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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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Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. A. S. Maxson, Milton Junction, Wis.

# The Sabbath Recorder

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L. A. Worden, Business Manager.

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## EDITORIAL

### What Makes Beautiful Hands?

I have read of an old legend in which three young ladies disputed about their hands, each one claiming that her own were most beautiful. One of them had dipped hers in the crystal waters of a pure stream, another had tinted hers a delicate pink by picking berries, while the third had garlanded hers with flowers. While they were discussing the matter a poor old woman in distress solicited aid and was denied by all three, when along came a young woman, plain, and making no pretense to beauty either of face or hand, and cheerfully ministered unto the needy one. When the old woman's wants had thus been satisfied, according to the legend she said, "It is not the hands that are washed in the brook, or finely tinted or garlanded and perfumed with flowers that are most beautiful, but the hands that give to the poor and minister unto the needy."

As the old woman thus spoke, the legend continues, her wrinkles faded away, her staff was discarded and she stood before the young ladies an angel from heaven. Though only a legend, this story contains the pith of the gospel of Christ, and reveals what must be the decision of him who said: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

### Men and Religion Movement—Closing Campaign.

When this paper reaches its readers the closing campaign of the Men and Religion Movement will be drawing to a close in New York City. Two or three weeks ago we mentioned the extensive system of advertising by electric signs and posters, announcing the approach of the time for these meetings and extending to every man an invitation of welcome to the churches. Since that mention was made, all arrangements have been completed and when we go to press the great meetings of ten days' duration will be nearly over. The plan embraces an opening mass-meeting in Carnegie Hall, addressed by Raymond Robins and J. Campbell White. Then follows a conference of ministers and laymen in Marble Collegiate Church.

Every evening at 8 o'clock institutes are being held as training classes, to which each of the five hundred churches in the city sends its picked men to be trained by experts who have had experience in the ninety cities where the meetings have already been held. The six subjects upon which special training is given are Bible Study, Missions, Community Extension, Boys' Work, Evangelism, and Social Service. For each of these topics there are being held three different meetings a day in as many different parts of the city, making eighteen such institutes each day. Then there are noon meetings and shop meetings all over Manhattan and the Bronx. An immense mass-meeting in the Hippodrome, addressed by Gipsy Smith, closes the first half of the campaign.

During the present week the great Christian Conservation Congress is in progress, ending on Wednesday, April 24. Carnegie Hall is the headquarters for this Congress, where the central meetings are being held. Auxiliary centers are located in the Fifth Avenue Presbyterian, Broadway Tabernacle, and Central Presbyterian churches. The number of delegates is limited to 3,000.



with a required registration fee of \$5.00 each, payable in advance. This entitles them to seats in Carnegie Hall and to copies of the eight volumes prepared by the commissions. Three sessions daily are being held, and at the closing meeting, April 19, there will be a sermon by Doctor Jowett on "Power."

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### The Pope Has Never Been Reconciled.

When King Victor Emmanuel gained possession of the city of Rome, and took from the Pope the last province over which he had sway as a civil ruler, the head of the Romish hierarchy, almost broken-hearted over the separation of church and state, took to permanent seclusion in the Vatican Palace. When in Rome we were shown two windows with black shades, marking, as people said, the apartments of the Pope, and indicating his sorrow over being deprived of his power to rule the state. It was said that the occupant of these rooms with darkened windows never rides through the streets of Rome or mingles with its people in public affairs, but always takes his outings in the beautiful park back of St. Peters and the Vatican Palace.

In a recent paper appears an item to the effect that in order to give the present Pope opportunity to take the needed outdoor recreation at will, an underground passage has been made for him connecting his apartments with these Vatican gardens. Hitherto he has been obliged to pass through the art galleries in order to get there, but these are usually filled with visitors, and a way has been provided by which he can go unobserved to his open-air walks and drives.

This looks a good deal like a man's being a prisoner in his own home. It would be interesting to know just what the head of the Catholic Church would do if once again he could see church and state united, with himself at the head. To those who firmly believe in a complete separation of church and state it seems as though the self-imprisoned Pope would be much happier if he could only become reconciled to the change, make himself at home with the citizens of Rome, and enjoy his freedom in her streets.

## EDITORIAL NEWS NOTES

### Death of Major General Frederick Dent Grant.

While it was understood that Major General "Fred" Grant was in ill health and on leave of absence for rest and recuperation, still the country was not prepared to hear of his sudden death which came at the Hotel Buckingham in New York City on April 13.

In his death the army has lost a respected and capable officer and the country a citizen of exceptional worth. He was a man of generous sympathies, valuable in both private and public life. As a boy he had the unique experience of accompanying his father through many campaigns of the Civil War, since which time the military has had a special charm for him. For a time after the war he was in the diplomatic service of his country, and held the position of Police Commissioner in New York City. The war with Spain afforded him an opportunity to reenter the service he loved, and in which he soon became a valuable and highly respected general officer. He was quiet and unassuming and stood on the right side of moral questions with which his country had to deal, and his countrymen will greatly regret his departure from earth.

His body will lie in state on Governor's Island in New York Harbor until members of his family who are abroad can reach America. Then his remains will be laid to rest in the Arlington National Cemetery near Washington, D. C.

### General Kearny's Remains Transferred to Arlington.

Last week the body of General "Phil" Kearny was removed from Trinity Churchyard, New York, to Arlington for its final resting-place. General Kearny was killed in battle in 1862 and his body was interred in a family plot in Trinity Churchyard, where it has lain for fifty years.

The ceremonies were imposing both in New York and at Washington. A solemn service was chanted at Trinity before the remains were moved to City Hall. There they were guarded through the night by

soldier-veterans of General Kearny's old command. The casket was banked with flowers and draped with the Stars and Stripes. The services at the church were so crowded that many could not gain admittance, and thousands thronged the streets as the Grand Army veterans bore his remains away. Among the speakers in New York were Mayor Gaynor and Major Daniel E. Sickles.

At Arlington, President Taft, Secretary Stimson, Major General Wood, Corporal Tanner and others of the Grand Army made speeches, as did also the French Ambassador. Three volleys were fired over the grave, taps were sounded, and the remains of General Kearny were left to rest on the wooded slopes of Arlington until the resurrection morn.

### Death of Clara Barton.

Miss Clara Barton, founder of the American Red Cross, died on April 12, at her home in Glen Echo, Md. She came back from her childhood home last autumn in feeble health than usual, and during the winter an attack of pneumonia left her too feeble to rally. She was obliged to give up her work on her autobiography for several months previous to her departure. This work she had brought down only to the beginning of her public career at the opening of the Civil War. But she had been so methodical with her correspondence and her memoranda all her life, that the work she began can be completed by another.

She retired from the presidency of the Red Cross in 1904. She was eighty-two years old. She was taken to Oxford, Mass., for burial near the home of her childhood, where funeral services were conducted by her cousin, Rev. William E. Barton of Oak Park, Chicago.

Clara Barton was the first woman to hold a clerical government position in Washington. When the Civil War broke out she went to the front as a nurse and became famous as a nurse among the sick and wounded. After the war, as head of a bureau to search for and identify the remains of missing soldiers, she went to Andersonville, where she had the oversight of the work of identifying and re-burying thousands of soldiers who died there. She gained a great name in Europe as well as in America through her self-

sacrificing labors for the relief of sick and suffering soldiers in times of war.

### The Appalling Calamity of the Week.

The loss of the White Star Company's new steamship, the *Titanic*, by collision with an iceberg in the Atlantic, 450 miles from Nova Scotia, causing the death of something like 1,500 persons, is the appalling calamity of the week. It has cast a gloom over two continents, and as we write, there is too much uncertainty as to the particulars and the number lost for us to attempt to give full data. Wireless dispatches are quite contradictory. The only ones actually known to be saved at this writing are 675, mostly women and children, out of over 2,200 souls. Hoping that many others may have been picked up from floating wreckage by several ships responding to the wireless calls for help, and that many now supposed to be lost may yet be heard from, we can only wait until all the ships report. Meantime sorrowing friends of those known to have been in the passenger lists will besiege the offices of the White Star Line in desperate efforts to hear from loved ones.

President Ira Remsen of Johns Hopkins University has offered his resignation as president of that institution, and will return to his favorite research work in chemical science. He will retain the B. N. Baker professorship of chemistry.

The Boston Museum of Fine Arts has received from Francis Bartlett of that city a gift of \$1,481,000 to purchase works of art.

The North German Lloyd Line has recently let the contract of building a steamship to be larger than any now afloat. It is to be 950 feet long, with a tonnage of 54,000 tons and is to cost \$10,000,000.

A large number of excursionists were drowned in the river Nile, about fifteen miles northwest of Cairo, Egypt, by the collision of two excursion boats. One of the boats sank immediately after the collision, plunging three hundred people into the water.

There are rumors from Constantinople to the effect that the powers have agreed to renew the attempt to ascertain the terms upon which Turkey is willing to make peace with Italy.



### Letters From N. O. Moore.

To the Joint Committee:

DEAR BRETHREN:

The announcement is that we shall reach Fishguard, our first stop, about 1 a. m., to-night, so we will send off our first report from there. We were four hours late in leaving New York, on account of the heavy fog. This delay combined with a rather slow passage will make us one day late in reaching London. We intended, when starting, to land at Liverpool, but have now decided to land at Fishguard instead, in order to reach London as early as possible. We expect to reach London early Tuesday morning, March 26.

We have had no storms, but a variety of weather: cloudy, damp, and cold most of the time, with some rain, a little snow, a day of sunshine, etc. It has not been a rough voyage, but still the steamer has rolled enough to make it necessary to keep the racks on the dining-tables the whole trip. I have stood the trip first-rate and feel well. Sayre has not been so fortunate. He seemed well for a day or two, but about two days ago was compelled to take to his berth and has spent the time there since then. It does not seem to be exactly seasickness, but rather an attack of indigestion with a great deal of pain in the bowels. We have had the ship's doctor twice and he has given some medicine, but it has not relieved him much. Today I have been applying hot cloths to the seat of the pain—the left hand side of the abdomen—and it has relieved him somewhat. He has vomited twice, but aside from that has shown no symptoms of the usual seasickness. The doctor called it a dry catarrh of the bowels. He is pretty weak but will be able to make the landing at Fishguard, I think. But if he does not pick up and feel in good condition by Sabbath day, the day we sail for Cape Town, we both think it would be inadvisable for him to start. My thought now is that if it should happen that he is not well enough to go on to Cape Town, I will go on alone leaving him in the care of Lt.-Col. Richardson, either to come on later, or to return home, as may seem best. But we will decide this question later, after reaching London and getting advice and a chance to recuperate. I will write you further as soon as possible. At present he seems

somewhat better. We have ten hours yet before reaching Fishguard and he may improve a good deal in that time.

*On board the Lusitania,  
Nearing England,  
March 25, 1912.*

At the time I last wrote you we were still some hours away from Fishguard, where we expected to land. Mr. Sayre, although feeling very ill, thought he would be able to make the landing and our intention was to get to a place as soon as possible where we could rest and get medical advice.

We reached Fishguard about 1.30 a. m., Tuesday morning, March 26, and were landed by a tender which came a mile or more out to meet us. The sea was rough and the transfer to the tender, standing around on the deck (impossible to get a seat as the tender was so crowded), trip to the dock in a cold wind, etc., was hard on Mr. Sayre, but he kept up well. After arriving on the dock it still took several hours before we could get our baggage examined and start, on the special train, for London. We finally got started for the city about 5 a. m., and reached Paddington Station about 10—making just about six days and a half from the time we had gone on board the *Lusitania* at New York. (We heard many complaints as to the way in which the Cunard Company lands its passengers at Fishguard, the length of the trip, etc. If we had gone on to Liverpool we would not have reached London until late in the evening of March 26.) We went across the street from the station and got a room at a moderate priced hotel, which advertized as being patronized by Americans and colonial travelers. (A little later I was much amused to find that it was also patronized by negroes, and my first thought was that perhaps we had better hunt a different place; but my second thought was that we had better begin our African work at once and make no comment and seek nothing better.) Sayre went to bed at once and I, after doing what I could to make him comfortable, went out to attend to necessary business matters. The orders for our tickets to Cape Town were drawn on Liverpool and there was some doubt as to whether they would be honored at London; hence I visited the Union Castle Line offices, and after a visit to the Cunard offices, a tele-

phone message to Liverpool, and some red tape, they agreed to issue the tickets here in London. But owing to uncertainty as to whether Sayre would go on, I did not have the tickets issued till next day.

After visiting American Express Company for mail, telegraphing Colonel Richardson our address, etc., I returned to the hotel and after consultation with Sayre I sent you the cablegram which you received, notifying you of Sayre's sickness and inability to proceed.

About 8 o'clock that evening Colonel Richardson came in and spent the evening with us. From him we got the address of the Seventh-day Adventist Sanitarium to which it seemed best to us all to take Sayre for examination and treatment. So the next morning Sayre and I made our way to Caterham, Surrey. The coal strike has interfered greatly with railroad traffic and there are not more than half or a third as many trains running as usual, so it was a slow trip, although not more than twenty miles from London. Arriving at the sanitarium we found that Dr. A. B. Olsen was in London and would not be back until late that night. But the assistants took Sayre in hand and gave him treatment at once. After having lunch I returned to London, the trip to Caterham and back having occupied practically all the day. I stayed at the hotel that night.

Your first cablegram, instructing me to go on unless Sayre needed me, arrived at the hotel in my absence with Sayre at the sanitarium; but was not delivered to me until Thursday morning.

Next morning I stored Sayre's luggage in the cloak-room at Paddington Station, where it can remain until he calls for it, and spent the rest of the day attending to the matter of my own equipment for rough work in Africa. This being Thursday, I had only about a day and a half to do everything necessary. Fortunately, the evening before, I had learned the names and addresses of firms that are accustomed to furnishing outfits, and hence was able to make the necessary arrangements without much loss of time; although the fact that it was necessary to have everything on board the steamer Sabbath morning seemed liable to cause trouble. But I found the British shopkeepers fully equal to New Yorkers in hustle and they agreed to have everything ready and delivered in time. I

got a small tent, partially made to order, snake, rain and vermin proof, a very compact and portable cooking outfit, folding bed, bath-tub, wash-stand, table and chair, khaki clothing, helmet, etc. These things are carried in canvas valises which are furnished with the articles. The tent will be large enough for two, I think, although if I had known at the time that I ordered it that there would surely be two of us to occupy it, I would have ordered a size larger.

The matter of provisions, goods to use in trade or paying natives, I left till I reach Cape Town; although now that I shall have more time, I intend to look the matter up further.

I returned to Colonel Richardson's that evening. But I should add first that after attending to the outfit, I visited a lecture where Doctor Olsen was to preside and got his opinion as to Sayre's condition. He said that he thought the trouble started from the sea voyage; that there was still inflammation present in the bowels, beside his weakness; that in his opinion, even if he felt as well as usual on Sabbath day, he ought not to start, as the trouble would be likely to return, perhaps in an aggravated form. I asked him to write his opinion to you directly and suppose that he has done so before this time. (I had to wait about two hours before seeing the doctor, and having nothing else to do, I managed to get into the House of Lords and listened to the debate on the famous coal mines—minimum wages—bill. Enjoyed it very much, though I am convinced that there are many Seventh-day Baptist pastors who are better orators than the nobility.)

On returning to Richardson's late that evening, I found two cablegrams, one to Sayre, and one to me, which made it necessary to alter my plans. So next morning, Friday, I went over the ground covered the day before and arranged to have the tickets for myself for the steamer *Galician* canceled, and ordered a reservation for two berths on the intermediate steamer *Galway Castle*, leaving April 13; also had my various articles of outfit sent to Richardson's house till I should be ready to sail. I sent Sayre's cablegram to him by mail, after telephoning to him. Was not able to speak to him personally as he was having a treat-



ment. Telephone charges are moderate, twopence for the call.

So that is the situation at present. I am at Colonel Richardson's where I shall probably stay until Wilcox arrives. Sayre is at Caterham, Surrey (Surrey Hills Hydrophatic is their official name), and so far as I know is doing well. I have had no word from him since he went there.

Sincerely yours,

N. O. MOORE.

London,  
March 31, 1912.

### Instructions by the Joint Committee.

Given to Mr. N. O. Moore of Riverside, Cal., and Rev. Wayland D. Wilcox, Alfred, N. Y.

DEAR BRETHREN:

You have been chosen by the Board of Managers of the Seventh-day Baptist Missionary Society and the Board of Directors of the American Sabbath Tract Society, to go at the earliest practical date as a committee representing them on a mission of investigation to Cape Colony, Nyassaland, and other points in East and South Africa where Seventh-day Baptist interests have been reported.

You will both serve under the direction of the Joint Committee of the two boards. The details and management of this proposed investigation have been referred to the Missionary end of the Joint Committee; you will therefore direct all official communications having to do with this investigation to George B. Carpenter, Ashaway, R. I.

You will stop over at Cape Town and communicate with Joseph Booth, who has had a general oversight of Tract and Mission work in Africa during parts of 1911 and 1912. He has been written to. (See copy of letter marked #1.)

Among the papers you will find the address of Peter Wessells and Mrs. Wessells, marked #5. We understand they were members of a church keeping the Seventh-day as the Sabbath. We would like to have you get in touch with these people, learn their present status and take to them our Christian greeting. This address was given us by Mr. Booth and he will no doubt direct you in finding these people.

When you have finished your labors in Cape Colony you will proceed by boat to

Chinde and thence to Blantyre. (See copy of letter from Secretary Shaw to M. Z. Ntlonga, marked #2.) Ntlonga is instructed to meet you. From this point and north in Nyassaland you will be governed by conditions which you will find to exist, and circumstances which shall develop as you proceed. You will note that letter #4 has been sent to different natives. We think you will be able through these men to meet with a large number of native teachers and preachers and others who, it is claimed, are keeping the Sabbath, who may need our help if so be you shall find them worthy.

If it shall seem wise to you to settle some of these pastors upon certain fields or stations or over districts with a view of recommending to the committee their continuance in such positions with compensation, not to exceed \$2.50 per month, until such time as the two boards shall have had time to thoroughly digest your report and the Joint Committee's recommendation thereon, you are authorized to do so, provided the number so employed does not exceed ten.

The nine letters written by Secretary Shaw to the native teachers and preachers, notifying them of your proposed visit, and inviting them to meet you and assist and cooperate with you, ought to result in great help in your journeying through Nyassaland, and the gathering of Sabbath-keepers for worship and consultations. The matter of expense in connection with using these men is left to your discretion, to be paid out of the money you are taking with you. We hope you will arrange to meet not only the Sabbath-keepers in their gatherings, but also learn about their schools which the native preachers and teachers have reported to us as being maintained.

The following will show you the amount of money planned to be used on this trip and how applied.

2d-class tickets, N. Y. to Chinde and return to London .....	\$ 326 50
Chinde to Blantyre and return (est'd) ..	84 00
A visit to Peter Wessells (estimated) ..	50 00
Estimation of what each man may need for all purposes while in Africa .....	300 00

Total for one man .....	\$ 760 50
Total for two men .....	\$1,521 00

Each man will take with him besides tickets out and return to London, traveler's

cheques, good the world over, in handy denominations amounting to \$350. We hope you will have enough left on your arrival in London to pay your passage to America; if, however, it shall appear to you at any time that you are likely to run short of funds, you will notify us the amount needed and where to send it.

While we do not feel like *extracting* we would like to have a weekly letter from you, recounting journey, incidents, and impressions, etc. Don't make the mistake of thinking that any matter connected with your work is too small and insignificant to record and report. It will depend very largely on you two men whether our people establish a mission in Africa or not.

You will kindly extend Christian greetings from the members of the Joint Committee to our Brother Joseph Booth and family, and to the native pastors and teachers with whom we are in correspondence, and encourage others you may meet to accept the whole Gospel. We pray God to fill you with his Spirit, endue you with power to proclaim the truth and as messengers of his, to keep you from harm on the journey, and return you in safety to your loved ones.

When you have finished your labors in Africa you will proceed to Chinde and with your return tickets embark for London via Suez Canal.

If on your return journey you desire to stop off at any port, and can make satisfactory arrangements with the steamship people to extend your voyage in any way, you are at liberty to do so; if any additional expense incurred thereby is not charged up against the two boards.

You will have three or four days in London on the outward journey where you will be expected to purchase a few pocket Bibles, and perhaps a half-dozen of a larger size; we hope you will be able to get a few of them in the Zulu language. We think \$25 spent in this way is all that we ought to authorize at present.

We do not wish to hamper you with details as to your way of getting at the facts, but we want you to take a broad view of the work needed to be done, and try if possible to get their point of view. Go slow and safely; don't try to save money at the expense of health or strength. You go for a purpose, and we pray God that you may attain that with an illumination

which shall settle the whole African question among our people; and we hope and trust the Lord will so lead you that you will make a unanimous report to the Joint Committee.

If we have cause to write or cable you, will do so, until we hear from you, direct to Blantyre, except what letters we send to Cape Town before you leave that place. You are likely to stay in Cape Colony and get mail at Cape Town for about a month. When you get located, you will of course notify us where to address you. If any communications are sent to you in London, they will be in the care of Lt.-Col. T. W. Richardson, 31 Clarence Road, Wood Green, N. London, England.

For and in behalf of the Joint Committee,

G. B. CARPENTER,  
Chairman.

### The Man of Peace.

For he who lights the lamp of aspiration in his brother's breast and never through quarrel quenches it; he who meets scowls with smiles, storms with calm, indignity with manly forbearance, is indeed become the son of God and the architect of civilization. Of one general it is said that his presence through inspiration and stimulus was worth a regiment of men. Thus one buoyant, cheerful, serene, and self-sufficing Christian man or woman, whose personality exhales peace, means good fortune to the republic. The real beauty of the Christian life does not appear until giant-hood has become gentle, until the man of war has inflected his strength toward peace, until the hero disdains to break the bruised reed or quench the smoking flax. For the man of peace is he who bringeth judgment unto victory.—*Rev. Newell Dwight Hillis, D. D., in The Christian Herald.*

A California woman, in training a new Chinese servant to wait on the door, had her daughter ring the bell and present her card. Next afternoon a friend called and handed her card to the Celestial, who pulled out of his sleeve the card the daughter of the house had presented the afternoon before, and carefully compared the two. "Tickee no matchee," he exclaimed, handing back the visitor's card. "No can come in."—*Success Magazine.*



## WOMAN'S WORK

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

Ask God to give thee skill  
In comfort's art,  
That thou mayst consecrated be  
And set apart  
Unto a life of sympathy.  
For heavy is the weight of ill  
In every heart:  
And comforters are needed much  
Of Christlike touch.

—A. E. Hamilton.

### Interesting News From Shanghai.

#### To the Woman's Board:

DEAR FRIENDS:—The month of China New Year vacation is almost over and school opens tomorrow. Mrs. Taung and her granddaughter are already back and we expect the three girls who have been spending their vacation in Lieu-oo to return this afternoon. They will probably bring with them a fourth girl—the little daughter of the woman who took charge of the Lieu-oo house during Doctor Palmberg's absence. We also know of six others who will enter school at this time, making quite an increase in our numbers. There will be at least one girl who will not return and there may be more. This girl had to go to Canton with her sick mother just at the close of last term and her mother is still ill, so the girl can not come back this term at least.

I have spent most of this vacation in school. Last summer the matter of a language school for missionaries was agitated with the result that Mr. Crofoot was placed at the head of a committee to try the experiment of holding a school for one month this year. They chose February as the time when the largest number of missionaries would be free to enter such a school. This proved a good year for the experiment, for there have been such numbers of refugees here in Shanghai. It met with the greatest of success and much credit is due Mr. Crofoot and the other members of the committee.

Whereas the member of the committee who said he hoped for sixty to enter was considered most optimistic, there were some 170 who registered during the course. I think it is safe to say that every one who studied there during that time is most enthusiastic on the subject of a permanent school similar to this. A permanent committee was appointed including the former committee and they are now considering the possibility of one or more such schools in China.

The school was divided into two main divisions, those speaking the Mandarin dialects and those the Wu dialects, of which Shanghai is one. Each of these was further divided into three classes for those who were in their first or second year's or more advanced work. The best of the older missionaries were chosen to teach the classes and they not only instructed us in character reading and writing, composition, translation and conversation, but gave us suggestions and ideas for the best methods of study with our individual teachers.

While the month was too short to cover any great amount of ground, we were able to learn wherein lay our greatest faults, what part of the work we ought to most emphasize, and how to make the best use of our time.

Many of the older missionaries say that they wasted from one-third to one-half their time in their first years of study because with a teacher who could not speak English they could not understand his corrections and so worked blindly for a long time. In a school new missionaries would not only have the advantage of older missionaries to direct and help them, but the enthusiasm and help gained from others working at the same difficulties. Miss Hall, Miss Abbey from the Woman's Union Mission, and I have found our weekly class under Mr. Crofoot's direction most helpful to us along these lines. We have had trouble with much the same sounds and have been helped both by Mr. Crofoot and each other to gain them.

Since by far the larger number of missionaries go to Mandarin-speaking districts the committee is now concentrating its efforts upon a school probably in Nanking for the Mandarin students. Later they hope that a second may be established near, but not in, Shanghai for the Wu dialects.

Not the least value of the school was

the opportunity to become acquainted with missionaries from all over this country. Especial effort was made to hold two or three social functions, the last of which was a concert given by the talent of the school. There were some splendid numbers, of which "American Airs" on the piano, violin and cornet was by no means the least enthusiastically received as you can imagine.

During this month we have also had the privilege of hearing some scientific lectures given by Mr. Robertson of the Y. M. C. A., which have been very interesting. He gave one lecture on the Gyroscope, one on Aeronautics, and one on Electricity, Magnetism and Matter. They were all illustrated by many experiments, even showing the mono-rail car and the bi-plane and giving an exhibition of them in motion. Mr. Robertson has been here in China some years working on a theory suggested by John R. Mott that science might be an entering wedge into all classes of society. He has given lectures in some of the cities and now he has planned a campaign in which eight men, many of whom have already done notable work in science in America, will assist him in giving these and other similar lectures in all parts of China and Korea. He has gathered in America a great amount of all the most up-to-date scientific apparatus which will be used for practical experiments.

He feels that science has been greatly exalted here in China and that a Christian presentation of it will bring Christ to a class of people that nothing else could reach. Mr. Robertson says, "Agnosticism and science have become a barrier between thinking men of the Orient and Christianity," and in this campaign they hope to contribute "a new conception of popular science from social, educational and religious standpoints."

The last few days have brought bad news of disturbance and rioting in Peking. Rumors say that the soldiers are dissatisfied because paid partly in rice instead of coins; other reports have it that it was because they heard they were to be disbanded. Whatever the cause, it is evident that Yuan Shih Kai will get control of it as quickly as possible.

Reports from the famine districts show most serious and distressing conditions. Mr. Lobensteine of the Relief Committee

told the other day of two men going into one of the districts to investigate and reporting that it was not a question of the death of a few thousands but the depopulation of whole districts. They need more money but just now the more pressing need is for men who have an acquaintance with the language who can go into these districts and superintend the work done by these famine sufferers. With all the refugees who are in Shanghai at the present time it seems difficult to find enough men who feel that they can enter this most important work. Mr. Lobersteine says that the Relief Committee will probably be kept busy even through the month of June, providing enough funds can be obtained,—so extensive is the famine.

Last evening at the Missionary Association meeting three men who have just returned from famine regions presented reports of the conditions. They told of home after home where all the furniture and even the wooden rafters from the roof had been sold to obtain food. Many had been living on the bark of trees, weeds cooked, and cooked potato tops were a luxury. The towns seemed desolate with not even a dog to bark at them, everybody merely slowly dying from starvation. One man said that although everybody was very courteous, the only smiles he saw were once from a family which had received food from the Relief workers and the other time when he saw the food being distributed. It takes so little to satisfy each person that it seems pitiful that money and men enough can not be had right now to push forward the work.

With best wishes to you all, I am,  
Sincerely your friend,

ANNA M. WEST.

West Gate, Shanghai, China,  
March 4, 1912.

### Brookfield Ladies' Aid Conducts Sabbath Service.

Perhaps an item from the ladies' society at Brookfield will be of interest to some of the RECORDER readers.

A few weeks ago our society was asked to conduct the Sabbath morning service some Sabbath while we are without a pastor; this we did the twenty-third of March. We chose for a topic "The Home and the Church," and developed it by means of



original papers, select readings, etc. Our president, Mrs. F. M. Spooner, offered prayer and made some very appropriate remarks; Dr. F. L. Irons read a portion of Scripture. Mrs. H. C. Brown read a paper, "A Glimpse of Home Life in the Bible." This paper showed that home life is a great factor in shaping the lives of our boys and girls, our future men and women. This was followed by a paper by Mrs. C. W. Camenga, "The Relation of the Home to the Church." Mrs. Camenga brought out many fine points in a very practical way. Mrs. Jay Brown read an editorial from the RECORDER of March 13, 1911, "Don't Lay all the Blame upon the Pastor."

This completed the program, and all present agreed that the service was one of the best of the season.

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Brookfield, N. Y.

### Matthew, Mark, and Luke.

REV. ARTHUR E. MAIN.

#### DOCTRINE OF SALVATION.

If men are sinful, the doctrine of a great and good God and Father requires the doctrine of salvation from sin. The Gospel is not merely a grand ethical system. Its moral standards are high and ideal; but it is also a plan of gracious redemption. Jesus came to save, help, and comfort (Matt. ix, 35-38; xi, 1-6, 25-30; xviii, 12-14; Mark ii, 17; Luke i, 67-79; v, 32; vii, 18-23; ix, 2, 6; x, 17-42; xii, 1-21; xix, 1-10).

Man can repent, and obey by command-keeping; but only as he turns away from sin and selfishness to a merciful and faithful God and Father, revealed in the Christ (Matt. iii, 1-3; iv, 17; x, 40; xviii, 1-4; xix, 23-26; xx, 25-28; Mark i, 14, 15; ix, 33-49; Luke iii, 1-18; xi, 20-44).

Salvation is described or spoken of in various ways; but it is too rich an experience for exact definition. It means a self or personality redeemed from the power of sin. It is eternal life, the true life whose nature is everlasting. It is the kingdom of God coming into the heart as a heavenly gift; or into which one enters as into a solemn obligation. The kingdom of heaven is salvation realized in individual

and social life. Man and society are being saved when they are growing into the likeness of Jesus Christ, by the possession and practice of love. This heavenly kingdom and this divine likeness tend to be self-perpetuating and self-multiplying, toward perfection in human conditions and relations (Matt. v, 43-48; vi, 9-15; vii, 13-23; x, 39; xii, 28; xiii, 1-45; xxv, 1-46; Mark iii, 31-35; iv, 1-34; viii, 34-37; x, 13-45; xii, 1, 2; Luke iv, 18, 19; vi, 27-49; viii, 4-21; xviii, 9-30).

Jesus does not contrast moral law and the grace of God; for the Gospel is highest law. The Sermon on the Mount begins with promised blessing for all who need and desire the care of heaven; but it advances to highest demands upon men, in the way of love, obedience, and service, as the fruit of an inner life. Jesus came to a world sadly in need of individual and social reformation; but he did not so much agitate reforms as sow the seeds of ideal and regenerating influences.

The message of salvation is an offered fellowship of God with man; of Spirit with spirit; of Soul with soul; of Reason with reason; of Heaven with earth. This communion of Father with children grows with our answering love, trust, and obedience. Salvation does not wait to be sought; but, in love and mercy, it seeks the lost, as Divine grace, with tenderest appeal, offers pardon, redemption, and peace, to all men (Luke xv, 1-32). The parable of the sower teaches that the mind and heart's response must come from their inner depths. Man can not soften his own hard heart, or, unaided, break the fetters that bind him; "but God can,—not by an irresistible operation of grace, but by life experiences, which make these iron bands fall from him. . . . Jesus ascribes to his heavenly Father a moral power overlapping the free human self-determination,—a power of freely establishing in it the conditions on which he can bestow his grace, a power . . . that is not constraining, but rather emancipating. Certainly Jesus presupposes an ascendancy of grace," but not a determinism or a predestination that is destructive of human freedom. Bey-schlag, *New Testament Theology*, I, 139. They who yield to this heavenly influence have won a supreme good; for our Saviour would not have us rejoice over the

possession of power, but that our names are written in heaven (Luke x, 20).

To know and feel oneself a child of God, as the prodigal son knew and felt his welcomed return home, with all that this holy sonship implies, sums up the blessings of salvation. But filial privileges bring filial duties, prayer, trust, watchfulness, forgiveness, obedience, the service of others, and a struggling toward the realization of the divine ideal of perfection of personality, as sons of the resurrection and possessors of immortal life (Luke xx, 35, 36). This growing filial life is the spiritual process known as sanctification.

One may forfeit his right to pardoning grace, and sadly weaken his desire and capacity to receive it (Matt. xiii, 12; xviii, 32-35; xxv, 24-30; Luke viii, 18; xix, 20-27).

Men are called to a graciously offered salvation; but a persistent neglect and refusal tend to hardness of heart. In Mark iv, 10-12 the case is stated from the standpoint of God's moral law and order. See Matt. xiii, 10-15. If we do not use we lose. In harmony with the very laws of our inner life, Divine instruction and the Divine call to salvation and service, may draw or harden us, according to our attitude toward God, truth, and duty. This is a universal principle of our whole being. This inward hardness is not undeserved; but it is not necessarily permanent; for hardness of heart may give way to repentance, confession, and belief, belief in the Gospel, in Christ, and in God.

True repentance,—a breaking with sin, a deep inward conversion, a new principle of life, a right disposition prompting to right action, such penitence is the germ of righteousness that brings forgiveness of sin and restoration to higher sonship. These Divine and human attitudes are mutual and meet each other. The shepherd went after the lost sheep, and brought it home. The prodigal son came to himself and started home; but while yet afar off he was seen by his compassionate father.

Jesus' doctrine of repentance, forgiveness, and obedient sonship, does not differ, essentially, from Paul's doctrine of faith, justification, and sanctification.

Jesus opened the way of salvation and became the world's Redeemer in four ways:

(1) By his words, in teaching and preaching, and by his deeds. His words came from the wealth of love in his own heart, which was in complete harmony with his Father's heart. The truths that he taught, and the glad tidings which he proclaimed, were the word of the kingdom, the seed of personal righteousness. And his deeds were works of Divine compassion, a gospel for the soul, and a prophecy of the final overthrow of all evil.

(2) By his unique personality, which grew in place and power in the course of his teaching, life, and work, among men. He was the personal conqueror of Satan, and the destroyer of the kingdom of evil. He overcame the tempter and thus proved his power to help us to keep from sin and selfishness. It is he alone who reveals the Father that men may know him. To the Son they that labor and are heavy laden may come and find rest. He teaches us to confess him before men. It is his right to interpret the ancient Scriptures, and to show the path of righteousness. The things of the kingdom are delivered unto him; and to him is given authority to send men forth to make disciples, and to promise his abiding presence. This incomparable Person is the coming King, and his the coming judgment.

(3) By his death as the consummation of a sacred and devoted life (Matt. xvi, 21; xxvii, 22, 23; xx, 17-19; xxvi, 2; Mark viii, 31; ix, 31; x, 32-34; Luke xviii, 31-34; xx, 9-19; xxiv, 6, 7, 44-46).

The hating opposition of the powers of darkness naturally increased in the bitterness of its hostility. His own followers were slow of heart to believe what the prophets had spoken (Luke xxiv, 25). And the death of the Messenger of the kingdom seemed necessary to the revelation of his kingdom as moral, spiritual, and heavenly.

Jesus came to be the servant of men, and to give his life as a ransom price to set them free from the bondage of sin. He ransoms not in a legal but in a dynamic sense; he has more than a moral influence over men; he has brought into the world a mighty moral energy which is transforming the world's life.

Jesus is an example of unselfish service for others; but he became our example by his willingness and purpose to reveal God as our Father, a Father of perfect right-



eousness and of pardoning love, whatever of suffering the accomplishment of this holy purpose might cost him. What this mission among men did cost our Lord is itself a revelation of the Divine love, and of the nature and power of sin.

His sufferings and death, however, did not change an angry God into a heavenly Father, or Divine justice into infinite mercy; they assure men that God is and has always been our merciful Father. Jesus came to teach that nothing stands in the way of our salvation, but ourselves. Any other explanation of the Cross contradicts Jesus' own doctrine of God.

When Jesus refers to his "blood," it is a figure of his life given on our behalf. His death was the consummation of his ransoming gift of himself, that commenced with his incarnation. The "significance of the death of Jesus" is in the fact that it "finished" his God-revealing life. He came to make his God and Father, and ours, known to the world in all the wealth and power of his redeeming love for sinful men.

There is then a real, necessary, and vital connection between the death of Christ and the salvation of men, because his death and resurrection completed and crowned a surrendered and love-revealing life (Mark x, 42-45). This did not move God to grant salvation, and thus make possible the gospel, but ratified the glad tidings of redeeming grace.

We enter into one another's joys, and, in some real sense, participate in them. By our sympathies we enter into one another's sufferings and sorrows, and, in some true sense, share in them. When real friendship and strong love are present, we so enter into the sins of those we love, that, in an equally true sense, we feel their sins as burdens of our own, and, in our anguish, cry out unto God for mercy. This is neither poetry nor fiction, but, as some know, a solemn reality.

Now Jesus Christ, Son of Man and Son of God, by the power of his Divine human love, so entered into the joys, sorrows, and sins of all whom he came to serve and save, that, in some very real sense, I believe, he felt them as his own. Is not this a key to at least a glimpse of the awful meaning of such words of our Lord as are recorded in Matt. xxvi, 39, and in Mark xv, 34? At any rate, let us feel assured

that Gethsemane and Calvary were not stages on which tragedy was acted. They present no "Passion Play." Rather, they stand for eternal truth and fact, even though the Divine mystery is deeper than we can fathom.

(4) By the power of his resurrection life. "Cross" and "crucifixion" are, it is true, Christian symbols of a surrendered life, but of a now living, not a dead Saviour (Matt. xvi, 21; xvii, 9; xx, 17-19; xxvi, 31, 32; xxvii, 62-66; xxviii, 1-20; Mark viii, 31; ix, 9, 31, 32; x, 32-34; xiv, 27, 28, 44-49; Luke xviii, 31-34; xiv, 1-50).

#### THE LORD'S SUPPER.

The discussion of this great subject requires, also, a study of the words of our Saviour at the Last Supper, recorded in Matt. xxvi, 26-29; Mark xiv, 22-25; and Luke xxii, 19, 20.

Taking the pagan sacrificial systems, or the Hebrew, as a whole, it may be said that they symbolize a part or all of the following five ideas or principles: Gift, Atonement, Consecration, Fellowship, and Covenant.

The offering may be a gift to gods or to God, as a sign of gratitude, or for purposes of conciliation. It may be a confession of sin and guilt, and a prayer for forgiveness, in the name of the animal slain. It may signify the worshiper's consecration of himself, as in the case of the whole burnt-offering (Rom. xii, 1). It may symbolize fellowship, as gods and men eat together, as at a common meal. Or it may mean a covenant mutually binding upon God and men.

The language of our Saviour seems to have been taken from Ex. xxiv, 8 and Jer. xxxi, 31. The blood of sacrificed animals was sprinkled on the altar and on the people (Ex. xxiv, 1-8). The altar represented God; and this sprinkling of blood, as the supposed seat of life, symbolized the possession by God and the people of a common life; and by virtue of this common life they were sacredly bound to keep their word with each other; that is, a covenant relation was established.

To eat the bread and drink the wine of the Lord's Supper is a symbol of our eating the flesh and drinking the blood of Christ, in a spiritual sense; which means that we come into actual, living commun-

ion with his own true and holy life. A mother, in tender affection and with warm embrace, says to a child, "I could eat you!" This very physical figure of speech stands for truest love, and for real communion of lives. And by the way of this participation of the life of Christ we are brought into covenant relations with God, from whom he came; God covenants to write his law in our hearts, to be our God, and to forgive our sins (Jer. xxxi, 31-34); and we covenant to keep that holy law, in its spirit. It was written on the stone, Thou shalt not kill; it is written in the heart, Thou shalt not hate.

For some Old Testament ideals of sacrificial ceremonies see Hosea vi, 6; Micah vi, 6-8; Isa. lxvi, 3; Ps. xl, 6-8; li, 16-19. The outward has no worth unless it expresses an inward state; but when the externals or religion do express a true inner life they are of great value.

The Covenant Meeting and the Lord's Supper are among the highest and most sacred functions of the Christian Church. At the covenant meeting the people of God ought to say, All that Jehovah hath spoken will we do, and be obedient (Ex. xxiv, 7); and, then, at the Lord's Supper, as we eat the body and drink the blood of our Lord, we ratify our holy covenant.

Symbols supplement and strengthen language. Engagement and wedding rings, ideally, give added witness to the love already spoken. Something was needed to link the minds and hearts of the disciples with the idea and fact of a living Saviour; and to be such a link was and is a supreme purpose of the Holy Supper. Covenanted fellowship can exist only between the living, and unbroken continuity of relationship is implied.

The Lord's Supper is a memorial sign of our Saviour's death as the consummation of his devoted life; but it is also a present means of grace. It is an occasion of thanksgiving for the blessings of the new covenant; and a prophecy of perfected life when our Lord will drink "new" wine with us in his Father's kingdom. A banquet was a familiar figure of highest blessedness.

The Lord's Supper is a symbol of the doctrine and fact that Jesus Christ, crucified, risen, and ever-living, is spiritual food and drink for the strengthening of our religious and moral life, for him we con-

fess our sins and receive forgiveness; give to God our love, trust, and gratitude; consecrate ourselves to holiness and service; have communion with him; and enter into covenant relations with the Great Covenant-Maker. And we need the covenant meeting and the Lord's Supper as helps to abide in Christ.

#### The Milton Brotherhood.

PASTOR L. C. RANDOLPH.

Several times in the past year requests have come for information regarding the Milton Men's Brotherhood; and now that a letter of inquiry is at hand from the Pacific slope, it suggests that a brief article might be interesting to the RECORDER readers. We have not been saying much about the brotherhood before, as we wished to show our faith by our works. In the first flush of enthusiasm over a new organization it is easy to forecast a wonderful future for it. We did not propose to begin by burning red fire and shouting manifestoes, but rather by doing quiet, useful service. Looking back now upon a modest year's work, we can tell what has been done.

Like many another pastor, for years I have wanted some kind of an arrangement to band the men of my parish together for effective work. Not knowing just how to go at it, I waited, watched, planned, and experimented in a small way. At Alfred we had a weekly men's meeting for some time, and the memory of the spiritual uplift of those meetings lingers with me yet. When a few brotherly men get together to talk man fashion of the deeper things, it is a delightful fellowship. We did not undertake to organize, but met for prayer and spiritual helpfulness. A great deal of good was done, I am sure. No brotherhood can be a complete success which leaves this spiritual element out. Indeed, it is vital.

But there are also many practical things that Christian men can do, and, when I came to this new pastorate, including so many fine young business men, the longing for an organization grew deeper than ever. The women of the congregation had grouped themselves into five different "circles" and were doing splendid service. The men were just as willing, if the way was opened before their vision. One night a dozen of us met to talk it over. On No-



ember 19, 1910, twenty-two of us met to continue the consideration. We knew that brotherhood organizations were being formed in churches of other denominations, but we did not try to pattern after them. Indeed, we did not even study the forms of these organizations at the outset. We had our own problems, and must settle them for ourselves. Two questions were before us. What was to be accomplished? How could we accomplish it most simply and effectively? No one wanted to organize for the sake of organizing—just for the pleasure of seeing another shining wheel added to the church mechanism. There are many Christian men whose sentiment would be expressed in the words of one brother who said: "I have too much to do now. How can I do more? I am behind all along the line, and tired out. Will see later." There are doubtless multitudes of Christian men, however, who would say, as did another: "I am willing to assist anywhere in actual service." That was the idea—actual service. Blank cards were passed around at that meeting, and each man was asked to write down a suggestion of the work that should be done, what he was most interested in and could do best. In the answers social fellowship was most prominent. Church finances, relief of the sick, community betterment, outside work to aid our cause and Milton College, and spiritual helpfulness to others were mentioned. One card read: "Social, but avoid trying to eat ourselves into heaven." One wanted to see "closer relations of men as brothers." Another longed "to be spiritually minded as far as possible and to help others to become so by the love I have for them." One wanted to wait and learn where he was needed, and several seemed willing to do "anything I can do or help to do."

The organization which was finally, at a later meeting, wrought out and hammered together, was simple, and its constitution was short, being made up of less than a hundred and fifty words. Our purpose is set forth in the following sentence: "We, the undersigned, men of the Milton Seventh-day Baptist Church and society and men in sympathy with their purpose, band ourselves together to increase efficiency in Christian service and to promote the social, civic, moral and spiritual welfare of the community." The president, vice-presi-

dent, secretary and treasurer are elected by ballot of the brotherhood. These, with the pastor, form the Governing Board. The Governing Board appoints the superintendents of the five departments of work: financial, social, care of sick and distressed, civic betterment and business opportunity, prayer meeting and missions. A department of work with boys has since been added.

There has been nothing at all startling or spectacular about the year's work of the brotherhood and its departments. The bi-weekly gatherings have not been large mass-meetings, but usually a small working group of men planning to do things. Attendance has been from two to a hundred, the average being far nearer the former mark than the latter. Usually it has not gone over twenty. Especially in the summer the meetings were small, but there was real business done every time.

The financial department, under the leadership of the church treasurer, conducted one canvass of the society, and has been a help in planning the finances of the church and the cause. The social department prepared a very successful supper for the men of the congregation, has arranged frequent programs of literary excellence, and has promoted general good fellowship. The civic betterment department worked out a plan, carefully conceived and prudently executed, for moral improvement in the community. Good results have been noted, and the end is not yet. Men sick or in trouble have had a helping hand stretched out to them in time of need. When Professor Swift, the pioneer stereopticon man who delighted many of us in boyhood and who now in old age occupied bachelor apartments in Milton, was found to be sick with pneumonia, in a very short time the brotherhood was in charge and cared for him till the end. A brother in a hospital was visited by a postal card shower which made him thankful for the friends back in "God's country", that phrase in his mind being synonymous just then with Milton. The prayer meeting department has advised with the pastor concerning the Sabbath eve meeting, has sometimes taken charge of it, and has been the mainstay of the cottage meetings. At each meeting of the brotherhood something is set in motion in the interests of church work, denomina-

tional progress or community welfare. We plan that strangers in the community shall receive a welcome, and that absent and lonely men shall receive a letter at least once a year.

There is nothing to boast of. We have made but a small beginning, and there is much to learn. We have only touched the fringe of the work the men of a church ought to accomplish. Now that several other brotherhoods have been organized, the RECORDER might be made a clearing-house of plans and methods. The next General Conference should have a Brotherhood hour. The brotherhoods of the southern Wisconsin and Chicago churches have already federated and, in their associated capacity, have undertaken missionary work on the whitening fields near at home. Strong, experienced, spirit filled men should be at work all over the harvest fields of America, spreading a masculine Gospel of salvation and brotherly fellowship, and enlisting men for the service.

Would it not be well to link the brotherhoods of the whole denomination together? The little federation here in the Northwest might serve as a starting-point. The president of this Advisory Board is F. C. Dunn, Milton, and the corresponding secretary is Rev. A. J. C. Bond, Milton Junction. Suppose every brotherhood of the denomination should send in to the corresponding secretary its name and a statement of its work. There are other men's organizations which were in existence before these brotherhoods were started. Although their plan of organization is somewhat different, their underlying purpose is doubtless the same, and our denominational affiliation should be broad enough to take them all in.

"The brotherhood is a bridge between the church and the outside world over which there is traffic both ways: going in, business methods, standards, organization, system; going out everywhere, Christian ideals, principles, practice,—spiritually charged men."

Go on with your work and be strong,  
Halting not in your ways,  
Balking the end half won  
For an instant dole of praise.  
Stand to your work and be wise,  
Certain of sword and pen:  
We are neither children nor gods,  
But men in a world of men."

### In Jesus' Name.

In *The Hebrew Christian* we have a touching account of how a Jew learned to pray in the name of the Lord Jesus. It was at a time when his wife was very ill. He had no money in the house with which to buy bread for his hungry children. They cried all night long for the food he could not give them; and at last he chastised his little ones to keep them quiet, and that their mother might not be disturbed. Many, many times he prayed to the God of Abraham, Isaac, and Jacob for help in his need, but no answer came to his oft-repeated cry. At last, he somehow became convinced that he must pray in the name of Jesus, or God would not hear him. He went into his bedroom to pray again, this time in earnest and with a heart burning with love for his Saviour as never before. Down on the floor he knelt and prayed, he knew not how long, crying, "Lord, in the name of Jesus Christ, for Christ's sake, have mercy upon me." Shortly afterward a boy came from his employer of a year and half before, saying that his master wanted Mr. Kern back to his work, and wanted him at once. "I can not leave my wife alone so ill, and my children crying for food," answered Mr. Kern, "but if I had money to get a woman to stay here I would go at once." Then though he knew his former employer never paid wages in advance, he said to the boy, "Go and ask him to send me a few dollars in advance, and I will come to work tomorrow morning." The boy came back in a few hours, and to the man's astonishment, handed him fifteen dollars. When telling his story, J. Kern added, "I was glad, and believed with my whole heart that Jesus helped me. I saw I must pray in his name alone, and the wish rose in my heart to come nearer to him." Mr. Kern has now been publicly baptized, and has become a consistent member of the Church of Christ.—From "Our Faithful God."

"Mr. Edison makes the claim, based upon recent successful experiments with his improved storage battery, that the great battleships will soon be driven by electricity."

Criticising the preacher is a cheap way some folks have of getting out of paying him anything.—*The Christian Herald.*



## YOUNG PEOPLE'S WORK

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

### Unselfishness.

REV. A. L. DAVIS.

*Christian Endeavor topic for May 4, 1912.*

#### Daily Readings.

Sunday—Unselfish Abraham (Gen. xiii, 7-12).  
Monday—Unselfish Joseph (Gen. 1, 15-21).  
Tuesday—Supreme tests (Rom. v, 6-10).  
Wednesday—Friendly service (Dan. v, 17).  
Thursday—The greatest things (I Cor. xiii, 4-8).  
Friday—The root of kindness (Eph. iv, 31, 32; v, 1, 2).  
Sabbath-day—Topic: The Christian virtues. V. Unselfishness (I John iii, 10-18). (Consecration meeting.)

Doctor Weatherford in that most helpful book, "Introducing Men to Christ," says: "The center of the non-Christian life is the ego. The philosophy of this life is self-preservation and self-development. Even the best of the non-Christian religions are self-centered. They turn the thought of the worshiper in upon himself, so that salvation in these religions is a selfish release or freedom from punishment. So deep is this matter of self ingrained in us that we are scarcely able to shake ourselves free from it. So long as one continues to be completely self-centered there can be no friendship, for friendship means the giving up of self, the surrender of one's life to another life. It means the submerging of our good in the larger good of two lives" (p. 36).

#### THE SECRET.

But the giving up of self, the surrender of one's life to another life is not an easy thing to do. Yet this is exactly what happens when one becomes truly a Christian—"he ceases to be a self-centered man and becomes a God-centered man." We can not come into this unselfish life accidentally. We do not drift into such a life; it never comes by chance. It comes only through a surrender, a regeneration that makes life new. The secret can not be learned from a book of rules. It is not a system of etiquette. The secret of attaining the unselfish life is His secret—It is

Christ living in the heart, guiding, controlling, and molding life for his service and his glory. Paul had found that secret when he said: "For me to live is Christ, and to die is gain." John gives us not only the secret of the unselfish life but also the sign and the fruit of such a life—"because we love the brethren."

#### LOVE, OR SELF-LOVE.

It is certainly a great mistake to consider love as preeminently a feminine attribute, to identify it merely with such qualities as gentleness, meekness and tenderness, and thereby rob it of the elements of courage, strength and manliness. That emasculated notion of love which makes it a sort of soft sentimentalism, or a silly pandering to the follies and whims of others, has done much harm. Love is not sentimentalism; it does not mean laxity; nor is it merely an effeminate virtue. It belongs alike to the strong and manly, the true and the brave, the meek and the gentle. Another has said: "Love must not be so defined as to shut out of its possession the strong and the great, those best fitted to be supreme in the counsels and actions of mankind, those sternly faithful to duty."

Now love, whatever your definition, is the opposite of selfishness, self-love. Yet how difficult it is to be unselfish in *love* as well as in *deed*! When we love others simply for what they have done for us, or will do, a large element of self enters into such love. Unselfish love is rare, yet it is not an impossibility. In that wonderful Sermon on the Mount, Christ makes this fact clear, "If ye love them which love you, what reward have ye? do not even the publicans the same?" "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."

#### THE MEASURE.

God never made his children for the cloister. He never meant them to live the life of a recluse. We are made to live together, to act and react upon each other. The religion of Jesus Christ makes us fit not only to live *hereafter* but to live *with*. And the art of living together, of establishing right relations with our fellows is the accomplishment of a lifetime. The Christian standard is a perfect standard, the life a perfect life, the measure a full one.

"This is my commandment," says Christ, "that ye love one another, as I have loved you." Here is epitomized in one sentence the whole of one's conduct toward his fellows. The measure of our love is to be "as I have loved you."

The unkindness that so often manifests itself in our lives, the selfishness that so often mars our treatment of each other, was never manifested in Christ's life. His love was an unselfish love, his life an unselfish life. He came not to be served but to serve. "As I have loved you" is a perfect measure, but, thank God, it is a usable one. "The divinest thing in the world is love shown in unselfish kindness. It may be only a gentle word, the commonest act of helpfulness to a lowly one, a bit of cheer to one who is discouraged. We can not know the power of helpfulness there is in the commonest kindness we may do."

Longfellow says that affection can not be wasted for "if it enrich not the heart of another, its waters returning back to their springs, like the rain, shall fill them full of refreshment."

As I write, many present-day examples of unselfish devotion to others come before me. They rejoice one's heart, give him courage for his daily tasks, and faith in humanity. I have seen the spirit of Him who said, "as I have loved you," manifested in a young woman, talented, cultured, ambitious, giving up her own plans in loving, cheerful service to an invalid aunt. That same spirit is being manifested by another cultured young woman, who is giving her own life in the self-forgetful care of an invalid sister, without complaining and without bitterness. God bless the noble, consecrated doctors who answer the call of the suffering, not for the hope of reward simply, but out of a heart full of love and sympathy for humanity.

Oh, friends, we talk glibly about being a Christian, being like Christ. But we must remember that Christ was a servant. His whole life was one of ministering to others. He poured out his life for us. That is what it means to be a Christian—pour out our lives for others. Not simply doing good to those we love, but even to our enemies. It means doing not only easy and pleasant things, but difficult things. Our love, too, must bear up under adversity, misrepresentation and injustice.

We must keep our love sweet, gentle, patient and forgiving. It must be strong and full, permeating our lives and controlling our every thought and action.

May God give us the grace to bear his cross, to go to the lowly, the outcast, the forsaken and the sinful, and in the spirit of the Master touch their lives that by such companionship we may cheer the saddened, comfort the sorrowing, and lift the sinful to Jesus Christ. Whatever the luxuries we may have to deny ourselves by such a life, the luxury of love, of an unselfish life may be ours.

#### A STRING OF PEARLS.

Self is the only prison that can ever bind the soul; Love is the only angel who can bid the gates unroll.  
—Henry Van Dyke.

There is nothing more pitiful than a life spent in thinking of nothing but self.—Farrar.

Who seeks for heaven alone to save his soul,  
May keep the path, but will not reach the goal;  
While he who walks in love may wander far,  
Yet God will bring him where the blessed are.  
—Henry Van Dyke.

Give just a little love to bless and bind  
A heart that beats alone, and reaches out,  
To find a heart to dream about:  
It costs so little just to stop and hear  
Some heart's sad secret, or its throb of cheer;  
To care a little that a soul is glad;  
To care a little that a soul is sad.  
—George Klinge.

#### SUGGESTED HELPS.

1. "The Story of the Other Wise Man," Van Dyke. This is a simple, beautiful, touching story. Have some one tell it briefly.

2. Read "The Little Green God," by Caroline Atwater Mason.

3. It may prove very helpful to have different members present:

(a) An Old Testament character as an example of unselfishness.

(b) A New Testament character as an example of unselfishness.

(c) Modern, or present-day, characters as examples of unselfishness.

### Do You Need New Song Books?

Some time ago there was sent to every corresponding secretary in the denomination, on a return postal card, a request for information concerning the kind of song books used by each society during the past few years, and for recommendations and



suggestions concerning the same. Fourteen answers were received. Among the song books mentioned the following were recommended:

*Jubilant Praise*, published by the United Society of Christian Endeavor, Boston, Mass.

*Make His Praise Glorious*. E. O. Excell, Chicago, Ill.

*The Old Story in Song*. Praise Pub. Co., Fairbury, Ill.

*Pentecostal Hymns, Numbers 2 and 3*. Hope Pub. Co., 150 Michigan Ave., Chicago.

*Best Hymns*. Evangelical Pub. Co., 63 Lakeside Bldg., Chicago.

If you need a new song book why not get samples of these and see if you like them? Why not have two song books, part of the time using one and part of the time the other? Singing is such an important part of every Christian Endeavor meeting that we need to be very careful and use songs which are not "worn out."

### The Man of Strategy.

I read the letters which had just come in the morning's mail. My friend looked up inquiringly, without words inviting my confidence.

"Only two letters," I replied to her unspoken question. "Two letters wholly different. Let me tell you about them."

Crossing the room, I sat down near her with the letters in my hand. "You know that the doctor declares I must never enter a schoolroom again. But in the meantime, bread is five cents a loaf and butter forty cents a pound."

"And what have the letters to do with the price of butter and your not teaching?"

"The three are closely connected. As you know, I have been writing a few short stories. Doctor Jamison, an editor, and Doctor Winthrop, also an editor, have always found my work acceptable. But today a manuscript and a letter come back from each one.

"Doctor Winthrop is so kind. He writes beautifully. Listen to this."

I read his letter. His one excuse for not accepting the story was that he was already overstocked. He was sorry that I was compelled to give up teaching. Then followed sympathetic words which made

me feel that I truly had been afflicted, but that I must bear my trouble with resignation and faith.

"Is it not beautiful?" I asked. "Few men would be so interested and helpful."

"Please read Doctor Jamison's letter," said my friend.

I read and did not feel flattered by the reading. "The story is not up to your usual style," he wrote. "You have written it evidently in a hurry and during a spell of the blues. Don't give up to your feelings. I know you have been ill; but we all have that to go through with sometime in our life. Live out in the air and sunshine and keep your pen in red ink instead of blue. I wish to put before my young readers material which will encourage and stimulate. When you write be sure the blue-ink bottle is dry."

"That man has no feeling at all," I declared as I finished reading the letter. "I presume he has wealth and health. It is very easy to advise others to be cheerful when all one needs to do is to sit in an easy chair and dictate to a stenographer."

I received no reply. "Just to prove to Doctor Jamison that he is wrong," I continued, "I mean to sit down and this very day write him a cheerful, bright little sketch. I'll read this one he has returned. Perhaps I shall see what is wrong."

I took my letter and went up to the study. The manuscript from Doctor Jamison had been blue-penciled from title page to the last. I confessed to myself that he was justified in the corrections he had made.

There may have been a little selfishness in the spirit which moved me to action. But for several weeks I nerved myself into a state of mental happiness, and wrote him several short stories which had no suggestion of blue in either their conception or working out. While I worked upon them, I forgot that the coming months gave no promise of pay-day and that board bills fell due with unfeeling regularity.

In September, I was enabled to call on these two editors. I was yet far from well. My appearance was that of one who had not fully recovered from a severe sickness. The shabbiness of my attire was evidence of my financial condition.

I called on Doctor Winthrop. He expressed his regret that I had been ill and forced to give up the work which I loved.

He said I should not despair, but should put my mind in such a state of resignation that I could live a full life even though it were physically a helpless one. When he finished, I felt sorry for myself. I had the feeling that I would be a "hang-on" for the remainder of my life.

A little later I met Doctor Jamison. I did not wish to meet him. He had been unmercifully frank in his criticism of my work. Yet it was necessary for me to go, and I nerved myself.

I found him a big man with smiling eyes, and a frank manner.

"You are looking better than I expected," he said. "From your writings, I thought you were not long for this world, but I see you are one of those wiry, hickory people who may be bent but will not be broken. A temperament like yours begins to feel young about the time she celebrates the sixtieth birthday."

Before I was aware, I was laughing with him. I think he was keener than I gave him credit. There was neither pity nor sympathy in his attitude toward me. Unconsciously, my mind took color from his.

I told him of my giving up my school work and what a sorrow it had been to me.

"A year from now you will have forgotten it; or if you do remember it at all, you will count it among your blessings.

"Sometimes, one gets in a rut. If Providence thinks him not worth the effort, it lets him stick there. But now and then, when a choice spirit gets stuck, Providence jostles him out. Rather rudely, sometimes, I confess, but it gets him out."

There was a cheery bantering tone in his voice. I began to look upon myself as one favored by Providence. I must be meant for especial work since I had been cut off from old ties.

"You have come upon the wish," he said turning to his desk. "My wife is not well and has long wished me to go away for a time with her. If you could write up these editorials?"

Taking out a note book, he passed it to me. The notes were so clear that writing them in full would be an easy matter. He had jotted down ideas just as they came to him. The first was dated a year back. We discussed the matter of salary and work. I was to have charge of his desk work for two months.

The following day he took leave of the office. It was not until I arranged his papers and private desk preparatory to his return that I found written in full and edited the editorials over whose notes I had labored. Evidently, he had no thought that I would find them. I was glad that I had. Finding them had given me additional proof that the divinity in man was not dead.—*Sunday School Times*.

### By the Side of the Road.

ALICE ANNETTE LARKIN.

#### CHAPTER VI.

#### An Offer and a Message.

The door of the private office of Bergenstein, Muller & Company, wholesale and retail dealers in groceries, was suddenly closed.

"Dick," the senior partner asked, turning from the desk, his eyes intent on the young man standing by the window, "do you mean for me to understand that this is your final decision?"

"Yes, father, I'm afraid that it is. I know you call it all foolishness but I believe I was cut out for a cartoonist or an illustrator at any rate. I'm sorry that I have disappointed you but I don't see how it can be helped now. I've no liking for the grocery business, so I wouldn't be much good if I staid."

"So I thought; but I'm in a tight place, Dick, just now with Muller gone abroad and this vacancy and all. Can't you suggest some one to help out? I won't say a word to your cartooning if the place can be filled, though I am disappointed that you didn't take to this line of work. I hoped you'd at least spend part of your time here. Oh, yes, we can advertise for men but that's just what I don't want to do at present. You don't think of any one, do you?"

"Harold Robertson, father. Why didn't I think of him before? He'd be just the man for you; went off and buried himself in some little out-of-the-way, one-horse village, I believe. Let me see—Jericho, was it, or Zebulon? No, Sharon, that was it. He took up the grocery business, too. I've heard great reports of his ability. Professor Miller said folks would hear from him yet. That was when he first went to Sharon. You'd better write him



today. If you should fail for any reason, there's Jack Trenton."

"Sharon, did you say, Dick? It seems to me I've heard that was a Seventh-day Baptist community."

"Well, what of it?"

"Is this Robertson a Seventh-day Baptist?"

"Sure; but you could fix that up all right, father."

"Not if I know that denomination. They're as firm in their convictions as a bed of rock. I used to know some of them out in Wisconsin."

"Oh, that was the older generation of course. These young folks are different; money means a good deal to them."

"Didn't he keep the Seventh-day in college?"

"Yes, he certainly did; but he's married Janet Stanley since then, and she's no Seventh-day Baptist; her father was a strong Methodist and she probably is too. Well, we can try him anyway. If he won't take the chance, no doubt Trenton will. He's not so strong for principle, as I remember him, but he can sell goods, and that's what you want."

"Yes, that's what I want, Dick, but I want a man with some principle too."

"How much salary can you offer Robertson?"

"That will have to be determined later, Dick. It will be a generous one, I assure you. I'll write him immediately. Perhaps you'd better give me the other man's address in case I am not successful the first time. Well, my son, you have helped me out with your encouragement, and I'll try not to say anything further against the cartooning. I'll admit that you have been turning out some good work lately. Now I must see to that letter at once. I will ask for an answer by wire if there's the least possibility of getting him."

So this was how it came about that Harold Robertson received a letter from the firm in Philadelphia, causing him no little surprise. He had just finished reading it when Janet and Alvin returned from the sleigh-ride to Freedom. There was but little time to think about the matter that night for there were the guests to be entertained besides some extra work at the store to be attended to.

Janet felt acquainted with the little, sad-faced woman in black before she had visit-

ed with her two hours, and the evening passed very quickly.

The next morning she accompanied Janet to school, and tried to become familiar with her new duties.

"I think I shall like it here in Sharon very much," she said that noon after she had returned from a visit to her future home with Miss Rogers. "I believe I feel better already, just as Miss Lydia was sure I would. And you were so good to make room for us, too; I'd like so much to stay with you for the two weeks we had planned, but Miss Rogers' sister has gone away sooner than she intended to, so she is all alone. She tried to get word to me last night but didn't succeed. So I think I'd better move my things over there right away if you don't mind."

"Why, if she needs you, of course you'll have to go but I am sorry you can't stay with us until you are nicely started in your work. We felt so glad that you were coming. We'll all walk over with you after supper, and Harold will see that your things are taken over this afternoon. We'll have to do our visiting some other time, I guess."

"Janet," Harold Robertson began when at last they were alone for a few minutes, "I know that you have some work to do before night but here is a letter that I want you to read. It came last evening but I have had no opportunity to show it to you before. I must send a reply tonight."

Janet read the first half of the letter, then looked up.

"Oh, Harold," she exclaimed excitedly, "what a splendid chance! You'll accept it of course, won't you?"

"Read on a little farther, dear."

"Oh, think what that means, Harold, a chance for advancement! They might just as well have said right out that you'd be taken into the firm. That's a big company, dear. Leon knows Mr. Muller, and I have met him. Why, you knew Dick Bergenstein in college; he was a freshman during your last year."

"Yes, Janet."

"It's a splendid offer, Harold, and a wonderful opportunity for you. And we'll need the money more than ever now that we have a boy to bring up and educate."

"Perhaps we could do that even if we stayed here in Sharon, dear."

"But more likely not. You'll admit that

the store doesn't pay very well, won't you? You have to lose bad accounts and there's no chance for advancement in Sharon."

"But we're doing very well at present, dear."

"Oh, Harold, you don't mean to let this chance slip right through your fingers, do you? It wouldn't be right."

"Would it be right for me to accept it, Janet, when to do so would mean going against all that I believe and profess to be right?"

"But they are honest and reliable, Harold. I've heard Leon speak of them a great many times."

"Yes, I expect they are; but what about the day we would be obliged to keep, Janet?"

"Oh, I don't believe you would have to do much Sabbath days. Lots of folks are just as strict as you are, and yet they work for Sunday employers. It's the ability that counts more than the day."

"In some cases, dear; but this is different, especially if there is any prospect of my being taken into the firm. I can't accept it, Janet; its no use to argue the matter. I'm sorry that we don't see alike but to me the commandments mean just what they say—'Remember the sabbath day to keep it holy,' and 'The seventh day is the sabbath of the Lord thy God.'"

"Well, it looks to me like throwing away an excellent chance, Harold. We want to give Alvin a good education if he is to stay with us."

"Yes, dear, but I want him to live where he will have Sabbath privileges. And too, I think I can do more good in Sharon than I could in the city. This little village needs some of its young people right here. More than this, the Sabbath means a great deal to me, Janet."

"I believe the matter of the day you would keep could be satisfactorily arranged, Harold, but we don't see alike, and I'm afraid we never will. I don't want to leave Sharon but—"

"But I guess we'd better not talk about this any more, dear. Some day I think we'll understand it all. I'll just telegraph Mr. Bergenstein, as he requested, and then write to him later. Here come the children, and they're probably as 'hungry as a dog,' as Alvin says. Dorothy will miss him now that she is going to Miss Rogers' to live."

Janet went about her preparations for supper with less enthusiasm than she had had since she became a housekeeper. She and Harold had disagreed. She ought to have known that they would. Why couldn't she make herself believe as he did, and how were they coming out with a boy to train in the right way? Why were these Seventh-day Baptists so strong in their convictions when other people grew so lax? There must be a reason for it.

"Aunt Janet! Aunt Janet!" Alvin called from the front porch, "is it after sunset yet?"

"Yes, I think it must be, Alvin. Why do you ask?"

"Oh, I just wanted to go down and buy me a ball; but I s'pose it's no use now. Why don't we keep Sunday, Aunt Janet?"

"Why—because—because the people in Sharon are nearly all Seventh-day Baptists."

"But why are they Seventh-day Baptists, Aunt Janet?"

"Because they've always been brought up—oh, I guess you'd better ask Uncle Harold to tell you, dear. There he comes now. I must look after my tea biscuit. Run along and see what he says about it."

"There it is again," she thought as the boy hurried to the door. "This Sabbath question seems to be pursuing me on every hand. Well, I can't stop to study into the matter just now. Those biscuits are done, and I'm glad they are nice and light. It doesn't seem possible that our company is to leave us so soon. She's a dear little woman anyway and I mean to see her as often as I can." So she busied herself with making the dining-table look dainty and attractive.

Supper was soon over, Mrs. Harkness and Dorothy had been taken to their new home, and Harold had gone to prayer meeting.

"It seems lonesome, doesn't it, Aunt Janet?" Alvin asked, as he put down the book he had been reading.

Janet started to reply but was interrupted by the sharp ringing of the telephone bell.

"Yes," she said in answer to the urgent call, "yes, this is Mrs. Robertson. What is that, a telegram? Miss Prescott ill—come at once? Thank you. Good-by."

With trembling hands Janet put back the



receiver; then she sank into the nearest chair.

"Alvin," she said a moment later, "run down to the church and tell Uncle Harold to come home as soon as he can. No, I'm all right but Aunt Susan is sick and I must go to her."

Three hours later Janet Robertson found herself aboard the only train that would take her to New York that night; there she would change to the southward-bound express.

The arrangements had been quickly made. There was no one to accompany her for Harold's partner was away so he couldn't leave the store, and she didn't care to take Alvin. Mrs. Gifford would look out for their meals; and they could sleep at home. Aunt Susan was sick and she might not be able to come back for some time. If the train would only move faster; it seemed to be simply crawling. Why hadn't Aunt Lydia telegraphed sooner?

At this same hour at his home in Philadelphia Jacob Bergenstein, senior partner of the well-known firm of Bergenstein, Muller & Company, wholesale and retail dealers in groceries, was considering a message received a short time before.

"It came out just as I expected," he thought, "and I'm glad Dick looked up Jack Trenton for me yesterday; no doubt he'll make a good man for the place. But I'm sorry that we couldn't get such a fellow as this Harold Robertson. I have great respect for a man who will stand by his principles regardless of what he may lose by such a stand."

*(To be continued.)*

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

The regular meeting of the Young People's Board was held April 7, 1912, at the home of the President.

Members present: Rev. A. J. C. Bond, Fred Babcock, Linda Buten and Carrie Nelson.

Prayer was offered by Mr. Babcock. Correspondence was read from Rev. J. H. Hurley, Dean A. E. Main, and President B. C. Davis.

A tentative program of conference was read and discussed.

It was voted that Fred Babcock be employed to act as missionary pastor at Rock House Prairie during the summer.

Voted that the Board employ Harry Pierce as a gospel singer for the summer vacation.

Voted that the Treasurer be instructed to send \$25 to the Missionary Board on Doctor Palmborg's salary.

Voted that the President appoint a committee to prepare report blanks for use by the societies. Fred Babcock and Carrie Nelson were appointed such a committee.

Voted that Miss Bernice Burdick, Welton, Iowa, be appointed Associational Secretary for the Northwestern Association.

Minutes read and approved.

Adjournment.

C. E. NELSON,  
*Recording Secretary.*

#### Salem College Notes.

The spring term opened with a very large enrolment and has continued to grow until we now have in regular normal and preparatory work 196 students. This is surely encouraging to us and all those who are interested in our work.

Commencement entertainments and contests are now being arranged for by the Salemathean and Excelsior lyceums. The lyceum spirit has been greatly increased since many new students have come into school.

The athletic association is preparing on the athletic field in front of the college on the lots which were purchased last spring. It is probable we shall have a field day this coming commencement. \*

*Salem, W. Va.,  
April 5, 1912.*

#### The Function of the Public Secondary School.

PRIN. G. M. ELLIS.

*(Continued.)*

In the education and training of girls particularly the average high school curriculum is quite inadequate. The girl may be versed in poetry and in art, in history and in science and be the happier woman because of such culture. But the school ought to do more for her. How closely are any of our high school subjects related to the average duties of a wife or mother? True, biology, chemistry, history to a certain extent, literature, and perhaps other high school subjects, offer fields of helpful, practical study. But they are just the fields that the average high school does not cover. Do not understand that I believe that is one of the primary functions of the public high school. But I do believe, that in view of the large per cent of girls who never continue their ed-

ucation further than the high school, and the still larger per cent who never reach the high school, or at least do not long remain in it, the high school should have a more practical bearing upon the later life of the average girl. It seems to me that a short, practical course in psychology and sociology (seldom found in the average high school curriculum) together with certain phases of biology and hygiene might be made especially helpful to girls. The economic value of such instruction has an importance that can not be overestimated when we consider that of the women over twenty years of age, seven out of every ten are married.

Not less than one marriage in twelve leads to a divorce. Of every 100 children, 30 do not even reach school age. One condition in particular strikes back at the school, and that is the increasing weakness of parental influence—a condition generally admitted to be true. From every standpoint it is the duty of the mother in particular, to be well trained for home duty and for the development of the children in the home. Let the schools assist more than they are now doing, and let a little less be dependent upon the so-called "mother instinct."

There has been another similar subject implied in what has been said about the relation between the school curriculum and the home—the matter of sexual physiology and hygiene. I know it is a vexing problem, but a problem second to none, and a problem that ought to be met by the home. But it never has been to any great extent and probably never will be. Because of the fundamental importance of the subject it is to be hoped that there will be some practical and safe method of presentation in the later grammar grades or in the early high school grades where it must be presented if at all, in order to come early enough in the adolescent period to have any practical results. I used the word "safe" advisedly because such instruction not given at the proper time, in the proper way, and most of all in the proper spirit, by one in whom the student has perfect confidence, will be positively harmful. G. Stanley Hall recognizes the importance of such instruction when he says (speaking of eugenics): "I hold that its rudiments should be in some way imparted to every boy and girl in the early

teens, and that it should be continued in high school and college."

Discussing the importance of special training for girls he says: "She will reach the goal in the end, but how vastly much might have been saved her by a little, plain, sane teaching betimes? And how this long stage which is throughout so very vulnerable to shock might have been shortened and facilitated?"

In a general way the aim of the government in promoting education is to maintain equality and to promote good citizenship. In order to fulfil the latter purpose the school should teach the student how to think and how to work and at the same time should show him that life is not made up merely of buying and selling, toiling and planning. The boy who said he was studying Cæsar in order that he might be a better blacksmith answered more wisely than he realized. The high school should not try to turn out specialists and for that reason its courses of study should be elastic.

In general, each high school course should provide for three general kinds of study: those that are disciplinary, the pursuit of which will promote accuracy, self-reliance, and perseverance; subjects that may be considered conventional, dealing with things that are worth knowing, because the world knows them; and in the third place subjects that are practical, that will be closely concerned with the everyday experiences of the pupil and with his plans for the future, and that will do much to vitalize his school work and inspire him on to greater efficiency.

Let the boy see that it is much more important to run the job than to let the job run him.

One writer says that the high school should offer the student "such a disciplining and training of himself as will insure the proper and effective prolongation of his youth, the wise discovery of a life occupation, the right choice of a life companion, and the early discovery and acceptance of that religion which shall be to him soul-satisfying."

Within the last year there has been much discussion of the place of moral training in the schools. Lack of time forbids a discussion of the function of the high school in such instruction. There seems to be hope that the future will show some



way of doing more to promote moral growth of our youth without dipping into religion; that perhaps the school can do more to emphasize the virtue of cleanliness in speech and thought, thrift, temperance, fortitude, perseverance, veracity, rights and laws of property, public spirit, etc. While such moral development may be reached in some indirect manner, yet whatever effort is made will be fruitful only as it is made in the right spirit. Mere perfunctory instruction along such lines, I believe, would be positively harmful.

Another writer suggests that "the best preparation for life which a high school can give is to put the pupil into full possession of his best thinking and executive power and to inculcate habits of industry and perseverance while implanting in him an honest, candid sincerity of purpose. . . . If it is the function of the high school to prepare its students for life it is the function of the college to extend that preparation, making it fuller and more complete."

Another writer suggests that "we aim at mental and moral buoyancy and happiness."

One of the good results of rugged environment in schools of years ago was to develop a tenacity of purpose. As E. Benjamin Andrews well says: "No greater virtue can exist in a child than the inspiration to follow up and complete a difficult task."

Healthy boys and girls need to encounter mental and moral strength and should be judged more by what they are, what they can do, rather than by how much they know. They need to be put in closer touch with the sublimer features of their environment. To help accomplish this Doctor Steinmetz would have us require science throughout the high school course. It is needless to say that his proposed science courses would be quite different from those we do offer. We hear much criticism about lack of accuracy in our school work, yet after all we aim to make not adding machines, but men and women. A person may be a poor reader, a poor speller and a worse reckoner, but still succeed gloriously as a human being. What a man is, is infinitely more important than what he can do. G. Stanley Hall says: "Instead of training memory by information studies and of making reason a center or even considering motor activities as

all-important, the education of the near future will focus upon the feelings, sentiments, emotions, and try to do something for the heart, out of which are the issues of life. It is this side of our nature which represents the human race, while the intellect and even to a large extent, the will, are acquired by each individual. . . . Now while the emotive side of our nature is more hereditary than the intellectual, fuller of that ancient wealth and worth, which birth alone chiefly gives, it is susceptible, nevertheless, to the educative influence of the environment to a degree, which till recently, has hardly been suspected. Fear, anger, love, joy, sorrow, and the rest are educable, and have a long plastic period when they can be formed. The highest education then, is that which focuses the soul upon the largest loves and generates the strongest and most diversified interests, while the worst sort of a school is that which doles out facts and knowledge in such a way as to deaden instead of stimulate interest and inoculates by a fatal sense of finality and possession against that inflamed ardor of zest which has created all knowledge and art in the world, the development of which is the highest end and aim of education."

We, as teachers, often forget that red blood is going to school and for that reason much of the instruction in the abstract would better be given in the concrete. Some one has intimated that abstract mathematics to some, is about like abstract eating, and will often cause about as much mental dyspepsia. Certain it is that no subject in our high school curriculum has a monopoly on individual culture and social efficiency.

Above all, in our educational schemes and in our instruction, we ought to let humanism be dominant.

Without question, one of the most important functions of the public secondary school is to articulate closely with the elementary school. It would be interesting to discuss this subject in the present paper and explain at length some of the plans of high school reorganizations. However, it seems best to omit such discussion entirely.

I may add that if there is to be a gap anywhere in our educational scheme, it had better be between the high school and college than between the elementary school and the high school.

In the search for material and in the effort to select the essential and relevant data I have devoted more of my attention to the question of articulation between high school and college than to any other phase of the assigned subject of the evening. Realizing, however, that the paper has ere this exceeded the proper length, I have handed nearly all the material, including some personal correspondence, over to one who will follow in the discussion.

While I do not believe that this question is the most important phase of the functions of the high school, yet it naturally is the one of the greatest interest to the majority of those present. Hoping that in the open discussion your interest will be aroused and that you will be encouraged to present your personal views, I have taken the liberty of mailing to each of you a report on the question of Articulation Between the High School and College. As explained in the report, the committee was appointed by the National Education Association in 1910, at the Boston meeting and made its report at San Francisco last July. From the report of proceedings received last month, I note that the report was adopted by the secondary department with but two dissenting votes.

From remarks made by the chairman of the committee, Mr. Kingsley, at the Syracuse meeting of the New York principals last December, and from conversation later with him I know that the report was carefully prepared, and that it has met with a very kind reception throughout the States generally.

At the same time Mr. Kingsley promised to send me for distribution among our university faculty copies of pamphlets issued over a year ago containing the opinions of certain educators on the question of articulation as well as a statement of principles.

You will notice that the report is in the nature of a compromise. The committee has not yet recommended the concessions already made even by the University of Chicago. To show what the latter university is doing, to better articulate with the high schools, I have put in your hands a copy of their new entrance requirements. The consideration of this subject of entrance requirements I must leave to a later speaker.

(To be continued.)

### Tract Society—Treasurer's Report.

For the quarter ending March 31, 1912.

F. J. HUBBARD, Treasurer,  
In Account with  
THE AMERICAN SABBATH TRACT SOCIETY.

Dr.	
To balance on hand January 1, 1912	\$ 102.72
To funds received since as follows:	
Contributions as published, Gen. Fund:	
January	377 33
February	215 06
March	359 94
Total	952 33
Contributions to Folder Fund, Feb. " to African Literature	2 00
" to African Missions	3 00
" to sending 2 men to Africa	4 00
Total	19 00
Payments on Life Membership:	
January	20 00
February	30 00
Total	50 00
Income as published:	
January	1,694 69
February	180 00
March	125 00
Total	1,999 69
Publishing House Receipts:	
RECORDER	1,742 83
Visitor	215 33
Helping Hand	228 53
Tracts	7 80
"Sabbathism"	10 50
Dr. Main's Bible Studies	3 50
Total	2,208 49

\$5,332 23

Cr.

By cash paid out as follows:	
Edgar D. Van Horn, acct. Italian Mission	\$150 00
G. Velthuysen Jr., appropriation	151 50
L. A. Platts, salary	62 50
George Seeley, salary	75 00
" postage	15 00
Total	494 00
S. H. Davis, Treas. Miss. Soc. 2/5 salary E. B. Saunders	100 00
One-half exp. E. B. Saunders	43 36
Total	143 36
Marie Jansz, salary	37 50
Joseph J. Kovats, salary	60 00
E. H. Socwell, salary	37 50
Joseph Booth, African appropriation and salary	150 00
Appropriation for printing tracts in African language and transmitting same	101 00
Total	251 00
T. W. Richardson, salary	75 00
Total	\$1,058 36
S. H. Davis, Treas. Miss. Socy., acct. sending 2 men to Africa	1,000 00
C. C. Chipman, Treas. Sabbath School Bd., for publication of Junior Quarterly	100 00
Chambers Bros. Co., new folder for Publishing House	531 74
Publishing House expenses:	
RECORDER	1,632 15
RECORDER, postals for Young People's editor	6 80
RECORDER, postal receipts	5 59
Total	1,644 54
Visitor	303 03
Helping Hand (postage)	6 47
Tracts, "Holy of Holies"	4 38
Freight to Seeley	2 78
Postage	6 85
Total	14 01
"Sabbathism," postage	66
Main's Bible Studies	2 92
Tract Society:	
Chipman "Statistics"	8 22
Referendum ballots	6 20



Proportion Year Book .. 82 64  
 Stamped envelopes for  
 Corresponding Secretary 13 04

110 01

2,081 73

\$4,771 83

560 40

\$5,332 23

By balance, cash on hand.....

E. & O. E.  
 Plainfield, N. J., April 8, 1912.

F. J. HUBBARD,  
 Treasurer.

Examined, compared with books and vouchers and  
 found correct,

D. E. TITSWORTH,  
 ASA F. RANDOLPH,  
 Auditors.

Plainfield, N. J., April 14, 1912.

Life Members Added—George Ellis, Alfred, N. Y.,  
 and J. E. Ling, New Auburn, Wis.

Treasurer's Receipts for January, 1912.

CONTRIBUTIONS.

Churches:	
Welton, Iowa .....	\$ 10 00
Dodge Center, Minn. ....	6 83
Shiloh, N. J. ....	27 32
Marlboro, N. J. ....	5 90
First Hopkinton (Ashaway, R. I.) ..	31 80
Gentry, Ark. ....	4 50
Farina, Ill. ....	21 00
First Brookfield (Leonardsville, N. Y.)	10 80
Plainfield, N. J. ....	28 36
First Genesee, N. Y. ....	28 90
Salem, W. Va. ....	5 75
Carlton (Garwin, Iowa) ....	6 89
Plainfield, N. J. Jun. Y. P. S. C. E.	2 00
Milton, Wis. ....	21 48
Milton, Wis. (S. S.) ....	8 00
New York City ....	25 27
Milton Junction, Wis. ....	19 32
Farina, Ill. (S. S.) ....	7 38
Chicago, Ill. ....	5 00
Hartsville, N. Y. ....	3 05
F. J. Bakker, Asaa, Den. ....	4 09
Alice Bakker, Asaa, Den. ....	1 00
Marie Jensen, Asaa, Den. ....	31
Peter Lurensen, Asaa, Den. ....	31
J. A. Milliken, Vancouver, Wash. ....	2 00
Mamie F. Bramlet, Eldorado, Ill. ....	3 00
Gillette Randolph, Salem, W. Va. ....	1 00
E. L. Ellis, Dodge Center, Minn. ....	5 00
C. M. Coon, DeRuyter, N. Y. ....	1 50
Mrs. R. T. Cook, Danville, Vt. ....	2 25
Rev. C. S. Sayre, Dodge Center, Minn.	10 00
Woman's Executive Board ....	55 10
Young People's Board ....	8 00
E. L. Ellis, Life Membership George Ellis, Alfred, N. Y. ....	20 00

COLLECTIONS.

One half collection Semi-annual meet-  
 ing Western Association .....

INCOME.

Eugenia L. Babcock annuity .....	\$125 00
Geo. S. Greenman bequest .....	3 01
Elizabeth L. North bequest .....	15
Richard C. Bond bequest .....	15
John G. Spicer bequest .....	15
Geo. S. Greenman bequest acct. Tampa B. & I. Co. ....	28 00
Amer. Sab. Tract Soc. Fund S. D. B. M. Fund .....	31 00
D. C. Burdick bequest S. D. B. M. Fd.	308 53
E. W. Burdick bequest .....	29 56
Geo. H. Babcock bequest .....	1076 83
H. W. Stillman bequest .....	74 00
Nancy M. Frank bequest .....	08
Lois Babcock bequest .....	63
Deborah Randall bequest .....	12
Susan E. Burdick bequest .....	78
Sarah E. Brand bequest .....	95
George Greenman bequest .....	6 75
Maria L. Potter bequest .....	2 25
Sarah C. L. Burdick bequest .....	45

Ellen L. Greenman bequest .....	90
Paul Palmiter gift .....	90
Nancy M. Frank bequest .....	1 80
Julius M. Todd bequest .....	45
Eliza M. Crandall bequest .....	2 25

1,694 69

PUBLISHING HOUSE RECEIPTS.

RECORDER .....	\$802 47
Visitor .....	84 61
Helping Hand .....	137 05
"Sabbathism" .....	1 50
Main's Bible Studies .....	1 75
Tracts .....	3 00

1,030 38

\$3,122 40

E. & O. E.  
 Plainfield, N. J., April 12, 1912.

F. J. HUBBARD,  
 Treasurer.

LIFE MEMBER ADDED.  
 George Ellis, Alfred, N. Y.

Treasurer's Receipts for February, 1912.

CONTRIBUTIONS.

Churches:	
Plainfield, N. J. ....	\$ 31 17
First Alfred, N. Y. ....	14 42
Second Brookfield, N. Y. ....	12 00
DeRuyter, N. Y. ....	10 87
L. M. Babcock, Jackson Center, Ohio.	10 00
Mrs. Maryette Benjamin, Guilford, N. Y.	12 60
Rev. H. D. Clarke, Cincinnati, Ohio ..	10 00
Mr. & Mrs. W. H. Ingham, Fort Wayne, Ind. ....	50 00
Mr. & Mrs. H. L. Polan, Albion, Wis.	2 00
J. E. Ling, New Auburn, Wis., Life Membership .....	20 00
J. C. Jeffrey, acct. Life Membership of Clarence Witter Knapp, Norton- ville, Kan. ....	10 00

183 06

Mrs. S. E. Roe, Oxnard, Cal., Folder Fund .....	1 00
Mary T. Greene, Plainfield, N. J., Folder Fund .....	1 00
S. G. Burdick, Cuba, N. Y., African literature .....	10 00

12 00

INCOME.

I. D. Titworth bequest .....	15 00
Lois Babcock bequest .....	1 50
Rosannah Green bequest .....	75
Deborah Randall bequest .....	48 00
Sarah E. V. Stillman bequest .....	15 00
John G. Spicer bequest .....	3 00
Parsonage Fund, Berlin, Wis. ....	6 75
George S. Greenman bequest .....	67 50
Susan E. Burdick bequest .....	18 00
Eliza M. Crandall bequest .....	4 50

180 00

PUBLISHING HOUSE RECEIPTS.

RECORDER .....	584 39
Visitor .....	59 15
Helping Hand .....	50 50
Tracts .....	4 35
Main's Bible Studies .....	1 25

699 64

\$1,074 70

E. & O. E.  
 Plainfield, N. J., April 12, 1912.

F. J. HUBBARD,  
 Treasurer.

LIFE MEMBER ADDED.  
 J. E. Ling, New Auburn, Wis.

Treasurer's Receipts for March, 1912.

CONTRIBUTIONS.

Churches:	
Plainfield, N. J. ....	30 66
Second Brookfield, N. Y. ....	22 00
Mill Yard, London .....	10 05
Welton, Iowa .....	15 00
Pawcatuck (Westerly, R. I.) .....	198 51
Plainfield, N. J. (S. S.) Gen. Fund.	18 69

Plainfield, N. J., (S. S.) Boodschap- per .....	9 55
Garwin, Iowa, 1911 pledges .....	36 69
Garwin, Iowa, 1912 pledges .....	3 98
Mrs. V. A. Willard, Belmont, N. Y. ....	5 00
S. C. Maxson, Utica, N. Y. ....	5 00
Mrs. Theo. W. Jones, Breconshire Wales .....	4 81
Woman's Executive Board .....	62 00

421 94

Mr. & Mrs. Robt. Bell, Farmington, Ill.: African Mission .....	3 00
Mrs. A. K. Witter, Westerly, R. I.: Sending men to Africa .....	2 00
S. G. Burdick, Cuba, N. Y.: Sending men to Africa .....	2 00

7 00

INCOME.

George S. Greenman bequest .....	125 00
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PUBLISHING HOUSE RECEIPTS.

RECORDER .....	355 97
Visitor .....	71 57
Helping Hand .....	40 98
Tracts .....	45
"Sabbathism" .....	9 00
Main's Bible Studies .....	50

478 47

\$1,032 41

E. & O. E.  
 Plainfield, N. J., April 12, 1912.

F. J. HUBBARD,  
 Treasurer.

Semi-annual Meeting of the Western  
 Association.

The next semi-annual meeting of the churches  
 of the Western Association will be held with  
 the church at Little Genesee, N. Y., April 26-  
 28, 1912. At the meetings held at Independence  
 in October there were a goodly number present  
 from the other churches; and the general topic,  
 Greater Spirituality in our Churches was pre-  
 sented in a manner that was interesting, inspir-  
 ing, and instructive. It was worth the spend-  
 ing of a considerable effort in order to attend.  
 At the business session at Independence the fol-  
 lowing communication was received from Rev.  
 J. G. Burdick, dated at Alfred, N. Y., October  
 26, 1911.

Dear Brethren of the Semi-annual Meeting of the West-  
 ern Association,

GREETING: May the good Lord bless every effort  
 made for the uplift of spiritual life and the winning of  
 souls for the Master's kingdom. We need more min-  
 isters, but God will not give them to us until we take  
 better care of those we already have. The ministry it-  
 self is too timid in asserting its own needs before the  
 church. The church is willing to do the square thing  
 when it is fairly put to them; but we seem to be afraid  
 to face the question and tell them the honest truth. Eight  
 hundred and forty dollars was raised last year for the  
 Superannuated Ministers' Fund. The present year we  
 hope to raise two thousand dollars in an appeal to the  
 church itself. Will the churches respond? At the  
 Plainfield Church the amount is 5 per cent of an amount  
 equal to the pastor's salary. Other churches may not  
 be able to pay that much, but each church contribute as  
 it is able. We must not expect more ministers until  
 we show our appreciation and care for those noble and  
 self-sacrificing men.

Yours respectfully,  
 J. G. BURDICK.

This came from one who had been among our  
 most efficient ministers and was at the time of  
 writing the letter himself on the "superannuated"  
 list. He gave himself untiringly to the further-  
 ance of this work, not because he hoped to re-

ceive a benefit from it, but because he thought  
 he could serve his denomination in that way.  
 He has since passed away. On receiving his let-  
 ter the semi-annual meeting appointed Rev. G. H.  
 F. Randolph as a committee in this association  
 to help further this work. But he has since  
 moved out of the association, and it will be neces-  
 sary to find some one to take his place in this.  
 Another question will be before the semi-annual  
 meeting as a result of the proposed change in  
 time of holding the various associations.

The general topic of the meeting to be held at  
 Little Genesee is, The Relation of the Church to  
 the Community. The following is the pro-  
 gram:

Friday Evening.  
 7.30 Prayer and praise service.  
 8.00 Sermon, "The Church's Interest in the Unsaved,"  
 and Conference Meeting—Rev. G. P. Kenyon,  
 Richburg.

Sabbath Morning.  
 11.00 Sabbath morning service, conducted by Rev. E. E.  
 Sutton, Little Genesee. (Collection for expenses  
 of the Semi-annual Meeting.)  
 Sermon—Pres. B. C. Davis, Alfred University.

Sabbath Afternoon.  
 2.00 Junior half hour.  
 2.30 Sabbath school, conducted by Guy Burdick, Supt.  
 Little Genesee Sabbath school.  
 3.30 Y. P. S. C. E. hour, arranged by A. Clyde Ehret,  
 Alfred Theological Seminary.  
 4.30 Adjournment.

Sabbath Evening.  
 7.30 Prayer and praise service.  
 8.00 Sermon and Conference Meeting—Rev. W. L.  
 Burdick, Alfred.

Sunday Morning.  
 10.00 Devotional service.  
 10.20 Address: "Systematic Finance," Prof. W. C.  
 Whitford.

10.35 Address: "The Superannuated Ministers' Fund"—  
 Rev. W. L. Burdick.  
 10.45 Address: "The Time of Holding Associations"—  
 Dean A. E. Main.

10.55 Offering for the Superannuated Ministers' Fund.  
 11.00 Business meeting.  
 11.15 Music.  
 11.25 Sermon: "Fulfilled, not Destroyed"—Dean A. E.  
 Main, Alfred Theological Seminary.

12.00 Adjournment.

Sunday Afternoon.  
 2.00 Praise service.  
 2.15 Address: "The Duty of the Church toward the  
 Unsaved"—Dr. H. L. Hulett.  
 2.35 Music.  
 2.40 Address: "The Duty of the Church toward the  
 Unchurched"—Rev. W. L. Greene.

3.00 Music.  
 3.05 Address: "Benefits of the Church to the Com-  
 munity"—Miss Emma Cartwright.  
 3.25 Discussion of the Addresses, led by Dr. A. E.  
 Main.

Sunday Evening.  
 7.30 Prayer and praise service.  
 8.00 Sermon: "My Neighbor"—Rev. I. L. Cottrell,  
 Alfred Station.  
 Closing Conference.

The musical director for all these meetings  
 will be Mr. T. B. Burdick of Little Genesee.  
 All who can are urgently requested to attend.

President, Dr. Walter Burdick, Bolivar.  
 Vice-President, Rev. E. E. Sutton, Little Gen-  
 essee.

Secretary-Treasurer, Wm. M. Simpson, Al-  
 fred, N. Y.

"When a lie looks white there is some-  
 thing wrong with the vision."



## HOME NEWS

ALBION, WIS.—These beautiful spring days remind us that the long winter is past and gone, with its unchangeable record of efforts and events, and a new season with its hopes and possibilities is at our doors. Soon after Conference we noticed a renewing of interest in the prayer meeting, which gave promise of better things. In the winter, a series of evangelistic meetings were held which were well attended. Pastor L. C. Randolph of Milton gave a remarkable series of earnest, practical and eloquent sermons, preaching a Christianity of joyful service to God and brother man. Following these meetings, five young people were baptized and united with the church.

An unusual number of our brother ministers have visited us, and left their earnest and devout messages.

Secretary E. B. Saunders was with us, one Sabbath, at the beginning of the new year. Rev. Mr. Coggings of Fulton preached the Sabbath before Christmas. Rev. Geo. B. Shaw of North Loup, Neb., gave us a good sermon in February.

Rev. D. B. Coon of Battle Creek, Mich., came to us early in his campaign for a parsonage at Battle Creek. The subject was set forth in such a clear light, that the people of Albion not only responded in their usual generous fashion, but have since purchased a parsonage for their own.

Dr. D. H. Davis of Shanghai, China, was another guest whose visit will long be remembered. His magnificently illustrated lecture carried us into the heart of China, and it was a distinct surprise to us all when the last picture faded, and with a long breath we came back to Albion.

Rev. A. J. C. Bond of Milton Junction came over one evening and gave a most helpful talk to the Y. P. S. C. E. on ideals.

Pastor Randolph's stay with us has already been mentioned. Since the conclusion of the revival meetings, outpost work has been carried on, in neighboring school-houses by the Y. P. S. C. E., preaching having been done by Pastor Van Horn, Herbert L. Polan and Fred I. Babcock.

The Sabbath school began to take on new life, with the coming of the new year, and the interest has been growing quietly and steadily.

The four societies in the church united recently in the purchase of a fine new organ for the prayer meeting room.

Another matter has just been brought to a successful issue by the ladies of the Campus Club. On April 3 a new public library and reading-room was opened with interesting and appropriate exercises. This meets a long-felt want in the community, and holds possibilities of untold benefit.

Much disappointment was felt when the call to Africa dissolved the hopes of Rev. C. S. Sayre's becoming pastor at Albion; and before the news came of his illness which interfered with his projected mission, steps had been taken to secure another pastor. Up to the present writing the church has not yet received favorable response.

For the present pastor and his family there are the closing days of a pastorate extending through eight pleasant and, let us hope, fruitful years. With some reluctance we leave unfinished work, but with the hope that the incoming pastor may carry it forward to larger results. It is wishing much for him, whoever he may be, that he may find the workers on this field as loyal and considerate as we have found them to be, and as much happiness in the work as we have experienced. It is with a strange mingling of sadness and joy that we turn from the old to the new field of endeavor.

T. J. VAN HORN.

NEW AUBURN, WIS.—Things sometimes happen that we do not plan, as our good pastor will testify. A few days ago Mr. and Mrs. I. L. Freeborn visited at Elder Hurley's, as previously arranged. Nothing surprising, this—but when other families of the church kept arriving the surprise was complete. The pastor and his wife, however, proved themselves equal to the occasion and they felt cheered and encouraged not only by the generous cash donation and the refreshments produced by the ladies, but by the hearty good will of the people. Some who could not come sent substantial regrets and all present spent an unusually pleasant day.

CORRESPONDING SECRETARY.

## DENOMINATIONAL NEWS

Clyde Ehret of the Seminary, who has been supplying the Hornell Seventh-day Baptist Church, has accepted a call to become pastor of the Andover Church, and will begin his labors there next Sabbath. The Hornell Church will be supplied by W. M. Simpson of the Seminary, who is now pastor of the Hartsville Church. Mr. Simpson will conduct services at Hartsville in the morning and Hornell in the afternoon.—*Alfred Sun*.

Mr. and Mrs. Henry N. Jordan, Dr. and Mrs. D. H. Davis and Rev. James L. Skaggs were in New Brunswick on Tuesday, where they inspected Rutgers College as the guests of Prof. Alfred A. Titsworth.—*Dunellen Call*.

The *Chicago Daily Socialist* announces the marriage of Miss Annabelle Van Horn, formerly of North Loup, Neb., to John Curtiss Kennedy, late professor of political economy and economics in Chicago University. The marriage took place in the Settlement House where a large company assembled to witness the ceremony.

The bride was for some years a trained nurse. She has also done a good deal of settlement work in the stock-yards district of Chicago, and is now an assistant worker in the Chicago University Settlement House. The groom is the present candidate for governor of Illinois on the Socialist ticket.

### Sanctuaries for Animals.

The people of Australia are becoming greatly interested in the movement to protect their native game from danger of extinction. The establishment, on both private and public lands, of reserves for the preservation of birds and animals is commanding much attention in the province of Victoria, and since October of last year no fewer than eighty new sanctuaries in various parts of the country have been proclaimed by the government. This legislation is distinct from the ordinary protection extended to kangaroos, magpies, giant kingfishers, and similar animals and birds,

the killing of which entails a heavy penalty, as a private owner or municipality may set apart a tract of land upon which all animal and bird life may be secure from molestation.

The department of lands of the state encourages the formation of these sanctuaries, particularly in the vicinity of the towns, and it is sufficient for a private owner or town clerk, in the case of municipal land, to apply to that department in order to have a reserve proclaimed as a sanctuary in the government *Gazette*, and in order to avoid confusion or doubt, and to make prosecutions for a breach of the law more practicable the proclamation not only defines the legal boundaries of the area, but gives a precise description of the natural ones as well.

In addition to the proclamation of many public reserves, private landowners in increasing numbers are setting apart portions of their property as a harbor for birds and animals which would otherwise become extinct in the locality. The movement, though comparatively new in Victoria, began some time ago at Halmforth, South Australia, where an enthusiast established the first sanctuary on private land without asking the aid of a government proclamation, and the domesticity and trustfulness of the birds within its boundaries excite the wonder and admiration of every lover of nature visiting it.—*Harper's Weekly*.

The Founder of Christianity urged his people to pray for a particular object. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. Oh, isn't it strange, that the only special subject of prayer that he named, as far as I can recollect, at least, is so seldom heard in our pulpits?—*J. A. Broadus*.

A teacher was in the habit of giving to her pupils daily a list of words with their meaning, testing their memories the next day.

One day she gave the word "plagiarist," defining it as a "literary thief." The next day the youngest member of the class was asked to define the word.

"A plagiarist," said he, solemnly, "is a—a—a—little hairy thief."—*Lippincott's Magazine*.



## DEATHS

**SAUNDERS.**—At her home near Lake Koshkonong, town of Albion, on the twenty-fourth of March, Mrs. Sarah Ann Saunders, in the eighty-second year of her age.

Mrs. Sarah Ann Crandall Saunders was born in Westerly, R. I., September 12, 1830, the eighth in the family of Theo. J. and Lucy Nye Crandall. She came to Wisconsin in the spring of 1866 and in the following winter, December 9, was married to Captain O. P. Saunders. She was baptized and joined the Second Westerly Church when about fifteen years of age. Coming to this country she was accepted as a member of the Albion Church, where she has remained a member in good standing, a loyal supporter of that church.

About five years ago she had a partial stroke of paralysis which since that time seriously impaired her unusually active life. For fifteen weeks she has been confined to her bed as the result of a fall. Since then she has constantly failed, until Sunday evening about 6.30 she quietly passed into the other life. Her life was characterized by a kindly hospitality. Her home was a bright place where many friends loved to go. She was winsome and cheerful and retained this brightness of disposition almost to the last. She is survived by two stepsons, Stephen and Le-Roy Saunders, and an aged sister, Mrs. Albert Langworthy of Westerly, R. I.

The funeral was held at her late home near Lake Koshkonong, Tuesday afternoon, March 26, at one o'clock, conducted by her pastor, T. J. Van Horn. Burial was in Albion Cemetery.

T. J. V.

**SAUNDERS.**—In Clarksburg, W. Va., April 1, 1912, Mrs. Laura Compton Saunders, in the fifty-ninth year of her age.

Mrs. Laura Compton Saunders, widow of the late Henry Saunders, was born in Friendship, N. Y., and was the daughter of Mr. and Mrs. Sylvester Compton. When Laura was six weeks old her parents moved to Wisconsin, where they resided till she was fifteen years of age. At this time and when they were planning to return to Nile, N. Y., the father was accidentally killed. This calamity took away the support of the family and threw her upon her own resources. Since her marriage, forty years ago, her home has been in the town of Alfred, N. Y., though for some years past she has spent a considerable of her time in Battle Creek, Mich., and elsewhere.

March 19, 1872, she was married to Henry Saunders, who died fifteen years ago. To them were born six children: Mrs. Clara Maltby of Adams Center, N. Y.; Clarke E. Saunders of Homer, N. Y.; Charles L. Saunders of Alfred; Marion H. Saunders of Belmont, N. Y.; Miss Mae of Battle Creek, Mich., and Wilson S. Saunders of St. Joseph, Mich.

At the age of sixteen she made a public profession of religion, was baptized by Eld. Jared Kenyon, and joined the Seventh-day Baptist

church of Friendship. After her marriage her membership was transferred to the First Seventh-day Baptist Church of Alfred, N. Y., which has been her church home till called to join the church triumphant. She was ever ready to lend a hand in the time of sickness and distress and has given much time, strength, and thought to the caring for the sick and helping the needy. It is said of her that she wore herself out, while still in the midst of her years of strength, in caring for others. Her last sickness was in West Virginia, first at Salem in the home of Mr. and Mrs. G. H. Trainer, where she was most thoughtfully cared for, and last in the hospital at Clarksburg, where her nurse was her own daughter, Mae, who gave her the attention that only a loving daughter and trained nurse could give.

A funeral service at the home of Mr. and Mrs. Trainer, in Salem, was conducted by Pastor Geo. W. Hills, assisted by the pastors of the Methodist and Baptist churches. The body was then brought home to Alfred and funeral services, conducted by Pastor William L. Burdick, were held in the church, Friday afternoon, April 5, and interment took place in Alfred Rural Cemetery.

WM. L. B.

**BURDICK.**—In Alfred, N. Y., April 2, 1912, Mrs. Sarah Burdick, aged 78 years, 1 month and 22 days.

Mrs. Sarah Sherman Burdick was born in the town of Norway, Herkimer Co., N. Y. She was the daughter of David and Minerva Horton Sherman. The family moved to West Union, Steuben Co., N. Y., when Sarah was seven years of age. Here in a home marked for its piety and benevolence she spent the remainder of her childhood and her youth. Two winters she attended school in Alfred—the town which under the providences of God was to be her future home and field of service.

February 5, 1852, she and Milo Burdick were united in holy wedlock. After twenty-one happy, devoted years this union was severed by the death of Mr. Burdick, October 13, 1873. To them were born four children, D. S. Burdick of Alfred, and three who died in infancy. Upon her husband's death Mrs. Burdick took up the management of the business affairs as well as the household, and handled them with success. Between Mrs. Burdick and her son there was the closest friendship and each sought every opportunity to minister to the other till the last.

In 1852 she was baptized and joined the First Seventh-day Baptist Church of Alfred, and for sixty years has been a faithful and loyal member. Liberality was one of the chief characteristics of her life. Her husband before his death had promised several hundred dollars to the University, expecting he was to live to pay it; this Mrs. Burdick paid, and time and again since has she responded to the calls from church and University for funds, and also stretched out her hands to the poor and needy, being able to do this not because she was wealthy, but because she planned and worked that she might do this very thing, and it was one of the chief delights of her life. The hundreds of students who have come to Alfred have known her best as a home maker. Here her life stands out unique in the history of the town and school in her generation. To the

students she opened her home year after year and to those who came under her roof she made it a home indeed. She was above jealousy, and loyal to the truth and to her friends. From youth on through all the days of her life to know her was to love her.

Beside the son she leaves to mourn her departure and cherish her memory, one brother, Mr. Eugene Sherman of Alfred, one sister, Mrs. A. C. Barney, of West Union, N. Y., and a very large circle of friends far and near, chief among whom is Miss Anna Stillman, who has for twenty-four years been her companion and right-hand helper.

Funeral services were held in the home, April 4, 1912. Pastor William L. Burdick read selections from the Scriptures, Dean A. E. Main offered prayer, the pastor and President Davis gave short addresses, and Eld. B. F. Rogers offered the closing prayer; Prof. A. Neil Annas furnished two appropriate selections of music. Interment took place in Alfred Rural Cemetery.

WM. L. B.

**MAXSON.**—Died at her home in North Loup, Neb., on April 3, 1912, Mrs. Florence Maxson.

Florence A. Crandall was born in Albion, Dane Co., Wis., on May 28, 1856. She was the daughter of Dea. Maxson Crandall and Elizabeth Lilly Crandall. When quite young her family removed to Freeborn Co., Minnesota, where Florence grew to womanhood. She early confessed Christ as her Saviour and became a member of the Seventh-day Baptist Church. In 1874 she was married to Lucien L. Maxson at Alden, Minn. In 1879 the family removed to North Loup, Neb., where the home has since been. Mr. Maxson died last year. She is survived by her father, Maxson Crandall, of North Loup, two brothers, Silas and George of Minnesota, and two sons, George and Esle of North Loup.

Sister Maxson was a quiet woman of high ideals for herself and for others. Until failing health kept her at home she was a faithful attendant at the church of which she was a member. She bore with remarkable Christian fortitude an unusually painful and protracted illness. The untiring devotion of her sons during her long sickness seems worthy of special mention.

G. B. S.

**CORNWALL.**—Charles Wesley Cornwall was born near Hartsville, N. Y., July 3, 1827. The family of four girls and two boys in the home of Hiram and Hannah Palmiter Cornwall included Prof. A. R. Cornwall, for many years the principal of Albion Academy. Only one of the number now remains, Mrs. Fannie Marsh of Wausau.

Mr. Cornwall was married to Miss Sabrina Olin, August 31, 1848. Fifty-five years ago next fall they moved West and settled at Albion, eleven years later coming to the neighborhood of Milton. For over twenty years he was janitor of the Seventh-day Baptist church. His keen, kindly face is remembered by hundreds of students as well as townspeople.

Of the three children born to Mr. and Mrs. Cornwall, only one remains, Mrs. Frank Summerbell, at whose home the aged father and

mother have been tenderly cared for in their last declining years. There are two grandchildren. Mrs. Cornwall, although considered of a delicate constitution, spent over sixty years of happy wedded companionship, and passed away two years ago.

Mr. and Mrs. Cornwall were baptized a little before their marriage and joined the Hartsville Church, of which they were charter members, and of which he was one of the first deacons. Like his father, Elder Hiram Cornwall, he came, through a thorough study of the Bible, to believe that the seventh day was the Sabbath. With characteristic conscientiousness they began to live what they believed. It is said of Elder Hiram that "his daily life was of a character to commend the Christian religion to every one's regard. The ungodly felt him to be a man of piety, and spoke of him as such. His neighbors were the better for his having lived among them." His son Charles was of the same fiber. His convictions were sturdy, his faith was strong, his life was clean and steady. At the Old Folks' day in 1910 his testimony was: "The Lord has been merciful and good to me in permitting me to live to old age. I have always been temperate, never drank anything stronger than tea or coffee, never used tobacco. I have always worked hard." Even at eighty-three years of age, he prided himself in doing his share of the chores with promptness. He was deeply interested in all movements for the unlifting of mankind. He watched what was going on in the world. No one rejoiced more sincerely than he over the no-license victory at Milton Junction. His deepest love was to the church, and back of this lay his personal allegiance to Christ. He was the oldest deacon of the church, and, with one exception, its oldest member. No communion occasion was complete without him. With his flowing gray beard, his earnest face, his benignant attitude, his fatherly solicitude for the work of God and the people of God, he seemed a link to bind us to the noble generation of men and women who labored to prepare the way for the new day in which we live. There were tears in many eyes last Sabbath when Deacon Cornwall was missed from his accustomed place. The young people of this generation can not contemplate too much or cherish too highly the virtues of the pioneer men and women to whom we all owe so much. They were reverent toward God, loyal to the truth they knew, unselfish in preparing the highway over which the King should come into his kingdom in the hearts of men. Let us receive reverently the trust which comes to us from their hands.

Deacon Cornwall has been in failing health on account of the infirmities of age. On the morning of April 5 there came a stroke of apoplexy. The hope of his heart was realized, and he passed from the church militant to the church triumphant. Brief services were held at the home April 7, followed by the funeral at the church at 2.30. Two of the songs which were rendered at the funeral of his wife, were beautifully sung: "Lead, Kindly Light," and "Sunset and Evening Star." Pastor Randolph's text was Paul's triumphant farewell in 2 Tim. iv, 6-8. The interment was in the family plot at Milton Junction.

L. C. B.



## SABBATH SCHOOL

LESSON V.—May 4, 1912.

POVERTY AND RICHES.

Lesson Text.—Luke vi, 20-26; xvi, 19-31.

Golden Text.—“A man's life consisteth not in the abundance of the things which he possesseth.” Luke xii, 15.

### DAILY READINGS.

First-day, Isa. lxxv, 1-16.

Second-day, Matt. xi, 20-30.

Third-day, James v, 1-11.

Fourth-day, Matt. vi, 19-34.

Fifth-day, Luke xix, 1-10.

Sixth-day, Luke xvi, 1-18.

Sabbath-day, Luke v, 20-26; xvi, 19-31.

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

## SPECIAL NOTICES

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

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

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

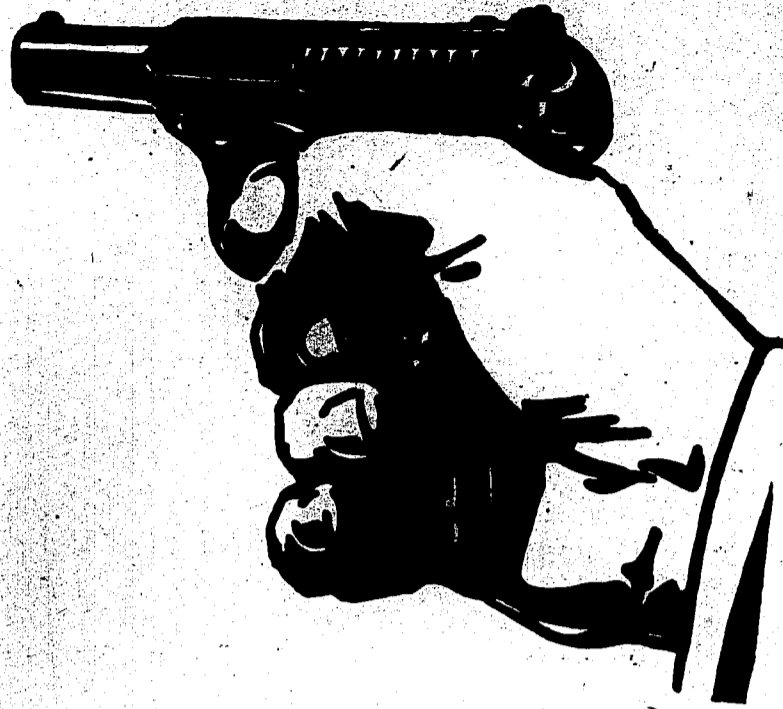
The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

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

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

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Against the fading remnant of the snows  
 Shimmer the shifting boughs, and gently strain  
 To meet the swift, incessant wind that blows,  
 And carries thin, uncertain gusts of rain.  
 Gray, naked twigs that mesh the dripping cloud,  
 What do they know of scented blooms that cling  
 To living sprays? Can they break through their shroud,  
 And bourgeon to the ardor of the spring?

Full well my heart the miracle can guess;  
 What I have seen I may again behold;  
 From out the south the sun returns to bless  
 The promise that the barren boughs infold.  
 What though today the withered stems are bare?  
 I wait, and watch them with a soul serene;  
 Tomorrow, clear and pink, shall cluster there  
 Pure coral buds in tender tufts of green.

—Margaret Ashmun, in *Christian Endeavor World*.

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