

Bible Studies on the Sabbath Question

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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.

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EDITORIAL

The Real Need of the Hour.

Much is being said in these days about the failure of the churches to reach the unchurched masses; the loss of power, and the absence of spiritual dynamics within the fold; and with these charges against the church many prescriptions are given as remedies for the evils. In order that the churches may be more efficient in the Master's service, some say they should have more consecrated preachers, laying the blame for inefficiency largely on the pulpit. Others claim that the pews are at fault, and that what is needed in them is greater interest in organized sociological movements. Many new lines of work are suggested. Some insist that nothing short of an old-fashioned revival can make things right; others claim that the church has outlived old methods, and must take up new ones. These insist upon certain lines of organized reform, some great and far-reaching movement outside church lines, as the cure-all for the church's troubles. Again, there are those who think that changes in thought and in Bible interpretations, and modern scholarship are mainly responsible for the inefficiency of organized Christianity, and these urge a return to the literal interpretation of all Scriptures and to the old formulas of doctrine as the only hope for the church of today.

Thus one after another of those who are really anxious to see the church arise and go forward in the work of bringing men to God will explain the needs of the church, bemoan her weakness, and suggest the remedy, almost invariably looking for some great movement—some opportunity of doing great things for the cause of our Master. People who do very little hand to hand and heart to heart work at home seem anxious to become identified with world-movements for evangelization and reform. The characteristic work of too many seems to be the exposing of fallacies, the unearthing of weaknesses in the church, and denunciation of the efforts of those whose views on doctrine differ from their own, assuming, too often, that they themselves alone are right and that every one else is wrong.

In most of these cases there is undoubtedly some cause for the fears expressed by those who complain of the churches for their inefficiency. And by giving heed to the suggestions made, there might be great gain. We can not insist too much upon the need of a consecrated, spiritual ministry. The pulpit should indeed be strong. So should the pews. Worldliness should not be allowed to sap the heart life of the rank and file of God's army; and too much care can hardly be taken in guarding well the fundamentals of our religion. All the world-movements for evangelization and social betterment should be sustained. But alas for the church, and for all these enterprises as well, if men are so anxious to do great things, to be identified with large religious undertakings, that they lose sight of the opportunities to do the little things right at their doors! It is true that every man should have constant thought for the larger enterprises, and every one should pray for their success. There is power in the very act of widening the horizon of the religious life. There is good, too, in looking and hoping for the success of great religious movements. But he makes a fatal mistake who

theorizes and speculates over, and prays for the prosperity of these, without recognizing the fact that all great causes depend entirely upon the loyalty and faithful work of the individuals filling the private ranks and serving in the communities wherein they dwell. Prayer and zeal for missions, for instance, become most effective where the members of churches are real, practical missionaries in the neighborhoods where they live. Those who combine wideness of vision and enthusiasm for world missions with the ideas of steadfast duty-doing and loving service in little things at home are the ones who help most in promoting the spirit that alone makes larger enterprises go forward.

Chances for heroic endeavor on a large scale and of a spectacular kind seldom come. But all about us in our churches and Bible classes there are too many waiting for the big chances to do good. They do not seem to realize that the man who counts in the Master's work is not the one who keeps thinking how well he could do—how heroic he could be—if the chance should come; but it is the one who, while he prays for the great movements, actually does from day to day the humdrum work nearest to him. This is the man who is most sure to be on hand when the great chances do come, rather than he who holds his hands, waiting for them. Those who do best when great work is at hand are always the ones who have been content to do small things faithfully and well.

Thus, it seems to me, the one great need of the hour is men and women who keep their eyes open to see the little duties so essential to the spiritual power of their own churches—men and women who constantly search their own hearts with a desire to turn out the causes of weakness found therein, in order that they may be powers for good. We need more men and women who realize that criticisms seldom do good, that chronic faultfinding with leaders tends to weaken both parties in such action and to destroy the spiritual power essential to true success. We need more men and women who live near to God, commune with the Christ—Spirit-filled men and women, ready to "spend and be spent" for the salvation of the lost.

The Blessed Influence of Memorial Day.

Nothing reveals the changed feelings between the people of the North and of the South more perfectly and more beautifully than a study of the deeds of Memorial day. As the years go by there comes a peculiar and blessed influence with the day, such as was not known in its earlier history. There is something pathetic about the rapidly diminishing numbers, as the aged veterans strew flowers on the graves of the comrades who have gone before, and we realize how rapidly the Grand Army of the Republic is passing away.

Instead of the goodly numbers of soldiers in the strength of manhood who years ago marched with firm and steady step to do homage to those who fell in battle, we now see only a handful here and there, with bowed form and faltering step, bearing flowers, not merely for those who died in the war, but also for a far greater number who have died since Memorial day was established. The sharp anguish of more than forty years ago has mercifully faded away; time has brought its wonderful softening, both of the sorrows and of the hatreds associated with Memorial day; and the influences of the services each year tend to impress the great lesson of the Civil War—that of national unity.

The wounds caused by strife have been slow in healing, and their scars have not yet wholly disappeared; nevertheless, the return of each Memorial day brings signs of confidence and good will, for which every citizen in North or South should be thankful. The laudable desire and patriotic purpose to honor the memory of the brave, self-sacrificing men who died to save the Union has year by year broadened in spirit and taken a deeper, tenderer significance.

In 1873, when some one proposed to decorate the graves of those who wore the gray, buried in Arlington, the Grand Army of the Republic protested so strongly that it was not done. In 1911, thirty-eight years later, as the Southern Memorial day was being observed in Arlington, President Taft sent a magnificent wreath as a token of his respect for the memory of the sons of the South, whose bodies were buried there. The receipt of this gift was gratefully acknowledged by the Southern people, who accepted it as an "expression of sincere sympathy, prompted by a noble

and generous purpose." Papers of the South made mention of this gracious act in a way that shows the difference between the feelings of the people now and a few years ago.

At different times since 1873 the nation has seen soldiers of both armies paying tribute to the brave who died in war, and to the valor of the living soldiers irrespective of the uniforms they wore. Reunions and camp-fires have been held from time to time between the Blue and the Gray, and each has recognized the valor of the other, while they united in singing, The Red, White and Blue, and Dixie, as citizens of the nation equally loved by both. Presentations of battle-flags by both Northern and Southern soldiers have been made to the foes from whom they were captured; painstaking and tender reinterment of foes, who had scanty burial on battle-fields, has been performed time and again by men of the South as well as by those of the North; soldiers of both armies have repeatedly gone to the graves with emblems of respect, and prompted by gratitude and a sense of common brotherhood have laid their tribute of flowers reverently upon the resting-places of friend and foe alike. For whether the veterans fought on the one side or the other, they could not help thinking of those in the same cemeteries sleeping the last long sleep, who bravely fell fighting them, and whose loved ones far away mourn their loss; and so old rancors have grown weaker, hatreds have yielded to the power of love, soldiers of the two armies have remembered that they were brothers, until today very few either in the North or the South will refuse to lay flowers on the mounds of both the Blue and the Gray.

Thus does the Christ-spirit heal the wounds of war, and cement together in the common brotherhood of loyal citizenship hearts that once hated each other with a perfect hatred. Memorial day has done much to bring about this changed condition. And now, after forty-seven years—within which time patriotic men of North and South have fought under the Stars and Stripes, in another war, we rejoice in this growing feeling of brotherhood. He would be disloyal to the best interests of his country who would insist upon keeping up the bitterness between the children of the Southern and those of the Northern

soldiers. Once in a great while we see one who still cherishes the old war-spirit and bitterly denounces those who fifty years ago tried to destroy the Union,—one who can not bear to hear a word of charity for a fallen foe. But thank God, these are few and far between. Most of the old soldiers themselves gladly accept as genuine the spirit of the new South. They are willing to accept the fact that Southern soldiers in the main were sincere and brave, though mistaken; and in the better spirit of this brighter day, they gladly bury the animosities of the war.

It is no wonder then that in 1912 the Grand Army of the Republic has invited the United Confederate Veterans to meet them in a reunion on the field of Gettysburg, in 1913, to celebrate the semi-centenary of the great battle. And it is not strange today that the Confederates have cordially accepted the invitation. This could not have happened forty years ago. Every lover of his country will rejoice that Memorial day has contributed toward so desirable an end, teaching men to exercise charity toward those who were once their foes. For this one thing alone Memorial day will ever be of infinite value to the nation. That one side in the strife was right and the other wrong is clear to both sides now. But this is no reason why either side should refuse to forgive the other. The righteous God who holds an even balance, and who judges both, will not err or deal unjustly. And it does not become fallible mortals who have been in rebellion against God and have been forgiven themselves, to refuse forgiveness to those whose erring judgments once led them into rebellion against the nation.

General Lee and the Wounded Soldier.

In the *Sunday School Times*, among the illustrations given to illumine the lesson in which Christ said, "Love your enemies, do good to them that hate you, bless them that curse you," the following illustration received the prize for that week. It was furnished by Mary L. Hunter, Baltimore, Md., from the *Atlantic Monthly*. Coming as it does so near to Memorial day, when deeds of men in both armies will be reviewed, we gladly give it to our readers, though we have never had any sympathy with the cause for which General Lee fought.

It will help us all to recognize the good qualities in those we have been wont to regard as enemies. If the Union soldier who told this story is living today, it would not seem disloyal in him if we should see him placing flowers on the grave of one who wore the gray.

A Union soldier, bitter in his hatred of the Confederacy, lay wounded at Gettysburg. At the close of the battle General Lee rode by, and the soldier, though faint from exposure and loss of blood, raised his hands, looked Lee in the face, and shouted as loud as he could, "Hurrah for the Union!" The General heard him, dismounted and went toward him, and the soldier confesses: "I thought he meant to kill me. But as he came up, he looked down at me with such a sad expression upon his face that all fear left me, and I wondered what he was about. He extended his hand to me, and looking right into my eyes, said, 'My son, I hope you will soon be well.' If I live a thousand years, I shall never forget the expression of General Lee's face. There he was, defeated, retiring from a field that had cost him and his cause almost their last hope, and yet he stopped to say words like those to a wounded soldier of the opposition who had taunted him as he passed by. As soon as the General had left me, I cried myself to sleep there upon the bloody ground."

Change of Address.

Rev. T. J. Van Horn, corresponding secretary of General Conference, has moved from Albion, Wis., to Dodge Center, Minn., and wishes his correspondents to address him at that place.

His address on the inside cover of the RECORDER is not correct as it now stands, and can not be corrected for three weeks yet, since the inside of the covers are printed several weeks ahead. All who need to write Brother Van Horn will take notice, and address him as above.

A Standing Shame.

While the statement, so often made, that the federal government thwarts the will of the people by licensing the sale of liquor in prohibition territory, is not true, still the fact remains that under the protection of interstate commerce laws, people from other States can force liquor into any prohibition State to be sold in original packages in spite of the state laws. It is a shame that speak-easies and blind tigers have such aid.

EDITORIAL NEWS NOTES

The Methodist General Conference.

One hundred years ago last week the first General Conference of the Methodist Church was held in the old John Street church in New York City. Then Methodism was confined to Great Britain and a few of the American States, and there was a membership of 190,000 with 700 itinerate preachers and 2,000 local ministers. At that time the church as an organization was twenty-eight years old; and the first conference had ninety delegates, all preachers, on the basis of one for every five preachers.

Last week the one hundredth General Conference of the Northern branch of Methodists was held in Minneapolis, Minn., on a basis of one delegate for every forty-five preachers, and there were in attendance 410 preacher delegates and as many more layman delegates. The entire church in America now numbers 7,000,000 and the body meeting at Minneapolis represented one-half that number. There are now, in all, about 90,000 Methodist ministers.

The conference just held took action requiring the ministers elected to official positions to refrain from the use of tobacco. This resolution was passed by a heavy majority vote. An invitation was extended from the Southern Methodists for the two bodies to unite, and the Northern Methodists took steps looking toward such a union.

King of Denmark Gone.

King Frederick VIII of Denmark dropped dead in the streets at Hamburg, Germany, on May 15. He had been traveling incognito, in search of health, accompanied by the Queen, and on arriving in Hamburg they took quarters at the Hamburg Hotel. At ten o'clock in the evening the King went out alone for his usual stroll before retiring for the night, and had gone only a short distance when he was overtaken by a stroke of apoplexy. Falling to the pavement he expired instantly, and being unidentified his body was taken to a hospital. When the Queen became anxious

over her husband's long absence, search was made and the body found in the hospital. The officials there had no idea of the station of the man whose body they were holding.

The King supposed he had fully recovered from his ailment and felt unusually well all day before the stroke came.

After a brief funeral service in the hotel the King's body was taken on board the royal yacht and, escorted by gunboats, was taken to Denmark and then to Copenhagen for burial.

Ahead of the Schedule at Panama.

Recent official reports show that in all probability the Panama Canal will be completed some time before the date set for that achievement. The engineers in every branch of construction work are now ahead of the schedule, and are gaining upon it steadily all the time. It is now estimated that the chief work of the canal, the digging of the Culebra cut, will be completed before Thanksgiving day this year, and that all the other work can easily be completed next year.

The commerce of the world has been waiting four centuries for this canal, and unless America gets down to business, providing proper laws for its use, it may now be completed before our commerce is prepared to use it.

Cheese Better Than Meat.

The Agricultural Department has issued in Bulletin No. 487, regarding foodstuffs, the statement that two thirds of a pound of cheese is equal to one pound of meat for muscle forming materials, and that for all-round value as fuel for the human body one-half pound of cheese is worth a whole pound of beef.

This is supposed to be good news for poor families in these days of exorbitant meat prices. The bulletin referred to gives several other good substitutes for meat, such as milk, fish, eggs, beans, peas and nuts; but it makes a specially strong case for cheese. Farmers' Bulletin No. 487 also gives valuable hints about such dishes as macaroni and cheese, Boston roasts, baked eggs with cheese, and many other nutritious preparations. This bulletin can be obtained from the Secretary of Agriculture, Washington, D. C.

To Guard Ships From Icebergs.

Secretary Meyer has started a patrol service in the iceberg region of the Atlantic, by sending the scout cruiser *Birmingham*, with powerful wireless apparatus, to cruise off the Grand Banks and notify all ships of the locality of icebergs that may endanger them. It is probable that some permanent international arrangement will be made, by which the leading nations most interested can unite in such a patrol service. This would furnish some practical and sensible use for their cruisers in times of peace.

It is announced that over 100,000 immigrants came to America through the gates of Ellis Island alone, during the month of April. This great influx of foreigners promises to exceed the capacity of the quarters provided for the reception and care of immigrants. It is no small matter to furnish sleeping accommodations for 25,000 people each night; and when we come to the task, required by law, of examining such a host of men, women and children, in order to protect the country against physical and mental diseases, it seems almost impossible to do it thoroughly.

It is impossible at this time to estimate the entire loss of life caused by the Mississippi floods. The property loss, however, is estimated to be not less than \$100,000,000. Thirty thousand people are now being fed by the general government, and it is feared that as many more will soon have to be cared for.

The Standard Oil Company seems to have a most formidable rival in the Rothschilds' oil interests of Europe and the East. It is reported that the Rothschilds have already secured land on southern Pacific waters, with the object of making Los Angeles their base in the war against the Standard Oil Company. On April 24 an application for permits to erect a \$5,000,000 plant on this land was filed with the harbor commission, and it is proposed to put a large fleet of tank ships into the service to bring Oriental oil from the oil fields of the far East.

The two little French waifs saved when the *Titanic* sunk, by being placed in the arms of Miss Hayes in one of the lifeboats, were found by their mother who

came from Nice across the Atlantic to claim them. The little boys were kidnaped by their father who was divorced from their mother, and he perished while the children were saved. The mother identified them by photographs and descriptions and came to claim them. Those who witnessed the meeting say it was most affecting. The mother and children sailed for Europe on board the *Oceanic* of the White Star Line.

The Turkish garrison of the island of Rhodes has been compelled to surrender to the Italian troops. The honors of war were conceded to the officers, and all were made prisoners, to the number of 2,300. Four thousand rifles and four batteries of artillery were captured.

The importance of this victory is everywhere emphasized. Rome believes that it means the downfall of Turkish military authority in the Aegean Sea. If Turkey still holds out, all the islands in that sea will be the property of Italy. [Since writing the foregoing, news comes of the capture of the island of Symi, fifteen miles from Rhodes, with Turkish officials and soldiers made prisoners and sent to Italy.]

If the operation for cataract which General Booth is to undergo on May 23 is entirely successful, the aged general still proposes to make his farewell tour of America next year.

Reports from the cruiser *Buford* sent to relieve Americans on the western coast of Mexico, state that four hundred and twenty-two took refuge on board the ship.

The greatest of the dreadnoughts, the new battleship *Texas*, built for the United States Navy, was launched at Newport News on May 18. The starting of the ship was the signal for a great din of cheers, screaming steam whistles and sirens, until she came to rest in the quiet waters of the James River. The *Texas* will be the first ship in the world to carry a 14-inch gun. This is one inch larger calibre than any gun now afloat in the American navy, and a half-inch larger than any gun in the navy of Great Britain. In place of the 3 and 4-inch guns usually carried as a secondary battery, the *Texas* will carry sixteen 5-inch rifles. She is clothed in a specially heavy steel armor in all her parts,

and her cost when completed will be \$10,000,000.

Reports from the flooded country around Donaldsville, La., bring the information that some two hundred Catholic families near Grand Bayou are in danger of being drowned owing to their faith in an ancient statue of the Virgin Mary, brought from Europe and placed there many years ago. The section is already under water but the people will not leave their homes nor allow the government boats to give them refuge, insisting that faith in the statue is better than faith in boats or men. With water two feet deep in their homes and rapidly rising, these people refuse to flee until the waters reach the feet of the statue which stands on a little mound. But by the time it does that their peril may be great and help may be out of their reach.

Baptism Invalid?

DEAR EDITOR:

The question has come to me from a Sabbath-keeper as to whether his baptism by a First-day man is valid, that man being in rebellion against God and his commandments.

I have answered his letter, but it raises so many important points that I think the opinions of our various leaders should be expressed in the RECORDER for the benefit of the whole denomination as well as myself.

Our *practice* is to recognize such baptism as valid; is that practice correct?

If correct at the hands of an apostate (Sunday-keeping) Protestant, is it also correct at the hands of the apostate Roman Catholic?

If not in the one case, why in the other?

If a sincere Sabbath-keeper feels that his baptism at the hands of either aforesaid apostate is invalid, and requests baptism at the hands of a Sabbath-keeper, ought we for his conscience's sake to baptize (or rebaptize) him?

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

Yours fraternally,
T. W. RICHARDSON.

"The way never looks so hard when we are on our feet as it does when we sit at ease."

En Route to Africa.

DEAR ALFRED SUN:

At the present time we are off the coast of Morocco about two hundred miles and have proceeded on our trip from Southampton, England, about eleven hundred miles. A notice has been posted in the writing-room that all mail to be sent back to England from Las Palmas, Grand Canary, should be deposited before noon tomorrow, as it is expected now that we shall reach the islands sometime tomorrow night. Having given you our approximate location as to place and time, I shall now go back to the beginning of my journey and briefly recount to you my experiences since I left the little college town among the hills of Allegany.

A comfortable night's ride on the old reliable Erie brought our company to New York in time for necessary shopping before leaving the country for an extended trip. Had I known that I should not have needed certain articles of clothing I could have saved about half their price by waiting and purchasing them in England, but in this case my foresight was not equal to hindsight as I look back upon it. A very beautiful steamer rug, which I used on the trip to England only as an extra coverlet in my berth, I could have bought in London for just half what I paid for it. This disparity in prices, due to our tariff, makes one stop and think about the high cost of living in America and who pays the bills. In my very brief experience of less than one day in England I have learned that currency has a greater purchasing power there than at home. But I also observed that everything has its tax, so that it is probably true that the English middle class also pay the price. But I must tell something of my experience on shipboard before reaching England.

The *Adriatic* of the White Star Line, while not so large a vessel as some of the more recently built, is a very fair-sized and comfortable ship. I found my cabin accommodations very comfortable and I met some very congenial people. Among others there was an English missionary who has been working for a number of years in East Africa, and from him I learned a number of things that will be useful in the trip of mission study and investigation which we are to make. Many of the pas-

sengers in our cabin were theatrical people of the vaudeville stage, who were coming to England to fill engagements. Some of these I found to be intelligent and cultured people, while others bore the marks of their calling both in conversation and in character. The weather was so cold for the greater part of the voyage across that it was uncomfortable sitting on deck, so I did not bother to get a deck chair, but spent my time outside in walking or in playing shuffleboard. At times we had the complete range of the lower deck, and this made a good promenade. Four times around made a little over a mile.

There was never a time in our trip across when we were out of communication with other ships or with land, and we got the daily news by wireless every day. Truly this is a remarkable age—but more of this later. We sighted steamships and sailing vessels nearly every day, and saw several schools of porpoises and some whales. On two days the weather was rough and we were delayed on this account and because the stokers were unwilling to work as hard as required. So we were over a day late in reaching Liverpool. A trip to the engine room and stoke hole was one of the most interesting experiences of the trip to me. One evening we had a concert, and I think I was the only non-professional taking part. I gave a few recitations which seemed to be enjoyed by all. We also had an afternoon of sports, which were very interesting and some of them were highly amusing.

We sighted the lights off the coast of Ireland on Thursday night, and there was great rejoicing among the passengers, especially those who were to get off at Queenstown, some of whom were returning to the "homeland" after long absence. One old man was so happy that he cried and sang, and danced all over the ship. The disembarking at Queenstown was in the night and so I did not see it, but those who did told me there was great jubilation. Among others who left the steamer was Richard Croker, of Tammany Hall notoriety. I did not get acquainted with the gentleman.

We reached the dock at Liverpool at just seven o'clock Friday night, but it was nearly nine before we had unloaded, passed the customs, and taken the special train for London. I had my first experience

with the English method of handling baggage (luggage as they call it). When I put my trunk into the tender care of the porter I was rather dubious about ever seeing it again, and when we reached London and they began to unload luggage from three different cars I was in a predicament. Having only one pair of eyes and they being focused only for single vision, I gave up all hope of seeing my trunk again. There seemed to be so many trunks just like mine. I saw three Likly trunks, made in Rochester, N. Y., and was on the point of claiming each and all of them when their rightful owners identified them. As it was, my own seemed not to have arrived, but I found it next morning at the lost and unclaimed luggage office.

I must also describe my first experience in an English railway coach. As to the coaches themselves, I think they are very good, although of much lighter construction than those we are accustomed to. They are divided into compartments in cross sections of the coach and each compartment seats six or eight people. This would make for a delightful privacy if you could always pick your company. Unfortunately I was not able to do so, and was placed in a crowded third-class coach with rather a motley crew. Two Canadian ranchmen who were bound for Argentine to take up land were among the number, and they had taken it into their heads to celebrate their arrival in England in a convivial way. They had indulged in too much strong water before leaving the steamer and they got more on the train. They and others insisted on smoking and there was no way of escape for me, so that I felt in a somewhat confused state myself by the time we reached London at about one o'clock in the morning. Perhaps this may have had something to do with my inability to find my trunk on the station platform.

When I went to the Euston Hotel near the station I was obliged to arouse the night porter, who unlocked the door and let me in. On the floor where I was lodged I noticed an array of boots before the doors, and I doubtfully placed mine in position before retiring, then went to sleep and to dream of lost trunks and lost shoes. And I thought my dreams were to be realized when in the morning my shoes were nowhere to be seen. Others seem-

ed to be in their respective positions, but mine were missing. After much inquiry and searching they were discovered, in time for me to go down to breakfast, and meet Mr. Moore, to whom I had sent a message from Queenstown.

Necessarily I have a kaleidoscopic picture of London in my mind, for we had to hurry and do a lot of business and catch a train for Southampton from the Waterloo station at ten o'clock. We managed it very nicely by using a taxicab for ourselves and our impedimenta. I shall never be able to unravel the maze of twisting streets and crowded thoroughfares through which we whirled our way. But I got flying vistas of angry draymen, officious police, and double-decked tram-cars. I am sure that the driver earned his fare and the small fee we added for the accommodation.

My stop in England was all too short. The hasty trip to Southampton was delightful, giving me a glimpse of very charming country. I was of course much taken with the stone and brick houses, and with the thatched roofs of the farm-houses. The fields were very green, and the trees beginning to bud. I could faintly appreciate the longing of the absent poet when he wrote: "O to be in England, now that April's here." We passed a very large race-track for motor races and a number of very well-kept golf links. After a short run, during which my eyes never left the window, we reached Southampton and were taken by the train directly to the landing.

At exactly two o'clock we sailed away for a voyage of over three weeks to Cape Town. Our steamer is the *Galway Castle* of the Union-Castle Line, and she is a trim little ship. This is only her third voyage, so she is comparatively new; and her appointments are very good in every way. In proportion to her size I like her better than the *Adriatic*. We have a small, but pleasant company and I am sure that the trip will not be too tedious. The weather has been exceedingly fine and we are now becoming aware that we are nearing tropical climes. The sunsets are particularly fine, and I expect the sunrises are also, but I have not been up to see them yet.

Last evening we got from Lisbon by wireless the appalling news that the *Ti-*

anic had struck an iceberg in the north Atlantic and gone down with all on board. This seems too terrible to be true. If it is, I saw the splendid but ill-fated ship on her last voyage, for she passed us on Thursday evening just off the Irish coast. We shall hear particulars when we reach Las Palmas.

At about noon today we had a complete eclipse of the sun which was nicely visible from the deck. After the eclipse there were some very spectacular cloud effects, as the sun again came to full brilliancy.

This letter must now be brought to a close and deposited with the others that are to go Englandward from the Canaries. I should like to acquire a canary and a parrot at the islands, but the company forbids such madness by posting a notice that freight will be charged on all live stock.

With kind regards to all in dear old Alfred and the many other friends to whom the *Sun* goes weekly, I am,

Very truly yours,

WAYLAND D. WILCOX.

Aboard the Galway Castle,

April 17, 1912.

P. S.—Many will be pleased to know that I have not missed nor lost a meal thus far, and have been on deck every day and hope to keep it up.

"The Fundamentals."

"The Fundamentals" is the name applied to a series of religious pamphlets that have been issued from time to time during the last few months by the Testimony Publishing Company of Chicago. Each pamphlet comprises a hundred or more pages of the very best religious literature that has come under my notice in many years. Seven of these pamphlets have been issued and more are to be issued in the future. The subjects treated are very timely, being largely upon the question of the authenticity of the Bible, the inspiration of the Bible, and kindred topics, and are treated in a scholarly manner by some of the most able writers of our age.

It is quite probable that these pamphlets are already being sent to many of our pastors and other religious workers, but it may be that some are not receiving them who would be glad to avail themselves of the generous offer made.

The expense of publishing and mailing is provided for by "two laymen," whose names do not appear in print, and it is their desire to send the pamphlets free of cost to "every pastor, evangelist, missionary, theological professor, theological student, Sabbath-school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English-speaking world."

If any reader of this item who belongs to any of the classes named above is not receiving this most excellent literature, it may be received by requesting it of the Testimony Publishing Co., 808 La Salle Ave., Chicago, Ill.

Do not think that by making this request you will receive a lot of cheap, fanatical literature such as is frequently sent to religious workers without being requested, but scholarly, spiritual literature that will be appreciated by every unbiased reader.

If you are not already a reader of "The Fundamentals," by all means become a reader at once.

E. H. SOCWELL.

Seventh-day Adventists.

Plainfield is to have a camp-meeting. The Seventh-day Adventists will hold their next camp-meeting at Plainfield, June 27 to July 7. In connection with this meeting will also be held the Seventh-day Adventist Annual Conference for New Jersey, to which delegates will be elected from various parts of the State. General workers of the denomination will also be present from various parts of the United States, and missionaries from foreign lands.

The Adventists are considered a peculiar people from the fact that their points of doctrine, which they claim to base upon the Bible, do not agree with many points of theology now extant. They are now operating 121 periodicals in 28 languages, and other publications in 70 languages. They have sanitariums and schools in all parts of the world; also publishing houses from which they sent out publications last year amounting to over a million and a half dollars.

The Seventh-day Adventists must not be confounded with the Seventh-day Baptists, of whom there are so many in Plainfield, but if they are as good Christians as the latter, no one has any cause to complain; we say this freely and are not Seventh-day Baptists, either.—*The Review*.

SABBATH REFORM

Who is Right?

W. D. TICKNER.

Few, if any, professed Christians believe that there is no law of God forbidding idolatry. All believe it is wrong to take the name of God in vain. To dishonor one's parents is regarded as contrary to God's great, unchangeable moral law. No Christian will claim that the sixth, seventh, eighth, ninth and tenth precepts of the Decalogue have ceased to exist in full force.

Ask these same Christians, "How about the fourth commandment?" Then we receive a variety of answers.

Some claim to believe that Christ changed the Sabbath (rest) from the seventh to the first day of the week. They are unable to give us any historical proof regarding such transfer. They can not tell to whom Christ confided this information. They are quite certain, however, that he did say *something* about it to *some one*. What he said and when he said it is as much a mystery to them as to others. They are very confident that Christ did say *something* about a change to *some one sometime*; and so, of course Sunday must be the Sabbath, and whoever works on that day must (in their opinion) surely be "Sabbath-breakers."

Others believe that the apostles transferred the Sabbath (rest) from the seventh to the first day of the week. They are not able to say just when or where it was done or which one of the apostles first suggested the matter; and they are at a slight disadvantage because the historians of those times were so careless that not one of them gave even a hint that such change was ever contemplated by the apostles. But after all, these slight omissions by the historians of the first century are easily remedied by the credulity of those living in the nineteenth and twentieth centuries, who believe that the apostles did authorize the change and that therefore it is so.

Another thinks that *perhaps* the rotundity of the earth prevents all from observing the same Seventh-day; therefore all should observe the First-day.

A little more knowledge of geography, combined with even a slight knowledge of logic, would have a strong tendency to clarify the mental vision of such, whose zeal is out of all proportion to the knowledge displayed.

Others believe sincerely that sometime, somehow, everybody may have lost the correct reckoning of time, and because of this supposition they are positive that no one knows which is the Seventh-day. True, there is no evidence that such a mistake was made, but then they do not need evidence. Evidence in this case would be quite superfluous, for do they not believe that such a miscalculation was possibly and therefore probably made by every one at the same time all over the earth? (Of course every one must have made the same mistake.) Is not belief evidence enough? Therefore Sunday must be the Sabbath.

Still others honestly believe that while God's great spiritual law is and ever has been in force, the sabbatic precept, although incorporated into the very heart of the Decalogue, was in its nature ceremonial, and ceased to exist when Christ died on the cross.

These I believe to be honest; and because of their conscientiousness in this matter, I wish to call their attention to a few facts.

The only reason for such belief is found in such texts as Rom. iii, 1-28; 2 Cor. iii, 3-18; Gal. iii, 1-29; iv, 1-31; Eph. ii, 14-16; Col. ii, 14-17, and others.

Notice that Paul wrote the following books: Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Timothy, First and Second Thessalonians, Titus and Philémon.

All the proof-texts for the abrogation of the sabbatic law are found in one or the other of these books. Paul wrote them all, and whether or not we understand all that he wrote, that does not enter into this discussion; for Paul himself has settled one thing beyond all controversy. He positively and unequivocally declares that the law is (not was) holy, just and good (Rom. vii, 12). He also says, "Do we then make void the law through faith? It can not be" ("God forbid" is not in the original): "yea, we establish the law" (Rom. iii, 31). Why did Paul say "It can not be?" Turn to Christ's Sermon on the Mount (Matt. v, 17-19). "Think not that

Read, Reflect, Remit.

No work among us as a denomination has in years aroused the interest and discussion that has been aroused by the calls coming from Africa. Two men are now in that land, sent there by our people to investigate and study the situation and the needs of the field, in order that we may with due knowledge either cease our work, or in a united way pursue it intelligently and wisely.

These men have gone in direct response to the vote of our denomination taken in what has been called the "Referendum" in February, 1912.

This vote was by far the most representative expression ever made by our denomination on any question involving all the people. We at home have by it pledged our moral and financial support to this work. The Missionary and the Tract societies are the organizations of the denomination which stand officially back of these men and this work, but it is the work of the people done as directed by the people.

Now this work is only a small part of the interests which these two societies have in charge, and for the financing of which they are responsible. But the expenses of this African investigation, made suddenly and requiring an immediate outlay of money, together with the other necessary and important and regular work on the other fields and in the publishing house, are causing a heavy drain on the treasuries of the societies, and they are now being compelled to work on borrowed funds.

Would it not be then the wise and just thing for our people to make at once early in June a special effort to replenish these treasuries with large and generous contributions? Would it not be quite proper for the pastors to call the special attention of the people to this matter? Would it not be in the line of system and business for each church in some way to make somebody officially responsible to see that such a work is done, rather than to leave it to everybody and so let it go undone?

These societies make out their reports to the General Conference July 1, and it will be very discouraging to the officers and boards if they go to Conference reporting a heavy indebtedness.

It is felt that if the people know the facts and understand the situation that they

I am come to destroy the Law, or the Prophets. I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be accomplished. Whosoever therefore shall detach (Gr. λύση) one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Notice three things:

First, Christ's mission did not include the abrogation of the law.

Second, He gave us the strongest assurance possible that the law should not be changed in the least degree so long as heaven and earth remain.

Third, He pronounced judgment against any one who should break off, loosen or detach (λύση) one of the least of the commandments. The law should remain in its entirety.

Will any one dare to take the responsibility upon himself of teaching either by word or deed that Christ or the apostles changed, in the slightest degree, the great moral law, the Decalogue, either by substitution or by detaching any word, phrase or precept after what Christ declared in Matt. v, 17-19? No wonder Paul said, "It can not be."

If the law against idolatry remains in force, every other precept of the Decalogue remains with it. If Christ abolished the sabbatic law, then he came under his own denunciation and is therefore called the least in the kingdom of heaven; but we read that God hath highly exalted him and given him a name which is above every name (Phil. ii, 9). The evidence is, therefore, conclusive that Christ did not abrogate any precept of the Decalogue, neither did he authorize any one else to do it.

Many books in my library are now behind and beneath me. They were good in their way once, and so were the clothes I wore when I was ten years old; but I have outgrown them. Nobody ever outgrows Scripture; the book widens and deepens with our years.—C. H. Spurgeon.

The world is a wheel, and it will all come round right.—Disraeli.

will gladly and liberally respond even at considerable sacrifice, for it is their work. If we all lift and pull together it will be easy work. Let us do it that way and do it now, before the first of July.

The treasurers of the two societies are Samuel H. Davis, Westerly, Rhode Island, and Frank J. Hubbard, Plainfield, New Jersey.

EDWIN SHAW,
Secretary of the Joint Committee.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, May 12, 1912, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, W. C. Hubbard, H. N. Jordan, C. W. Spicer, E. D. Van Horn, J. G. Burdick, F. A. Langworthy, J. B. Cottrell, M. L. Clawson, T. L. Gardiner, A. L. Titsworth.

Visitors: Rev. E. E. Franke, R. C. Burdick, C. L. Ford, James Clawson, H. B. Greene.

Prayer was offered by Rev. Edwin Shaw.

Minutes of last meeting were read.

The Advisory Committee reported, recommending that Rev. Edwin Shaw and Corliss F. Randolph be requested to attend a meeting of German Seventh-day Baptists to be held at Snow Hill, Pa., on June 1, their expenses to be paid by the Board.

The committee also reported that our ministers are exchanging pulpits throughout the denomination, some few changes having necessarily been made to the plan as originally outlined.

The committee recommended an appropriation of \$85.00 from the field work fund, for a tent to be used by J. A. Davidson in evangelistic and Sabbath reform work in the West.

Report adopted.

The Supervisory Committee reported matters as usual at the Publishing House, and current bills paid.

The Committee on Distribution of Literature reported as follows:

The committee would report no change in the paid subscription list of the SABBATH RECORDER, new subscriptions being balanced by those discontinued.

The Secretary of the committee asks for the approval of his action in giving a complimentary copy of *Critical History of the Sabbath and the Sunday* to Rev. E. E. Franke, of Irvington, N. J.

The receipts for books and tracts sold in March and April were \$14.25.

In keeping with the action of the Board at its last meeting, the two tracts, "Her Wedding Ring," by Mrs. T. J. Van Horn, and "Sunday Observance Is Non-Protestant," have been printed in 5,000-copy editions, and the manuscript of J. A. Davidson has been prepared for the SABBATH RECORDER and, when printed there, will be published in the form of a tract.

A new supply of tracts has been sent to Rev. George Seeley for his work in Canada, aggregating 7,600 different pieces. Tracts have also been sent to Rev. I. L. Cottrell for his use while at work on the West Virginia field, and also to Rev. T. J. Davis for work on the Arkansas field and to names and addresses furnished by him for that field. Other Sabbath literature has been supplied when requests have come to the committee.

Report adopted.

The Committee on Investment of Funds reported that they had made a loan of \$2,800.00 on bond and mortgage on property on West Third Street, this city, to Antonio Scavuzzo.

Report adopted.

The Joint Committee presented the following report:

The Joint Committee would report that correspondence has been received from Brothers Moore and Wilcox, sent from the Canary Islands, on their way to Cape Town. They were both well and enjoying the sea voyage. They had studied carefully the voluminous African correspondence furnished them by the committee and were united in their general attitude toward the work that they have in hand.

The committee would also report correspondence from Joseph Booth and several of the native pastors in Nyassaland concerning the situation there. A letter from Chinde to Cape Town, forwarded to the committee, brings the sad news that M. Z. Ntlonga who was on his way to Nyassaland and had been written to to wait in Chinde for the arrival of Moore and Wilcox had contracted sickness and had died. The letter was written by a native student who had come to Ntlonga for study there in Chinde. His home was in Chinteche, Nyassaland, and he was planning to go there with Ntlonga. His name is Joel Alongwe Chatupa, and the inference is that he is a Christian Sabbath-keeper.

The committee also presented for the information of the Board the financial statement of Joseph Booth for the month of March, 1912.

On motion the report was received and ordered placed on file.

The Treasurer reported amount of cash on hand, and that the outstanding indebtedness is at present \$1,000.00.

Correspondence was received from Rev. George Seeley, report for April, 1912; Rev. Edward B. Saunders, report for April, 1912, and concerning work in southern Illinois; Rev. Samuel H. Davis, enclosing check for expenses for telegrams, etc.; Rev. Charles S. Sayre, concerning his arrival home; Thomas W. Richardson, report for January and March, 1912; Rev. E. Adelbert Witter, about the exchange of pulpits; J. A. Howard, enclosing \$11.00 for the work in Africa from the Cumberland (N. C.) Seventh-day Baptist Church; Rev. Booth C. Davis about the program of the General Conference; Rev. G. Velthuisen, concerning the work in Holland; Rev. James H. Hurley, about the exchange of pulpits; Rev. Ira Lee Cottrell, about his work on the West Virginia field; Rev. John T. Davis, about his work on the Arkansas field; Henry Stillman, as to where to send contributions for the Ministers' Fund; James A. Davidson, concerning the work in southern Illinois; Rev. Willard D. Burdick, about the work in southern Illinois; Rev. John A. Pentz, in reference to the annual meeting of the Snow Hill German Seventh-day Baptist Church; N. O. Moore, announcing safe arrival at Canary Islands.

Voted that the Corresponding Secretary, Recording Secretary, and Editor of the SABBATH RECORDER be a Committee on Program for Tract Society day at the coming Conference.

The Board extended a cordial reception to Rev. E. E. Franke, who was present, and listened with much interest to his words, expressing his pleasure in being able to meet the members of the Board at this time.

E. D. Van Horn reported favorably on the conduct and work by Mr. Savarese of the Italian Mission in New York City.

Voted that the Joint Committee be requested to send out requests to the churches, to make special efforts to secure and forward to the Society, the special funds needed now in the prosecution of the African work.

Voted that the Budget Committee be requested to report at the June meeting, the budget for the year July 1, 1912 to July 1, 1913.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

The Ministerial Relief Fund.

DEAR BROTHER GARDINER:

A few days ago I received a five-dollar contribution from a gentleman in southern California for the Ministerial Relief Fund, and in his letter he says:

"It is desirable that a great many such small additions to this fund should be made by the denomination to prevent the fund from standing still. Doubtless there are many members who would willingly give fifty cents or one dollar if invited to do so, but who feel unable to afford larger gifts. A great number of half-dollars, gifts, sent to the Memorial Board, would show a widespread interest. The real vitality of our denomination rests with the membership as a whole, not with a few."

I think he is right, for who among us could not afford fifty cents, or even the dollar? A statement in a daily paper not long ago said that there was enough money expended each year for candy, to pay our national debt which amounts to several million dollars. So let us all eat one pound of candy less during this year and contribute the money thus saved and add it to our Ministerial Fund. Some few have contributed during the last twelve months \$100 towards this fund. Of course all could not afford to do that, but I think that none of the heads of families in our denomination are too poor to spare fifty cents for this fund. If this was done we would have not less than a thousand dollars added to the fund this year, and no one, I think, would be the poorer for it.

Very truly,

J. A. HUBBARD,

Treas. S. D. B. Memorial Fund.

Plainfield, N. J.

Arrive in Cape Town.

We are all pleased to learn that the *Galway Castle*, the steamship on which Brothers Moore and Wilcox sailed, has safely arrived in Cape Town.

EDWIN SHAW,

Secretary Joint Committee.

Those that expect family blessings must make conscience of family duty. If our children be the Lord's they must be nursed for him; if they wear his livery, they must be trained up in his work.—M. Henry.

MISSIONS

Observations on Bamboo.

REV. J. W. CROFOOT.

A business trip made to Mokanshan last week has brought the bamboo prominently before my mind again. This wonderful grass is just now shooting up at a great rate and is a source of constant interest to me. The great number of uses to which it is put has long been a commonplace, but there seems to be constantly something new to learn about it.

As we were worrying along in our little house-boat, working against a strong head wind but gradually getting nearer the mountains, we met two big Chinese boats that appeared to be racing, for in addition to having three big sails up, each was rowed by three or four men, all of whom seemed to be putting forth their utmost efforts. Not long after, we met other boats going at a similar speed and at a similar consumption of energy, from which we concluded that our first surmise was incorrect. Inquiry brought out the information that they were boats loaded with bamboo shoots, and that the great haste is to avoid the growing, or perhaps swelling would be a better word, that would take place in the shoots while on board if kept too long. We were also told that they sometimes swell so as to burst a boat. We saw one man throw overboard a couple of armfuls of shoots and thought it might be to lighten the boat but our boatmen said it was to give to the man who came along in his little boat and picked it up.

The shoots when fresh are good eating and are much eaten by foreigners as well as Chinese. They come out of the ground as large in diameter as they ever grow, so run from two to four inches in size for the most part, and when edible are about a foot long or less. After they grow longer they are tough, and they grow very fast, several inches a day. We met several loads coming down the mountain. By a load I mean what a man carries on the ends of a short pole over his shoulders.

We also met a dozen loads of brushes for cleaning cooking pots. These brushes

are made of the small roots of the bamboo. Then there were as many as thirty or forty loads of charcoal, also made from bamboo, and probably as many loads of brooms made from the feathery tops of bamboos. Our cottage at the hills is made of lath and plaster, and the lath is all split bamboo. The fences around our places here in Shanghai and Lieu-oo are made of the same useful material. It is very suitable for ladders, being both light and strong, and the split pieces such as are used for fences are the material used to make hoardings about new houses in Shanghai.

Split into thinner pieces and plaited together it makes the covers of boats, awnings, and rice bins as well as baskets of all kinds. A whole bamboo with the joints knocked out makes a good water pipe, and small ones furnish the sticks for supporting mosquito nets and all such things.

School is full again this term but more than half are new boys, a condition that we have not had before. Just now I am troubled as to what to do about a considerable wish that I introduce typewriting. It would pay, but it seems to be making the school into a definite preparation for business in foreign firms, and when one goes into business in such a place he gives up the Sabbath. To be sure, most of our old boys do that now, but still I hate to definitely fit them for that.

"Brethren, pray for us."

West Gate, Shanghai,

April 21, 1912.

From the Field.

DEAR BROTHER GARDINER:

As some of our people, especially lone Sabbath-keepers, have expressed a desire to hear of my work through the SABBATH RECORDER, I will make a brief report.

During the cold winter months I remained home, and much of March was needed there in helping to care for my little girl who had necrosis of her jaw-bone which required an operation. She is now out again and apparently doing finely.

Since March 28 I have visited our people and many other families in the vicinity of Plymouth, Blanchardville, Berlin, Grand Marsh and Plainfield, Wis. Many of these people are prospering spiritually as well as temporally, while some seem to be drifting into worldliness.

The influence of our excellent SABBATH RECORDER is very marked. I wish every Seventh-day Baptist would read it faithfully.

The Rock House church building is being moved to the new village of Grand Marsh. Our interests here ought to be so guarded and supported as to give great success. As yet, this village has no church.

We have arranged for a series of meetings here, near Plainfield, in the D. F. Greene schoolhouse, commencing about July 1, when Brother Harry Pierce is to be with us as leader in music. This community has been neglected for years, as but very few seemed at all interested in having services. Our congregation last Sunday eve was 33, and the proposition to hold the series of meetings seemed to meet with hearty approval.

I next visit our people in Auburndale and Wausau.

We hope you will pray often for the lone Sabbath-keepers.

Yours fraternally,

O. S. MILLS.

Plainfield, Wis.,

May 14, 1912.

Men and Religion Forward Movement —Its Message on Bible Study.

REV. EDGAR D. VAN HORN.

How thoroughly the Men and Religion Forward Movement deals with this fundamental element in the Christian life may be judged by a glance at the Contents of this Commission Report: "How We Got Our Bible", "How to Study the Bible", "The Purpose and Point of View in Bible Study", "The Bible and the Individual Man", "The Bible and the Home", "The Bible and the Church", "The Bible in School and the Seminary", "The Bible and the Sunday School", "The Bible and Public Worship", "The Bible and the Young Men's Christian Association", "The Bible and the Social Order", "The Missionary Message of the Bible."

The men who have prepared the reports on these themes are men not only scholars but men of wide experience, and so full of living truth are their messages, that they fairly burn their ways into one's soul. If, with the first superficial glance at the Men and Religion Forward Movement one was tempted to judge it superficial and

evanescent, he can not fail to recognize its permanency and lasting good when he finds it based on such a firm foundation as the Word of God. When men go to this source of inspiration and information to learn the duties and privileges of Christian citizenship the results can not be otherwise than good and abiding. Let me give you just a few of the good things in this splendid theme.

THE PURPOSE AND POINT OF VIEW OF BIBLE STUDY.

When certain well-meaning reformers tell us that the way to approach the Bible is to approach it as we would approach any other piece of good literature, there are certain things which we can not or at least ought not forget. While we admit that men have made many claims for the Bible which it does not claim for itself, we can not forget that the Bible "has been the priceless treasure of a great church for centuries. It has been a boon to millions of individuals who have shaped their lives according to its precepts and have been strengthened to meet death by its inspirations." A book which has done this can not fail to command our deepest respect, if not our reverence.

The Bible comes to our hands with the command to be studied. Men in the times of Jesus were commanded to search the Scriptures. A young man was told that he might be cleansed by taking heed thereto, while another one was advised that the Old Testament was able to instruct him in the way of salvation, and Paul said, "Study to show thyself approved." Let us not shirk our duty and be less wise than men of other generations. Therefore,

START RIGHT.

This is important. "To come to the Bible with a false conception of what it is, is to fail in our study. We must not ask too much of it, and we must not ask too little. We must understand not only what the Bible claims for itself, but also what is claimed for it by those who have loved it and studied it for centuries." Perhaps we can not state more briefly and comprehensively the aim and purpose of the Bible message than to quote its own words: "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the

sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."

Here we have succinctly stated the purpose of the Bible. It is not a book of science, nor history in detail whose accuracy is guaranteed, but a "religious book with a definite purpose and guaranteeing to those who know it and use it certain results in their moral and spiritual attainments which are clearly defined." And the issues of this Book are so essential "to human happiness and welfare that we dare not be careless or indifferent about its study."

BE WISE UNTO SALVATION.

That is, from the Bible find out the truth "concerning God, concerning ourselves, concerning his will for us, and the wisdom for daily guidance in the common affairs of our human conduct."

It is really wonderful what revelations of truth come to us as we study God's dealings with individuals. Adam, Abraham, Isaac, Jacob, Moses, Elijah, David, Amos, Hosea and the rest of the prophets, all remind us that the Bible is a book for individual needs and that God comes close to the individual who is struggling for truth and purity. In the history of these men we are reminded that the Bible is human, "The story is of human life, as it fulfils itself in love affairs, in diplomatic negotiations, in mercantile transactions, in military campaigns, in the relations of husband and wife, parent and children, master and workman; as it is contained in ancient tradition, national poems, tribal history, family chronicles; as it is stained by domestic intrigues, acts of hereditary revenge, violent outbursts of passion, hideous crimes of lust, as well as it is redeemed by instances of sacrifice, prayer of agonized souls, vision of saints and achievements of heroes."

The Bible helps most those who bring to it their best efforts in study. "If thou cry after discernment, and lift up thy voice for understanding; if thou seek her as silver, and search for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. ii, 3-5). That man is bless-

ed whose delight is in the law of the Lord, who meditates therein day and night (Ps. i, 2; Josh. i, 8).

With our minds freed from preconceived notions and prejudices we need to come to the Bible in the spirit of the Psalmist who said, "Open thou mine eyes that I may behold wondrous things out of thy law." Too often we say in our hearts, "Open thou thy law that I may behold wondrous things in myself." We want the Bible to harmonize with our own narrow views rather than to bring ourselves into harmony with it.

Again, we must study the Bible with a willingness to obey. "If any man willeth to do his will, he shall know of the teaching" (John vii, 17). Remember what Jesus said of the man who hears and *does not*. It is *use or lose*. "The man who studies the Bible without making use of its teachings in his life and service will not long continue its studies. *That which is not expressed dies.*"

"We have problems to be solved and we come to this Book to learn how to solve them. It is a matter of life and death; for the issues involved concern us for ever. The teachings of the Bible are to be used every day; therefore, we must be sure that we know them. The way we conduct our business will be determined by our understanding of the teachings of Jesus in the Sermon on the Mount. Our behavior in the home will be governed by what we understand concerning the New Testament instructions regarding the sanctity of the home and the relations of Christian brethren. The type of citizenship for which we stand in the community is the issue of our apprehensions of the Bible message to modern political life. Every new vision of truth is tested by the use to which we put it in practical life. We never believe a thing until we build it into character and found our conduct upon it."

Many busy laymen plead that they can not find time to read the Bible. Well, this is a busy life and many things we might find pleasure and profit in are neglected. At the same time we do a great many things which are not necessary. Moreover, lack of time is often due to lack of system and order outside of business hours. If a man would make the same effort to systematize his time at home and in his religious life that he does in busi-

ness, there would be time and place for many things which are now neglected.

There is a splendid army of men among the traveling salesmen of this country who have organized into a brotherhood known as the Gideons. These men not only find time to read the Bible but are placing a Bible in "the guest room of every hotel in America," and in each Bible is pasted this simple directory to the Word which has been a blessing to hundreds of travelers:

BLESSED TRUTH—ACCEPT IT. Luke xix, 10; John iii, 16.

The Supreme Sacrifice for all—Isaiah liii.

The universal invitation to all—Isaiah lv.

If lonesome or blue and friends untrue, read Psalms xxiii and xxvii; Luke xv.

If trade is poor, read Psalm xxxvii; John xv.

If discouraged or in trouble, read Psalm cxxvi; John xiv.

If you are out of sorts, read Hebrews xii.

If you are losing confidence in men, read I Cor. xiii.

If skeptical, read John vi, 40; vii, 17; Phil. ii, 9-11.

If you can't have your own way, read James iii.

If tired of sin, read Luke xviii, 35-43; xviii, 9-14; John 9.

If very prosperous, read I Cor. x, 12, 13.

The wonderful result—Isaiah xxxv; Ps. cxxi; Rom. xii.

Many are the touching testimonies which these "traveling men" in their wanderings from home have paid to the help and comfort which these Bibles have brought them in hours of loneliness and need.

"The individual man as he feeds on the Word of God, gradually finds the great principles which God has written in the Bible becoming a part of the warp and woof of his life. Such great realities follow from personal application to the Word that no man would knowingly neglect it. For as daily temptations assail him he learns that no temptation has taken him but such as is common to man, and that a loving heavenly Father has with the temptation provided a way of escape through the revelation of will and the man is able to bear it and overcome it. Is he tempted to doubt? The story of Thomas shows him that he is not standing alone. Is he overanxious? He reads again the biography of Martha. Does he need help to maintain a pure life? Joseph's experience is like a tonic. Does everything go wrong? He spends some time with Daniel. . . . Does it seem as if God himself

had forsaken him? He gazes for a while at that patient sufferer on Calvary.

"He discovers, too, that he has been learning something about himself. . . . He has been looking into the perfect law as into a mirror and the experience, though at times painful, has made him a better man. As Doctor Watson has said, 'The Bible is a harvest of human life.'"

"Because no man ever lived above his ideals, men are urged to put their ideals high. This human Book sets these ideals for men so high in all the relationships of life, that he who seeks them by individual study of God's Word can not fail to be lifted to a higher level. He finds in the story of Jacob and Rachel an ideal of how husband and wife should live. He finds in Jonathan and David a picture of real friendship which the centuries have not dimmed. His home, if modeled on the home life of Mary and Martha, so sweet that the homeless Jesus sought it, will be ideal. Moses stirs his patriotism, Daniel his loyalty, and Paul his humility."

"The great road to character and influence and happiness is the contagion of great lives and the sharing in their vision," says Doctor King. And he adds, "The great mission and the priceless value of the Bible are that it puts us in touch with the most significant lives of the world, in the greatest realm, that of the moral and spiritual."

"So we come to this, that after all, it is not so much the Bible that we want but the presence in our lives of the great personalities presented to us through its pages; most of all, the presence of the greatest personality, Jesus Christ, the Son of God. Not the dead pages of a book, but a living person must meet human needs. The Bible is the Book of books, because we come face to face with him only through its pages. We study the Old Testament, because he said of the books, 'These are they which testify of me.' We love the New Testament because in it he comes himself and speaks to our longing souls."

"Squares of cheesecloth, drawn taut between embroidery hoops, are convenient covers for dishes of food put out on the windowsill to cool, as they keep out dust and germs at the same time that they allow steam to escape. The squares should be hemmed so they can be scalded."

WOMAN'S WORK

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

Memorial Day.

Every soldier's grave made during our unfortunate civil war is a tribute to American valor.

And while, when those graves were made, we differed widely about the future of this government, these differences were long ago settled by the arbitrament of arms, and the time has now come, in the evolution of sentiment and feeling, under the providence of God, when, in the spirit of fraternity, we should share with you in the care of the graves of the Confederate soldiers.—*President McKinley at Atlanta.*

Once more we gather under skies of May,
When lilac blossoms, and when violet blows,
And on these grassy graves we weave a spray
Of Northern lily and of Southern rose.

Once more we hear the bluebird's song afloat,
The thrush's piping in the dewy dell;
We thrill to hear the Northern robin's note,
And stand ensnared by Southern mock-bird's spell.

Once more the winds through odorous orchards
blow.

The creamy hawthornes through the fences twine;
Lo! all the sunrise splendors are aglow,
Like cataracts of red and golden wine.

We bring a wreath, O martyrs numberless,
Who perished that your country still might live;
Who fought and bled, the unborn babe to bless,
That we should still be brothers, and forgive.

But now we come, not as in bygone years,
When anger poisoned sorrow through and
through,
When no one cried through blended love and
tears,

"Forgive them, for they know not what they do!"

Thank God, those days have now forever passed,
With all their strife of party, clique and clan;
The Northerner, the Southerner, at last,
Is simply, solely, an American.

On Santiago summits we unite
The grizzled foes of Chickamauga's day;
The hatreds of a Shiloh sink from sight
Beneath the waters of Manila Bay.

Above your graves, exultant anthems swell,
When Peace and Love have healed the battle's
blows;

We flush with pride to think those fought so well
With these, so brave to overcome such foes.

Peace be to Lee, whose honor shall not cease;
To Stonewall, of the valor-vibrant name;
Peace be to Grant, who longed so much for peace,
To Lincoln, of the everlasting fame!

—Walter Malone.

Good News From China.

MY DEAR MRS. CROSLY:

Without doubt the home papers have been telling you of the progress of events in China. The difficulties about the foreign loan, Yuan Shih Kai's new cabinet, Dr. Sun Yat Sen's movements, the unrest of the soldiers and the widespread depredations of banditti are probably all known, but I wonder if as much is being said about the events that seem to be marking the breaking away from idolatry by many of the people of this great land.

In a recent letter to the RECORDER I wrote of a certain famous temple not far from Shanghai which had been taken for soldiers' barracks, the idols being used for stepping-stones over wet and muddy places. Speaking of this to a friend she told of a large town some thirty miles from Shanghai, which she visits frequently, where the idols have been put out of the temples and a part of the room thus vacated has been used for schools and a portion has been occupied by looms, and work is going on there. Tonight, since commencing this letter, two of our friends, who have spent their Easter vacation at Nanking, have been in and have told how the idols were turned out of the temples of the famous city while they were there. They saw piles of them burning, others were broken up and thrown into the water, and boys on the street were tossing arms and heads about with great glee.

The old woman who does the marketing and cooking in the girls' school came back from her China New Year's vacation announcing with considerable astonishment that the people in her neighborhood were not to "sau hyang" (burn incense) this year.

An edict also went forth that there was to be no burning of incense at Loong Hwo, a very famous temple and pagoda some three or four miles from our mission, one to which pilgrims and worshipers have been accustomed to go to worship. Ordinarily, at this time of year, the carriages and crowds of people, many of them from far distant parts of the empire, on their way to this Mecca through the roads which meet here at Zia-jau. This year there have been comparatively few carriages and I have not yet seen one company of women such as come by boat-loads to worship at Loong Hwo and at other temples.

A few days ago it was rumored that the priests at Loong Hwo had given the soldiers two thousand dollars and they had withdrawn a little and worshipping in the temple was proceeding as usual. Miss West and I thought to see for ourselves, so late one afternoon we went out. Evidently the soldiers had not "withdrawn" for they were in great numbers everywhere. A brave sentry at the door refused us entrance, saying neither foreigners nor Chinese were allowed to go in. "There is no burning of incense, this year, and no one is allowed to enter," he said. "If no one is permitted to burn incense this year, why is this old woman so eager to sell us the incense sticks?" we asked. Finally it was agreed that foreigners were not permitted to go into the temple, but natives who wished to "sau hyang" could do so. One lad standing near said, "If you will pay one dollar each you can go in." But all allowed that comparatively few are going to the temples this year.

About two weeks ago there was an edict published in Shanghai forbidding the usual idol processions which have been supposed to ward off epidemics. With the edict was the enlightening statement that the people are to be taught that sickness and epidemics are not to be accounted for by evil spirits and superstition but by dirt and the neglect of the laws of health.

At a recent Monday afternoon prayer meeting led by a member of the China Inland Mission it was said that during these days wonderful letters are coming to their office. From one place had come the report of hundreds of families who had put aside the worship of idols, and the missionaries were finding themselves unable, for lack of time, to instruct those who were ready and eager to be taught the things of Christ. The importance of laying hold upon these opportunities was emphasized, as many fear a reaction later on.

There is plenty of evidence that more are still in darkness than have come out into the light and many have given up the false without finding God and the Saviour. Superstition dies hard anywhere. Tonight as we were at supper the Bible-woman, Lucy Daung, was in the room with us and we were talking of a friend who is just now in the Isolation Hospital with small-pox. Daung Nyang Nyang says that if she does not hear it thunder she will likely

get on very well but if there should be a thunder-storm it will go very hard with her. And Lucy Daung is a very intelligent woman. But after making all allowances, these are wonderful days in China and one's faith in miracles is increased.

Very sincerely yours,

SUSIE M. BURDICK.

*West Gate, Shanghai, China,
April 12, 1912.*

A Glimpse of Home Life in the Bible.

MRS. H. C. BROWN.

The Bible has been called a divine-human book, even as Jesus Christ, who is the living Word or revealer of God, is a divine-human person. The divine truth was embodied in human thought and speech,—the "Word became flesh"; likewise the Bible, besides being an inspired book, portrays the conditions of the world existing at the different times of its writing. Let us for a few minutes turn our thoughts to this side of the Bible and try to get a glimpse into some of the homes represented there.

We will begin with the great founder of the Jewish nation, Abraham. As a boy we find him in Ur, a city of Chaldea, near the headwaters of the Euphrates. This was an ambitious home. The father, Terah, was not content to live here in this great city in comparative idleness, but took his whole family including his sons, his sons' wives and his grandson and moved to Haran, a city of activity and commercial importance from its connection with the great fords of the Tigris and the Euphrates. Here Abraham lived and gained in wealth and power until after the death of his father.

At about this time this prosperous business man seemed to hear the voice of God calling him, and he immediately moved out of this idolatrous city, leaving his idol-worshipping relatives and kinsfolk, taking with him only his nephew Lot and their immediate families, and went into the land of Canaan. Here he built an altar unto the living God and offered sacrifices of his flocks and herds. He was very successful from a worldly point of view, and, also, he became the head of the great nation of the Israelites and the tribes of the Ishmaelites and the Midianites.

Many a time the Lord speaks to a boy or young man *today* and shows him a work to do, but the boy lacks the energy and ambition to do it, and so his life is far from being a success from *almost* any point of view. All up and down this broad land we see those who are either cursing Providence for their hard luck or blaming some one besides themselves for their failure.

Dare we look into the home of Isaac, this home of discord and discontent? The father is weak, he shows a lack of will-power and strength of character. The mother possesses strong will-power but lacks the honor and integrity which make for true success in the home life. Partiality and deceit are among her glaring faults. She loves her son Jacob more than his brother Esau, and teaches him to further his plans by dishonesty and deception. What is the result of this sad condition of things? The Good Book says that Esau sold his birthright for a mess of pottage, something to satisfy his appetite. O friends, how many there are today who are no wiser than Esau, selling their birthright, their God-given powers, for something which satisfies only for the time being, robbing them of their will-power, their intellect and their possibilities of future growth.

Jacob goes on and on, year after year, practicing craftiness and fraudulent methods until the Spirit of the Lord strives with him at Peniel. From this time his life is changed, but he must still reap the harvest he has sown. That is one thing we can never get away from,—the result of our sins. Look at Jacob's family! In the hearts of those sons we find jealousy, hatred, craftiness and even murder itself.

Next we will look into the boyhood home of Moses, the great Hebrew general and lawgiver. Amram and Jochebed are his parents and they are both of the tribe of Levi.

The most noticeable element in this home is mother-love, but oh, that mother-heart is rent with grief and sorrow, for she must part with her beautiful baby boy. It is during the period of Israel's bondage in Egypt, and the great king has issued a decree that all the Hebrew male infants shall be destroyed. She has kept this one concealed from the watchful eyes of the officials for three short months, but alas!

she can keep him no longer. Must she see him murdered before her very eyes?

The strong mother-instinct to preserve her young comes like an inspiration to her help and she hastily fashions a little boat of rushes and lays her precious baby in it. This little craft she carries to the bank of the Nile and carefully places it there among the flags. The sister Miriam loves this child as only a little girl can love a baby brother and she is instructed to watch, from a short distance, that they may know the fate of the child.

You know the story of how the king's daughter came to adopt him for her own; how the quick wit of Miriam helped to secure the child's own mother for a nurse. The princess was proud of her adopted son and ordered that he be given the best education that could be obtained in Egypt, and this was no small thing, for the Egyptians at this time were the best educated people in the world.

The thought I wish to bring you from the glimpse into this home is, the result of *early home training*. The mother as nurse and governess, a position which she doubtless held for several years, was able to so instil the principles of the Jehovah religion into this child mind, that in after years he preferred to suffer with the children of God rather than accept the luxuries of the king's court with its attendant evils.

O mothers, begin while your little ones are still in your arms to teach them the things pertaining to the kingdom. You get tired and have many duties, but this is your first work and your greatest privilege. The earlier you begin, the easier it will be.

Now we will look into the home of Elimelech and Naomi. It is during the time when justice is administered to Israel by means of the "Judges." A famine is in the land and Elimelech takes his wife Naomi and his two sons and goes over the Jordan into the land of Moab where food may be obtained. In a short time the husband and father dies and the sons marry two Moabitish girls named Orpah and Ruth. (You will remember that Moab was the son of Lot, Abraham's grandson.) These two sons live only about ten years after their marriage and poor Naomi is left with only her two daughters-in-law to comfort her. Bowed

with grief and sorrow she makes preparation to return to her old home at Bethlehem. The daughters wish to go with her but she fears they will be dissatisfied and tries to persuade them to remain with their own kinsfolk. She knows that only poverty awaits her in the homeland and she will not ask them to share it with her. Orpah is finally induced to remain and goes back to her idols and her friends but Ruth, the brave noble-hearted Ruth, says, "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people and thy God my God."

When they reach Bethlehem Naomi's old friends hardly know her, she is so broken in health and spirit. The faithful Ruth endures every hardship for her sake and labors from day to day to keep her from starvation.

It is "barley harvest" and Ruth is permitted to glean in the field of a wealthy relative of Elimelech, named Boaz. This man Boaz is a man of honor and integrity, and when he sees Ruth and learns that she is a virtuous woman and also daughter-in-law of his kinsman Elimelech, he at once makes her his wife.

The first son born to them was named Obed, who was the father of Jesse, the father of David. In this way Ruth, the Moabitess, became the great-grandmother of King David and a progenitor of the Christ. God has use for the faithful ones of whatever race or tribe or color.

Now let us go to the "hill country" of Judea and visit the home of Zacharias and Elizabeth. This is one of those quiet country homes where harmony and peace and comfort abound. This aged couple are both of priestly descent and they have served the Lord faithfully all their lives.

Aaron, the first high priest, had twenty-four grandsons, and for this reason the workers who performed the services at the temple were divided into twenty-four sections or courses, Zacharias being in the eighth course or the course of Abijah.

When the time arrives for the eighth course to serve, Zacharias goes down to Jerusalem, and with true worship in his heart takes whatever part in the service falls to him by lot. This he has done for many, many years, but never before in all this time, never for once, has he been permitted to burn the holy incense. This was the highest honor that could possibly come

to a priest, and as Edersheim says, only once in a lifetime.

In this home of piety and deep consecration we find the boy John leading just the kind of life we would expect a boy to lead in this sort of environment. Being so far from the busy cities and their evil allurements, he lives a perfectly natural life, subsisting on plain food and wearing the simplest kind of clothing, and spending much of his time in the open air. When he reaches full manhood God gives him the blessed privilege of announcing to the world that the Christ is about to appear.

It has been four hundred years since God has spoken to his people in open vision, but now this mighty herald is heard throughout Judea, saying, "Repent ye: for the kingdom of heaven is at hand. . . . Prepare ye the way of the Lord, make his paths straight." Fill up the pitfalls of sin—the valleys—the deep chasms between the rich and the poor; bridge the streams of worldliness, remove the mountains of caste and pride, the hills of doubt and opposition; make straight the crooked places of cunning and scheming and make smooth the rough places of ignorance and indifference—"Prepare ye the way of the Lord, make his paths straight."

From that humble home in the hill country came this mighty man. Jesus said, "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist."

We will look into just one more home, the home of Mary and Martha and Lazarus. This was a home of refinement and culture. Everything was not perfect in this home—oh no, but it was a place where the tired Master loved to go after a weary, toilsome day. It was a restful home, but not one of happy-go-lucky ease. We can see the older sister Martha, a strong-minded, energetic woman, going about the cares and duties of the household with the energy and push of a railroad president—one of those ambitious women who take hold of things with a strong hand and accomplish something in the world's work. Had she lived in the twentieth century she would have taken up one of the many professions open to the woman of today, but in her day she could only be a successful housekeeper and homemaker. Jesus loved Martha and it made him sorrowful to see her give so much thought

and time merely to the temporal side of life. He longed to open that strong mind and heart to a more complete comprehension of the truths of his kingdom.

Sickness and death enter this home but the Master is far away. When he reaches Bethany it is Martha who meets him and has a heart to heart talk with him; it is Martha to whom he says, "I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world."

After the resurrection of Lazarus Jesus is even more welcome in this home than before. They make a large dinner party for him and for Lazarus, and many guests are present. Martha is still the one who serves, going about her duties of love and helpfulness, while Mary, the gentle pure-hearted Mary, seeks to show *her* love for the Master by bestowing upon him the most precious gift she possesses, a cruise of very costly perfume.

To the weary Jesus living the divine-human life amid the opposition and unbelief of so many of the Jews, this home must have been like an oasis in a barren desert. This home was open to him during the last week of his earthly life, for we read that at the close of each day he returned to Bethany.

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high and then, every day, help them to attain those ideals.

Brookfield, N. Y.

Minutes of the Woman's Board Meeting.

The Woman's Board met with Mrs. A. J. C. Bond, Monday afternoon, May 6, 1912. Members present: Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. J. F. Whitford, Mrs. S. J. Clarke, Miss Phoebe Coon, Mrs. G. E. Crosley and Mrs. A. J. C. Bond.

Visitors: Mrs. George Boss and Mrs. W. H. Ingham.

Miss Phoebe Coon of Walworth, Wis., read Psalms lxxv and lxxvii and offered prayer.

The minutes of the last meeting were read.

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YOUNG PEOPLE'S WORK

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

Happy Memories.

THE YOUNG PEOPLE'S BOARD.

Christian Endeavor topic for June 8, 1912.

Daily Readings.

Sunday—An old-time letter (2 John i, 6).

Monday—Remembering friends (Phil. i, 1-8).

Tuesday—By good will to all (Luke ii, 8-14).

Wednesday—By a useful life (John ix, 1-5).

Thursday—By a consecrated life (Phil. i, 20, 26).

Friday—By purity (1 Tim. iv, 12).

Sabbath day—Topic: Happy memories. How to make sure of them (1 Thess. i, 1-10). (Absent and former members' letter meeting.)

There are bright spots in every one's life which will always remain as illumined places along the highway of time, never to be effaced, never to be dimmed. They have made an indelible print upon life's pages which will always be recalled with feelings of greatest happiness. Perhaps, of course, there may be some dark and ugly spots which seem to crowd out and hide these rays of joy, but let us forget them, let us veil these blurs with the shades of darkest night and force them from our memories.

We greatly enjoy meeting some former friend or classmate and talking over with him the events of earlier years. We sometimes enjoy an hour in the garret, "rummaging" among the old relics of grandfather and grandmother or great-grandfather and grandmother. We sometimes make journeys to old homesteads, or villages where once we lived. Why? Simply because there are personal interests attached to these which have held a place in our memories. We take pleasure in recalling to mind those things which in the past have been sources of joy and comfort, of help and strength. They are truly happy memories.

But why have we a right to allow those things which are now mere recollections to occupy our minds when there is so much of importance in the present that should have our attention? Perhaps our moments do seem filled with work which is apparently not connected with the past. If so,

continue in this work until it is completed. Then there may be a resting time when we can rest in the satisfaction of "Well done, thou good and faithful servant." The pleasure is then genuine in receiving the just reward. Yet, should this pleasure, this encouragement and this strength cease as soon as it is ours? It is the "lingering" which fixes it in our memories as one of the treasures never to be lost.

Are not the memories of Christian fellowship, of Christian love and friendship those which are nearest and dearest to us all? Indeed, is not the memory of Christ closest to each one? He who has bestowed such love upon us is worthy of our deepest reflection and meditation. But when we call to mind the past blessings of God we must not forget that he is with us now and to the end of time. Past blessings will not suffice. God is an "ever present help." His watchful care has been over us in order that we may be prepared for that which is before us. Are we ready to do the Master's bidding?

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Perhaps some interesting incidents can be related concerning the work of the church in its early years.

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and time merely to the temporal side of life. He longed to open that strong mind and heart to a more complete comprehension of the truths of his kingdom.

Sickness and death enter this home but the Master is far away. When he reaches Bethany it is Martha who meets him and has a heart to heart talk with him; it is Martha to whom he says, "I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world."

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portunities which are before them in serving our Seventh-day Baptist cause, not only in finances but in every other activity which may present itself.

The amount which was apportioned to the Young People by the General Conference toward the budget was \$1,000.00. As your representatives we accepted this apportionment and pledged ourselves to see that this amount was raised. As yet only \$419.59 has been received during the Conference year. We have only a little over a month in which to make up the rest of this amount. Will you not, as treasurer of your society, call this matter to the attention of your members and request them to give it especial attention?

At the last regular meeting of the board we also voted to take up some special summer work by employing a young man, Mr. H. M. Pierce, to go out as a singer under the direction of some of the missionary pastors, for at least a part of the summer. Also, we agreed to send Mr. F. I. Babcock, one of our vice-presidents, to the Rock House Prairie Church in central Wisconsin as a student pastor to help build up and strengthen that important field. Of course, this will take money and we trust that you will support us loyally in this work. Please remember that "where your treasure is, there will your heart be also" and only as you have a share in the work will you receive the recompense therefrom.

Yours sincerely,

PHILIP L. COON,

Treasurer of Young People's Board.

Milton, Wis.,

May 16, 1912.

The Relation of the Young People to the Regular Church Work.

C. B. LOOFBORO.

Milton Junction Quarterly Meeting.

It is with no little hesitancy that I speak upon this subject. To me it is one of the most important subjects that our young people have to meet, since the manner in which it is met and disposed of largely determines what the future of our beloved church will be; for ten, twenty, thirty, and forty years hence, those of us who are now young will be stepping into the places made vacant by the departure of the ones now filling them.

The questions immediately arise: What is the Church? or, What is the regular work of the church?

Our minds at once turn to the various boards and societies of which the Seventh-day Baptist Church consists. But are these boards the church? By no means. They certainly have their part to perform, and in a general manner represent us. But there is another department that is of far more consequence to the well-being of every church than its boards and executives. Some one asks, What can it be? It is the earnest, consecrated, Christlike life of the lay members, without which no church can perform the mission that God intends it to fulfil, that of reaching out a helping hand to fallen humanity wherever they are found.

I have thought of comparing the church to a horse-power machine. In the horse-power we have the great master-wheel with its many cogs, that might represent the church as a whole. Then there are the numerous pinions that might represent our boards and societies within the church. So long as every pinion is in its exact place, and the cogs run together precisely as they should, the machine works smoothly. But if a careless workman should leave a monkey-wrench lying on the cogs, and the machine should be set in motion, and the wrench should pass between a pinion and the master-wheel, it is quite likely some of the cogs would be broken out, or perhaps a pinion would be broken, and the efficiency of the machine be ruined. Just so with the work of the church. When its members are all in their places, consecrated thoroughly to the work of Christ, everything moves along nicely, and souls are born into the kingdom of Jesus Christ. But if divisions arise, and we drift away from Christ, excusing ourselves from his work on the ground that some one else can do, better than we can, the work that is ours to do, our church will grow weaker and become less efficient, and we will miss the blessing that is ours if we live in close fellowship with Christ.

What are some of the hindrances that tend to lessen the efficiency of the young people in respect to church work?

I suppose that indifference is one of the greatest enemies that our young people have to fight. The spirit of the times seems to be such as to fill so many of us

with the desire to be popular among our fellows and have a good time as we go, often at the expense of the work of Christ and the church. Again, I think, questionable amusements hinder some of us from living in that close relationship with Christ which becomes a Christian. The attendance upon dances, card-parties, and various other forms of amusement that we sometimes dislike to hear called questionable,—but at the same time admit are questionable by the mere fact that we often try to take part in them in secret—tends to weaken the spiritual power of the young people of the church.

How do you stand on these questions, young people of the Seventh-day Baptist churches? Are you growing in spiritual power? If not, why not?

Salem College Notes.

The month of April has passed rapidly by and is bringing us near the busy part of our spring term.—The last number of our lecture course was given by Doctor Broomfield of Fairmont on April 23, when the Passion Play was rendered most beautifully and effectively.—Mr. Claude Hevener, who is now in school, is giving a course of lectures on Army Life, from his experiences of the last three years.—The state inspectors have just made a visit and inspected all who are contemplating graduation in the normal course this year. They speak highly of the efficiency of the work being done here.—The baseball team has lost but one game this year.

News Notes.

GENTRY, ARK.—Pastor Davis returned from the east in April. His family will not return till June.—Our appointments have been badly interrupted by stormy weather and bad roads. This is especially true of the Bible study class.—The Sabbath services are all full of life and interest. The recent bank failure and unusually severe winter have made the financial outlook of the society very discouraging, though the prospect of a good fruit crop the coming, or present, season is reducing the strain somewhat.—Elder Davis is engaged in outpost work.

VERONA, N. Y.—One person, a convert to the Sabbath, was recently baptized and joined the church.—Rev. R. J. Severance and Rev. D. H. Davis, by special invitation, attended the rededication of the church. Doctor Davis gave one of his lectures while here. His visit was much appreciated.—Our Christian Endeavor prayer meetings have been frequently and unavoidably interrupted this winter.

Treasurer's Report for March and April.

PHILIP L. COON, Treasurer,
In account with
THE YOUNG PEOPLE'S BOARD.

<i>Dr.</i>	
Mar. 3, cash on hand	\$303 91
Topic card receipts	2 50
Mar. 20, Plainfield C. E.	23 00
Mar. 30, Dodge Center C. E.	10 00
Mar. 30, donated	15 00
Apr. 12, Riverside C. E.	2 00
	\$356 41

<i>Cr.</i>	
Mar. 4, Dr. Palmborg's salary	\$ 25 00
Fouke School per Rev. G. H. F. Randolph.....	50 00
United Society of C. E.	5 00
Young People's Board expense	1 75
Student evangelistic work per Rev. L. D. Seager	12 00
Apr. 26, Dr. Palmborg's salary	25 00
Cash on hand	237 66
	\$356 41

Clerks, Attention!

Of considerable interest to you and to me is the unsealed letter which you may have received before you see this notice, bearing the stamp of the Corresponding Secretary of the General Conference. This notice is to stamp upon your mind the importance of giving these reports your earnest attention. Will you carefully and consistently fill out the blank with one eye upon the statistical tables of the 1911 Year Book. I ought to have all data in hand for my tabulated report not later than July 15, 1912. I wish, hereby, to call attention to the change in my address from Albion, Wis., to Dodge Center, Minn. Correspondents please note this change.

Thanking you in advance for the same hearty cooperation which has so generously been given in the past, I am,

Yours in the Master's service,

T. J. VAN HORN,

Corresponding Secretary.

Human rights are prior and superior to and more sacred than property rights.
—Rocsevelt.

CHILDREN'S PAGE

The New Way.

I went to school by streets, today,
That I was never on before;
But now I'll always go that way,
And not the old one any more.

For there's a great big house of brick
I passed upon the way I went,
Where little children who are sick
And have to lie a-bed are sent.

And while I went a-skipping by,
Afraid that I might tardy be,
I looked up and I chanced to spy
A child about the age of me.

She lay upon a little bed,
And oh—her face was thin and white!
I thought how mine was round and red;
It made my throat feel queer and tight.

I almost think I should have cried
A tear or two, had not that child
Caught sight of me; and so I tried
To look quite cheerful when she smiled.

And I smiled back, and waved my hand,
And she waved hers—and, all this day,
I've thought of her. That's why I've planned
To always go to school that way!

—Marian Warner Wildman, in *Children's Magazine*.

Edgar's Soldier Lesson.

Really it was too bad. Edgar was going out to play soldier. He slipped on the steps and twisted his ankle.

"My little lad must go to bed and get well," said Mamma Gates.

"Boo-hoo!" howled Eddy.

"Uncle Casper looked up from his paper and smiled.

"I don't want to go to bed. I want to go and be a soldier," sobbed poor Edgar.

"But if your ankle is not bathed and put to bed, you will be very lame tomorrow."

"I don't care," whined Eddy. "I don't want to go to bed."

"I thought you were playing soldier," said Uncle Casper. "What does a soldier do?"

Eddie looked up, puzzled. "He marches and he drums." Eddy looked at his drum and began to cry again.

"Is that all he does?"

"He doesn't have to go to bed," whined Eddy.

"But sometimes he gets hurt badly. He is shot in battle. Then what does he do? Does he howl and cry?"

Now Uncle Casper was an old soldier whom Eddy admired very much.

"No-o-o! I guess not. I don't know," said the boy.

"No. He goes to the hospital. There he is as brave as when he drums and marches."

Edgar wiped his eyes and looked eagerly at his uncle. "Is going to bed and not crying being a soldier?" he asked.

"Yes, my boy, that is the bravest part of it. Now let me be the ambulance—that's a wagon, you know—and take you to the hospital."

Uncle Casper picked up Eddy in his arms and carried him gently to his chamber.

"Now I'm going to be a good soldier," said the boy, with a smile. He did not wince when his uncle felt the sore ankle and bound it up.

"That's a brave lad, Eddy," said his uncle. "Now play it does not hurt, and go to sleep."

Half an hour later Eddy was dreaming. He looked like a brave little corporal taking his rest.

Uncle Casper hung up Eddy's flag and gun where he could see them when he awoke. The drum with the soldier cap upon it was placed upon the bed. Edgar limped down-stairs the next day, and went into camp on the sofa. He whined and complained no longer. He had learned a lesson, that a brave man is patient in suffering.—*Little Men and Women*.

How Birds Sleep.

The authors of "A Game Keeper's Notebook," tell us that wild animals are very light sleepers, which is well, since they are surrounded by so much danger. He says this is true also of birds, and adds that birds that roost on perches always sleep with their heads to windward.

If a rook alights in the home tree in a high wind, he swings his head into the wind before alighting. So when wood-pigeons come home before the wind, they pass over their roosting-trees, and then beat up into the wind.

An Expectant Faith.

C. H. WETHERBE.

Every Christian ought to be in the attitude of mind in which he will be expecting that God will so order his ways that he will derive all that is best for him. He who is all the while expecting that nothing but evil will befall him, is living in a low state of faith. He is governed by his fears, rather than by a faith which would keep him serene amid all threatening circumstances.

One of the very worst of habits is that of one's constantly looking on the shadowy side of things. It betokens a serious lack of faith in God. It is also very detrimental to one's spiritual condition. To be all the time expecting that some kind of misfortune is going to fall upon one's self, is to do great injustice to one's faith, and therefore to his spiritual life. Moreover, such a Christian's example has a very unfavorable influence upon unconverted ones. It gives them occasion to think that the Christian life can not be a very desirable one, else its subjects would be much more cheerful and hopeful.

It is the Christian whose faith is so strong and buoyant that he acts as though he were expecting that all things will work together for his good, that commends the religion of Christ to unsaved ones. He does not deny the fact that he has trials and disappointments and sorrows, even as other people have; yet he does not allow these things to keep him under a cloud, or in a state of mourning; on the contrary, he continues to sing songs of praise, and to manifest a spirit of bright expectancy.

Dr. R. H. Conwell says: "The Bible teaches that a man should endeavor to rise into that realm of faith where everything he does not understand will be interpreted as being for good. This is where men fall into doubt concerning the Scriptures, where they sink into unbelief concerning the Saviour, where they lose their religion and wander off into darkness, having no rest for the soles of their feet and no place to lay their heads, because they have not followed the lead of the Spirit of God so as to interpret for good everything that they do not understand."

"The grass just out of reach looks good to the sheep that grazes along the fence."

At rest the bird doubles its knees, as it were, which causes the toes to contract, the weight of the body resting chiefly on the breast and outspread wings—not on the eggs, if in a nest. The legs and feet have sinews which work an automatic locking action of the claws, so that, roosting with knees doubled up, the feet grip the branch unfaillingly.

Some birds seem always half-awake. Wild-fowls will scratch a match at night to test the presence or absence of wild duck in a distant creek; if present, an instant quacking will betray them. Pheasants are always vigilant; on the darkest night it is difficult to stalk them, however quietly you move. If you come within a hundred yards of guinea-fowl at night, they will raise an alarm. They excel at talking in their sleep.

But some birds, such as wrens, when cuddling in a hole in the thatch, seem to sleep soundly. And while wild pigeons will fly out at once if a match be struck under their tree, a pigeon-lover in London says that his city birds, roosting on window-ledges, lose their wariness by night, and will hold their own in the face of a candle while a hand is stretched out to touch their necks.

Partridges seek a sheltered dry-lying hollow in the fields, and a covey of twenty will huddle on a spot a yard in diameter. The colder the weather, the closer they roost; the birds on the edge have their breasts outward. Sometimes, by the way, it is unfortunate for partridges and pheasants that the positions of their nests prevent them from flying to and fro. Having to force their way through tangled undergrowth, a trail is left for the fox to follow home. The barn-yard fowl may walk from her nest when in captivity; but when she has stolen her nest abroad, she resumes the habit of flying.—*Presbyterian of the South*.

"Doilies, centerpieces and scarfs rolled smoothly around a solid roll of paper several inches longer than the linen pieces can be kept in nice condition when not in use."

"Godliness with contentment is great gain," says St. Paul. And at another time he says: "I have learned in whatever state I am therewith to be content."

DENOMINATIONAL NEWS

The alumni lecture last week by Supt. Henry M. Maxson, was greatly enjoyed by all who were present. Through an oversight we failed to have a reporter present at this lecture, and so are unable to give an extended report.—Dr. and Mrs. D. H. Davis, missionaries to Shanghai, China, who have been in this country since last summer, are now spending some time in Alfred, with their son and other relatives and friends.—The church was nearly filled Monday evening to hear the illustrated lecture on China by Dr. D. H. Davis, who for the past thirty-three years has been a missionary at Shanghai. Doctor Davis is well qualified to talk on this subject, and the evening was a rare treat for Alfred people.—*Alfred Sun.*

Fourteen young people were baptized in the Seventh-day Baptist church of Salem, W. Va., on May 14. Pastor G. W. Hills was assisted by President C. B. Clark in this beautiful service, and the audience was more deeply stirred than it has been for a long time. Every one seemed to recognize the importance of the Christian life and rejoiced to see ten young people consecrating themselves to the Master's service by following him in baptism.

Several people came from Lost Creek, West Union and Wilsonburg to attend the meeting, and the house was filled.

In the afternoon of the same Sabbath, Pastor Hills preached and administered baptism at the church at Greenbrier.

If our age is to be a vital age we must know God in the thought of today.

Men demand a religion great enough to take in truth, new truth, from whatever source it may come. Also that religion have devotion enough to translate the love of God into loving service for man.

The world of science has buried materialism and has come to believe in God. There are thirty-nine reputable scientists of America and Europe who believe in eternal life, a continuity of the spiritual life.—*Dr. J. H. Randall.*

Now I Lay Me Down to Sleep.

Day was done, and I was sitting
Dreaming in the fading light
When I heard a soft voice tell me:
"Mamma, me is tired tonight;
Me is tired of all day playin'—
Put my soldiers all away;
Tell the pussy 'at me's sleepy
But tomorrow me will play."

On my lap he climbed and nestled,
Laid his head upon my breast,
Said he loved his small gray pussy
But he loved his mamma best.
Then I sang a bylo-baby,
Gave him to the angels' keep
And he went to dreamland saying,
"Now I lay me down to sleep."

"Now I lay me down to sleep,"
Said the baby on my knee;
"Pray the Lord my soul to keep,"
He repeated after me;
"Should I die before I wake,"
Little eyes were closing fast,
"Pray the Lord my soul to take,"
Said the little boy at last.

Just a week and I was kneeling,
Stricken, in the fading light
When I heard a faint voice whisper:
"Mamma, me is tired tonight,
Me is tired of all day sleepin'
An' me wants a little play;
Bring my soldiers an' the pussy—
Don't you let her run away."

On the bed I lined the soldiers,
Pussy marching at their head,
But—"Tate 'em down until tomorrow,
Me's too tired tonight," he said.
Then I clasped my one loved darling,
Watched the shadows slowly deep,
And I felt the hot tears blind me
As he laid him down to sleep.

"Now I lay me down to sleep,"
Said the baby on my breast;
"Pray the Lord my soul to keep,"
As he slowly sank to rest;
"Should I die before I wake,"
Little eyes were closing fast,
"Pray the Lord my soul to take,"
Faltering little lips at last.

On the hearth through many years,
Staunch and steadfast for my sake,
Soldiers still await the morning
When their captain shall awake.
Pussy, old and blind and lame,
Sits beside me while I weep
For the little boy who said:
"Now I lay me down to sleep."

—*Katharine Dangerfield.*

"If God planted you for a primrose, you
can never bloom as a petunia."

MARRIAGES

PEET-DAVIS.—At Edmeston, New York, March 13, 1912, by the Rev. H. B. Killam, Glenn D. Peet of Edmeston, N. Y., and Miss Rose M. Davis of Leonardsville, N. Y., formerly of Berea, West Virginia.

NEAGLE-MORTENSEN.—At the home of the groom's parents, 453 West Sixth St., Plainfield, N. J., at half past seven o'clock in the evening, May the eighth, 1912, by Rev. Edwin Shaw. Mr. Charles Fisher Neagle of Plainfield, N. J., and Miss Olena Margaret Mortensen of Dell Rapids, South Dakota.

GREENE-HALL.—At the home of Mr. and Mrs. N. M. Lanphear, in the town of Alfred, N. Y., May 8, 1912, by Rev. William L. Burdick, Mr. James P. Greene of Brooklyn, N. Y., and Miss Minnie B. Hall of Andover, N. Y.

LYDICK-DAVIS.—At the home of the bride's parents in Salem, W. Va., on May 13, 1912, by Pastor Geo. W. Hills, Wiley E. Lydick of Youngstown, Ohio, and Miss Edna B. Davis.

STONE-NEWEY.—At the home of the bride's parents, Mr. and Mrs. A. G. Newey, May, 14, 1912, Durhamville, N. Y., by Pastor R. R. Thorngate of Verona, Mr. Chester Covell Stone of Vienna, N. Y., and Miss Lois Artha Newey of Durhamville, N. Y.

DEATHS

CAMPBELL.—Isaac E., fourth son of Dennis and Rebecca W. Campbell, passed away at the home of his sister, Mrs. Geo. B. Leach, at Walworth, after an illness of two weeks, April 15. He was born at Walworth, December 10, 1855, being fifty-six years, four months and five days old.

On December 31, 1885, he was united in marriage to Miss Juliaett A. E. Flagler at Milton, Wis.

To them were born two sons, Harold F., of Janesville and Sterling D., of Muscatine, Iowa, who with their wives were with him when the end came. Besides these he is survived by two sisters, Mrs. I. A. Butterfield of Chicago, and Mrs. Geo. Leach of this place, and three brothers, Alexander B. of Albion, Wis.; Geo. C. of Spokane, Wash., and Dr. E. E. Campbell of Milton, Wis.

After a shore service the remains were taken to Janesville, Wednesday morning, to be laid at rest.

O. C. L.

McGahhey.—Jeannette Rose Hull, daughter of Rev. Joseph L. and Almira (Hage) Hull, was born near Garwin, Iowa, July 29, 1876, and

died near Rosebud, Ark., April 23, 1912, aged 35 years, 6 months and 24 days.

When about eleven years old she gave her heart to Jesus, and was baptized by Rev. J. F. Shaw, uniting with the Little Prairie Seventh-day Baptist Church. She afterwards joined the Christian Church with her husband. On March 19, 1891, she was married to James McGahhey Jr.

She leaves a husband, seven children, two step-children, one sister and a father to mourn her loss.

J. L. H.

SPURGEON.—Mary K. Dix Spurgeon was born at Market, Doddridge, Co., W. Va., April 4, 1884, and died at Conings, W. Va., April 24, 1912.

The subject of this sketch became a Christian at about the age of fourteen years, and led a very conscientious and consistent life. On August 11, 1909, she was married to Stillman Spurgeon, at which time she became an observer of the Bible Sabbath. She had planned to unite with the Berea Seventh-day Baptist Church during the coming summer, but her earthly career was too soon cut short.

The funeral services were conducted by Pastor Hills of Salem. Interment was in the beautiful cemetery on the hill, within sight of her late home. She leaves her young husband and a very large circle of other relatives and friends in bereavement.

G. W. H.

BEE.—At his home in North Loup, Neb., on May 5, 1912, Nehemiah Bee, in the seventy-fifth year of his age.

Brother Bee was the son of Josiah and Priscilla Davis Bee, and was born on June 17, 1837, in what is now West Virginia. In 1860 he married Celina Lowther. Six years later the family removed from West Virginia to Freeborn County, Minn., and settled, with some other West Virginia people, in the town of Carlston. While living here and when thirty years of age Nehemiah Bee made a public profession of the Saviour in whom he had before trusted, and became a member of the Carlston Seventh-day Baptist Church. When the Carlston society broke up, this family removed to North Loup, Neb., where the home has since been. Mrs. Bee died one year ago.

Brother Bee was a strong-minded, independent, conscientious, Christian man. He leaves one son, Raymond, and one daughter, Jennie, wife of Guy Clement, all of North Loup. Besides these there remain of his immediate family one sister and three brothers.

G. B. S.

ANDREWS.—Towner Philetus, son of Daniel Scranton and Almeda (Coon) Andrews, was born at Adams, N. Y., January 23, 1839.

His maternal grandmother was a descendant of Elder John Maxson, the first pastor of the First Hopkinton Church; and of George Stillman, who came to America from London in 1683.

When he was three years old his parents moved to Watson, in Lewis County, where he lived until he was grown. At the age of ten or eleven he was converted and joined the Watson Seventh-day Baptist Church.

Mr. Andrews was graduated from Alfred University in 1863. Early the next year he enlisted, and served in the army until he was discharged at the close of the war.

March 7, 1866, he was married at Rock River, Wis., to Eleanor Vincent, daughter of David and Freegift (Saunders) Vincent of Almond, N. Y. They located at Farina, Ill., and became constituent members of the Farina Seventh-day Baptist Church. Mr. Andrews was a well-read man, an independent thinker, and conscientious in action. Consequently he was a useful man in the church and community. At different times he has held positions of trust in the church and town. He taught two terms of school after coming to Farina, and had taught five terms before he came to Illinois.

Mr. Andrews died suddenly at his home at Farina, on the afternoon of May 5, 1912, of heart trouble. He leaves a widow and three children, —Darwin, of Boulder, Colo., and Mark and Mary of Farina.

Funeral services were held at his late residence on Tuesday afternoon, conducted by his pastor, assisted by Elder Bascom, who offered prayer, and Elder L. D. Seager, who sang "Saved by Grace," and spoke of the influence of Brother Andrews' life. W. D. B.

CLARKE.—At her home in Dodge Center, Minn., on the morning of May 8, 1912, after a brief illness following a prolonged period of poor health, Mrs. H. D. Clarke in the sixty-second year of her age.

Anna M. Jennings, the daughter of Thomas and Ann Mathews Jennings, was born at Oxfordshire, England, October 21, 1850. While still an infant, she came with her parents to America, the death and burial at sea of a sister marking the voyage with grief.

The family settled on a farm in Herkimer County, New York, where they became successful in establishing a home.

At ten years of age, she went to live with a prosperous farmer and merchant in Unadilla Forks, New York, where she was taught excellent housekeeping. Early in life she was baptized and united with the Free Baptist church in that town, but upon her marriage to Herman D. Clarke she became a member of the Seventh-day Baptist Church at Leonardville, New York.

When of age, she attended the West Winfield Academy in New York State and soon became a teacher. She continued to teach for a year after her marriage while Mr. Clarke was at Alfred University. They commenced housekeeping in Unadilla Forks, but when her husband was called to the gospel ministry, she loyally left a beautiful new home and went with him to his pastorates at Verona, and Independence, New York, Dodge Center, Minn., and Garwin, Iowa. She retained her membership with this last named church. In the pastorates she has been faithful and efficient as a pastor's wife, occupying the usual offices of such a woman, and everywhere has been active in watching with the sick, laying out the dead, as was the former custom, and ministering to the bodily wants of the needy. She was a timid woman and in all these active ministrations seemed always unconscious of her own worth.

When Elder Clarke began the work of placing

orphan children in all the Northwestern states, she would sometimes accompany him to New York City, and care for the waifs on the journeys. She has received many of these into her home temporarily until placed in permanent homes.

She went to Cincinnati, Ohio, this winter to join her husband in the new work with the Children's Country Home Society. But health gradually failed and she returned to the Dodge Center home in April, whence she was peacefully called to her heavenly home.

Her husband and three children, Mrs. Arthur Ellis, Mrs. C. S. Sayre and Elvin H. Clarke attended her with loving ministrations during the last hours. These with three brothers and two sisters besides a wide circle of friends whose affections she won by her sweet womanly qualities, mourn the loss of a true and faithful sister, wife, mother and friend.

Further evidence of the warm esteem in which she was held was the profusion of flowers arranged by loving hands in the Seventh-day Baptist church where the farewell services were held. T. J. V.

DAVIS.—Hannah Ann Hall, daughter of Jedediah and Sarah Thomas Hall, was born near Shiloh, N. J., May 6, 1819. She died at Shiloh, May 12, 1912, being 93 years and 6 days old.

When she was eighteen years of age she became a follower of Christ. She was baptized and received into the fellowship of the Shiloh Seventh-day Baptist Church. That was about seventy-five years ago. Since that time she has lived a beautiful Christian life. In her passing away we have lost the oldest member of our church, and the one who has been a member during the greatest number of years.

She was married May 17, 1839, to Abel Bond Davis. They lived most happily together for sixty-eight years. He was for many years a beloved deacon in this church, and his faithful wife was ever a colaborer with him in his sacred work. They seemed to grow in mutual love and oneness throughout these many years. They sometimes had differences of opinion, as all strong-minded people do, but these differences never carried them into controversy. He entered into rest about five years ago. She has been lonely since he went. She has not been the same as she was before. But she has been patient and sweet, and she never gave way to worry or complaint. All who knew her were impressed with her beautiful, peaceful face. That face seemed to reflect a perfected soul.

Six children were born to Mr. and Mrs. Davis. Two died in childhood. One daughter, Sarah, died in the year 1900. She was the first wife of Mr. B. Fred Davis. Our departed sister had twenty-three great-grandchildren, twenty of whom are the descendants of her daughter Sarah. Her son Theodore resides in Camden, N. J. Her daughters, Miss Mary Davis and Mrs. Ida Davis, are here among us. The family is loved by all. Our hearts go out in sympathy to the children, grandchildren, and great-grandchildren. In addition to these members of her immediate family, she leaves one helpless sister in Kansas, Mrs. Eunice Petty.

In disposition Mrs. Davis was quiet and retiring. She was deeply interested in the church and community, and for many years she was a member of the Shiloh Mite society and the Ladies' Benevolent society. She had high ideals for home life, and she has ever been known as one who was devoted to her home.

In these latter years memory has failed, but affection has remained strong. Recently she asked, "Where is papa?" having forgotten for the moment that her lifelong companion had been gone these years. The answer came by reference to a well-loved song, "Safe in the arms of Jesus." She seemed to understand and was satisfied.

The funeral service was conducted, May 15, 1912, by Pastor James L. Skaggs. The body was laid to rest in the Shiloh Cemetery. J. L. S.

COON.—Electa Coon was born at Almond, N. Y., May 23, 1820, and die of a stroke of paralysis at the home of her daughter, Mrs. Julia Fuller, Edgerton, Wis., May 14, 1912, lacking only nine days of reaching her ninety-second birthday.

She was the oldest daughter among the twelve children of George S. and Electa Coon. The only survivor is Irena Burdick, of Los Angeles, Cal. The family came west when Electa was a young woman, and settled at the foot of Lake Koshkonong, Wis. She was married to George W. Ogden, February 7, 1842, and they lived in the same neighborhood upon the farm which he took as a government claim, until his death in 1869. Six of their seven children are living, and were present at her funeral services. There are twenty grandchildren and seven great-grandchildren, the eldest being fifteen years of age. She was married to Elisha Coon in October, 1876, and went to live at Albion. Since his death thirteen years ago, her home has been in Edgerton.

She was probably the oldest pioneer woman in this section of the State. She was of the pioneer type, strong, capable, self-reliant, brave and cheery. Mr. Ogden operated a ferry across Rock River in the early days. Their home was noted all through the country for its hospitality. It was a favorite place for the social gatherings of the young people. She was a staunch, loyal Seventh-day Baptist, a member of the Albion church, to which her membership had been transferred from Rock River. Ever since she was three score and ten, a birthday celebration in her honor has been held by her large family group. She is held in grateful and loving remembrance by many outside the family circle. In the personality of this remarkable Christian woman we are linked with the days when Wisconsin was settled, the days of the sickle, scythe and flail, the spinning wheel and loom, the noble race of men and women who founded what we seek to maintain. The funeral services were conducted at Edgerton by Rev. L. C. Randolph, the burial was at Rock River. L. C. R.

ELLIS.—At her home in Minneapolis, Minn., May 14, 1912, Mrs. Ida C. Ellis, in the sixty-second year of her age. She was baptized by Eld. James Bailey when about sixteen years of age, and later, during a

short sojourn at Milton, Wis., joined the Seventh-day Baptist church of that place.

On coming to Dodge Center in 1876, she became a member of the Seventh-day Baptist church here.

She was married March 13, 1879 to John Ellis, with whom she lived until his death in September, 1910. The last three years of her life were spent in Minneapolis.

Her kindly disposition was shown by taking a homeless girl and caring for her as if she were her own child.

Her funeral was held in the Seventh-day Baptist church at Dodge Center, conducted by her pastor, T. J. Van Horn. T. J. V.

WALTER.—At the home of her niece, Mrs. Hess, Minneapolis, Minn., on the morning of May 17th, Mrs. Joseph Walter, in the 88th year of her age. Burial on Sabbath day at noon, in Riverside Cemetery. T. J. V.

"My Smoke-house."

A man who lives in Albany, and whose business is that of a clerk, said that he had lately built a house that cost him three thousand dollars. His friends expressed their wonder that he could afford to build so fine a dwelling.

"Why," said he, "that is my smoke-house."

"Your smoke-house? What do you mean?"

"Why, I mean that twenty years ago I left off smoking, and I have put the money saved from smoke, with interest, into my house. Hence I call it my smoke-house." —Selected.

We thank Thee for the dear and faithful dead, for those who have made the distant heavens a home for us, and whose truth and beauty are even now in our hearts. One by one Thou dost gather the scattered families out of the early light into the heavenly glory, from the distractions and strife and weariness of time to the peace of eternity. We thank Thee for the labors and joys of these mortal years. We thank Thee for the deep sense of the mysteries that lie beyond our dust, and for the eye of faith which Thou hast opened for all who believe in Thy Son to outlook that mark. May we live altogether in Thy faith and love and in that hope which is full of immortality. Amen.—Rufus Ellis.

"A very large army of evils can enter a very small gate of compromise."

SABBATH SCHOOL

LESSON X.—June 8, 1912.
HEARING AND DOING.

Lesson Text.—Luke vi, 39-49.

Golden Text.—"Be ye doers of the word, and not hearers only, deceiving your own selves." James i, 22.

DAILY READINGS.

First-day, Ps. xxv, 1-22.
Second-day, Ps. cxix, 33-56.
Third-day, Matt. xxi, 28-41.
Fourth-day, Matt. vii, 1-14.
Fifth-day, Matt. vii, 15-28.
Sixth-day, James i, 19-27.
Sabbath-day, Luke vi, 39-49.

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

SPECIAL NOTICES

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

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

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

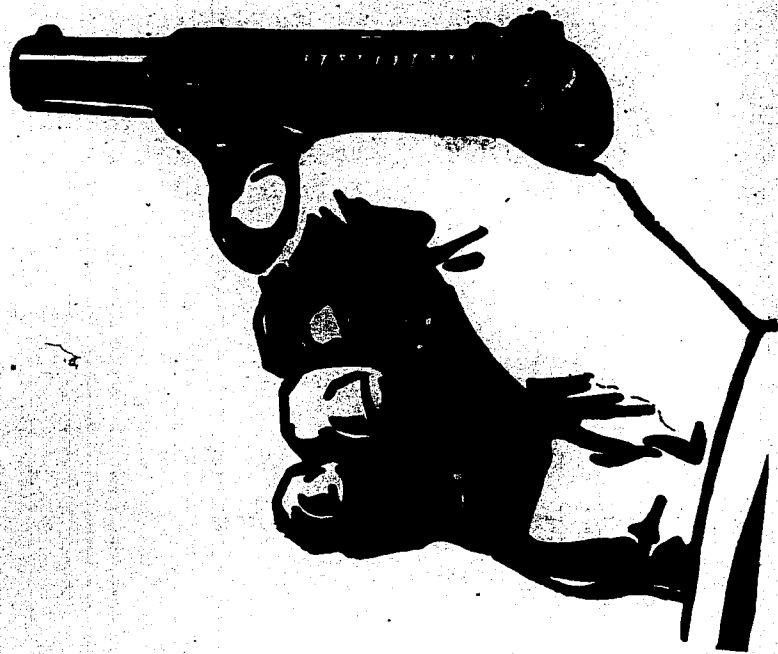
The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

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

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

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The town of *Alfred* has the highest altitude of any on the Erie Railroad, it being greater than that of Long Lake in the Adirondacks, and it is predicted that many more summer homes will be erected at Alfred soon.

To meet the demand for moderate priced lots, that portion of the Deacon Langworthy farm on the slope of Pine Hill to the east of South Main Street has been platted, and lots are soon to be offered at auction sale on easy terms of payment, and lots sold at private sale previous to the auction sale will be offered at very low prices.

Allen Street is about as far up the slope as the Old Allen Home or the old College Chapel, while Kenyon Parkway is about as far up as Kenyon Memorial Hall or Ladies' Hall. Any lot on Allen Street or Kenyon Parkway is a good building site with a glorious outlook down the valley.

This tract is within one half mile of the center of the village, within about a third of a mile of the campus, and within 500 yards of the new Grammar School.

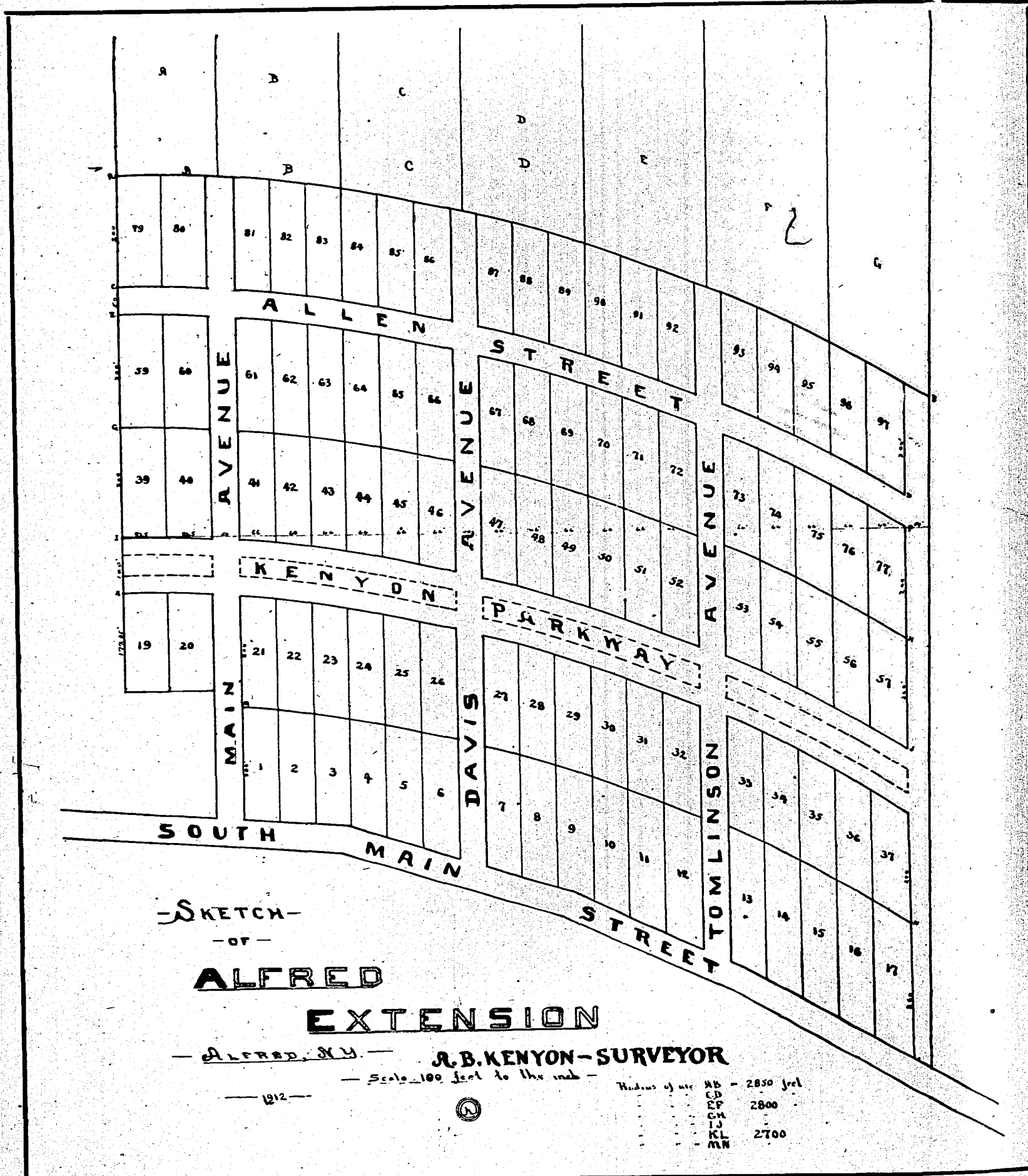
The best lots are on the 100 ft. Parkway, and any of them south of Main Avenue can be purchased at private sale previous to June 5th at \$250 for corner lots or \$200 for inside lots. Previous to June 5th any lot on Allen Street south of Main Avenue can be purchased at \$150 for corner lots or \$100 for inside lots. All these lots are 66 ft. by 200 ft.

Terms: 10 per cent cash and the balance payable in monthly instalments of 5 per cent of the purchase price. Ten per cent discount will be made for full cash payment.

Pick out your lot and write at once. "First come, first served."

Address—S. H. Davis at Alfred, N. Y., until June 5th. Later at Westerly, R. I.

BIG AUCTION SALE ON THE PREMISES JUNE 5, 1912, AT 9 A. M.



The Sabbath Recorder

HAVE WE LOST THE PLAN?

The Cologne Cathedral was halted in its erection by the death of the architect and the loss of his plan. No architect seemed able to grasp the complex greatness of the structure sufficiently to carry it to completion. So there it stood for centuries, an unfinished pile of stone and marble, pathetic in its aspiring incompleteness. But the lost plan was recovered. And with joy the work of completion was undertaken and carried forward until the forest of spires stood silhouetted against the sky, and the last statue had found its destined niche—a majestic poem in marble. We are being created an habitation of God through the Eternal Spirit. But why does the building halt? Why rise not the lofty towers and soaring spires? Have we lost the plan, the key to the goodly harmony? The love of God, shed abroad in the heart by the Holy Spirit, the personal possession of every believer,—this is the key to the plan by which the universal Church of Jesus groweth unto an holy temple in the Lord.

—W. F. Sheridan, D. D.

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