the *Year Book* for 1911, pages 138-146.

I. OUR MISSIONARY CHURCHES.

I think that we have forty missionary churches at present,—almost one half of our churches! We will locate them in the associations to which they belong.

Eastern Association.

Not far from where our first church in Rhode Island was located are the First and Second Westerly churches that Eld. Horace Stillman so faithfully served.

The Italian Church in New York City, and the Cumberland Church, at Manchester, N. C., are the remaining missionary churches in this association. Eld. D. N. Newton is pastor of the latter church.

Central.

Here we have six churches: Watson, Lewis Co., N. Y., and Preston, Otselic,

Lincklaen, Scott, and Second Verona churches that are not very far from the DeRuyter Church. Elder Wing of DeRuyter holds meetings at Lincklaen, and Elder Thorngate of the First Verona Church preaches at the Second Verona Church. The remaining four churches are not holding regular services. They greatly need our sympathy, prayers, and assistance. The Missionary Committee of this association reported on the problems and needs of the field in the RECORDER, Vol. 71, page 562.

Western.

In this association there are five missionary churches: The church at Shingle House, Pa.; the First and the Second Hebron churches, also in Pennsylvania, of which Eld. W. L. Davis was pastor till April 1; the Richburg (N. Y.) Church, of which Eld. G. P. Kenyon is pastor; and the Hartsville Church whose pastor, William M. Simpson, is also pastor of the church at Hornell.

An excellent Missionary Committee in this association is watchful for the interests of our people at Petrolia, Hickernell, and other points in the association.

Northwestern.

In the eleven great States in this association there are a dozen missionary churches. The Berlin, Marquette, Rock House Prairie, and New Auburn churches in Wisconsin are cared for by our general missionary, Eld. J. H. Hurley, and ministers in southern Wisconsin. Eld. T. J. Van Horn is the non-resident pastor of the Rock House Prairie Church. The Welton (Iowa) Church is served by Eld. G. W. Burdick. Can you tell how many of our ministers were brought up in this church?

Eld. J. T. Davis is missionary pastor of the Carlton Church at Garwin, Iowa. He also visits the Sabbath-keepers at Marion, Iowa. The missionary pastor of the Boulder (Colo.) Church visits the Sabbath-keepers in several places in that section of the association, and hopes to visit others to the north and west of Boulder. We might rightfully call this the Colorado field. Passing over the mountains into southern California let us spend a Sabbath hour in the chapel at Los Angeles and listen to a sermon by Dr. L. A. Platts and talk with him about the work on his field. On our return we must stop in Texas

County, Okla., to talk with Brother Ira Goff about the church at Cosmos and the other places where he occasionally preaches. Perhaps we can reach Farnam, Neb., in the southwestern part of Dawson County, at the time Pastor George B. Shaw of North Loup is making them one of his quarterly visits. If we are so fortunate as to do this he will tell us about the scattered Sabbath-keepers in Nebraska.

The Battle Creek Church will be considered under "City Missions."

Southwestern.

In this needy but promising association we have the Delaware Church at Boaz, Christian Co., Mo., of which Eld. L. F. Skaggs is pastor; Wynne, Ark.; Gentry, Benton Co., Ark., whose pastor, Rev. Wilburt Davis, visits the Little Prairie Church and other places in the State; Fouke, in southwestern Arkansas, with Eld. G. H. F. Randolph missionary pastor; the Little Prairie Church at Nady, Arkansas Co., Ark.; the Hammond Church in Louisiana; and the Attalla Church in Alabama.

Elder Ashurst is spending a part of the winter with the Hammond Church, and Eld. J. T. Davis has recently spent some time at Gentry and Fouke in work for the Tract Society.

Southeastern.

This is the smallest of our associations in size, but it continues to be great in its possibilities. Eld. J. S. Kagarise is our missionary pastor at Salemville, Pa.; and the Middle Island, Black Lick, Greenbrier, and Ritchie churches in West Virginia are cared for by Pastor L. D. Seager, assisted by the Missionary Committee of the association.

II. OUR MISSIONARY FIELDS.

The West Virginia Field.

Eld. L. D. Seager is our general missionary on this field. He is blessed with the assistance of several consecrated laborers with whom the work is left for some time this spring because of poor health on the part of the missionary. Brother Seager will be at Farina for several weeks.

It is expected that Eld. I. L. Cottrell will spend a few weeks in West Virginia this summer in Tract Society field work.

The Alabama Field.

We have two general missionaries located in Alabama: Eld. R. S. Wilson preaches at Attalla and at several other places in Etowah and Cullman counties. Eld. D. W. Leath of Logan, Cullman Co., does much preaching and scattering of Sabbath literature on the field. Several have accepted the Sabbath through his work.

Secretary Saunders may spend some time in Alabama this spring.

The Southern Illinois Field.

Eld. J. A. Davidson is our general missionary in the counties of Williamson, Johnson, Pope, Hardin, Gallatin, and Saline in southern Illinois. Last year he reported 958 calls and 25,000 pages of tracts distributed. Through his labors several have accepted Christ and quite a number have turned to the Sabbath.

Shall we hold and work this truly needy and difficult field, or shall we abandon it?

The Pacific Coast Field.

Many lone Sabbath-keepers are living in California, Oregon, and Washington. To encourage these people and build up the interests of the field Eld. Eli F. Loofboro has gone over the field six times. His last extended trip was made last summer when the Riverside Church gave him a six weeks' leave of absence.

The Wisconsin Field.

Eld. J. H. Hurley is general missionary and pastor of the church at Cartwright. He can not grant all the requests for help in meetings that come to him from groups of Sabbath-keepers and others on this field.

Eld. S. Mills has been sent out by the brotherhoods of the Chicago and Wisconsin churches, and has done good service on this field, and in visiting lone Sabbath-keepers in Minnesota and South Dakota.

III. CITY MISSIONS.

The Italian Mission in New York City.

This work has been carried on for two or three years, and is jointly supported by the Missionary and the Tract societies, under the direction of the New York Church and its pastor, Eld. E. D. Van Horn. The city missionary is Eld. Antonio Savarese. Sabbath school and preaching services are held on Sabbath afternoons. Other services including street meetings are frequently held. Elder Sav-

arese prints much evangelistic and Sabbath literature. He reported 1,247 calls last year.

The Hungarian Mission.

The headquarters of this mission are in Chicago with other interests in Cleveland and St. Paul. The work is supported by the Missionary and the Tract societies. Our missionary, Eld. J. J. Kovats, prints and sends out Sabbath literature. Some of this literature attracted the attention of some of his countrymen in Cleveland and St. Paul, and several of them have accepted the Sabbath. See the picture of Eld. John Boehm and his printing plant, page 145 of *Year Book* for 1911.

Elder Kovats reported for last year 518 prayer meetings, 1,360 calls, and about 40 Sabbath converts.

Battle Creek Mission.

This city is recognized as an important field for several reasons: A good many Seventh-day Baptists are living in the city or spending a few months there; many Sabbath-keepers are living in the city who are not connected with any denomination; and there are large numbers of people continually coming to the city who ought to learn the truth from us. This field needs a parsonage and church. The city missionary, Eld. D. B. Coon, has recently spent several weeks among our churches raising money for this purpose.

Elder Coon reported for last year 99 sermons preached, 1,107 calls, and much other work.

LONE SABBATH-KEEPERS.

In nearly every State of the Union there are lone Sabbath-keepers, and they are an important part of our home mission work. We already have located several hundred of these Sabbath-keepers, and our Conference corresponding secretary estimates them as nearly 1,000. Many of these are longing for the privileges of Sabbath-keeping communities; they prize the *RECORDER*, and are the centers of influence for God and his truth. It is hoped that many promising fields will be gained where lone Sabbath-keepers are now living.

THE GREATNESS OF OUR WORK IN THE HOMELAND.

Even a rapid survey of our home mission fields convinces us of the greatness of the work and that unlimited opportuni-

ties are offered us to lead people to Christ and the Sabbath. The Missionary Board is unable to find men to go on to some of these fields and to supply some of the missionary churches. Do you think it is difficult to get money to carry on the Lord's work? *It is sometimes more difficult to find men to do his work!*

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

REFERENCE MATERIAL.

Plan of the Tract Society for interchange of pastors. *RECORDER*, Vol. 72, p. 75; also Vol. 71, p. 657.

Visit of Elder Loofboro to lone Sabbath-keepers. *RECORDER*, Vol. 71, pp. 266, 401.

Secretary Saunders' quarterly reports. *RECORDERS*, Vol. 71, p. 561; Vol. 72, p. 139.

President Bond's visit in the Southwestern Association in 1911. *RECORDER*, Vol. 71, pp. 87, 151, 213, 247.

Shepherdsville a good place for tent work. *RECORDER*, Vol. 71, p. 812.

Possible "intensive work" at Rutland, Vt., *RECORDER*, Vol. 72, p. 272; Vol. 71, pp. 552, 811.

Reports of Missionary Committee of the Northwestern Association. *RECORDER*, Vol. 71, pp. 645, 718.

Appropriations for home work. *RECORDER*, Vol. 71, pp. 652, 403.

Work in southern Illinois. *RECORDER*, Vol. 71, pp. 392, 815.

Work by Eld. O. S. Mills. *RECORDER*, Vol. 71, pp. 523, 596.

Work by Eld. A. L. Davis. *RECORDER*, Vol. 71, pp. 563, 682.

By the Side of the Road.

ALICE ANNETTE LARKIN.

CHAPTER V.

"And Ye Took Me In."

A week had passed since Alvin Livingstone had so suddenly appeared at the little old house by the wayside. His fate was still undecided. Harold had thought it best to write to Aunt Susan before making any definite plans, and Janet, although determined that the boy should not go away from Sharon, agreed with him.

"What do you suppose she will say?" Janet asked, as she and Harold sat before the fireplace in the sitting-room after

Alvin had gone to bed. "I surely ought to hear from her tomorrow. They will all probably think that our family has increased enormously in the short space of a few weeks. What with the stray cats I took pity on the first day and now this boy, they'll probably decide that I don't resemble the Prescotts much in these things. They all had small families, I believe."

"But you're not a Prescott now, dear; you're a Robertson and the Robertsons are very partial to boys. That new coat fits Alvin pretty well, doesn't it?"

"Yes indeed, and he looks very nice in it. I wonder if he ever had any decent clothes before. O Harold, I almost dread to get Aunt Susan's letter. If only Aunt Abbie could be the one to advise me, or even Aunt Lydia; but Aunt Susan!"

However, Aunt Susan's letter, which came promptly the next morning, brought no discouraging message to those waiting so anxiously. The writing was very fine and firm.

"DEAR NIECE JANET:

"Your letter took us all by surprise and it was some time before we recovered from the effects of it. Now my motto has always been, 'Business before pleasure,' so to come right down to the point—If you want to adopt all the boys and cats in Sharon, I suppose you have a perfect right to do it; only I wouldn't take too many to look out for at once. Boys are dreadful hard to manage, I've always heard tell.

"Abbie Frances cried tears all over your letter on the part telling about the little fellow a-coming to your door because he liked the looks of the house, so's I can't hardly make out to read it now. Abbie Frances is real sentimental, you know, for a woman seventy years old. Yes, Niece Janet, keep the boy if you think best. There's plenty of room in the old house; if not, we can make room.

"Now for the second matter. You wrote me that you wished you could find a teacher to take your place. Well, I've found her for you. She's lost her husband and has a little girl to take care of. She has been bothered to pieces trying to find work, for she isn't very strong; this climate don't seem to agree with her. Lyddy told her that Sharon was a real healthy place to live in, so she will leave here this week so as to begin school next Monday.

I don't know whether you will want to keep her and the little girl for two or three weeks till they find a place to board. I think Miss Rogers will be real glad to have them stay with her after a while, and I'm going to write to her today. She's lonely, Janet, but do just as you think best about it. Her name is Harriett Harkness and the girl is Dorothy.

"I wish you could be down here; it's so much like summer. Abbie Frances has gone for a ride. She's just been and made herself a new silk poplin dress as near in style as she could get it and she likes to parade around in it. Lyddy is on the porch talking to an old man from the Philippine Islands. He's real rich but not a bit stuck-up.

"But I can't write any more now. We are all having a wonderful time. Somehow I can't seem to realize that it's Susan Prescott that's a-gadding around down here. I have to pinch myself sometimes to see if I am awake. With love to you and Nephew Harold and the boy,

"AUNT SUSAN.

"Orchardville, Florida,

"February 15, 19—"

"Dear old soul!" Janet said softly, as she finished reading the letter. "She may seem stern and uncompromising, but she has a heart of gold. Our boy question is settled, Harold; now what shall we do about this Mrs. Harkness?"

"She deserves a great deal, Janet, seeing that she is coming to relieve you of your school duties. But are you equal to all the work of caring for such a big family on such short notice?"

"I think so, dear, and I want to try anyway. Mrs. Harkness is lonely and I must do what I can for her. This old house seems to have some wonderful drawing power, doesn't it? I wonder if Aunt Susan and the others intended that it always should. I found these few lines pinned to Aunt Susan's pincushion the other day:

"'Tis a little old house by the wayside,
Afar from the noise and din;
But the spirit of friendliness dwelleth there,
And all who may wander in
Find the latch-string always hanging,
And the old latch lifted high;
For this is a place of welcome
To those who are passing by."

"That must be why every one feels so

free to come here, Janet. I have often wondered about it."

"But they won't feel free to come, dear, if I don't go and get ready for them. Aunt Susan always gets her bread into the oven earlier than this. I am glad this isn't a school-day."

"And I must be off to the store."

Alvin Livingstone, coming into the yard from an errand on which he had been sent, met Harold Robertson on his way to his work.

"Hallo, my boy!" Harold cried heartily. "You'd better go in and see your Aunt Janet."

"Aunt Janet, Mr. Robertson?"

"Sure, my boy, you belong to us now, and I guess you'd better call me Uncle too; sounds rather better, don't you think so?"

"And I'm going to stay here for keeps, Mr.—Uncle Harold, with you and her?" pointing to the window where Janet was working.

"I expect so, as long as we stay, Alvin. Do you think you will like it, my boy?"

"Like it, Mr.—Uncle Harold? Why, I could stay here forever."

"Guess I could, too," Harold Robertson said to himself, as he made his way down the street.

The next few days were very busy ones for Janet. There was the week's school work to be attended to, and preparations to be made for the coming guests.

Wednesday evening she received a call from the chairman of the school committee.

"I just had to come, Mis' Robertson," he announced. "I ain't never felt right since I hectorated you so over that janitor business. An' I thought to myself this afternoon—'Like as not she'll think I ain't appreciated all them things she's 'a' did for the boys an' girls in Sharon.' So I reckoned I'd better come up an' bring you my appreciations; so here they be. Seems if all our good teachers have to up an' get married. Mebby if this new one's a widder she won't go off quite so sudden. Well, I must be goin'. Here's a little present Hiram Bancroft an' me chipped in an' got for you. We didn't ask your husband to give nothing, for he has a chance to give to you all the time. 'Tain't much, but we put our good will in it. No

thanks, I can't stop; I've got to go home an' do some notary public work. Yes, good night."

Janet was so surprised that she had hardly spoken except to express her thanks for the gift. Somehow she had always felt that Mr. Dawson didn't quite approve of her methods of teaching.

Eagerly she cut the strings, and found a large, clear picture of the little Sharon schoolhouse, handsomely framed in a dark wood frame.

"It's beautiful!" she exclaimed, "and I shall always love it. Somebody must have helped him choose that frame. It surely is a nice one and in perfect taste. Mr. Dawson has proved to be a good deal like Aunt Susan, stern on the outside but with a heart as true as steel."

Thursday afternoon after school was out she took all her pupils for a sleigh-ride to Freedom, where they stopped for a light lunch, and then came the ride home on the big bob-sled. The day was ideal for such a trip, and the children enjoyed every minute of the time.

"Isn't she just the best teacher there ever was?" Janet overheard one small girl say to another, as they waited a few minutes in the Freedom restaurant.

"Yes, she is. I wish she didn't get married, don't you? Mama says they was talkin' o' askin' her to teach our Sabbath-school class, but they didn't."

"I wish they had, don't you? Aunt Ruth says they need teachers just awful. Why do you s'pose they didn't?"

"Oh, 'cause she don't keep Sabbath day like the rest of us. She keeps Sunday, too, my papa said so. She goes to church with Mr. Robertson, but I'd think she'd go to Christian Endeavor too when he's the president. Mama says—"

But Janet suddenly realized that she was hearing things not intended for her ears. So it had already come to this; people were talking about her because she didn't believe just as they did.

"Yes, she might have known it would be so. She had been very careful to attend church with Harold on his Sabbath; but she had tried not to do any unnecessary work on Sunday either. That is, at first. She remembered that this week she had been so hurried that she had baked bread and even pies on Sunday. No, she hadn't been to the Christian Endeavor

meeting but once because she had never been in the habit of going. The day she did go she hadn't enjoyed it, for the music lacked life, and hardly any one took part in the meeting.

But she must not allow herself to think of these things now. The sled was coming back and the children must be well wrapped and tucked in.

"All aboard!" she called, and they began to pile in. Soon the woods resounded with the music of their happy young voices.

When Sharon was finally reached, and the boys and girls had been left at their own homes, the bob-sled drew up in front of the Prescott house, and Janet and Alvin hurried up the walk.

The lower part of the house was brightly lighted, and through the thin white curtains Janet could see a sad-faced little woman all in black sitting by the table, while a tiny girl occupied the stool at her side.

"They've come, Alvin, and I wasn't here to meet them," Janet exclaimed. "Harold must have let them in though, for there he comes to the door. Now we must try to make them feel at home."

"Everybody seems to come to this house, don't they, Aunt Janet? And they'll be glad when they see you 'cause you'll look good to them."

"Thank you, Alvin, I hope so," Janet answered, as they entered the front hall.

(To be continued.)

Milton College News Notes.

The annual spring recess of the college occurred March 20 to 27. Many of the students spent the vacation at their homes, while those less fortunate greatly enjoyed the skating in the city park, due to the annual spring flood and a belated "cold snap."

Sophomore and Junior orations are the order of the day in the different literary societies. Arrangements are made to hold the annual oratorical contest April 9.

A joint debate with the debating team of Lawrence College is being arranged for the near future. This will be Milton's first attempt in intercollegiate debating for several years. This year also for the first time Milton was represented in the State Peace Oratorical Contest.

The third and last college social of the

school year was held in the gymnasium Tuesday evening, April 2.

The Dickens Centenary was observed in Milton on the evening of March 7. The faculty entertained the trustees and students at an informal reception in the gymnasium. The program consisted of Dickens' characters in costume, posed in a large frame on the stage, accompanied by selected readings by Mrs. Day, of the department of elocution.

An exciting membership contest is being waged between the "Blues" and the "Reds" of the Baraca class of the Seventh-day Baptist church, which is made up largely of college students. The contest will close May 1, when the defeated side must serve a banquet to the victors. A company of thirty-six young men recently assembled for a class picture.

The trustees have announced the selection of Mr. L. H. Stringer as physical director of the institution for the next school year. Mr. Stringer was a member of the class of '09, the class which was largely instrumental in securing the addition of the gymnasium to the college equipment. Since his graduation he has been engaged in high school work at West Allis, Wis. Mr. Stringer will make a valuable addition to the faculty, and his selection marks a long step in advance in the department of athletics and physical training of Milton College.

News Notes.

LEONARDSVILLE, N. Y.—Three persons have recently been added to the church by baptism.—The Benevolent Society held a very successful tea, Wednesday, March 27, at the home of the president, Miss Agnes Babcock.

RIVERSIDE, CAL.—March 2 was observed by the Sabbath school as a Missionary Sabbath. Rev. H. E. Davis, missionary superintendent, conducted the study of the lesson.—March 21 was Temperance Sabbath, and Mrs. Leslie Chapman, temperance superintendent, had charge of the lesson.—On the evening of March 23, a farewell party in honor of Miss Cornelia Randall was given at the home of Mrs. M. M. Brown. Miss Randall left for her home in Deary, Idaho, the next day.—Pastor Loofboro spoke Sabbath a. m., March 23, on the subject of "Sunday Legislation."

CHILDREN'S PAGE

The Story of Joseph.

"I am not going to let Guy Loring have a single ride on my pony, I don't care if he is my cousin," said Lawrence Austin with a frown.

"I think it would be nice to take him a ride," said Mrs. Austin. "You will enjoy your pony more if you use him to give other people pleasure."

"I don't want to do anything nice for Guy since he broke my knife. He did it because he was mad at me, and now I don't care for him and I am not going to let him have a ride."

Mrs. Austin laid aside her sewing. "I will tell you a story if you would like to hear it," she said.

"I would love to hear a story," said Lawrence, as he brought a stool and seated himself at his mother's knee.

"Many, many years ago there lived a lad named Joseph. His home was in a city called Hebron, in the land of Palestine. Joseph was born when his father, Jacob, was an old man, and for that reason the father loved him very much. He gave Joseph a coat of many colors, which was a robe that came almost to the ground, and the person who owned it was supposed to be of some importance in the family. The fact that the father gave Joseph this coat of many colors and loved him so much made the other brothers very jealous. In those days people believed in dreams; we do not believe our dreams come true now, but those people did. Once Joseph dreamed that he was in a field binding sheaves with his brothers, and his sheaf stood upright and the brothers' sheaves bowed to it. A second dream was that the sun, moon, and eleven stars bowed to him. The brothers thought these dreams meant that some day he should rule over them, and they were still more jealous of him and disliked him more than ever."

"I don't see how one brother could dislike another. I just love my brother, Frederick," remarked Lawrence.

"Jacob owned a great many flocks," Mrs. Austin went on, "and the sons, all but

Joseph, who stayed at home with his father, took care of them."

"My father is going to let me help take care of his cattle when I get big," interrupted Lawrence.

"These brothers had the flocks near Shechem and Jacob had not heard from them for some time, so he sent Joseph, who was then seventeen years old, to visit the brothers and see that everything was all right with them. When Joseph reached Shechem, he was told that his brothers had gone farther on to Dothan. He was not willing to return home until he had some news for his father, so he went on to Dothan. It was quite a long journey from Shechem to Dothan for a seventeen-year-old lad, and, of course, it had to be made on foot.

"When the brothers saw young Joseph coming they said, 'Behold, this dreamer cometh.' Then they began to plan to kill him; they thought they could say that some wild beast had eaten him. One brother, Reuben, was kinder than the others, and he suggested that Joseph be cast into a pit, but not killed. Reuben thought of the old father at home, and he hoped he could rescue Joseph and send him on his way safely. Joseph was put into a pit, and a little later, as the brothers were eating a meal, a party of Ishmaelites came by on their camels. They were on their way to Egypt to sell spicery, balm and myrrh. Judah suggested to the other brothers that Joseph be sold to these Ishmaelites, then he would not starve in the pit, and they would not be responsible for what was done to him later. The bargain was soon made, and the brothers were given twenty pieces of silver for Joseph."

"I wouldn't want any relatives like those men," Lawrence declared soberly.

"Reuben was not with the other brothers when they sold Joseph, and he was very sorry when he returned and did not find him in the pit. The brothers had kept Joseph's coat of many colors, and they killed a kid and dipped the coat into the blood and took it to their old father. 'This have we found; we know not whether it be thy son's coat or not,' they said. Jacob knew the coat at once, and he believed a wild beast had killed his son, and he wept bitterly.

"When the Ishmaelites reached Egypt, they sold Joseph to an officer of Pharaoh,

the king. Joseph was a good lad, one who could be trusted, and he rose from one place of honor to another in the king's household. He had hardships, too, but he was brave through them all. Pharaoh had a dream that Joseph told him meant that there would be a famine in Egypt in seven years, and that much food should be stored away in the seven coming years while there was plenty. Pharaoh believed Joseph, and made him ruler over all the land of Egypt, and that was the next thing to being king. Joseph had much grain stored, and in seven years the great famine came, just as he had said it would. The people came from long distances to buy food, and among them were Joseph's brothers. These men did not know that the man with so much power in Egypt was the little Joseph whom they had sold years before, but Joseph knew his brothers. He did not say they had been cruel to him, and for that reason could have no corn, but he filled their sacks to the brim and did not take a cent of the money they had brought to pay for food. They came for corn a second time, and Joseph told them who he was; then he had Jacob and all the family come to Egypt to live. Jacob was delighted to find the son whom he thought was dead."

"Joseph was a good man," said Lawrence, thoughtfully.

"Yes," answered Mrs. Austin, "he was looked up to in Egypt by everybody; but the thing I liked best about him was the way he treated his brothers. He did not say, 'They were unkind to me, and I shall not do a thing for them,' but he was glad to do a good act in return for a bad one. That showed Joseph was a really manly man, with a big, kind heart. He must have been kind to others as a boy to make such a kind man," Mrs. Austin finished.

"I will take Guy a ride on the pony this very day," said Lawrence, "for I want to be a kind, good man like Joseph, and I guess I had better begin now."

"I am glad the story of Joseph has helped you to be kind to Guy," said his mother softly, as she picked up her sewing again. —Sarah N. M'Cheery, in *Herald and Presbyter*.

"Nobody is ever sorry for having entered the circle of Christ's friends early, but many mourn that they delayed so long."

Back to the Farm.

SABBATH RECORDER:

Outside, one of the worst blizzards of the winter is raging and now as Ned and I have the stock comfortably cared for I am tempted to write an article, which I have been contemplating for some time. My wife doubtless thinks I might help her with some of her countless tasks which never diminish and which a storm like this only increases, but like Zack Bumpstead, "I've got to flosserfize."

"Zack Bumpstead used to flosserfize
About the ocean and the skies;
An' gab and gas f'um morn till noon
About the other side the moon;
An' 'bout the nature of the place
Ten miles be-end the end of space.
An' if his wife she'd ask the crank
Ef he wouldn't kinder try to yank
Hisself outdoors an' git some wood
To make her kitchen fire good,
So she could bake the beans an' pies,
He'd say, 'I've gotter flosserfize.'

"An' then he'd set an' flosserfize
'Bout schemes for fencing in the skies,
Then lettin' out the lots to rent
So's he could make an honest cent.
An' ef he'd find it pooty tough
To borry cash for fencin' stuff;
An' ef 'twere best to take his wealth
An' go to Europe for his health,
Or save his cash till he'd enough
To buy some more of fencin' stuff.
Then, ef his wife she'd ask the gump
Ef he wouldn't kinder try and hump
Hisself to t'other side the door
So she c'd come and sweep the floor,
He'd look at her with mournful eyes,
An' say, 'I've gotter flosserfize.'

And so the rhyme runs on. You men know how it is.

The theme in which I am interested and which I will write about is the "back to the farm movement," of which so many of our papers and magazines are speaking and which, it seems to me, is too much neglected by our Seventh-day Baptist pulpit and our literary organs.

Where in the United States is there a people to whom the call of the farm should appeal more? I believe it would be difficult to find a family among Seventh-day Baptists who have not at present a great many members whose livelihood is secured by farming and farming interests, or one whose ancestors for generations were not farmers.

The United States Government is admitting that the cities are becoming too

congested and that something should be done to keep the people on the farm. If the ordinary citizen is handicapped, how much more must people be who declare themselves Seventh-day Baptists? The human family must, of course, always work under handicaps. I and my family at present are handicapped as Seventh-day Baptists. We are thirty-five miles from a Seventh-day Baptist church (North Loup), although we frequently attend an Adventist Sabbath school in the village. There are too many non-resident Seventh-day Baptists, like ourselves, in the denomination, as the directory which has just been published by the RECORDER shows. The number is shamefully large, it seems to me, for a denomination as small as we are. And then how large do you suppose is the number who have drifted away and been lost to the denomination? What is the answer to that poem which Edwin Shaw published in the RECORDER a year or so back, entitled, "Are We Holding Our Own?"

One reason for this wide distribution of people of our faith and for our weakness in growth is, it seems to me, our own and our leaders' neglect of our agricultural interests. Of all the sermons I have heard by our ministers those have been very few which have showed how vital agriculture is to us as a people, and some of those sermons I have heard have made me feel uneasy. As if one should try to be something more honorable than a farmer! The most honorable work for any one is the one which he can do best and which is needful to the human race. Washington long ago gave a sentiment to this effect and we know its truth.

I don't suppose too many of our Seventh-day Baptists, when young, have received educations which enabled them to become ministers, doctors, professors, teachers, etc., but I do believe that too many of the boys whose talents inclined toward agriculture have been neglected and that too many of the girls whose gifts were along the lines of domestic science have been slighted. I believe we are neglecting these things today also, and sometimes by our disapproval are placing grave stumbling-blocks in their way.

One of my best friends, a great worker in the Seventh-day Baptist Church, once said these words of a Seventh-day Bap-

tist boy who was endeavoring to secure an agricultural education: "He will spend his life feeding hogs." Now I hope that man has thought more about a farmer's calling since, and seen too many of the possibilities in a farmer's life toward helping his fellow man, to ever utter such a sentiment again. The person who thinks and utters such sentiments needs more knowledge of agricultural things than he has at present. But there are too many in our denomination who in their hearts have this prejudice. There are too many of our leaders who have not enough agricultural education concerning our own needs as a denomination.

There are a great many of our people working as doctors, lawyers, teachers, etc., in the cities. They are men and women of strong character and will honor our denomination always. But what of their children who are growing up under the city's influence? Will they contribute the strength in proportion to that contributed by those children who are reared in the rural communities and under Sabbath influences?

I think our leaders should endeavor harder to hold us together in communities and neighborhoods. Too many of our pastors now are following our people instead of leading them. We have too many churches today which are not nearly as large as they were years ago. The original members, many of them, and their children, have drifted away and the church at present is dying.

We have too much Yankee blood in our veins in some respects. We are "cursed with the wandering foot." We forget our peculiar interests as a religious people, and for temporary profit sell the birthright of our children and cripple their interests and those of the denomination.

North Loup, today, will substantiate this. The valley was settled by Seventh-day Baptists, but today very little of the land is held by our people. One of the largest Sabbath schools and one of the largest Junior Christian Endeavor societies in the denomination is there. What will you do with them when they are men and women? Today it is a sight of which you may be proud; tomorrow it may be a memory to bring regret. If you are not careful they will be lost to the denomination as other societies have been and the church

will decline as others have and are doing on account of the neglect of temporal affairs.

I can not do justice to this subject, but I have talked with many of the laymen in the denomination and they all agree that we are neglecting these things of which I write, and I think our leaders will admit it also.

There is an author who tells a story of how he hunted for ducks. He lay in the grass by the water and shot and shot at some ducks, but neither the ducks nor the water was disturbed. At last an old keeper who had crept up in the grass to find out the cause of the disturbance burst out in indignation, "Lower your hind sight, you idiot!" He was shooting too high.

Are we in our zeal for some things which we are endeavoring to do neglecting those which we can and should do? Can not more be done to hold us together? Would it not be good for us if our leaders would make us aware that we are primarily an agricultural people and that a great majority of us are at our best and can do ourselves, the world and the denomination the most good by staying on the farm? Doesn't every one of us need more agricultural education? By agricultural education I do not mean what can be obtained from the schools only, but that which we may acquire by thinking of our needs as a denomination.

I have not referred to the financial part of farming. For some of us there will be loss, for others gain. It would even be well for some to be on the farm because they do not want to be there.

The Lord has said of the earth: "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread; till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." No matter what is our vocation, the earth will bring forth some thorns and thistles to torment us.

There is no limit to the possibilities for good with those who follow an agricultural calling and who can impart their ideals and plans to others. They are needed more in our legislative halls to help obtain the rights for which the people are clamoring; they are needed more in all the bodies which are endeavoring to right

wrongs; they might even be used in our missionary fields to help make practical and more self-supporting those stations of which we nearly despair.

"Agriculture is the greatest among the arts, for it is first in supplying our necessities. It is the mother and nurse of all other arts. It favors and strengthens population; it creates and maintains manufactures, gives employment to navigation and materials to commerce. It animates every species of industry. It is also the strongest bond of well-regulated society, the surest basis of internal peace, the natural associate of good morals."

RALPH COMSTOCK.

Comstock, Neb.

Quarterly Meeting.

The regular quarterly meeting of the Seventh-day Baptist churches of southern Wisconsin and Chicago will be held with the Milton Junction Church, April 19-21. General Theme: The Church as Related to the Religious Life of the Community.

PROGRAM.

Friday Evening.

- 7.30 Praise service, led by Julius Nelson, Milton.
- 8.00 Sermon: "The Duty of the Church to Hold and Teach Sound Doctrine"—Rev. A. P. Ashurst, Walworth.

Sabbath Day.

- 10.30 Sermon: "The Church and Local Religious Education"—Rev. T. J. Van Horn, Albion.
- 11.45 Sabbath school led by H. M. Burdick, Superintendent.
- 2.45 Young People's Hour. Song service, led by H. M. Pierce.
- 3.00 Address: "The Relation of the Young People to the Regular Work of the Church"—C. B. Loofbourrow.
Music—Walworth Society.
Address: "The Duty of the Young People to Inform Themselves on the Work of the Church"—P. L. Coon.
Music—Milton Society.
Address: "The Relation of the Young People in the Church to the Young People in the Community"—H. L. Polan.
Music—Albion Society.
Consecration service, led by F. I. Babcock.
- 7.45 Praise service.
- 8.00 Sermon: "The Church and the Social Life of the Community"—Pastor A. E. Webster, Chicago.

Sunday Morning.

- 10.30 Sermon: "Church and Community Evangelism"—Rev. L. C. Randolph, Milton.

Sunday Afternoon.

- 2.30 Round Table—Leader, President W. C. Daland, Milton College.

HOME NEWS

BERLIN, N. Y.—On Sabbath morning, April 6, memorial services were held in honor of our former pastor, Rev. J. G. Burdick, who endeared himself to all during his pastorate here. The choir sang selections from some of Mr. Burdick's favorite songs. Pastor spoke of him as an evangelist; F. J. Greene Sr., as pastor; A. E. Greene, as choir leader; Matie E. Greene, as Sabbath-school worker. Pastor Hutchins closed this solemn service by singing "Crossing the Bar."

This service had been postponed on account of a thorough epidemic of measles. About forty of our people, old and young, having taken shares in this enterprise, thus placing all church, and other work in the background.

About one hundred and eighty cases have been reported in town, several very serious, and with but one resident physician, where for twenty-five or more years two have been busy and prospered financially. A fine opening for a young man. Will not some loyal Seventh-day Baptist M. D. locate here?

The Ladies' Aid society, like other departments of church work, has been stagnated by the illness. But we are now looking for better days. Farmers are busy in sugar orchards; robins are slyly appearing; and our sojourners in warmer climes are looking toward home. We are glad to note that more favorable reports are received of Brother E. R. Greene's condition (in California) and we hope to see him in his accustomed place ere many weeks.

Rev. D. H. Davis is expected here soon with his stereopticon views and lecture. He will also preach on Sabbath morning and better acquaint us with the conditions and work in China.

E. L. G.

This country, with its institutions, belongs to the people who inhabit it. . . . Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world?
—*Abraham Lincoln.*

DENOMINATIONAL NEWS

Rev. L. D. Seager and son Ross of West Virginia arrived here last week to spend some time. Mr. Seager has been in the hospital this winter but is feeling better, so it is reported.—*Farina News.*

Rev. J. L. Skaggs of Shiloh is spending two Sabbaths and the intervening week helping Pastor Jordan of the New Market Church. This is in exchange for a like service rendered by Pastor Jordan at Shiloh last fall.

Circulation of the Scriptures in 1910 in Italy, Spain and Portugal.

W. H. MORSE, M. D.

Last year 91,329 copies of the Scriptures were put in circulation in Italy, against 76,515 in the previous year, and 74,155 in the year preceding. The net increase was 14,814 copies in the year.

Of the 91,329 copies, 4,533 were Bibles, 8,054 were Testaments, and 78,742 were portions of Scripture, largely the separate Gospels.

The circulation in Northern Italy, between Florence and the Alps, was 810 Bibles, 2,010 Testaments, and 19,844 portions—in all 22,664 copies.

In Central Italy, that is in the section from Florence to just south of Rome, the circulation was 295 Bibles, 708 Testaments and 13,780 portions—14,783 copies in all.

In Southern Italy, from Naples and Foggia southward to Reggio Calabria, the circulation was 649 Bibles, 1,657 Testaments, and 17,910 portions,—20,216 in all.

In Sicily and the Italian islands 483 Bibles were circulated, together with 772 Testaments, and 10,025 portions, or in all, 11,280 copies.

The population of Italy is approximately 34,270,000.

It is estimated that there are not far from 75,000 Protestants in Italy, of which 22,000 belong to the Waldensian Church of Piedmont, 10,000 to the Evangelical Italian churches, and 43,000 to foreign Protestant bodies. The number of Evangel-

(Continued on p. 512.)

MARRIAGES

ROGERS-PARKISON.—At the home of Mr. and Mrs. Ira Schlagenhaut of Farina, Ill., March 20, 1912, by Rev. O. L. Clapper of the M. E. church, Mr. Roy P. Rogers and Miss Nancy E. Parkison, both of Farina.

APPEL-LEWIS.—At the home of the bride's parents, Mr. and Mrs. Howell Lewis, March 21, 1912, by the Rev. Robert Lewis, Mr. Albert A. Appel and Miss Sarah M. Lewis, both of Stone Fort, Ill.

DEATHS

PERSING.—Freeman Stanton Persing was born at Bell's Run, Pa., February 11, 1858, and died at his home in Portville, March 21, 1912.

He is survived by his wife, two brothers, W. D., of West Clarksville, N. Y., C. L., of Kalamazoo, Mich., and one sister, Mrs. C. B. Gibby, of Portville, N. Y. He married Mary M., youngest daughter of G. T. Lewis, July 3, 1878, when in the hardware business here in Portville. The last nine years of his labor was for the Syracuse Hardware and Iron Company as traveling salesman. He was disabled five years ago by a fall that paralyzed the lower part of his body. During his long and tedious illness he required the most constant attention of his faithful wife, not being satisfied without her presence at his bedside.

The funeral was held at his home on Sunday at 2 p. m., conducted by Rev. F. Roulo of this place.

Relatives of the deceased, Ivan Persing, H. F. Gardiner, Lin Lewis, J. E. Howard and two sons, Arthur and Charlie, were bearers. The Masonic Order of this place, of which he had long been a member, attended in a body and acted as escort to the East Portville Cemetery, and had charge at the grave. I. T. LEWIS.

BURDICK.—Mrs. Harriet Babcock Burdick was born in the town of North-East, Erie Co., Pa., July 21, 1829, one of Abel and Lucy Ann Babcock's family of twelve children. Only four of these survive.

The family moved West when she was thirteen, and she has lived in the neighborhood of Milton almost seventy years. She was married to George Stillman Burdick, April 19, 1849.

She leaves her husband, a son, an adopted daughter, and ten grandchildren.

She has been a member of the Milton Church for over sixty years, and has lived a steady, cheery, helpful, unselfish life. She was a sweet Christian woman whose sunshiny spirit was a continual blessing. Sixty-three years of wedded life without a quarrel is a record worth preserving.

In the beginning of the Sabbath, March 22, she entered into rest. Pastor Randolph's text, March 25, "Her price is far above rubies."

L. C. R.

WESCOTT.—Bertha Wescott was born at Berlin, November 11, 1896, and died at her home in the same village, March 25, 1912, at the age of 15 years, 4 months and 14 days.

Bertha was the eighth child in a family of eleven children and was a blessing in the home among the younger children. Bertha was one of the many in Berlin who fell prey to the measles which have had such a run in the community. Out of over a hundred cases this was the first fatal. The measles was followed by pneumonia and the end came quickly.

Funeral services were held at the Seventh-day Baptist Church, March 26, conducted by the pastor, and the body was laid to rest in the Seventh-day Baptist Cemetery. J. E. H.

RICHMOND.—Ann Laverne Richmond was born in De Ruyter, N. Y., June 19, 1846, and died in Gentry, Ark., March 30, 1912, being nearly 66 years old.

She was the sixth child of a family of ten children, born to Daniel Coon and Aurilla Seamon Richmond. She came with her parents to Wisconsin in 1854, and lived at Utica two years, after which she moved to Coloma, where she made her home for over fifty years. Since August, 1910, she has lived at Gentry, Ark., with her brother, E. D. Richmond. She was a very successful school teacher, which occupation she followed thirty-four years. She was a devoted Christian woman, and a member of the Seventh-day Baptist Church for over forty years, and passed peacefully away, with a Christian hope and trust in her Saviour.

The funeral services were held at her home and a short sermon was preached by the writer.

W. H. ERNST.

God meets the man of the world with this superb offer for the investment of his life: A pardon full and free; a new nature; all things that pertain unto life and godliness; a sphere for the cultivation of one's highest powers, and a reward for fidelity in service which surpasses the wildest dreams.
—*J. E. Norcross.*

A parish clerk apologized to a church dignitary who had been summoned to take a service at a small village church:

"I am sorry, sir, to have brought such a gentleman as you to this poor little place. A worse gentleman would have done if we had only known where to find him.—*London Light.*

A Proprietary Interest—"You took a great risk in rescuing that boy; you deserve a Carnegie medal. What prompted you to do it?" "He had my skates on!"—*Puck.*

SABBATH SCHOOL

LESSON IV.—April 27, 1912.

THE BEATITUDES.

Lesson Text.—Matt. v, 1-12.

Golden Text.—"Blessed are the pure in heart: for they shall see God." Matt. v, 8.

DAILY READINGS.

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

Second-day, Deut. vi, 1-15.

Third-day, Deut. xi, 18-32.

Fourth-day, Ps. cxix, 1-16.

Fifth-day, James i, 12-27.

Sixth-day, Luke vi, 20-26.

Sabbath day, Matt. v, 1-12.

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

Circulation of the Scriptures in 1910 in Italy, Spain and Portugal.

(Continued from p. 510.)

ical pastors and ministers is approximately 500.

There are 36,000 Jews in Italy, and the number of Jewish rabbis is 69.

Last year the circulation of the Scriptures in Spain reached 84,874 copies, against 87,188 in 1909, and 85,408 in 1908.

Of the 84,874 copies, 5,309 were Bibles, 8,971 were Testaments, and 70,594 were portions.

The population of Spain is not far from 20,000,000, according to a recent estimate. Only about 32 per cent of these can read and write.

Last year the circulation of the Scriptures in Portugal was 14,271 copies, against 11,591 in 1909, and 10,884 in 1908.

Of these, 1,644 were Bibles, 2,726 were Testaments, and 9,901 were portions.

The population of Portugal is approximately 6,000,000. The number of inhabitants who can neither read or write is 78.6 per cent.

These figures show that among the 60,000,000 people in Italy, Spain and Portugal, in 1910, 190,474 copies of the Scriptures were put in circulation, or one copy for each 300 people. The number of Bibles was 11,486, of Testaments, 19,751, and of scriptural portions, 159,237.

*Bible Mission,
Hartford, Conn.*

"A good friend to cultivate is your own conscience."

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.

Little Howard came in the other day crying and rubbing several bumps caused by a pet sheep.

"Well, Howard," said his sympathetic auntie, "what did you do when the sheep knocked you down?"

"I didn't do anything. I was getting up all the time."—*Exchange*.

"Nobody is ever sorry for having been kind. Simple gentleness and consideration, the patient tone, the cheery word, the sympathetic smile, the tactful inquiry, are investments that continue to pay dividends even in eternity."

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

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

EARN MONEY.—A plan whereby any member of a church may earn from \$25 to \$250 by the sale of hair and clothes brushes. Particulars given to anyone interested, by addressing C. W. Dickinson, North Troy, N. Y.

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

Showers and sunshine bring,
Slowly, the deepening verdure o'er the earth;
To put their foliage out the woods are slack;
And one by one the singing birds come back.
—Bryant.

It is as if the pine trees called me
From ceiled room and silent books,
To see the dance of woodland shadows,
And hear the song of April brooks.
—Whittier.

There is a blessing in the air,
Which seems a sense of joy to yield
To the bare trees, and mountains bare,
And grass in the green field.
—Wordsworth.

The birds made
Melody on branch and melody in mid-air,
The damp hill slopes were quicken'd into green,
And the live green had kindled into flowers,
For it was past the time of Easter day.
—Tennyson.

I hear the whispering voice of Spring,
The thrush's trill, the robin's cry,
Like some poor bird with prisoned wing
That sits and sings, but longs to fly.
—Holmes.

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