

A SHORT STORY

FOR THOSE WHO BUY PRINTED MATTER

A Large Firm went into the open market for 10M booklets.

The booklets were to have sixteen pages, 5½ x 8½. The copy was straight type matter with a few line cuts.

Six Printers were asked to estimate and furnish dummies.

The President of the Large Firm arranged the dummies on his desk and called in his managers to select the one they preferred.

Without exception they chose the only dummy made of an odd and artistic paper.

Their second choice varied—some liked the antique stock, some the coated, and some the plated stock.

When the prices were opened, it was seen that the Printer of the artistic paper asked \$450, while the others ranged from \$300 to \$400.

The lowest priced Printer was asked to explain.

His explanation: "Is my price too high? Let me figure it over again and maybe I can find some way to reduce it. I need the work just now, and will be willing to make a close figure, provided you will give me a chance on the rest of your printing. I have special facilities," etc., etc.

The high priced man was asked to explain.

His explanation: "The paper itself costs a trifle more, but that is not the reason. Only the best sort of printing will be consistent with such a booklet as you need on such a paper as that. Furthermore, I expect to furnish you with correct and original ideas for typography and cover design. In short to give you a strictly high-class and novel little booklet, and I expect to be paid for the service I render, for my experience, and for my ideas. If this is a competition of price, count me out; if a competition of quality, I stick."

The President replies: "We are sending this Booklet to 10M possible customers with the idea of adding a few good names to our ledger. Any one of these accounts would soon pay for all the Booklets. Therefore, irrespective of cost, we want the Booklet which will obtain the most accounts.

"If the same paper attracts all my managers, it will attract the people I am going after. Therefore we will use that paper. I know that good printing is a valuable asset to any advertising literature, and from the talks and prices of the Printers, I may expect quality work from only one, the highest priced one, the one who talked as though he knew his business."

The high-priced Printer got the order at \$450.

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The Sabbath Recorder

LIFE.

With spring the world bursts out in radiant guise,
 And all the young birds build in happy pairs;
 Earth gains new largess from her old despairs,
 And hides her late decay from curious eyes.
 Her dead endeavors quicken and arise
 To work their inborn purpose unawares;
 She will forget that growth has heavy cares,
 And find her mossy verdure no surprise.
 This life—it palpitates with ebb and flow,
 Sometimes on glorious summits close with God,
 Sometimes on desert sands stretched lone and low.
 Fruitful or flowerless, still it sheds abroad
 A radiance that scarce needs the Life to come
 To make me worship it, enraptured, dumb.

—Laura A. Brown.

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EDITORIAL

Making the Burdens Lighter.

One dark night, not very long before Mr. George D. Widener of Philadelphia was lost in the wreck of the *Titanic*, a friend met him on Fifteenth Street, lugging a large clothes-basket, well filled, while by his side tottered a little old woman who had started to deliver the clothes she had washed. Mr. Widener was carrying this great basket simply to make lighter the poor woman's load. It is said that this deed of kindness was characteristic of Mr. Widener. If so, there must be many under life's burdens who will miss the ministries of this helpful man.

It is a great thing to be able to lighten the loads and cheer the hearts of earth's overburdened ones; and he who fails to do so, misses the grandest opportunities of life. To bear one another's burdens is to "fulfil the law of Christ." One does not need to look for great occasions nor to perform great duties in order to fulfil this law of kindness. Opportunities for such service lie all about us. Mr. Widener found his in the darkness on a city street, where an obscure laboring woman toiled for daily bread. Had he been looking for some chance to render conspicuous service—to aid some attractive, great, or influential person, he would have missed this opportunity to minister unto Christ by helping

"one of the least," of whom the Master said, "Ye did it unto me."

Life is a struggle full of hardships to many whose hands grow feeble, whose hearts are breaking, and whose hopes perish. If we are on the alert to see where the loads are heavy, it does not take much to lighten them. Oftentimes it requires only a word or smile of appreciation or a friendly grip of the hand; for what men need most in life's struggle is not direct help but cheer.

It was nothing for the strong man to carry the weary woman's basket, though to her it was a heavy burden. She had toiled under the load until it had grown heavy. So there are many who have grown weary under heart burdens, whom the stronger ones can help if they only will. As Christians we move among men in Christ's stead, to do his work on earth, and he has commissioned us to lighten the burdens of the weak. He makes his test at the judgment to depend on whether "ye did it unto the least of these" or whether "ye did it not."

After our work on earth is done and we are gone forever, what can be more blessed than to have a host of witnesses among the lowly rise up and say of us, "He lightened my burdens; he helped me carry my load."

They All Point to the Christ.

No one can fail to see the widespread interest in social problems which has arisen within the last decade. Great numbers of men and women are earnestly seeking the welfare of their fellows, and to them the era of selfishness is past. It is a great thing for a country when its leading citizens—teachers, preachers, reformers, editors and philanthropists—unite in earnest efforts to cure civic and social ills, and to remedy the conditions that breed poverty, beget impurity, cause disease, and hinder the coming of the ideal commonwealth.

The day is fast passing away when men who have amassed great fortunes by ignoring the laws of God and man, and by selfish

disregard for the rights and welfare of others, can hold the admiration and respect of the public; for the multitudes are recognizing the fact that the one who becomes rich at the expense of many, and who climbs up by keeping others down, ignoring all the principles of human brotherhood,—is, in reality, a misanthropist, a debaucher of the state, and not to be tolerated. The one who spoils the people, who sacrifices human life and grinds the poor to fill his own coffers, is bound to be most despised and unpopular. The new era is being more and more characterized by men who love their kind and who are longing and laboring for a satisfactory solution of the various social problems that will make for the ideal state as foreseen by earth's inspired seers.

In every age men have arisen whose visions of true manhood and ideal social life have been far in advance of the ideals of the multitude. Wisdom and knowledge and righteousness and beauty and liberty and good laws were longed for by the few noblest spirits of all time. But their dreams of the ideal social state were all too slow in coming to pass. Finally, when the Christ came to earth and established his gospel of love, and human brotherhood was given a new meaning, a leaven of reform was planted in human hearts destined to transform the world. Until his day the many schemes of the strongest nations, for the uplifting of men, had failed; and even since he came with his gospel leaven, progress in social betterment has failed to come wherever the Christ-spirit and motives have been ignored. Many who deny the divine Christ and his power over men—socialists, secularists, nihilists, scientists and esthetic dreamers—must admit that their theories and schemes, alone, have proved inadequate to meet the demands. Only as the workers assume the attitude and show the spirit of Christlike men have they become powers for good in social reforms. Consciously or unconsciously they have been affected by the spirit of the living Christ, that has come to stir human hearts and to abide with men, until the best things in even the most skeptical are due to this. They have lived, and their fathers before them, in the atmosphere of Christian society. They have been familiar with fruits of the Christian tree from the day they were born. They have lived un-

der the influences of Christian institutions, been educated in Christian schools, and though not acknowledging it, their power for good is due to the life and spirit of Jesus the Christ, manifested in the world through men who have communed with him.

Jesus the Christ was the greatest reformer the world has ever known. But he began his reforms with the individual, and not with society at large nor with the commonwealth. He lays hold upon the individual soul, sweetens and deepens the springs of power in the individual life until the person himself is right within, and under the impulse of human brotherhood is moved to reach out and offer the same blessings to others. And just in proportion to the adoption of this Christ-method by social reformers today, will the causes they represent succeed permanently. Only by the ever-abiding Christ in the hearts of men, directly or indirectly moving them, can the civic and social evils of our time be permanently overcome. If the labor problems are to be settled aright, they must be settled by the principles established by the Carpenter of Nazareth. If the chasm between kings and rulers, and their people, is ever to be bridged and the law of human brotherhood fully realized, it must come through the life and precepts of the King of kings, believed and practiced by men.

Sometimes, when we see the general uprising in the spirit of missions, and hear the slogan, "All the world for Christ in this generation"; when we behold the wonderful Men and Religion Movement, sweeping the continent like a great tidal wave; when we mark the progress being made along the lines of universal peace, and in the movements for the amelioration of human suffering; and especially when we see the earnest efforts of the church to bridge the gulf between it and the churchless multitudes, and so to meet the demands of the changed order in the social world, it does seem as though the good time coming was almost here. The Christ was never so much in evidence as he is in these great world movements of the twentieth century. The world begins to understand as never before what Jesus meant when he said, "Without me ye can do nothing."

A Valuable Man Gone.

The name of William T. Stead of London, editor of the English *Review of Reviews*, has been familiar to all Americans since the time of the Columbian Exposition in Chicago, when he wrote and published *If Christ Came to Chicago*. Mr. Stead had a sincere abhorrence for everything unclean and unrighteous in the life of his time, and was counted as a genuine modern chevalier of righteousness. While many have taken exceptions to his methods of attack, many in our own land becoming quite incensed over his policy of opening to public gaze the festering sores of social and civic life, still no man with right instincts could help admiring him. And as the years passed in which his pen gave forth the most soul-stirring appeals for truer, higher living, and exposed most mercilessly all evil and hypocrisy, the world came more and more to recognize the tremendous power of Mr. Stead's life in favor of decency and honor. Mr. Stead believed with all his heart that sin could not stand the light and that wickedness and corruption, if dragged into publicity, would surely die from exposure. Some were horrified over the exposures made by his pen in 1893, but the world has seen the natural outcome of it, and the very cities that hid their faces in shame over their own sins in 1893 have in these latter years appointed brave and honest men to places on vice commissions for rooting out the evils. These commissions with their good work came through the influence of Mr. Stead's book, as effect comes from cause.

As an advocate of universal peace, Mr. Stead waged a vigorous "war against war," and when the day of international peace shall come, Mr. Stead will be regarded as one of the brave and true men who saw the coming better day and who were willing to suffer obloquy in order to hasten it along.

William T. Stead was one of the lost who went down with the ill-fated *Titanic*. He was on his way to New York to take part in the great meetings of the Men and Religion Movement; and a week or two later he was to have a part in the peace conference at Lake Mohonk. But he is gone from earth, and many a good cause has lost a valuable champion. Among the multitudes who found a sad ocean

burial with the great steamship, there was no nobler victim, no one worthier of the world's honor than William Thomas Stead.

A Good Word for the Jew.

Just now as all eyes are turned toward the heroic figures of Isidor Straus and his devoted wife, standing true to each other, preferring to die together since the lifeboats could not save both, many good words are being spoken concerning them and their work. Some of the survivors tell of their devotion to each other as they stood arm in arm and praised God for the many years of happy life he had given them together and thanked him for the privilege of being united in death. Such devotion wins the admiration of the world, and we are glad to note that in such a testing time race prejudices are forgotten and real merit is acknowledged in the true spirit of our common brotherhood.

Mr. Straus was not only a broad-viewed philanthropist connected with the many charity organizations of his own people, but he was a public-spirited citizen who had served his State and country honorably in congressional halls, and who had enjoyed the confidence of the President of the United States and prominent members of all parties. In educational and civic and charitable institutions Isidor Straus was a leading man.

But it was not merely to speak of the homage due to Mr. Straus and his wife that we began this article; there are some admirable characteristics of the race to which they belonged that are worthy of our notice. Those who are in the habit of casting reproach upon the Jew, and who so often speak of the Hebrew race with a sneer will do well to remember that Isidor Straus and his wife were Jews. Not only that, but it might be helpful to remember that they were fair samples of the leading modern Jew, of whom any country might be proud. Such worthy examples of devotion to God, and of love for man, are quite as plentiful among the Hebrews in proportion to their numbers as among any other race of men. In Europe and in America the Jew has taken his place among the legislators and statesmen doing honorable service as loyal citizens and subjects. Gambetta, the hero of France, Count Von Arnim, the German diplomat,

Lasker, the leader of the Prussian Parliament and rival of Bismarck, Benjamin Disraeli, Earl of Beaconsfield and the Queen's Premier, were all Jews. Jews have gone to the front as orators, musicians, actors and artists; and time and again have they come to the rescue of nations in financial distress and tided them over money crises.

Is it not about time for Christian people to rise above their prejudices regarding the Hebrew race, and to cease persecuting and heaping contempt upon the people who gave them their patriarchs, their prophets, their Bible, their religion and their Christ?

On the Way to Cape Town.

The Joint Committee is in receipt of a letter from N. O. Moore, dated Sabbath morning, April 13, on board the *Galway Castle*, at Southampton, England. The steamship on which Brother Wilcox crossed the Atlantic was a little late so that he did not arrive in London till after midnight on Friday. He had telegraphed to Brother Moore from Queenstown to meet him at the Euston Hotel, which Moore did Sabbath morning, and together they took the last train down to Southampton to meet the steamer, where Moore had sent ahead his luggage the day before and had secured the tickets.

At the time Moore wrote the steamer was to start in one hour, or one o'clock. The trip from Southampton to Cape Town is about twenty days in length. It takes twenty-six days for letters to come from Cape Town to Plainfield. Should our travelers be fortunate enough on their arrival to find a steamer just about to start this way with mail, then we may hear from them just about the first of June.

We hope that there will be a chance however for them to send letters from the Canary Islands and St. Helena, where the steamer touches land on the way to South Africa.

Brother Moore spent the time he was waiting for Brother Wilcox to reach him, at the home of Brother Richardson and going about London to make the arrangements for trip to Africa. Brother Sayre, after he was well enough to leave the sanitarium, also spent two days with Brother Richardson.

EDWIN SHAW,
Secretary.

EDITORIAL NEWS NOTES

The Olympic Held Up.

One of the sensations of the week has been the holding up of the great steamship *Olympic* off Southampton, England, as she was about to sail for America with more than 1,400 passengers. More than 300 firemen and other laborers became dissatisfied with the poor and inadequate equipment of life-boats; and knowing that in case of necessity for taking to the boats at sea, the ship's crew would be the very last to secure places in them, they promptly refused to sail until the *Olympic* should have boats enough to save all on board in time of accident. The experiences of many of their fellows on the *Titanic* had taught them wisdom, and they did not propose to risk their lives in any such way. They, therefore, walked out. The officers pleaded and argued but the firemen stood firm, not willing to accept promises that boats would be sent for and shipped from Liverpool to be taken on later. The firemen wanted to see them on board before leaving port. They had tested the collapsible canvas boats just taken on, and when one man thrust his thumb through the rotten canvas the strike was declared.

To keep the dissatisfaction from spreading to the deck hands the *Olympic* put out and anchored off Ryde, Isle of Wight, and sent for recruits to replace the deserters. In the securing of these the officers seemed to succeed very well, but when the men on board discovered that some of the new ones were non-union men ten of the engine-room staff promptly refused to work. After consultation in a general gathering on board ship, most of the deck hands and stewards joined the strikers and went quickly overboard onto a tug lying alongside. Then the officers told them that such desertion after the ship had left her dock would, under British laws, be pronounced mutiny, for which the punishment is severe. But no arguments could change the minds of the determined men. Therefore, the ship signaled for a police boat and handed the men over to the authorities under charge of mutiny, and they were taken ashore.

Of course the *Olympic* was then compelled to weigh anchor and return to Southampton, where her 1,400 passengers had to be discharged and passage sought for them on other lines. The passengers were greatly vexed over the two days of delay lying at anchor, and the end is not yet. The New York end of the White Star Line had to cancel the *Olympic's* next sailing from that port, for which a good number of passengers had already been booked.

At Liverpool the Seamen's and Firemen's Union have adopted a resolution giving the companies notice that after April 29 the men will all refuse to sail on any steamer unless representatives of the union have been allowed to inspect the life-boats. The union also demands an increase of wages for the firemen from \$22.50 to \$25 a month.

Immediately after the walkout of the *Olympic* crew, the White Star officials appealed to the authorities to stand by them in efforts to obtain adequate punishment for the crew under the serious charge of mutiny, lest it might be impossible for the company to restore discipline and maintain its sailing schedules. The striking seamen include six quartermasters. They all pleaded not guilty, and were bound over for trial.

It is said that three hundred of the first and second-class passengers of the *Olympic* volunteered to act as firemen in place of the strikers, but the captain declined their services.

Since the wreck the life-boat builders of New York have been swamped with orders from the steamships. Every available life-boat was quickly bought up at \$360 each. Builders have doubled their working forces and are placing large orders for material with which to build new life-boats.

It looks as if the greatest lessons of the wreck were being thoroughly heeded. Probably the ship lines across the ocean will also hasten to supply all needed boats.

News from the Attorney General of the State of Utah says that State alone will receive \$1,000,000 in inheritance taxes from heirs of several wealthy men of Utah, who perished in the wreck of the *Titanic*. Several holders of the Union Pacific stock went down, and that company was incorporated in Utah.

Nearly one thousand American citizens are said to be in danger along the western border of Mexico, and a United States gunboat in the Pacific waters has been ordered there as a refuge for them.

The English witnesses retained in Washington to testify before the Senate subcommittee have been very restless, and anxious to return to their friends. No one can blame them for this, especially where they have families anxious to meet them and where business interests are suffering. Some of the English papers have been severe with criticisms regarding the way British subjects have been held. But all this is unwise. It is far better to have prompt investigation to bring out the truth as quickly as possible, to prevent the mass of rumors and false conjectures that would have filled the country and been hard to overcome. Washington has earnestly sought only the truth. This it has succeeded in finding out, and now the people begin to feel that it is time the committee finished up. The fact that the end is in sight pleases everybody, both in America and in England.

The famous Campanile tower of Venice, which fell ten years ago and was being rebuilt, is completed at last, and the dedicatory services were held April 25. Italians and foreigners by the thousands flocked into Venice to witness the ceremonies, and the city was crowded with people. Great displays of electric lights and decorations in bunting made the town beautiful, and the imposing ceremonies were greeted with enthusiasm. One of the flags raised on the tower,—one which had been sent to Venice for the purpose,—was that which flew at the masthead of the battleship *St. Mark* at the taking of the city of Tripoli. At the ringing of the ancient Campanile bells, artillery pealed forth salutes, all the city bells began to ring, the procession with a golden cross at its head came from the main door of St. Mark's Basilica, and the patriarch of Venice led all the bishops around the Campanile reciting prayers and blessings. School children in the Doge's palace sang their strong and stirring hymn, "Mameli", under the inspiration of which the "resurrection of Italy was accomplished." The illuminations of the city and especially the tower by search-lights from the ships is spoken of as grand. Tele-

grams came from the Pope in which he too pronounced a blessing upon the famous tower, and the ancient bells he loves so dearly.

Two torpedo boats were sent out in haste from San Diego harbor to intercept the gunboat *Yorktown* by wireless and tell her not to stop for coal at any Mexican port. This step is taken as a precaution in view of the prevailing conditions of war in Mexico.

George Borup, who was with Peary in his Arctic explorations, lost his life by the overturning of a power canoe, April 29, off New London, Conn. He had been chosen as one of the heads in the Crocker land expedition of the American Museum of Natural History, about to make an extended trip to the Arctic regions. His untimely death upsets the plans of the museum, and the loss is keenly felt, since his place will be hard to fill.

Quite a delicate international problem is likely to arise over points of law regarding the distribution of the valuables found on the bodies of the *Titanic* victims rescued from the sea by the steamer *Mackay-Bennett*. The State Department is trying to expedite the matter of turning over to the rightful owners these valuables without violating any point of law. The impression is prevalent that the matter of distribution belongs to the British Government, and that upon that government rests the full responsibility of seeing that heirs or relatives receive what belongs to them. It is desirable to avoid, as far as possible, all delays that might come through litigation. The State Department is already besieged for rulings regarding the case, and both the American and British governments are anxious to see that exact justice shall be done.

Thus far the awful tragedy of the sea in the loss of the *Titanic* has had very little effect upon east-bound business shipping, or upon passenger traffic with the ocean steamships. On April 29 four ships of the Hamburg-American and German-Lloyd lines, one of which goes to the Mediterranean, sailed from New York with a full list of first and second-class passengers. There is little or no falling off in ocean

travel. And why should there be? One sure outcome of the recent shipwreck will be to make steamship travel, for a hundred years to come, far safer than it has been in the past. The dangers one month ago were many times greater than they are today. Precautions hitherto unknown will now be taken on every liner crossing the Atlantic.

General William Booth, the aged head of the Salvation Army, is said to be losing his sight. On one of his preaching tours, while standing up in his automobile, a fly was blown into one eye, and before it could be removed the eye was poisoned and a cataract began to grow. An operation was apparently successful, but now the other eye is so badly affected that the General is compelled to give up work, and physicians fear his sight can not be restored. In his eighty-fourth year, this remarkable man was about to start on a preaching trip through America and Canada, but this has been abandoned. Eva Booth sails from New York this week to confer with the aged general as to the work now in progress.

Don Jaime, second son of King Alfonso of Spain, will be a deaf mute for life. He has been under treatment several months, but his ailment has been found incurable. The child is not yet four years old.

Canada is about to start a mint for coinage of gold, which will make the use of United States gold coins unnecessary there. Hitherto our \$5 and \$10 gold pieces have circulated freely there, and several millions of United States gold may soon have to come home.

Daniel K. Pearsons, the Chicago millionaire who desired to die poor and therefore gave his millions to small colleges, died of pneumonia in a sanitarium near Chicago, on April 29, aged ninety-two years. He had distributed more than \$5,000,000.

He began distributing his wealth in 1888, and it was said that he pronounced giving away money to be "greater sport than baseball, and more fun than any other form of amusement."

"He who is never misunderstood never does much that is worth while."

Matthew, Mark, and Luke.

REV. ARTHUR E. MAIN.

RIGHTEOUSNESS.

Love is the central and essential principle of righteousness, which is being and doing right. Grace, mercy, goodness, kindness, patience, forgiveness, and kindred virtues, are all aspects of the one quality of love.

A word or act right in form, is not really good, unless right in spirit, motive, and purpose. Jesus does not condemn externals in religion, unless there is no corresponding inner attitude toward God.

On account of changed and changing social conditions, he is our imitable example, not so much in what he actually did, as in his manifested spirit. For the most part he taught great universal principles, not definite rules, to guide men in solving the problems of human life and relations. A long list of specific rules would tend to develop outward or self-righteousness, and to prevent our having ideal ethical standards. No rules can set the bounds of perfect righteousness. True Christian liberty sees no end to Christian obligation. The height and depth of all single precepts are to be found in the light of the two great and inseparable commandments (Matt. xxii, 34-40). Love for God is a child's trustful, prayerful, obedient, humble, reverent, penitent, grateful, and sincere response to the revealed love of a heavenly Father. Love for man is brotherliness among the children of one Father, in all their relations with one another, whether we are well or ill deserving. Is there one who needs sympathy, help, forgiveness, patience, compassion, forbearance, love, pity, mercy, kindness? And can I give what he needs? It is not a question of worthiness, of equality of station, of mutual friendship, of class, nationality, or race; but of human wants, of supply, and of an answering heart. This does not mean unintelligent and unreasoning action, in word or deed (Matt. vii, 6); but brotherly acts, inspired and directed by love, intelligence, and reason.

A Divine or human friend, however loving, helpful, forgiving, or sympathizing, can not bestow his best gifts upon one who is unwilling or incapable of receiving them.

Practical, serving love, does not mean self-defacement, but self-development; for

it belongs to a life of effort, fidelity, and thoughtful care, not of inaction, ease, and indifference. And both service and reward are measured qualitatively rather than quantitatively.

A life of self-denying love and service is not austere, unsocial, or ascetic. Jesus shared in the blameless things of common life. He neither married nor possessed a competence; but his teaching has a place for both. True righteousness includes the relations of husband and wife, parent and child. And while he teaches that we can not serve God and Mammon, he does not teach that we can not possess both religion and riches. The rights of private property, and wealth, are not condemned; but avarice, and the selfish use of our possessions are wholly wrong. Of course there are dangers here, as everywhere in life; and these can be escaped only by giving God, righteousness, and love, the supreme place. Our Saviour taught and practiced the duty of good citizenship; and, in doctrine and life, he so wonderfully harmonized things "sacred" and "secular", lofty and common, ideal and actual, as to lift the latter to the higher levels of thought and action.

His didactic fulfilment of Old Testament laws gives to their deepest meaning its true value; and his attitude toward the inner nature and real value of the Hebrew ritual is not hard to infer. He who perceives, does, and teaches the inner spiritual content of the last things of the law, shall be called great in the kingdom of heaven. Jesus did not abolish the ceremonial laws and enforce the moral precepts. He fulfilled them both in revealing their inner or spiritual meaning, and in teaching that everything is moral that promotes righteousness. A bud is not destroyed, but it passes away, as it develops into fruit and flower. Likewise, there is continuity between the religion of the Old and New Testaments. The Law is not many separate pieces, but one living whole, standing for the one idea of righteousness, and having two outlooks, one toward God and religion, the other toward man and morals.

Husks are as natural as kernels; and the spiritually minded need have no great difficulty in their separation and true evaluation. In Matt. v, 21-48 Jesus brings moral and social precepts into the sphere of the disposition, for their ground; and Mark

ii, 22 and vii, 14-23 are more than a hint that the new religion is less outward and more inward and spiritual than Hebraism.

The great purpose of the Sermon on the Mount is to teach the necessity of real righteousness; of complete conformity to the holy nature and will of God. This is a righteousness that must be done; but the doing can by no means dispense with faith and love.

Jesus was not out of harmony with Moses and the prophets, but with current religious and moral standards (Matt. v, 20). He fulfilled or interpreted law, prophecy, and Psalm, in what he said, and did, and was, by revealing the Divine idea in all its fulness, as no letter, without the spirit, can ever do.

Love requires that we become neighbor to one in distress by helping him; and that we pray for our enemies, and do good to them that may hate us. One must lose selfishness in order to save a true love of self.

Jesus placed a balanced emphasis on soul and body, heaven and earth, eternity and time, "sacred" and "secular" things, the supernatural and the natural. He was not opposed or indifferent to earthly things, nature, and human life, as if they were unholy. They are the creation and care of God, our Father.

Money, marriage, fields, flowers, birds, animals, material things and possessions, can not go to heaven with us; but all may help us on our way. A right use of these gifts of Providence depends on our being in a right relation to God and eternity. A normal, healthy estimate of the world must come from our seeing earthly things from a Divine point of view, the first of the Two Great Commandments. In religion, that is, in God, who is the supremely good and perfect One, man is to realize his own developing moral perfection. Heaven means perfecting and perfected personality; and therefore perfecting life, activity, and growth. The doctrine of heaven and eternity is the standpoint for highest goodness. And this perfection of personality is partly of works, partly of grace.

Scripture references:

Matthew v, 1-vii, 28; viii, 1-4; ix, 9-13; x, 37-39; xii, 1-8, 46-50; xv, 1-11; xvi, 24-26; xvii, 24-27; xviii, 7-9, 15-35; xix, 3-30; xx, 20-28; xxi, 28-46; xxii, 1-22,

34-40; xxiii, 1-39; xxiv, 37-51; xxv, 14-46; xxvi, 6-13; xxviii, 17-20.

Mark i, 40-44; ii, 15-28; iii, 31-35; iv, 35-41; vii, 1-23; viii, 34-37; ix, 33-50; x, 1-31; xi, 15-25; xii, 1-44; xiii, 33-37.

Luke v, 12-14, 27-38; vi, 1-49; vii, 24-50; viii, 19-25; ix, 23-50; x, 25-42; xi, 1-54; xii, 1-59; xiii, 22-30; xiv, 17-35; xvi, 1-31; xvii, 1-37; xviii, 9-30; xix, 1-27; xx, 9-47; xxi, 1-4, 34-36; xxii, 7-13.

The Conference President.

DR. GEO. W. POST.

The office of president of Conference is no sinecure. It requires a very great amount of thought and labor as well as a knowledge of its duties and a large grasp of details.

Men do not possess these last two items without some study and training, any more than they become natural-born electrical engineers, bank presidents or railway experts. Most men on receiving this appointment will find their first gratification speedily clouded by an overwhelming sense of their own ignorance and unfitness, a feeling which is not mere modesty but a just appreciation.

In point of fact, it takes a year to learn the business, and each outgoing president leaves the position just as he has become well qualified to fill it. For several reasons the lengthening of the presidential term does not find favor with our people. Indeed it would be difficult to find a man, who has any other business, who would accept a second term.

The only alternative, then, is to give each new president a period of preparation before he enters upon his term of service. This can be easily done by appointing him a year in advance, which gives him time to familiarize himself with the duties and possibilities for good, which exist in this honorable position. Moreover, this plan has proved very satisfactory in one of the largest associations in this country.

What it means to call God "Father" and to think ourselves as his "children"; and to say that he "loves" us, we must largely learn in the very midst of our human relationships. Every genuine love is both an evidence of the divine love and a preparation for it.—Henry Churchill King.

SABBATH REFORM

Reverence for God's House and Day.

"Ye shall keep my sabbaths, and reverence my sanctuary." (Lev. xix, 30). Due regard for holy things is very essential in Christian experience. When we put little or no difference between the sacred and the common, we fail to honor God, and we deaden our own sense of spiritual things.

As observers of the true Sabbath, set apart in Eden, our position before the world is a unique one. We can not follow the prevailing ideas in regard to the manner of observing the weekly day of rest. The custom of the people in this respect is just as erroneous as their belief as to which day should be observed.

Through the prophet who predicted the Sabbath reform, the Lord has told us just what is acceptable Sabbath observance. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord" (Isa. lviii, 13, 14). That observance of a day which makes it merely a season of idleness, sport, visiting, or ordinary recreation, lacks very much of being true Sabbath observance. But we have become so accustomed to seeing this sort of use made of the rest day that our own practise is likely to be conformed to these popular customs, and we thus to secularize the holy Sabbath of the Lord.

David speaks of the pleasure he took in walking to the house of God with a friend or "with a multitude that kept holyday." "We took sweet counsel together, and walked unto the house of God in company" (Ps. xlii, 4; lv, 14). These words suggest one of the most exquisite of spiritual pleasures to be experienced in this mortal state. What social occasion could afford so great delight as the opportunity of associating with devout Sabbath-keepers while wending our way to or from divine services on God's holy day? But how often is this other-

wise delightful association rendered unprofitable, or even intolerable, by the worldly turn given to the conversation. No matter how solemn the services, or how spiritual the subject considered, scarcely have some emerged from the place of worship ere dress, pleasure, business, crops, buying and selling, become the topics of conversation, and those who desire to observe the day as it should be observed, feel constrained to separate from the company and walk alone, or rather, as Enoch of old, walk with God.

Those in responsible positions have a great influence in this matter. We find it not so difficult ordinarily to remind in a kindly way those who would introduce worldly themes on the Sabbath that we do not deem such conversation proper on the consecrated day, and to decline to engage in talk of that nature. But if one of our ministers, especially one holding official position, broaches subjects of a worldly nature on the Sabbath, the influence against proper Sabbath observance is more far-reaching and more destructive, and the duty of calling his attention to the matter is naturally a more embarrassing one. If we will cherish, and listen to, the gentle pleadings of the Spirit of God in this matter, we shall find our minds led to venerate the holy institution.

It is very much out of order for children to be allowed to indulge in their ordinary play, romping, hallooing, etc., on the Sabbath, and most assuredly nothing of this kind should ever be permitted in the house of God on this or any other day. There is surely occasion for a genuine reform in this matter.

It may not always be easy to define the exact limits of what is permissible and what is not on the holy Sabbath. But the motive has much to do with the action. We shall find that there must be in this, as well as in other lines of service, "first a willing mind," a consecrated heart. For the unconverted to observe the Sabbath properly, will be a difficult matter. Hence the need of true conversion. Much is the regenerating influence of the Holy Spirit needed in this work of genuine Sabbath reformation. Some may object to taking up any collections or donations on the Sabbath, but it is noticeable that these scruples are sometimes urged by those who are very remiss and careless about their

conversation on the Sabbath. Surely consistency is lacking in such cases. "Shall mortal man be more just than God? shall a man be more pure than his Maker?" He who made the Sabbath and gave command for special offerings on that day, and furnished us, for over three years, living examples of proper Sabbath observance, is surely the proper authority in this matter. If zeal for God's house and day takes possession of us, as it did of him, we shall find special delight in the proper observance of the holy Sabbath.—F. D. Starr, in *Advent Review and Herald*.

A Reviewer Reviewed.

In a recent number of the *Record of Christian Work*, published at East Northfield, Mass., and edited by Mr. W. R. Moody, there appeared the following brief review of my *Bible Studies*:

Bible Studies on the Sabbath Question. By Arthur Elwin Main, D. D., L. H. D. American Sabbath Tract Society, Plainfield, N. J. Cloth. 107 pages. 50 cents.

A revised and enlarged edition of studies intended for use by pastors, teachers, and other students. It is written from the standpoint of Seventh-day Adventism, and is, therefore, based on the view that the observation of that day "is essential to the preservation of the Christian Sabbath principle." With this we entirely disagree as unscriptural, unwarranted and impossible. The main comments on the passages would be equally valid, and, in our judgment, much more valuable, if applied to the first day of the week. As the book stands, it represents law, not grace.—W. H. G. T.

In the first place, the book is not written from the standpoint of Seventh-day Adventism. Between the author's point of view as he comes to the interpretation of the Bible and of history, and the point of view of regular Seventh-day Adventists, there is a gulf. The point of view of Congregationalists is not the same as that of Roman Catholics, because both believe in infant baptism and in the religious observance of Sunday. The standpoint of Baptists and Adventists is not the same, because both practice immersion. The point of view of Seventh-day Baptists is not the same as that of Seventh-day Adventists, because both believe that the last day of the week is the true Sabbath day. It is unfortunate that "W. H. G. T." is not better informed as to the spirit and purpose of these religious bodies.

"As the book stands," W. G. H. T. says, "it represents law; not grace." I am wondering if he read with care Study XVII, Part II, *Under Grace*, and Study XVIII, *Salvation a Free Gift*. If not, he may find there such words as these:

"Christians are not under law but under grace; we serve in newness of the spirit, and not in the oldness of the letter. That is, we are not under a letter, law, or legal system, that constantly takes us to the letter of the law that we may learn what we must do for God and man in order to be saved; but we are under a grace, love, or spiritual system, love being our chiefest and most exacting law. Let us try to keep the Sabbath holy, to honor all the will of God, to keep the commandments of Jesus, and hunger for a knowledge of more and more to do, not that we may at last be saved in heaven; but because we are now the forgiven and saved children of our Father in heaven. Thus does love become the fulfilment of the law.

"They set forth this fundamental principle of Paul's theology, namely, that the source and ground of salvation is a personal relation with God through Jesus Christ, made possible by God's grace and our faith and love. Salvation does not come from obedience to the whole or any part of the Mosaic system, moral or ritual. Paul's feelings are intense, and his language strong; and it must be explained by his teachings as a whole.

"To observe the Mosaic ritual, to scrupulously keep the Sabbath, to give mere outward obedience to any commandment of Mosaism, as the ground of our hope of salvation, is to do like the heathen, Paul says, who hope, by the externals of their religion, to win favor and gain safety at the hands of them that are no gods. Freedom in Christ is freedom from such bondage, not freedom from obligation."

It is well known that the three chief supports claimed for the "Christian Sabbath" are the Fourth Commandment, Apostolic Authority, and Civil Law.

The Sabbath advocated in *Bible Studies* is not founded, chiefly, upon Mosaic legislation, apostolic authority, or civil laws. Its doctrine is that the Sabbath of Christ, our Saviour and Lord, is the Sabbath for his Church.

Whether the position of W. G. H. T., or that taken in *Bible Studies*, has more

of "law" and less of "grace", let the reader decide.

ARTHUR E. MAIN,

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

Religious Education in a Western School.

MRS. W. F. CHURCH.

Readers of the RECORDER who are also members of the Religious Education Association are undoubtedly familiar with the credit system of Bible study adopted by the Colorado State Teachers' College.

There may, possibly, be others who would rejoice to know of this plan and its successful trial for nearly two years.

The idea evidently originated in the mind and heart of Greeley's consecrated Baptist pastor, Rev. D. D. Forward, whose persevering faith has removed many mountain-like barriers in the path of its progress.

A committee consisting of representatives from the ministerial association of the city and the college Y. W. C. A. arranged the course of study which was then presented, with all necessary details, to the executive committee of the college for its approval.

When found to be satisfactory, the various churches of the city were notified that students of the college attending their Bible school classes would receive full credit in the college course for work done in such classes, providing the following conditions were fulfilled:

The teacher of each class must be a person approved by the college before beginning the work.

Each student, desiring credit, must present to the executive committee of the college a certificate signed by the teacher of the class and the superintendent of the Sunday school stating that he or she has attended at least twenty-five half-hour recitations or lesson periods during the year. The student must also present all required written work, properly signed, four weeks before the credit is desired. This written work consists of a concise study of some topic connected with the class work during the year, and also an examination paper.

During the present year the general theme has been the Life of Christ, the examination being given on the Canon of the New Testament.

The churches of the city first entering into the arrangement were the Methodist, Baptist, Christian, Presbyterian, United Presbyterian, Congregational and Episcopal.

During the present year the Catholic students made so insistent a demand that the local priest was compelled to form a large class on precisely the same lines except that Fouard's Life of Christ is substituted for Burgess', the text-book mainly used by the other classes.

The present total enrolment is about two hundred and fifty, making a perceptible gain in the average attendance of all these Sunday schools.

The actual results of the movement are too vital and far-reaching to be measured. It will certainly discourage the false notion that any education is complete without a thorough knowledge of the Bible.

Moreover, these enthusiastic Bible students are preparing for the teaching profession and they will never be content to drop back into the old, superficial, hit-and-miss, Sunday-school methods.

Other colleges of the State are becoming aroused by the victories in Greeley. The Agricultural College, Boulder University, and Colorado College are already taking steps toward the establishment of such a system.

Truly the "end is not yet," for there are so many prayers to be answered and dreams to be fulfilled of Bible schools that shall deserve the name, and chairs of Religious Education in all the colleges of the land.

Any one who has had any experience in establishing a course of graded lessons in the average Sunday school will admit that some application of the credit system will remove one of the greatest obstacles to the successful working of each grade.

Public schools crowd the year so full of work that the average pupil looks with dread or disgust upon anything in the Sunday school that requires study or preparation.

If the old custom of going to Sunday school at irregular intervals to be entertained by the teacher is ever to be abolished, the pupil must be given time to work at his Bible lessons, and recognition for what he does. Realizing, then, that these efforts subtract from, rather than add to, his daily school tasks he will no longer try

to excuse his neglect of the Bible in the familiar way: "Oh! I didn't have time. I had to get my lessons."

How can the pupil be expected to take the Bible school or its text-book seriously when neither is included in six sevenths of his activities?

It is possible that the credit system would prove quite as useful in impressing the parents as the children. The indifference of many parents in the matter of their children's attendance upon and preparation for Sunday school is painfully evident. At the same time, the working of a graded system is particularly difficult without parental cooperation.

It is undoubtedly not an uncommon experience to find a lesson blank that has cost a teacher no small amount of labor, utilized as a lamplighter by some careful(?) housewife, or adorned with a recipe for pumpkin pie.

In keeping with the character of its pastor, the Baptist church of Greeley is progressive enough to have a graded Sunday school, provided with excellent rooms and equipment. It is also liberal to the extent of including among its teachers a Lutheran and a Seventh-day Baptist.

Another Note From Cincinnati.

REV. H. D. CLARKE.

The readers of the RECORDER will know that Cincinnati is on the map. Nothing remarkable about that. M. G. Stillman missed us as we were on a month's tour up the State. Too bad for "us." We always get something original when "M. G. S." writes or comes around this way.

The Boys' Farm Home is "progressing" with Manager and Matron Tappan at the helm. The carpenters are still making improvements. Brother Tappan has added to the force of helpers one of "my old New York boys", Mr. John Sheridan, whom we placed in 1903 in Iowa. He will send for his wife, now in New York, and she will be another helper. Any S. D. B. coming this way must not fail to visit our farm, and Brother Tappan will show him the elephant.

We made a trip through the western quarter of the State of Ohio, giving addresses in churches on the Child Problem and visiting prospective homes for children, and everywhere were given cordial

welcome. Reaching Jackson, Mich., we were so near Battle Creek we could not resist the impulse to see the city and our church and it was an inspiration. Whoever gives to help build up that church and mission will have done just right. It is certainly a chance to "shine out the light" and let the whole world know we are doing business for the Lord. One man came for treatment 15,000 miles, being carried on a bamboo cot and he was carried 500 miles by natives before reaching a railroad. He leaves the cot a souvenir. Brother Coon is a hustler and the man for the work there. Brother J. G. Burdick is held in grateful memory. When the lot for church and a parsonage is purchased, many will know that something permanent is expected, and we are of the opinion that they are just waiting to see if that is the intention. Our church there is a welcome factor in the sympathies and prayers of many who as yet have no church home but are keeping the Sabbath. Surely they must be gathered in for aggressive work soon or be scattered as sheep with no shepherd or fold.

It was a great pleasure to happen near Jackson Center so that we took the time to spend a Sabbath with that church. Brother G. W. Lewis seemed happy in the work.

We now take a trip to Dodge Center to see if it has its place on the map, taking Mrs. Clarke with us. Expect to return in a few days. Five months is a long time to stay away from home. You just try it.

There may be something more interesting after we get things in good shape for the Children's County Homes Society.

The night may be long and dark, but it reaches an end, and joy cometh in the morning. The day is at hand when the conflict with sin and unbelief will be over, and in place of the shouts of the combatants and broken sword and dented shield will be golden crowns and victorious palms and everlasting hallelujahs; the truth will triumph, the saints will reign with Christ gloriously, and the consummation will be reached in the advancing kingdom of God which all high song and all true faith have prophesied for man—something worth living for, and if need be worth dying for.—D. F. Lamson.

THOUGHTS FROM THE FIELD

Lone Sabbath-keepers Approve the Directory.

Extracts from letters received by Rev. T. J. Van Horn, corresponding secretary of Conference, are given below. Let every one who can, aid Brother Van Horn in completing this work.

"You have quite a denominational church of the non-residents—ought to get them lined up for some kind of organized usefulness, I think."

"Believe me, I appreciate the enormous task delegated you by Conference, but feel it to be a very necessary work."

"I think such a directory will be just fine."

"I am most interested in Lone Sabbath-keepers' Directory, though I have never liked the name, anywhere, of lone Sabbath-keepers. It has such a dreary martyr-like sound. We are not lonely nor martyrs unless we choose to be."

"In response to your request I am writing to give you our address. . . . So much for business. In addition I should like to say that I enjoy the RECORDER more than ever before. Don't you? I wouldn't live without it if it cost \$5.00 a year. If it isn't worth \$2.00 to Seventh-day Baptists in America or Europe, the fault is in the person, nor the paper,—'nicht wahr'?"

"Much interest was expressed in the Lone Sabbath-keepers' Directory the other night by two or three. . . . You are doing a fine work for the denomination."

"Would like to say, we are lone Sabbath-keeping Baptists in ———. We have been here over twenty years and are still loyal to the true Sabbath. Hoping we are not too late to be counted among the faithful few, I remain, etc."

"I for one fully appreciate the effort being put forth for the lone Sabbath-keepers, and am ready to do anything I can to help. There is no church like the home church for us."

"I like the plan first-rate and hope that people will so help that you can have it complete and correct this summer."

Ecclesiastes.

DR. W. D. TICKNER.

Who wrote Ecclesiastes? To whom was it addressed? What motive prompted the author to write as he did? These questions and others suggest themselves to the thoughtful student of the book. He who ignores these questions, or who fails to find answers to them must, of necessity, also fail to appreciate the value of the writings.

No other book in the Bible treats so understandingly or so exhaustively of the theme under discussion by this author, namely, that genuine happiness can not be obtained merely through the gratification of carnal desires, or through the attainment of worldly wisdom. In his treatment of the subject the writer does not merely theorize, but instead, claims to give his own personal experience. Such experience as, we believe, enables us to point definitely and unmistakably to the one man who, above all others, could have written such memoirs. Few men could say of all their achievements, "All is vanity." Especially is this true of those who have made a success of all their undertakings.

Few men can boast of excelling in riches, wisdom and honor. Few men who have attained preeminence in any one direction have been frank enough to confess that what they have accomplished has not satisfied the longing of the soul; but who after having possessed riches so great that he withheld not from himself any joy, whose wisdom excelled that of all his predecessors, would acknowledge that his acquirements were in no wise satisfying? He who had never personally experienced such conditions could hardly be expected to make such an assertion as this author makes: "And behold all was vanity and vexation of spirit" (Eccles. ii, 11). Wealth and honor are especially attractive to the poor and humble. Instead of declaring that such a condition was vanity and vexation of spirit, a poor man would wish that riches could be his portion. That men of ancient times were very much like those of the present day, history abundantly testifies.

This much, then, is reasonably certain: The author of Ecclesiastes, whoever he was, had proved by actual experience the emptiness of excessive wealth and honor.

It needs not the author's assertion to prove that his wisdom remained with him. His words speak for themselves. His conclusions are standard even in our day. That he was at the time when he wrote a monotheist, is evident from his language. As to his nationality all indications point one way. He was a Jew.

That a Jew of such great wealth, honor and wisdom should have escaped historical notice is inconceivable. Among all the Jews of ancient times only one man fulfils the conditions descriptive of our author. These conditions point, with a positiveness that amounts to an assertion, to the fact that the writer was no other than he whom he represents himself to be. He says of himself, "I the Preacher was king in Jerusalem." He also informs us that the preacher was the son of David. It is vain to discount the writer's own assertion that he was the son of David and was king in Jerusalem, for the description given by himself, of himself, is a faithful portrayal of his life as given with less minuteness by another author.

His allusion to his thousand wives reveals to us that he wrote the book in question late in life. The illusion of riches, wealth, and honor had vanished. The fascination of heathen princesses, who had led him a willing captive, had no longer any power over him, for he declares: "I find more bitter than death the woman, whose heart is snares and nets, and her hands are as bands; whoso pleases God shall escape from her; but the sinner shall be taken by her. Behold, this have I found, saith the Preacher, counting one by one to find out the account, which yet my soul seeketh but I find not: One man among a thousand have I found; but a woman among all these have I not found."

After a long and eventful career the aged king makes the discovery that the secret of happiness is not found in things of earth. So fully convinced is he that this is true, that he wishes others to realize it and thus escape the snares into which his quest has led him.

Especially is he anxious for his son, to whom the letter seems to be addressed (Eccles. xii, 12). He deeply deplors the

errors into which he has fallen (chap. iv, 13), and so step by step recounts the varied experiences of his past life, the conclusions that he has formed at different times and his final opinion.

As he looks backward it is with sadness, realizing that what has been done can not be undone (chap. xi, 1-3); but he also realizes that if good be achieved he must, even at this late time in life, be active in sowing good seed (chap. xi, 4-6).

Old age presses heavily upon him and, as he reviews the past, he warns his son that while it is good and proper to rejoice and enjoy the good things of life, yet he should remember that dark days will surely come; that safety against final disappointment is to make preparation in the time of youth (chap. xii, 1).

Losing Faith.

The Rev. Thomas Whitelaw, M. A., D. D., in *The Fundamentals*, volume 6, quotes the editor of the *Hibbert Journal* as saying, "Society abounds with earnest and educated persons who have lost faith in a living, personal God, and see their fellows and foresee themselves passing out of life entirely without hope." And he who comes in touch with society in general knows that the quotation utters a great, sad fact. The same thing is strongly and emphatically implied, or foretold, by our Lord in the question, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" It implies a great scarcity of simple faith; and how that scarcity ought to quicken the zeal and earnestness of God's children!—*Exchange*.

Song of Sowing.

The furrow lies brown in the wake of the plow
And the overturned sod is sweet,
And the sower sings as the seed he flings,
And his strain keeps time as his right arm swings
To and fro in a rhythmic beat.

His song is a prayer that the wind and the rain
And their kinsman, the kindly sun,
Keep a balance fine betwixt shade and shine
In the mystic sequence of growth divine,
With the work of his hands begun!

His song is a dream of the season to be,
From the blade to the waving June,
Till the fields unfold into autumn gold
That shall crown his toil with a wealth untold
In the height of the harvest moon!

—Edith Hope Kinney.

WOMAN'S WORK

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

Out of Doors.

Just to be out of doors! So still, so green!
With unbreathed air, illimitable, clean,
With soft sweet scent of happy growing things,
The leaves' soft flutter, sound of sudden wings,
The far faint hills, waters wide between.
Breast of the great Earth-Mother! Here we lean,
With no conventions hard to intervene,
Content with the contentment nature brings,
Just to be out of doors.

And under all the feeling half foreseen
Of what the lovely world will come to mean,
To all of us when the uncounted things
Are kept aright, and one clear music rings
In all our hearts! Joy universal, keen
Just to be out of doors!

—Charlotte Perkins Gilmore

Some inquiries have come concerning the Mission Circle leaflet for May. The topic is "Mission to the Jews," and the references are to the *Historical Volumes* and "Our Work for Jews" by Rev. W. C. Daland in *Jubilee Papers*. Mrs. Babcock, who prepares these leaflets, has learned that not all societies have access to *Jubilee Papers*, and it has seemed best to reprint from this article the six reasons given for discontinuing in 1839 the mission to the Jews in New York. They are as follows, condensed, the author states, from the reports of that work:

1. *The great proportion of foreigners among the Jews*—Portuguese, Spanish, German and Polish Jews. These were too little acquainted with the English language to understand preaching or even conversation in English. Therefore labors among them were necessarily limited.

2. *The general lack of anything like spirituality among Jews*, who seem entirely to misapprehend the Christian idea of the new birth. Conversion to Christianity is regarded as apostasy to a corrupt and idolatrous religion. Generally little attention is paid to their own religion, and business is conducted upon the Sabbath. Many

Jews are seldom at the synagogue except on festival occasions.

3. *Their bigotry in favor of their own religious opinions*. They sternly contend that they are in the right and that Christians are wrong in regard to the very foundations of their religion. They are unwilling to talk much upon the subject of religion. The greater number of them are entirely worldly in their religious opinions and expectations (Reformed), and some, a small proportion, appear to act conscientiously and are tolerably particular in the religious observance of their laws (Orthodox). It was difficult to tell which of these two classes was on more favorable terms with the Christian missionary than the other, for in proportion as the veneration for the Scripture is increased, their respect also for the rabbinical or oral law is also increased.

4. *The fact that those who understand Hebrew reject our translation of the Scriptures* and our application of the prophecies, and by their expertness in the original have a decided advantage in verbal debate. Hence it is difficult to take common ground with them.

5. *The doctrine of the divinity of the Messiah*. The Jews contend that the prophets did not speak of a divine Messiah and of course reject the authority of the New Testament scriptures. They seem to be uniform in the opinion that the Christian doctrine of the Trinity involves the worship of strange gods. They maintain that the unity of the Deity is the doctrine for which they are to witness, and they consider all other opinions blasphemous. Those who expect the Messiah consider him to be a temporal prince like David and not unlike other men.

6. *Their strong prejudice against the Christian religion* induced by the great suffering of their nation under Christian powers. Christian governments have generally exhibited toward the Jews anything but the meekness and gentleness of pure Christianity. Hence they contend that the spirit of Christianity is the spirit of persecution against the Jews, and they are suspicious of the kindest treatment if connected with efforts to convert them to Christianity.

The Woman's Board.

MRS. MARY BURDICK.

It seems but a few short years since we first heard of a woman's board in our denomination. But time tells us it was twenty-eight years ago, when the Conference was being held at Lost Creek, W. Va., that Mrs. A. K. Witter, whom many of us know, was much interested in the organization of a woman's board. Her thought put in motion so inspired others, that an informal meeting was called. A very simple plan was drawn for such an organization. The meeting for the presentation and approval of the plan was fully attended by both gentlemen and ladies. This plan, with a few slight modifications as to the officers, has remained the same for the past twenty years.

The plan, as we understand it, was to better acquaint the women of our denomination with each other, and with the needs, means and ways in which the women could help do more efficient work—that work to be for the betterment of the home, the church and society in common and the denomination in general; and time has proved, in no small way, year after year the value of such a board.

The board was located for the first two years at Alfred, with Mrs. L. A. Hull as president; Mrs. L. A. Platts, corresponding secretary; Mrs. C. M. Bliss, recording secretary; and Miss Susie Burdick, treasurer. After the second year it was decided that greater work might be accomplished by having the board located in the West. Accordingly an urgent request was sent to the Conference at Milton that the board might be located there, with Miss Mary Bailey as corresponding secretary. She filled the position with extraordinary ability until a few months before she died, in 1893.

In the year 1888 a department was opened in the SABBATH RECORDER occupying about one page of that paper. This was very ably conducted by Miss Bailey, who wrote most of the articles, her personal enthusiasm arousing general interest along missionary lines.

After her death the board appointed as editor Mrs. Rebecca Titsworth Rogers, who greatly endeared herself to our women by her gentle, loving fidelity. After seven years of faithful service, she was obliged, on

account of failing health, to give up the work.

The board was again fortunate in securing Mrs. Henry Maxson, who joining culture and refinement with inspiring thought, continued to hold the silken cord that binds us more closely together as societies. Also isolated Sabbath-keeping women were brought into closer touch with those who have greater opportunities. No one who had the privilege of reading the RECORDER while Miss Ethel Haven was editor of these pages could fail to enjoy the soul culture and encouraging thought given to us week by week.

The pages of Woman's Work are always interesting to me. The beautiful poems and letters from our China missionaries are like getting letters from dear friends, and we must be inspired and encouraged to know of their work.

In 1889, when the Woman's Board saw the need of a lady teacher in China, agreement was made with the Missionary Board, appointing Miss Susie Burdick to that field. The women of the denomination through the Woman's Board became responsible for her support. It was my privilege to attend the farewell services given Miss Burdick at the annual session of the Missionary Society at the Second Alfred church in August of this same year.

Two other young ladies have been sent to this same field during the past year. The Woman's Board is responsible for the salary of one of these helpers. Many other kinds of work are being done, such as sending boxes of clothing and other useful articles to foreign and home fields; the sending of SABBATH RECORDERS to those who are not able to pay for them; endowment funds to help support our schools, also to help the Missionary and Tract societies; and the Ministerial Relief Fund. The Mission Circle leaflets used by so many of our societies are a part of the work done by the Woman's Board.

The amount of money raised this past year by the Western Association was \$388.55. The whole amount raised by societies and individuals the past year and given to this work, \$2,747.57. The amount needed for the present year's work is \$6,300. This is a very incomplete record of the real amount that is being given by the women who are trying to help along the work of our Master, and who do not re-

port to any board, but believe in doing alms not to be seen of the world, trusting for the blessing to come to the gift and the giver by Him who knows and is able to use all gifts for his glory.

The first report to Conference in 1885 shows that the principal work of the first year was to gain the coöperation of the ladies' societies already organized, to organize new ones, and to make these societies the central foundation to build upon. A small amount of money was received, but the year's work was considered a success. The second year the Woman's Board was given time and place at Conference, not only for a report but for a program in which Mrs. A. H. Lewis gave an interesting and helpful paper showing how the Woman's Board can aid in the work of the Tract Society; and Mrs. O. U. Whitford a paper on "What Can the Woman's Board do for Missions?" On the adoption of the report Dr. A. H. Lewis spoke, emphasizing the importance and possibilities of woman's work for the Master; and why should he not? For it goes without saying, if you want to accomplish things get the women interested in the work. They were first to proclaim the tidings of a Saviour to the world. The first one upon this continent to keep the Sabbath was a woman, Mrs. Tacy Hubbard. While they are giving of their means, it may, perhaps, seem only as the widow's mite but remember her sacrifice in giving all she had. They are also giving many noble deeds of loving service the world knows not of.

As you all know, the Woman's Board has a part on the program at Conference and special work is done at such times; it also has its place in the associational work, which is looked forward to by the delegates as a means of information, inspiration and encouragement to their own special work.

Since the beginning the women have never ceased to stand fearlessly for their conscientious convictions of right and righteousness, and to work valiantly side by side with their brothers.

"Christian, have you long been waiting
For the blessed Christ to come—
Waiting, working, praying, watching,
For your Lord to take you home?"

"Have you labored for the Master
With a long and earnest zeal?
Have you patiently responded
To the love for him you feel?"

"He delays now, waiting, yearning,
For the souls he has not blessed,
For the wild and wand'ring children
Who have ne'er his love confessed.

"While thus waiting, are you growing
Cold and careless, worldly-wise?
Are you just as anxious, earnest,
As before, to gain the prize?"

"Are you lukewarm, brother, sister?
Is your past all spent in vain?
Will your years of earnest labor
Prove but loss instead of gain?"

"Wake! arouse you! hear the summons,
All are needed in the fray;
Yes, arise! be up and doing,
For the Master calls today."

Hartsville, N. Y.

Syracuse, N. Y.

On the afternoon of April 17 our ladies met at the home of the pastor to organize a Ladies' Aid society. The following officers were appointed: president, Mrs. Eme-line White; vice-president, Mrs. Herman J. Cross; secretary, Mrs. Charles L. Bly; treasurer, Mrs. Thurlow C. White. The organization started with seven members. It is the purpose of the society to hold meetings once in two weeks.

MRS. CHARLES BLY,
Secretary.

One Bible Preacher.

No Bible, no text. No text, no preacher. No preacher, no sermon. The Bible is the preacher's quiver. A text is an arrow. The target is a human heart. The archer is the preacher. There is one master archer in the eye of the English-speaking world today, and his arrows have stuck fast in the hearts of many of the King's enemies. This preacher is Rev. John Henry Jowett, long the pastor of Carrslane Church, Birmingham, England, now installed over the Fifth Avenue Presbyterian Church, New York City.

J. R. Green says in his "Short History of the English People," that under the influence of the translation of the Bible into English, "England became a nest of singing birds." Some other writer has called the book "a well of English undefiled." The birds in the nest took their drink of the waters of song from the clear well of English undefiled. The hymn literature of English-speaking peoples is all biblical,

and the sermons that have been based upon the texts which the Bible furnishes may be numbered by the millions.

The great preachers have been many, but among them all few have surpassed the Englishman who has come to our metropolitan center. His rank is with the great preachers of the world, with Chrysostom and Bourdaloue and Cranmer; with Knox and Calvin and Melancthon; with Hopkins and Spurgeon and Newman; with Robert Dale Owen and Lyman Beecher and Richard S. Storrs; and he is one among such a grouping of great men because he is pre-eminently a preacher of the Bible.

"Stick to the Book," is a splendid motto for the young preacher to hang on his study wall. That was the secret of the power of Dwight L. Moody. The time has not been known since the work of the scholars of King James was finished when the common people would endure a preacher who wandered away from the old Bible. A Brooklyn preacher tried it once. He made Shakespeare the quiver from which to select his arrows, and he failed to hold even the non-Christian group which he had gathered. The most popular and effective preachers of the last fifty years have been they who have adhered most closely to the Bible.

Herrick Johnson once said in effect: "A sermon is a text squeezed." In that metaphor, a text is a sponge filled with the water of life, and the drops that fall from it are indeed cool water to thirsty souls. Doctor Jowett's hand seems singularly adapted to squeezing the drops from the sponge, and he never forgets that in that hand is his power.

All the great preachers have been like that. Spurgeon without his Bible would have been nothing. Henry Ward Beecher was a great preacher, but his reading of the Bible surpassed his preaching. He made texts beat and bound with life as they fell from his lips. We heard him read 1 Corinthians ii, 2, once, so as almost to make us shout "Amen." The power was in the emphasis laid on "him," and in the oratorical pause which preceded "crucified." William M. Taylor in the Tabernacle in New York was content to limit his preaching to Bible exposition, and his audiences were always very large. John Hall's power lay in his marvelous ability to make texts tell exactly what they meant.

It has been our privilege to read three of the sermons recently preached in Carrs-lane church by Doctor Jowett, and in them we find the same absolute fidelity to the text. He grasps its meaning evidently as by intuition, and the reader feels impelled to say more than once, "Why did I not think of that? It is so evident, any one might have said it." And yet, no one had said it, until Doctor Jowett. His style is simple, his diction clear, his scripturicity wonderful.

'Tis eminently fitting that in this tercentenary year of the completion of the Authorized Version, so marvelous a preacher as Doctor Jowett should come to give to America what he has already given to England—an exhibition of the power for human uplift that results from a combination of a gifted human soul and a divinely inspired book. This combination is impersonate in Doctor Jowett.

In the sermons we have read there are no flowers of rhetoric, no attempts at greatness of manner, no philosophizing in language beyond the common man or woman to comprehend. The story is told of a Scotch woman who said to her minister about his sermon style, "Plain it a wee bit." No hearer need tell Doctor Jowett that. He is not satisfied to let a thought make its own way into a hearer's soul. He goes with it himself. By restating, by illustration, by re-restating, he makes sure that his hearer knows his meaning. One who had read the sermons on which we have formed our judgment of Doctor Jowett as a Bible preacher said, "He knows how." That is high commendation.

Doctor Jowett's vocabulary is not so large that people are wearied by trying to think what new and unusual words mean. But his thought is as keen as was Charles Spurgeon's, and his style of expression as vigorous and lucid as Kipling's.

An illustration from a sermon on "Saints" will show his grip and grasp. We are not quoting his language, but give his idea as we remember it:

Goodness does not necessarily make a saint. To be a saint one must have the right position in reference to God. One must have his face toward the dwelling-place of God. One must lift up eyes to the hills. One must keep always within the circle of divine influence. Then again to be a saint one must have right disposition

toward God. "Dis" is the prefix of separation. One must get away from his position and on to a new position nearer God. Always moving toward God is the law, and this constant moving is one's disposition with reference to God. These two things make a saint—position and disposition.

How simple that is, and yet how strong. In a sermon on "Hunger and thirst after righteousness," he is equally simple. Hunger and thirst mean appetite. Then pleading for a simple life that appetite may be kept keen he sees danger in the overdoing of religious rite and ceremonial, and says, "It is possible for the religious atmosphere to become so heavy with the fumes of incense that the worshiping soul loses its appetite and falls asleep. Piety can become mechanical, and less and less healthy and robust."

These are only straws blown by the wind in our path, but they show the directness and fulness of religious earnestness of the man who has been added to our American pulpit life. In his farewell address to the people of Carrs-lane, he said he did not find it necessary to change an article of his creed as he was passing from one denomination to another. He brings to us no new theology, but a new, fresh way of presenting the great truths of the Holy Bible.—R. S. H., in the Continent.

The Misfit Minister.

There are three professional men who are always in evidence in our American life—the lawyer, the doctor, the minister. The doctor certifies that we are dead; the minister performs the last earthly rite; the lawyer settles our estate. Society must have men for these various offices. Of the three the minister is the only one who can ever be said to be a misfit. Given a lawyer with knowledge and honesty, he will find business, no matter what his appearance or manners. Given a doctor with knowledge and diagnosing ability, he will find employment, no matter whether he be Jew or gentile, orthodox or heretic. Given a minister, the equal of the other two in essential things pertaining to his profession, he will fit in one place and be utterly unfit in another. Can any one tell why? There seem to be no misfit lawyers or doctors. Why?

We believe the reason lies as much in congregations as in preachers. We have

in mind a young minister over a rural church, whose salary is not large, who has received flattering offers from city churches at compensation more than double what he is receiving, and who has resolutely declined on the ground that he might be a misfit in any of the churches that have made overtures to him. He said to us, "I am a success where I am, and I might be an utter failure if I moved to the new place. I do not care to run the risk." That was on the whole a rather noble reply. Very many ministers would have "prayed while mother packed." This man preferred certainty to speculation.

A call accepted and followed by an installation is very like an engagement and a wedding. The throw of the dice is not more uncertain. For congregation and preacher the cast may be double six, and it may be "twenty-three," which is "skidoo." A committee seeking a pastor would be better able to judge whether the man on whom it had fixed its view would meet its wants or not, if it could and would spend four or five weeks looking up the congregation over which the man was settled.

There are, however, cases where the minister is and can be nothing but a misfit. A church full of young people ought not to call a man advanced in years, if he is timorous, shuffling, out of harmony with life's multitudinous activities. He would be a misfit. A church of which the session is composed of hard-headed business men, obstinate, opinionated, self-sufficient, successful in their own business lines, should never call a man stubborn, conservative, unyielding, with notions fixed as the rocky headlands of Massachusetts. There will be sure to come a time of friction when neither pastor nor elders will yield. There are churches that love to be directed and controlled by a man of domineering spirit. Put your obstinate man there. There are also churches that want a man who will simply follow as they lead. Put the gentle, mild-mannered man there. There are churches that want doctrinal sermons, old-fashioned, orthodox, Jonathan Edwards sermons. To put a man with modern notions of criticism and of broad liberality over such a church would be to invite a sharp, disastrous quarrel. The misfit problem should receive a vast deal more of attention than it does.

There are some, perhaps many, ministers who never should have entered the ministry. Too often it has happened that a mother, anxious to have one of her sons in the ministry, has selected the least promising of all her sons and worked on him until he has yielded to her desire. No boy should enter the ministry only because his mother desires it. He ought to know for himself whether he has in him that which will make an acceptable minister. Her-rick Johnson once wrote to us, "You have no business in the ministry unless God drives you into it." Of the tremendous truth underlying that most young men do not think at all.

One young man whom we asked why he had chosen the ministry answered, "Because I thought that was about as good as anything." A candidate before a Presbytery not many weeks ago said, when asked his reasons for seeking the ministry, "I have tried a number of things and have failed at all of them. I took that as a sign that God wanted me in the ministry." Another, entering a theological seminary and asked by the committee why he chose the calling, replied, "I seemed to hear a voice saying 'The Lord hath need of him.'" The committee asked again if he knew under what circumstances those words were used by Jesus. "Yes," he answered; "it was when he sent Peter and John after the ass." Such men are bound to be misfits when they reach the pastorate. "Make a preacher of him; he's good for nothing else" is a common saying in the country as to boys who do not measure up to the demands of farm life.

There are men who seem to have a genius for doing always exactly what they should not. There are other men who always say the right thing at the wrong time, or the wrong thing at the right time. The man who fears contagion when pastoral duty calls him to the side of the dying or dead is a misfit. The man who makes friends of the rich and neglects the poor in his church is a misfit. The man who neglects pastoral calling, on the plea that people now do not want it, or on the plea that it takes all his time to prepare his sermons, is a misfit. This man, whose time is so filled by his sermon-making, you can almost always find on the golf links on Saturday afternoon.

The man who can not preach, who finds

no great and burning messages forcing themselves up out of his heart, who feels his work a burden, who gives in the pulpit only half-hearted utterances in a humdrum way, is a misfit, and only that. The man who does not know the children of his parish, or of whom the children are afraid, who never goes into the Sabbath school, because he has not time if the school is before church in the morning, or because he is too tired if it be immediately after the sermon, or because he must have his afternoon nap if it be held in the afternoon, is a misfit, and not fit to be pastor of any church at all. A slow and sleepy congregation can stand a slow and sleepy preacher, perhaps. But let a half dozen wide-awake young families come in and his uselessness becomes evident even to the slow and sleepy members. They awake to know that he is a misfit.

The Sabbath for infant baptism had come, the first since the new pastor had been installed. There were four children, and fathers, mothers and minister were in their places. The minister was very tall, with black stubby hair and whitish-blue eyes. He frightened the children, and the four burst into a wail. The mothers quieted them as he read the service, and all might have been well had he not taken one in his arms. The child shrieked, and the other three joined in. Utterly disconcerted, the preacher christened with a boy's name the girl whom he held, and at the protest of the astonished mother repeated the formula, correcting his error. Many of the congregation shook their heads. One old Scotchman grinned with real satisfaction. As the congregation dispersed, an elder said to the Scot:

"That was a fine sermon, a very fine sermon."

"Aye, aye. Fine—fine. But what was it a' about? Was he tryin' tae explain about the christenin'? He's a misfit, elder, I doot. A misfit, as I tow'd ye when ye ca'd him."—*The Continent*.

Professor (returning home from a visit)—"Aha, your absent-minded husband didn't forget to bring home his umbrella this time. See!"

His wife—"But, Henry, when you left home you didn't take an umbrella."—*Boston Transcript*.

YOUNG PEOPLE'S WORK

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

If you will let Him walk with you in your streets, and sit with you in your offices, and be with you in your homes, and teach you in your churches, and abide with you as the living presence in your hearts, you too shall know what freedom is, and while you do your duties, be above your duties; and while you own yourselves the sons of men, know you are the sons of God.—*Phillips Brooks*.

Pleasing Christ.

PASTOR JAMES L. SKAGGS.

Christian Endeavor topic for May 18, 1912.

Daily Readings.

Sunday—Because Christ is Lord (Eph. iv, 1-6).

Monday—Because Christ is model (Rom. viii, 28-30).

Tuesday—By deeds of mercy (Matt. xxv, 40).

Wednesday—By pleasing God (1 John iii, 18-24).

Thursday—By fruit-bearing (John xv, 1-8).

Friday—By loyal service (Rom. xv, 1-3).

Sabbath-day—Topic: Why and how to please Christ (2 Tim. ii, 1-13). (Union meeting with the Juniors.)

Why should we please Christ? Indeed, many reasons might be given. We who know Christ's love and realize what he is doing for the world feel constrained to love him, worship him, serve him—yea, in all things to please him. "We love him, because he first loved us." "The love of Christ constraineth us." We really want to please him.

We Christian Endeavorers have accepted Christ as our Lord and Master. In so doing we have entered into his service. He is to give orders, we are to obey. It is dishonorable in human relationships to enter into the service of one and then refuse to really serve and try to please. Surely if we are in Christ's service we are anxious to please him.

We desire to live in loving fellowship with Christ. This is impossible unless we do the things that please him. In him is man's only hope in this world and for that which is to come. There is no other one who is able to save. He is our hope, but he becomes our personal Saviour only as we surrender ourselves to him. Then we have fellowship and are pleasing unto him.

We might successfully multiply reasons why we should please Christ, but it is not necessary that we should, for there is no Christian who has any doubt in his mind about the matter. The simple fact of being a Christian brings one into such a relationship with Christ, and there is such a blending of life, that it is unnatural for one to do those things which are not pleasing to him. So it is almost unthinkable that one could be a Christian and not be pleasing to Christ.

Now the question, "How may we please Christ?" There are so many answers that might be made to this question! Many things will at once come into the minds of Endeavorers. It would be a fine thing for any society if each member would come with some one definite thing to suggest. That would be better for the meeting than anything that I might write.

Turn to Matthew xxv and read verses 31-46. The whole emphasis here is laid on our social relationships. We are always glad to hear confessions of faith and declarations of love, but it takes more than these to carry us through. It is right to give of material things for God's work, but in addition to these there must be humble personal service. We should all watch for opportunities to do real kindnesses to the unfortunate or needy, and be ever ready to express the sympathy of our hearts to those who need it.

Again in John xv, 1-8 Jesus tells us how we may please him. If we abide in him we can not help bearing fruit. "He that abideth in me and I in him, the same beareth much fruit. . . . If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire and they are burned." We may not all be able to bear fruit in the same way or to the same amount, but we can each produce something, and if that is our best it will be pleasing to Christ.

The Word of Appreciation.

You have in this paper the last chapter of the story, "By the Side of the Road." It is the second story from the pen of Miss Larkin to appear in serial form in this department. We are fortunate in having a writer of such talent who has also a heart consecrated to the Master and who loves the Sabbath cause as she does. Denied many privileges enjoyed by other young people she will not deny herself the blessing of letting her light shine out through her pen. I wish, in this public way, to express my appreciation of the good work done for our young people through these columns.

OTHERS.

While speaking thus, I wish to add a word to the effect that the young people's editor greatly appreciates, also, the hearty coöperation of all who have so willingly and conscientiously prepared topic material, furnished articles or reported news items for our department. I am glad to say this word. I am sure I do not say it often enough. Why do we not commend more than we do? We say we are not a demonstrative people. Are we enough so? Is there any virtue in not being so? It is a small matter to speak a word of approval. It costs us nothing. But we can not measure its value to another. "It seems so hard to say it." Perhaps if we practiced it more it would come easier. If some one has helped you, tell him so. It won't hurt him; it will encourage him.

Young People's Hour at Quarterly Meeting.

The "Young People's Hour" of the quarterly meeting of the southern Wisconsin and Chicago churches was held at Milton Junction, Wis., Sabbath afternoon, April 20, at 2.45 o'clock.

The meeting opened with a praise service led by H. M. Pierce of Milton College. The crowd was large and enthusiastic and this part of the program was greatly enjoyed by all.

At 3 o'clock, after a short Scripture lesson, and a large number of sentence prayers by both old and young, the following program was given:

Address—"The Relation of the Young People to the Regular Work of the Church"—C. B. Loofbourrow.

Music—Milton Quartet.

Address—"The Duty of Young People to Inform Themselves on the Work of the Church"—P. L. Coon.

Duet—Pastor and Mrs. Van Horn of Albion.

Address—"The Relation of the Young People in the Church to the Young People in the Community"—H. L. Polan.

The addresses were interesting and full of practical suggestions, and the music was inspiring.

After the program a consecration service was held at which about fifty testified of their love for Jesus Christ.

By the Side of the Road.

ALICE ANNETTE LARKIN.

CHAPTER VIII.

Home at Last.

It was just at the close of a warm, sunny afternoon in May. Miss Susan Prescott removed her wraps and laid them on the old lounge in the kitchen.

"Well, well," she exclaimed as she looked around the familiar room. "If this doesn't seem good. I've had a wonderful time, excepting my being sick, and I'm glad we went; but the sight of this old house does chipper me up. East or west, 'tis home that's best. Now I must think about my house-cleaning by next week at the latest. Who ever heard of a Prescott leaving the spring's cleaning till the last day in the afternoon before?"

"Things don't look as though they needed much cleaning, Susan," Miss Abbie ventured to remark. "I think Harold Robertson must be a real good housekeeper if he is a man."

"Men don't know much about house-keeping, Abbie Frances. I've never had much experience with them but I can guess at some things for all that."

"Well, there isn't any great amount of litter lying around here, Susan, considering there's been a boy in the family."

"There, there, Abbie Frances, we won't argue it now. You'd better go right upstairs and change your dress so's you can make some hot biscuits for supper. I hope Niece Janet can have a chance to visit with her folks tonight without having to run 'round and wait on three old ladies."

"We're not so very old, Susan. Brother

Arnold says I don't look a day over sixty."

But Miss Susan made no reply this time.

So the travelers had returned at last. Miss Susan was quite herself again, and happy to be the mistress of her own home once more. Eagerly she went from one room to the other.

"Lyddy Amelia Prescott," she demanded as she returned to the sitting-room after making the rounds. "I just want to know who's been cleaning this house. There ain't hardly a speck of dirt to be found anywhere near as I can make out, and I've been all over from the attic to the cellar. The curtains have all been washed and hung up. I declare to goodness, I'm surprised clean out of a year's growth!"

"That was a secret, Susan. There's been secrets on both ends of the United States I reckon. Nephew Harold had the house-cleaning all attended to long ago for he wrote and asked Janet's advice about it. They decided to keep still and surprise you."

"Well, well, I'll give up, Lyddy, for I'm surprised sure enough. Now I suppose I'll have to apologize to Abbie Frances for what I said about the men. Nephew Harold was real kind. You'd better begin to set the table pretty soon. We'll use the gold-banded china of course."

"And the chrysanthemum table-cloth, Susan?"

"I suppose so. Don't forget to put on the fruit-cake you brought home with you. It was real nice in Arnold's wife to send it."

"Remember the sugar cookies I brought home in my bag, Lyddy," Miss Abbie came in just in time to add. "I made them particularly for the boy."

"There, there, Abbie Frances, you'd better not stop to declaim on those cookies," Miss Susan called from the kitchen. "It's high time the biscuits were in the oven if we're a-going to have them for supper."

"I'm coming, Susan. I'm so glad to get home I hardly know what I'm about. I believe I feel ten years younger than I did before I went to Florida."

But Miss Susan evidently did not hear; at least she made no reply.

In the other house on the opposite side of the street Janet Robertson was meeting with her surprise. At first she couldn't understand it at all.

"Aunt Janet," Alvin had asked while they were waiting in the depot at Free-

dom, "you won't have to stay with Aunt Susan right after we get home, will you? Can't she look out for herself just a few minutes?"

"Why, yes, Alvin," Janet had replied wonderingly, "I suppose she can. But why do you ask, dear?"

"Oh, just because Uncle Harold has got a secret and we can't wait much longer."

So while Aunt Susan was going from room to room in the little old house by the side of the road, Harold Robertson and Alvin were introducing Janet to the secret they had kept for so long a time.

"Why, Harold Robertson," she exclaimed as she looked at the remodeled house, and wondered at the changes that had taken place there, "who's beautiful home is this, and why are we here?"

"Do you like it, Janet?" Harold asked, ignoring her questions.

"Like it? Why, it's a lovely place, Harold. Some one will have a beautiful home here."

"Could you be contented in such a place as this, dear; here in Sharon?"

"Contented, Harold? Why, I could be contented anywhere with you and our boy. But you don't mean—you can't—"

"But I can, dear. This is our home just as soon as we can get the inside fitted up."

"O Harold, how did you do it? It's a big surprise to me, and I can hardly realize it even now."

"It was Alvin's idea of surprising you, Janet. I had been thinking of the place before we were married but wasn't sure that I could afford to buy it then. When I did succeed in getting possession of it, I could hardly wait to tell you. But Alvin wanted something to surprise you with."

"It was very nice of him, dear. I'm afraid if you had written me anything about it I should have wanted to take the first train for Sharon; and that wouldn't have been best."

Back and forth through the rooms they wandered, planning a few changes here and there. One of the front rooms on the second floor Janet suggested should be fitted up for Alvin, and so arranged that he would feel free to entertain his boy friends there at any time.

"It'll help a great deal toward keeping him at home, Harold," she said earnestly. And her husband agreed with her.

"I can hardly wait to get settled here, Janet," he said as they came back to the front porch. "Every one has been very nice, and the other house is all right when you are there but it's not our own home, dear. Aunt Susan and the others will enjoy themselves better without us, and we shall be close by to look out for them."

"Yes, that is so, Harold. Aunt Susan likes to manage her own household, and they get along very nicely together. No doubt some other lonely girl will find a home with them some day. They have all been very good to me, and I shall never forget their kindness. I love their home but I think we can be happier here. Aunt Susan isn't used to boys, and she seems to have made up her mind that they are exceedingly hard to manage. She will be greatly surprised when she knows of our plans. I don't believe she noticed the house as she went by."

"I wonder if our home will have the drawing power that the old house by the side of the road has always had, Janet. I hope that we can make it so attractive that our friends will like to come."

"It's not the outside that counts so much, is it, dear? It's the character of those who live within its walls. Don't you remember that old quotation?—

"Four walls may make a house
But not a home;
Foundations may be builded well,
With stone on stone,
And everything that man may crave
Of treasures rare;
It will not be a home at last
If love's not there.

"'Tis love that buildeth well a home,
And truth;
The faith of friends who never fail,
The joys of youth.
These make for happiness and peace,
Where'er we dwell,
And he who builds his home with these,
Has builded well."

Once more they were alone. Alvin had gone back to do an errand for Aunt Susan; and the two young people lingered on the front porch, watching him as he went whistling down the road.

"How fast he has grown," Janet said proudly.

"Yes, indeed, he has in more ways than one. I am sure that we have made no mistake in keeping him, dear. Mrs. Harkness says that he is doing good work in school, and he seems to be trying very hard

to do what is right. He has been going to church and Sabbath school very regularly. He will probably tell you all about everything when he has an opportunity."

"Harold," Janet said softly, "did you suppose that you and Alvin were the only ones who had secrets? I have been keeping one just as long as I can."

"A secret, why, what is it, dear?"

"I have come to your way of thinking, Harold. I am glad now that you didn't consider that offer of Bergenstein, Muller & Company's."

"Are you, Janet? I feared that you still thought I did wrong in refusing it."

"I did think so at first, Harold. It seemed to me that you were throwing away the chance of a lifetime. But you knew better than I did what was right. I have been very wrong regarding certain things."

"Janet, is that your secret? Have you come to believe that the Seventh-day is the Sabbath, dear?"

"Yes, Harold, from the bottom of my heart I believe it. You were so loyal to what you considered was the right that I just had to look into the matter. I am ready to unite with your people at the first opportunity."

"O Janet, I am so glad."

"And I am very happy, Harold. Henceforth your people shall be my people."

"And I hope, Janet, that God may use us to his glory right here in Sharon. There is so much to be done and so few to do anything. Whatever our hands find to do we will try to do it with our might."

THE END.

News Notes.

NORTONVILLE, KAN.—On the night after the Sabbath, April 13, the Christian Endeavor society held its monthly business meeting at the home of Pastor Kelly. The social feature of the occasion was an egg-roasting which was greatly enjoyed by the goodly number who attended, among whom were quite a number of the Sunday young people.—Pastor Kelly with eleven other members of the society were in attendance upon the Second District Christian Endeavor convention at Leavenworth, where a good time was reported. On Sunday morning, April 14, Pastor Kelly and the young people who were attending the convention visited the State Penitentiary

at Lansing, Kan., where Pastor Kelly preached to the prisoners both in the men's and ladies' chapels.

BERLIN, N. Y.—Pastor Hutchins has been preaching, Sundays, in Grafton, N. Y. This church is only recently organized and is a most hopeful field. The Sabbath truth was presented and received their attention.—Thus far there has been no one to come to us in the place of Doctor Sweet. It has been said that this is a very good opening, and it seems strange that there are no doctors who desire to settle here.

ASHAWAY, R. I.—Pastor Van Horn has recently been assisting Rev. A. G. Crofoot of Rockville in evangelistic work. During the two weeks that he was absent his pulpit was supplied by Rev. A. C. Christy of Providence, and by Rev. J. G. Dutton, pastor of the Christian church of Westerly.—The lectures on China given some time ago by Dr. D. H. Davis were greatly enjoyed.—The Philathea class of the Sabbath school furnished flowers for the Sabbath morning service, April 6, and afterward sent them to the sick.—The supper of the Ladies' Sewing Society for April 9 was served by the gentlemen of the church, who also gave the program for the evening.

Meeting of Memorial Board.

The Trustees of the Seventh-day Baptist Memorial Fund met for their quarterly meeting in the parlor of the Seventh-day Baptist church of Plainfield, N. J., April 14, 1912, at ten a. m.

Present: Henry M. Maxson, David E. Titsworth, Joseph A. Hubbard, William M. Stillman, Joseph D. Spicer, Orra S. Rogers, William C. Hubbard, and Accountant Asa F. Randolph.

Minutes of the last meeting were read. Correspondence was received and read from Earl P. Saunders advising the Board of the death of Rev. Judson G. Burdick of Alfred, N. Y., a beneficiary of this Board; from North & Wentworth of Edgerton, Wis., concerning estate of Henry W. Stillman; from Dean A. E. Main, stating that four men are now in Alfred Theological Seminary receiving financial assistance from the Board and making the suggestion that we endeavor to make the an-

nual appropriations from this fund somewhat uniform in amount; from C. E. Crandall, Treasurer of Milton College, Wis., Peter Taekema, Amsterdam, Holland; from G. Velthuysen, pastor of Haarlem Church, Holland; from Rev. D. Burdett Coon, Battle Creek, Mich., advising of the progress made in funds towards the purchase of a lot and erection of a parsonage thereon; and asking for \$1,500 from the income of the Feeble Church Fund, towards this object.

The Finance Committee's report, showing changes in securities for the past quarter, was read and adopted, and an abstract ordered on the minutes.

The Treasurer's quarterly report having been audited, was read and adopted. A list of delinquents in interest was received.

It was voted that the Treasurer be authorized to advance to the Little Prairie (Ark.) Seventh-day Baptist Church a sum not exceeding \$125 to assist them in securing the nine acres of land on which the church stands, and to secure this loan by a deed for the property.

After a full discussion, it was voted to appropriate \$1,500 for the Seventh-day Baptist Church of Battle Creek, Mich., toward the purchase of a lot and erection of a house of worship, and that in accordance with the standing custom we ask that the deed of the Battle Creek Seventh-day Baptist Church stand in the name of this board.

It was voted that the application of the Haarlem Church be laid on the table and that the Secretary be instructed to write Brother G. Velthuysen, pastor, that the Board will grant the request for \$2,000 when they are ready to begin rebuilding their church, if the arrangements for their raising \$4,000 can be legally complied with.

Minutes were then read and approved, and the Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

"Intimacy is no excuse for discourtesy. The girl who says to an intimate friend, 'You look like a fright in that hat,' would never think of addressing such a remark to a comparative stranger. It is a pity when love's ties are made an excuse for speeches which bruise and wound."

CHILDREN'S PAGE

The Answer.

If I should drop a wireless line
To fishes in the brook,
Inviting them to come and dine,
I wonder how they'd look?

I think, myself, they'd look surprised,
And say, "We'll come at eight,
If on the wireless line you'll put
A little hookless bait!"

—Churchman.

Little Birds in Flats.

I wonder if you would believe me if I told you that in the heart of South Africa there are a number of cunning little apartment houses, regular up-to-date flats, occupied by thirty or forty families? And such ideal flats, too! There isn't any fussy old janitor, nobody objects to children—for in every family there are four or five—and, what is stranger yet, every living soul in those flats is a musician, and not a very good one at that, and they all sing their favorite songs at the same time without becoming the least vexed with one another!

Ah! but the inhabitants of these apartment houses in South Africa are much more civilized than the flat dwellers of New York and Chicago, and who knows but they may have developed beyond selfishness and reached a height of patience and brotherly love not attained by human beings? For they really aren't people, you know, but little brown birds no larger than English sparrows, and closely resembling these tiny busybodies, save that their beaks are thicker and larger.

Mr. Weaver Bird, for that is his name, is so termed because he weaves the native grasses into such beautiful nests. These sociable weavers go in large colonies; and when house-building time comes, some forty or more of them construct the straw umbrella which is to unite the little houses under a common roof. This large affair is spread like a parasol, having a great limb or trunk of a tree for its center rod. Beneath it the forty little nests are swung; and there, secure from the sun and shower,

they sing and hatch and rear their young. Bird-catching animals have a time of difficulty in getting at the little weaver birdies on account of the slippery sides of these parasol roofs. But the wise parent weavers are not content to trust altogether to the protection of their house-tops. They frequently build these little mid-air flats on a tree overhanging a river, choosing one with a smooth, tall trunk, preferably a palm. This makes it impossible for the snakes and other bird-devouring reptiles to invade their nurseries. Sometimes these knowing little creatures will even strip the twigs that hold their nests until they are bare of leaves, to render them useless as footholds for enemies.—*Exchange.*

Bashful Daniel Webster.

Bashful boys and girls should read this and take courage.

When he was fifteen Daniel Webster was sent to Phillips Academy at Exeter, N. H., now called Phillips Exeter Academy. There, strange to say, he did well in all his studies save declamation. The boy who a few years afterwards became famous as a powerful orator was so bashful at school that he could not utter a word.

"The kind and excellent Buckminster," Webster writes in "The True Daniel Webster," "sought especially to persuade me to perform the exercise of declamation like other boys, but I could not do it. Many a piece did I commit to memory, and recite and rehearse in my own room over and over again, yet, when the day came, when the school collected to hear declamations, when my name was called, and I saw all eyes turned to my seat, I could not raise myself from it.

"Sometimes the instructors frowned, sometimes they smiled. Mr Buckminster always pressed and entreated, most winningly, that I would venture, but I could never command sufficient resolution. When the occasion was over I went home and wept bitter tears of mortification."

And so if you are bashful, Young America, and forget your "piece" when you have to speak before an audience, don't be discouraged. Remember Daniel Webster. "You may be a great speaker yourself some day.—*Exchange.*

DENOMINATIONAL NEWS

D. H. Davis has been here with us for a week. He has given us two very interesting and instructive lectures on China. Many of the townspeople have told me how much they enjoyed them. It was very rainy the last night, so the audience was not as large as it would otherwise have been. I am certain that our people will be much helped in their interest because of this privilege in seeing and hearing Brother Davis. There is more to the mission there than many had realized.

E. A. W.

An Overcoat.

It had been snowing through the night, and was snowing yet, and Mr. Silas Hall looked out that morning through the dining-room windows upon a world wrapped in white. He was a tall, prosperous-looking man, with iron-gray hair, and he was always faultlessly dressed. One who noticed things saw that at the first glance.

Almost at the same moment his wife entered the room,—a small, cheerful woman with beautiful brown eyes and smooth bands of hair.

Silas Hall turned.

"Fine snow, Nellie," he remarked; "and say, by the way, can't you meet me downtown at ten this morning?"

Mrs. Hall smiled.

"I suppose I can, dear."

"All right, then. I'm going to select my winter overcoat; need your approval, you know."

Mrs. Hall turned her quiet brown eyes upon her husband. There was a glimmer of a smile in them.

"My approval. I'm afraid you won't get it," she answered.

"May I ask why, my dear wife?"

"Because, my dear husband, you don't need an overcoat. Your last winter's one is good enough. It hasn't a spot on it, nor is there a break in it, either."

Mr. Silas Hall laughed.

"Nevertheless, I'm going to buy me a new one," he replied. "Well, if you won't come and help select it, I suppose I can do it alone."

"Oh, I'll come, dear," said Mrs. Hall, smoothing the collar of his coat. "Nevertheless, I still adhere to my first statement—you don't need one."

* * * *

At the parsonage, that morning, the minister's wife cried over that overcoat. It was so very, very shabby and thin and old, and she had darned and mended and re-lined it until she could do nothing more with it. There wasn't the slightest prospect of a new one, not the slightest. There couldn't be with unpaid bills, and church members who wouldn't remember their subscription pledges. She sighed, and a heavy tear rolled down the pale cheek. To think Herbert had to wear a coat like that!

The minister came in at that moment hastily.

"Hand me my coat, dear. There's a poor fellow dying down at Murray's—over the store. They've just sent for me."

He kissed her hurriedly, and strode out into the snow and wind and cold—a tall, broadshouldered figure in the rusty, shabby coat.

The little wife watched him until, at a turn of the corner, he was lost to view. There were tears still in the sweet eyes. Surely things were not right in the world or else her husband would not have to wear a coat like that. She sighed again, brushed away the tears and went back to her work—her heart heavy.

The minister passed Murray's just as Mr. Silas Hall and his wife went in to look at overcoats. He lifted his hat and was gone.

"Isn't that your minister, Nellie?" Mr. Hall asked.

"Yes," was the answer.

"He wears a shabby enough overcoat," he remarked.

"Yes," answered his wife, quietly. "he does. He has to, I am sorry to say. We're having a struggle now to pay him his salary. I don't see how they live at all."

"You don't owe him anything, I hope?"

"No, Silas, of course I don't. but a good many members haven't as good an income as we have, and there are some who are too poor to give much. There are others who promise, but who spend their money for other things—so it goes. I feel very grieved over the condition of things, and he

has such a nice wife, too. You would like her, Silas."

Silas Hall did not reply. He didn't go to church himself.

"It's wonderful, too, to see the outside work he does," went on his wife, thoughtfully. "So many who are sick send for him, and he is busy every day with the unfortunate and the dying—I wish (there was a wistful note in her voice) you would go to hear him with me sometime, Silas."

"I will, perhaps—when he wears a better coat." He patted her arm fondly, and then they began looking at overcoats.

But for once Mr. Silas Hall was not interested in the latest cut of men's garments. His wife selected it, but he said but little. Then he paid for the overcoat and ordered it sent. They parted at the door of the great store—she to go home, he to go on his way to the office; but all that morning he saw a mental picture of a tall man in a shabby coat—a man with a worn, kind face. He heard again Nellie's voice as she had said, "It's wonderful the outside work he does. So many who are sick send for him," and then he tried to push it away; but he could not. In connection with the tall man in the shabby, thin overcoat, he seemed to see himself. He was always well dressed. When had he ever gone shabby? Not since that first year when Nellie had worked so hard with him to get that start, and they had gotten it, and he was not particularly generous with her either. And he was not charitable. When had he done a kind unselfish act? He certainly could not recall one now. There were other things, too. He knew how he had hurt Nellie by taking no interest in, and ignoring, her little church that was so dear to her. Ah, he knew! And then a thought struck him.

He went hurriedly to the telephone and gave an instruction.

When he came home to dinner that evening his wife met him. To please him she had put on one of her pretty gowns. She always tried to please him. She lifted up her face for his usual kiss. It was more tender than usual, and she noticed it.

"Dear," she began, "your overcoat has not come. They promised to send it. You don't suppose it has been missent, do you?"

Mr. Silas Hall smiled.

"Why," he asked, "did you not say this morning I did not need an overcoat?"

"Yes, but you wanted one, and as long as you bought it, it ought to be here."

"Did it suit you, Nellie?"

"Perfectly—it's a grand one. You'll never know what a cold winter means with that coat."

"Are you sure?"

Little Mrs. Hall looked up. Her tall husband was smiling down at her.

"Silas," she said with an attempt at sternness, "you know what has become of that coat. Now tell me."

He smiled again. "Do I—well—I—"

Just at that moment the telephone rang. Mr. Silas Hall went to it and took down the receiver.

"Is this Gallup 142?"

"Yes."

"Is this Mr. Hall?"

"Yes."

"Well, this is Herbert St. John. Your wife is a member of my church. There is an overcoat here belonging to you, I think. I found your card on it."

Mr. Silas Hall smiled.

"My dear sir," he said, "it isn't my coat. It is yours."

"Mine?"

"Yes. Let me do something unselfish for once. I never do. May I not give it to you?"

And then the "God bless you" at the end of the line seemed somehow blurred and blotted with quick and sudden tears.—*Susan Hubbard Martin.*

Mrs. Hillis on American Women.

Mrs. N. D. Hillis, the wife of the well-known pastor of Plymouth Church, Brooklyn, has some things to say to American women as follows: "American women have been reared upon a false conception. The chivalry of our men, the brilliant conversation of our women, and the independence of our girls are the first subjects to be commented upon by foreigners. The American girl has been set up on a pedestal and treated as if she were a superior sort of being, something outside the laws and experiences of common life, until she has come to believe it is true. She is pretty and attractive and sweet as a usual thing, but so are German girls and English girls, and girls of every nationality. She may be more talkative and self-assertive, but it is a question whether she is better prepar-

ed for real work in the world, for the making and maintaining of a home, or, failing that, for the support of herself or those who may be dependent upon her. It is exceedingly doubtful. The German and English women of the same class are far better housekeepers than we, and the French are far better business women, and as for art, we have not yet produced an Angelica Kauffman, a Vigée-Lebrun, a Rosa Bonheur. In literature we have had no Mme. de Staël nor Mme. de Sevigné, no George Sand nor George Eliot, no Elizabeth Browning, not even a Jane Austen or a Charlotte Brontë, hardly a Mrs. Humphrey Ward. We import most of our prima donnas and our gowns. Our own tailors and the Parisians themselves tell us there are no better dressed women in the world than in New York—but men 'build' the gowns! In business we have had no such financial success as the Bon Marché, conducted by Mme. Boucicault. Even in domestic service we seek a maid of any nationality rather than an American. Just where the superiority of the American woman lies is hard to say."—*Christian Advocate.*

"Worth More Than Taxes."

"Daddy, ain't I worth more to you than your taxes? If you vote 'wet,' maybe I'll be a drunkard some day."

Returning from a recent local option meeting in Cheboygan County, Michigan, a lad climbed upon his father's lap and asked,—

"What way will you vote, pa,—'wet' or 'dry'?"

"Wet, of course," replied the man.

"Pa, why will you vote wet?" the child continued.

"Because," returned the parent, "the saloons help to pay my taxes."

The little fellow had been deeply impressed by the lecture at the schoolhouse around the corner that evening, and he failed to comprehend how his own father could not understand as he did.

Innocently, he then asked the foregoing question, and made the awful prediction that some day the saloons that "help to pay" the taxes, as that father explained, might drag down that same boy to the grave of a drunkard.

That small son wanted to know which

is the more vital, a human life or a mere tax levy. Should a father value a few paltry dollars, paid in just taxes, above the very life of his own flesh and blood? That's what the Cheboygan lad wanted to know.

It was a sleepless night for that father, for those dreadful words kept ringing in his ears: "If you vote wet, maybe I'll be a drunkard some day."

Today there isn't a stronger advocate of local option in all Michigan. "That boy is worth more to me than all the property I could ever own," he declares, emphatically.

Other fathers, how about you?—*Michigan Issue.*

Physical Resurrection of Christ.

Rev. R. J. Campbell, pastor of the City Temple, London, conducts a department of "Answers to Inquiries" in the *British Weekly*. He ably answers an inquirer about the bodily resurrection of Jesus as follows: "I believe that no subjective theory of the resurrection can possibly explain the facts of apostolic enthusiasm and power. The body that issued from the tomb was the one that had hung upon the cross, and it was this unmistakable fact that made Christianity possible. It may interest you to note the opinion of the late F. W. H. Myers that a hundred years hence every one will believe in the resurrection of Christ. Whether every one will believe it as a demonstrable fact I know not, but Christian experience demands it. Humanly speaking, there could be no Christianity without it. While I am writing this I may as well venture on a prophecy myself. There will be a reaction by and by against the habits of thought which have been hostile to the supernatural element in the Gospels; we may expect a rehabilitation of the credibility of the miracles of Christ."—*Baptist Commonwealth.*

Bobby had never been in the country before, so, naturally, the very first thing he wanted to do was hunt eggs. So he took a basket and started out.

"See what I got!" he cried, as he came running from a chicken coop, holding in his hand a china egg.

"Oh, go put it back!" exclaimed Mabel, his 6-year-old sister; "that's the egg the hen measures by."

MARRIAGES

FULLER-WATTS—At the residence of the parents of the bride, Arthur H. and Hannah Clement Watts, in the village of North Loup, Neb., on April 20, 1912, by their pastor, Rev. Geo. B. Shaw, Charles Fuller and Madge Watts, all of North Loup.

KENYON-RANDALL—At the home of the bride's parents, Mr. and Mrs. B. L. Randall, April 17, 1912, by the Rev. G. P. Kenyon, father of the groom, Mr. LaRoy A. Kenyon and Miss Lillie V. Randall, both of Hebron, Pa.

BARDEN-RANDALL—At the home of the bride's parents, Mr. and Mrs. B. L. Randall, April 17, 1912, by Rev. G. P. Kenyon, Mr. George C. Barden of Mansfield, Pa., and Miss Lottie M. Randall of Hebron, Pa.

BUTTON-ALLEN—At the home of the bride's parents, Mr. and Mrs. Stone, in West Edmeston, N. Y., by Pastor Severance of Leonardsville, Lawrence H. Button of Columbus, N. Y., and Grace Stone Allen, of New Berlin, N. Y.

SNYDER-DAVIS—At the home of the bride's parents, Mr. and Mrs. O. G. Davis, April 7, 1912, by Pastor G. W. Lewis, assisted by Rev. D. K. Davis, Mr. Charles W. Snyder and Miss Clella Marguerite Davis, all of Jackson Center, Ohio.

DEATHS

BABCOCK—Deacon Joshua G. Babcock was born in Clark Co., Ohio, November 23, 1825, and died March 13, 1912, at the home of his son, C. C. Babcock, near Farnam, Neb.

He was converted in early manhood and was an earnest worker in his Master's vineyard until he departed this life. He was ordained deacon in his early Christian life, in which office he served faithfully. He was married, 1848, to Charlotte T. Lippincott, who preceded him to the home of the soul, in the month of February, 1896, at Colony Heights, Riverside, Cal. To them were born nine children, of whom three remain: Mrs. L. C. Bond of Nortonville, Kan., Mrs. W. J. Babcock, and C. C. Babcock of Farnam, Neb. He emigrated to Humboldt, Neb., in the year 1857 and assisted in organizing the Long Branch Church, of which he was a faithful servant until he removed, with his son, C. C. Babcock, to Colony Heights, Cal., in 1895, in which place he lived two and one-half years. He then returned to Nebraska where he spent his remaining days.

The funeral was conducted by Rev. Mr. Parker, the Methodist minister, at the M. E. church. It was our desire that Rev. G. B. Shaw should

conduct the services, but the severity of the snow-storm hindered railroad traffic and prevented any one from reaching us. Even some of our nearest neighbors were unable to be present.

C. C. B.

EDWARDS—Elizabeth F. Randolph, who was a daughter of Reuben and Sarah F. Randolph, was born April 25, 1821, and died at the home of her sister-in-law, Mrs. Amanda C. Dunham, in Dunellen, N. J., March 31, 1912.

Mrs. Edwards, or "Aunt Libby," as she was more familiarly and affectionately known, was born and reared on the farm which adjoined the Seventh-day Baptist property in Piscataway Township. Her father and her first husband belonged to those large families which were such supporters of the Seventh-day Baptist church at New Market. Out of a family of five brothers and two sisters, one sister, Mrs. Mary J. Drake, of Walworth, Wis., remains.

On October 7, 1841, Elizabeth was united in marriage to Jeremiah Dunham. To this union were born three children, two of whom grew to maturity. When the Civil War broke out Mr. Dunham enlisted as a soldier in the Union army and was killed in battle at Jacob Mills' Ford, Rapidan River, Va., November 27, 1863. On October 3, 1865, Mrs. Dunham was married to David Dunn, of Piscataway, who was deceased May 2, 1872. After the death of Mr. Dunn, Elizabeth went West to Albion, Wis. Here she married Barton Edwards, November 5, 1873, and continued this place as her home until Mr. Edwards' death on May 23, 1897. Having a strong desire to spend her remaining days among her early acquaintances and Sabbath-keepers, she, in 1901, came to Dunellen and made her home with her sister-in-law, Mrs. Amanda C. Dunham, who lovingly cared for her during the months of weakness and illness preceding her death.

In 1836, while she was still a girl, Elizabeth was baptized by Elder Wm. B. Maxson and entered into the fellowship of the Seventh-day Baptist Church of Piscataway. Her life has always been a strong, earnest Christian life that leaves its helpful impress on all who met her. Her old home church was very dear to her and she took a deep interest in every denominational work. She died strong in faith and in the "peace of God which passeth all understanding."

Brief farewell services were conducted by her pastor on Wednesday afternoon, April 3, 1912, at her late home. Interment was made in the Seventh-day Baptist cemetery at New Market.

H. N. J.

MILLIS—Ida Bass Millis was born near Leonardsville, N. Y., November 3, 1881, and entered into rest April 11, 1912.

She was the younger of two daughters born to Wm. J. and Nettie Saunders Bass. When about twelve years old she was baptized and united with the First Brookfield Seventh-day Baptist Church and remained a faithful and devoted member to the time of her death. On Christmas day, 1905, she was married to Jay Millis of Burlington Flats, N. Y. To this union was born one son who lived but a few weeks and preceded the mother to the life beyond a little over a year ago. Farewell service was at the home on the

same farm on which she was born and was conducted by her pastor. Interment in the cemetery at Burlington Flats.

R. J. S.

LANGWORTHY—Mary T. Burdick was born in Plainfield, N. Y., January 28, 1835, and died at her home in Dodge Center, Minn., April 16, 1912, aged 77 years, 2 months, and 18 days.

She was the daughter of Dea. Nathan M. and Clarissa Ann West Burdick of honored memory. She was married October 28, 1854, to Mr. Joseph N. Langworthy of Hopkinton, R. I. To this union were born two children, W. A. and A. N. Langworthy, both of Dodge Center.

Sister Langworthy had been for many years a faithful member of the Dodge Center Church, having united with it soon after moving here, which was in 1859. She was a woman of pronounced views and strong convictions. It was her delight to converse on matters of religion and to discuss knotty problems. She had a keen and ready mind and was a great reader. For a year or two she had been in poor health and it grieved her that she was unable to attend the services of the church she so loved.

Funeral services were held at the house Wednesday afternoon, conducted by her late pastor, Rev. C. S. Sayre, who had only that morning returned from London, and the remains were laid to rest in Riverside Cemetery, by the side of her husband who passed on seventeen years ago.

C. S. S.

LANGWORTHY—Miss Lucretia Mary Langworthy, daughter of John Avery and Liza Lewis Langworthy, was born in Little Genesee, Allegany County, N. Y., April 22, 1852, and died after a short illness, in the Wellsville Sanitarium, Wellsville, N. Y., April 16, 1912, lacking only six days of being sixty years old.

She always lived in the home in Little Genesee where she was born. For a number of years she taught school in her home town and in Richburg. On March 25, 1871, she was baptized by Rev. Thomas B. Brown and united with the First Genesee Seventh-day Baptist Church, of which she was always a faithful member and worker. The community feels that it has lost in her a true friend and helper. She was cheerful and reached out with a helping hand to those about her.

Of a family of six there is but one left to mourn the departure of a sister, Daniel Avery Langworthy of Minneapolis, Minn.

The following resolution shows the esteem in which Sister Langworthy was held by the church and community:

"In the death of our beloved sister, Lu M. Langworthy, the Woman's Christian Temperance Union of Genesee is again called to mourn the loss of a faithful, earnest and consecrated worker.

"She had served the union for many years as corresponding secretary, treasurer and musical director, not only willing but anxious to do anything that would advance the work.

"We record our deep sense of loss in her unexpected death.

"Not only the union, but the various activities of our society in which we were associated with

her, the church, the Sabbath school, the Ladies' Benevolent society, of which she was treasurer, the Woman's Board Auxiliary, where she has always been one of the officers, and every good work has lost an advocate and helper.

"We thank God for her faithful, consecrated life, that has been to us a help and an inspiration—truly a life well spent. Nor would we murmur that it pleased him to call her to her reward. Rather would we let our thoughts dwell on the joy and blessedness that is now hers, rejoicing, even, that for her there is to be no more sorrow or pain.

"We know that

"They are not lost but gone before,
Are only waiting till we come,
For death has only parted us a while,
And has not severed e'en the finest strand
In the eternal cable of our love;
The very strain has twined it closer still
And given added strength.
The music of their lives is nowise hushed
But blended so with songs around the throne of
God

That our poor ears no longer hear it."

"M. E. BOWLER,

"M. A. LACKEY,

"Committee."

Services were held in the Little Genesee church Friday at 1.30 p. m., conducted by Pastor Sutton, who used as a text 2 Tim. iv, 7, 8.

E. E. S.

A Noble Purpose.

A man's purpose of life should be like a river, which was born of a thousand little rills in the mountains; and when, at last, it has reached its manhood in the plain, though, if you watch it, you shall see little eddies that seem as if they had changed their minds, and were going back again to the mountains, yet all its mighty current flows, changeless, to the sea. If you build a dam across it, in a few hours it will go over it with a voice of victory. If tides check it at its mouth, it is only that, when they ebb, it can sweep on again to the ocean. So goes the Amazon or the Orinoco across a continent,—never losing its way, or changing its direction, for the thousand streams that fall into it on the right hand and on the left, but only using them to increase its force, and bearing them onward in its resistless channel.—*Beecher.*

True Christianity will never seek to entrench itself in civil law. It has a higher source of power. Neither will true democracy ever uphold or support a religion, or church, which seeks support from the state.—*Signs of the Times.*

SABBATH SCHOOL

LESSON VII.—May 18, 1912.

THE OLD LAW AND THE NEW LIFE.

Lesson Text.—Matt. v, 17-26.

Golden Text.—"He that loveth his neighbor hath fulfilled the law." Rom. xiii, 8.

DAILY READINGS.

First-day, Deut. v, 1-21.

Second-day, Deut. v, 22-33.

Third-day, Deut. xix, 1-21.

Fourth-day, Lev. xix, 1-18.

Fifth-day, James iii, 1-11.

Sixth-day, 1 John iii, 1-17.

Sabbath-day, Matt. v, 17-26.

(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.

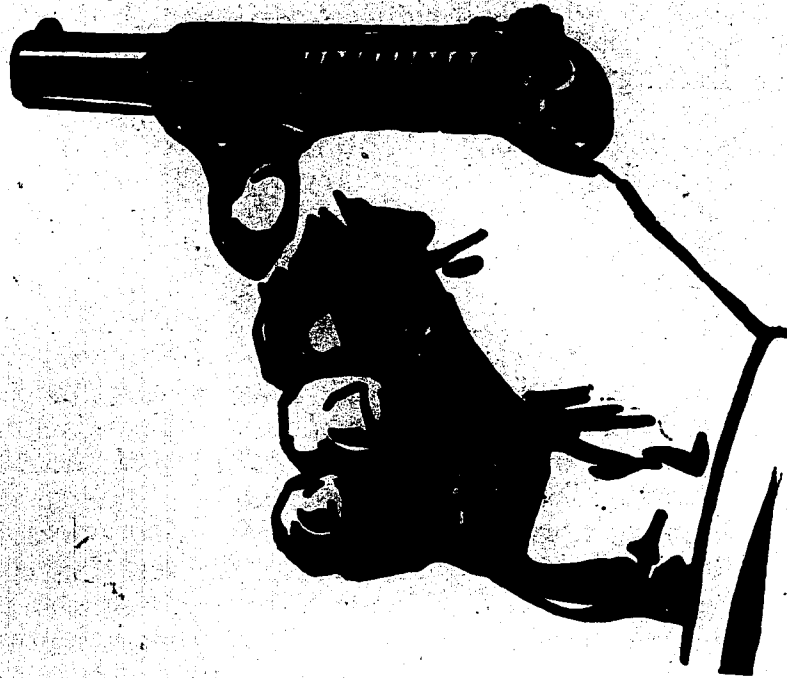
The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. L. A. Platts, pastor. The pastor's address is 264 West 42d St., Los Angeles,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

I

Through the winter I wait for the hope of the spring,
And my heart is warm under the snow;
Though my glens are unstirred, though my valleys are mute,
And my great pines are voiceless, I know
That the promise of beauty I cherish will burst
Into splendor of bloom by and by,
And the waking meadows be purple with dawn
In the light of an orient sky.
So I bide and I sleep, understanding the days
In their fulness will weave me a girdle of praise.

II

I wait through the wrong and the woe of man's life,
And I bear with its wrath and its fears;
For well do I know what a glory will spring
From the fount of its bitterest tears,
When the sunlight of love will shine out on the world,
God's purpose will bloom like a flower,
And the heart of humanity, schooled by its pain,
Will come into its infinite dower.
So I bide and I pray, understanding that time
Will crown with a golden fulfilment my prime.

—L. M. Montgomery, in *Forward*.

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