

SALE OF LOTS ON DEACON LANGWORTHY FARM

The recent increase in the demand for student quarters and the growing popularity of **AFFRED AS A SUMMER RESORT** has greatly advanced its real estate values. But few lots are available in the central part of the village and these are held at high prices.

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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.

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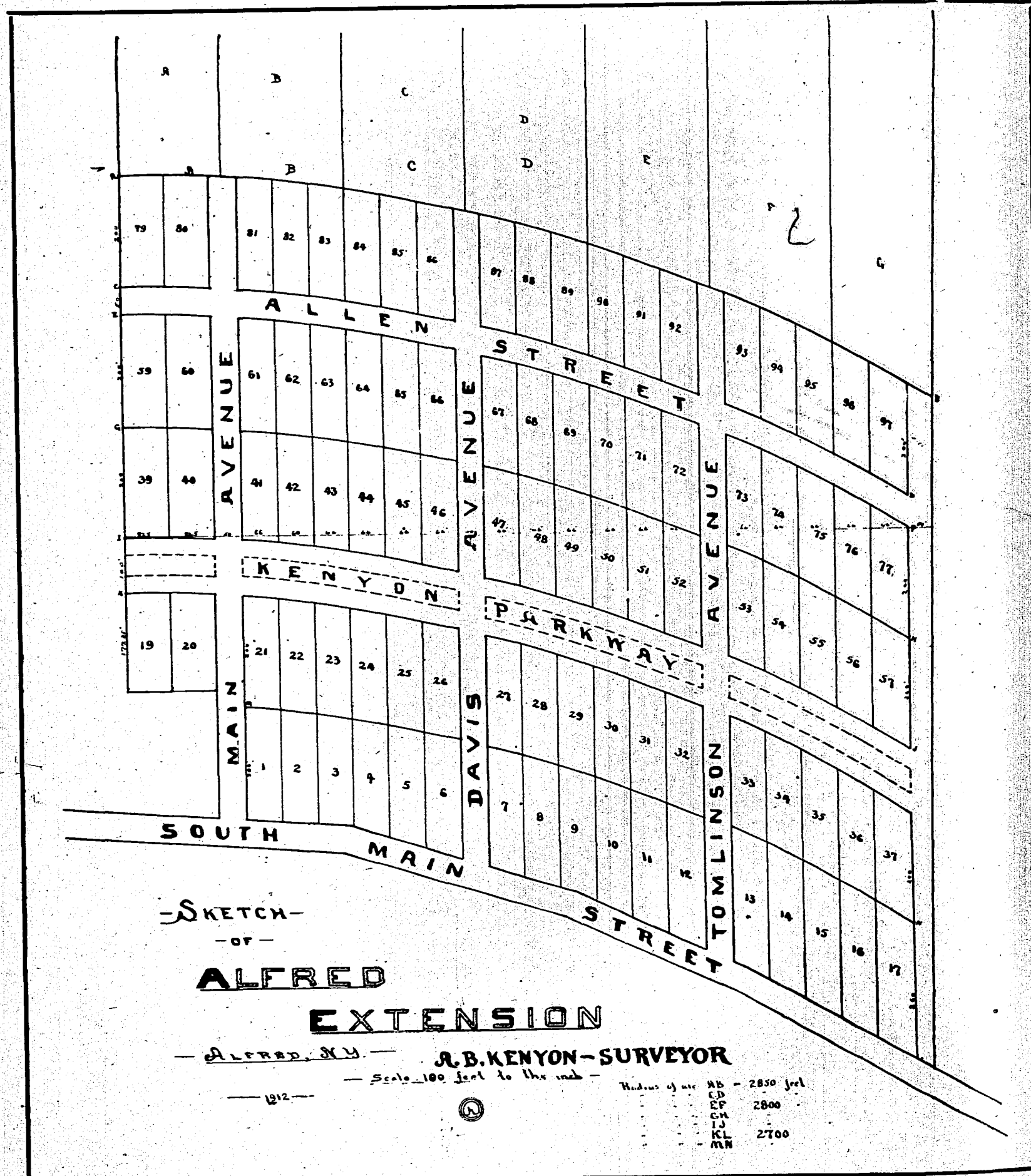
The best lots are on the 100 ft. Parkway, and any of them south of Main Avenue can be purchased at private sale previous to June 5th at \$250 for corner lots or \$200 for inside lots. Previous to June 5th any lot on Allen Street south of Main Avenue can be purchased at \$150 for corner lots or \$100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

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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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EDITORIAL

Now or Never.

No doubt there are many who have it in their hearts to do good with some of their money in the near future, who will miss their opportunity and die without doing anything. Some of the worthy causes needing aid have appealed to their sympathies, and they really intend to make gifts to help them. They might do so at once, but it is so easy to delay that days and months go by with nothing done. Some have planned to endow schools or missions, or make bequests to the needy ministers' fund, or establish some charity through their wills, so that, when they die, what money may be left of their fortunes shall go on doing good in their name. But there is such a dread of making wills that this important matter, along with others, goes by default; or if not entirely by default, the will is made when death is so near as to render it invalid.

Not long ago I read of one whose will lacked five or six days only of having been made the legal time required for its validity, before the death of the testator. In some States wills must be made sixty days before death in order to have certain benevolent bequests valid. Thus it comes about in too many cases that the good causes have to suffer through neglect or delay, and the money goes where it does

very little good to anybody. The only way to be sure of doing good with our money is to do it now. Indeed, in many cases, it must be now or never.

When Mr. and Mrs. Isador Straus were in Jerusalem on their last fatal journey, Mrs. Straus became greatly moved over the suffering and squalor in the Ghetto section, and on returning from a visit to the Jewish quarter she suggested to her husband that something be done to relieve the sufferers. Mr. Straus replied, "Establish a soup kitchen there at once." They immediately wrote the Jewish authorities guarantying \$10,000 annually for three years to support such a kitchen, and it was established. Since that time five or six hundred hungry Hebrews have been fed daily through Mr. and Mrs. Straus' timely gift.

What if they had said, "We'll do this as soon as we reach home"? No matter how genuine their purpose might have been to do so, the soup kitchen would never have been established. With them it was "now or never." Little did they think at that time that in a few days they would die together in mid-ocean, and that the only time for them to be sure of establishing that charity to relieve their suffering countrymen was "at once."

No wonder 30,000 Hebrews in Jerusalem went into mourning when the sad news came that their benefactors were dead. It is a blessed thing for the suffering ones of the Ghetto that Isador Straus was not one who postponed his giving for some more favorable time.

Many of our readers may be able to point to cases where gifts that might easily have been made for some philanthropic work have been lost through delay or neglect. The writer could name such cases. And the sad part of it all is that the ones who fully expected to make the gifts, and who could have done so as well as not, allowed their chance to go by and now the good causes must suffer forever.

Friends, if you really mean to give to the Master's work while you live, don't keep putting it off, but do it at once. If

you expect to make your wills in favor of benevolent enterprises, do it now. You don't know how soon it will be "now or never" with you.

We Are Not Alone.

At the Methodist General Conference held in St. Paul, Minn., the bishops' report showed a good deal of dissatisfaction over the small increase in numbers of that denomination during the year. According to statistics, there had been a gain of less than two and one-half per cent, which was declared to be unsatisfactory.

There were several reasons advanced for such meager growth. One reason was the too close application of their rule to drop all names of members moving from any church, in case they were not heard from in a year. It was estimated that 500,000 names had disappeared from the church rolls by this dropping process.

Another reason given for the slow growth was an "inadequate and faulty working-system" of recent years, which had changed the old plans and methods of securing pastors. The new method of calling pastors by churches instead of their being appointed, and the lengthening of pastorates, were blamed for part of the trouble. The years of greatest denominational growth were characterized by the employment of evangelists in revival work instead of making the pastor the leader in such movements, and it is claimed that the absence of special revival work has had a damaging effect upon the growth of the churches.

Again, the report charged some of the loss of numbers to alienations due to discussions in the denominational papers. The use of the press "as a free forum by promoters of dissatisfaction", who insist upon "ill-considered and intemperate criticism." The bishops' report approved of dignified and legitimate discussions, but expressed disapproval of harsh, unfriendly criticisms of their denominational policy, as tending to destroy spiritual life and hinder the growth of churches.

Seventh-day Baptists are not the only ones who suffer from slow growth, and who lament the loss of spiritual power. And among the greater denominations the Methodists are not the only ones who are hard pressed by worldliness that destroys

spiritual life and lessens the influence of the churches over the unsaved. We hear of similar complaints from other peoples. Indeed, one of the hopeful signs in these days of pleasure seeking and money getting is the growing dissatisfaction, on the part of church leaders, with the church's slow growth and loss of spiritual power. The case would be hopeless indeed if churches were becoming rich and formal and worldly, doing little to win men for Christ and, after all, were satisfied to let matters go without seeking a remedy. It is also a good sign when the members begin to show genuine concern over the low state of the churches and earnestly search for the causes. Sometimes the causes given are not the real ones, but faithful searching is likely to lead to them.

When we read such reports as the one referred to above, and realize something of the struggles a church counting its membership by millions has to encounter in the effort to grow, we wonder that a small denomination like our own can live at all. If the almost overwhelming influences of worldliness in its various forms are so great as to check the growth of a wealthy, popular denomination, numbering millions in its membership, what must be the effect of all these influences upon a small, unpopular people, with the opposition of other Christians added thereto on account of the Sabbath? When we think of the added pressure brought to bear upon our young people through the powerful influence of great denominations entrenched in error, the wonder is that Seventh-day Baptists have not been utterly annihilated. The very fact that they have held their own, fighting worldliness in common with others, and also contending for the faith of their fathers regarding the Sabbath of Jehovah and his Christ, is evidence that God is leading and preserving them for some great purpose. If God's hand had not been leading; if the Sabbath truth were not vital and essential; if the Almighty has no great purpose in our existence, it seems to me we should long ago have been swallowed up in the multitudes arrayed against us.

It may be poor consolation to feel that we are not alone in the matter of slowness of growth which is so unsatisfactory to other peoples. We may feel discouraged if we look at numbers only and measure our worth simply by the increase or de-

crease in membership. But if we take a broad view of the evidences of divine leadership throughout the centuries; of the mighty influences from Christians in error, which we have so successfully withstood; of the world rapidly becoming sabbathless and hastening to the time when the truth of God's Sabbath embraced will be its only hope; and of our mission to keep this truth from being buried and lost, until God's time is ripe for its acceptance, we can not be discouraged. Every one should feel called of God to put new energy into his work for so great an end. It should be regarded as the highest privilege to stand alone, if need be, in the service of our God, and whether he gives us many or few in numbers, to uphold his downtrodden truth while life shall last. If we are true to this trust, there is a most comforting sense in which we are not alone. He who stands loyally by the commandments of God, though no man stands with him, is never alone. He can say with his Master, "The Father hath not left me alone."

Heart Experiences Most Helpful.

We have been glad to receive of late several brief articles for the RECORDER, containing something of the inner experiences of the writers in matters of Christian hope and trust. Whenever a child of God, after fifty or sixty years in the Master's service, writes in simple and impressive language some of his own heart experiences or those of others, that have come in times of trial or bereavement, or through meditation on precious Bible truths and promises, he may be sure his writings will find a welcome wherever read. Souls needing help are hungry for such writings. Indeed, the masses need such food, such words of comfort, such lessons of help and cheer, more than they need lengthy arguments or discussions.

The one who really desires to help his fellow men is seriously handicapped in his efforts if he can use his pen only in discussions and arguments. The world does not need logic half so much as it needs the story of blessed heart experiences that have come to souls through trust in God and communion with Christ, or through loving ministries to suffering and sinful men. Tell us of the comforts of God; tell

how he has led you; tell of your hope of heaven; tell how others have brought sunshine into darkened homes; tell the people anything inspiring and helpful as seen in actual life where men struggle for better manhood; but spare the people the cold logic of a critical pen.

Memories of President Allen.

On another page will be found a poem from the pen of Mrs. M. E. H. Everett of Coudersport, Pa., giving a lifelike picture of President Jonathan Allen as many of us knew him in days of old. Every old student of the sixties and early seventies will appreciate Mrs. Everett's poem. Who of us can not recall the picture of Alfred's grand old man, with flowing white beard, and drooping head as if in deep meditation, quietly walking among the trees of his beloved campus, or along the willows of the brook, holding communion with nature. The very thought of him is an inspiration still.

Though blindness has overtaken the writer of this poem, and darkened her vision of present earth-scenes, yet nothing can dim the soul-vision—the pictures of Alfred so long ago placed in memory's halls, with Alfred's president as their center and their life.

With some of us Jonathan Allen will ever be connected with everything good and inspiring at Alfred. We can not look up to the hills without thinking of him. Who could stand in the old maple grove at sunrise, in a June morning, looking across the sleeping valley toward the old "Middle Building", without hearing again his deep voice instructing in the rehearsals for commencement? No old student, after a lapse of forty years, can walk today under the trees, up the winding path, among the flower-beds, visit the old chapel or the Steinheim, without a vision of President Allen at every turn. If one walks the village streets, visits the postoffice, or the church, or sees people clearing up and improving the town,—everywhere in Alfred the form of Jonathan Allen stands out in memory as the one upon whom all eyes were centered, and whom every one was proud to follow. May the spirit of Jonathan Allen never depart from the school and town and country, to which his entire life was given.

EDITORIAL NEWS NOTES

The Greatest Steamship Yet.

On May 23 the Hamburg-American Line's mammoth new steamship *Imperator* was launched at Hamburg, Germany. The Emperor was sponsor for the ship and the Mayor of Hamburg made a fervid baptismal oration. Tens of thousands of people witnessed the ceremony, including hundreds of Germany military and naval officers and civil officials; and a mighty roar of applause went up as the great ship slid down the ways to the water.

The event is, everywhere in Germany, regarded as one of national significance, for the construction of this greatest ship yet is regarded as recovering to the Fatherland the laurels taken from Germany when England built the *Lusitania*, *Mauretania*, *Olympic* and *Titanic*. The *Imperator* is 900 feet long, 96 wide, and her captain's bridge is 100 feet above the keel. The "truck" of her masts stands 246 feet above the keel, her funnels, 69 feet long, have an opening 18 to 29 feet, and her rudder alone weighs 90 tons. She has eleven separate decks, is equipped with what are known as U-tanks to prevent rolling, and she will have the most luxurious private apartments with private porches, and drawing-room, bedroom, dining-room and bath for families wishing to travel in privacy. She provides accommodations for 4,100 passengers, and requires 1,100 persons in her crew.

The *Imperator* is the largest ship in the world. It is evident that the lesson of the *Titanic* has been well heeded by her builders, as many improvements and modifications have been arranged for since that vessel went down. Among these we notice provision for life-boats and rafts sufficient to save every soul the ship can carry, special attention to bulkheads and water-tight compartments, placing of dynamos for lighting and wireless entirely above water-line, the carrying of three wireless operators for continuous service, and the providing of two first officers, one of whom shall be solely responsible for the safety of the ship. These provisions will appeal to the traveling public more than her ten-

nis-courts, marble baths, fine restaurants and winter gardens.

The laying of the keel of this great ship was begun June 18, 1910, nearly two years ago, and she can not be completed with machinery and full sailing equipment until sometime next year.

Senate Committee's Report on the Titanic.

The report of the United States Senate committee to investigate the wreck of the *Titanic*, contains some severe arraignments of the officials of the company, and places the responsibility for the disaster upon Captain Smith who commanded the ill-fated ship. It shows that, by heeding the four warnings of icebergs received by him, the captain could easily have saved the ship and all on board. Thus 1,361 lives might have been saved.

The unheard-of speed of twenty-four and a half miles an hour in dangerous ice-fields is charged to the craze for a record-breaking trip across the Atlantic, inspired partly by the presence of officials of the line and builders of the ship. The lack of life-boats and want of discipline and drill in a "pick-up" crew, strangers to each other; the heartlessness of junior officers in leaving men to die in the water who might have been picked up by the half-filled boats; the heroic efforts of the captain of the *Carpathia* in saving the survivors, and the failure of the captain of the *Californian* to render aid, are among the things treated in the report. Severe charges are made against White Star officials for withholding facts after the fearful truth was known. The committee also finds that while the provision of life-boats was utterly inadequate to save all, still 372 more might have been saved in the boats the ship did launch if the crew had been competent and well organized.

The English committee of Parliament is evidently making a most searching and thorough investigation of the matter, and will probably fix the responsibility where it belongs.

Serious Conditions in Cuba.

The existence of a widespread negro conspiracy in Cuba has been causing the Cuban Government much trouble, and for a time it was feared that President Gomez would be unable to hold his own against it. The negroes rebelled because they

thought that their rights had been denied them, and that they had been deprived of the just political rewards due them for services during the war for independence. In that war the negroes constituted a great majority of the Cuban forces. And when a law was passed denying them the right to organize a political party, the feeling became so intense that steps were taken toward rebellion. The case became so serious and American interests so jeopardized that a squadron of battleships, with marines for landing, if need be, were assembled at Key West and some of them dispatched to the Cuban shore, ready for service if needed.

This action drew a strong protest from the President of Cuba, on the ground that such a move toward interference greatly aggravated the case and made it harder for Cuba to control the rebels. Whereupon, President Taft assured him of the friendly purpose of the movement, and that the United States will keep hands off, unless compelled to protect its own citizens in Cuba.

Morse, the Convict, Home Again.

It will be remembered that as soon as Morse, the wealthy bank smasher, reached the federal prison at Atlanta, steps were begun, petitions signed and strong influences were brought to bear upon the President to secure his pardon. Finally, after many months of persistent effort, most pathetic stories were told of his being at death's door, physicians' certificates were furnished and President Taft hastened to commute the fifteen-year-sentence to save the poor man from dying in prison. He wanted to die at home, of course. Soon after his release, though he had been represented as lying at the point of death before the pardon came, he returned to New York able to walk, and soon went abroad. Last week he returned on board the *Olympic* and, according to the papers, those who knew him well said he seemed as rugged and healthy as he did before he fell into the hands of the law for his fraudulent banking methods. The report now is that he is ready to take up business again in Wall Street. Does anybody suppose that this man could have escaped justice in this way if he had been some poor man? A man driven by despair to steal to keep his wife and children from starving would

have had to serve out his term or die in prison. But a millionaire malefactor arouses the sympathy of thousands, until by hook or by crook he is set free! The prison bird, if poor, can hardly get back into respectable society or into business again after his term is served; but the rich prison bird, who adds deceit to his other crimes in order to secure pardon, comes out of prison with colors flying and is welcomed by society and the business world.

At a conference of civil and religious bodies held in New York City, Montefiore G. Kahn of Long Branch, N. J., offered to give outright to the league 13,000 acres of land near Davenport, N. J., to be divided into ten-acre plots for foreign colonists.

The only conditions required were that the beneficiaries, who must be immigrants only, shall not deal in this land for profit. It must be used for genuine homesteads, and if abandoned it must revert to the league, to be used by those only who will cultivate it and live upon it.

Mrs. Parkhurst, the suffragette leader in England, and Mr. and Mrs. Lawrence, associate editors of the paper *Votes for Women*, were all found guilty in the London courts of conspiracy and inciting their followers to malicious damage to property, and were sentenced to nine months' imprisonment.

Affairs in Mexico are looking better for the government forces. There is much serious fighting, with victory thus far on the side of Madero's troops.

Reports from Mexico state that President Madero has taken the precaution to ship into Texas, for safe-keeping, forty thousand head of cattle from one of his great estates. He is reported as using American cowboys for the round-up, and as having ordered five thousand stock cars for immediate use. Some regard this as a sign that Madero is preparing to resign and quit Mexico altogether.

Frank D. Hill of Minnesota, American Consul-General at Frankfort-on-the-Main, was killed by falling over the railing of the staircase in the Frankfort Hotel on May 23. He was found on the ground with a broken skull, and the supposition is that he was taken with dizziness and lost his balance. He had been ill for several days.

The House of Representatives passed the Panama Canal Bill, making the canal free to American ships in the coastwise trade and forbidding railroads to own or control competing steamship lines. There is much difference of opinion as to proper legislation for canal fares, especially as to discrimination in favor of any country. It would seem that the nation owning and building the canal should be favored, if any.

The Rev. Dr. James M. Buckley of New York City, known in the Methodist Episcopal Church as the "bishop maker", and for thirty-two years editor of the *Christian Advocate*, official organ of the denomination, retired from active service on May 27. The announcement of Doctor Buckley's withdrawal was made at the general conference in session at Minneapolis, and while it came as a surprise to many, still it was not entirely unexpected. For years he has been an influential leader in the denomination.

The Men and Religion Forward Movement—Its Social Message.

REV. E. D. VAN HORN.

It is said that when the United States undertook the stupendous task of digging the Panama Canal its first duty was to create a new Panama through which to dig it. The whole region was notorious for its unhealthy conditions. The French Government failed in its undertaking because of the enormous toll of human life which the deadly climate took from its workmen. It is said that, with the laying of every tie on the Panama Railroad a human life was sacrificed. But when the United States took over the enterprise, it began by establishing hospitals with an adequate force of competent physicians and nurses in control. Then it began cleaning up the Isthmus, and the creation of sanitary conditions. Underbrush was cut away from the Panama Zone, mud-holes and swamps were drained to deprive the deadly mosquito of its breeding places. New sanitary villages and homes were built, the old ones drained and sanitary rules enforced, the rat pest banished and necessary precautions taken to prevent the importation of others from incoming ships, and a regular staff of officers and men assigned to the task of maintaining healthful conditions

throughout the whole zone. The result of this cleaning up has been one of the miracles of the age. Before the United States took possession it was one of the worst pestilential localities. Today it is a popular health resort, "a place where large hotels are successfully run for steamer loads of tourists who come seeking rest and vitality."

This is a vivid illustration of what the spirit and method of Jesus will do when applied to the diviner task of creating a "new heaven and a new earth wherein dwell righteousness." Jesus has well been styled "The Great Physician" who came to earth not alone to cure men of sickness and disease but to remove the causes of their misfortunes. His one thought was of health—"whole bodies, whole minds, whole consciences and whole souls." And while we find him frequently dealing with and effecting individual salvation, we must not forget that he was equally concerned in the founding of a divine social order. He talked constantly of the "Kingdom of God as an era of justice, kindness, and faithfulness in which men should dwell together in family relations under the fatherly control of God." His purpose was wider than the individual; it was to create a new humanity and "render the conversion of the individual unnecessary by establishing a new social order of love in which they would be molded from birth into sons and daughters of the Most High." "The process of individual salvation works from inside a single heart out upon a world that is to be redeemed; the process of communal salvation regenerates social conditions in order to shape aright the lives of individuals." Like the Panama Commission, it creates a new earth and *prevents* rather than waits for a chance to cure.

Now Jesus said, "As the Father hath sent me, so have I sent you." The work which our Master began is delivered into our hands. His aim should be our aim—a world of new men, "a new heaven and a new earth", wherein dwelleth righteousness "and every man made perfect in Christ", perfect in body, mind, and soul. And as we labor for the coming of this divine social ideal we do not overlook our individual responsibility to individuals, those to whom Jesus so often referred as "the least of my brethren", "these little ones", "the last", or "the lost."

At the same time we must recognize our community responsibility. For unfortunately there are in almost every community those who are the victims of an unjust, unmerciful, and unfaithful social order. There are the unemployed, the maimed, the diseased, the intemperate, the prostitute, the prisoner, and the pauper, all of whom are reduced to their lost estate through an evil environment for which men, singly or collectively, are responsible. And when the Church of Jesus Christ awakens to the purpose and spirit of its Master a mighty reformation will come to pass. It is already beginning to dawn. This new movement is going to supplant the present unfeeling commercial order with one inspired with the spirit of Jesus. Unfraternal competition will give way to coöperation, and selfishness will yield to brotherly love. It will affect our relations in domestic, social, and economic life. It will reform our attitude towards all men, especially the wrong-doers. We may have to continue, as we are now doing, to separate them for the good of society but our methods of treating them when separated will be Christianized. At present we maintain prisons and reformatories. The latter we reserve for those whom we believe can be reformed, but prisons we do not regard as redemptive agencies. That most of them have the opposite effect is to our shame, for such is the condition of many of the inmates that when they leave the prison they are twofold more the children of hell than when committed to the institutions. While it is necessary to remove these bad characters from society now and then, we must not forget the eternal truth that "our God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness", and that the Christian obligation rests upon us to make these institutions not so much punitive as reformatory and life saving.

It is not natural that men or conditions should be bad, any more than it was natural that the Panama Zone should be a disease breeding center. The natural Panama is the present health resort and the natural condition of men and society will be when the inhabitants of earth dwell together "as a household, sons and daughters of the Most High, dwelling together in mutual consideration and help, having enough to spare, never content while some

waste and others want, while some are ruined by luxury and others cramped by poverty, while some kill their souls by overplay and others by overwork."

In the present ferment of the social and industrial life is the opportunity of the church—to spiritualize the causes of the unrest. It is our opportunity to show that the trouble in many of the tenement sections of our cities is not merely that they destroy human life by tuberculosis germs, but that they destroy the souls of men, women and children by making "Christian home life practically impossible"; that the injustice of business enterprise is not merely that it fails to divide with the employe a just proportion of the profits, but that it "fosters a spirit of antagonism between the employers and the employed which divides them into hostile classes and ruptures the bond of Christian brotherhood"; that the fault of militarism is not so much that it lays a crushing tax burden on the people and diverts a vast sum of money from public good, but that it "nullifies to a large extent the propaganda of Christianity, for we can not approach a so-called heathen people bullingly swinging a club while we offer with the other hand a Bible." Having done this it is our opportunity to cast into this stream of troubled thought and unrest the salt of *faith, obligation, honor, and ideals*. It is the opportunity of the church not only to arise to a higher and fuller appreciation of the social ideals and teachings of Jesus but to *inject them into the adjustment of all our social and industrial problems and to "kindle men's imaginations and longings by setting forth what our world will be like when we can say of it, 'I am satisfied.'*"

More than this it is our opportunity to reveal the tremendous fact that this social ideal is no mere phantom of a disordered mind, but that it is "God behind the social ideals of Jesus and that the kingdom of love has the backing of the universe. This Christlike social order is not the highest ideal up-to-date of a slowly evolving humanity but is the eternal purpose of the everlasting God."

"There are some who disparage social service on the ground that it deals with temporary relations, while evangelism, they tell us, has to do with eternal destiny. But social service affects conditions which shape immortal souls, and social relations

—the attitude of life with life—have permanent significance. He who is not a good neighbor in some earthly city can hardly be a desirable inhabitant in the New Jerusalem. Industrial ideals that encourage a Dives in irresponsible idleness and extravagance and doom a Lazarus to chronic mendicancy are not those which should be imported into a better country to control its service. The divine social order which we—following Jesus—seek to establish on earth, is everlasting in its spirit and principle and involves “a new earth wherein dwelleth righteousness.”

Ordination of Deacons at Adams Center.

By invitation of the Adams Center Church, a council composed of delegates from the First Brookfield, DeRuyter, Syracuse, and First Verona churches met at Adams Center, Sabbath day, May 18, 1912, at 10 o'clock a. m., for the purpose of ordaining Brothers W. P. Jones and C. C. Williams to the office of deacon.

The council was called to order by Rev. E. Adelbert Witter, chairman of the ordination committee for the Central Association. The organization of the council was completed by the election of Dea. C. J. York of the DeRuyter Church as moderator, and Pastor R. R. Thorngate of First Verona as clerk. Rev. R. J. Severance was made examiner for the council.

The candidates were asked to make a statement of their Christian experience, and state their understanding of the duties connected with the office of deacon. The statement of each candidate was clear and comprehensive, and very satisfactory to the ordaining council. It is a fact worthy of more than passing notice that each candidate testified that owing to the influences of Christian environment, such as the home, the church and the Sabbath school, he had never known a time when he did not have a desire and purpose to do right.

After the acceptance of the statements of the candidates as entirely satisfactory, the council proceeded to ordination. Scripture was read from the tenth chapter of Mark by Rev. R. J. Severance, and prayer offered by Rev. R. G. Davis, after which the ordination sermon was preached by Rev. R. J. Severance, using Mark x, 45 as his text.

The consecrating prayer was made by

Rev. E. Adelbert Witter, with laying on of hands by pastors and deacons present.

The charge to the candidates was by Pastor R. R. Thorngate. The charge to the church was given by Rev. R. G. Davis. The welcome to the candidates was extended by the deacons of the Adams Center Church, and by Dea. C. J. York of the DeRuyter Church.

The music for the services was furnished by the choir of the Adams Center Church.

A marked degree of interest was manifested in the services throughout the ordination, and at the close of the ordination program, by invitation of the moderator, nearly the whole congregation came forward to shake hands with the newly ordained deacons, and express their feeling of Christian fellowship and brotherhood.

R. R. THORNGATE,
Clerk.

Time for Semi-annual Meeting Changed.

On May 26, at noonday, after the last page of the RECORDER for last week was printed, the word reached us that the time for the semi-annual meeting of the Minnesota and northern Wisconsin churches had been changed, so the meeting would come June 14-16 instead of May 31 to June 2 as heretofore announced. We take this first opportunity of making the announcement. Readers interested will please take notice.

After many years of investigation into the social, moral and industrial condition of the people, I came to the conclusion that in the adoption of the philosophy of the religion of Christ, as a practical creed for the conduct of business, there was to be found the surest and speediest solution of the difficulties which excite the minds of men and which lead many to think social, industrial and political revolution is at hand. I still remain of the same opinion.—*Carroll D. Wright.*

“Kindness to animals is not a mere sentiment, but a requisite of even a very ordinary education. Nothing in arithmetic or grammar is so important for a child to learn as humaneness. As a discipline it is most valuable.”

SABBATH REFORM

The Sabbath.

REV. A. G. CROFOOT.

Plainfield, N. J., in exchange with Pastor Shaw.

Texts: Mark ii, 27, “The sabbath was made for man”; Exodus xx, 8, “Remember the sabbath day to keep it holy.”

I. Everything was made for a purpose: a watch to keep time; a binder to cut and bind grain; a book or newspaper to be read; a house to live in; a church to worship God in; a pew to sit in; windows to let light in. The things which God made were made for a purpose as truly as the things which men have made. The Sabbath was made for a purpose,—for man, in the interests of man's higher or spiritual nature. It was made for man to rest in and to give him time to think of his Maker. He needs one day's rest in seven to keep his body strong and healthy, but he needs it more to keep his soul in touch with God. God has given us nights for physical rest and the Sabbath for communion with him.

II. What was the Sabbath made of? We can not think of anything in existence but what was made from something else. A stove is made out of iron; a dress is made from cloth; a church of wood or stone or brick or iron or a combination of two or more of these materials. Just so the Sabbath was made out of a definite portion of time—the seventh day of the week.

It is a privilege of every one to know that the Sabbath means a definite portion of time and not any day or the first day. Why? Because God gave the manna upon every other day except the Seventh for a period of forty years. Never in all that time did any manna fall on the Seventh-day. If we believe the Bible, if we believe God, we must believe that the Sabbath was made out of a definite portion of time coming regularly every week. If it was true for forty years, then why was it not true for 4,000 years or 6,000 years or for all time?

The Sabbath is just as definite as Washington's birthday or the Fourth of July or Christmas day or the day of your birth.

To those of us who know the truth, who know what the word of God teaches, he has committed a great trust. It is a part of our mission to let others know what he has given to us. The Sabbath is among the “all things” which the apostles were commanded to give to the world.

The Ten Commandments were always binding on men. It never was right for men to lie or steal or commit adultery or covet. It has been man's duty to remember the Sabbath and keep it holy ever since man was created. The Sabbath and marriage are the two institutions given to man even before sin entered into the world.

These institutions were made for all men for all time and not for the Jews only. Cain and Abel, the first children born into the world, brought their offerings to the Lord at the end of a period of days, which was probably on the Sabbath. Jamieson, Fausset and Brown give this as their opinion. They also say that there is strong presumptive proof that Noah observed the Sabbath while in the ark. We know that he counted time by periods of seven days, for he waited seven days between the times when he sent out the dove. Laban reckoned time by weeks, for after cheating Jacob by giving him Leah instead of Rachel, he gave Rachel at the end of the week with the understanding that Jacob was to serve seven years more. We learn from this incident and from other history that other people counted time by weeks and knew that the last day of the week was the Sabbath.

III. Why should we keep the Sabbath? Because God commands it, should be reason enough for a Christian. God would not have commanded men and women to keep the Sabbath if he had not known that it was best for them to keep it. The things he asks of men are for their best good. We should keep the Sabbath then because it will be best for us to keep it. We will be healthier and happier if we keep it. We will enjoy life more and probably live longer. If we spend our Sabbaths in dissipation we will be weaker and not have as much vitality. We will not be as well able to resist attacks of disease. On the other hand, if we spend our Sabbaths in rest and worship we will be stronger to do our work of the coming week.

The command of God requires that man shall labor six days. If he obeys this part

of the command, then he will need the Sabbath for rest and recuperation. No man can work every day alike and be at his best or accomplish what he should in the world. If a man works faithfully at hard manual labor for six days, then he ought to let his muscles rest on the Sabbath, for the rest at night will not be sufficient to allow him to keep at his work indefinitely. The mental worker needs to let his nerves rest for the same reason. The Sabbath should mean much more to us than the resting of tired muscles and nerves. It should bring us into touch with our God and into love and fellowship with our fellow men.

IV. How should we keep the Sabbath? The text says, "holy." We should set it apart for a sacred use. We should not use it for our own pleasure. We should not be planning our work for the coming week. We should remember that it is God's day, made for man. It was made for men and women, children and servants, strangers and cattle. We should observe it in such a way that others will not have to work to accommodate us. Our servants and horses should have an opportunity to rest as well as ourselves. It ought to be the best day of all the week to all the family. No one should be expected to stay at home from church in order that the rest of the family may have a good dinner. The dinner for the Sabbath should be a good one, but the most of it should be prepared the day before. God gave his ancient people their food for the Sabbath on the day before the Sabbath. They were to bake and boil and get ready for the Sabbath before it came. Does he require any less of us?

It was the custom of Jesus and the manner of Paul to attend the synagogue worship on Sabbath days and to take part in the services. We can not do better than to follow their example. It is the duty of parents to teach their children the law of God. It should be recognized as one of very great importance. The Sabbath with its morning worship and its Bible school is an opportunity and a privilege of bringing the children under religious instruction. This is not to take the place of home instruction, but to supplement it. It is one of the ways in which we keep the Sabbath holy. If we go to the house of God every Sabbath with our children, they will see that the Sabbath

is to us a day different from the other days of the week.

It is a very great responsibility which God places upon us, to bring up our children in the nurture and admonition of the Lord. We can not get rid of this responsibility if we would. The very fact of our having children places this duty upon us. God will call us to an account for the faithful discharge of this duty. The proper observance of the Sabbath is included in this.

Jesus taught the disciples that it was lawful to do good on the Sabbath. Some of his busiest days were Sabbath days. He not only taught or preached on the Sabbath, but also healed those who had need of healing. It will be perfectly right and proper for us to visit the sick or to do good to any one in need on the Sabbath.

There are some things that need to be done on the Sabbath that can not be put off till another day and that can not be done before the Sabbath begins. We should endeavor to have as few as possible of this kind. I knew a farmer who used to salt his sheep and cattle on the Sabbath and fix up his fences or barn doors on the Sabbath. I do not believe that was keeping the Sabbath holy. Such things should be attended to on some other day of the week, for they are neither works of mercy nor necessity.

We as Seventh-day Baptists have a great responsibility placed upon us, that of teaching the Christian people how the Sabbath should be kept, as well as when the Sabbath comes. The Sabbath should mean more to us than it does to most people who keep Sunday. The majority keep Sunday more as a holiday than as a holy day. It seems so at least. We should set them a better example. They apparently are seeking to find their own pleasure rather than to honor and worship God. Paul says, "He that regardeth the day, regardeth it unto the Lord." If we keep the day, we should keep it unto the Lord, because he commands it and because we love him and wish to show our love by our obedience. It will be in vain for us to cry Sabbath, Sabbath, unless we are consistent observers of the Sabbath.

To whom much has been given much will be required. Having a knowledge of how God wants the Sabbath kept we are bound by love and duty to keep it in that way. Others might do things on the Sabbath

which we could not do. We are to live up to the light we have. If we believe it to be wrong to take milk to the cheese factory on the Sabbath, then we are condemned if we go. If we believe it to be wrong to go to the postoffice on the Sabbath, then we are condemned if we go. We need to exercise a great deal of charity toward other people, if they do not do as we do or as we think they should do.

The Sabbath is a sign between God and his people through all generations. When we get a letter, we want to know, the first thing, whom it is from. If we do not recognize the handwriting we look for the signature. If we get a note or check we look for the signature. It is of no value without the signature. The Sabbath is God's signature to his commandments. It is what makes them of value. It is the Lord who created the heavens and the earth and all things that are in them, who says: "Remember the sabbath day to keep it holy"; "The seventh day is the sabbath of the Lord thy God."

As Sabbath-keepers we have this to encourage us. We know that there is no other Sabbath taught in the Bible except the Seventh-day which God blessed in the beginning. We believe that the Bible and the Sabbath stand or fall together. As long as the Bible is true, just so long will it be true that the Seventh-day is the Sabbath.

In these days many are trying to destroy faith in the Bible as the word of God. We do not believe they will succeed. We believe with the prophet Isaiah that "the word of our God shall stand forever" (Isa. xl, 8). We also believe that the Bible is the word of God. "Holy men of God spake as they were moved by the Holy Ghost," says Peter and we accept the New Testament as coming in the same way.

As defenders of the Sabbath truth we should be defenders of all truth. When we send out our missionaries and evangelists we want them to declare the whole truth of God. But since there are so many to preach repentance and faith in the Lord Jesus and so few to defend God's law, especially the law of the Sabbath, therefore we feel it our duty to emphasize these truths.

I am glad that the Missionary Board and the Tract Board are uniting in the support of men in the field. I believe it will

be an advantage to both boards. The cause is one. Every missionary should be a tract distributor or defender of the Bible Sabbath. Every evangelist among us should preach the whole truth of God. He should speak the truth in love, but he should not fail to declare the whole counsel of God.

If every lone Sabbath-keeper from Maine to California and from Minnesota to Louisiana would recognize himself or herself as a missionary and tract distributor, then our cause would grow much faster than it does. We ought to do all we can to encourage these lone Sabbath-keepers and set them to work right where they are. If they go to work for God and the Sabbath, they will not be one-half so apt to leave the Sabbath as they otherwise would.

Every Sabbath-keeper should be like one of Gideon's 300 men. Here were 300 men pitted against 135,000 but the 300 had justice and truth on their side. They had faith in God and that the right would prevail. God honored their faith and gave them the victory. If we have truth and right on our side, then we may be sure that God will give us the victory. If we have not the truth on our side, then there is no use of our fighting. If it makes no difference which day men keep, then we have no cause and might as well unite with the rest of the world in keeping Sunday or not keeping any day. We believe that we have a cause and that God has not kept us in existence in this country for nearly 300 years for nothing.

Our fathers have defended and propagated the Sabbath truth so well that the attitude of the Christian world has changed on the Sunday question very much during the last forty years. Christian ministers used to try to defend Sunday-keeping on biblical grounds, but if they are well informed they do not do so at present. Those who have studied the question know that there is no such thing as "Thus saith the Lord" for Sunday-keeping.

Our spiritual fathers have committed to us a great trust. Are we of the present generation equal to the task assigned us? T. B. Brown, J. W. Morton, John L. Huffman, A. H. Lewis and a host of others have finished their work here and gone to their reward. The cause which they fought for and for which many sacrificed their lives has come to us. Shall we take it up and carry it on with our prayers, our means,

and by our children? "Who knoweth whether thou art come to the kingdom for such a time as this?"

Each generation has to meet this question for itself. If we do not do the work God has assigned us, we shall be the losers. If this is his work, it can not fail. We may fail, but his work will not. I hope that we of the present generation will do our work as well as our fathers did theirs. We ought to do more and better work because of their example. If we can not teach or preach, perhaps we can earn money and use it to spread the truth which God has committed to us.

Christians are Christ's representatives in the world. He said that he was the truth and that his word was the truth. He said to his disciples, "Ye shall know the truth, and the truth shall make you free." God will expect us to live in accord with the truth which we know. "To him therefore that knoweth to do good, and doeth it not, to him it is sin."

With us, who know that the Seventh-day is the Sabbath, rests the duty of keeping it, no matter what others may say or do. In obeying God we are not condemning others, only as the truth condemns them. Let us say with the apostles, "We ought to obey God rather than men."

From Rev. C. S. Sayre.

Now that we are finally about settled in our new home at Albion, and have really found a little breathing spell, I will take this opportunity to report through the RECORDER to my many friends concerning my return from the African investigation project.

It has all turned out very strangely. And we are more convinced than ever that God's "ways are past finding out." We put it all in his hands, and we thought we had been led of him in undertaking the work to which the committee had called us. I say "we" because Mrs. Sayre was as much involved as I. Feeling that it was duty, we undertook it without a doubt. Even after the ship's doctor had told me of the seriousness of my trouble, it did not occur to me that I would need to give up the trip. And while I confess that I was disappointed in not being permitted to continue the journey, and have a part in that investigation, yet when it became ap-

parent that I must return home, I immediately resigned myself to that fate. I was ashamed to come back after so much time had been spent, and so much money wasted.

I had a few days in London before I shipped for home, but did not feel like looking about much, lest it might seem presumptuous on my part considering the circumstances under which I was there.

But my training in economy kept me off the ill-fated *Titanic*. It sailed four days later. And while Brother Richardson would, no doubt, have freely lodged and fed me for those four days, I would have been an expense to the committee for that time. So I booked with the Cunard Company to sail on the *Carmania*, and a good berth on that vessel cost me some ten or twelve dollars less than the same accommodations on the *Titanic*.

My stay at the Adventist Sanitarium was a pleasant one in spite of disappointment and sickness; for I have tried Paul's method, and found it very profitable, "In every state to be content." Then, too, I found there men who are well versed on the question of the "cleansing of the sanctuary," and I came away feeling more sure than ever that the cleansing of the sanctuary took place when Christ had completed the work of redemption and entered heaven, and that there is absolutely nothing in prophecy that marks 1844 A. D. of importance.

This institution is directed by a Doctor Olsen, M. D., who used to live at Mankato, Minn. He is a fine Christian man, I believe. He showed such tact and tenderness when, after the examination, he explained my condition and said the journey could not be resumed without the very gravest of hazards. But when he understood the importance of the trip, and the interests involved, he did not want to "pull me off" without having another man pass his judgment upon my case. Accordingly the other man was called, and the examination made, with advice practically the same. This man said, however, that if I would stay about London for a month or two, I might possibly, stand the trip; but that there would always be grave danger for me in sailing, and on the trip home I must stay in bed.

All things considered, it seemed best to me to sail for home on April 6. This

spoiled some plans of Brothers Richardson and Moore in regard to the ordinations which had been planned to take place when we stopped at London on the return trip, but which they thought might just as well take place at this time as to wait until then. Had I not already secured my return passage before I knew of this arrangement, I would have waited and shipped on the *Titanic* four days later.

By following very closely the directions of the physicians on the return trip, I suffered no particular pain, but had to stay in my room, which, fortunately, was an outside one, and my bunk was the upper one near the port window where I could look out upon the sea at any moment by simply sitting up. And it was from this vantage ground that I was permitted to have such a grand view of the icebergs which proved so disastrous to the *Titanic* and its cargo of precious human lives. When the fog lifted, and Captain Smith saw what we were up against, all speed back was ordered until all motion ahead was stopped, then the great ship was turned about and we were soon going full speed toward the rising of the sun, away from the icebergs and fog, and incidentally, away from home. I had a small compass on the window-sill by which I could follow all the maneuvers. After a while we veered to the southeast and a little later south and still later southwest, but when finally we were headed directly toward New York Harbor, we had gone more than one hundred miles out of our way. But we got away from the fog and ice. And when, four days later, we heard of the rash speed of that great ship among those treacherous and immovable masses of ice, we thanked God for a Captain Smith who would take no chances in that dangerous region.

It took eight days to make the return trip, and when I disembarked in New York I found myself dreadfully weak, but not suffering much. Brothers C. L. Ford and E. D. Van Horn met me, and saw me safely in my berth on the old Erie bound for Chicago.

These brethren did much to relieve my distress of mind for having failed to complete the trip, and for having been such an expense to the people. They assured me that I would not be blamed; that every one could see I had done the best I could,

and that it was no choice of mine or anything I could help that the thing turned out this way.

The investigation will be expensive to us, but the churches have ordered it and will pay it. If it were not for the fact that I have been instrumental in wasting about two hundred dollars of it already, I would urge upon the churches to pay up just as soon as possible so as to save the boards from the embarrassment of borrowing to make the payments.

The same day I arrived home I received another call to the Albion Church, and here we are.

My strength has gradually returned, so that I am nearly normal except in weight.

We are getting settled in our Albion home, where the brethren and sisters have accorded us a hearty welcome and have made us feel so much at home, we are truly glad we came. Pray for us, friends, that we may "make good."

Albion, Wis.,

May 24, 1912.

My Master.

I had walked life's path with an easy tread,
Had followed where comfort and pleasure led;
And then by chance in a quiet place
I met my Master, face to face.

With station and rank and wealth for a goal,
Much thought for the body, but none for the soul,
I had entered to win in life's mad race,
When I met my Master, face to face.

I had built my castles, and reared them high,
Till their towers had pierced the blue of the sky;
I had sworn to rule with iron mace,
When I met my Master, face to face.

I met him and knew him and blushed to see
That his eyes, full of sorrows, were fixed on me;
And I faltered and fell at his feet that day,
While my castles melted and vanished away;

Melted and vanished, and in their place
I saw naught else but my Master's face;
And I cried aloud: "O, make me meet
To follow the marks of thy wounded feet!"

My thought is now for the souls of men;
I have lost my life to find it again,
E'er since alone in that holy place
My Master and I stood, face to face.

—Author Unknown.

"A bicycle pump will blow the bits of dust and thread out of the delicate parts of a sewing-machine that can not be reached with a cloth."

MISSIONS

Ebenezer Ammokoo Goes Home.

DEAR RECORDER READERS:

You will be interested to know about Ebenezer Ammokoo. He has returned to his native country. Two and a half years he has been in this country preparing for the work which he hopes to take up on the Gold Coast. His father used to gather his family and neighbors about him in the home and hold Sabbath service. Ebenezer, with the help of his brothers John and Amos, is expecting to do the same. He also expects to organize a Sabbath school and possibly an evening class to study the life of Christ or Paul.

His opportunity while here has been good. At Tuskegee he saw one of the best organized plants in the world for building up young men and women. He has visited a number of our Sabbath schools, belonged to a Baraca class and knows how religious work is conducted in America.

He has improved in every way since coming here. He pleads for two white missionaries to be sent to direct on that field. If we would get the best results, it should be done. Our cause of missions and of Sabbath truth is worth the while. He has quite a good knowledge of the Bible, both in English and in his own tongue. He can hold his ground well in presenting the truth. He writes and spells unusually well. Some of us would do well to take penmanship of him. The most of our homes would do well to have him conduct our family worship until we have fallen into the habit. He carries us to the Throne in prayer regularly. If we are not a godly people, it is not his fault. If we as a people should pray for him and his people as he does for us, there is no doubt great good would come of it. I am a wiser and a better man for having him in my home for six weeks.

He knows Africa well, has traveled over it for some distance from Ayan Maim and has read a number of the best books published by missionaries and travelers. He knows pretty well what the white man can and can not do with safety in that climate. While he is too far advanced in

years to obtain an extensive, all-round education, he now has enough to become a very useful man. He understands that he must help support himself and that he will only receive nominal pay for work done. He has seen how Brother J. H. Hurley labors. He knows how G. H. F. Randolph works and almost entirely supports himself and his work, and that we do not take care of people because they have been religious workers. He had formed an impression from the missionary work on the coast that religious workers were kept in abundance if not in luxury without much hard work. One of the things he has learned is that Seventh-day Baptists make sacrifices and receive very moderate compensation for teaching or preaching.

Ebenezer would have liked to stay here longer with a hope of completing a course of study; but he showed a beautiful spirit in yielding to the judgment of his teachers. He said, "It is all right. I am willing to return if it is thought best." He is very grateful for what we have done for him. He hopes to repay some if not all of the money, but understands that we are most anxious for him to pass it on to his people.

He sailed from New York on the ship *Carmania* of the Cunard Line Sabbath morning, May 18. Two trunks of books were his treasure and comfort. He loves books and has quite a library in Africa. Some of them we had purchased and sent him before he came here. Brethren, his struggle will be to use what he knows. This is the struggle in America. We as ministers do not so often fail because of lack of learning as we do at the point of contact with men. Ebenezer has maintained his integrity of character entire. I wish this could be said of all our white students. He is appalled at some of our careless ways and low standards. More than once he has said to me, "Why you call us heathen when we would not do certain things you do in this country?" More than once I have been embarrassed as to how to answer him. I am satisfied we have expected too much of him in an intellectual way, and that we are expecting too little of ourselves in the way of Christian character.

May God grant a safe journey, and make of him a blessing to his people!

Your brother in Christ,

E. B. SAUNDERS.

Heaven.

REV. E. H. SOCWELL.

Not long since, I preached in a chapel near our home and at the close of the service four young ladies sang a beautiful quartet about heaven, which made a deep impression upon my mind.

Some of the words of the quartet were as follows:

"I shall wear a golden crown when I get home;
Every burden I'll lay down when I get home,
When I get home, when I get home,
All sorrow will be over when I get home."

As I listened to the singing and as I have toiled on our farm since that day, I have thought very much about heaven as a home.

I love to think of heaven, not as a place where I shall wear a crown, as pleasing as this thought may be to many, but as a place where I shall lay every burden down forever, a place where all sorrow will be over, and where no more anxiety or disappointment or trouble will ever come,—a place of serene, holy rest.

After having lived almost sixty years, I can but feel that I am beginning to grow old; and as I pause and look back over the years that have passed, I can recall many pleasant days and many precious experiences that have combined to make very much of life happy. Yet, like the lives of others, my life has had its share of anxieties and troubles, of unrealized longings and blasted hopes; but once in the land of peaceful rest, I shall know these conditions no more. Yes, "all sorrow will be over when I get home."

The blessedness of heaven was made prominent in my mind when recently I visited the sanitarium near our home and noted the suffering that this life inherits. Here is a man with a frozen thumb and for many days and nights he has endured intense pain, and the thumb must be amputated. Yonder sits a person with a hollow cough, and near him is a little girl with an injured eye, while by the window is a man who walks with crutches, all suffering pain. One says, "I feel no better"; another, "I have no appetite"; and the drawn, pinched faces of all who find their way to the sanitarium each day tell of pain and anxiety. But in heaven all these long tedious hours of suffering will be forever gone.

As I grow older and am coming nearer and still nearer to the farther shore, I love to meditate about heaven as a home of peace and joy and rest, a home with no anxiety or sorrow.

The old hymn, sung by my father and mother at the family altar in our frontier home, becomes more dear to me as my days upon earth grow few.

"Then shall I bathe my wearied soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

This life will soon end with each of us, and for those of us who have lived more than half a century the crossing must be near. What lies beyond for you and for me? Where will you and where will I spend eternity? The theme, "Where will you spend eternity?" used as the basis for a sermon, may be branded as a "broken lance" by some, but it is a question which the church should press home upon the heart of every lost one and be daily considered by every one who loves God and his Word. Yes, where shall we spend eternity? Will it be in heaven, the joyful, peaceful, sorrowless home which the Saviour has gone to prepare for all who love him?

Mr. Vincent Astor, since the drowning of his father on the *Titanic*, the head of the Astor family, is said to be keenly interested in religion. He is a member of an Episcopal church in Rhinebeck on the Hudson and is constant in attendance when staying there. The late Colonel Astor was generous to the several churches in which he held pews, and those who knew the son claim that his interest in Christian forces is likely to grow rather than to decrease as time goes on.—*Baptist Commonwealth*.

For me the poet with his vision rather than the commentator with his formularies! For me the following after, but never the complete attainment! It means spiritual death to a man if he overtakes his ideal. Let good obtained be only tidings of a better. To travel hopefully is better than to arrive.—*Samuel A. Eliot, D. D.*

"When you enjoy the pity of others, the soul is ill and needs cure."

Boys in Blue.

Joseph H. White enlisted in Company A, 2d New Hampshire Volunteers, as a drummer boy, at the age of nine years and eight months, and was probably the youngest soldier in the Union army. J. P. Lyon, who enlisted in the 81st Regiment, Ohio Volunteers, was born in October, 1850, and went to war in September, 1861, so that he was not eleven years of age, but only ten. He stood four feet, five inches high. The best authority on the records of the Confederate army states that Col. John H. Whallen of Louisville was the most youthful recruit on the Southern side, being but eleven, but in the Northern army there were more than twenty boys whose ages were eleven. There was a boy for every uniform. Cornelius H. Regan joined the 19th Massachusetts Infantry as a member of Company H when he was a little less than thirteen. In the Civil War there were one hundred boys who were only twelve. William H. Davis, Company A, 158th New York Volunteers, lacked one month of being fourteen, and so was thirteen when he enlisted for three years, and was through with it all by the time he was sixteen. There were seven hundred boys in the Union army only thirteen years of age. John Daley entered the Regular army, became a mounted orderly at fourteen, receiving \$13.00 a month, drawing the same rations, clothing, allowances, and everything else to which the largest men in the service are entitled, and there were one thousand boys only fourteen in the Volunteer army of the Civil War. George G. Russell of Salem won distinction in the great fighting regiment, the 3d Maine Volunteer Infantry, at fifteen. There were more than two thousand boys in the Union army at fifteen, and now with each year of age the number in the army mounts right up to the climax when boys at eighteen outnumber those of any other age in the United States service, at the time of the Civil War, and there were nearly a half million of them, and then the number of soldiers of a given age drops away suddenly and rapidly as you advance the years. The designation, "Boys in Blue," was applied to them not because it was poetic and alliterative, nor was it used like

a diminutive to voice tenderness, as when a man tells us that he had a little wife at home, although it is the good fortune of the expression to carry the color of both these things, but the expression prevailed and could never be displaced in the speech of those who saw the companies of soldiers, because it stood for a salient fact. It was an army of boys, a battle front of glowing, glorious youth. In the use of words there is something like it in the first picture that we have of the Son of God, after his ascension, and in connection with "signs and wonders." He is still called the "Holy Child Jesus," as if the words applied to him for a fact in his radiant boyhood became stereotyped, and in the Book of Revelation, the name given to him is the diminutive form of the word Lamb, as if the recollection of him when actually young was beautiful, and the associations of the name were so suggestive that it was pleasant to recall him, not as God's Lamb, but as God's little Lamb.

Boys in Blue obtained their full share of medals of honor which have the word valor inscribed on the cross-bar. Colonel Roosevelt was unable, as he very much desired, to receive one of these medals for his charge at San Juan Hill. He was told that he simply did his duty, while medals of honor call for special acts of valor, where a man, with marked bravery, acts upon his own initiative, which means more than duty-doing, or obedience to orders. Orion P. Howe, Company C, 55th Illinois Infantry, May 19, 1863, at Vicksburg, although severely wounded and exposed to a heavy fire, persistently remained upon the field of battle until he had reported to General Sherman the necessity of supplying cartridges for the troops under Colonel Malmborg, and he was only fourteen. Nat M. Gwyne entered upon a charge at Petersburg July 30, 1864, had his arm crushed by a shell and amputated before he had been mustered, and was but fifteen. Wm. H. Horsfall, a drummer boy, Company G, 1st Kentucky Infantry, saved the life of a wounded officer lying between the lines of battle, and thus, like these others, received his medal of honor for a heroic act of his own initiative. Julius Langbein, Company B, 9th New York Infantry, when he volunteered to go to the aid of a wounded officer, to rescue him from a perilous

position, was but eleven. Benjamin Levy, Company G, 1st New York Infantry, a drummer boy, went into battle at Glendale, Virginia, with the musket of a sick comrade, and saved the colors of his regiment. William Magee, a drummer boy of Company C, 33d New Jersey Infantry, in a charge at Murfreesboro, was among the first to reach a field battery of the enemy, and, mounting the artillery horses, brought the guns into the Union line. The vivid way to represent the possibilities about us, in the boys of today, and to see how near the grammar school period the Boys in Blue were, is to select, one by one, boys who are now the exact age that we find the Boys in Blue actually were then. And these later boys are a trifle more mature, as schools are better, the flag is very much more in evidence, and effective measures are now more widely used which develop a great deal of patriotic feeling. In his last days, General Grant said that boys now would have a like spirit and show an equal devotion. At the dedication of soldiers' monuments, General Sheridan used to make the point in his addresses that the Civil War was fought by boys, and not by such grizzled men as are seen in the Grand Army parades. Major Rhea, commander of the Grand Army, about twenty years ago said in St. Louis that it had been figured out that the average age of enlisted men at the time they entered the service was but a very small fraction over nineteen years. The Union was saved by boys. We have as a result of the Civil War not only the preservation of the Union and the emancipation of the slaves, but also a knowledge of the power and resources of our nation as exhibited in a generation of boys. Heroism is always modest, and boys with almost every kind of lineage, the son of employer and the son of employe, took the blue clothes out of the same box, and the petty distinctions of birth and class were discarded like the cast-off raiment. They slept under the same blanket and drank from the same canteen. The uniform which they put on, as if it were a wedding garment, was a great social equalizer. There was one regiment of men of noticeably mature years, the 37th Iowa, called the Greybeards or the Silver Greys, enlisted for three years, but at the end of two years finding

themselves worn out, they petitioned President Lincoln to be relieved. But these very men had 1,500 sons in the Union army.—James L. Hill, D. D., in the *Watchman*.

President Jonathan Allen.

(Alfred.)

M. E. H. EVERETT.

Canacadea, once the willows green
Crowded thy lowly banks with thickets cool;
Their shadows, wavering in thy ripples seen,
Lay massed and tranquil in each silent pool.

Down from the sun-kissed hill that gave thee
birth,
Like some-shy Indian maid with wayward feet,
Singing a song half sadness and half mirth,
Thou cam'st to loiter in that dim retreat.

There walked our Master in the good old days,
His white head bent to catch thy murmurs low,
Resting his heart in that green leafy maze,
His eyes with some far-reaching thought aglow.

I found him thus: "What dost thou, friend?" I
cried.
"I think of Shakespeare on the Avon blue,"
He answered, "walking by the river's side,
He gathered flowers for her he loved so true.

"I saw him once as he walked slow along
Through the white shifting fog of early dawn;
Across his lips there swept a breath of song,
He plucked his pansies as in years agoe.

"I saw him and I thought of this dear stream
I love as well as he loved Avon there!
See how her limpid ripples flash and gleam,
And hear their voices free from pain and care.

"Oh, could I leave upon her banks some trace
A student in the coming years should see
And thrill with joy and, turning, meet my face
And know the mortal that I used to be.

"But I must vanish,—they will call me dead,
Though day and night I roam this valley dear,
This little stream alone shall know my tread,
They all are dead—not one of them can hear.

"Yet must I linger for I love them so
Till the last one shall part from mortal breath
And hand in hand rejoicing we shall go
Beyond the border of the vale of death."

Homeward through deepening dusk we turned
our feet,
One after one the lamps sent forth their glow;
"How dear they are!" I heard his lips repeat,
"I love them all, yet they can never know."

Still oft at night, awaking from some dream,
My heart turns to her home with fond regret;
I catch the murmur of a distant stream
And know that his great soul will not forget.

WOMAN'S WORK

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

Two Words.

Just a short, sharp word,
But the one who heard
Was weary and sick at heart;
And her strength so slight
Led a wavering fight,
When she tried to do her part.
So that quick word flung
From a thoughtless tongue
Pierced deep, like a poisoned dart.
Was that word yours?

Just a bright, sweet word
To the one who heard,
When body and soul were bent;
But it wakened strength,
To begin at length,
The task she believed God sent.
So that kind word came
As in his own name,
To finish the work he meant.
Was that word yours?
—Nell Randolph Blount.

The Relation of the Home to the Church.

MRS. FLORENCE C. CAMENGA.

Read at a Sabbath morning service conducted by the Ladies' Aid Society of the Brookfield (N. Y.) Church, March 23, 1912, and requested for publication.

Though I do not feel competent to deal with this subject, I have tried to do my best.

Some things contained in this paper are, I know, possible, for they have been worked out in our own home with a certain degree of success; while other ideas and principles I have set high in my own mind as ideals to which I will climb if I have sufficient patience, wisdom and perseverance.

In the first place we know that the home and family are God-given institutions, that Christ had a love for the home, and was often entertained in the homes of his friends and followers. So, it seems to me, we should have more thought and care about these places of abode, and try to make them homes in the best sense of the word, and not simply "stopping-places."

There is soon to be a bill brought up for consideration, to provide for a medical examination of people who wish to marry. Should such a bill be made a law, much of the sickness and misery which comes to children of physically infirm or dissipated parents would be done away with.

But how often do people make a careful examination, morally, of those who are to marry? Still, should it not be done? Can the Christian girl or young man who marries a non-Christian, rightfully expect to have a perfect, a harmonious home in which to rear their children? I am afraid not. This, I think, is one great mistake the home-makers are making: Our young people are not brought up to demand Christian, upright living of the ones they choose for companions.

Let us suppose that two earnest, conscientious young people have founded a new home. By and by a little new life is added to their blessings. What is their duty?

It seems to me it is the duty of those parents to decide most positively that that little life shall have as fair a chance for the growth and development of its spiritual, everlasting life as it will for the growth and development of its physical and mental life.

Our law provides that we shall have a truant officer to look after the delinquent ones who should be in our public schools. No parent or guardian is allowed to permit the absence of children under a certain age, except under specified conditions.

They *must* have mental training. But who knows of a law providing for the moral and religious training of our boys and girls? This the parents should look after carefully. And the parents who fail in this have failed in doing their duty by their children; for really have they not a greater responsibility for the spiritual life of their children than they have for their mental or physical life?

Let us shoulder our responsibility bravely. Very well do I know how great it seems. I have felt its weight. Many times I feel absolutely unable to do the work which I know it is my duty to do. But we, as father and mother, work together, asking for strength and guidance, and are endeavoring to give our children their chance. Then if they will not learn the lessons set for them along the highway of Christian

living, they will have a greater penalty to pay than foolish and indolent young people who will not make use of their chance educationally.

Begin this training with the baby. Place its name on the cradle-roll. When it is large enough to allow of being taken to church, *take* it. Let little children become used to going to church, so that when they are older they will expect as a matter of course to go, and there will be no questioning as to "who is going to church this week?" Expect all to go, and all will expect to go, unless there is some good reason for not doing so.

If we put our church and our church work first in our own minds, it will not be very difficult to have those things come first in the minds of our children.

If we church people, parents and children, would band ourselves together, and set for ourselves the task of making our church work a success, as we band ourselves together for various other purposes, socially and in business, the church and its work would *be* a success.

By "church work" I mean the growth of the church spiritually and in numbers, the attendance, the teaching of the Sabbath-school classes, the paying of the pastor, singing in the choir, and many, many other things.

And the home is where all this should start. The home should be a training school for church work. And I believe all this can and will come about quite naturally to our children if the parents study their children, and study the needs of their church.

Do we lack strength? "Ask and ye shall receive."

"Art thou sore distressed and weary?
Trust and wait.

Does the way seem long and dreary?
Trust and wait.

Still unseen, One's close beside thee,
Who will let no harm betide thee,
Through all ill he'll safely guide thee,—
Trust and wait."

A Busy Year in Plainfield.

MRS. FRANK J. HUBBARD.

In reviewing the past year of the Woman's Society for Christian Work, one's thought naturally turns to the all-day's sewing meetings, as a feature, perhaps,

of the greatest interest. The primary object of accomplishing extra, necessary work, was made most enjoyable by the pleasant companionship of friends, while a new ruling, giving to all the privilege,—by the payment of ten cents,—of bringing their own work, enabled a larger number to be present. Four such meetings have been held, resulting in an increased knowledge and a consequent added interest in the work.

The general plans have not been changed: sewing meetings, with informal programs presented by each committee in turn,—and tea served; business meetings, once a month, with the reports given of the various Plainfield charities,—aside from the usual routine business, and reports of the working committees.

Under the able hands of the directresses, seven baptismal robes were made. Quilts, aprons and fancy work vary in pattern and shape from year to year, and by their sale increase the treasury.

The Tract Committee arranged an interesting program in connection with the tract work when a substantial collection was received for that society.

For the Missionary Committee, Mrs. D. H. Davis read a paper on the causes of famine in China, and a musical program of unusual interest was given. At another time Mrs. Davis gave an instructive paper on the causes of the present revolution in China.

The Refreshment Committee has had more work than usual—with the Thanksgiving supper; tea and coffee served at luncheon for the all-day's meetings; refreshments for the sewing meetings and various sociables and the reception to Mr. Sayre and Mr. Moore.

The Social Committee provided delightful programs—at one memory pictures were thrown on the screen by Mr. Babcock's lantern; at another an instructive talk by Miss Bullock, on her trip abroad, illustrated by stereopticon views; at another, excellent tableaux and readings from Dickens' works and an entertainment by the Men's Club—with their usual generous offering.

The Visiting Committee has been doing quiet, effectual work, while from the Paper Committee small sums were occasionally brought to the treasurer.

As an expression of our interest in the

loss by fire of the home and most of its contents of Mr. and Mrs. Eli Loofboro, a "shower" was held which resulted in a small sum of money and several articles of table and household linen.

The society entertained the various local missionary societies on a day of prayer for home missions, at which papers were read and prayers offered for all home missionaries.

Our enthusiasm for foreign work has been stimulated by having Mr. and Mrs. D. H. Davis with us, and as an expression of our love for her, she was heartily voted an honorary member of the society, thus strengthening the bond already strong between the workers at home and abroad.

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 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.

Little Japs.

There is one thing which every visitor to Japan at once notices—the love of the Japanese for children.

An American woman who became acquainted with a Japanese mother noticed that she allowed her little children to ramble through the streets at will, and one day spoke of it.

"Why," said the Japanese lady, "what harm can come of it? Our children never quarrel and no grown person would harm a child."

"But," said the American lady, "the child might get lost."

"That would make no trouble," was the smiling reply. And then she showed how in the children's apparel there were inserted cards containing their names and addresses, and explaining that should they stray, any person finding them will first give them a good meal and then bring them home.—*Christian Guardian*.

Think all you speak, but speak not all you think.—*Delarem*.

YOUNG PEOPLE'S WORK

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

The Duty of Being Pleasant.

PASTOR JAMES L. SKAGGS.

Christian Endeavor topic for June 15, 1912.

Daily Readings.

Sunday—A merry heart (Prov. xv, 12-14).
Monday—Suppressing unpleasantness (John xvi, 1-4).
Tuesday—Cheer in trial (Acts xxvii, 21, 25-36).
Wednesday—Songs in captivity (Acts xvi, 22-25).
Thursday—A singing heart (Eph. v, 18-21).
Friday—The soft word (Prov. xv, 1, 2).
Sabbath day—Topic: The duty of being pleasant (Ps. cxxxiii, 1-3).

Is it our duty to be pleasant? Undoubtedly it is. But I almost wish this topic were stated in some other way. Pleasantness is not a mere matter of duty; it is a matter of pleasure and profitableness. The way of pleasantness is the way of peace, joy, sunshine, for one's self and for others. These are just the things we want. It is, of course, our duty to secure them, but duty is overshadowed by privilege. One may be pleasant from a standpoint of duty, but another because of what he is in himself. The former may be simply formal, but the pleasantness of the latter is a reflection of a soul within. Blessed is he whose outward pleasantness is a natural expression of an inward peace, joy and love. But for those of us who have not that inward condition, there is sufficient reason from the standpoint of duty why we should be pleasant.

I. Duty to self.

Pleasantness has a great deal to do with one's personal experiences in life. Unpleasantness brings limitations; pleasantness opens doors of opportunity. It is our duty to make for ourselves all that we can of culture and personal power, and to avoid limitations. It is also our duty to use in noble pursuits all the culture and personal power which we possess. This ideal can not be approached by one in an unpleasant condition of mind.

When one is pleasant as he goes about

the daily tasks and rubs against those who are fretful, unfair, or stubborn, he has a peace of mind which is of great value, and he gains an ascendancy over those who do not have his virtue. He wins the confidence of his fellow men.

No one desires to meet and have to do with an unpleasant man. Be unpleasant and the world will shun you. But that is not all. The mind of the unpleasant man becomes confused, his reasoning power is impaired, he comes to see the world through blue glasses, and he is generally at a disadvantage in the affairs of life.

"Laugh, and the world laughs with you,
Weep, and you weep alone."

This is not always true, but just be unpleasant and the world would rather you would be unpleasant alone.

The pleasant man is welcomed into social life. Much enjoyment and good come to him from his associations. Business doors swing wide to him if he is a man of business ability; but few will open to him if he is not pleasant in his associations with men. Innumerable are the advantages to be gained by cultivating a habit of cheerfulness. What social group welcomes an unpleasant individual—whether that unpleasantness is due to ignorance, silliness, bigotry, or ill temper? What business man wants an unpleasant, churlish employe? Who wants to do business with an unpleasant merchant or tradesman?

Argument is not necessary in order that we may agree that duty to one's self demands that one shall be pleasant in the most ordinary relationships of life.

II. Duty to others.

The moods of men are somewhat contagious. We may spread pleasantness or unpleasantness among our fellows. It is our duty to bless the world by spreading pleasantness. We can be pleasant even in the midst of our sorrows and disappointments. Meet a pleasant face and hear a pleasant word and does not the world seem brighter, and are not life's burdens a little lighter? But meet the unpleasant and disagreeable, then it costs an effort to avoid heaviness and gloom.

Pleasantness to be real must be of the heart. It is born of faith, hope and love. Where these abide companions are blessed, smiles are provoked, kindness is suggested,

and sympathy is shown. Pleasantness is much needed all about us, and it is our duty to supply all of it that we can.

We are Christian Endeavorers. We surely ought to be pleasant. If the spirit and love of Christ is in our hearts it will not be very difficult for us to be pleasant at home, at school, and in all our relationship together.

Pleasantness of the heart is constant. It does not fail in the ordinary affairs of the home, school, or business house. Pleasantness that is just for the time when choice company comes is disgusting to those who know the facts of the individual's life. As young people it is our duty to develop a habit of pleasantness. By so doing we will bless ourselves and we will bless the world about us.

"PLEASANT" THOUGHTS.

"Mirth is the medicine of life;
It cures its ills, it calms its strife;
It softly smooths the brow of care,
And writes a thousand glories there."

"There is nothing in Scripture that warrants our finding heaven on the other side of the grave unless we get at the secret of heaven on this side. Heaven is not a place until after it is a temper. The ground for any expectation that we may have of entering heaven is the present sense of heaven entering into us—which lends large meaning to the words, 'Thou wilt keep him in perfect peace whose mind is stayed on thee.'"

"Were you, with your present traits of character, to be transformed into some expression of plant life, would it be a flower or a weed?"

"If you haven't spoken a pleasant word to some one this day, of what good is your power of speech?"

"Cheerfulness is a good brand of oil to burn on a dark night."

"Look for things to be glad about. Insist on being happy. It is your duty; it costs effort, but it pays. Happiness comes only through making those around you happy."

SUGGESTED SONGS FOR THE MEETING.

Pentecostal Hymns, Nos. 5 and 6:

"Sing It and Tell It."—92.

"Sweet, Sunny Smiles."—156.

"Help the World to Love Him."—188.

"Shine and Keep Sweet."—51.

Pentecostal Hymns, Nos. 3 and 4:

"Be a Blessing."—391.

"Lifetime is Working Time."—360.

"You May Have the Joy-Bells."—70.

"Let God's Sunshine In."—61.

"Keep on the Sunny Side of Life."—28.

Mission Study Classes.

DAYBREAK IN THE DARK CONTINENT.

Daybreak in the Dark Continent is a most inspiring volume by Wilson S. Naylor, dedicated "to the Africans who after nineteen Christian centuries are still without hope and without God in the world, and to the men and women who, obeying the great commission, will in this twentieth century bear to them the Gospel Message."

The treatment of the book throughout is consistent with the author's claim in the "personal word" of introduction. "The chief characteristic of the view-point of these pages is man: man as he is found in Africa. Everything that does not have a definite and vital relation to the present-day African is subordinated or eliminated. Further, consideration of the African is centered upon his religious life; what that life is before Christianity affects it; what it is and may become under the influence of Christianity. It is religious Africa in the broadest sense that is the perspective of this little volume."

The book is divided into eight chapters averaging 36 pages each, and bearing the following titles: "The dark Continent", "Dark Peoples and their Customs", "A Religion of Darkness", "What of the Night?" "The Morning Cometh", "The Religion of Light", "Heralds of the Dawn", "Daybreak."

In the first chapter one becomes acquainted with the geography of the country, its physical features and products. This knowledge of the geography of the continent gives the student a splendid and necessary foundation for further study. A part of this foundation is a new appreciation of the magnitude of the task before the Christian Church in evangelizing Africa, and of the commensurate largeness of the opportunity.

I can hardly refrain from lengthy quotations to show the charming style of the book. These quotations are from the second chapter, which is not exceptional in style or interest.

"The African is Nature's spoiled child. Throughout much of his continent she is lavishly kind to him. She feeds him almost without the asking. She clothes him with tropical sunshine. If his necessity or his vanity calls for more covering, she furnishes it—again with no excess of labor on his part—from leaf or bark or skin. Everything that has to do with the primitive demands of his physical well-being is, as it were, ready at hand. Intellectually, he is untrammelled by tradition or practice. He has kept himself free from educational entanglements. No a b c's, no puzzling multiplication table, no grammatical rules, no toiling over copybooks, harass his brain. There is his bush school, but the curriculum itself, as well as the length of time required to master it, is limited. Besides, it is not an eminently uplifting agency."

The description of these "bush schools" is interesting.

Here are a few lines from a paragraph on "babyhood": "Until the child is able to walk, he is carried upon his mother's back in her frequent journeys to and from the little farm beyond the village. As soon as he can manage his own short legs, he walks with her, and when he can steady a load upon his small head he may help in the burden-bearing of life. While his mother is at work, Mother Nature is his nurse and playmate, and all of the big out-of-doors is his nursery."

Something of the lot of woman and the equally degrading position of man is described in the following brief quotations from this same chapter.

"Separations are not as common as might be thought probable where marriage is purely a matter of bargain. So long as his wives follow his behests and give him enough to eat, the husband is content. If they quarrel, he shouts at them. If they are unruly, he has recourse to more effective measures. As for the woman, one hut is as good as another, the drudgery is the same anywhere, and unless he is very cruel, the husband she has is not worse than another might be." "This condition is not so much an evidence of man's greater disinclination to toil, as it is of the almost universal estimate placed upon woman outside of Christian lands. She is of the inferior sex. She is the tool of man. Her energy, such as it is—for her duties require

little haste—leaves him free for a less restricted life. He eats, drinks, lounges, goes hunting, fishing, and warring if necessary, and—palavers. A cool evening, a screen of reeds set up to protect him from a possible chilling breeze, a palaver-fire, around which he may sit and spin yarns with other men of the village—this is bliss. Yet, when conditions demand, the African man can work, and work hard."

But I must not extend this article by further quotations. Each chapter is an interesting presentation of a particular phase of the subject and fits into the whole admirably. Chapter three is a vivid portrayal of the strange religious customs of these pagan blacks, whose world is peopled with demoniacal spirits. Chapter four deals with some of the practical problems in Christianizing Africa. Chapter five, "The Morning Cometh", pictures in a comparative way the progress already made. "The Religion of Light" gives an interesting history of Christianity in Africa. Reference is made to Africa's place in Old and New Testament history, to traditional apostolic labors in Africa, to the Abyssinian church, and to the struggle of Christianity with Mohammedism in Africa. "Heralds of the Dawn" should be read by every person who delights to follow the career of men through struggle and hardship to real achievement. Here we find such names as Robert and Mary Moffat, David and Mary Livingstone, Henry M. Stanley, John Mackenzie, Alexander Mackay, and others. These are not vague and unsatisfactory references, such as you find in certain superficially written books. They are very satisfactory accounts of real men and women, told in a way to win your appreciation of them and their work. The last chapter deals largely with African converts to Christianity, and an appreciative account of their faithfulness under severe test.

The book contains numerous maps and illustrations, which make it a valuable handbook on Africa. With its marginal topics for each paragraph, and its excellent list of thought questions at the end of each chapter, it is well adapted for the use of a class.

A. J. C. BOND,
President.

Milton Junction.

The Relation of the Young People of the Church to the Young People of the Community.

H. L. POLAN.

Presented at Quarterly Meeting, Milton Junction, Wis.

When Christ was undergoing his greatest agony on earth he uttered the words, "Not my will, but thine, be done." A text more in accord with the subject we are to consider could not be chosen, and the person who really lives it out need have no fear but that, at the last, he will hear the "Well done, thou good and faithful servant."

Strange as it may seem, there are in this land of ours many people who appear to have no vital interest in the Church of God. Thus we may say that in every community we have two distinct classes of people,—those who are in the church and those who are out of it. But perhaps a somewhat different classification will be of use to us. Suppose we make six different classes. In the church, then, we have first the overpious, or goody-good type, as the world terms them. These persons we may call very narrow-minded and very set in their own opinions as to the particular acts a Christian may or may not do. If the ox in any way gets into the pit they would say, "He ought to have known better." This class would be very strict in keeping the Sabbath because they keep the letter of the law, only. Practical Christianity means nothing to people of this sort.

Then we have the broader-minded church people whom we may designate as the practical, or common sense type. This, we believe, is the type to which Christ himself belonged. The whole being is subjected to the will of God even though pride, precedent, and all else have to be broken. The thought of this class is not how far can I go and not do wrong? but how can I serve my Master now? How can I be of service to my fellow men? Reputation is nothing as compared with the will of God. The love of God so fills the hearts of this class that petty differences, strife, envy, malice, and all such faults, find no place to lodge. This class always see a question from all points of view and never fail to pass correct judgment upon it, but this judgment is never indiscreetly given.

T-a-c-t is a word which is put into use constantly. One need never be ashamed to belong to this class, for Christ himself heads the list.

We dislike to own it, but there is another type of church people—the lukewarm or cold, the former being those with whom Jesus was so displeased. This type may have more influence with the people of the world, but it is not of the kind to bring the worldly into the church. However much these persons may wish their influence to be for good, they are doomed to wish in vain; for Christ says, "He that is not with me is against me." And do we dare affirm that Jesus was not in earnest?

This gives us a bird's-eye view of the material God is depending upon to build up his church. Let us take a look at the material they have to use their power upon.

Doubtless the first class of worldly people can be distinguished from the lukewarm or cold church members only by the fact that their names are not written on the church books. They are good moral people, attend church and are interested in the higher culture as long as it does not interfere with their business or personal pleasures too much. Of course these people of the world would attend card-parties and dances, for do not church people sometimes do the same? And surely if church people can justify themselves in what seems to them harmless pleasure, the worldly need have no scruples against such things. People of this type do not put Saint Paul's test to their acts, "If meat make my brother to offend, I will eat no flesh while the world standeth"; but rather, "If meat taste good, I will eat meat even though the world fall."

In a material way the very best of friends may be found among these people. None of them has any definite purpose to do wrong, also none of them has any definite purpose to do right, which usually, however, results in the same thing. If the sails of a boat are not held firm in any definite way, the boat will move just as though the sails did not exist,—merely going down stream whenever it gets into even the slightest breeze.

The next class of worldly people we may think of as having more real force of character than the former, but no sacrifice of principle or things sacred is too great for

them, if it aids in attaining what they term success. Here, homes are destroyed and life becomes a bitter existence, being robbed of the love which alone makes life a pleasure.

Then we come to the desperately wicked who have no purpose except to do evil, but we find so few in this class that we are hardly justified in putting them in a class by themselves.

This classification may be somewhat general, but it gives us a brief glimpse of the differences found in the beings that God created in his own image, showing the extent to which they reflect that image.

The ties of blood relationship are very strong. Through heredity and, some say, by association we resemble one another. And it is not in physical features alone that we resemble each other. How unconsciously we learn to walk or act like our associates! But how are the young people of the church related to the young people of the community? By blood relationship? Yes. How? Through the blood of Jesus the Christ. For so hath the Lord commanded us, saying, "I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Here our relationship is made plain. But how can we be a light to the world, if we permit the world to form our ideals for us? Can we indulge in the pleasures of the world and yet remain spotless? "Not my will, but thine, be done." If this motto pervades the whole life, the doubtful questions are easily settled.

Definite acts that a Christian may or may not do, and still be true to God, can not be tabulated. The Pharisees had the law and observed it, yet Christ condemned them because they missed its true meaning. First of all we must yield to the spirit of Christ, next we must yield to the spirit of Christ, and last of all we must yield to the spirit of Christ, and then we can influence others to do the same.

Although we can not tabulate all the things we can do to bring the world to Christ, we can mention some things that will be suggestive. How many of you ever won any one to the church of God by showing irreverence for his house, or by attending card-parties, or by dancing, or by using tobacco, or by talking about your neighbors, or by finding fault, or by yielding to worldly pleasure, or by selfishness,

or by what you knew was sin? Some claim that they can have more influence for good by yielding to the custom of the world and giving up the Sabbath. Jesus was offered the whole world if he would but fall down and worship the evil one. But no! He knew that he could not sin and reap good from it.

First of all, then, let us put ourselves in the class with Christ and yield ourselves so completely to his will that we may not only help our brothers in the church, but also let our light shine even to the ends of the earth.

"He's true to God who's true to man
Wherever wrong is done;
To the humblest and the weakest,
'Neath the all-beholding sun;
That wrong is also done to us,
And they are slaves most base,
Whose love of right is for themselves,
And not for all their race."

News Notes.

MILTON, WIS.—Within the last few weeks Pastor Randolph has officiated at five funerals, the average age of the deceased being eighty-nine years, and all earnest Christians.—The Rev. W. D. Cox occupied the pulpit, May 11, in the interest of the Anti-Saloon League.—Pastor Randolph has recently spoken in Beloit, Milwaukee and Fond du Lac. The last week in May he gave high school commencement addresses at Bangor and Iron River.—The Christian Endeavor society held a social recently at the home of Charles Hull.—About thirty Endeavorers attended a Christian Endeavor rally in Albion, Sunday evening, May 19. The Albion young people served a delicious supper to the visiting delegation.

DODGE CENTER, MINN.—The Ladies' Aid Society recently held a social realizing a profit of about thirty dollars, to go into the organ fund.—The Christian Endeavor society has taken up the study of the Sabbath, using the tracts as arranged by the Young People's Board.—A farewell party was given at the home of L. B. Burdick, April 28, for Pastor Sayre and family.—Our new pastor, Rev. T. J. Van Horn, and family, arrived here so that he preached his introductory sermon on May 4.

NORTH LOUP, NEB.—Sabbath day, May 18, was the fortieth anniversary of the

first preaching service in the North Loup valley. At the first service about twenty-five were present, four of whom were present; May 18, 1912. Rev. Oscar Babcock preached at that first service and assisted Pastor Shaw in the anniversary service. The change that forty years have wrought must be gratifying to those who began life in a new country twoscore years ago. At that time the river-bank was the meeting-place, a rocking-chair served as pulpit. In the well-equipped and pleasant church building about three hundred assembled to worship God on this anniversary occasion. Two hundred and thirty-one were present at the Sabbath school. The birthday offering for the day, \$6.33, goes toward paying up the Oscar Babcock Scholarship in Milton College. The ages of those giving, this day, ranged from one year to eighty-two. The general Sabbath-school collection amounted to \$3.91. After the service a picture of the school was taken on the church lawn.

ALFRED STATION, N. Y.—The pastor gave, recently, an entertainment to the members of the church. The Bible-school convention was held here, May 7 and 8.

ASHAWAY, R. I.—Mothers' day was observed, May 11, by the Bible school and an interesting program of Scripture selections, readings, recitations and music was given. Harvey C. Burdick, one of the oldest members of the school, sang a solo—"Rock Me to Sleep, Mother." There were one hundred and thirty-five in attendance. A celluloid carnation button was given as a souvenir to those who attended.—The annual union meeting of the Christian Endeavor and Juniors was held, May 18, when several children took part in the program.—Pastor Van Horn spent the Sabbath, May 24, in Berlin, N. Y., in the interests of the Tract Society and Sabbath Reform. In his absence his pulpit was supplied by the Rev. F. C. A. Jones, pastor of the Westerly Calvary Baptist Church, who delivered a very strong and able sermon.—Our boys are becoming much interested in the Boy Scout movement. Pastor Van Horn is the Scout Master and quite a number are now ready for the Tenderfoot tests. The first hike was enjoyed May 18.

NEW YORK CITY.—The annual Sabbath-school picnic is to be held in Van Cortland

Park, Sunday, May 26. This is an occasion looked forward to by young and old.—The pastor of the Shiloh Church, the Rev. J. L. Skaggs, preached for us, May 18, in the interests of Sabbath Reform, for the Tract Society, our pastor being engaged in like work at the same time in Shiloh.—Rev. E. B. Saunders was among the visitors noticed last Sabbath at the service.

BERLIN, N. Y.—The Rev. H. C. Van Horn of Ashaway, R. I., was with us over Sabbath, May 18, in accordance with the plan of the Tract Board for pastors to exchange pulpits. We appreciated this as we are so far removed from other churches of like faith; and especially did we enjoy the strong, helpful sermons given us. Mr. Van Horn accompanied Pastor Hutchins to East Grafton where he spoke Sunday afternoon.

Amusements.

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly, she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked, petulantly.

"Yes'm," returned the old man. "There's nothing to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward.—*The Lookout.*

Jones—"Yes, sir, that boy of mine is a piano-player. Why, he can play with his toes."

"Brown—"How old is he?"

Jones—"Fifteen."

Brown—"I've got a boy at home who can play with his toes, and he's only one year old."—*Exchange.*

CHILDREN'S PAGE

Your Niche.

There's a niche for you in the world, my boy,
A corner for you to fill;
And it waits today along life's way,
For the boy with a frank "I will!"
So, lad, be true; the world wants you,
In the corner that you may fill.

There's a niche for you in the world, my girl,
A corner for you to fill;
For the girl who's kind and pure in mind,
A place that is waiting still.
So, lass, be true; the world wants you,
In the corner that you may fill.

There's a niche for both in the world, my dears,
A corner for you to fill;
And work to do that no one but you
In God's great plan can fill.
So both be true; the world wants you,
And your place is waiting still.

—*Band of Hope Review.*

Two Brave Drummer Boys of Fifty Years Ago.

The medal of honor is the highest decoration for personal valor awarded to the soldiers and sailors of the United States.

The act of Congress ordering 2,000 of these medals to be prepared was approved by President Lincoln July 12, 1862, and the first medal was issued the following year. It was a five-pointed star of gun-metal, tipped with trefoil, each point containing a victor's crown of oak and laurel.

The first soldier to win the coveted medal of honor was Julian Scott, a fifteen-year-old drummer boy in the Third Vermont infantry in 1862. The act which gained him the medal was performed several months before the congressional act instituting the reward was passed.

It was on the morning of April 16, when four companies of the Third Regiment of the afterward famous Vermont Brigade were trying to swim a swollen stream under fire of the enemy, that young Scott rescued twelve men from drowning.

It was by such service that the first medal of honor was won. Julian Scott lived not only through the war, but for many years after it, and is buried now in a Plainfield (N. J.) cemetery.

Another drummer boy who lived until

quite recently, was ex-Judge Julius C. J. Langbein, known all over the country as "The Little Drummer Boy of New York." He had collected a mass of data about army drummer boys with the intention of publishing it in book form. It would surely make thrilling reading.

He was thirteen years old when he enlisted as drummer in a New York regiment for the Civil War. For carrying a wounded soldier off the field he was awarded a medal, and thus became a member of the Medal of Honor Legion.

Judge Langbein in his researches found that the Egyptians had their drummer boys; that Phra, the Phoenician, saw drummer boys among the soldiers of the British Queen when the Romans landed; that Napoleon regarded the drummer boy as important as his cannoneers.

Judge Langbein knew personally every drummer boy of the Civil War who lived through the conflict, and most of those who died on the field or in hospitals, and at camp-fires of the Grand Army when the Confederate veterans were guests, as frequently occurred, the drummer boys of the two armies got together and swapped stories of Bull Run, Gettysburg and the Wilderness.—*The Christian Advocate.*

Recognized His Name.

Among the stories told from time to time to illustrate the intelligence of dogs, none is more charming than this little anecdote, said to be true, of the dog belonging to the poet Whittier.

One day when the poet was celebrating his birthday he was visited by a lady who was a fine singer. On being asked to sing, this lady seated herself at the piano and began the beautiful song called "Robin Adair." While she was singing Mr. Whittier's pet dog came into the room, and, seating himself by the lady's side, he listened with unusual attention to her song. When she had finished he came and put his paw very gently into her hand and licked her cheek.

Robin has taken that song as a tribute to himself," said Mr. Whittier, "for his name is also 'Robin Adair.'"

The dog having heard his own name in the song seemed to think that it was all for his benefit. From that moment and

during all the lady's visit he was her devoted attendant. He kept at her side while she was indoors, and when she went away he carried her satchel in his mouth with every evidence of distress.—*The Continent.*

A Better Atmosphere.

[The following article is a reply to certain comments made by the papers regarding the recent action of the Methodist General Conference upon the tobacco question. It was published in the *Christian Advocate* and contains some excellent suggestions.—Ed.]

Some editors do not seem to comprehend certain proceedings of the general conference. One cosmopolitan daily thinks that the Methodist Episcopal Church might do better to fight only the great evils which abound instead of making war against the tobacco habit. The editor of that paper evidently supposes that the Methodist Episcopal Church ranks tobacco-using as an immoral practice.

The Methodist Episcopal Church does not prohibit its members from using tobacco; it only requires its ministers to promise that they will abstain from the use of it; and the recent action of the general conference, which has been criticised, simply includes those who may be elected to office by the conference under the same rule.

This action is not based upon the theory that the practice referred to is immoral. The church expects its ministers not only to abstain from all immoral practices, but to go further, and be clean men, men of clean hands, clean breath, clean raiment and clean life. They should lay aside every weight as well as every sin. They should keep themselves "unspotted from the world." This no man can do who uses tobacco; for many tobacco-users admit that it is an unclean habit.

Let it be remembered also that a pastor, if he does his duty, must often visit the sick. In some cases he is called to visit a dozen sick people in a single day. He goes there to speak a word of comfort, encouragement, instruction and inspiration, and to offer prayer. Some sick people are exceedingly sensitive to pungent odors, and the tobacco odor, especially, is very offensive to them. It has often been known to make a well person sick. If the man who comes in to talk about religion

and pray should bring with him a tobacco odor, which would foul the atmosphere of the room, his visit certainly should not be protracted. The shorter the better. Better not go.

A very sick lady one day received a call from her pastor, who talked quietly and briefly about the best things, read a short paragraph from the best Book, offered a fervent prayer for the richest blessings, and quietly departed. Almost immediately a friend of the sufferer entered the room and found the patient's face wreathed in smiles, and beaming with joy. "Oh, I feel as though I had just had a call from my Saviour," said she. The presence, the voice, the manner, the spirit of the pastor made a good impression on her mind and caused her to feel that the great Physician had visited her and spoken healing words. That impression would have been impossible if the pastor's person had made the atmosphere stifling with tobacco odor.

Men still living who were familiar with assembled conferences of Methodist preachers fifty years ago can discern a great difference. Then the use of tobacco was common among members of annual conferences; now it is almost unknown. Such an assembly is more cleanly now. The preachers are not offensive to the hosts that entertain them. Their presence in a town or city is wholesome. The atmosphere is better.

In the greatest of all books we are admonished not to "despise the day of small things"; for while they may seem to be small in the eyes of critics, altogether too small to claim the attention of a great religious body, yet they are not small in final results, but figure largely both in the character of the individual and in the life of the nation.

It is often well in our Christian work to get out of the old ruts, but we need to take care not to forsake the old ways. If the gifts of God depend on man's faith, the manna would have vanished very quickly. But day after day through fret and sin and cowardice, God held to his purpose, as he always does, for the long-suffering God is our salvation.—*G. H. Morrison.*

"The flower never cares who shall inhale its fragrance."

DENOMINATIONAL NEWS

Rev. Henry N. Jordan will leave tomorrow for Westerly, R. I., where he will preach at the next few services in the Seventh-day Baptist church.

The pulpit at the local Seventh-day Baptist church will be occupied at the services on Friday night, Sabbath morning and Sunday night by Rev. Clayton A. Burdick of Westerly, R. I.—*Dunellen Call.*

As announced in a portion of the edition of the *Sun* last week, President Davis received word Wednesday afternoon that Mr. Carnegie had increased his donation to the University library building from \$25,000 to \$30,000, thus making it unnecessary to make any further alteration in the plans. President Davis has gone to New York to consult with the architect and the job will be let tomorrow.—Rev. W. L. Greene is now supplying the pastorless Seventh-day Baptist churches in the Western Association. He preached at Scio last Sabbath and will go to Hebron, Pa., next Sabbath.—Albion (Wis.) Correspondent: Rev. T. J. Van Horn departed with his car-load of household goods and his faithful horse, Pet, for his future home in Dodge Center, Minn., Tuesday. His family will follow today (Thursday). We hope their new abiding-place will be filled with sunshine, happiness and contentment. May God's blessings ever rest upon them and many souls, through their pastor's efficient teaching, be brought back to the "tender Shepherd's care" during his sojourn with them in Minnesota.—*Alfred Sun.*

Doctor Platts Ill.

The following item from the *Alfred Sun*, copied from the *Milton Journal*, will fill many hearts with regrets. We certainly hope to hear favorable news soon.

"Word has been received here that Dr. L. A. Platts collapsed while preaching the sermon at Los Angeles a week ago Sabbath morning. He is in a serious condition, but the physician thinks he will rally. His many friends are awaiting anxiously to hear of his complete recovery."

Scripture Explained.

C. H. WETHERBE.

A great many people, because of their ignorance of the true meaning of certain passages and portions of the Bible, have condemned the Bible without good reason for it. They have given false meanings to statements, and thus sought to discredit the Bible.

Christ was often misrepresented because he was misunderstood, and this is true today. Take this passage: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

A surface view of those words would indicate that Christ taught his hearers to actually hate their nearest kindred, as a condition of discipleship; but, in reality, it is neither reasonable nor scriptural to suppose that Christ meant that one must indulge in hatefulness toward one's nearest relatives, or any one else, in order to become his disciple. He was far from encouraging people to hate one another.

What, then, was the sense in which Christ used the word "hate"? It was in the sense of less loving; and such is the sense in which the word is used in several places in the Bible.

A scholarly commentator says: "The word 'hate' is used in Scripture comparatively with love. Thus it is stated in Genesis xxix, 31, 'When the Lord saw that Leah was hated'; but this is explained in the preceding verse, 'He loved Rachel more than Leah'; 'hatred,' in verse 31, is the 'less loved' in verse 30. So, 'If any man hateth not his father,' etc., must mean, 'If any man love his father above me, serve or sacrifice, or suffer for an earthly relationship more than for me.'"

Such an interpretation is not only proper, but in complete harmony with the general teaching of the Bible, and also with Christ's character and conduct. He rightly demands that his followers shall love him above all kindred and friends.

There was never law, or sect, or opinion did so much magnify goodness, as the Christian religion doth.—*Bacon.*

"It is possible to sacrifice many virtues on a cross temper."

HOME NEWS

PETROLIA, N. Y.—There are several at least who will doubtless be glad to see something about the mission. The year just past the Petrolia Mission has moved along in the same "family" manner that it has always been noted for doing. July 1, 1911, Rev. G. P. Kenyon was engaged to preach for us every two weeks. His visits have always been welcome and of spiritual value to us; and no matter how cold or stormy, he has always been on hand.

A unique Christmas entertainment was given and small tokens of love exchanged between officers, teachers, and scholars.

Petrolia Mission has for several years observed Mothers' day and it has always been a day to be remembered. This year was no exception. About twenty visitors were present. The program was much enjoyed by all. Nearly every person present wore a white carnation, the gift of the superintendent.

The Sabbath of May 18 was a day of sorrow to all of us, for it was the last Sabbath that Mr. D. W. Witter and family were to meet with us. The following resolutions were adopted by the Sabbath school:

Whereas, It has seemed best to Mr. and Mrs. D. W. Witter and children to move to Alfred Station and therefore to sever their connection with the Petrolia Mission; therefore, be it

Resolved, That we, the remaining members of the mission, express to each one of them our sense of loss in their removal; and that we express our heartfelt appreciation to Mr. Witter for his services as Secretary and Treasurer, to Mrs. Witter for her services as our primary teacher, and to Milton and Mildred for their steadfastness and devotion as members of the mission; also

Resolved, That we recommend them to the fellowship of any church, and that a copy of these resolutions be placed on the records of our Sabbath school.

The evening of the Sabbath a large company of their friends met at the hospitable home of Mr. and Mrs. J. S. Kemp for a farewell surprise.

May 22 was another red-letter day for Petrolia, for in the evening we had the great pleasure of having with us Rev. D. H. Davis of Shanghai, China, who gave an il-

lustrated lecture to a full and appreciative house. Thursday evening he lectured at Allentown, N. Y. For the nearly six years we have been organized, very few indeed of the good things have been missed by us, for which we are very grateful to those who have made it possible for us to have these privileges.

On June 8, Doctor Hulett and family are to leave us. This is made necessary by the death of the Doctor's mother, which occurred just six months ago today. He feels as though his first duty is to provide a home for the father who is left, and this can not be done at Allentown.

The work as superintendent with these friends has been one of great pleasure, and no words can express the sorrow we feel in leaving them; but the work can be carried on just the same if they but will to do so, and I am sure they will prove equal to the task. There are some noble people among them and for the sake of the boys and girls who are developing fast into noble manhood and womanhood, the mission must go on proving a benediction and blessing to all, as it has always been to every one connected with it. Some day, I trust and pray, from among its members shall go forth one or more, as messengers of the Good News, either in our own land or to foreign lands. God bless them abundantly, one and all. H.

Three Boys and a Clock.

Three boys in a house were told to go and take the exact time by a clock in the town. The first lad went, looked at the clock, came back and said:

"It is twelve o'clock."

In after life he became a prosaic book-seller.

The second boy was more exact. He said, on returning, that it was three minutes past twelve. He became a doctor.

The third lad looked at the clock, found out how long it had taken him to walk back to the house, returned to the clock, then added the time of his walk to the time of the clock and reported the result thus:

"It is at this moment twelve hours ten minutes and fifteen seconds."

That boy came to distinction as Heilmholtz, the scientist.—*London Daily Press*.

DEATHS

GREEN.—Minnie B. Green died December 11, 1911, at her home near Adams Center, Wis., of valvular heart disease.

Minnie B. Coon, the youngest daughter of Jane and Stephen Coon, was born May 30, 1873. In 1887, at the age of fourteen she was baptized by Elder Sanborn and united with the Seventh-day Adventist Church. In 1910 she united with the Rock House Prairie Seventh-day Baptist Church. October 9, 1901, she married Myron J. Green. She leaves to mourn her departure a husband, two adopted children, father, mother, sister, and other relatives besides a host of friends. She was a kind, unselfish and faithful wife, mother and daughter. Her health had been poor for several years, but she kept faithfully and patiently at her post of duty until her recent illness, when she fell asleep, trusting in the promises of God.

2 Timothy iv, 8.—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

We miss thee from our home, dear one,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face,
We miss thy kind and willing hand,
Thy fond and earnest care,
Our home is dark without thee—
We miss thee everywhere.

M. J. G.

TAYLOR.—Saloma Swartz Taylor was born in Auglaize Co., Ohio, January 11, 1858, and died at her home near Lake View, Ohio, May 9, 1912.

October 31, 1878, she was married to Thos. A. Taylor of Stokes Township, which has been their permanent residence since that date. To them were born nine children—six boys and three girls. Some twenty-one years ago this sister was converted and joined the Stokes Seventh-day Baptist Church, in whose fellowship she remained till called to her home above. She will be greatly missed in the home and in the community. Besides her husband and children, she leaves to mourn her loss four half-brothers and one half-sister, besides a large circle of intimate friends.

Services were conducted at the home and church by Rev. G. W. Lewis, assisted by Brother J. D. Jones. The body was laid to rest in the beautiful New Hampshire Cemetery.

G. W. L.

"Several tablespoonfuls of salt scattered over the kitchen fire will keep it four or five hours. Salt is preferable to the ashes usually used for this purpose, as it makes no dust."

A Home Picture.

Oh! the happy little home when the sun shone out,
And the busy little mother got the children all about;
And Johnny fetched the water and Tommy brought the wood,
And Billy-boy tied both his shoes as every laddie should—
And Danny rocked the cradle with a clatter and a song,
To make the little sister grow so pretty and so strong.

Oh! the sweet peas and the morning glories climbing 'round the door,
And the tender vine of shadow with its length across the floor,
Oh! the "pinies" and the roses and the quiver of the grass,
And the cheery call of friendship from the neighbors as they pass!
Oh! the scuffle and the shouting and the little mother's laugh,
As a rabbit starts up somewhere and her "great helps" scamper off.

Oh! the happy little home when the twilight fell!
And all along the meadow rang the old cow bell,
With a tinkle that is music through the rushing of the years—
And I see the little mother, in the tremble of the tears,
And I hear her happy laughter as she cries, "The boys have come!"
And we know she's getting supper in the happy little home.

Oh! the happy little home when the moon gleamed forth,
And Billy-boy would have it that it "rised in the north."
Oh! the raptures and the whispers near the little mother's chair
As the white-robed little figures are flitting here and there,
And we're just as near to heaven as we mortals ever roam,
When we kneel and say our prayers in the happy little home.

—*New England Farmer*.

"When I was a barefoot lad," said Dr. Dustin Stax, "I had to spend a good deal of time minding the stock on father's farm. I'll never forget the day when father told me to take a rope and hold a couple of bull calves."

"What did they do?"

"They scorched my hands with the rope, and then turned around and stepped on me."

"Unruly disposition?"

"No. Wonderful instinct. They recognized me at a glance as a small stockholder."—*Exchange*.

SABBATH SCHOOL

LESSON XI.—June 15, 1912.
CHRIST'S WITNESS TO JOHN THE BAPTIST.

Lesson Text.—Matt. xi, 2-19.

Golden Text.—"Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he." Luke vii, 28.

DAILY READINGS.

First-day, Matt. viii, 1-13.
Second-day, Luke vii, 1-17.
Third-day, John i, 19-34.
Fourth-day, John iii, 22-iv, 3.
Fifth-day, Luke iii, 1-20.
Sixth-day, Luke vii, 19-35.
Sabbath-day, Matt. xi, 2-19.

(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.

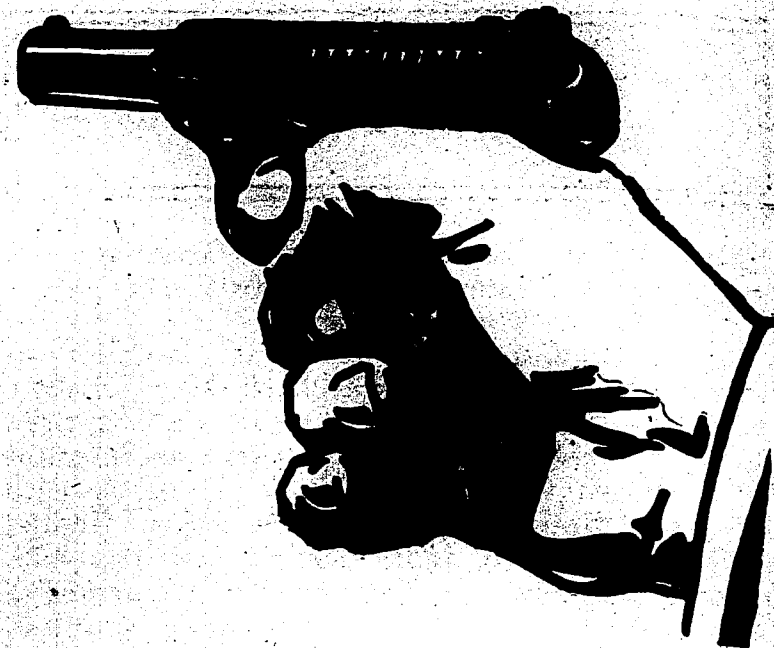
The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

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 KINGDOM OF THE MEEK.

Kings choose their soldiers from the strong and sound,
And hurl them forth to battle at command.
Across the centuries, o'er sea and land,
Age after age, the shouts of war resound;
Yet, at the end, the whole wide world around,
Each empty empire, once so proudly planned,
Melts through Time's fingers like the dropping sand.

But once a King—despised, forsaken, crowned
Only with thorns—chose in the face of loss
Earth's poor, her weak, her outcast, gave them love,
And sent them forth to conquer in his name
The world that crucified him, and proclaim
His empire. Lo! pride's vanished thrones above
Behold the enduring banner of the Cross!

—Priscilla Leonard, in the Outlook.

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