

Bible Studies on the Sabbath Question

By Arthur Elwin Main, D. D., L. H. D.
Dean and Professor of Doctrinal and Pastoral
Theology, Alfred (N. Y.) Theological Seminary

CONTENTS

Preface, Introduction, General Survey,
(pp. vii-xix)

Part One—The Old Testament, (pp. 1-50)

Beginnings of History—Foundations; Reasons for the Sabbath; Beginnings of Hebrew History; *Moses, the Exodus, and the Law*—Moses and His Work; The Sabbath Earlier than Sinai; The Decalogue; The Fourth Commandment; The Sabbath a Covenant of Sanctification; The Sabbath a Sign of the Hebrew National Covenant; Sabbath Rest Safe and Rational; Religion and Good Morals Inseparable; The Sabbath Assembly, and the Holy Bread; The Sabbath a Sanctifying Day; The Sabbath in Deuteronomy; Other Sabbatic Time; *The Great Historical Period*—The Sabbath in Chronicles and Kings; The Sabbath under Nehemiah; *The Prophets*—The Sabbath Social and Ethical; Righteousness Essential to True Sabbath-keeping; Meaning and Relations of a Hallowed Sabbath; The Sabbath in Ezekiel; The Sabbath and National Life; Summary of Old Testament Teachings.

Part Two—The New Testament, (pp. 51-107)

The Synoptic Gospels—Relation between the Two Testaments, and the Authority of Jesus; The Sacredness of Human Needs; Christ Greater than the Temple; The Greater Law of Love; Deeds of Mercy on the Sabbath; The Sabbath among Early Jewish Christians; A Sabbath of Teaching and Healing; The Sabbath Made for Man; Doing Good on the Sabbath; Jesus a Sabbath-day Worshiper and Preacher; Jesus Our Judge in the Matter of Sabbath-keeping; Jesus at a Sabbath Entertainment; The "Preparation"; The Resurrection; *Early Writings Belonging to a Transitional Stage of Thought*—"Proselytes"; The Sabbath in Hebrews and Revelation; *The Pauline Epistles*—Under Grace; Salvation a Free Gift; *The Johannine Writings*—Our Ever-working God and Father; Compassion Greater than Ceremony; Mercy is Free, not Bound, on the Sabbath; Recapitulation and Summary; A Brief Historical Survey; Index of Scripture References; Bibliography.

Price: Cloth, 50 cents; Paper Covers, 25 cents. Address the author at Alfred, N. Y., or American Sabbath Tract Society, Publishers, Plainfield, N. J.

Engraved Stationery

We are prepared to furnish engraved visiting, professional or business cards, wedding invitations or announcements—in fact anything in engraved or die-printed work. Send us your orders for stationery. Our work is of the finest and prices are low.

American Sabbath Tract Society Publishing House

Plainfield, New Jersey

The Sabbath Recorder



MESSENGERS, MILTON JUNCTION BROTHERHOOD
(See page 671)

—CONTENTS—

EDITORIAL—Object of Mothers' Day; Rev. E. E. Franke and His Church; The All-Conquering Power of Love	641-643
EDITORIAL NEWS NOTES—More Islands for Italy; Japan Glad to Join in Panama Exposition; The German Fleet Coming; Mexican Rebels on the Run; Envoys Well Received Abroad; The Pension Bill Signed ..	644-646
Two Men	646
Chance for a Cook	646
SABBATH REFORM—Why I Am Opposed to Sunday Legislation	647
On Board the <i>Galway Castle</i>	648
Matthew, Mark, and Luke	648
MISSIONS—Foreign Missions vs. Home Missions; Pangoengsen, Java; Monthly Statement ..	652

The Duty of the Church to the Unchurched	653
Conservation Congress of the Men and Religion Forward Movement	656
WOMAN'S WORK—A Friend Indeed (poetry); A Message From the Corresponding Secretary; Our Seventh-day Baptist Women Missionaries ..	657-660
YOUNG PEOPLE'S WORK—Our Christian Endeavor Missionary Teachers; Fidelity; Books—or—Money; The Young People's Department; Meeting of the Young People's Board; Mission Study Classes; A Letter From Our Friend; News Notes	661-668
CHILDREN'S PAGE—A Bit of Pink String ..	669
HOME NEWS	670
DENOMINATIONAL NEWS—Mr. L. A. Worden Improving; Pastor Bond's Messenger—Boys	671
SABBATH SCHOOL	672

Alfred University

ALFRED, N. Y. Founded 1836

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D. D., Pres.

Alfred Academy

COLLEGE PREPARATORY COURSES.
GENERAL ACADEMIC TRAINING.
TEACHERS' TRAINING COURSE.

For catalogue, illustrated booklet and further information, address

G. M. ELLIS, M. S., PRINCIPAL.

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.

Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President

Milton, Rock County, Wis.

Salem College

SALEM
West Virginia

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is:

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

For catalogue and other information, address

REV. C. B. CLARK, M. A., Ped. D., President.

The Fouke School

PROF. LUTHER S. DAVIS, PRINCIPAL.

Other competent teachers will assist.

Former excellent standard of work will be maintained. Special advantages for young people to pay their way in school.

Address Rev. G. H. Fitz Randolph, Little Genesee, N. Y., or the Principal at Fouke, Ark.

American Sabbath Tract Society

EXECUTIVE BOARD.

President—Stephen Babcock, 48 Livingston Ave., Yonkers, N. Y.

Recording Secretary—A. L. Titsworth, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SABBATH VISITOR.

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

TERMS.

Single copies per year60 cents
Ten copies, or upwards, per copy50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH-DAY BAPTIST SABBATH SCHOOLS.

A quarterly, containing carefully prepared helps on the International Lessons, for Juniors. Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.
Send subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

President—Wm. L. Clarke, Westerly, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Treasurer—S. H. Davis, Westerly, R. I.
Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

President—Rev. W. C. Whitford, Alfred, N. Y.
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.
Recording Secretary—Prof. Wayland D. Wilcox, Alfred, N. Y.

Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session will be held at North Loup, Neb., Aug. 21 to 26, 1912.

President—
Acting President—Boothe Colwell Davis, Vice-Pres.
Recording Secretary—Prof. A. E. Whitford, Milton, Wis.

Corresponding Secretary—Rev. T. J. Van Horn, Albion, Wis.

Treasurer—Rev. Wm. C. Whitford, Alfred, N. Y.

Executive Committee—The President (chairman), Recording and Corresponding Secretaries; also elected members: *Three years*—Dr. George E. Crosley, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y. *Two years*—Rev. W. L. Burdick, Alfred, N. Y.; Ira B. Crandall, Westerly, R. I. *One year*—L. D. Lowther, Salem, W. Va.; Rev. L. D. Seager, Blandville, W. Va. Also ex-presidents and presidents of Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh-day Baptist Education Society.

BOARD OF SYSTEMATIC FINANCE.

Three years, Rev. L. A. Platts, 264 West 42d St., Los Angeles, Cal.; O. S. Rogers, Plainfield, N. J.; Grant W. Davis, Adams Center, N. Y. *Two years*, Dr. G. W. Post, Chicago, Ill.; Stephen Babcock, Yonkers, N. Y.; Rev. A. E. Main, Alfred, N. Y. *One year*, Dr. A. S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y.

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

The Sabbath Recorder

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

VOL. 73, NO. 21.

PLAINFIELD, N. J., MAY 20, 1912.

WHOLE NO. 3,507.

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

Object of Mothers' Day.

At the head of the program for Mothers' day, in one of the large churches having a thousand children in the Bible school, were these words: "Object of Mothers' day. To honor the best mother that ever lived—your mother. To recall the memory of the mothers that are gone and to stop to think a little of what mother was in her life, to her family. Through loving words and loving care and kindly deeds to brighten the lives of the mothers that remain, and to help the children and men and women to a greater blessing in honoring their father and their mother."

"Emblem. The white carnation is Mothers' day flower. Its whiteness stands for purity, its form for beauty, its fragrance for love, its wide field of growth for charity, and its lasting qualities for faithfulness."

These qualities all belong to the true mother, and it seems to me that no flower could be found more appropriate as an emblem of mother-love.

"So here's to the white carnation,

Wear it on Mothers' day;

Flower that blooms for mother,

Winsome, gallant and gay.

Flower of perfect sweetness,

Flower for hut and hall,

Here's to the white carnation,

And to Mother—Our Best of All."

It was interesting to watch the faces of the host of children assembled in the school referred to, and to mark the close attention paid to the words spoken in honor of mothers. At such a time one realizes something of the responsibility resting upon the mothers who are today molding the characters and shaping the destinies of the children who must soon fill the responsible positions in church, in state, in school and in society. Whether the next generation of mothers and fathers, of teachers and preachers, of leaders in business, in politics and in social life, shall be worthy, and able to do well their part in the world's work, depends largely on the mothers of today.

It is a well-deserved tribute to the worth and excellency of our mothers, that the truest, ablest and most consecrated men in both church and state, almost without exception, attribute their success and all that is worth while in their lives, to the work and influence of their mothers. Time and again did Abraham Lincoln, whose mother died when he was ten years old, say that he owed all his success to his mother. Thus did he bear testimony to the value of a good mother in laying foundations for true manhood even before the boy be ten years of age.

Twice recently have I seen, while passing two large school buildings, what I supposed to be the fire-drill. Suddenly the doors opened and a file of children came marching down the stairways and out of doors, moving quickly and yet orderly as an army. Teachers were interspersed along the lines to lead, like captains in command of troops; and while they marked time with their hands, the children with even step moved straight ahead to the street. At the sidewalk some divisions turned to the right and others to the left, clearing the way near the doors until every child was well out of the building and away from possible danger in case of actual fire. Then all halted, stood still for a moment, turned about face, and marched in the same orderly way back to the school-

rooms. There was a great company of them, and as they stood in the sunshine with the Stars and Stripes floating over their heads, I could not resist the impulse to turn and watch the picture.

The thought came with great force, that those teachers were preparing the children for citizenship in a great nation, and that this scene was only one of many thousands throughout the land, where under the careful discipline of trusted teachers, characters were being formed that must settle the questions as to the quality and efficiency of those soon to rule the country. Then as I watched the company marching back, my heart turned toward the mothers who, after all, have the first training, who lay the foundations upon which the teachers are building, and upon whom rest the responsibilities of fitting their children not merely for citizenship in a great nation, but for citizenship in the kingdom that has no end.

God bless the mothers, and help them to think of the life that is to come while they are giving shape to the lives and aspirations of the souls God has entrusted to their care. Napoleon once said, "What France needs is mothers." Probably France would have been better off if the Emperor's mother had been spiritual enough to have consecrated her child to the Lord before his birth. What America needs is more mothers like Hannah of old, who said of her son in infancy, "I will bring him, that he may appear before the Lord, and there abide for ever."

Rev. E. E. Franke and His Church.

In last week's SABBATH RECORDER appeared an article on "Israel and the Sabbath," by Rev. E. E. Franke of Irvington, N. J., a suburb of Newark. We are glad indeed to make the acquaintance of this brother and to know something more of his Sabbath-keeping people—an independent church—in and around Irvington and New York City. Brother Franke is an old friend of Rev. L. A. Wing of the DeRuyter Seventh-day Baptist Church. They used to be yokefellows among the Adventist people; and for the same reasons both withdrew their membership from that church. Until last Conference time Brother Wing had not met his old friend

for years, and on the way to Conference made him a visit. Brother E. D. Van Horn also became acquainted with Brother Franke and they exchanged pulpits. Then Pastor Jordan of New Market visited him and his people at Irvington, and finally arrangements were made for Brother Wing of DeRuyter to preach and spend a Sabbath with Brother Franke. Then on Sunday, May 5, Brethren Wing, Franke, and Jordan called upon the editor of the RECORDER and a pleasant hour was spent with them.

On May 12 Brother Franke attended the Tract Board meeting in Plainfield, at which time we learned more of his good work. His church of independent and faithful Sabbath-keepers numbers one hundred and twenty-five, all told, considerably scattered and coming together for worship on Sabbaths at Irvington, in New York, and elsewhere, making, I believe, three different points for meeting. Mr. Franke is a strong man, and has held meetings in Carnegie Lyceum many times, filling the hall, paying fifty dollars an evening for it, and raising the money by collections to meet all expenses. He has also had experience in tent work. We are glad to welcome him as a coworker in the Lord, to receive articles for the RECORDER from his pen, and trust that God will give him many souls for his hire and great victories for the truth. Brethren Van Horn, Jordan, and Wing all speak highly of Brother Franke's little flock at Irvington, and greatly enjoyed the welcome given them there. Arrangements are being made for Brother Franke to preach at Plainfield and New Market in the near future. >

The All-Conquering Power of Love.

Last Sabbath the Bible lesson brought us face to face with Christ's command to love our enemies, to do good to those who hate us, and to turn the other cheek when one has been smitten. The questions as to just how far this spirit of non-resistance is to be carried, and just how ready one should be to give the undercoat to him who has taken away the overcoat, are always puzzling ones for the Christian. Even those of us who accept literally the words, "And as ye would that men should do to you, do ye also to them

likewise," have difficulty in answering to our complete satisfaction the searching questions which arise regarding the treatment of enemies, and those who mistreat us. We all come so far short of fulfilling the law of love, that of necessity we feel self-condemned when confronted with the matchless precepts found in this lesson.

Christ stripped the law of what traditionists had added, until the naked truth stood out in its primitive purity. The command to love the neighbor had been given the most narrow and selfish meaning, and, according to the law of opposites, false teachers had added, "and hate thine enemy," just as though the command to love a friend presupposed the opposite, to hate a foe! One by one the Master removed such traditions, taught "by them of old time," until he made it clear that the crime of murder begins when hatred enters the heart, long before the act of killing.

It may help us some, to note that the word rendered love here is the same one used in expressing God's love for lost men—the disposition of the Divine that prompted him to give his only begotten Son for sinners. Wherever the Father's regard for his children is revealed in the Bible, and wherever certain phases of the great plan of redemption are urged as a reason why men should love each other, we find this word, *agapa* for love. It is rendered charity in Paul's explanation of the essential element in religion, found in the thirteenth chapter of First Corinthians. It refers to that divine characteristic of soul which loves without recompense—even where there is no prospect of love in return. This is a love that regards with compassion, and moves one to acts of tenderness and beneficence, where nothing has been received save injuries, insults and mockery.

This is a higher grade of love than mere affection toward kindred, or the mutual regard of friends, or the responsive affection of lovers. The same word is frequently used to express the willingness of the disciples to "spend and be spent" for others, and to die if need be for Christ's sake, rather than to injure their persecutors. It was this love which Paul gave as the first fruit of the Spirit—a love which "worketh no ill," "thinketh no evil," "suf-

fereth long and is kind." It is "not easily provoked." It "beareth all things, endureth all things."

This is the love which Christians are taught to exercise toward all men—even their enemies. It is primary in the divine nature, and was the main characteristic of the Son of man; and when in active exercise in God's children, is indeed the "fulfilling of the law." Every turn in the life of Jesus, from the manger to the cross, was a manifestation of this principle of love. And the greatest of the New Testament missionaries not only urged that "this mind be in you which was also in Christ Jesus," but he also taught that all outward manifestations of, and pretensions to, a Christian life were like "sounding brass or a tinkling cymbal" where this spirit was wanting. In perfect harmony with these teachings the apostles, who had the best chance to know what Jesus meant, were willing to be counted "fools for Christ's sake"; and we read of stripes, imprisonments, mockings, crucifixions, meekly borne. "Being reviled," says Paul, "we bless"; "being persecuted, we suffer it"; "being defamed, we entreat." Under all these trying circumstances those early teachers seemed to manifest daily a burden of soul for the welfare of their opposers.

It must have been the possession of this Christ-spirit that gave them such power over men and enthroned them in the hearts of humanity for all ages. The crowning glory of Stephen's life was that prayer for his enemies while he was suffering the martyr's death. He and his friends might possibly have fought their way out of that mob and saved their lives, but had they done so, the mighty conquering power of that hour's work for God would have been lost to all the ages; and instead of that glorious vision of heaven, and of Christ at the right hand of God, Stephen might finally have died hopeless.

God calls upon his children to stand firm and true in the face of many evils. He wants them to "fight the good fight of faith", and to overcome the evil one; but for all this he gives us the choicest, mightiest weapon. Let the bitter thrusts of revengeful hatred be yielded for the loving "sword of the Spirit" and victories are sure to come.

EDITORIAL NEWS NOTES

More Islands for Italy.

The report that the Italians have captured and occupied four more islands in the Grecian Archipelago is confirmed by advices from Rome. It is also claimed that the garrisons and many citizens have been made prisoners and taken to Italy. Reports circulated in the United States to the effect that Turkey was caring for a large number of sick Italian prisoners have been denied in Rome, and official announcements claim that Turkey has only five Italian prisoners, and these are all well. If Italy really has possession of all the principal islands in the archipelago, it looks as though Turkey was blockaded from the Mediterranean.

Japan Glad to Join in Panama Exposition.

The Japanese Ambassador at Washington has notified the State Department that his country will gladly join in celebrating the completion of the Panama Canal, at the exposition at San Francisco, in 1915.

The Japanese feel that the canal will greatly benefit international commerce, and that Japan will be especially helped thereby. The ambassador's note says:

"The relations of warm friendship and good understanding which have invariably been maintained between Japan and the United States, and the desire of my government to strengthen the bonds of sympathy and common accord which so happily unite our two countries, make it natural and altogether fitting that Japan should cordially join in celebrating the inauguration of the great canal enterprise."

The entire tone of the communication shows the most cordial feelings on the part of the Tokio government toward the United States, and the ambassador assures us that no nation on the face of the earth more earnestly desires friendly relations with this country than does his.

The German Fleet Coming.

It is officially announced that the German fleet will visit the United States, and that it is expected to arrive at Hampton Roads on June 3. Plans are being made

for its reception by the President at Hampton Roads, and for an entertainment in Washington to last three days, at which the German officers will be guests of the Navy Department. The Atlantic fleet will also meet the visiting fleet at Hampton Roads.

The visitors are also to see the Naval Academy at Annapolis, and on June 6 they go to Mount Vernon. Then after luncheon on board the *Mayflower*, the Germans will return to their ships and the fleet will visit New York.

Mexican Rebels on the Run.

The prospects for the success of the government of Mexico in its war with rebels seem brighter than for some time. Reports of dissensions in the rebel camp have persistently found their way to the outside world; and now the heaviest battle of the war is raging, with the advantage greatly favoring the government forces. The rebels have abandoned ten cannon and much ammunition; and now, after a full day's fighting, they are retreating, having yielded up twelve miles of territory. They are destroying bridges behind them, but the federals are equipped with pontoon bridges, so the pursuit can not be greatly hindered.

Washington has received word from the gunboat *Buford* that the reports about Americans on the west coast being anxious to escape to the United States have been exaggerated, and there are but few refugees needing help. The best of feeling exists in Mexico toward the War Department regarding the sending of the *Buford*.

Envoys Well Received Abroad.

On May 4 the members of the Panama-Pacific Exposition, with John Hays Hammond as president, were presented to King George at Buckingham Palace by our ambassador, Whitelaw Reid. The King was much interested in the plans for the exposition and expressed the hope that it would be a grand success.

On May 6 the commissioners were welcomed and given a luncheon in Berlin, Germany, by Mr. John A. Leishman, American ambassador, and presented to the Ministry of Foreign Affairs. They are made to feel at home, and the cause they represent is given close attention by the powers.

The Pension Bill Signed.

On May 11 the President's signature was affixed to the bill appropriating \$35,000,000 for soldiers' pensions. The bill was passed on the day before, so it did not have to wait long to become law. It was well that the bill was signed immediately, for the old soldiers are dying so rapidly that a delay of a few days only might prevent scores of veterans from enjoying the benefits of this legislation in their behalf. The first three years under this law will call for at least \$22,000,000, and the maximum amount under the provision is \$35,000,000. The pensions are graded according to the age and length of service. We are glad for the many aged veterans who need the help and who will be benefited by this bill.

The Italian Chamber of Deputies, by a vote of 391 to 6, has extended the franchise to illiterates who have reached the age of thirty years. Voters in that country now have only to prove they are more than thirty years old, and the way is clear for voting. The passing of this bill increases the number of voters by five millions.

A bill has passed the lower house of Congress, providing for the coinage of 3-cent and 1/2-cent pieces. The bill originated in the demand for 3-cent pieces in the city of Cleveland where an ordinance imposes a 3-cent fare on the street-cars. Secretary Mac Veagh also claims that there is a growing demand for the 1/2-cent coin, so provision for this too was in the bill.

One argument in favor of these small coins is that their use will encourage economic buying.

Ambassador James Bryce, from the Court of St. James to the United States, has been sent by Great Britain to Australasia, to study political and sociological conditions at first hand. This move led to the rumor that Mr. Bryce had been recalled and retired from the ambassadorship, on account of his position on the Canadian reciprocity question.

Now Sir Edward Grey puts the quietus on all these rumors, by announcing that Ambassador Bryce will return to Washington in September and take up his duties as England's representative in this country.

The pavements and stone-works around the tomb of General Grant on Riverside Park have been found to need a complete overhauling and relaying, which will necessitate an expense of many thousands of dollars. The time set for the dedication of the tomb was so near at hand when the pavements were laid, that the work had to be done too hastily. Consequently the protection of the monument against water about the foundations was not successfully made, and the present conditions endanger the structure. The commissioners making the investigation report that immediate repairs are absolutely necessary to secure the safety of the tomb.

The War Department's estimate of the damages from the Mississippi floods places the figures at more than \$50,000,000. Everybody will rejoice to know that there are now signs of the waters' subsiding, and that the worst is probably over. Still it requires a great army of workmen to hold the waters back. Rescue work is still being pushed, and many have been reported drowned.

Reports from Paris show that France is having the driest spring known there for 250 years, and that the records for May thus far show the hottest weather ever known there for this month. The heat has already reached the temperature usually recorded in June, and Parisians are suffering greatly from heat and dust and eight weeks of drouth. Weather prophets hold out no hope for any immediate change for the better.

China has finally yielded to the demands of the powers providing for foreign supervision of any loan the nations might grant to the new republic. The mutiny in the Chinese army was spreading rapidly because there was no pay for soldiers forthcoming, and the new government was in jeopardy. When the demand of the powers for proper supervision of the finances was granted, six of them united in a loan to China of \$50,000,000.

The postal savings banks have become very popular, and already they have made a great record. The Postmaster General announces that the sum of \$16,200,000 has been deposited. Of this amount \$6,437,641 was deposited in thirty-two cities, each having a population of more than 150,000.

John Grier Hibben was formally installed president of Princeton University, the oath being administered by Justice Pitney, of the United States Supreme Court. President Taft was an honored guest and both Taft and Pitney received honorary degrees from the university.

The first trial by jury ever held in China was begun in Shanghai last week. The defendant was accused of murder.

Two Men.

REV. E. H. SOCWELL.

Newspapers recently published an extended account of the death of a very wealthy and prominent man. He was president of a prominent bank in New York, president of the chamber of commerce in a large eastern city, an official in many wealthy corporations, president of a railway company, trustee of a prominent eastern college, president of the stock exchange in a large city, president of the board of education in the same city, and a grand master mason.

All this was published in several newspapers—all this, and nothing more, concerning the man. As I read, I wondered if this was all that could be said about him. But such an obituary notice looked nice in print and would be coveted by many. If, however, with all his wealth and influence he had not alleviated sorrow and suffering; if he had not made the burdens of the oppressed more easy to bear; if he had not made the world better and happier by living in it, he had lived in vain: his was a wasted life and at its close he certainly could not have had the great opportunity of hearing the loving, sympathetic Master say, "Well done."

About the time of the death of this great financier, there was another death, but I did not read about it in any newspaper. This was the death of a poor man, an obscure man, a man of whom the public had never heard. He had no wealth and only a very modest income earned by honest toil.

He was a humble, consecrated Christian in the true sense of the word. He was a member of a certain church and was always in his place in all church work. In this respect he resembled many other church members, but in other respects he

was very different from some honored church members. It was his delight to cheer the disheartened, to visit the homes of sickness and sorrow and do what he could to help; and from his scanty income he helped the needy and unfortunate. The fallen and depraved always found in him a true friend and helper. He had no money with which to endow colleges or to finance great undertakings; but from the small earnings of his life those who were in need were helped, and with the love of Christ welling up in his sympathetic heart, he carried love and sunshine into homes of poverty and distress and pointed weary ones to the Lamb of God.

His deeds never found their way into newspapers and he was not known far from his home, but his was a rich, a successful life.

The name of the financier was heralded in many prominent newspapers, and from his costly home he was buried with all the honor that men could bestow; the other man was given a commonplace funeral from his humble home, but his name was written in the Lamb's Book of Life. All this is said of the poor man, not because he was poor, but because he loved God and loved his fellow man and made a wise use of his influence and limited means.

Riches can not make men, neither can poverty unmake them.

Chance for a Cook.

SABBATH RECORDER:

Brother H. D. Clarke has kept the RECORDER readers informed on some of the things that we are trying to do at the Children's Country Home Farm. A new deal is developing now of a combination of forces with the "Children's Home" of Cincinnati. If this deal goes through as planned our buildings will be enlarged and improved so that we can nicely accommodate 24 boys. This is twice as many as had been planned on before and the buildings will be much more commodious. We need at once an experienced cook. A Seventh-day Baptist is preferred. Wonder where we can find her?

Yours sincerely,

F. E. TAPPAN.

Mt. Healthy, Ohio,
May 10, 1912.

SABBATH REFORM

Why I Am Opposed to Sunday Legislation.

C. H. EDWARDS.

I am opposed to Sunday legislation not from prejudice, sentiment, or expediency, but from principle.

I believe it to be un-Christian, illogical and extremely harmful both to the church and the state.

I believe it to be subversive of the spirit and power of the Gospel, and antagonistic to the simple principles of all true government.

Because it is anti-Christian and un-American, I believe every lover of true Christianity and every believer in true American liberty should enter his emphatic protest against the evil thing.

It is anti-Christian because it is opposed to the very principles which make the Gospel so effective in the world. Love, not force, is the very genius of the Gospel. The Gospel calls for a Christ-filled life. No amount of rigorous ceremony or outward conformity can take its place. It calls for the complete transformation of the human heart and life, and accepts nothing short of it. The mere outward semblance to its dictates will not pass its scrutiny; all this is but the righteousness of the scribes and Pharisees. Heart-work and heart-love is the divine call; this only can respond to the pleadings of the Gospel. Love is never subject to the human will, and hence can never be begotten in the soul, nor developed in the life by outward force. True love is conceived in the heart through the outpouring of the Holy Ghost, which comes to the barren soul and begets in it the very offspring of heaven. The life then becomes one round of joyful service. Though compassed with trials, difficulties and perplexities the heart remains tranquil and still, while the outward life reflects the love which reigns within. This is the Gospel, pure and simple.

Sunday legislation is opposed to this in the fact that it proposes to enforce by the power of the state an outward conformity to the dictates of the church. Love demands the observance of the Sabbath from

the heart, but Sunday legislation says, "There is no need of this. An outward form and show is sufficient." To simulate one thing while conscious all the time that it is a mere simulation is the basest of hypocrisy. We believe, therefore, that Sunday legislation is the greatest school of hypocrisy the Christian world can produce.

The Christian Church is supposed to stand as the sole representative of her divine Master. In her dealings and actions she is to rightly represent him, and at every step is to inquire, "What would Jesus do if he were here?" Only as we see what he actually did when he was here can we tell what he would do today. True, outward conditions have changed to some extent, but human nature is identically the same as when he was here. It is as wicked and perverse today as when he walked the vales of Galilee. The world needs the same Gospel now as then. For the church to introduce other forces than those used by the Master is to substitute another Gospel. Where in his life or teachings did he commission the church to force men to outwardly conform to the Gospel by the power of the sword? On the contrary he always forbade it, and pointed to the "Power of God" as the one and only need of the church. Imagine a Spirit-filled church seeking by the power of the policeman's club to make men appear to be observers of the Sabbath. To turn, then, from the power of the Gospel to the power of the state is the most open confession of a lack of divine power that could possibly be made. A Spirit-filled church needs no help from the state, but clothed with omnipotence she can go forth "conquering and to conquer." In the first centuries she did this. Not only without the power of the state, but in the face of the most drastic laws which men could frame and enforce, the church started her conquest of the world. Even mighty, imperial Rome broke under the onslaughts of a humble church imbued with the mighty, onrushing Spirit of the Master. Nothing could stand before it then, and nothing could stand before it today, but the church has become so accustomed to appealing to the state that she feels her helplessness at the very thought of divorcing the state. Nothing but a second Pentecost can ever break the thralldom in which the church has become entangled, but against all this

we enter our solemn protest. How much better to seek, through humility of heart, the power which can supply every need of the church than to appeal to the policeman and his club.

On Board the "Galway Castle."

We are approaching Las Palmas, Grand Canary, and I will write you a few lines to let you know of our progress up to date. This should be forwarded soon by way of England.

I had a very pleasant voyage over on the *Adriatic*, although stormy weather for a day or two, and some trouble with the stokers made us over a day late, and I was for a time very dubious about catching this steamer. We reached Liverpool about seven o'clock on Friday evening and it took us until nearly nine before we were all unloaded and had passed the customs. A special train brought us to London, reaching there about one o'clock in the morning. I stopped at a hotel near by, having sent a telegram to Mr. Moore to meet me the first thing in the morning.

I knew I should not have time to go out to Colonel Richardson's, and we had all we could do to transact such business as was absolutely necessary, and catch the train for Southampton at ten o'clock.

This is a very trim and pleasant little ship, though she seems very tiny after a voyage on the *Adriatic*. There is a small but agreeable company on board, and our accommodations are much better in every way than in the second class on the other ship.

On the *Adriatic* I met an English missionary who has been for a number of years in the interior of Africa, and who will sail on this line next week for East London. He told me a number of things about the country and travel in it which will be very helpful to us.

Night before last we heard by wireless from Lisbon of the terrible disaster to the *Titanic*. It seems too terrible to believe and will be very alarming to our friends at home, but we are all O. K. and are enjoying ourselves very much indeed. It is very rough today, the first rough weather we have had on this voyage, and many of the passengers are conspicuous by their absence. Neither of us has suffered any difficulty whatever, and neither has

missed or *lost* a meal since we left home.

We have spent considerable time going over the voluminous African correspondence, and we are beginning to formulate plans of campaign. We shall work very harmoniously I am sure, for we are in agreement as to the essential features of our work.

With kind regards to all, I am,
Faithfully yours,
W. D. WILCOX.

April 18, 1912.

[Addressed to the Chairman of the Joint Committee. Received May 10, 1912.]

Matthew, Mark, and Luke.

REV. ARTHUR E. MAIN.

THINGS TO COME.

1. Beginning 200 or more years before Christ, there appeared a great amount of Jewish apocalyptic, or revelation writings. Visions, animal and number symbols, angelology, and hope, are prominent characteristics. They deal, in a very materialistic fashion, with the past and present, but especially with the future.

The following are among the leading subjects of discussion: (1) The two Ages; the present evil age, variously estimated to be from 5000 to 10000 years in duration, and soon to end; and the coming age, when all wrongs are to be set right. (2) Impending Crises, in the heavens, and upon the earth. (3) God, who, as a monarch, has an army to fight his battles, and servants to do his bidding. (4) Heaven, the dwelling place of God; and Earth, the abode of man. Between heaven and earth there are six stages made of luminous matter, the abodes of angels, the heavenly bodies, nature-powers, and the Messiah. (5) Satan, the arch-enemy, who takes the form of a serpent, king, or prophet, as best suits his purpose. (6) Man, for whom the world was created. (7) Sin, the cause of all misery. (8) The coming Messiah, the central development of this literature. (9) The Resurrection of the body for purposes of judgment. (10) The Judgment, in a spectacular representation of the wickedness of God's enemies, the sentence being determined by record books. (11) The Punishment of sinful angels and men, including the giants of Gen. vi, 4, and heathen opposers of God and his people. (12) The Reward of the righteous, in a

blessed existence. (13) The Renovation of the world, in a new heaven and a new earth. (14) And the Divine assurance of realizing in the future the good which was not found in the present.

In "The Histories of Adam and Eve," Satan once more tempts Eve, after the expulsion from Eden; and, at Adam's request, he tells the story of his own fall. At the age of 930, Adam, calling his sons together, relates to them again the circumstances of the Fall; and then sends Eve and Seth to Paradise, that, with dust upon their heads, they may plead for him, and get some of the oil of life to anoint him. On the way the Serpent bites Seth, but is persuaded by Eve to let him go. At the gates of Paradise, they receive, instead of the oil, the promise of a blessing in the distant future.

In Part I of "The Ascension of Isaiah," the prophet stirs up the wrath of Satan by predictions concerning Christ, the Church, and the overthrow of Antichrist: and Manasseh, possessed by Satan, causes Isaiah to be sawn asunder. In Part II, an angel takes Isaiah through the firmament and the six lower heavens into the seventh, where he sees departed patriarchs and God himself, and learns that Christ is coming to the earth. Upon being led back into the firmament, he has a vision of Jesus from his birth to his ascension into the seventh heaven. Then, left by the angel, the prophet's soul returns into his earthly body.

In connection with the world's passing out of the first evil age, symbolized by beasts, there will be great changes in nature. The moon will alter her course and periods; the stars wander from their orbits; trees flow with blood, and stones cry out; dread signs appear in the skies; springs of water dry up, and the earth yield no harvest; wars and rumors of war, and private feuds and recklessness, prevail; and so on.—The *Hastings Dictionary of Christ and the Gospels*, art. "Apocalyptic Literature."

Apocalyptic language-forms and subject-matter are used in Isaiah, Ezekiel, and Joel; in the Books of Daniel and Revelation; in Matt. xxiv, xxv, Mark xiii, Luke xxi; in briefer utterances of our Lord; and in the Thessalonians.

Compare Isaiah xiii, 6-13, and Ezek. xxii, 3-8, with Matt. xxiv, 29; Dan. vii, 13, 14, with Matt. xxiv, 30 and xxvi, 64;

and Joel ii, 28-32 with Acts ii, 14-21.

Jesus came into history in an environment in which nothing is more conspicuous and potent than this early Jewish apocalyptic literature; and its importance can not easily be overestimated; for its form and content shed a flood of light upon the teaching of our Saviour. "The simplest way to describe the relation is to say that Jesus and the writers of the New Testament found the forms of thought made use of in apocalyptic literature convenient vehicles, and have cast the gospel of God's redemptive love into these as into moulds."—*Dictionary of Christ and the Gospels*, art. "Apocalyptic Literature."

And when one comes from the Jewish apocalyptic literature to the apocalyptic writings of the New Testament, and from the literalistic interpretation of the latter into their inner, ethical, and spiritual meaning, one comes into a new and heavenly moral and religious atmosphere. In the nature of the case it is difficult to understand any description of what is yet to come to pass, especially if the description is in pictorial language, and the inner meaning is quite unlike one's expectations.

If Matthew, Mark, and Luke so far misunderstood the teachings of their Lord as to be unable to give us an altogether correct report and interpretation; and if apostles, at first, thought the end of the present age to be at hand (Acts i, 6-8); still, Paul developed a larger perspective, and John came to know that his Master's words were spirit and life; the Church entered upon her struggle for the moral conquest of the world; and in spite of continued predictions of the Second Coming, she is still engaged in her long holy war, confident of final victory.

2. The subject of this study falls into four parts. And in the light of the nature, content, and purpose of apocalyptic literature; of our Saviour's use of its language-forms in his pictorial prophetic teaching; of the experience of Christians and the history of the Church since his time; and of the nature of a rational, ethical, and spiritual religion, while we may not reach dogmatic conclusions, we ought to derive from their reverent consideration some good measure of satisfaction and profit.

(1) The Lord's Coming Again.

Jesus said to the Twelve, "Ye shall not have gone through the cities of Israel, till the Son of man be come" (Matt. x, 23). In Matt. xvi, 27, 28, we read, "For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. Verily I say unto you, There are some of them that stand here, who in no wise shall taste of death, till they see the Son of man coming in his kingdom." Mark (ix, 1) has it, "Till they see the kingdom of God come with power"; Luke (ix, 27), "Till they see the kingdom of God." When on trial before the Jewish authorities, Christ said, "Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven" (Matt. xxvi, 64). Mark says: "Ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven" (xiv, 62). Luke, "From henceforth (from this time on) shall the Son of man be seated at the right hand of the power of God" (xxii, 69).

The coming of Christ, and the growth and spread of his kingdom, are the same thing; for he himself is the King. It takes time for the growth of the blade, the ear, and the full grain; for the little mustard seed to become a tree; for the leaven to leaven three measures of meal; and to make disciples of all the nations. It was after a "long time" that the lord of the servants came to reckon with them (Matt. xxv, 19). And the man who planted a vineyard and let it out to husbandmen, went into another country for a "long time" (Luke xx, 9).

We must hold either (1) that the apocalyptic discourses in our Gospels are not essentially as Jesus gave them; or (2) explain away those passages which predict an Advent within the generation then living; or (3) regard Jesus as actually predicting during the lives of men then living a visible advent in the clouds, a prediction which was not fulfilled; or (4) understand the language of Jesus symbolically, as the prediction, in language taken partly from Old Testament, partly from the Apocalypses of the time, of an advent which, while not without external features, is really to be understood after the analogy of Matt. xxvi, 64; John xiv, 18-28; xvi, 7, 16, 22; Rev.

ii, 5, 16; iii, 3, 11. (Substantially a quotation from the Hastings *Dictionary of the Bible*, III, 677.)

Without any hesitation I accept (4) with its comfort and its warning.

The "coming" of Christ, then, is neither a near-by nor a far-off event, but a present and continued forward movement of his kingdom, in the hearts and lives of men, individually and collectively. Growth in personal spiritual experience, and progress in the world's moral and religious history, is the coming of our Lord, on the clouds of heaven, with the angels, in power and glory. All who are ready, may well exclaim, Amen: come, Lord Jesus.

(2) The Judgment.

The Judgment, also, is not only a future event, but a present and continued movement of the Divine Providence, in the separation of men and nations into two classes, according to their attitude, in character and conduct, toward God; his Son Jesus Christ, our Redeemer and Lord; and his Holy Spirit, who seeks to guide the consciences of men; and according to their words and deeds, motives and purposes, in human relations. The supreme standards are the Two Great Commandments, interpreted by the life, teachings, and sacrificial ministry of Jesus.

The fruit of personal righteousness, and of social, industrial, and national justice, liberty, and good order; and the consequences of individual sinning, and of social, industrial, and national injustice, oppression, and lawlessness, are the judgment of God. The Hebrew monarchy fell in two and went down, because of the judgment of God upon luxury, corruption, and cruelty. Jerusalem and Judaism were overthrown, because of the Stone which the builders rejected (Matt. xxi, 33-46; xxiii, 29-38; xxiv, 34; Mark xii, 1-12; Luke xi, 49-51; xx, 9-19; xxi, 29-32). The judgment upon Jerusalem and Judaism is so typical of other great judgments that it is not possible to separate the descriptions in these passages.

Jesus Christ, then, in the power and Spirit of God, is now judging individuals, families, neighborhoods, cities, and nations; the wheat and chaff are being separated; but with God it is yet possible to change chaff into wheat, if men will love, trust, obey, and serve.

(3) The Resurrection.

In our Lord's great answer to the Sadducees (Matt. xxii, 29-32; Mark xii, 24-27; Luke xx, 34-38), the doctrine of the resurrection is the doctrine of continued existence, unbroken by the death of the body. "Dead things may have a Creator, a Possessor, a Ruler: only living beings can have a God."—Plummer.

The Christian doctrine of the resurrection of the just (Luke xiv, 14), is the doctrine of an immortal personality (Luke xx, 36). The physical basis of our present personality is a mortal body: our reconstituted personality will be in harmony with the exalted heavenly life (Luke xx, 35). This comes from the power of God as taught in the Scriptures. And "No one can have a right estimate of his position and duty in this life who omits all account of a life to come."—Plummer.

(4) "The End of the World."

That the kingdom of God, including the Coming of our Lord, the Judgment, and the Resurrection, is to reach a consummation (Matt. xix, 28), at a time known only to the Father, is an idea in accord with the teaching of Jesus, and with the nature and laws of spiritual and moral life. True life implies activity and growth toward completeness.

The Christian's ideal is that of a perfected personality (Matt. v, 48). That not many reach perfection in this life, even in a relative sense, would probably be the testimony of the best of Christians. And it seems to me to be in harmony with the world's general process of development from lower to higher forms of life; with the Scriptures, they themselves being a record and prophecy of redemptive progress (Matt. xvi, 20; Mark viii, 30; Luke ix, 21, 22); and with the principles of spiritual life, to believe that after death we shall grow in the likeness and power of our Lord, unto that completeness of being to which our Father has graciously called us.

In parables and discourse Jesus describes the condition of the saved and the lost, in the life to come, by the use of different figures of speech. The full meaning no one can tell; but we know that one is a state of blessedness, the other of misery. To teach, as some have done, that the wicked will be cast into fire, seems strikingly inconsistent with the Saviour's

other word that they will be cast into darkness.

Jesus teaches the possibility of sinning, beyond the hope of salvation (Matt. xii, 31, 32; Mark iii, 28; Luke xii, 10). In Mark we have the philosophy of unpardonable sin: it is an eternal sin. It is possible, then, for one to resist the influence of the Holy Spirit, so long and persistently, as to become hardened in heart, and without the disposition or capacity to turn to God for his pardoning mercy.

While the words in Matthew, "It shall not be forgiven him, neither in this world, nor in that which is to come," do not teach the possibility of any forgiveness in the world to come, as the meaning may be that of a sweeping never, they nevertheless suggest that inference and hope; which is favored, also, by the inequality of opportunity, in this life (Matt. xi, 21-24). I am as sure that God will never turn away a truly penitent sinner, either in this world or in that which is to come, as I am that he is my heavenly Father, infinite in love, compassion, and justice. My fear is, that sinners will not repent in that world any more than they do in this.

All true and pure life, physical, intellectual, moral, social, and religious, naturally tends to continuance and progress; and sin and selfishness naturally tend to become more sinful and selfish, on the way to an eternal sin. It is therefore supreme folly, danger, and unworthiness, to refuse to obey the Holy Spirit, who says, "Today, if ye shall hear his voice, harden not your hearts."

Scripture references:

Matthew iii, 11, 12; iv, 18-22; vi, 10; vii, 1-6, 15-27; viii, 10-12; ix, 36-38; x, 14, 15, 22, 23, 32-42; xi, 20-30; xii, 28-50; xiii, 1-50; xvi, 3, 18, 19, 24-28; xviii, 1-9, 21-35; xix, 16-30; xx, 20-28; xxi, 28-45; xxii, 1-14, 23-33; xxiii, 12, 29-39; xxiv, 1-51; xxv, 1-46; xxvi, 24, 29, 64.

Mark i, 16, 17; iii, 27-30, 33-35; iv, 1-32; vi, 11; viii, 31-38; ix, 1, 7, 31-50; x, 17-45; xii, 1-12, 18-40; xiii, 1-37; xiv, 9, 25, 62.

Luke i, 67-79; ii, 25-32; v, 10; ix, 1-6, 22-27, 46-48; x, 10-24; xi, 20-52; xii, 1-59; xiii, 1-9, 18-35; xiv, 12-14; xvi, 9-31; xvii, 20-37; xviii, 7, 8, 18-30; xix, 1-27, 41-46; xx, 9-18, 27-38; xxi, 5-36; xxii, 24-30, 69; xxiii, 27-31, 42, 43.

MISSIONS

Foreign Missions vs. Home Missions.

DEAR EDITOR:

The letter on page 494, by G. W. L., calls to mind a text my mother was very fond of quoting: "These ought ye to have done, and not to leave the other undone."

Things supposed to be "the result of," are often "in spite of." I, for one, do not believe that the energy, consecration, and devotion to God, exhibited in foreign mission enterprise can reduce our membership. The unfortunate reduction must be "in spite of" such energy; and had that energy not been put forth, the falling away would have been far greater.

We are not all called to go to heathen lands, but we all can help and encourage those who do go. My call is to the home field of pagan London—truly a forlorn hope. Sister Palmborg devotes herself to the "heathen Chinese." Others work in the worldly-wise New York. The body of Christ has many members, and, shall we add, needs many more?

We need workers in Central Africa. If there was a special stimulating thought in my mind brought forth by the World Missionary Conference, it was: O that innocent Africa (innocent of man's perversion of the Scriptures) should be overrun with Antichrist's Sun day by those who would unite "all Christians, Roman Catholics as well as Protestants," to "drive Islam out of Africa." Are the pagan Sun day and other antichristian doctrines to be rushed into that vast continent without a detachment of Seventh-day Baptists being sent into the breach?

If the report of Brothers Wilcox and Moore (I just have a post-card from them) should not be what we hope for, we still have the fact that "Roman Catholics as well as Protestants" intend to force a false Christianity into Central Africa. With the knowledge of that fact we should be stimulated to do our utmost to outflank Satan's army. Possibly neither numbers nor the best materials are available, but that should not deter our efforts. Mill Yard Church has kept the Sabbath light burning in England for centuries, though

at one time the membership was reduced to but "four girls," three sisters and a cousin. We must never despair.

Don't let us stare in consternation at the Red Sea in front, but remember that the Lord said to Moses, "Speak unto the children of Israel that they go forward." They went forward, and lo! the impassable obstacle was blown out of the way.

The obstacles in our way may be great, the difficulties may be considered insurmountable, but brethren, don't forget that with God "all things are possible." The Saviour raised Lazarus, but the people were first called upon to remove the stone. Let us go forward and do all in our power, both at home and abroad, for the victory is with the Lord.

In the commandments of God, and the faith of Jesus,

Yours fraternally,

THOS. W. RICHARDSON.

31 Clarence Road, Wood Green,
London, N., England.

Pangoengsen, Java.

[The following is a clipping from a Javanese newspaper, translated by Catharina de Boer of Westerly, R. I.—E. B. S.]

We extend our heartfelt thanks for the presents received. We also express our gratitude to the editors of the several newspapers who so willingly have published our notes throughout the year.

To all our readers we wish a Happy New Year! especially to them who have proved so kindly their interest in our work in the past year! A Happy New Year to all our unfortunate—to suffering bodies and poor dark souls also! May it be so by God's grace.

We have little to complain of, and much to be thankful for. While we are able to help the unfortunate our hearts are full of joy.

A few friends sent us some money for the Christmas celebration. Very thoughtful, indeed! We had a splendid time of it. For the £12.50 (\$5.00) we got some cookies and coffee. More than 250 persons (our own people) and some strangers were present, and those that had little farms brought tampahs full of rice and other things, which the poor or children and strangers feasted on. Some of them brought with them rice and maize, and

many of them gave some money. Even the children gave one or two pennies apiece. So the amount collected was more than 10 florence (\$4.00), which was distributed among the poor and needy. In that way the children learn to think of others and exercise thankfulness for help granted to them.

M. JANSZ,
M. A. ALT.

Pangoengsen P. O., Tajoe,
Jan. 11, 1912.

Monthly Statement.

April 1, 1912, to May 1, 1912.

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

Dr.	
Balance in treasury April 1, 1912.....	\$480 47
Mrs. Flora Bess	1 00
D. E. Coon	75
A. Friend	1 00
Mrs. A. E. Langworthy	1 00
T. A. Saunders	5 00
J. H. Coon	10 00
Dr. S. C. Maxson	5 00
Estate of H. Alice Fisher (refund) ...	37 98
Rev. Wm. L. Burdick (refund).....	200 00
First Brookfield Church	8 50
Farina Church	24 94
Nortonville Church	61 93
Welton Church	25 00
Walworth Church	35 06
New Market Church	30 00
Chicago Church	25 00
DeRuyter Church	34 03
Plainfield Church	45 55
First Westerly Church	5 22
Little Genesee Church	13 34
Richburg Church	10 15
Milton Junction Church	24 37
Independence Church	25 00
New York City Church	34 73
North Loup Church	75 00
Pawcatuck Church	460 80
Farina Sabbath School	6 62
Tract Society	124 48
Woman's Board	345 00
Memorial Board	34 70
Income from Permanent Funds	582 26
	\$2,773 88

Cr.	
Account of Miss West's salary.....	\$ 50 00
Joseph Booth, April salary	50 00
D. B. Coon, salary for March	50 00
J. J. Kovats, salary for March	20 00
E. B. Saunders, salary and traveling ex.	132 29
J. H. Hurley, salary April 1 to July 1.	131 00
D. H. Davis " " " " " "	125 00
H. Eugene Davis " " " " " "	75 00
J. Velthuysen " " " " " "	75 00
F. J. Bakker " " " " " "	75 00
Marie Jansz " " " " " "	37 50
Madison Harry " " " " " "	37 50
D. W. Leath salary Jan. 1 to Apr. 1.	73 00
R. S. Wilson " " & trav. exp. 95 74	
A. L. Davis " " " " " "	90 69
A. Clyde Ehret, salary Jan. 1 to Apr 1.	12 50
W. L. Davis " " " " " "	50 00
G. W. Burdick " " " " " "	25 00
R. R. Thorngate " " " " " "	12 50
L. A. Platts " " " " " "	62 50
J. A. Kagarise " " " " " "	25 00
I. T. Davis " " " " " "	25 00
Wilburt Davis " " " " " "	75 00
L. D. Seager " " " " " "	50 00
Geo. P. Kenyon " " " " " "	25 00
Wm. Simpson " " " " " "	12 50
G. H. Randolph, salary for 8 weeks..	46 00
A. P. Ashurst, salary Jan. 15—Apr. 15.	37 50
J. A. Davidson, sal. Feb.-Mar. & trav.	107 22

S. H. Davis, exp. to Providence, charter amendment	2 00
Orville Stillman, Wilcox passage to London	57 50
Geo. B. Carpenter, Wilcox traveling checks	200 00
Wayland D. Wilcox, acct. of salary.....	100 00
Geo. B. Carpenter, exp. to Joint Com., New York	8 00
Orville Stillman, cable and telegram..	3 59
Edwin Shaw, Joint Com. expense	13 97
Tract Socy., acct. Dr. Palmborg's sal..	15 00
E. B. Saunders, emergency fund	10 00
Treasurer's expenses	26 00
Exchange	1 45
Interest on notes	28 25
	\$2,149 20

Balance May 1, 1912	624 68
Bills due and payable May 1, 1912 ..	1,300 00
Notes outstanding May 1, 1912	3,000 00

S. H. DAVIS,
Treasurer.
E. & O. E.

The Duty of the Church to the Unchurched.

REV. WALTER L. GREENE.
Read at the Semi-annual Convention of the Western Association, Little Genesee, N. Y., April 27, 1912, and requested for publication.

The subject of this paper and the particular application of the subject which is to be emphasized is not of my own choosing; so if anything is said that ought not to be said and from which any may wish to dissent, the charge should be laid to the executive committee of this convention who suggested the topic and the view-point to be discussed in preparing the way for the informal discussion that is to follow. The subject as interpreted by the committee is, "What is the duty of the church to the Christian people of the community who are not members of that particular church and who may or may not be members of another denomination? Though the subject is not of my own choosing, I am glad to have this convention consider the question, for it has an important relation to every church in the association.

Ten out of the sixteen churches in the association are in communities where there are no other organized Christian churches. The largest and the smallest church in the association are face to face with the same question, "What can we do for the unchurched Christians of this community?" The six other churches are in villages and towns where the several churches, though attempting to look after their own congregation, are not shepherding all the Christian people of the community. The situa-

tion of the ten churches is in some sense a happy one. It is somewhat like the situation that a brother minister described when he said, "We have the right kind of church federation over in our town. There is just one church and that is a Methodist church." You of my hearers who live in communities where you have such a Seventh-day Baptist church federation should rejoice at the uniqueness of the situation and the opportunity and responsibility that it presents.

Does your church serve the entire community? Does your young people's society train all the young people of the neighborhood? Does your Sabbath school instruct the children of the community? Do all the people of the surrounding country feel at home in your church house and in the various organizations connected with the one church of the place? If not, why not? In many, perhaps most, places we would have to confess to failure of our Seventh-day Baptist churches to serve the entire communities in which they are, to any adequate degree. Is this failure due to lack of knowledge of the conditions, lack of vision of the opportunity, is it a lack of earnestness in the work of the kingdom, or is it due to the fear of *proselyting*? I confess to feelings of shame when I visit some communities where there are two or three hundred people within a radius of three or four miles and one church in the community and a congregation of twenty or twenty-five in attendance at the one and only religious service of the neighborhood. One can not believe that such a church is touching the community in a real vital way. Is such a church doing its duty to the unchurched? Who is to blame, the church, or the community? Conditions are not always better in villages and towns where there are several churches, for the total church membership and attendance is in most cases a minority of the population. It gives a basis for some to say that the church is living on the dead past, rather than for the living present.

It is obvious that the view we shall take of the church's duty to the unchurched will be determined by our view of the great mission of the church. If we regard the church as the pillar and stay of the truth, interpreting truth as sectarian truth, it is clear that our vision of duty will be different from what it would be if the church

is considered as the representative of God in the world for the establishment of the Kingdom of God. The first view tends to emphasize the church's duty to its own members, holding all outside its fold as barbarians who have no claim on the church's ministrations. The second view regards all men as brothers who love our Lord Jesus Christ and recognizes that the church has a duty outside its own fold. The first says, "Come ye out from among them and be ye separate"; the second says, "We are among you as he that serveth," and "We are in the world, but not of it."

There are few who would dissent from the idea that the church should be a working Christian church at work in the world for the Kingdom of God; yet even a casual observer is impressed with the fact that the church comes far short of her duty to the unchurched of the community. Assuming that we all believe in a serving church in the world of today, let us consider some of the duties of the church to the unchurched Christian community.

I. BROADLY CHRISTIAN.

First of all the church has a duty to the unchurched to be broadly Christian in its sympathies and not narrowly sectarian. It is of fundamental importance that the church place Christ and the interests of the Kingdom above sectarian tenets. This is not to say that the church shall have no convictions on denominational doctrines, but that doctrines shall *not* be allowed to interfere with spiritual service and Christian brotherhood. As much as I exalt the importance of the beliefs which we hold as a people, I believe that some churches have allowed denominational doctrines to interfere with spiritual efficiency. For instance, how often the question is raised as to the wisdom of union services with other churches, membership in the Federal Council of Churches, and affiliation with the United Society of Christian Endeavor and the International Sunday School Association, movements from which we may learn and receive much and in which we may do much for the advancement of a common Christian brotherhood and the forwarding of the Kingdom. Any aloofness and exclusiveness on our part bars the way to usefulness and a wider spiritual efficiency. I attended a county Bible-school conven-

tion a few months ago, that was of great practical and inspirational value, and though there are five Seventh-day Baptist schools in that county there was only one person present from any of these schools.

2. KNOW COMMUNITY CONDITIONS.

The second duty the church owes to the unchurched is to acquaint itself with the facts and condition of the community in which the church labors. Sad to relate, most churches limit their inquiries and efforts to the members of the congregation that already have some relationship to the church, and know little about the religious interests and attitude of those not connected with the church by membership or family ties. The pastor and workers of the church ought to know the religious affiliation of every man, woman and child of the entire parish. It is stimulating to face the facts and study conditions. It helps to remind us of the whitened fields and the neglected opportunities. If there are fifty men in the parish who do not attend public worship or do not engage in any religious service, the church should know it. If there are one hundred children in the community who do not attend any Bible school, the church should face the fact and ask itself what it is going to do about it. If there are seventy-five young people in the neighborhood who are not engaged in any form of religious activities, the church and pastor should know and consider the reasons for such conditions. We must not congratulate ourselves if we *do* have a steady, earnest and appreciative congregation each week, if at the same time there are twice as many people in the immediate vicinity who do not share in any church activities. The church's success is measured, not by the membership of the church, but by the smallness of the number of people in the circle of the parish who are untouched by its life.

I should like to see each of the ten churches of this association, which has an exclusively Seventh-day Baptist parish, prepare a map and chart of the parish, indicating the location of every home and, by colored markers, note the relation of the home to the church; also a chart that would indicate the population of the parish, the number of people who are members of the church, the number who attend church and the number who do not, the

membership of the Sabbath school and the number who ought reasonably to be in Sabbath school, the denominational affiliation and preference of those not connected with the Seventh-day Baptist church. Similar maps and charts could be prepared by the remaining six Seventh-day Baptist churches of this association in cooperation with other churches in the villages where they are located. I should like to see these hung in the church and the pastor's study as a constant reminder of the wide and inviting field to be occupied right at our door. The significance of such movements as House to House Visitation, Religious Census and campaigns for Social Survey, consists in the stimulation to greater activity through a knowledge of the facts and needs of the community life. Let us turn on the light and face the facts that the light reveals.

3. ORGANIC RELATIONSHIP.

The third duty of the church to the unchurched is to make possible some form of organic relationship with those Christian people who are outside the actual membership of the church. In communities where there are two or more churches, those who do not have preference for the Seventh-day Baptist church usually have no difficulty in finding a church home to their liking. In such communities, however, a Seventh-day Baptist church has an equal responsibility with the other churches in winning the unchurched to active church and religious work. In neighborhoods where the Seventh-day Baptist church is the only organized church, a different problem presents itself; for here the church must be all things to all men that it may win some. It is not uncommon for our ladies' societies and young people's societies to have members who are not Seventh-day Baptist in doctrine and practice, but who are in sympathy with the general purposes of the society and the service which it renders to the community. Most of our churches give a voting privilege to any who contribute to the financial support of the church. Would it not be in the line of greater usefulness and Christian fellowship to invite the Christians in the vicinity of our Seventh-day Baptist churches who are without a church home, to share in the organized life, fellowship and Christian ordinances of our church on the plan of an affiliated membership, without the require-

ment of conformity to the doctrinal position of regular membership. This would not compromise our position as to the importance of the Sabbath and baptism for full membership in a Seventh-day Baptist church, but would open the door of usefulness and service to those who are in sympathy with the Christian ideals for which we stand and the religious work we are attempting to do. It is desirable that our churches become more and more the means for the expression of the religious life of the entire community in which our churches exist.

Is there any valid reason why Seventh-day Baptist meeting-houses, in communities where there are no other churches, should not be open for religious services for the benefit of those who observe the first day of the week, or why the Seventh-day pastor should not lead the service if there is no adequate leadership among those who could attend such a service? Many a pastor among us could very easily serve two congregations in this way and add immensely to his influence in the community.

Conservation Congress of the Men and Religion Forward Movement.

REV. E. D. VAN HORN.

If any one is inclined to think that the Men and Religion Movement is a mere wave of religious enthusiasm that will soon die out, he is mistaken. While the first skirmish campaign has just closed, the crusade proper has just begun. The men who had the courage to undertake such a stupendous task have taken care to conserve the results and principles of the movement and to render them both permanent and universal. This was the purpose of the great Conservation Congress held in New York last month. At this congress were delegates and representative men from all the States in the Union with five exceptions, most of the provinces of Canada, England, Italy, South Africa, China, Japan, Corea, Australia, and the Philippines. These 2,000 young men gathered daily for six days to store up in their minds and hearts the great truths and principles which this campaign has worked out. One needed only to look into the faces of these strong men and note the look of a calm faith and resolute determination, to fully

realize that they were earnestly setting about their Father's business and as his ambassadors going into all the world to preach the gospel of the Kingdom of God. The congress was addressed by men of national and international reputation—such men as J. A. Macdonald, editor of the *Toronto Globe*, Booker T. Washington, William Jennings Bryan, Washington Gladden, John R. Mott, Robert E. Speer, Pres. Frank Strong, Walter C. Rauschenbusch, Jowett, Hillis, Gipsy Smith and a host of other world leaders. Such was the nature of the addresses and reports in this congress that men simply can not forget their meaning and significance.

Another splendid feature of this conservation plan was the work and reports of the great commissions, on Bible Study, Christian Unity, Missionary Theme, Publicity Theme, Evangelization Theme, Rural Church and Social Service. These reports were printed and placed in the hands of every delegate as permanent guides to effective service along these various lines.

I wish I had time to tell you of the other attractive features of this congress, of the splendid trained chorus of three hundred voices, of the immense map of the United States showing campaign centers with radiating lines to auxiliary towns and cities, and the great Cross in the center of this map with its golden rays touching all parts of this nation; of the exhibit rooms where informal discussions were conducted by experts; of the book room where a splendid collection of books and literature, charts, diagrams, and mottoes were on exhibition and sale, but time will not permit.

Of such vital and tremendous importance was the message of this congress to the world (especially to Seventh-day Baptists) that a report of its proceedings would be seriously faulty and incomplete without giving you a brief digest of the commission reports and the addresses as I took them in the convention. Let me say here, I hope no one will fail to get this. The full report of the movement with all the proceedings of the congress, including all addresses and reports, will be bound in seven neat volumes and sold for \$4.00 by the "Association Press," East 28th St., New York City. Every pastor, Sabbath-school officer and teacher should have a set of these books as their messages are vitally important to your success.

WOMAN'S WORK

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

A Friend Indeed.

MRS. ANGELINE ABBEY.

There's not a soul so strong that he can live
without a friend.

There may be days when fortune smiles;
The need is not so keen of a strong arm to lean
upon,

When work or play beguiles.

'Tis when bereavement comes, that friends help
most if they are true.

If one is fainting in the road,
They lift him up,—when otherwise despair would
crush the soul,—

And help to bear his heavy load.

"Fair-weather friends" pass on with head held
high, and not a care

For one smitten by deep grief;
Their love for self is stronger than their love
for fellow man,

So they offer no relief.

Thank God for friends who love the Lord and
his afflicted ones;

They are a shining light:
The tender word, the kind hand-clasp, the smile,
all help dispel

Despair, and sorrow's dark, dark night!

A Message From the Corresponding Secretary.

Spring house-cleaning at the home of the corresponding secretary extended to the suit-case,—rather shabby from long use,—that contains books, papers, pictures, etc., that are supposed to belong to the Woman's Board.

Without taking time to enumerate the entire contents of said suit-case, it will be enough to say that this is being written to tell you there are on hand twenty-five copies of the missionary program, "All the World for Jesus," one hundred and forty of the Sabbath program, and one hundred and fifty of the Sabbath song, the words of which were written by Miss Mary A. Stillman, and the music by President W. C. Daland.

This song should have a place in the hymnal of every Seventh-day Baptist, and should be sung often in Sabbath service.

The missionary and Sabbath programs have been successfully used, in some instances in place of the regular Sabbath morning service.

Lone Sabbath-keepers may be glad to have a few copies of the Sabbath program for handy personal study, and reference. It contains among other good original things, Mrs. T. J. Van Horn's story entitled, "Her Wedding Ring," and a song, "Sabbath Rest," the words and music of which were written by Mrs. Clara Stillman Burdick.

One other package must be mentioned,—the little pasteboard mite boxes. They take up so much room lying idle in a big bunch, when they should be separately standing on your individual dresser or shelf, waiting to receive your thank-offering.

Will you send for some, and make use of them? They are to be had for the asking, and not a cent to pay.

We shall be glad to fill your orders for any of these articles as long as the limited supply lasts.

Very sincerely yours,

METTA P. BABCOCK.

Milton, Wis.,

May 8, 1912.

Our Seventh-day Baptist Women Missionaries.

MRS. GRACE BURDICK.

The first two women missionaries were Mrs. Solomon Carpenter and Mrs. Nathan Wardner. Lucy M. Clark Carpenter was born in Brookfield, June 25, 1811. In early life she began to manifest that keenness and strength of intellect and fondness for literary pursuits that were characteristic of her later years. It is said her husband's attention was first called to her by reading one of her poems published in a newspaper. She attended the seminaries at Cazenovia and Lima, N. Y.

In connection with her husband she came afterwards—as a teacher, pastor's wife, foreign missionary, and correspondent for our denominational paper—to exert a very wide influence upon our people, without doubt the greatest ever yet reached by any woman in the denomination.

It was while pleasantly located at Shiloh, N. J., that the subject of foreign mis-

sions began to assume a greater interest. From the regions of the rising sun a cry like a distant murmur, but ever growing clearer and louder, "Come over and help us," came to her soul at length with authoritative tones of duty.

In the first company of missionaries to China, it was the gifted pen of Mrs. Carpenter, pointed with the devotion of a pure, lofty, consecrated spirit, which touched the entire denomination with a thrill of missionary ardor, which has never been, and we trust never will be lost. She wrote: "Our last and most earnest request to you is, abandon not this mission. For its success pray, labor, wait. So shall the God of missions gather you at last with his redeemed out of every kindred, tribe, and people, and tongue, and both they that sow and they that reap shall rejoice together."

Mr. and Mrs. Carpenter and Mr. and Mrs. Wardner arrived in Shanghai, August 2, 1847. There in the oldest of nations everything was new and strange, but Mrs. Carpenter possessed rare facility, both for adapting herself to the new surroundings and for laboring in the various ways opened before her. As opportunity offered, she cared for and sympathized with the suffering, teaching all whom she could win by kindness, or reach by help.

They went out three different times, spending in all about twenty years on the foreign field, and she finally died and was buried in the land of her adoption.

Mrs. Wardner was born in 1822 and in early life lived in Independence, N. Y. She was a teacher for some time in Alfred Academy and went in the first company of missionaries to China.

It took them about two years to acquire the language. At that early stage of missionary work the acquisition of the Chinese language was not facilitated by the numerous helps of later years.

Soon after this, Mrs. Wardner opened a day school in one of the unfinished rooms of their dwelling.

In 1850 the Taiping Rebellion caused a great deal of danger and inconvenience to our missionaries, compelling them for a time to give up their work and flee for safety. They were obliged to move about from place to place for safety until, Mr. Wardner says, they had moved ten times. But upon the evacuation of the city by the rebels, and the restoration of peace, Mr.

Wardner removed his family into the dwelling near the chapel.

On March 18, 1855, Mrs. Wardner reopened her girls' school with fair prospects.

Mr. Wardner expressed fears regarding the bad effects of a residence in the native city upon the health of his wife, who was already wasted and worn with the fatigues and dangers of the past two years. During the close of the year, on account of the illness of Mrs. Wardner and one of the little boys, it seemed necessary for her to return to the homeland. Accordingly she sailed on February 19, 1856. After due consideration consent was given for Mr. Wardner to return for rest and recuperation. On account of Mrs. Wardner's health they did not return to China, but in 1875 Mr. and Mrs. Wardner went to Glasgow, Scotland, and as one result of their work there we have the Holland Mission and all the influences for the Sabbath that have gone out from there throughout Europe. Mrs. Wardner died at Milton Junction, Wis., October 5, 1888.

For nine years the Missionary Board was unsuccessful in finding any one to take up the work that Mr. and Mrs. Carpenter had laid down. At the end of this time Mr. and Mrs. D. H. Davis and Miss Eliza A. Nelson received and accepted, after prayerful consideration, a call to this field.

Mrs. Davis seems, in all the reports of their work that I have read, to fit in and do whatever part is most needed at the time. At one time she is overseeing the girls' boarding school and assisting Mr. Davis with the boys' school; then again, looking after the day school in the native city until another comes to take up some work he or some one else has left. Then Mrs. Davis fits into some other niche where she is needed, doing many things which she tells us not of. At one time she speaks of employing a Bible-woman at her own expense, to visit in the homes of the heathen women; then again, of meeting with the Christian women for Bible study and prayer, at other times teaching these same women to sew. Mr. and Mrs. Davis have been on the field the longest of any of the missionaries, the time of course broken by several visits to the homeland for rest.

Mrs. Davis, in all that I have seen of her, seems to be one of the most thor-

oughly consecrated women I have ever known.

Mrs. Lizzie Nelson Fryer in early life was possessed with a great desire for an education, but passed through many a struggle to obtain it. She attended Griffith Institute and afterwards Alfred University and was a teacher here for some years after her graduation.

She went out to China as a teacher in 1880, and although she worked as a missionary only a little more than two years, her work was very successful. "She made all people love her." In June, 1882, she was married to Dr. John Fryer of Shanghai. Her marriage by no means brought to a close her work for the Chinese, as later she had many chances of meeting and helping many Chinese women of the higher class.

After coming to this country Dr. and Mrs. Fryer's home was always open to the Chinese, and many a Chinese student has been welcomed and helped under their roof. Their home for years was always a resting-place for many missionaries whom she sought out and entertained in their coming or going to this land she loved.

She visited China twice after living in California and had planned to do much work for the mission by lecturing before missionary societies and churches to interest them in the cause, but God called her to himself.

Dr. Ella F. Swinney's early life was beautiful and blessed, as the following quotations from her own writings reveal: "In looking back over my life, it seems to have been, especially in childhood and youth, one long line of pleasure and joy." "To me everything was entered into with such zest, whether play, study, or work, but I got the very best possible out of all such things." "I was born on the Swinney farm near Shiloh, N. J., in 1840. The love and interest in missions, in the spread of Jesus' name I think never came into my heart, it was always there; it must have been born with me." Such in her own words is the beautiful picture of her happy childhood.

After attending Union Academy in Shiloh, she spent several years in Alfred University, graduating in 1861. She taught for a time, and later entered the Woman's Medical College of New York City. From

this she graduated in 1876, then went to Smyrna, Del., where she practiced seven years with her brothers. She was happy in this work, but her heart reached out further, even to China, and after much thought and prayer she offered herself to the Missionary Board as a medical missionary, and was accepted.

Mrs. Davis, in speaking of Doctor Swinney's coming to help them and of the need of a medical missionary, said that what an ordinary missionary would take five years to accomplish could be done by the medical missionary in one year, so great was the need. Doctor Swinney spent nine years in efficient service, then returned to visit her home and friends. She went back to China after a few months in the homeland, but not for long, as her health failed and she came again to the homeland never to return. During the rest of her life she was an invalid, but a cheerful, triumphant one.

For several years after Miss Nelson's marriage the work of teaching both in the girls' boarding school and day schools fell to Mrs. Davis, but in 1889 Miss Susie Burdick decided, after much consideration, to become missionary teacher in Shanghai. At the consecratory services held before her departure Miss Burdick said she did not enter into this work because she did not appreciate the home work. She did not go into it rashly, but did it because she felt that God called her into the foreign work and she desired to do that work, feeling that it was hers.

The women of the denomination, through the Woman's Board, became responsible for her support. She has always been the successful and beloved missionary of all our people, though we women claim her as belonging in a very near and dear sense to us.

Most of her work has been necessarily that of teaching, although like all other missionaries she has done many other things that her hands have found to do.

Dr. Rosa W. Palmberg of West Hallock, Ill., was called to become Doctor Swinney's assistant in the Medical Mission. She entered the Hahnemann Medical College and Hospital, Chicago, and completed her medical course April 5, 1894. During the summer and early autumn she further pursued studies in New York City to more fully prepare herself

for the work. The Missionary Board desired her to go as early as November, 1894, which condition she accepted. She was set apart by appropriate consecratory services and sailed August 16, 1894.

She went with the expectation of being Doctor Swinney's helper, but in a few short months, and before she had had time to acquire the language, the work was all thrust upon her. She says, "Had I known before leaving America that I should so soon be left alone with the work, I am afraid my courage would have failed me, and I would not have dared to come with so little practical experience to bear the responsibilities that fall on a physician in this land." But she has taken up the work grandly and nobly and we trust done much good. The Medical Mission was moved to Lieu-oo in 1902. From this time she has been alone except for the native helpers until the need for some one to help her became so great that, as you all know, our dearly beloved Eugene Davis and his wife went, in 1907, as helpers in the mission. But nearly as soon as they had acquired the language enough to be able to do some work and had new plans for greater usefulness made, the health of Doctor Palmborg made it necessary for her to come home, and then in a few short months Eugene and his wife had to leave the field also, so the work at Lieu-oo for a time had to be given up except for a preaching service held once in two weeks by those in Shanghai.

Then of the new missionaries just lately gone out, Miss Grace Crandall goes as a medical missionary and helper to Doctor Palmborg. She, as you all know, has had thorough preparation for her work and will do, I am sure, anything she undertakes.

Miss Anna West as teacher will also be a great help to Miss Susie Burdick. Miss Crandall and Miss West are at present spending most of their time studying the language.

There are a few missionaries that for lack of space I have not mentioned. These are Mrs. G. H. F. Randolph, Mrs. Crofoot, and Marie Jansz and Miss Alt of the Java Mission.

I am indebted to *Jubilee Papers, Year Books* and *SABBATH RECORDERS* for many of the facts contained in this paper.

Hartsville, N. Y.

Influence.

"I have no influence," says one. What has become of it? "I never had any." Yes, you had. When you were an infant only a day old you had a powerful influence over your mother and other members of the household. What has happened to your influence? In some cases it has been wasted by waywardness. A single voice will kill the good influence of a strong man. Each one has a tremendous energy stored up within him. It may not be physical energy, or intellectual energy, or the power of wealth or office. It is energy of love, of life; power to comfort, to encourage, to inspire, to move others. Keep it in daily exercise and it will grow more and more. Use it for good and it will bring a rich reward.—*Christian Advocate*.

Doctor Jowett and "No Room" Signs.

According to the daily press, Doctor Jowett has requested the ushers of the Fifth Avenue Presbyterian church not to display the "No Room" signs at the doors of the building on Sunday mornings. He can not deny that the signs are true, but he thinks that they don't look well on a church. As one paper points out, there are many thousands of other ministers in the United States who would enjoy the experience of discussing this little question of propriety with their church officers. At any rate, nobody in New York is wondering now whether Doctor Jowett can "hold his crowd." It is reported that visitors, unable to get inside the doors one Sunday, arranged with the ushers to have seats reserved for them the Sunday after.—*Exchange*.

"All the powers of evil seek to hinder us in prayer. Prayer is a conflict with opposing forces. It needs the whole heart and all our strength. May God give us grace to strive in prayer till we prevail."

Brethren, Take Notice.

The German Seventh-day Baptists intend to hold their annual love-feast in their church at Snow Hill, Franklin County, Pa., on June 1, and they extend a hearty invitation to their English brethren to attend and take part in the services.

JOHN A. PENTZ, Pastor.

YOUNG PEOPLE'S WORK

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

Our Christian Endeavor Missionary Teachers.

PASTOR WILLARD D. BURDICK.

Christian Endeavor topic for May 25, 1912.

Daily Readings.

Sunday—Need of teachers (Rom. x, 1-17).
Monday—Need of sound doctrine (Titus ii).
Tuesday—Blessing from seeking wisdom (Prov. iii, 13-26).
Wednesday—Praise to the Lord (Ps. cxxxviii).
Thursday—Words of a great teacher (1 Cor. ix, 16-27).
Friday—Laborers (1 Cor. iii, 5-10).
Sabbath day—Topic: Our Christian Endeavor missionary teachers (Rom. xii, 1-8).

During the past year three earnest Endeavorers have gone from their home societies as missionary teachers,—Miss Anna West of Milton Junction, Wis., to Shanghai, China; and Miss Fucia Randolph of the Alfred society, and Miss Gertrude Ford of Garwin, Iowa, to Fouke, Ark. Let us first think of the two young ladies who are teaching this year at

FOUKE.

Their work will better be understood if your pastor or some other person tells of the school work begun and carried on by Elder G. H. F. Randolph at Fouke. As several teachers are needed in the school it is necessary that other teachers be secured each year. As these positions must be accepted without hope of a salary it is quite evident that the young people who accept the positions are devoted and self-sacrificing. Fouke has been favored by the choice men and women who have gone there to teach, and they have exerted a splendid social, educational, and religious atmosphere over the children and young people in the school.

The two young ladies who are giving their service at Fouke this year are consecrated and efficient. Elder G. H. F. Randolph writes: "It is marvelous how the work appealed to them! One of them said, 'I just couldn't say no. It came as God's call to me.' The other said, 'I had just been going on in the old way. I

felt the Lord had something better for me to do, so when I heard of the need at Fouke I was ready.' There is sacrifice; but there is joy and harvest."

President Bond of the Young People's Board says of his visit at Fouke last year: "I was deeply impressed with the work done by our missionary teachers there, both in developing a strong company of young people in our own church, and in raising the standards of the community."

The following quotation is from a letter from Miss Ford, dated May 4: "The little village of Fouke is set in one of the most beautiful spots God has made. Just a clearing in the heart of the pine forests of Arkansas, where the sunshine, balmy breezes, and mocking-bird songs make the days glorious from morning till night. Frequent rain-storms just make us appreciate the sunshine and deep blue sky more.

"I find the Southwest a field rich and ready for harvest. I believe it is impossible for those who have not visited Fouke, to realize just how much can be done here. We have a wonderful little church, nearly all the members interested and active. All our Sabbath-day services are well attended by our people, but the Friday night prayer meeting seems to be the one service looked forward to, by even the First-day people. It is nothing unusual to have an attendance of sixty or seventy, over half of the number outsiders but all respectful and interested.

"The school work is very interesting. I count it a rare privilege to work among such noble-hearted boys and girls as we have here. We were progressing nicely two weeks ago when Miss Randolph was taken sick with scarlet fever, from which she is now slowly recovering. Of course the school closed and is not likely to begin again this year as she will not be able to take up her work.

"However, we feel well paid for the efforts we have made this year, not only in the school, but also in outpost work.

"Miss Randolph and I, with the assistance of the teacher in the district, organized a little Sunday school at the Robert's schoolhouse, about two miles from Fouke. The attendance ranged from twenty to forty-five until warm weather began. We found good interest and feel sure that some good seed at least was

sown, for during the time we held Sunday school a total of 3,416 Bible chapters were read by the members.

"Any of our young men or young women who feel in need of a spiritual blessing, will get it if they give at least one year's work to the Fouke School."

At the Young People's Rally at Milton Junction in 1909 the following recommendation was adopted: "We recommend that the Young People's societies, through the Young People's Board, assist the Fouke School in such ways as the board in consultation with Rev. G. H. F. Randolph may determine." Several letters relating to the work at Fouke for this year are found in the RECORDER of October 16, 1911, p. 503. In one of the letters Elder Randolph tells of the necessary expense of the teachers for the present year. How cheering it would be to the teachers at Fouke if our Christian Endeavor societies would contribute generously for the expenses of the teachers on the Sabbath that we have this topic, and also instruct some one of their members to write in behalf of the society to Miss Ford and Miss Randolph.

And remember, Christian Endeavorers, that other young people will have the privilege of going to Fouke to spend a year or more in missionary teaching. Will the call appeal to you?

MISS WEST AT SHANGHAI.

You all are more or less familiar with the call of Anna West to go as a much needed assistant to Miss Susie Burdick in the girls' school in our Shanghai Mission. Miss West, after graduating from Milton College, taught two years, and then in anticipation of her work in China she took special work in our theological department at Alfred University. Consecration services were held at Milton Junction early in August of last year and at the General Conference, from which she started for her field of service in China.

Necessarily much of her time thus far has been spent in learning the Chinese language. You have been reading her letters in the RECORDER, and so are realizing that it does not take long for an English-speaking teacher to be of real service in the China of today. The following quotations from some of her unpublished letters will interest you I am certain.

To the Milton Junction Juniors she

wrote last November: "I wish you might see the girls of the school. There are about twenty-five of them—fine, bright girls who except for clothes, language, and color of skin and hair, are very much like so many American girls. They play many of the same games. . . . There is one thing which they all seem to like to do that I think few of you do, and that is to knit. Friday afternoon they have no regular school. The half-day is given them to do their own sewing or whatever they wish. Usually a number of them gather on the lawn knitting as fast as they can! They seem to enjoy it almost as much as to play. And what do you think? Most of them, except the very youngest girls, make their own clothes, shoes, stockings, and all. . . . Now they are going to make some clothes for the poor people in China who are suffering because of the rice famine. . . . I have the three youngest classes in English, and we have great fun making each other understood! They know a little English and I a very little Chinese, but we usually find some way! One day those just beginning wanted me to leave something I had written on the blackboard. They told me over and over but couldn't make me understand, so they finally took hold of my hand every time I started to erase it and then I knew what they wanted! . . . Whenever I go into the room where I hear them recite they always stand (if sitting) and say, "We Sien-sang" (Teacher West). . . . They are thinking of giving me the name E-me (pronounced a-may) for a given name, with this We (pronounced way) for a surname, and then my whole name would be WeE-me! What do you think of it to take the place of Anna May West? It is the nearest they have in Chinese to my American name!"

In a letter of December 5 she says: "I am especially enjoying the girls of the school. They are such splendid girls on the whole, and it is a pleasure to be with them and teach them. The last few days they have been having mid-term examinations and the conditions in the school have been quite similar to those in schools at home during a like event! They insisted upon being very much worried and frightened as they could not do as well as usual, and they studied early and late. Great sighs of relief went up last night when all was over. . . . They are such en-

thusiastic, happy youngsters that it was great fun playing games with them (at a 'jollification' following the examinations). They are keen and quick at any games, and enter into them with much spirit and vim. I certainly do love these girls and am glad to be here with them. . . . My first attempts with chop-sticks have been very amusing for the girls. I think it will take several more meals with them before I can be able to eat with much ease. I had to come back here and have a lunch each time, for I was ashamed to eat for so long a time after the others had finished."

On March 24, in speaking of the eleven new girls in the school, she says: "These eleven are of all ages from six to fifteen, but we put them all in one class to begin English, and such an interesting class as they are! Some of them are very quick, and none of them are at all stupid." In another letter she tells of attending the special school, at whose head was Mr. Crofoot, during the month of February, and of her plans to take the sixth months' examinations within a few days. I wish that our Endeavorers would read every one of the splendid letters that the RECORDER is publishing from our missionaries in China.

Are there not several of our Endeavorers who will be of the one hundred to pay six dollars apiece for the salary of Miss West? Your money for this work should be sent to the treasurer of the Woman's Board.

Fidelity.

REV. ALVA L. DAVIS.

Christian Endeavor topic for June 1, 1912.

Daily Readings.

Sunday—In business (Prov. xx, 10).
Monday—In home life (1 Tim. iii, 1-13).
Tuesday—In God's service (Num. xii, 1-8).
Wednesday—In little things (Matt. xxv, 22, 23).
Thursday—As servants (Titus ii, 9-15).
Friday—The reward (Jas. i, 12).
Sabbath day—Topic: The Christian virtues.
VI. Fidelity (Rev. ii, 1-10). (Consecration meeting.)

A BIT OF HISTORY.

Whether Revelation reflects the age of Nero (54-68) or that of Domitian (81-96) is not of great importance. Tradition has it that St. John was exiled to the

isle of Patmos, probably in the fourteenth year of the reign of the tyrant Domitian, where he lived about two years, returning to Ephesus in 96, where he died four years later, in his ninety-seventh or ninety-eighth year.

The isle of Patmos is about ten miles long and six miles wide, consisting, for the most part, of three masses of volcanic hills. About half-way up the side of one of these, we are told, stands the monastery of St. John, said to be erected over the cave where John saw and wrote his vision. From this cave John could look across the waters and see the mountains of Asia Minor which shut from his view the seven churches, the candle-sticks committed to his care.

Our lesson deals with the messages to two of these churches, Ephesus and Smyrna. The history of these churches is of extreme interest. I wish to give you a brief glimpse into that of Smyrna, which I condense from the writings of others.

The "angel of the church in Smyrna" was probably none other than Polycarp, a slave boy, sold on the market to a rich lady who made him her steward and to whom, at her death, she gave her property. Polycarp became a Christian, rose rapidly in the church, and at the age of twenty-four was selected by John, before his banishment, and made bishop of the church at Smyrna.

So John from lonely Patmos as he looks across the waters thinks of Polycarp, and sees with prophetic vision the trying days before him and the church. Inspired by the living Christ he writes: "Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison that ye may be tried. . . . be thou faithful unto death, and I will give thee a crown of life."

The year following John's death (101), Ignatius, bishop of Antioch, was arrested and hastened to Rome. On the way they stopped at Smyrna, waiting for a vessel to Rome. The Christians here treated Ignatius kindly. When he reached Troas he wrote Polycarp, closing with these memorable words: "Ask for larger wisdom than thou hast, be more diligent than thou art, be firm as an anvil when thou art smitten." Ignatius, after suffering many years of imprisonment, was finally condemned and cast to the lions (about 115).

Many years elapse and but little is heard of Polycarp. About 155, returning from Rome, he found Smyrna in great confusion. A public outcry was raised against the Christians, and several were arrested. Of the number one recanted, and the others were cast to the lions. The calmness with which these met death only intensified the hatred of the rabble. The cry arose: "Polycarp, Polycarp, the father of the Christians, Polycarp to the lions."

In order that he still might be spared to direct the church, Polycarp went into concealment, but his whereabouts was soon revealed through the torture of a slave boy, and he was arrested and taken to Smyrna for trial. The next day was the Sabbath, and the Roman populace was assembled at the stadium. Again the cry arose: "Polycarp, Polycarp to the lions." The proconsul reminded him of his great age, and, desirous of saving his life, offered him freedom if he would join the cry: "Away with the atheists!" Looking on the crowd with a steadfast countenance, pointing to them with his finger, he lifted his eyes to heaven and said: "Away with the atheists!" Then said the proconsul: "Swear, and I will release thee; revile Christ!" Polycarp grew grandly eloquent: "Eighty and six years have I served him, and he has never done me a wrong; how can I blaspheme him, my King, who has saved me?" Urged to "swear by the Genius of the Emperor," he replied: "If thou cherishest the vain thought that I will swear by the Genius of the Emperor, as thou sayest, and pretendest not to know who I am, hear it plainly: I am a Christian!" With all speed the wood was collected. The old man with difficulty removed his clothing, walked fearlessly forward and took his position at the stake. "Leave me thus," he said. "He who strengthens me to endure the fire will also enable me to stand firm at the stake without being fastened with nails." After he had prayed with a loud voice: "Lord God Almighty, Father of our Lord Jesus Christ, I praise thee that thou hast judged me worthy of this day and of this hour, to participate in the number of thy witnesses, and in the cup of thy Christ," the torch was applied and he joined the host of the sainted martyrs for the sake of the blessed Christ. In the writings of the Christians still extant the story is told,

that as Polycarp's faith was being tried they heard a voice from heaven saying: "Polycarp, be strong, and play the man."

A PRESENT-DAY MESSAGE.

We today are not facing prisons, or the lions, or the stake, but we are facing duty, large and important. In this world of sin, and envy, and avarice, and strife, and hatred, we need the message: "Be faithful." No one can read the lives of those Christian martyrs without blushing with shame at the thought of his own weakness. O that our churches today might be baptized with the spirit of the early church, the spirit that made martyrs for the cause of right, truth and duty.

The message is now as then: "Be faithful unto death, and I will give thee a crown of life." But how pitiable our weakness! how circumscribed our vision! how tottering our faith! how dulled our sense of loyalty and duty! How we seek to excuse ourselves for our every act of disloyalty to God! So many say: "Oh, I want to keep the Sabbath, but I can't and make a living." "I am sorry I have to work on the Sabbath, but I can't help it." "I can't keep the Sabbath in my business," or "where I live." You know, young people, as well as I, that such are only excuses. If we can't keep the Sabbath in the business in which we are engaged, or the community in which we live, for the sake of our families, our own souls, for Jesus' sake, let us get out. If we can't keep the Sabbath and make a living, then let us take Jesus at his word, throw ourselves upon him and offer to starve. That is what the early Christians did. When they were told they could not live and do certain things, they died for him, and thanked him for the privilege. The trouble with too many of us is, we are willing to be faithful when it is convenient, when it means no sacrifice. We measure our fidelity in terms of money or ease. But God has not promised the crown to any on such conditions. The crown is for those that "overcome," that are "faithful unto death." O that in the hours when our faith is being tried, we too might hear the voice: "Be strong, play the man."

FAITH AND FAITHFULNESS.

There is a striking difference between faith and faithfulness. Some one has said that faith is man's trust in God; faithfulness, God's trust in man. Think what

this means. When we have faith in God, we take him at his word, trust him, obey him, believing that "all things work together for good to them that love God." In faithfulness God trusts us. He says: "I have put you in the home, on the farm, in the schoolroom, among sinful men to live for me. Let nothing impure dwell in your thoughts, nothing unclean or unholy escape your lips; keep your hands from unkind deeds, your feet from unholy paths; play the man; I trust you; be faithful."

And it does take faith in God to stand at our post of duty, firm, loyal and true, in this conscienceless, money-getting age. When we see the recklessness with which men enter the contest for coveted wealth, trampling upon truth, conscience and the Bible; young men and women leaving the Sabbath for the hope of worldly gain or social prestige; the ministry even deserted for larger salary, etc.—when we see these things, we sometimes almost lose heart. But God is saying to Seventh-day Baptists: "I have called you to be a light to the unsaved, to point them to the Lamb of God that taketh away the sins of the world. To you I have given the Sabbath truth to live, to love, and to proclaim to those who disregard it. Be brave; play the man; I trust you; be faithful."

But human nature is so weak and vacillating, and such fidelity is not possible save only as Jesus Christ commands our whole lives, and gives us a new center of loyalty. Doctor Weatherford has well said: "He who finds himself weak and vacillating, who finds the battles of temptation all too hard, who feels himself lacking in decision and concentration needs to throw his life into the Christian life with complete abandon, for in the whole-souled friendship of Jesus Christ there is power for new life."

God's rewards are ever for our fidelity. "Moreover it is required in stewards that a man be faithful." "Then shall each man have his praise from God." "Be ye faithful unto death, and I will give thee a crown of life." For the Christian there should be no retrenchment, no faltering, no surrender. Faithfulness prepares for a larger service, not only in the life to come, but in the life that now is. Thank God we do not have to wait until we pass into the glories of the life beyond to know something of the blessedness of the "crown of

life." Every day as we faithfully do our work, in love, in meekness, and in self-forgetfulness, the blessed Christ places upon our heads the crown of life, full, free and abundant.

A STRING OF PEARLS.

It is better to make the best of what you have, than to fret and pout for what you have not.—Anon.

We rise by the things that are under our feet,
By what he have mastered of good and gain,
By the pride deposed, and the passion slain,
And the vanquished ills that we hourly meet.
—J. G. Holland.

We are not here to play, to dream, to drift,
We have hard work to do and loads to lift;
Shun not the struggle, 'tis God's gift.
—Maltbie D. Babcock.

Faithful found
Among the faithless, faithful only he;
Among the innumerable false, unmoved,
Unshaken, unswayed, untimid,
His loyalty he kept, his love, his zeal;
Nor number, nor example with him wrought
To swerve from truth, or change his constant mind
Though single.
—Milton.

SUGGESTED HELPS.

1. "Introducing Men to Christ"—"A New Center of Loyalty" (pp. 44, 45).—Weatherford.
2. Have some one tell the story of Ruth and Naomi.
3. "The Christian's Secret of a Happy Life" (pp. 186-218).—Hannah Whitall Smith.

Book—or—Money.

Reports are out that from the fire at Riverside, which destroyed Mr. Loofboro's property, his books were saved. This is not true. A letter is at hand from him saving that two or three important sets and a few scattering books were rescued somewhat damaged but still usable. We are glad of this. But in the main his library with practically all household stuff was swept away. This is a good opportunity to manifest the spirit of neighborliness. If you have not the good book to spare, maybe you have a dollar or two or five. There have been some responses to the appeals already made, also suggestions emphasizing what has been already said about money contributions. Whatever we do, let us attend to now, very soon.

The Young People's Department.

There seems to be a question in the minds of some, as to who is the author of the items concerning this Riverside matter. It is the editor of the Young People's Department, H. C. Van Horn, Ashaway, R. I. It may be said, further, that all articles furnished by others appear over their own names or are credited in some way, except News Notes and College News. Any article, comment, editorial, or such, not credited, in the department, may be put down as written by the corresponding editor for the young people, whose name appears at the head of the department. Attention is called to this to avoid any further confusion in any one's mind.

Meeting of the Young People's Board.

The Young People's Board held its regular meeting at the home of the President, May 5, at 7 p. m.

Members present: Rev. A. J. C. Bond, Fred Babcock, Philip Coon, Linda Buten and Carrie Nelson. Visitor: Miss Mildred Saunders.

Prayer was offered by Mr. Coon.

Minutes of last meeting were read.

Report of the committee to make out annual report blanks was read.

Voted that the report be accepted as a report of progress.

Correspondence was read from Rev. T. L. Gardiner, Rev. H. C. Van Horn, Paul Burdick, Claude Hill and Bernice Burdick. Miss Burdick expressed her willingness to accept the office of associational secretary of the Northwestern Association.

Voted that a back subscription to the SABBATH RECORDER be paid by the Board, and that this and all other RECORDER subscriptions paid by the Board be discontinued at the expiration of the subscription.

Voted that the President appoint a committee to arrange a program for the Young People's session at Conference. Miss Buten and Miss Saunders were appointed such a committee.

Voted that the Corresponding Secretary be instructed to write a letter to Miss Larkin expressing the appreciation of the Board for the stories contributed by her to the Young People's department, and that \$10 be enclosed as a further token of appreciation.

Voted that the Treasurer send \$25 to the Missionary Board for Doctor Palm-borg's salary.

Minutes read and approved.

Adjournment.

C. E. NELSON,
Recording Secretary.

Mission Study Classes.

THE UPLIFT OF CHINA.

The Uplift of China is a book of 274 pages. Two hundred and thirty pages are devoted to the text, and the remainder to nine important appendixes, including Bibliography, Opium Edict, and Statistics of Protestant Missions in China.

The book is dedicated "To the Christian young people of America, who recognize their responsibility for world betterment and the unprecedented opportunity which changed conditions afford to the present generation."

The introduction is by Griffith John, and is dated Yonkers, N. Y., February 15, 1907. I quote from the opening and closing paragraphs. "This is a most timely message. Very heartily do I commend it to every student of missions. Dr. A. H. Smith is known to us in China as one of our ablest and most eloquent writers. Here we find him at his best. The subject is congenial, and he handles it with the fulness, the accuracy, and the ease of an expert. Those who desire to have a bird's-eye view of the Old China and the New, can do no better than procure this book. I know no work on China in which so much valuable information is crammed into a space so small, and presented in a form so readable and attractive." "China open. China awake. China's millions waiting to be Christianized. This is a great fact to proclaim at the close of the first century of missions in the land of Sinim."

The titles of the eight chapters will give some indication as to the character of the book, and style of treatment: "A General View of China." "A Great Race with a Great Inheritance." "The Defects of the Social System." "The Strength and Weakness of the Religions." "Uplifting Leaders." "Forms of Missionary Work." "Missionary Problems." "Transformation, Condition, and Appeal."

These are the subjects treated, and the

reader is impressed with the fact that the author is a Christian statesman. It is not simply a catalogue of dry facts, nor a picture of temporary conditions. It is a sympathetic account of a great race, full of human interest; and it is treated on such broad lines as to constitute it a correct basis for determining the progress of China for years to come. That is, it is not out of date, and, from its very nature, can not be. It should be read by all who wish to keep abreast of the times, since only in the light of the fuller knowledge can one rightly interpret the current news regarding that rapidly changing country and people. Its real fascination, however, will be for those who have an interest in the moral uplift of this great but benighted race, now responding to the impact of Western civilization.

The book contains maps and charts, and more than twenty illustrations. Pictures of heathen temples and mission hospitals, of government examination halls and Christian schools, impress the reader with the difference between the Old and the New.

A table of statistics shows that but three societies of the seventy tabulated entered China before the Seventh-day Baptist Missionary Society.

In selecting a text-book for a mission study class you will do well to consider *The Uplift of China*. As a book for private reading it will prove interesting to any one who has any interest in China, or who feels in any degree the kinship of the race.

A. J. C. BOND,
President.

A Letter From Our Friend.

DEAR YOUNG PEOPLE:

For some time I have been thinking of writing you a letter about heaven—the home of the soul—a subject that appeals to the great majority of people.

In teaching my Bible class I have said very little about heaven because there is so much speculation concerning it and because the Bible tells us so little regarding it. Enough has been revealed however to assure us that it is a place greatly to be desired, while the way leading thereto is clearly pointed out.

The question is often asked, "Why did

not God give us a fuller revelation of the future life?" We can not determine that, but I have often thought it may have been because he wanted us to be thoroughly occupied with the duties of the present life.

Probably you as well as myself have met people whose religious thought seemed to consist entirely of happy imaginations of the future life and the joy they were going to experience when they reached heaven.

When I was a young girl I read an account of an event that happened in a camp-meeting, which made a lasting impression upon my mind. The account stated that at one session the people were having a very happy time. During this period a man with his face all aglow arose in the congregation and said, "I'm on the old ship Zion sailing up to the heavenly port." He was followed by others who gave a similar testimony, one of whom added that "the ship is sailing at the rate of forty knots an hour and has almost reached the heavenly port." These testimonies were followed by a chorus of amens and hallelujahs and then a dear old soul who did not know how to express her thoughts in poetical language but who had grasped a vital truth arose and slowly shaking her head as she spoke in measured tones said: "I'm an old woman. For seventy years I've been travelin' the road to heaven and I've been goin' afoot. I've stopped all along the way to lend a hand to the needy, speak words of comfort to the afflicted and to wipe away the tears from the eyes of orphans, and you folks that's sailin' up to heaven so fast, I'm afraid if you don't look out you'll bust your bilers."

Let me not be misunderstood; it is right that thoughts of heaven should come to us here to cheer, comfort and beckon us on, but we should not dwell on these thoughts to the exclusion of present duties. If our religion is anything it is practical for daily use. When we are united to Christ he will fill our lives to their utmost capacity with himself, and being thus filled we shall not shrink from sacrifice and suffering that will further his cause. I admire the spirit of the sainted Summerfield who at the age of eighty years said he dreaded to leave a world that had in it so much suffering.

Today I have reached another milestone on life's journey and it seems to me now that it is only a little way to the end

of the road even if I live out the allotted time, and I want to tell you something of what heaven means to me now as compared with what it meant when my thoughts were first turned in that direction. At that time it seemed to be very vague and very far away, a place to be desired when we were obliged to leave this world, chiefly because by going there one would avoid going to a place of torment.

The passing years with their various experiences have enlarged my vision and brought heaven nearer and made it seem more real and tangible. As one by one those nearest to me, together with many to whom my soul was knit with bonds of Christian love, have passed on to that life, there has come into my soul the abiding consciousness that heaven is home with all of the inexpressible fulness of joy and peace that are bound up in that word, the home to which I shall go when the evening shadows gather around me and proclaim that my day's work is done. There, too, I expect to look into the faces of many whom I have never seen in the flesh but whose written words have cheered, sustained, and led me nearer to God.

But there is something more precious still. I have read somewhere that "the time will come when we shall rejoice not so much that we escaped trouble in this world, or even that we were sustained in affliction by God's grace—as blessed as is that experience—but that God's will has been done in us and through us and by us."

When we stand before the throne of God, complete, transfigured into the likeness of Christ, and as we look back over our earthly life, compare ourselves as we shall be then with what we were when Christ undertook our redemption, the crown of our rejoicing will be that God's will has been done in us, that through the various providences of life, many of which to us were very dark and mysterious, his spirit was working in our hearts transforming us moment by moment until the work was complete and his eye could rest upon us with perfect satisfaction. This will be the perfection of bliss, the consummation of all our hopes.

Very sincerely yours,
MARTHA H. WARDNER.

La Porte, Ind.,
May 6, 1912.

News Notes.

MARLBORO, N. J.—Our church is still without a pastor but the members take up the work. Sometimes they read sermons and at others prayer meetings are held.—Our Sabbath school has taken up a plan for missionary work. On the last Sabbath in each month a collection is taken with which to educate a Chinese child. On the last Sabbath of each quarter the time is to be occupied in singing missionary hymns, with talks and readings.—An Easter social was held at the home of Mr. Robert Jones. The evening was spent in Easter games, a five-cent lunch being served.—On April 22 the Ladies' Aid served a Dutch supper in the basement of the church. The decorations were Dutch flags and windmills. Dutch dishes were served, not forgetting the sauerkraut.—A birthday social was given, May 4, by the Christian Endeavorers at the home of Lucy Campbell. An enjoyable evening was spent in progressive games and contests. The admission fee was as many pennies as there were days in the date of each one's birthday. A free lunch was served.

BEREA, W. VA.—Our Christian Endeavor meetings are being kept up with good interest. Two new members joined last month. The Missionary Committee holds mid-week cottage prayer meetings in which much interest is shown. Elder Hills of Salem was here the thirteenth of April and spoke for us at our meeting. Elder Stillman of Lost Creek spoke for us the twenty-seventh. Both addresses were helpful and greatly appreciated.

An old negro had a worthless son who had married secretly. The old man heard of it and asked the boy if he was married.

"I ain't saying I ain't," the boy replied.
"Now you, 'Rastus,'" stormed the old man, "I ain't askin' you is you ain't; I is askin' you ain't you is!"—*Exchange*.

Man has a Godward side. He thirsts for the eternal and the infinite. And it is in the proportion that religion keeps to her sphere of ministering to this want with her unique, divine, and mysterious truths, that she will be a trusted and worthy guide to lead the soul to its everlasting home.—*Rev. James B. Remensnyder*.

CHILDREN'S PAGE

A Bit of Pink String.

It was only a bit of pink string left in Billy's pajama pocket that did all the mischief. Of course, Billy had been told over and over again that pajama pockets were made to hold handkerchiefs only, and nothing else, but somehow all sorts of things are liable to find their way into a boy's pocket.

Katie did not notice the string when she gathered the soiled clothes for the wash. Matilda did not notice it when she washed the clothes—or if she did, she did not mention it. Neither did she notice the tiny pink stain on many of the articles when she hung them on the line, or later, when she ironed them—or if she did, she did not mention it. Aunt Amelia did not see the stains when she sorted out the clean clothes, however keen her eyes were for missing buttons or tapes, for tears and rips, and holes to be mended—if she had, she surely would have mentioned it. But mother—nothing escapes mother! As she mended and folded and laid away the garments, her sharp eyes detected here and there a tiny stain, and when she found one on Billy's pajama pocket, she slipped her finger down into the corner and pulled out the little pink string, shook her head sadly—and never mentioned it.

Sabbath morning, as father was dressing, he stopped suddenly while about to slip a cuff link into place. "What's this stain on my cuff?" he inquired of mother. For father was sure to mention anything like that. "How in the world could this pink stuff have come on my cuff? Now I shall have to dress all over again!" and he grumbled away not so very pleasantly for several minutes, for it really was most annoying.

Just then, sister Helen came to mother, "O dear," she pouted, "see this horrid pink stain on the sleeve of my very best shirt waist! And I wanted to wear it to church today. And it's so warm in Sabbath school, and I always take my jacket off;" and she, too, grumbled on, for it really was annoying.

"Thee my thtsockings, muvver," called out

Bessie—"my betht white thtsockings," and the little girl almost cried as she held them up, to show mother the bright pink stains which had ruined them.

So it went on right through the family. Aunt Amelia complained of a pink stain on her white apron, and mother's flounced petticoat was a sight.

It was a rather upset family round the breakfast table. The usual Sabbath morning cheer had given way to pouts and frowns. All because of those tiny pink stains. Billy alone was uncomplaining, but as the conversation returned again and again to the subject of pink stains, mother noticed that the boy's cheeks were pinker than any stains she had yet discovered. She knew well enough that Billy had not failed to see the bright stain on the pocket of his clean pajamas, and that his conscience was troubling him—although he did not mention it.

"I think," said mother very quietly, in the tone the children knew so well (indeed, any one would prefer an out-and-out scolding to that quiet tone of mother's)—"I think a bit of something pink must have found its way into the washing last week, and left its mark on everything which touched it. Even a bit of pink string in the washtub might injure the clothing of an entire family."

"A very good text for a sermon, my dear," said father. "A bit of bad language, an unclean word, be it ever so short, a tiny scrap of bad temper, or the least morsel of unkind talk may ruin the morals of a whole family or the happiness of an entire community."

"Yes," added mother, "a tiny word or simple habit may reach the whole year through, leaving a stain all the way."

"Please may I be excused?" asked Billy, hastily.—*The Christian Advocate*.

The most difficult problem that any human being has to solve is the prevention of an insidious lowering of his standards. It is so easy to grow a little careless about personal appearance, to be a trifle less particular in discerning the difference between right and wrong, to drop into habits of neglect in small matters that were once considered duties, that gradually the whole life has slipped to a lower plane before one is aware. The lowering of ideals along any line means a lowered life.—*Exchange*.

HOME NEWS

VERONA, N. Y.—Though there has nothing appeared in some time in the "Home News" column from First Verona, that is no evidence that nothing interesting has been transpiring.

Just now all are rejoicing because of the return of spring, and the farmers are busier, if possible, than ever, because of the lateness of the season. Seeding has just begun.

According to the testimony of the older residents, the past winter was an unusually long and severe one. The months of January, February and March were marked by numerous severe storms (blizzards we would call them in the West) that followed upon each other in quick succession. There was a very heavy fall of snow, which drifted badly, making the roads not only almost impassable, but unsafe. Notwithstanding the fact that the winter was so severe, not a single Sabbath morning service was abandoned, though frequently the attendance was necessarily small. The first Sabbath in January, which was the time for our quarterly covenant and communion service, the thermometer registered sixteen below zero, with a brisk, sharp wind blowing, yet there were some twenty-five members in attendance, all of whom had to drive a considerable distance. The senior deacon came, bringing the emblems, having driven seven miles to do so. I believe what "Uncle Oliver" said some time ago, speaking about churchgoing, "We commonly manage to do the things we really want to do."

Early in January the society voted to make some much needed repairs on the interior of the church building. As soon as the necessary materials could be procured, the work was begun, and those having it in charge faithfully carried it to completion as rapidly as possible, though there were several unavoidable delays. The old interior woodwork was replaced by new oak woodwork, the ceiling repainted and the walls repapered, and several minor repairs made. And in addition to this, new oak pews of a neat pattern were installed, and a new carpet laid. In the purchase of the latter, the Ladies' Benevolent soci-

ety assumed the responsibility. Upwards of four hundred dollars has been expended. And to the credit of the Verona society it must be said that no entertainments or church fairs have been given to raise the needed funds, but the people, both young and old, have given cheerfully and liberally for the work. When the needed repairs were first talked of, the pastor questioned in his own mind if the people could shoulder the responsibility at this time, owing to other extra demands on them during the past year. But "the people had a mind to work," and the work went forward with unity and harmony. In thankfulness for the successful completion of the work, a rededictory service was planned for Sabbath, May 3, and a most happy and helpful service it was indeed. It was our privilege to have with us for this occasion Rev. R. J. Severance of Leonardsville, who preached a very practical sermon from the text, "This is none other than the house of God, and this is the gate of heaven." It was also our special privilege to have with us Dr. D. H. Davis, whose brief remarks, in closing the service, were most tender and inspiring. The First Verona Church was Doctor Davis' first charge, and it was by this church that he was ordained to the gospel ministry; and it seemed, therefore, most fitting that he should be with us and have a part in the services.

Among those from a distance who attended the service were Dr. S. C. Maxson of Utica, and Dr. E. S. Maxson of Syracuse. Others were present from Rome and Oneida. One interesting incident of the occasion was that a procession of seven Seventh-day Baptist teams was seen coming from one single direction. Such incidents are not common these days.

The evening after the Sabbath, Doctor Davis gave one of his instructive lectures on China to a full house. Doctor Davis has some exceptionally fine and interesting views. The people listened for two hours with interest to his lecture. The Sabbath previous Doctor Davis gave us an instructive sermon on missionary conditions in China. His point of view is broad and comprehensive. Unfortunately Mrs. Davis, who had come from Plainfield to greet old friends, was prevented from attending any gatherings on account of sudden illness, that confined her to the house for more than a week. She was convalescing when

DENOMINATIONAL NEWS

Mr. L. A. Worden Improving.

For a little more than a week Mr. L. A. Worden, business manager of our publishing house, has been in the Muhlenberg Hospital, Plainfield, N. J., recovering from an operation for appendicitis. RECORDER readers will be glad to know that he is doing well, and in excellent hands. We expect to see him in his chair again at the office in a few days, and hope he may enjoy better health than ever before.

Pastor Bond's Messenger Boys.

On the cover of this issue will be found a picture of the Messenger department of the Milton Junction Brotherhood. Pastor Bond told us a few weeks ago all about the brotherhood organization in his church. The messenger boys stand ready to carry any message or do any errands by which the Master's work may be advanced.

The names of the boys, beginning at the left on back row, and reading toward the right are: Clarence Coon, Paul Greenman, Bernard Garthwaite, Raymond Johnson, Wayland Coon, Earl Randolph, and Robert West, superintendent. Front row: Pastor Bond, Perle Clark, Neal Mills, George Greenman, Byron Garthwaite.

Remember that acquaintance with God can come through no casual introduction. Calling on God in the mornig and leaving your visiting card of devotion, but having no care as to whether you find him at home, and really catch sight of his face; talking to God through an interpreter—through the minister, or the sacraments, or the hymn-book—but knowing nothing of real and intimate personal conversation with him—this is not acquaintance with God.—A. J. Gordon.

A BARGAIN.

A limited number of copies of *The Doings of the Brambles* by Alice Annette Larkin, will be sold at 58 cents per copy postpaid. Author's address Ashaway, Rhode Island.

they left here on May eighth. I am sure we all heartily enjoyed Doctor Davis' visit here, even though so short. The Doctor says he is coming back again when the church celebrates its centennial of organization in 1920.

Just now, though every one is very busy, we are looking forward with pleasure to the coming of the association in October.

R. R. T.

May 12, 1912.

DERUYTER, N. Y.—Pastor Wing recently spent several days in New York, Newark and Plainfield. The Sabbath he was absent the Methodist pastor preached to us very acceptably. Thursday evening, May 9, Brother D. H. Davis gave an illustrated lecture in our church, showing the buildings of our China Mission, also many other views. Sabbath, May 11, we had baptism—seven of our young people and a young woman who came more than twenty miles to make this public profession of her faith. We are expecting to have baptism again in the near future.

E. M. A.

The Cowboy's Idea.

Men have different ideas of religion. With some it is mainly feeling, with others it is largely form; with some it is mostly faith, with others it is generally talk!

A converted cowboy gives this as his idea of what religion is: "Lots of folks that would really like to do right think that servin' the Lord means shoutin' themselves hoarse, praisin' his name. Now I'll tell you how I look at that. I'm working for Jim here. Now, if I'd sit around the house here tellin' what a good fellow Jim is, and singin' songs to him an' gettin' up in the night to serenade him, I'd be doin' just like what lots of Christians do, but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, an' not sufferin' for water and feed, or bein' off the range and branded by cow thieves, then I'm servin' Jim as he wants to be served."

This was the converted cowboy's idea. Does it not sound a little like the voice of him, who, when his disciple said, "Lord, thou knowest all things, thou knowest that I love thee", only answered, "Tend my sheep; tend my lambs"?—*Exchange*.

SABBATH SCHOOL

LESSON IX.—June 1, 1912.
HYPOCRISY AND SINCERITY.

Lesson Text.—Matt. vi, 1-18.

Golden Text.—"Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven." Matt. vi, 1.

DAILY READINGS.

First-day, 1 Cor. xiii, 1-13.
Second-day, 2 Cor. viii, 1-15.
Third-day, Matt. xviii, 7-20.
Fourth-day, Gen. xviii, 22-33.
Fifth-day, Luke xviii, 1-14.
Sixth-day, Luke xi, 1-13.

Sabbath day, Matt. vi, 1-18.

(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.

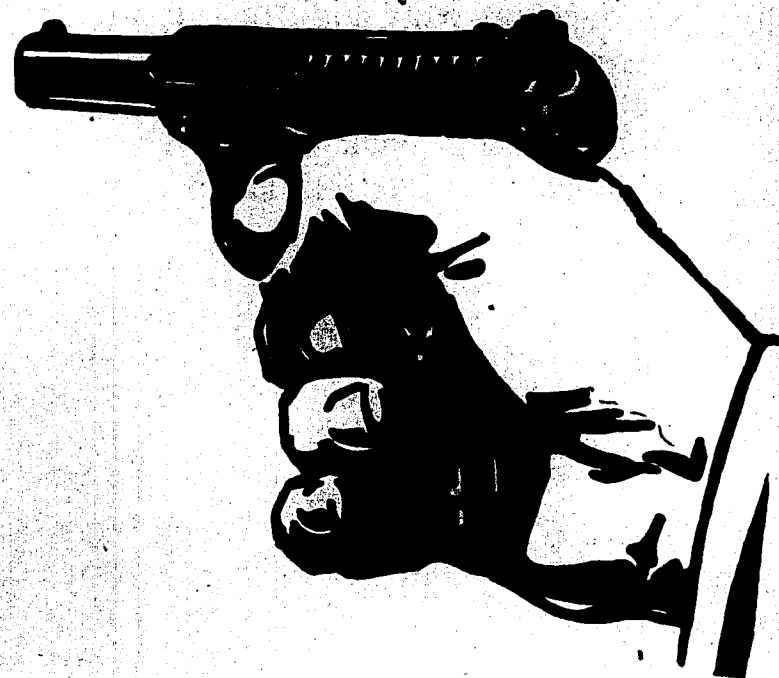
The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. L. A. Platts, pastor. The pastor's address is 264 West 42d St., Los Angeles,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

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

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

YOUNG man wanted to learn printing trade.
DAVIS PRINTING CO., Milton, Wis.



The Savage Automatic Pistol

Special features embodied in this
Arm which will appeal to you.

TEN SHOTS—Double the number in
an ordinary revolver, and two more
than other automatics.

ACCURACY—The only automatic
which locks at the breech, while the
bullet traverses the barrel, insuring
extreme accuracy, as well as freedom
from fouling.

SIMPLICITY—Fewer parts than other
automatics. Completely dismounts
by hand, without the aid of tools.

SAFETY—Breech automatically locked
during time of discharge. Can not
be fired unless the trigger is pulled.
Safety positively locks it against dis-
charge.

CONVENIENCE—Length only 8½
inches. Weighs but 19 ounces; full-
blued finish.

Savage Arms Co.
502 Savage Avenue, Utica, N. Y.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. B. West, Milton Junction, Wis.
Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. W. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.; Miss Phebe S Coon, Walworth, Wis.
Recording Secretary—Mrs. A. J. C. Bond, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. J. F. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. Will F. Randolph, Lost Creek, W. Va.
Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.
Secretary, Western Association—Mrs. Daniel Whitford, Alfred Station, N. Y.
Secretary, Southwestern Association—Mrs. Horace D. Witter, Gentry, Ark.
Secretary, Northwestern Association—Mrs. Nettie M. West, Milton Junction, Wis.
Secretary, Pacific Coast Association—Mrs. E. F. Loof-boro, Riverside, Cal.

SABBATH SCHOOL BOARD.

President—Esle F. Randolph, Great Kills, N. Y.
Recording Secretary—Edward E. Whitford, 523 West 151st Street, New York City.
Treasurer—Charles C. Chipman, 220 Broadway, New York City.
Vice-Presidents of the Corporation only—Henry N. Jordan, Herbert C. Van Horn, O. A. Bond, R. R. Thorngate, W. D. Burdick, Geo. B. Shaw, G. H. F. Randolph.

Board of Trustees—Esle F. Randolph, Rev. Edwin Shaw, Royal L. Cottrell, Charles C. Chipman, Rev. Edgar D. Van Horn, Stephen Babcock, E. E. Whitford, Dr. Alfred C. Prentice, Dr. Harry W. Prentice, J. Alfred Wilson, Elisha S. Chipman, Rev. A. E. Main, Clifford H. Coon, Samuel F. Bates, Holly W. Maxson.
Stated meetings the third First-day of the week in September, December and March, and the first First-day of the week in June.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—Rev. A. J. C. Bond, Milton Junction, Wis.
First Vice-President—Fred Babcock, Albion, Wis.
Second Vice-President—Robert West, Milton Junction, Wis.
Secretary—Carrie Nelson, Milton, Wis.
Corresponding Secretary—Linda Buten, Milton Junction, Wis.
Treasurer—Philip L. Coon, Milton, Wis.
Trustee of United Society—Rev. Wm. L. Burdick, Alfred, N. Y.

Field Secretaries—E. Mildred Saunders, Ashaway, R. I.; R. R. Thorngate, Verona, N. Y.; Mrs. Walter Greene, Alfred, N. Y.; Mildred Lowther, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Daisy Furrow, Riverside, Cal.; Rev. Peter Taekema, Rotterdam, Holland; Anna West, Shanghai, China.

BOARD OF PULPIT SUPPLY AND MINIS- TERIAL EMPLOYMENT.

President—I. B. Crandall, Westerly, R. I.
Recording Secret—Frank Hill, Ashaway, R. I.
Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Rev. W. C. Whitford, Alfred, N. Y.; Stephen Babcock, Yonkers, N. Y.; Andrew North, Dodge Center, Minn.; F. J. Ehret, Salem, W. Va.; W. R. Potter, Hammond, La.; Rev. I. L. Cottrell, Alfred Station, N. Y.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

President—H. M. Maxson, Plainfield, N. J.
Vice-President—D. E. Titsworth, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

Adams Center, N. Y.

GRANT W. DAVIS,
ATTORNEY-AT-LAW,
Money to loan. Mortgages for sale. Five and six per cent investments made.

Plainfield, N. J.

PUBLISHING HOUSE OF THE AMERICAN SAB- BATH TRACT SOCIETY.

Babcock Building.
Printing and Publishing of all kinds.

WILLIAM MAXSON STILLMAN,
COUNSELLOR-AT-LAW,
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRID THEOLOGICAL SEMINARY.
Second semester began February 6, 1912.
Rev. A. E. MAIN, Dean.

New York City.

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW,
220 Broadway. St. Paul Building.

C. C. CHIPMAN,
ARCHITECT.
220 Broadway. St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT,"
76 West 103d Street.

ORRRA S. ROGERS, Metropolitan Manager,
Phoenix Mutual Life Insurance Company,
149 Broadway, New York City.

Utica, N. Y.

DR. S. C. MAXSON,
Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR-AT-LAW,
1308 Tribune Building, Phone Central 5922.

Bible Studies on the Sabbath Question

By Arthur Elwin Main, D. D., L. H. D.
Dean and Professor of Doctrinal and Pastoral
Theology, Alfred (N. Y.) Theological Seminary

CONTENTS

Preface, Introduction, General Survey,
(pp. vii-xix)

Part One—The Old Testament, (pp. 1-50)

Beginnings of History—Foundations; Reasons for the Sabbath; Beginnings of Hebrew History; *Moses, the Exodus, and the Law*—Moses and His Work; The Sabbath Earlier than Sinai; The Decalogue; The Fourth Commandment; The Sabbath a Covenant of Sanctification; The Sabbath a Sign of the Hebrew National Covenant; Sabbath Rest Safe and Rational; Religion and Good Morals Inseparable; The Sabbath Assembly, and the Holy Bread; The Sabbath a Sanctifying Day; The Sabbath in Deuteronomy; Other Sabbatic Time; *The Great Historical Period*—The Sabbath in Chronicles and Kings; The Sabbath under Nehemiah; *The Prophets*—The Sabbath Social and Ethical; Righteousness Essential to True Sabbath-keeping; Meaning and Relations of a Hallowed Sabbath; The Sabbath in Ezekiel; The Sabbath and National Life; Summary of Old Testament Teachings.

Part Two—The New Testament, (pp. 51-107)

The Synoptic Gospels—Relation between the Two Testaments, and the Authority of Jesus; The Sacredness of Human Needs; Christ Greater than the Temple; The Greater Law of Love; Deeds of Mercy on the Sabbath; The Sabbath among Early Jewish Christians; A Sabbath of Teaching and Healing; The Sabbath Made for Man; Doing Good on the Sabbath; Jesus a Sabbath-day Worshiper and Preacher; Jesus Our Judge in the Matter of Sabbath-keeping; Jesus at a Sabbath Entertainment; The "Preparation"; The Resurrection; *Early Writings Belonging to a Transitional Stage of Thought*—"Proselytes"; The Sabbath in Hebrews and Revelation; *The Pauline Epistles*—Under Grace; Salvation a Free Gift; *The Johannine Writings*—Our Ever-working God and Father; Compassion Greater than Ceremony; Mercy is Free, not Bound, on the Sabbath; Recapitulation and Summary; A Brief Historical Survey; Index of Scripture References; Bibliography.

Price: Cloth, 50 cents; Paper Covers, 25 cents. Address the author at Alfred, N. Y., or American Sabbath Tract Society, Publishers, Plainfield, N. J.

Engraved Stationery

We are prepared to furnish engraved visiting, professional or business cards, wedding invitations or announcements—in fact anything in engraved or die-printed work. Send us your orders for stationery. Our work is of the finest and prices are low.

American Sabbath Tract Society Publishing House
Plainfield, New Jersey

The Sabbath Recorder

MEMORIAL DAY.

Memorial day dawns once again,
And hearts are loyal yet!
O ye who sleep in peace serene,
Think ye we can forget
Our hero dead of days gone by,
Who, girded for the fray,
Laid with their lives the corner-stone
Of this Memorial day?

Full well ye fought for victory,
With loyal hearts and true,
Counting your brave lives naught, if but
Your flag went safely through
The dreadful carnage day by day,
Upheld o'er strife and din,
The while ye raised your battle cry,
"We fight, we fight to win!"

Sleep on, sleep on! Your cause was won,
Your victory gained at last;
And yet, upon this troubled earth,
The war-cry is not past.
Soldiers still fall beside the way
For victories yet unwon,
And hearts are breaking day by day
For battles never done.

But, over all, the Lord our God
Is "sitting on his throne
And judging right." He only knows—
Our Christ—he knows alone
When all these wars, these cruel strifes,
Throughout the land shall cease,
And victories gained o'er sins and woe
Shall bring to all hearts peace.

—Author Unknown.

CONTENTS

EDITORIAL—The Real Need of the Hour; The Blessed Influence of Memorial Day; General Lee and the Wounded Soldier; Change of Address; A Standing Shame	673-676
EDITORIAL NEWS NOTES—The Methodist General Conference; The King of Denmark Gone; Ahead of the Schedule in Panama; Cheese Better Than Meat; To Guard Ships From Icebergs	676-678
Baptism Invalid?	678
En Route to Africa	679
"The Fundamentals"	681
SABBATH REFORM—Who is Right?	682
Read, Reflect, Remit	683
Tract Society—Meeting of Board of Directors	684
The Ministerial Relief Fund	685
MISSIONS—Observations on Bamboo; From the Field	686

Men and Religion Forward Movement—Its Message on Bible Study	687
WOMAN'S WORK—Memorial Day (poetry); Good News From China; A Glimpse of Home Life in the Bible; Minutes of the Woman's Board Meeting	690-694
YOUNG PEOPLE'S WORK—Happy Memories; Attention, Treasurers; The Relation of the Young People to the Regular Church Work; Salem College News; News Notes; Treasurer's Report	695-697
Clerks, Attention!	697
CHILDREN'S PAGE—The New Way (poetry); Edgar's Soldier Lesson; How Birds Sleep ..	698
An Expectant Faith	699
DENOMINATIONAL NEWS	700
MARRIAGES ..	701
DEATHS ..	701
SABBATH SCHOOL	704