

Bible Studies on the Sabbath Question

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The Sabbath Recorder

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 wakening 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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Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

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The Sabbath Recorder

A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 73, NO. 20.

PLAINFIELD, N. J., MAY 13, 1912.

WHOLE NO. 3,506.

Theo. L. Gardiner, D. D., Editor.

L. A. Worden, Business Manager.

Entered as second-class matter at Plainfield, N. J.

Terms of subscription.
Per year \$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

EDITORIAL

"One Thing Thou Lackest."

Two or three times the Master referred to some "one thing" that was lacking, if those to whom he spoke would enter into life, or would attain unto his standard of Christian living. To the rich, selfish young man, he said, "One thing thou lackest"; and because he lacked that, he went away sorrowful. To Martha who loved him, and yet who was "troubled about many things," the Master said, "One thing is needful"; and because she lacked that one thing, her life was filled with worries.

Many a sinner is unsaved because the one thing that would give full assurance of salvation is lacking. Many a Christian goes weighed down with burdens and troubles because he neglects to sit at Jesus' feet and commune with him, the one thing needful to real soul-rest. These may have everything the world can give, all that money can buy, every luxury that human invention can devise, and yet, with the one thing needful lacking, they are miserable in heart as to the present, and hopeless as to the future.

When the greatest steamship on earth was sinking with more than sixteen hundred souls on board for whom there were no boats, the one thing needful was life-boats. Lacking these they lacked every-

thing. Those people had other things in abundance,—provisions, comforts, luxuries without stint. They had untold wealth aboard, so that one man whose dead body was rescued from the sea is reported to have had \$75,000 on his person. But what was the combined wealth of even a billion dollars worth in such an emergency? There was no lack of culture, no want of trained intellects, no scarcity of mental efficiency, for mighty men of experience on both land and sea, men of world-wide influence were there; but all were powerless with the life-boats lacking! Most of them could not be made to believe the greatest ship ever made, with its water-tight compartments, with its magnificent equipments, could sink. It seemed so solid and staunch under their feet, they were loath to flee from it until too late. Had not this been the case, several hundreds more might have been saved; but alas! their false hopes were vain. With all they did have, the one thing needful was lacking and there was no remedy.

Friends, how is it with us on our voyage of life? Are we counting too confidently upon a safe passage because things go well with us, so far as the world is concerned, and we seem to prosper? Have we provided everything heart could wish here, without any regard for the life-boat, the one thing needful when the final emergency is upon us?

Is our wireless operator asleep while we sail dangerous seas, and do we have no connection with the only One able to save? Have we heard warnings of dangers ahead, only to ignore them and go on in ways of pleasure, and in seeking ease and comfort? God only knows how near the day is to each of us, when nothing can avail to save if we have no life-boat. This is the one thing needful, and yet with the verities of time and eternity pressing for attention, men seem unconcerned, and rush on regardless of impending wreck.

"In our haste to win earth's laurels
Do we not forget the Hand
That has formed the vast creation,
That has power o'er sea and land?"

"While we search the sea of science
Catching whispers through the air
Let us not forget true wisdom,
Let us feel that God is there.

"When we hear the faintest murmur
Chiding us to turn away
From the cruel path of danger
Should we not the call obey?"

Truer Views of Providence.

Within the memory of some of our older readers, such catastrophes as the wreck of the *Titanic* were spoken of as acts of God to punish men for sins. Some pulpits of the land have even charged him with burning up a great city, or with causing fatalities in some burning building, where the catastrophes were due to nothing but human carelessness. In reading the many editorials and some sermons upon the recent tragedy of the ocean, one can not help being impressed with the almost entire absence of such talk. In every town and city, ministers have preached upon the subject and newspapers have commented upon this preaching; and we have noticed but one instance where it has been charged that God visited this ship with summary vengeance to punish some great sinners. Thus it seems that the tendency to assume that such disasters are "special providences" is passing away.

On the other hand there have been many practical and sensible lessons drawn from the accident, many of which are full of comfort so far as God's providences are concerned, and all of which should teach man his nothingness when he is presumptuous enough to trifle with the well-known and fully established natural laws. The very laws which divine love has devised for man's well-being must in the nature of the case work disastrously wherever and whenever man forgets them or presumptuously ignores them. The works of man are mighty, and almost unbelievable results can be accomplished by him when he reverently recognizes the higher laws by which he is surrounded. But when man loses his head and forgets his Maker enough to run his own mightiest inventions squarely against well-known laws, the result must be ruin. And it is the height of folly to lay the disaster, due alone to man's carelessness or wrecklessness, to the Almighty. When we think how an all-wise and loving God has

been maligned and caricatured in the past, we wonder there are no more infidels than there are. The views of God as Father and Saviour, which his people enjoy today, are infinitely better and more attractive than those held a few generations ago. As the ages go by, the truer and higher conceptions of God take hold of human hearts; and it is not strange that in these days we behold the world-wide forward movements to bring men to him as loyal, loving subjects.

Panic Averted by a Song.

While Gipsy Smith was addressing a great audience in Carnegie Hall, New York, on the occasion of the opening of the open-air evangelistic work for that city, there was the sound of an explosion under a lower balcony and a puff of smoke came out and spread through the auditorium. Instantly people began to spring to their feet, several nervous ones screamed and the general excitement was rapidly nearing the panic stage.

Immediately Gipsy Smith turned toward the choir and his mellow voice sounded through the great hall as he started the song, "Where He Leads, I will Follow." One by one the choir took up the song, and Mr. Smith, turning to the audience, said: "Sing! Everybody sing!" The effect was wonderful. Reassured and thrilled, the entire audience sang until every sign of nervousness had disappeared.

The smoke came from the burning of magnesium ignited in the efforts of some thoughtless photographer to take a flash-light picture.

The First Train Order Telegram.

Last week the Erie Railroad Company and other prominent railroad men commemorated the sending, in 1851, of the first train order over a commercial wire by the Morse system of telegraphy. The ceremonies consisted in the dedication of a stone monument on the spot near the new station of Harriman, N. Y., upon which was placed a bronze tablet six by three and a half feet, bearing the inscription, "From this station Charles Minot, general superintendent, New York and Erie Railroad, 1851, issued the first train order transmit-

ted by telegraph." Then follows, in the inscription, the order itself regarding the holding of an express train. On top of the monument is a vignette of the operator who sent the dispatch.

Many readers of the SABBATH RECORDER can remember the interest taken in the matter of sending messages by electricity sixty-one years ago. Had any one prophesied at that time that the wonderful inventions of today would be in actual and commonplace use in sixty-one years, he would have been regarded as visionary in the extreme. Since the day when a few railroad workmen set the first poles for the trial telegraph line between Washington and Baltimore, in 1844, the world has made astonishing progress in lines of serviceable utilities that contribute to the happiness, comfort and prosperity of man. Many of these would have been regarded, fifty years ago, as miraculous, and therefore impossible. In view of the almost incredible achievements of our time, who can say the day of miracles is past?

Alfred Theological Seminary.

The 1912 announcement or catalogue of the Alfred Theological Seminary has just come to hand. It is a thirty-five page pamphlet, printed at Alfred, N. Y., and contains, aside from the complete description of the courses of study, a list of all ministers who studied in Alfred University before the Seminary was ever organized as a department of the University. Following this list are the names of those who studied in the old Theological Department organized in 1871, and the students, by classes, who have studied there under the Seminary as at present organized.

On the first leaf after the title-page is an excellent picture of Prof. Edward M. Tomlinson, and a single page biography of this good man follows. Every old Alfred student learned to love Professor Tomlinson, and seeing this picture seems like meeting face to face with an old friend.

After two pages given to the names of the Executive Board of the Education Society, and of the faculty, and one page given to the calendar for 1912-13, there is a brief historical sketch of the society from its organization at Leonardsville, N. Y., in 1885, stating the steps that led to the Seminary

as now organized. The new organization dates from 1901. The Seminary is a "coordinate branch of Alfred University and the general privileges of the University are shared by all the students of the institution in common." This opens the library, reading-rooms, museums and gymnasium of the University free to all students of the Seminary. Terms and conditions of admission and requirements for graduation are given on pages 9 and 10, after which we find an extended description of the departments of instruction, extension work, and special lectures.

The register of students as indicated above begins with those who studied there before any department was organized. At the head of this list of seventy-one names stands the name of Jonathan Allen, graduate of 1844, to many of us the "grand old man" of Alfred University. And this list closes with the names of Rev. Herbert E. Babcock and Rev. Herman D. Clarke. All through the list occur the names of men who were familiar figures in our denominational work when gray-headed men of today were boys. No one can read such a list of worthies, who have served our churches so well in years gone by, without a flood of blessed memories, and feelings of thankfulness that such men have lived and left the influences of their lives upon the world.

So far as the writer knows, only four or five Seventh-day Baptists whose names are given are now living. After this list come the names of forty-seven who studied theology in the school while it was called the Theological Department of Alfred University. Then comes the list by classes of those who in more recent years were students in the reorganized Alfred Theological Seminary. There are twelve of these classes from 1901 to 1912, including one class of "correspondence students," making fifty-five persons in all. Of these, eighteen are ladies. The correspondence class numbered eight; the largest regular class contained twelve and the smallest one had four. The average size of classes during the eleven years has been a fraction more than eight. Since the department was organized in 1871, one hundred and twelve students have taken their theological studies there. Most of these have been doing good and faithful work for the Mas-

ter for years, and many have been blessed as soul-winners for Christ. We find them today in our pulpits and in our schools from Rhode Island to California in the homeland; and in mission fields beyond the seas some of them have made their power felt in consecrated service for God and man.

No man can estimate the good that has come to our people, and to many beyond our borders, from work done in Alfred Theological Seminary. Much of the spirit of brotherhood and unity prevalent among us is due to the influence of this school. Young men who have spent years together in consecrated work as students, under the care of spiritual godly leaders and teachers are sure to form bonds of Christian love and fellowship not easily broken. And such students, when they come to be leaders, make true and faithful yokefellows in the Master's service. They usually pull together and bring things to pass. What could we do better for our Seminary than to see that it does not lack students to be taught, and that it is well endowed and equipped for its important work.

Yes, Help Brother Loofboro.

In the Young People's Department will be found another word regarding the matter of sending books to Brother Loofboro, whose library was destroyed when his house burned. This movement is in the hands of the young people, who are receiving money, and such books as may seem worth paying freight on to Riverside, Cal. It is a step in the right direction, and we can easily make up this loss to Brother Loofboro. I hope the people will respond to the call—especially to that part of it which asks for cash. Unless the books are good up-to-date books, just such as Brother Loofboro needs, it would be better not to send them so far, since the freight would cost more than old books are worth. In case real good books are given, such as would be worth sending, then the donors should see that transportation charges are paid through.

After all, would it not be better to send cash, as Brother Van Horn suggests on another page, and let Brother Loofboro purchase books for himself?

EDITORIAL NEWS NOTES

French Visitors Welcomed.

Last week we mentioned the fact that a French delegation was bringing to this country the Rodin bas-relief, "La France", as a gift for the Champlain monument. Since that writing the bearers of this bronze memorial have been received in New York and given a luncheon by the Chamber of Commerce. Speakers of both France and America referred to the mutual sympathies between the two republics. The delegation was welcomed by the chairman as friends from the land of Lafayette and the patriots who aided this country in the Revolution; and the French Ambassador was introduced, who responded by referring to the treaties between the two countries guarantying absolute peace. The Ambassador then introduced the members of the delegation one by one.

After the reception and a brief visit in New York the delegation left for Ticonderoga, whence they go to Lake Champlain to formally present the bust to the New York and Vermont commission.

On May 2 several members of the French delegation visited Harvard University. They were met there by Robert Bacon, ex-Ambassador to France, and given escort to Cambridge where they addressed the students in the new lecture hall.

America's Greatest Woman Suffrage Demonstration.

The people of New York City had quite a revelation last week regarding the growth and strength of the suffrage for women movement. The annual parade by the women occurred on May 5, and instead of 3,000 women and 94 men to march, as last year, there were according to the *Tribune*, 20,000 women and 619 men in line this year, making a magnificent and imposing parade that extended through many city blocks. It is estimated that not less than 500,000 people thronged Fifth Avenue for miles to witness the sight.

It seemed almost impossible that the cause had grown to such immense proportions in a year, and the changed attitude of the daily papers toward the movement

is quite as surprising as was the size of the demonstration. Indeed, one needs no better evidence of a deep-seated conviction that the suffrage movement has come to stay. than is found in this very marked change in the tone of the press toward it.

The immense throngs, too, showed a different spirit toward the women and men in the line than was manifested last year. The look of wonder on thousands of faces, the absence of jibes and jeers, expressions of approval here and there, and the general impressive quiet—all these were evidences of a rapidly changing spirit toward the paraders, and indicated a sense of the rapid growth of the movement. Thirteen States and the District of Columbia were represented in the procession. After the procession Carnegie Hall was filled to the roof and a strong, enthusiastic meeting was held. Then there were overflow meetings, and all were addressed by able speakers. Certainly May 5, 1912, was a great day for the cause of woman suffrage in New York.

The Mississippi Flood Sufferers.

Every day brings news of increased disasters along the Mississippi River. More than 875 square miles in Louisiana alone are now reported as being under water, thousands of men are working to strengthen the levees, it is feared many thousands will lose their lives, suffering from exposure and hunger is intense, and it is estimated that the government is already furnishing rations for 120,000 people. The outlook is sad indeed, for the worst is evidently still to come.

Bills are being pushed in Congress for the appropriation of funds to raise and strengthen the levees, and to relieve suffering. But this money, if appropriated, comes all too late for the thousands now in distress. Rescue work is necessarily slow, as the rescuers are badly handicapped for want of boats.

Anarchists Despise the Flag.

There was a May day parade in New York that turned out very different from the women's parade just described. This was a parade of socialists, composed of the Italian Socialist Federation, anarchists, Industrial Workers of the World, and others—a strange conglomeration of humanity. When they reached Union Square, according to the daily press, there was a pitched

battle for an hour or two for possession of the speaker's platform at the end of the park. Nearly all the fighting was done on the platform itself in full view of the people. Anarchists tore down the American flag which the socialists fought to defend. The anarchists declared they would not speak under that flag. In the squabble one of the socialist women got the flag, hid it safely under her coat, and saved it from further insult. Woman ahead again!

Mexico Still in Turmoil.

While internal affairs in Mexico grow more serious, still the case does not call for interference by the United States. The dangers threatening foreigners there are due to the lawlessness of bandits and Indians, but both the rebels and the federals are striving to suppress this lawlessness.

Our government has instructed the gunboat sent as a refuge for endangered foreigners, to offer safety to citizens of other countries besides our own. We notice also that permission has been granted to several hundred Chinese to cross our borders for safety. It is also rumored that England, France and Germany are likely to send ships to the Mexican ports as refuges, in case their people are hard-pressed and need them.

The Senate and House have at last agreed on a general pension bill for the old soldiers, to the amount of \$25,797,578 a year, to be added to the present pension budget. This, if it goes through, will please many an old veteran who needs the help.

It is greatly to the credit of our government, and speaks well for its regard for the soldiers who fought to save it, that now, forty-seven years after the Civil War, it pays out annually more than \$155,000,000 for pensions, besides what is paid through seven or eight thousand private pension bills covering special cases of destitution.

No other government in the world has ever treated its soldiers and their families as generously as has the United States. We are glad this is so.

The Men and Religion Movement has gathered statistics showing that in the Protestant churches of the United States there are five million more women than men. The Protestant churches are

shown to have a seating capacity three times as great as the average attendance, while in the Roman Catholic Church the attendance is two and a half times larger than the seating capacity. This at first thought seems impossible, but it is easily accounted for by the fact that the Catholics hold so many services in one day.

The University of Pennsylvania is preparing to send an expedition in September to explore the Amazon River to its sources. Five expert explorers will be sent, and the undertaking is expected to take three years. Algot Lange of Brooklyn, author of "In the American Jungles," is expected to head the expedition.

It is announced that when the school for journalism, endowed in Columbia by Mr. Pulitzer of the New York *World*, is ready to open, women are to be admitted to its classes on an equal footing with men.

The captain of the steamship *Texas*, that was blown up in the harbor of Smyrna, has been forcibly removed from a Greek hospital to a Turkish prison infirmary, charged with being a spy for Italy. This was done in spite of the protests of the American and Greek consuls. The American Consul has notified the embassy at Constantinople and it is expected that steps will be taken to clear up the case.

Italy has begun gathering in the "Isles of Greece" without meeting much opposition from the Turk. It will be harder for Turkey to recapture them, than it would be to defend them. Probably the Greek population would rather live under Italian rule than under Turkish.

The French are having serious trouble with Morocco, and now feel that it will take twelve years at least to subdue that province. Morocco is far more formidable than was Algeria and it took more than twelve years to conquer the Algerines.

May 7 was the one hundredth anniversary of the birth of Robert Browning, and centenary celebrations were held in many cities of both Europe and America. In London one feature of the celebration was the placing of original Browning manuscripts and early editions of his works on exhibition in the Victoria and Albert Museum, together with the Legros portrait of the poet.

Final Report of Associational Joint Committee.

Brother C. W. Spicer, secretary of the Joint Committee of the Associations appointed to meet in connection with Conference and devise a feasible plan for the meeting of the associations in the fall instead of in the spring, has sent the following letter to the chairman of each association, executive committee, or to some officer of each association. The letter explains itself, and is the best the committee can do in view of the fact that some of the association officials do not respond. Mr. Spicer says, "I believe this letter practically closes the work of the Joint Committee."

"DEAR BROTHER:

"As secretary of the Joint Committee of the Association having in consideration, among other features, the matter of changing the time of holding the meetings of the various associations, I beg to report that after making several requests, I have been successful in getting definite official replies from four out of the six associations.

"I have also heard unofficially from numerous churches in the remaining two associations, and with the possible exception of a single church, the action has been unanimous in each case, in favor of the changing of the time.

"I think, therefore, that it is safe to assume that the other two associations will take similar action, and as it is now time that the various executive committees should know definitely when the meetings are to be held, I am not waiting longer for these two reports.

"I understand that the Northwestern Association, on account of the Annual Conference to be held this year, has decided not to hold any association meeting during the year in which the Conference is held in that association. Therefore, following the schedule suggested by the committee and adopted as outlined above, the time for convening the various associations would be as follows:

Western Association, September 26.

Central Association, October 3.

Eastern Association, October 10.

Southeastern Association, October 17.

Southwestern Association, October 24.

"I think it is entirely safe for the various executive committees to accept this

as final, and to make their plans accordingly.

"Will you kindly see that this letter is presented to the executive committee of your association at an early date?"

"Very sincerely yours,

"C. W. SPICER,

"Secretary.

"April 30, 1912."

Matthew, Mark, and Luke.

REV. ARTHUR E. MAIN.

THE CHURCH.

Religion, fundamentally, is life; and life reveals itself in organized force and activity. Out of the possession of common salvation and discipleship, more or less thoroughly organized congregations of Christians would necessarily grow. These congregations would be related to the kingdom of God both as effect and cause. A spiritual kingdom manifests itself in congregations; and the mission of the congregation is not only self-development, but the extension of the kingdom, by being the world's moral salt and light, and by the preaching of the Gospel. Jesus gathered around himself a company of followers, and anticipated an increase of laborers to carry on the compassionate work of salvation that he commenced (Matt. ix, 35-38). His message was a call to repentance, belief in the Gospel, and salvation. They who heeded the call received his kingdom, and were prepared for membership in the congregation of disciples.

Under Jesus' remodeling hand many Old Testament molds of Hebrew religious thought and life might have been made capable of containing the Gospel; and I believe he would have been glad to have connected his life and work with Moses, the Prophets, and the Psalms, more closely than he did. But most of the social and religious leaders of his day did not understand their own Scriptures; and while he had to break with contemporary Judaism, he did not break in spirit and purpose, with the noble Hebraism of the Old Testament. For example, he did not condemn the letter of the commandments (Matt. v, 21, 27), but the spirit and conduct of those who stopped at the letter. He was not opposed to ceremonies as such; but to the substitution of the external for

the inward. He believed in a spiritual and ethical, but not in a Judaized Sabbath. He would have led the people out of their narrowness into the universalism of their own prophets, and from the Levitical sacrificial system to a holy conception of his own sacrificial life and death for the whole world; but they would not. The Christian congregation and Church ought to have grown out of the Hebrew "congregation" as naturally as the full grain comes from the blade and ear. But he was so misunderstood and opposed, that he could only plant new moral and religious forces in the minds and hearts of his followers; teach great foundation principles; and leave them to work out, in the providence of God, in that grand though still imperfect organized movement and society known as The Church of Christ.

There are two great passages (Matt. xvi, 13-19; xviii, 15-20), that give to us precious doctrine concerning the origin, nature, power, and destiny of the Christian Congregation and Church. (1) It is built upon rock. Thou art Peter (*Petros*, in the Greek), and upon this rock (*petra*) I will build my church. The rock is confession of the divinely revealed truth that Jesus is the Christ, the Son of the living God. But a confession requires a confessor. Therefore Peter himself, and all (Matt. xviii, 18) to whom the revelation comes that Jesus is the Christ of God, are the rock foundation of the Church. This is a noble recognition of the dignity and power of personality; and the real successors of Peter are those who truly believe in and confess the Christ. (2) Christ himself is the Builder of this spiritual edifice; and it is his possession. (3) The gates of Hades shall not prevail against it. Death and the place of the dead overthrow and receive men and nations; but the Church, having the power of an indestructible life, shall never yield to the power of death. (4) Peter, and men like him, carry the keys of the kingdom of heaven, as stewards of its treasures and blessings. And when they bind and loose, that is, forbid or permit, in connection with the things of the kingdom of God, their words have the approval of heaven. This almost startling promise will not seem so startling, when we shall have studied our next passage.

With regard to the teachings of Matt. xviii, 15-20, let me say, (1), that even if

one thinks we have no specific and unalterable rule of procedure, here, the principle, at least, is rational, fraternal, and Christian. (2) The congregation has the right to be heard by a trespasser who will not yield to individual and brotherly efforts to restore him. (3) As a Gentile and Publican he is not to be deserted: but to be counted among those who still need to know the glad tidings of salvation. (4) Agreement of desire and purpose; united asking, in dependence upon the Father in heaven; a coming together out of reverent regard for the Name and Person of the Lord; and his own spiritual presence and power,—these are conditions of prevailing prayer. And we are to believe that such a praying congregation, of two, or of two hundred, would be counted worthy to carry the keys of the kingdom of heaven, and would wisely bind and loose, in the sphere of Christian character and conduct (Acts xv, 1-35).

"Here, therefore, was a new moral legislation; it was necessary to discover what was consistent and what was inconsistent with citizenship in the kingdom of God, and who could discover this but the community of believers? They must determine what was morally permissible or not permissible, by the principle of faith in Him and spiritual communion with Him, and thus they would discover thoughts of God which He himself could not utter beforehand in detail (John xvi, 12); that is, they would bind and loose with heavenly approbation, and this right of binding and loosing must be the presupposition of their exercise of discipline and their essential acts of excommunication."—Beyschlag, *New Testament Theology*, I, 168.

The Church is like a family (Matt. v, 44, 45; xii, 50); God is our heavenly Father, and we are his children. It is like a school; Jesus is our Master or Teacher, and we are disciples or learners (Matt. x, 24, 25; xxvi, 18; Mark xiv, 14; Luke xxii, 11). And our unselfish interest in one another ought to be that of brothers and sisters, and of mutually kind and helpful scholars. We are under such laws as love, forgiveness, and service. An ideal family or school is a good ideal for a church, and the church is partly a human organization, and partly an organism grounded in a common spiritual life.

The Church is called to evangelize and

teach, and to love, obey, and serve, with self-sacrificing devotion; but not to the function of judgment. That belongs only to her Lord (Matt. xiii, 36-43).

To escape the danger of becoming one-sidedly mystical or ethical, the Church has a few symbols of religion and holiness: the Sabbath, a symbol of the sacredness of all time; Baptism, a symbol of that purifying change which brings us into the kingdom of God; and the Lord's Supper, a symbol of the Church's spiritual nourishment through communion with a crucified but now living Saviour and Lord.

Material, intellectual, moral, social, and religious differences, in the kingdom and Church of Christ, are inevitable; but there are no official classes or ranks, in the sense of lordship rights over the congregation. Leadership is a matter of personal fitness, not of mere official station. The great in the Church shall be its servants; and the first, its Lord's bondmen (Matt. xx, 26; 27)

Scripture references:

Matthew iv, 18-22; v, 13-16, 21, 27, 44, 45; ix, 35-38; x, 1-42; xii, 49, 50; xiii, 24-30, 36-43, 47-52; xvi, 13-19; xviii, 1-6, 15-20, 21-35; xx, 20-28; xxiii, 1-12; xxiv, 14; xxvi, 13, 18; xxviii, 16-20.

Mark i, 16-20; ii, 14; iii, 13-19, 31-35; vi, 7-13; ix, 33-37, 38-50; x, 35-45; xiv, 9, 14; xvi, 15.

Luke iv, 16-19; v, 10; vi, 12-17; vii, 9; ix, 46-56, 57-62; x, 1-24; xii, 1-12, 22-53; xvii, 1-10; xx, 45-47; xxii, 11, 24-38; xxiv, 44-49.

Pastors, Please Notice.

Will the pastors who are exchanging pulpits in the especial interest of our work for the Sabbath as represented by the Tract Society please make their reports including the item of expense for traveling as soon as possible after the first of June. The last meeting of the fiscal year of the Tract Board is on June 9, and it is desired to have all these accounts arranged for at that meeting.

EDWIN SHAW,
Corresponding Secretary.

Be liberal with your advice only when you know it is good, that it it needed, and when you have some assurance that it will be heeded.—*The Christian Herald.*

SABBATH REFORM

Israel and the Sabbath.

REV. E. E. FRANKE.

The deliverance of Israel from Egypt is an interesting study and one that not only shows the long-suffering and goodness of God to a rebellious people, but a careful reading of the history of Israel in Egypt, the wilderness and in the land of promise gives new emphasis to the Sabbath.

Through their long years of sojourn in Egypt many changes were wrought in the customs and religion of the Israelites, until, just before the deliverance, while there might have been a few who retained their original faith in God, nearly the whole nation of Israel had fallen in with the idolatrous religion of Egypt. This can be accounted for by the fact that for about two hundred years they suffered oppression and hardships, much of the time under taskmasters. They were used as slaves to build the so-called treasure cities or, as Calmet translates it, "They built cities, viz., Misenoth, Pithom and Rameses." The Septuagint and Coptic version gives with this *On*, which is Heliopolis or the city of the Sun. Many of the most ancient writers agree that they also built the pyramids. Josephus definitely says that much of the oppression of Israel in Egypt was brought upon them in building the pyramids, and no modern research has ever satisfactorily proved to the contrary. Thus, during the years of hardship and oppression, they forgot the God of Abraham, Isaac and Jacob and slowly but surely fell to worshipping the sun, moon and stars, with idols and sacred animals, etc., and the lowest order of fetishism prevailed. This is plainly indicated by the Scriptures. Joshua admonished them thus: "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord" (Josh. xxiv, 14).

Indeed, it appears as if they had almost forgotten the God of their fathers entirely, for Moses at the burning bush was so

troubled to know how to approach the children of Israel that he asked the Lord: "When I come unto the children of Israel and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said to Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, hath sent me unto you" (Ex. iii, 13-15).

Although the land of Goshen was filled with them (Ex. i, 7) and their number about 600,000 besides old men, women and children, yet they were a comparatively small and insignificant people.

Why, then, it may be asked, did God choose this people who had forsaken him. The answer is, God is the same always, "with whom is no variableness, neither shadow of turning" (Jas. i, 17). "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. iii, 6).

He had promised Abraham, Isaac and Jacob, because of their faith in him, to visit their seed in after years. His promise to Abraham must needs be fulfilled. He had said: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance" (Gen. xv, 13, 14).

Joseph remembered this promise and before his death called his brethren to him and said: "I die (am about to die): and God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence" (Gen. 1, 24, 25).

After their escape from Egypt God said to Israel: "The Lord did not set his love upon you, nor choose you, because ye were more in numbers than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would

keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt (Deut. vii, 7, 8). And Paul adds that it was by faith that "Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones" (Heb. xi, 22).

Thus we see it was in fulfilment of God's promise made over four hundred years before and not because the Israelites were righteous or obedient to him. Hence, before God could deliver them from Egypt, he sent Moses to remind them of these promises and to lead them again to the true God, and destroy idolatry among them.

Now it is interesting to note that the Sabbath comes in just here and plays an important part in this reform work, for the Israelites had forgotten the Sabbath in Egypt, and be it known that they could not go into idolatry as long as they kept the Sabbath; for the reason assigned for keeping the Sabbath is, "For in six days the Lord made heaven and earth, the sea, and all things that in them are", and continually points to him as the Creator and above every other God. Hence the text: "Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God" (Ezek. xx, 20).

Throughout the whole Bible creative power is given as a mark or sign of the true God. The apostle Paul at Athens "stood in the midst of Mars' hill" among the multitude of idols and false gods and said: "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein," etc. (Acts xvii, 23-25). He points to him as Creator, the very reason assigned for Sabbath-keeping; and I again assert that the Sabbath must first be set aside before men can go into idolatry or apostasy.

The foregoing position is strengthened by the following quotations:

"It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Ex. xxxi, 17). Thus he says it is a sign

of his creative power, pointing to him as the only true God; and again, "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezek. xx, 12); and yet again, "And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God" (Ezek. xx, 20).

When men reject the Sabbath they are well on the way toward rejecting God and going into idolatry and apostasy. To emphasize this statement I quote: "Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols" (italics mine) (Ezek. xx, 16).

Further proof could be given but is unnecessary. Hence it was essential to teach them the nature and obligation of true Sabbath-keeping before they would be prepared to leave Egypt, and this is just what Moses did. Positive proof is given in the fifth chapter of Exodus. In the fifth verse of this chapter we have abundance of proof of this; we also have proof that they accepted the Sabbath and began its observance. This Sabbath observance by the Israelites led to the further hardships and beatings they received. Pharaoh said to Moses and Aaron, "Wherefore do ye, Moses and Aaron, let (hinder) the people from their work? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens" (Ex. v, 4, 5). The word here rendered rest is the Hebrew word *shabath* and is derived from a root word which means rest. This is the same word which is translated sabbath in Exodus xx, 8-11 (the fourth commandment), and although the word rest appears very many times in the Bible (English Version) it is in all cases taken from a different Hebrew word, and this is the only place where it is used except where reference is made to the Sabbath; hence it could be literally translated, "Ye make them sabbatize." The people worked hard, finished their labors in six days and rested on the seventh day. Then they had heavier burdens laid upon them, were obliged to gather stubble and were beaten, but still they finished their labors in time to honor the Sabbath of the Lord. Finally, a demand was made upon them, not to do more work,

no—but that demand called for labor every day, hence the command: "Fulfil your works, your daily tasks" (v. 13) (italics mine). The margin gives this rendering: "Heb.—a matter of a day in his day", and verse 17 shows that their idleness was "to sacrifice to the Lord." And mark this, it was not until this Sabbath test came, and the taskmasters made it almost impossible for them to observe the Sabbath, that the Lord said: "Now shalt thou see what I will do to Pharaoh, for with a strong hand shall he let them go." And right here we shall quote a text to show that their deliverance was accomplished at this time, so that they could keep the Sabbath: "And he brought forth his people with joy, and his chosen with gladness: and gave them the lands of the heathen: and they inherited the labour of the people; that they might observe his statutes, and keep his laws. Praise ye the Lord" (Ps. cv, 43-45) (italics mine).

Thus we find the Sabbath question a living issue at the very beginning of the work of Moses for that people. Moses had a definite message and he proclaimed it, and the people obeyed. God honored their obedience and delivered them from the hands of the oppressor. And if I may be permitted to digress here, I will add that God is just the same today and he will deliver every soul that will trust him and honor his holy Sabbath day. But simple bodily rest will not avail. Sabbath-keeping means more than this. It means creation, re-creation, sanctification, holiness, rest in Jesus Christ with all its blessings and privileges.

Like the national flag floating over a royal palace in a monarchical country, a sign that the emperor is within, so the Sabbath is to the Christian a sign that Christ the King of kings is within the heart.

God blessed the Sabbath day and we should make it a day of bliss and joy—a delightful day, rejoicing in his works. We should not keep the Sabbath to be saved, but keep it because we are saved, and have within us that rest in Christ of which the Sabbath is a blessed type.

But to return to our narrative. After the deliverance of Israel from Egypt God again tested them on the Sabbath question. Thirty days before Sinai God said: "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove

them, whether they will walk in my law, or no" (Ex. xvi, 4). Here was a test to see if they would go out to gather manna on the Sabbath. Then, after the lapse of thirty days, from the summit of Sinai amid the fire and smoke and clouds and thick darkness, while Israel trembled and Moses said, "I exceedingly fear and quake" (Heb. xii, 21), God's own voice spake those memorable words: "Remember the sabbath day to keep it holy." He placed it in the very bosom of his law, and joined it inseparably to the other nine. Remember (keep it in mind) to keep it holy. Mark the language. Remember the Sabbath day to keep it holy. The Sabbath is to be kept in mind all the week. On the first, second, third, fourth, fifth and sixth days we are to remember it to keep it holy, ever watchful not to enter into any business dealing that will cause embarrassment on the Sabbath; and then when its holy hours come upon us, we are still to remember the Sabbath AND keep it holy. Remember it to keep it, all the week AND keep it when it comes. The phraseology of the first sentence of the fourth commandment and the preposition, "to", give the idea at once that the fourth commandment can be broken any day in the week.

Space would hardly allow us to trace it through the forty years' wanderings in the wilderness. Suffice it to say that the ones who came out of Egypt were ever a rebellious people, and that it was violation of the Sabbath law that finally shut them out of the promised land. Caleb and Joshua alone remained true.

It might seem to be forcing the issue to say that Sabbath-breaking was at the very bottom of their being shut out of the promised land, but it is nevertheless true that God's displeasure was manifested against those whose carcasses fell in the wilderness, because they polluted the Sabbath and through their Sabbath-breaking at last turned to idols. But one text from God's word will settle this question: "Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their hearts went after their idols" (Ezek. xx, 15, 16).

So we see that from beginning to end the Sabbath question was a prominent one and a test of loyalty to God. Coming to the New Testament, Paul refers to their fall in the wilderness thus: "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things are our examples, to the intent we should not lust after evil things, as they also lusted" (1 Cor. x, 5, 6); and again, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x, 11). See also Hebrews iii, 16 to 19 and iv, 1 to 6.

Now passing over the time from Joshua's death, B. C. 1427, through the judges and Kings over 900 years to the Babylonian captivity, we find Israel once more rebellious and breaking the Sabbath. God admonished them with precious promises to keep the Sabbath, and finally pronounced judgment against them if they refused. Through Jeremiah He said: "But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched" (Jer. xvii, 27).

They rebelled against God and destroyed the Sabbath and they were taken to Babylon as captives and their city destroyed by Nebuchadnezzar, king of Babylon, and all because they refused to keep the Sabbath. This indeed was the cause of the Babylonian captivity. Jeremiah's words were literally fulfilled; for we read in 2 Chronicles xxxvi, 19-21: "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon: where they were servants to him and his sons, until the reign of the kingdom of Persia; to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years."

For seventy years they remained in captivity, because of Sabbath-breaking. The land lay idle, for God would not have even the land worked on the Sabbath, and there

they hung their harps on the willows that lined the banks of the sparkling Euphrates and wept when they remembered Zion. But God again restored them. After seventy years they came into their own land, the temple was rebuilt, and by the mouth of prophets God brought them again to his law. Nehemiah records their repentance and promises to obey the law, and keep the Sabbath, a wonderful confession is made, pledges, promises and oaths subscribed to by all the people, that they would keep the Sabbath and the whole law. See Nehemiah, chapters ix and x, especially chapter x, verses 29 to 32. But what was the result? Only nine years passed when Nehemiah tells us the following:

"In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day" (Neh. xiii, 15); and in verses 16 and 17 he reminds them that the Sabbath led to their Babylonian captivity and tells them they "bring more wrath upon Israel by profaning the sabbath."

Nehemiah commanded the gates of Jerusalem to be shut before the Sabbath, to restrain them from buying victuals and wares on the Sabbath day from the merchants who gathered thither.

From that time on, the real spirit of the Sabbath was forgotten and Sabbath laws were multiplied and ordinances framed that made the Sabbath a burden. In Nehemiah x, after promising faithfully to keep the Sabbath we find this significant statement: "Also we made ordinances for us, to charge ourselves yearly", etc. (v. 32). They added to the simple words of the Lord's Sabbath law from year to year no less than thirty-nine general laws surrounding the Sabbath with a multiplicity of ordinances regulating each of these. Such foolish and ridiculous requirements as the following were incorporated into law: Forbidding them taking two stitches; twisting two threads; untying a knot; writing two letters of the alphabet; holding a consultation; mounting an animal; carrying anything, even a quantity as large as a fig or a mouthful of milk; instructing children; walking or expectorating on grass, and including almost

a thousand minor restrictions surrounding the thirty-nine Sabbath ordinances, any one of which would be Sabbath-breaking.

Ever recalling their Egyptian and Babylonian experiences on account of Sabbath desecration, they continually charged themselves with new and more exacting ordinances, fearing the Romans would come and take their city and nation. From Friday afternoon until late after sunset on the Sabbath a weekly burden took the place of God's holy day, through their legalism.

When Jesus came, it was tradition, custom and laws so odious and burdensome that the people were groaning under priestcraft and Pharisaic hypocrisy. Jesus said: "In vain do they worship me, teaching for doctrine the commandments of men"; and again, "Ye have made void the commandments of God by your traditions."

Jesus went about doing good, healing the sick; and when they opposed this work of mercy on the Sabbath, he said: "Did not Moses give you the law and yet none of you keepeth the law", proving that legalism is not true Sabbath-keeping. He proclaimed himself Lord of the Sabbath and said, "It is lawful to do well on sabbath days."

True Sabbath-keeping is not burdensome, but to "delight thyself in the Lord." The Sabbath is a memorial of Creation, a sign of God's finished work in the beginning and of his creative power manifested in the regenerated soul. May God help us to "call the sabbath a delight, the holy of the Lord, honorable."

Says Men Are to Blame for Race Suicide.

In the April *Woman's Home Companion* there is an interesting discussion of the question, "Is the American Man a Failure?" Following is an extract from one of the contributions:

"I think the man's idea of 'keeping up appearances' has more to do with race suicide than any other reason. Husbands nowadays would rather take their wives to places of amusement where they could meet and be seen by 'men higher up' in the business world, than stay at home while their wives minded babies. Let me tell you of an absolutely true case to explain my point.

"A college man who had lived most of his life in New York, married a girl from

a small town in the South. He brought her up to New York to live, and established her in a down-town hotel apartment.

"Now, dear, I'll show you just what a good time little old New York can give you," he told her. "I'll take you to shows and games, and my friends' wives will come and call on you, and you can join their clubs; and we'll have one long honeymoon." The girl realized that she ought to feel very happy at such a joyous outlook, but somehow or other it was not exactly the married life she had planned. Instead, her dreams had been of a little housekeeping flat. And she had dreamed of sitting beside him in the evening while he read his paper and she mended and darned, and eventually have dainty little white garments to sew on, putting love in every stitch. That was the dearest dream of all. However, a few months later the doctor told her one of her dreams was to come true. Never will she forget the way her husband greeted the news. She had dressed up in her prettiest gown, and her happiness had made her radiant. But when she had snuggled on Jack's knee and had whispered the news, and waited for the joyous expression she felt must come, she waited in vain. Instead, she felt his body stiffen, and looking up she saw an expression of horror and disappointment, and his joyous words were, 'Good heavens, not already?'

"If you looked into their home today, this is the picture you would see: A man considered a 'good fellow' by every one; a good husband who takes his wife everywhere; a son of ten spoiled beyond endurance, educated at a fashionable school where every other child is an 'only child,' and discontented; and the mother is a social climber, because her husband wants her to move in the same circles as Mr. G.'s wife does."

Semi-annual Meeting.

The semi-annual meeting of the Minnesota and northern Wisconsin churches will convene with the Cartwright Church, May 31, at 3 o'clock p. m., sessions continuing till June 2, 1912.

The pastor of the Dodge Center Church is appointed to preach the introductory sermon, with privilege of appointing an alternate.

MRS. ROSA WILLIAMS,
Corresponding Secretary.

MISSIONS

Letter From Java.

Translated from the Dutch by Sister Catharina de Boer of Westerly, once of Holland.

ESTEEMED BROTHER SAUNDERS:

It has been a long time since I received your good writing, and I suppose you have been wondering why I did not answer it.

For several months in succession I have been fighting against a sort of spiritual weariness, which took away every desire and courage for correspondence. Now, however, by God's grace, I am feeling stronger and more animated than ever before.

I hope, dear brother, that you will pardon my neglect in that respect, for I truly feel guilty toward you and the entire church, who with kindest interests are looking on our work and meeting our wants.

In my prayers, however, I did not forget the church, and it was a consolation to me that my dear aunt (Sister Jansz) kept up correspondence for both of us.

Dear brother, what you asked me about Java can not be answered in a few brief words. Java is an immense island, with millions of inhabitants, a very, very few of whom know about the Gospel.

There are thousands of villages which are in deep darkness, especially among the highlanders. There are many large, beautiful cities in Java, where Europeans and wealthy Chinese are engaged in labor and trading; but the Christians among the Europeans are few, and the general spirit in Java is cold and more or less indifferent.

There is an urgent need of energetic, spirit-filled laborers, who, like St. Paul, in self-sacrificing love, know how to bring the good news of salvation to those sleeping souls. The Javanese are an indifferent, sluggish and backward people, and it requires much love and patience to guide and teach them. Yet they have some very good qualities—they are willing, and kind, and ready to help. Would that God sent a mighty awakening among these, for whom also Christ died! There are again a few Javanese among us, who have re-

quested for baptism. One of them is our faithful, helpful mandoer (superintendent). He has been a Christian for some time, but somehow it did not seem clear to him that by accepting Jesus as his Saviour and Redeemer he had become a child of God. He is an honest, conscientious man, which means a great deal with the Javanese.

We hope and earnestly pray for Brother Darle to come over. My dear Sister Jansz is getting along in years, and the work is growing larger,—altogether too much for two weak women to do. It is most needful that some one permanently settle at Pangoengsen. Sister Jansz goes there occasionally, and she is there at present, but she can not possibly stay there. Sister Jansz is working beyond her strength, and we just keep praying for a helper. Would that the Lord sent Brother Darle and his wife soon!

And now, dear Brother, the Lord be very near to you, and fill you with his Spirit! Please kindly remember me to the church and tell her that we, Sister Jansz and I, individually and together, continually pray God to bless her, and reward her kindness done to us. Day before yesterday Sister Jansz said to me: "Today it is just ten years that I have been in this work, and I have had lack of nothing; and just think how many hundreds of people I have been able to help!" Yes, the Lord's grace and goodness are great. May he fill to overflowing with his Holy Spirit all those that labor for him. Amen.

With love and best wishes to all that take an interest in our work,

Sincerely your sister in Jesus Christ,
M. A. ALT.

Bethel, Pangoengsen.

The Men and Religion Forward Movement.

REV. EDGAR D. VAN HORN.

By the invitation of Doctor Main it was my especial privilege to represent Alfred Theological Seminary, as its delegate in the Conservation Congress of the Men and Religion Forward Movement. This great convention was held in Carnegie Hall in New York City on April 19-24. In extending this invitation Doctor Main requested that I write a report of the Congress for the SABBATH RECORDER. This I shall be glad to do although I think best

to preface that report with a short digest of the Men and Religion Forward Movement. Hence this article.

WHAT IT IS.

Briefly stated, it is this: It is the dream of Mr. Harry Arnold, a young man of remarkable talent and vision, connected with the International Y. M. C. A. This dream is being realized in what has been called "A practical combination of the Christian masculine forces of North America." "Moved by one spirit, the brotherhoods of nine denominations and three great inter-church organizations, the International Sunday School Association, the Gideons, and the International Committee of the Young Men's Christian Association, join hands and hearts in an effort to hasten the realization of the Kingdom of God on earth." "Without discussion of creed, ritual, or polity" this movement is already solving the problem—"How can more men be brought into the church, and how can those who are in the church be aroused to such activity that we shall have a mighty crusade that will result in making this world better."

While this movement begins with the individual and "seeks to so relate every man to the life of Jesus Christ that, so far as he is concerned, a better condition already exists, and so far as he touches others, he will help them in the upward trend", it has a larger scope and purpose. This was admirably stated by Mr. Arnold when he said, "For generations the Christian people of this country have been talking about evangelizing the world. . . . Let's quit talking and go to work. Let's do all the evangelizing we can, but let's wake up the men of America until they will abolish child labor, tear down fire-traps, shut up tenements that have bad sewage, bad ventilation, insufficient light. Let's arouse the religious spirit throughout this nation until all the children in every city have playgrounds, until public opinion closes immoral shows, until employers and employees alike are compelled by public sentiment to treat each other fairly; until the divorce epidemic is checked, and the integrity of the American family is once more assured." This briefly reveals the purpose of the movement.

THE PLAN OF CAMPAIGN.

In May, 1910, a small group of men representing several denominations met in New

York City to talk over what to many seemed utterly "impossible." In October another meeting was held in Buffalo at which were present two hundred and sixty-two picked men representing seventy-two cities and thirty-three States and provinces of North America. At this meeting plans were made for the greatest campaign which the world has known since the crusades in the middle ages, and a "Committee of Ninety-seven" was appointed to take charge of the campaign. This committee gave one third of the \$125,000 needed for the budget.

In prosecuting its plans this committee invited and received the hearty cooperation of the brotherhoods and Missionary boards of many denominations which contributed the services of their secretaries, thus placing at its disposal a large number of experts along the lines of proposed service, namely, *Boy's Work, Bible Study, Evangelism, Social Service, and Missions.*

Three teams with ten members each, made up of two experts in each of the five lines of work, were organized and thoroughly equipped for waging the campaign in the chosen cities. I think seventy-six of these campaign cities were chosen largely throughout the United States. Then in each city a local committee of one hundred consecrated business men and laymen was appointed to have in charge the local work under the direction of the "Committee of Ninety-seven", whose executive office was in New York City. Blanks were sent from this central office to the local committee with twelve hundred questions. In answering these questions a very thorough survey had to be made with investigations into every possible phase of community life, moral, social, religious, industrial, and economic. This information was sent back to New York and worked over by experts into a set of sixty colored charts and diagrams for the use of the campaign team. Then when all of the seventy-six "Convention cities" had been carefully surveyed and tabulated as an engineer would make his blue prints for constructing a railway, these expert teams were put onto the field to campaign these cities. Knowing the conditions of the cities better than any resident perhaps, they were enabled to demonstrate in an eight days' campaign what could be accomplished when worked intelligently. The results were

simply astonishing. A revival in the five lines of work inevitably followed, although there was employed no "sensationalism, no undue emotionalism, not a suggestion of hysterical excitement." Everything was done as calmly as possible and the message was presented in the sanest and most logical manner. The "Expert" team on Bible Study organized a class and went to work. The Boys' Work team got the boys together and organized them into a brotherhood for service. The Social Service team went about cleaning up the city of its impurities, immoralities, and social evils. And so on through the program. The work was not completed, but enough was done to prove its value and possibilities. But the best feature of the work was, that what the expert teams did for these "Convention cities" the local committees did for large numbers of auxiliary towns, and these in turn repeated the plan for others until thousands of towns were reached and worked effectively.

RESULTS.

Sufficient time has not yet elapsed to judge adequately of results, for it is estimated that it will require at least five years to work out the plans with any degree of fulness. However, enough has been accomplished to justify many times the wisdom of the movement and the efficiency of the methods employed. In the seventy-six cities worked by the experts alone 7,062 meetings were held; 8,332 addresses were delivered; 1,492,645 men attended these meetings; there were 6,394 personal interviews; 26,280 men and boys committed to the personal service; 7,580 declared for the first time their allegiance to Jesus Christ.

The following may be regarded as fair examples of what happened in almost every city: In one western city after the "Expert" team had held mass-meetings for the factory forces at noon the men decided to continue the meetings on their own responsibility as the meetings had proved so helpful, especially to the boys in the shops. Talks on nicotine, alcoholic poisoning, sex-hygiene, and other subjects, were given in such a way as to reveal dangers and possibilities of which the men and boys never dreamed.

In another city a federation of all the churches was perfected for more effectively combating the common enemies to social, economic, and religious life and the moral

uplift of the town. Training classes were organized for all branches of Bible-school workers, and men and boys united for effective social service.

In Des Moines, Iowa, the citizens were awakened to the fact that the city had no place where the homeless, crippled, or unfortunate could find a lodging for the night and immediately set about the construction of a municipal lodging house, and the relief of crowded and unsanitary conditions in its jail.

The mayor of Little Rock among other things says, "The Men and Religion Forward Movement has shown us specific needs and possible remedies. This work will be carried on in this growing city where new and larger community problems are constantly arising with the rapid development of our city. Our citizenship for the most part is composed of men, real men, who have but needed to have clearly placed before them men's work to do. The eight-day campaign has helped wonderfully to show us plenty of the biggest kind of jobs that require the best of brawn and brain." "It is my conviction that this campaign of the Men and Religion Forward Movement has done much to place our civic standards on a higher plane, and from this will come a better and nobler destiny for our city."

A FEW TESTIMONIES.

"It will mark the beginning of a new and better era in the Christian churches of Denver."

"It offers church men a man's job, big enough in scope, clear enough in significance, and high enough in purpose to make it thorough, heroic, and spiritual."

"One of the greatest and most significant movements of the churches of America within the last fifty years."

"It has released some of the mighty potencies of the Gospel in behalf of the Kingdom of God among men."

Men say the church is dying,—this movement is the answer.—*Walter Rauschenbusch.*

The most hopeful sign that has yet appeared in the religious firmament.—*Washington Gladden.*

Our men and boys have been gripped as in no other period of the church's history for spiritual efficiency.—*Detroit.*

WOMAN'S WORK

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

A Prayer for the City.

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

The cup of water given for thee
Still holds the freshness of thy grace;
Yet long these multitudes to see
The sweet compassion of thy face.

O Master, from the mountainside
Make haste to heal these hearts of pain;
Among these restless throngs abide,
Oh, tread the city's streets again:

Till sons of men shall learn thy love,
And follow where thy feet have trod;
Till glorious from thy heaven above
Shall come the city of our God.

—*Frank Mason North.*

A Forward Step.

On the ninth of last month President Taft signed a bill that many people declare to be of more importance to the future of our country than any other legislative act of recent years. This bill provides for the establishment of a new bureau under the Department of Commerce and Labor, to be known as the Federal Children's Bureau.

The establishment of this bureau is the culmination of many years of work by people interested in the social problems and in child welfare work. The National Child Labor Committee and the National Consumers' League are two organizations that have been active in working for this new bureau.

April 17 the President named Miss Julia Lathrop of Chicago as head of this bureau, and if the Senate confirms this appointment, Miss Lathrop will be the first woman

to be placed at the head of any federal bureau. This is a position for which she is eminently fitted. She has been associated with Miss Addams as a resident of Hull House for fifteen years, where her success as a settlement worker has been marked. She has been a member of the Illinois State Board of Charities, has been instrumental in securing laws for the improvement of social conditions, and has helped in the enforcement of these laws. She is a trustee of Vassar, from which college she was graduated about twenty years ago.

It is hoped that Congress will appropriate funds for the work of this bureau so that Miss Lathrop may organize for most efficient work and make the bureau a great working force in our government. It has long seemed to thinking people that our country was making a grave mistake in spending such vast sums of money for the conservation of plant and animal life and nothing at all for the conservation of the child: "These ought ye to have done, and not to leave the other undone."

The government has begun spending annually over \$3,500,000 for the Bureau of Plant and Animal Industry, and vast sums have been appropriated for study of diseases of plants and for the improvement of breeds; and while the census reports show an unusually large death-rate among children of certain manufacturing towns, there has been no money appropriated by the government for an investigation into conditions responsible for this high death-rate, and of course no remedy could be suggested by the government.

Again there are born each year in this land of ours thousands of babies, who in a few hours become blind. It has been estimated that of all these blind babies *two out of every five* are needlessly blind. Why? Because the people in charge are either ignorant or careless, and do not administer to the babies the simple remedy that will prevent the loss of sight. I am glad to say that in my own State the law compels the person in attendance at the birth of a baby to administer this remedy. Consequently we are told by people working among the blind in our State, that we have a smaller proportion of blind babies than many other States. Much is hoped for along this line from this new bureau.

Now please do not understand me to say that this bureau will have authority to compel people to care for little children. Its work will be in the nature of collecting and circulating information, of investigating conditions and suggesting remedies; in short, it will be a work of publicity, to set people thinking, and we—the people—are expected to do the rest.

Now when a farmer wants to know how to make his land more productive, to keep his herd from disease or to make his poultry pay, he writes to the Department of Agriculture and straightway receives pamphlets prepared by experts on these subjects.

When a housewife wants to know how to make her home more sanitary, how to make a fireless cooker or to learn more about the preservation of fruits and vegetables, she may have literature from the government, free for the asking.

With some one in charge of child welfare work of the nation, and with government responsibility, what reforms may not be effected?

Would you like to know some of the things this bureau is expected to find out? Mrs. Florence Kelly of New York, secretary of the National Consumers' League, who has been an active worker for this legislation, has given out the following list of questions, as a beginning of its work:

"How many blind children are there? Why are they blind? How can blindness be prevented? How are they being educated?"

"How are dependent children of weak mind being fitted for life? To what training do they most readily respond?"

"How many illegitimate children are there? What is being done for their care and development?"

"What occupations are most hazardous for children? How many are left orphans by avoidable accidents to their parents? How many are injured in their work?"

"How much illiteracy is there? Where is it? What are its causes and how may it be eradicated?"

"What laws are needed to protect children against crime? Against accident? Against moral delinquency?"

"How many children are employed in the different industries?"

"What is the ultimate effect of an industry upon the children engaged in it?"

Practical Uses for the Directory.

Do you remember about the Lone Sabbath-keepers' Directory? Do you remember about our plan? The best way, I suppose, is for me to tell you more about it. The Woman's Board hopes that each society of all our churches will procure a copy of this directory, and will look up the names and addresses of all lone Sabbath-keeping women who are members of your church, and that you will write to them (if you are already writing, that is good) asking them to join your society as absent members. I know of one society that has already done this. You may have an absent members' fee or not, as you choose. The society that I mention has an annual fee of one dollar. But this is *not* a money-making plan, so don't let them think that all you care about their joining your society is for the money they will bring to you. Write to them often and insist that they shall write to you letters to be read in your society or passed around among your members. I fear if you write them once a year they will think that you are simply writing so that they will remember that their "dues are due." You might have occasionally an "Absent Members' day", when you can prevail upon them to send you material for your program. Appoint some one to write these letters who knows how to write what Miss Susie Burdick calls "flesh and blood letters." Do you know what kind that is? If you do not know ask some one, don't try to find out from any book on letter-writing, because it doesn't tell.

What do you think of our plan? Is it worth trying?

When your church has more than one society or circle, a committee made up from members of each society might together work out the list for each society.

Post Card From the Travelers.

April 17.—We expect to arrive at Las Palmas, Grand Canary, Friday morning. Stay there several hours. Both well so far and enjoying the trip, though it is rather monotonous. Heard by wireless yesterday that the *Titanic* sunk with 2,000. Hope it is not true.

N. O. MOORE.

"I always hate to meet the man who can look at me only through his eye winkers."

The Semi-annual Meeting of the Western Association.

WM. M. SIMPSON.

As announced in the SABBATH RECORDER of April 22, the Western Association held its regular semi-annual meeting with the church at Little Genesee, April 26-28. The meetings were well attended and the interest was very good. The general topic, "The Relation of the Church to the Community," proved to be one worthy of the full attention which was given to it.

Friday Evening.—After the opening praise service, led by the efficient musical director, Mr. T. B. Burdick of Little Genesee, Rev. G. P. Kenyon of Richburg preached an inspiring sermon, "The Church's Interest in the Unsaved," from the text, "And the Lord said unto Paul in the night vision, Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city" (Acts xviii, 9, 10). The speaker referred first to the manner in which Paul had entered Corinth and taught the Gospel there for the sake of saving sinners, and then proceeded to the point that the life of Christianity lies in the proclaiming of the Gospel to those who have not accepted it. The attendance at this meeting was not as large as at the other meetings, because it came at the time most difficult for the Little Genesee people to attend, and those from other churches had not all arrived.

Sabbath Morning.—The service was conducted by the local pastor, Rev. E. E. Sutton, whom the general consensus of opinion at these meetings would like to call "the pastor of the entire community of Little Genesee." There was a good congregation present. The responsive reading of Psalm lxxxvi, "A Psalm of Supplication and Trust," seemed to forecast the general spirit and tone of the entire morning service. The anthem was, "O Blessed Day that Fixed My Choice." Rev. I. L. Cottrell read a part of the Sermon on the Mount and led us in prayer. The text of the sermon by President B. C. Davis was, "Ye are the salt of the earth" (Matt. v, 13).

The main thoughts of his sermon may be given in brief. Jesus, going about doing good—preaching, teaching, healing, cheer-

ing—is the example of the God-inspired man, serving his community. He is the Head of the Church, which is the organized representative of the Kingdom of God in the world. When he was declaring his mission in the world he had said, "I am the light of the world." But after he had chosen and trained disciples who were to become the promulgators of the principles which he set forth, he said, "Ye are the light of the world," and again, "Ye are the salt of the earth." Thus he laid the foundation for the great commission to make disciples of all nations. The Jews had a custom of wrapping infants in salt and their swaddling clothes, believing that it gave them strength. If in after life children grew to be weak men and weak women it was attributed to the fact that they were not salted. (See Jer. xvi, 1-4.) When Jesus said to the church, "Ye are the salt of the earth," he was using a figure familiar to those present, meaning, You are to be a strength in the community, and a preserving power.

Historically the church has shown her "salt-quality" in her battling for fifteen centuries against the strength of pagan civilizations; in the influence of Christianity upon the government of the world; in the emancipation of women; and the modern Christian spirit of education and missions. Compare the devout Mohammedan in the so-called University of Cairo, memorizing the Koran, with the enlightened Christian scholar, and you are led to see something of the influence of the Christian Church, which, despite the defects due to human weaknesses, is still the greatest power for good in the world.

Present conditions demand that the church pay especial attention to at least five things:

(1) In a day when bashfulness has come almost to be a lost art; when the whirl of our new industrial and social era gives little time for quiet and for meditation; when children have too little reverence for superiors, there is great need of those things which lead to more reverence for divine things.

(2) There is need of teachers, in the Sabbath school, in the children's and young people's societies and elsewhere, to inculcate the principles of true religion.

(3) While there has been a supposed

distinction between things sacred and things secular, we need to learn that even the most common things of life have a divine side,—we need the consecration of the ordinary affairs of life.

(4) The church needs to understand the "awakening social consciousness." Darwinianism taught the survival of the fittest; the awakening social consciousness teaches a life of service for others, the preservation and strengthening of the weaker brother, the human kindness of the Good Samaritan. The church needs to understand this and make use of it.

(5) The church should serve its community by the entire ministration of its officers. Not only should there be public service once a week to which people are invited, but there should be provided social, educational, and benevolent benefits by the church. Those ladies who are to be ordained by this church today to the office of deaconesses are accordingly to be as hands and feet and eyes for the church, not only in the administration of the ordinances of the church, but in these social and benevolent ministrations as well. The church evidences her saltiness only as she by her strength and powers of preservation serves those who are within her circle of influence.

After the sermon, the Little Genesee Church, in conjunction with invited delegates from the other Seventh-day Baptist churches in the Western Association, ordained two deaconesses, Mrs. Hiram Grow and Mrs. Mark Slade. The pastor of the Friendship Church, Rev. H. L. Cottrell, was chosen chairman of the ordaining council. Delegates present from First Alfred, Second Alfred, Andover, Friendship, Hartsville, Hornell, Second Hebron, Independence, Richburg, and Portville were received, and after the statements of the deaconesses elect concerning their religious experiences, the consecrating prayer was offered by Rev. A. E. Main, while the other ordained and licensed ministers and deacons in the council participated in the laying on of hands. The charge to the deacons was given by Rev. G. P. Kenyon; the charge to the church, by Rev. I. L. Cottrell; the welcome to the deaconship, by Dea. George Crandall. This service was one that magnified in the minds of all present the high Christian calling, and the great opportunity which the present offers for service.

Sabbath Afternoon.—There were at this time three services: the Junior half-hour, Sabbath school, and the Y. P. S. C. E. hour. Miss Ethel Slade and her helpers of Little Genesee demonstrated their ability and aptitude in the management of children. Even the Juniors did not forget the general topic of the meetings, for their songs and recitations were filled with the spirit of service. The general excellence of the singing and speaking was worthy to be imitated by many older speakers and singers.

The Sabbath-school hour was in the charge of Mr. Guy Burdick, superintendent of the local Sabbath school. After the usual opening exercises of song, prayer, and responsive reading of the lesson, the lesson text was divided into three topics, which were discussed by Rev. G. P. Kenyon, Rev. W. L. Burdick, and Dean A. E. Main. This proved a very suitable way of reviewing the lesson at a time when the day was so full of meetings.

The Christian Endeavor hour was conducted by Mr. A. Clyde Ehret, pastor of the Andover Church. The topic in the SABBATH RECORDER for that week was in harmony with the general trend of thought in the semi-annual meeting. The scriptural references were read and applications were made by members of the local society. The leader has remarked that the young people of Little Genesee are to be commended on the willingness with which they respond to requests to do religious work. No one refused without a reasonable excuse. After these readings there was given a bird's-eye view of our home missions together with some reasons why we should do missionary work wherever there is need, if we find we are competent to occupy the field.

Sabbath Evening.—The opening devotional exercise was conducted by T. B. Burdick, the musical director. It was both inspiring and helpful. Mr. A. Clyde Ehret read Romans vi, 16-23, and then led us in prayer. Then followed an excellent sermon by Rev. W. L. Burdick from the text, "But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life" (Rom. vi, 22). The speaker made it easy for us to follow him, by giving us at the outset his fourfold division of the text. He said in substance: The text is the biog-

raphy of a sinner that has been freed from sin and established in Christian living. Inasmuch as we have all sinned, it is the outline for the biography of all saved sinners. The biography has four chapters: Justification, Consecration, Sanctification, and Perfected Salvation.

(1) "Being made free from sin" includes faith, repentance, and a changed life. These three are the complements of one another; none is entitled to the name by which it is known, without the other two. There must be a faith sufficient to lead one to repentance; there must be a sorrow for sin sufficient to lead one to a change of heart; the change of heart must be sufficient to find expression in Christian living. Freedom from past sin does not mean freedom from further temptation; not even Jesus was free from temptation. Temptations *may* be blessings; they *ought* to be. In the Christian warfare we either yield or conquer. The Christian's song is "Onward and Upward." God remits the penalty of our sins and restores us to his loving favor. It is the privilege of Christians to feel that favor of God day by day; if you do not feel it, there is something wrong with your soul.

(2) "To whom you present yourselves as servants unto obedience, his servants ye are whom ye obey." Consecration, the subject of the second chapter, is possible only through service. God does not set us adrift as soon as he has brought us into his loving favor, but rather gives us work to do for him. Sad as it is, many men never get beyond the first chapter; for various reasons, service is distasteful to them. Some may say, "I will do certain things which are appropriate to the Christian life; other things, I will not do." Such persons do not enter into the richness of the Christian life. Christian consecration means entire surrender,—hearts, hands, all. Jesus is worthy of all that we can render.

(3) "Ye have your fruit unto sanctification." I am not prepared to say that one can live without sin; but we must battle against the evils that threaten our lives. Jesus intends that we should be without spot. To commit sins after we have given ourselves to Christ is still natural; but to approach perfection is normal. It is the mark of a Christian to make progress. The year that does not witness advance in holiness is a year ill-spent.

(4) Christianity is not a patchwork of a grace put on here and a vice rubbed off there; it is not a theory, a ritual, a dogma. Christianity is that which gives eternal life. And we do not come into the fulness of eternal life all at once. It is a development,—first the blade, then the ear, then the full corn in the ear. What is eternal life? Some day we may know better than we do now. We are taught in John's record of Christ's prayer not long before the crucifixion that "this is eternal life, to know . . . God." And God is love. Love is the soul of eternal life. There is an incoming love, and there is an outgoing love. The incoming love is such as one experiences when he feels that he is restored to the favor of God. It is certainly delightful to bask in the sunshine of God's love. But the love that characterizes us as Christians is the outgoing love. If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?

If ever you come into heaven, you will come in as a saved sinner, who has surrendered all to the service of God, and grown in spirituality. You must go up the steps in order. The first three are necessary before the last is attainable.

Sunday Morning.—After the regular devotional service with which each meeting was begun, the first hour Sunday morning was devoted to the presenting and discussion of three topics of general interest. The first was that of the Superannuated Ministers' Fund, opened by Rev. W. L. Burdick. Mr. Burdick said that he felt rather loath to speak on that subject, being likely to become some day a possible candidate for the benefits which such a fund has to offer. He discussed the topic briefly under the heads of What, Why, and How. He reviewed the development of the fund thus far under the untiring efforts of the late Rev. Judson G. Burdick. He then gave three reasons for the founding of such a benefit. It is in accord with the spirit of Christ; it is in harmony with advancing civilization in the proper estimation of justice to public servants; and the future welfare of the church is to be forwarded by the assurance that men can enter the gospel ministry confident that they will not be destitute in old age. Most ministers, however, hope never to be thrown upon such a benefit, choosing rather to die in the harness. Two ways were suggested

as convenient ways of enlarging this appropriation: birthday offerings, and wills. Contributions may be sent to the Seventh-day Baptist Memorial Board.

The probable change of the annual meeting of the association to the autumn occasioned the next short address which was assigned to Dean A. E. Main. He spoke first of the manifest difficulty of finding a time exactly suitable to so many individuals scattered so widely and pursuing various occupations. He advocated the idea that each association should decide for itself upon an arrangement best suited to its own local needs. He said that it seemed to him to be best for us here in this association to maintain one annual meeting in the autumn and one semi-annual meeting in the spring, and that the time should be decided by a committee composed largely of teachers and farmers.

The subject of systematic finance in the church was presented by Prof. W. C. Whitford. Among the reasons given for system in church finances were these: The church ought to stand as an example of honesty and promptness in paying its bills. The pastor and other individuals depending upon the church treasury for all or a part of their living expenses can pay their bills regularly and promptly if they receive their money when it is due; and so on, those who are their creditors can pay their debts more promptly. There is a reflex benefit to the member of the church who contributes regularly to the spread of the Gospel. This last is true for no class of people more than for the children who are being taught purposely, wisely, systematically, and generously, to do good with the means intrusted to them.

In the business meeting that followed, Dr. Walter Burdick of Little Genesee was appointed to succeed Rev. G. H. F. Randolph as a committee to further the Superannuated Ministers' Fund in this association. A few necessary bills were voted and the amount not needed for expenses of the semi-annual meeting was turned into the Superannuated Ministers' Fund. The amount thus available is a little over twenty dollars. Rev. G. P. Kenyon, pastor of the Richburg Church, in behalf of his church invited the next semi-annual meeting to Richburg. It was voted to accept the invitation. Here is a suggestion for business

meetings. Have the necessary and important topics competently and thoroughly discussed by people previously appointed. Have your motions formulated before the business meeting begins. The people will then be ready to vote promptly and intelligently. Thus business meetings will not be dreaded. More people will attend them and know what the denomination is doing.

The choir took their place and sang again. After this, the Scripture lesson was read from Matthew v, 17-48, and Dean A. E. Main preached from the text, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. . . . Be ye therefore perfect, even as your heavenly Father is perfect." Law is not something that man can make. Law is unchangeable. God is the Author of the laws of the universe. Men may discover them; they can not make them. Men may disobey divine law; but, if they do, they must suffer the results. This also is according to established law. Conformity to God's law contributes to man's highest development.

The Kingdom of Heaven is that divinely originated set of spiritual and ethical forces in human experience and history, that has for its purpose the spread of righteousness and the final triumph of good in the world. In the Kingdom of Heaven God's part is love; man's part is obedience to divine law and service of fellow men. While the ritualism and formalism of the times of Christ interpreted many things as law which were not law, Jesus gave real divine law its full and proper meaning by interpreting it in its relation to human values. No external obedience will answer. God asks for men's very hearts. Accordingly, in God's sight hatred, which, followed to its logical conclusion, leads to murder, must be regarded as murder. And so on through the various commandments, obedience or disobedience is a matter of heart service. The Christian religion has for its goal moral perfection.

Sunday Afternoon.—There were three addresses on the program for Sunday afternoon, but one of the speakers, Miss Emma Cartwright of Richburg, was detained on account of sickness. "The Duty of the Church towards the Unsaved" was so well discussed by Dr. H. L. Hulett of Allentown that the meeting voted to ask him

to write out what he had said and submit it to the SABBATH RECORDER for publication. "The Duty of the Church towards the Unchurched" was presented in a paper written by Rev. W. L. Greene of Alfred and read by Miss Kenyon of Richburg. This paper too was requested for publication. Considerable interest had by this time been aroused by the papers, addresses, and sermons, so that many were ready to enter into the interesting discussion of the papers and the general topic of the relation of the church to the community. The opinion seemed prevalent that, while historically the church had given much attention to what men should believe, it is now getting hold of the idea that its great mission is that of service, of administering to the spiritual needs of all who come within the circle of the church's influence. Pastor Sutton was reported in the meeting to have said privately that it seemed to him that in the name of the Little Genesee Church he ought to be the pastor of the entire community surrounding that village. At no time should the church fail in the matter of evangelism. The number of people who are unconverted is call enough for any individual or for any church to go into the business of soul-saving. Have you ever made a chart of your community with reference to the church membership or church preference? Try it: it may help you to get acquainted with our own members and put you in touch with those whom you can help to become members. No church should be satisfied to report annually that it had merely held to the same number of members. The goal should be increase in number of members and increase in efficiency and spirit of service.

Sunday Evening.—The sermon, Sunday evening, by Rev. I. L. Cottrell of Alfred Station, was based on the story of the Good Samaritan. We were all led to a higher appreciation of our opportunity to do good and of our responsibility, individual and collective. A number were ready to speak in the closing conference, telling of renewed purposes to help win souls for the Master's kingdom.

With Governor Wilson reforming the hymn-book and President Taft condemning the college yell, the coming campaign promises to be one of classic dignity and quiet propriety.—*The World.*

Sad News From Chinde.

A letter from Chinde, East Africa, brings the sad information that M. Z. Ntlonga, who was waiting at Chinde, on his way to Nyassaland, and who had been written to by our Joint Committee to meet our missionaries at Chinde with the plan of going with them as interpreter and guide, has been stricken with disease and has died. The letter comes from a native, Joel Alongwe Chatupa, a friend and pupil that Ntlonga had made while staying at Chinde. We gather from the letter that he is from Chinteche, Nyassaland, and a Christian Sabbath-keeper, and that he was planning to go with Ntlonga to Nyassaland again. Our missionaries however will not be left without friendly company, as Charles Domingo has been asked to meet them at Blantyre.

EDWIN SHAW,
Secretary.

What a Christian Hymn Did.

A rich Japanese silk merchant sent for the missionaries in his town, and entertained them most hospitably. He told how, as a child, he had attended a Sabbath school, "Very often," he said, "right in the midst of my business the words of the hymn, 'Jesus loves me, this I know,' come to me, and, try as I may, I can't get them out of my mind." He then repeated the hymn from beginning to end, and added: "Though I've lived my life without religion, I feel that it is the most important thing there is, and I want my little girl to be a Christian; and it is for that purpose," he added, emphatically, "that I have placed her in the mission school, that she may become a Christian."—*Missionary Review of the World.*

It was in the early days of the railroad and Aunt Ruth had boarded the train for her first trip. Her maid had neatly arranged her carpetbag, handbox, and reticule around her, but there was some trouble with the engine, so that the train did not start at once. Aunt Ruth had spread out her ample skirts like an open fan, and her little feet were daintily perched upon a footstool. Just then the conductor passed through. Touching him lightly upon the arm, she said, "You may tell them I am seated and am ready to go now!"—*Woman's Home Companion.*

YOUNG PEOPLE'S WORK

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

Were half the power, that fills the world with
terror,
Were half the wealth, bestowed on camps
and courts,
Given to redeem the human mind from error;
There were no need of arsenals or forts.
—Longfellow.

Willing to Help.

Several responses to the *library* appeal for Brother Eli F. Loofboro have been received, and a list has been submitted to him. I hope many more responses may be received before the last of the month, as the work of selection should soon be made and all books shipped before the middle of July. Ten dollars in cash has been sent in by one thoughtful and helpful Ladies' society. This is fine, and a good suggestion to other societies, and to individuals who may not have good books to spare. Send checks or money orders to Editor Young People's Department, address Ashaway, R. I., or directly to Mr. Loofboro, whose address is the Rev. E. F. Loofboro, Riverside, Cal. This is a worthy cause. You can help it along. Will you do so?

Mission Study Classes.

AN INTRODUCTION.

DEAR YOUNG PEOPLE:

This is not the time when mission study classes are being formed, perhaps. Rather are the classes that were formed for the year closing out their work. You may not have accomplished as much in these classes as you had hoped to do. The enrolment was not as large as you had expected it would be when the matter was first discussed. During the year other things came in to interfere with the regular work of the class, and with the regular attendance of its members. Not always has every one had the lesson well prepared, and this has interfered with the best work. These are some of the possible discouragements with which your class has met, and some may be wondering whether it is worth while to organize again.

Suppose you have met with some of the hindrances here named, or with all of them, it is well worth while to have a study class. Some good has been accomplished. Some one has received new inspiration, has had a noble life-purpose strengthened. Our young people need to be familiar with the fundamental truths of our holy faith; they need to know the facts which indicate the growth of our Master's kingdom among men. Old truths may be so related to young life as to bring the glad experience of a new discovery, and in the freshness of such an experience is born new purpose which will enter into the making of character. A study of missions is one of the best ways to harness up this new power to the world's work, in the name of the Master.

In succeeding articles it is my purpose to review briefly three books which may be used in mission study classes. Two of these books have been used in some of our societies. There are special reasons why the reading of these books would be timely just now. This timeliness will be evident as you read the titles.

I would recommend them for vacation reading. If they have the interest for you that they have had for me, you will feel that you made no mistake. If you do secure and read one of these books, I am sure you will boost for a class of young people in its study next year. Or how would it do to have a class during vacation school later.

Yours for mission study,
AHVA J. C. BOND,
President.

Milton Junction, Wis.,
April 29, 1912.

Sabbath Eve.

A. J. C. BOND.

Tune: Sun of My Soul.

Long shadows steal across the vale,
The glowing sun sinks in the west,
A calmness holds wood, field, and dale;
Thus dawns the blessed day of rest.

All worldly cares we leave behind;
These oft our anxious hearts annoy.
Sweet Sabbath rest with Christ we find;
A sacred eve of hallowed joy.

Glad day that speaks a Father's care,
Blest eve that whispers of his love,
A day of sweet communion here,
Fit emblem of that rest above.

News Notes.

LEONARDSVILLE, N. Y.—The committee of the Benevolent Society that gave out the "mite boxes" about Thanksgiving time, gave an entertainment and sold ice-cream at the church, April 17. Those who had not done so before, returned their boxes that evening, and a most interesting feature of the entertainment was the reading of original articles written in regard to the filling of the boxes. A phonograph furnished music in the dining-room while the ice-cream was being served.

NEW MARKET, N. J.—Three were baptized, Sabbath day, April 27, and were received into the church, May 4. All three are from the Sabbath school.—An illustrated lecture was recently given by the Christian Endeavor society for the benefit of the Church Dining-room-and-Kitchen-Fund.—Rev. James L. Skaggs of Shiloh assisted our pastor in a week of special meetings and in a house-to-house canvass and visitation.—We are glad that Pastor Jordan has refused a recent "call" and decided to remain with us. We trust he will not have cause to regret it.—The young men's Bible class held its election of officers Sunday night, April 28, followed by a supper at the home of Mr. A. H. Burdick. There are sixteen names on the roll.

PLAINFIELD, N. J.—The Christian Endeavor social, April 25, in charge of the Refreshment and Social committees, took the form of a 25-cent supper, about one hundred being served. The Sabbath-school room was converted into a supper room called "The Sign of the Daffodil." It was decorated with daffodils, yellow candle shades, etc. The waitresses wore aprons of yellow and green to resemble daffodils. The program was largely musical. An exercise, "The Waking of the Flowers", by ten children, was a pleasant feature. The proceeds are to be used for the society's running expenses.

"Nobody is ever sorry, when he comes to review life as a whole, for having been unselfish. The person who has poured out his life in the service of his fellows has made the most acceptable of offerings to God; and all the pains of self-sacrifice are forgotten in the sweetness of fellowship with him who gave his life for the world."

Seventh-day Baptist Education Society.

Regular quarterly meeting of the Executive Board, Alfred, N. Y., May 5, 1912.

Present: W. C. Whitford, A. E. Main, P. E. Titsworth, W. L. Greene, G. M. Ellis, C. F. Randolph, J. N. Norwood, and E. P. Saunders.

Prayer was offered by E. P. Saunders. Owing to Recording Secretary Wilcox's absence in Africa, E. P. Saunders was chosen Recording Secretary for the balance of the Conference year.

P. E. Titsworth, Treasurer, presented his report for the quarter ending April 30, 1912, which is as follows:

Treasurer's Report.

Third Quarter—57th Year—February 1, 1912, to May 1, 1912.

I. REVENUE AND EXPENDITURE.

Dr.

Balance, February 1, 1912:		
Seminary Fund	\$934.28	
General Fund	655.57	\$1,589.85
Interest on Mortgages:		
A. J. Clarke	20.00	
M. L. B. Merrill	21.21	
Jay Van Horn	75.00	116.21
Interest on Bonds:		
Denver & Rio Grande Rail'd	50.00	
Imperial Japanese	87.66	137.66
Interest on Savings Bank Deposit		6.74
Interest on Theological End'mt Notes:		
D. C. and G. A. Main		2.50
Contributions for Seminary:		
Farina, Ill.	1.00	
Milton Junction, Wis.	3.95	
Nortonville, Kan.	8.17	
North Loup, Neb.	4.00	
Pawcatuck, Westerly, R. I. ...	36.00	
Plainfield, N. J.	35.61	88.73
		<u>\$1,941.69</u>

Cr.

Alfred Theological Seminary	\$ 900.00
Alfred University	600.00
Rental of 3 Safety Deposit Boxes	5.75
Proportion of 1911 Year Book	94.89
Exp. W. C. Whitford to meeting of Conf. Executive Committee	12.00
Treasurer's Salary, Nov. 1, 1911 to Feb. 1, 1912	25.00
Balance on hand:	
Seminary Fund	\$151.44
General Fund	100.60
Salem College Fund	30.00
Alfred Univ. Nat. Hist. Fund	18.00
20th Century Endowment Fund	4.01
	<u>304.05</u>
	<u>\$1,941.69</u>

II. PRINCIPAL ACCOUNT.

Dr.

Balance, February 1, 1912	\$142.83
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Martha G. Stillman Estate for Theol. Sem. 100.00

\$242.83

Cr.

Washington Trust Co. Savings Dept. \$125.00
Balance on hand 117.83

\$242.83

III. CONDITION OF ENDOWMENT.

(a) Productive:	
Bonds	\$ 7,052.35
Mortgages	31,950.00
Loan Association Stock	868.00
Theological Endowment Notes..	2,363.83
Washington Trust Company	731.42
Real Estate Contract	2,900.00
Cash	117.83
	<hr/>
	\$45,983.43
(b) Non-Productive:	
Theological Endowment Notes..	550.00
	<hr/>
	\$46,533.43

Respectfully submitted,
PAUL E. TITSWORTH,
Treasurer.

Examined, compared with vouchers and found correct.

G. M. ELLIS,
E. E. HAMILTON,
Auditors.

The report was adopted, and the Treasurer was instructed to pay over to the Treasurer of the Theological Seminary, \$125; to the Treasurer of Alfred University, \$75; to the Treasurer of Salem College, \$30; to the Treasurer of Alfred University for the A. U. Natural History Fund, \$18.

The Corresponding Secretary stated that the speakers for the Education Society's program at Conference have been provided for.

It was voted that it is the sense of this Board that in its annual report to Conference only summaries of the reports of Alfred University and Milton and Salem Colleges be included, with references to the several reports of these schools for detailed information.

The President read a letter from H. G. Whipple, Esq., relative to the form of the Board's annual report of endowments, in which he suggested that special endowments be listed in detail.

The matter referred to in Mr. Whipple's letter and kindred matters were referred to a committee composed of the President, the Treasurer, Prof. A. B. Kenyon and the Recording Secretary, for consideration and report.

E. P. SAUNDERS,
Recording Secretary.

DENOMINATIONAL NEWS

Organist Thirty Years.

For thirty years Arthur L. Titsworth of the Plainfield Seventh-day Baptist Church has served as organist in the Trinity Reformed church of that city. On the evening of the last Sunday in April the church was crowded with people for a special musical service in recognition of Mr. Titsworth's constant and efficient work for thirty years. The pastor, Rev. J. Y. Broek, spoke tenderly of the experiences of those years, telling how the church had grown from a membership of 100 to its present membership of nearly 900, with a Bible school of about 1,100 and congratulating the people upon the fact that, while other churches had made frequent changes, the harmonious relations between them and Mr. Titsworth had lasted three decades. After speaking of the faithful service rendered, the pastor expressed the hope that Mr. Titsworth might serve them for many years to come.

Rev. C. S. Sayre Returns.

The Rev. C. S. Sayre of Dodge Center, Minn., reached home April 17. He landed in New York Sunday on the *Carmania*. He was sick on the boat but not so seriously as on the voyage to London. It will be remembered that Mr. Sayre started for Africa with N. O. Moore but sickness compelled him to return after arriving in London. He lost fifteen pounds in weight but his health is improving.—*Milton Journal*.

"Nobody is ever sorry for having been loyal to his friends and to his ideals. The memory of having stood fast by those who trusted one—by Christ and all lesser friends—is one of the rewards that makes the end of life glad."

"Did you ever," said one preacher to another, "stand at the door after your sermon, and listen to what people said about it as they passed out?" Replied he: "I did once"—a pause and a sigh—"but I'll never do it again."—*Good News Magazine*.

CHILDREN'S PAGE

The Story of a Dandelion.

A dandelion grew in a garden plot
In the shade of an old stone wall;
Her slender leaves made an emerald mat,
Where the stem grew straight and tall.

In the cool spring days she had worn a hood
That was small and tight and green;
She wore it as long as she possibly could,
Till many a hole was seen.

Then she sent down word through her stem and mat
To the storehouse under her feet,
That she needed at once a bright new hat,
With trimmings and all complete.

It was fine as silk and yellow as gold,
Like a star that had fallen down;
With brightest trimmings, fold on fold,
The gayest hat in town.

And next she wanted a summer hat,
Adorned with small white plumes;
So they sent her one, in place of that
They had sent with yellow blooms.

For many a day she waved and danced
And bowed to the birds and bees;
For many a day the sunbeams glanced
Through leaves of the friendly trees.

But a brisk little wind swept by, one day,
"Please give me your hat," he cried;
He carried the little white plumes away,
And scattered them far and wide.

—*Eliot A. Curtis, in Kindergarten Review.*

The Prairie Dandelion.

Some of the Indians tell to their boys and girls this story about the Prairie Dandelion. In the Southland, the lazy old South Wind was resting on the ground. One day, as he looked across the prairie, he saw a beautiful girl with yellow hair. For days he saw the maiden, and every day he said, "Tomorrow I will go and ask this beautiful girl to come and live with me." But the South Wind was lazy, and put off going. One day he saw that the maiden's hair was as white as snow. "Oh, the strong North Wind has put his crown on her head!" he sighed, for he thought that he had lost her. But it was not an Indian maiden he saw. It was the Prairie Dandelion, and she vanished one windy day.
—*Exchange.*

A Boy Who Obeyed Orders.

It was a wet, cold October evening that a boy trudged wearily into the seaport town of Chatham, England, with a bundle on his shoulder. He was covered with mud, and from under the long black locks that fell on his forehead, two big eyes stared out at the world, and his thin cheeks were pinched with cold and wet with rain. He met a sailor as he entered the town outskirts, and, stopping him, said: "If you please, which way to the docks?"

The sailor directed him, and he went forward down the narrow streets till he came to the waterside. There he wandered around for a time without seeing any one, for it was supper time; but presently he came upon an old man, and asked: "Are those ships out there war-ships?"

"Aye," replied the man, "they be, sure enough, lad. Be ye a-goin' to the wars?" And he grinned.

"Yes; but I don't know how to get on board," said the puzzled boy. "Where do the boats land?"

"Right here," and the old man waved his pipe at the landing stage before them. "See! yon is one a-comin' now."

Sure enough, a boat was rowing swiftly in. It drew up to the landing stage and an officer stepped out. The boy approached the officer, and, touching his cap, said: "Please, sir, can you tell me how to get on board the frigate *Raisonnable*?"

The officer looked down, and, staring at the thin, pale face with its big eyes and firm mouth, replied: "Why, that is my ship. But what do you want on board of her?"

"Please sir, I want to join. Her commander, Captain Suckling, is my uncle, and I was to report to him."

The officer looked again at the boy. "Well, in that case I can take you aboard when I return. But you look cold and hungry, my lad. Have you had supper?"

"No, sir; I left home early this morning, and have not eaten anything since."

"My! Here you have reported to me. I am a lieutenant on board, so come on up and have something to eat with me. Why didn't you stop in town as you came?"

"Well, you see, sir," replied the boy, "I promised father that I would come straight up to the ship and report for duty, without stopping in town, so I couldn't very well."

"Good boy!" cried the officer. "If you obey orders as well in the navy, you should get on capitally. What is your name?" "Horatio Nelson, sir."

And the man, who as a boy had learned to obey orders unflinchingly, later became the great sea hero of England, Horatio Lord Nelson.—*Boy's World*.

The Junior Republic.

I recently visited the Junior Republic, or, as it is usually spoken of because of the man who founded it and is chiefly responsible for its success, the George Junior Republic, at Freeville, New York. I had expected to be pleased and interested, but my interest and pleasure far outran even my expectations.

The Junior Republic is just exactly what one of its chief backers, the President of the Supreme Court or Court of Appeals, Thomas Mott Osborne, has called it. It is a laboratory experiment in democracy. Incidentally, it is in the real and deep sense of the word a reformatory. There are now about 170 citizens, 100 of them boys and 70 girls. Any one is admitted provided he or she has sufficient strength of character.

A boy who has gone wrong because he has too much steam in his boiler, so to speak, is admitted on a full equality with the boy who has never gone wrong at all; and the most extraordinary thing is that he is about as apt to turn out a first-class citizen, not merely of the Junior Republic, but of the larger republic, the republic of the American Nation, when he graduates into it. The only persons excluded are those who go wrong through infirmity or feebleness of will, and this exclusion is in itself significant.

Mr. George's theory is that any boy or girl, man or woman, of sufficient strength of character can by practical experience as a responsible and independent citizen be taught, or, to speak more accurately, teach himself or herself, that good citizenship is the only kind of citizenship worth having, even from the individual's own standpoint. The place is a manufactory of citizens, men and women. And I do not know any place better worth visiting, nor any place better calculated to produce in the mind of the visitor a healthy modesty about drawing conclusions too rapidly from any one set of observations.

The Republic is an educational institution of the most valuable kind, and it develops in those who attend it a really passionate loyalty, a loyalty which I think on the average surpasses that felt by the undergraduates or graduates of any college with which I am acquainted; for the average graduate of the George Junior Republic feels, as he has a right to feel, that he possesses a diploma better than any he could possibly have gotten from any other institution in the world; and he feels a corresponding sense of pride, and of obligation so to carry himself that the Republic will in its turn have reason to feel pride because of his after career.

But, in addition to being an educational institution in the ordinary sense of a school of applied industry, it is also a school which gives the most invaluable training in the fundamental duties of citizenship. I had been told before I went there that the boys and girls literally governed themselves, that there was practically no government whatever from outside; but I had not been able to realize that the statement was to be taken as exactly true. The boys and girls live in cottages, or boarding-houses, and in each cottage or boarding-house (those for the boys as well as the girls) there is a matron, who exercises a certain supervision over the cooking and the care of the rooms; in the case of the girls this matron is called the house-mother, and there is a rule that the girls do not leave the house at night. But, as far as I could find, this was literally the only rule imposed from outside, and its observance and the observance of cleanliness and good conduct in the cottages or boarding-houses depended entirely upon the action of the boys and girls themselves. They make the laws and execute them through their own elective officers. Neither any of the matrons, nor Mr. George, nor Mr. Osborne—save as one of the judges, when an appeal is carried before him—nor any one else except the boys and girls, has any power whatever. The boys and girls all vote (woman suffrage is accepted as a matter of course in the real democracy of the Junior Republic), and they are responsible for every law and rule and for the carrying out of every law and rule.

The effect has been astounding. Every one is busy, every one seems happy, every one is courteous and self-respecting, and,

moreover, after a very short period in the Republic almost every boy and girl accepts it all as a matter of course. An offense committed by one of their number is thought to be an offense, not against some outsider or outside body with whom or with which they have no special connection, but against themselves.

The punishments are real and very severe. In the prison the cells are iron cages, the work is hard, the supervision is severe and continuous, and the guards have no sentimental hesitation in chastising recalcitrant prisoners. Only the boys are kept in this prison; the girls, who of course are more easily handled, have a prison of their own. The offenders are apprehended by the Junior Republic's own officers, tried and acquitted or sentenced by the Junior Republic's own courts, and punished under the direct superintendence of the authorities of the Republic—who, by the way, I found to my intense interest, have themselves not infrequently spent months in the jail, to which they were condemned before having learned better ways. The inmates of the prisons while I was there were being worked hard at useful employments; they were fed with an abundance of healthy but not dainty food; when not at work they were confined in steel cages. It was real imprisonment, real punishment.

But when they were once out of prison the punishment was through. The atonement was accepted as complete, and the boy took a fresh start on his own merits; and if he made good, the fact that he had been in the prison was not held in the slightest degree against him.

No boy is forced to work; but if he does not choose to work, then he does not eat! It occasionally takes him some days to realize that this is a fact and not an abstract theory with which he is confronted; but he is taught the fact by actual hunger, and then he goes to work. There are ample opportunities for him to earn his own living, but the work is real and hard, and is paid for in proportion to its value, each worker standing on his individual merits as shown by his skill and industry; the boys themselves insist on a course which develops and rewards individual efficiency. Drones and idlers are not tolerated; they are allowed to quit work if they wish, and if they work badly they are discharged;

and then they find that starvation is not very far distant.

Newcomers often fail to understand just what is ahead of them; but it takes them only a few days to learn. The education is of the most practical kind for boys and girls alike; each, when he or she leaves the Republic, can begin a wage-earning career without the smallest break. In addition the ones with special aptitudes can train themselves for all kinds of special careers; and all alike are turned out with special training in the applied principles of democratic citizenship of the most healthy type.

Of course this Republic is not only of very great interest in itself, but it is of very great interest as illustrating a principle. It is extraordinary to see how successful the boys and girls have been in absolutely managing their own affairs. With the trifling exceptions that I have above noted, their self-government is absolute. On two or three occasions they have steered close to very serious danger, but have always come out right in the end.

One of the most amusing and interesting of these experiences occurred a number of months ago, when a concerted effort was made to take possession of the government by certain of the boys who were actuated by corrupt motives, and who used the less strong-minded or clear-sighted of their associates as tools. By a bit of rather adroit trickery, in taking advantage of the absence of some of the citizens at a snap election, they got control of the machinery of government. They proceeded to use this control for the corrupt pecuniary advantage of some of their own number who had been foremost in the movement, the corruption being of a kind not such as one would find in an ordinary school or college, but such as one would find in the worst governed of our cities. The temptation for Mr. George to interfere was great; but he steadfastly refused all appeals from the decent citizens, and told them that they would have to work out their salvation for themselves. The decent did work out their own salvation, developing the leaders demanded by the crisis in the persons of three of their number, who showed the nerve, intelligence, initiative, and entire bodily fearlessness which in their sum go to make up the highest type of good citizenship everywhere. By a sort of *coup d'etat* they regained pos-

session of the government and at once undid the evil that had been done. They threw the wrong-doers into jail (where later, by due process of law, they received heavy punishment) and restored the government of the Republic to a standard even higher than that which it had previously possessed. The three leaders in this counter-revolution for righteousness were among the half-dozen citizens of whom I saw most during my visit to the Republic; and I can only say of those half-dozen citizens that I can imagine no work, in war or peace, in which I would not count myself fortunate if I had them under me or associated with me.

I saw the courts in actual operation. One case was appealed to Supreme Court, of which Mr. Osborne is Chief Justice; the others were settled by the citizen who was acting as judge. There was an evident and efficient purpose to get at the real facts; and I believe that there are very few outside courts in which miscarriages of justice are so infrequent. The sentences were severe, and moreover, they began at once, the boy who was sentenced walked out of the court-room into the prison and instantly began to put on his prison clothes. Every detail of the business, from the hunt for the criminal, through the arrest, the trial, and the punishment, was managed solely and exclusively by the citizens themselves; and the offender was deemed an offender, not against some outside body, but against each citizen personally—just as the idler was made to feel the disapproval of the whole community, in addition to paying the penalty of his idleness by not being able to get enough to eat. The mischief-maker, the gang-leader, the boy whose attitude has been a lawless defiance of society, and who hitherto has been fed by the admiration of his followers and his associates, as soon as he reaches the Republic finds himself cowed by popular disapproval, and by the prompt readiness of his associates to restrain him from what they regard as action taken against themselves, individually and collectively. It is not the outsider, Mr. George, Mr. Osborne, or any one else, who forces them to take this tone; it is the citizens themselves, the boys and girls, on their own initiative.

On Sunday there is always Sunday school, and always, or almost always, church—conducted now by Protestant cler-

gymen, now by Catholic priests, even by Jewish rabbis, sometimes all three officiating on the same day—for whoever cares to attend. Nobody is obliged to attend, and the boys certainly do not come from a class much given to church going; but, apparently just because it is a matter of choice and not of duress, the great majority of them attend the Protestant and Catholic services, according to the church to which they belong.

Mr. George deserves very great credit, not only for having established an institution of singular use in itself, but for having established a principle which is of widespread applicability. I am not prepared to say whether in its entirety and everywhere this principle can be applied to the degree which Mr. George believes. I believe emphatically that machinery is necessary; but at all times and in all places I trust machinery less than I trust the individual—the power, the will, the good sense, and the initiative—that lies behind the machinery. Mr. George and his associates—such as Mr. Osborne, and Mr. Derrick, and the charming gentlewomen who live in the "House in the Woods," just outside the bounds of the Republic—exercise a most profitable influence for good therein. So do the various persons I met—Protestants, Catholics, and Jews—who take an intense personal interest in the work. This influence is all the stronger because neither those who exercise it nor the boys and the girls themselves are more than dimly conscious of its existence. I believe this Junior Republic has done an immensely valuable work: I believe that the principle it exemplifies can be widely applied; but I believe also that in order to make other similar institutions work as well as this has worked there will be need for just such self-sacrifice, such zealous and intelligent interest and guidance in each case, as, for its great good fortune, this particular Junior Republic has found among certain men and women of a not too common type.

It will be well if we apply widely the principles in accordance with which the Junior Republic is managed; but it is just as necessary for us as individuals to apply in practice the qualities which have enabled the men and women in question to be useful to the Junior Republic.—*Editorial by Theodore Roosevelt, in The Outlook, Jan. 20, 1912.*

MARRIAGES

SPICER-CRANDALL.—In Andover, N. Y., April 24, 1912, at the home of the bride's parents, Mr. and Mrs. M. A. Crandall, by Rev. William L. Burdick, Mr. Robert E. Spicer of Dansville, N. Y., and Miss Grace A. Crandall.

BURDICK-POTTER.—In Alfred, N. Y., April 24, 1912, at the home of the bride's parents, Mr. and Mrs. Adelbert Potter, by Rev. William L. Burdick, Mr. Elbert L. Burdick of Alfred, N. Y., and Miss Florence A. Potter.

DEATHS

DAVIS.—Julia F. Carpenter, daughter of Ebenezer and Ruth Sheldon Davis, was born at Usequpaugh, R. I., February 14, 1830, and died in Providence, R. I., March 19, 1912, in the eighty-third year of her age.

In early life she became interested in the Christian life, accepting Christ and being baptized when thirteen years old. She was a member of the First Hopkinton Seventh-day Baptist Church, and though spending many years of her life among people of other belief was true to her faith, and on the testimony of her neighbors, ever lived a pure, devoted, earnest and helpful Christian life. Her personal experiences grew brighter and brighter as age advanced.

On July 3, 1853, she was married to John Davis who survives her and with five married daughters and their families mourn her loss. The funeral services at the Providence home and the burial services in the First Hopkinton Cemetery were conducted by her pastor.

H. C. V. H.

BERRY.—Abby Winslow Bliss Berry, the daughter of Ebenezer David and Martha Boss Bliss, was born in the town of Genesee, New York, December 27, 1833 and died at the home of her niece, Mrs. Carrie Woodin, in Ceres, New York, in the seventy-ninth year of her age.

Mrs. Berry is the last of a family of eleven children. Her parents came from Newport, R. I., in 1830.

On the 25th of June, 1874, she was married to Lewis Berry of Little Genesee. In the spring of 1882, after the oil excitement of Allegany County, they moved to Whitesville, taking with them her invalid sister for whom she cared most tenderly until her death in 1888. In 1894 they changed their residence to Independence, where her husband died in September, 1908. Since that time she has lived alone except for the presence of her heavenly Father in whom she had trusted since early youth. She united with the First Genesee Seventh-day Baptist Church March 24,

1849. September 1, 1883, she united by letter with the Seventh-day Baptist Church of Independence, of which she remained a faithful member until her death.

During her last sickness she was most tenderly cared for in the home of her niece, who, with the other relatives feel keenly the loss of a Christian friend. Yet all feel that their loss is her gain.

Services were conducted in the home of Mrs. Woodin, Friday afternoon, April 26, by Pastor Sutton of Little Genesee, who by her request used as a text I Cor. xv, 58. Words that seem a fit parting message from her. Her body was laid to rest in the cemetery at Little Genesee.

E. E. S.

Home News.

NEW MARKET, N. J.—Gas has been piped into the Seventh-day Baptist church, much to the pleasure of the members. The time has come when it will be possible to hold socials and similar events in the new addition.—Yesterday the Ladies' Aid society of the Seventh-day Baptist church held an all-day sewing meeting at the home of Mrs. J. G. Burdick. The time was devoted principally to making up garments for the needy.—Baptism was held under the auspices of the local Seventh-day Baptist church last Sabbath day at the close of the Sabbath-school session. Three candidates were baptized and will be received into the church next Sabbath.—*Dunellen Call.*

The life without regret is the life without gain. Regret is but the light of fuller wisdom from our past, illuminating our future. It means that we are wiser today than we were yesterday. This new wisdom means responsibility, new privileges; it is a new chance for a better life. But if regret remain merely "regret," it is useless; it must become the revelation of new possibilities, and the inspiration and source of strength to realize them.—*William C. Jordan.*

During a season of heavy fog a London daily paper offered a prize for the best fog story. This story won the prize:

A merchant received a telephone message one morning from one of his clerks.

"Hello, Mr. Smith!" said the clerk, over the wire, "I can not come down to the shop this morning on account of the fog. I have not arrived home yesterday."—*The Continent.*

SABBATH SCHOOL

LESSON VIII.—May 25, 1912.
TRUTHFULNESS.

Lesson Text.—Matt. v, 33-37; Jas. iii, 1-12; v, 12.
Golden Text.—"Putting away falsehood, speak ye truth each one with his neighbor; for we are all members one of another." Eph. iv, 25.

DAILY READINGS.

First-day, Jas. i, 1-15.
Second-day, Jas. i, 16-27.
Third-day, Jas. ii, 1-13.
Fourth-day, Jas. ii, 14-26.
Fifth-day, Jas. iii, 13-iv, 12.
Sixth-day, Matt. xxiii, 16-28.
Sabbath-day, Matt. v, 33-37; Jas. iii, 1-12; v, 12.

(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.

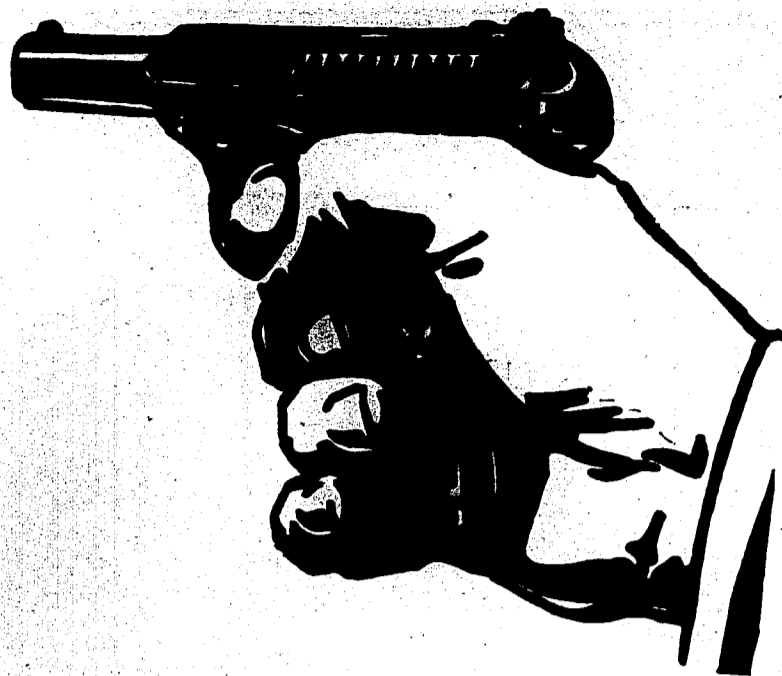
The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

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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