

# Bible Studies on the Sabbath Question

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# The Sabbath Recorder

## 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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## EDITORIAL

### Let Us Go Higher.

One day while Newton, the philosopher, was touring in the mountains, accompanied by his servant, he was about to be overtaken by a storm when half way up a mountainside. His servant perceived a sheltering cleft and they sought refuge there. But it was not entirely satisfactory and Newton quickly discovered a remedy. "Come," said he, "let us go up higher," and both started quickly toward the top of the mountain. They soon reached a table in the rocks above the storm, where they could stand in perfect safety and watch the clouds rolling below them.

Many indeed find shelter in the Rifted Rock of Ages, while the storms of life surge about them; but somehow they do not seem to find a complete refuge from the frictions and temptations and worrisome of the lower world. They are not entirely satisfied. They do not reach the point in faith life where they can see the sunshine even while the storm is raging. Here and there one among the followers of God seems to have reached this higher plane. These rest in God and he is their sure refuge in deepest distress; but the half-way-up Christians know little of this mountain top experience.

What a pity that so many of us live too low down to find the complete shelter,

when it is our privilege to dwell on the mountain top of God's love, secure and restful in the sunshine of his smile. Let us pray that all his dear people may say with full purpose of heart, "Come, let us go higher."

\*\*\*

### A Revelation From Household Gods.

There lie before me two representations of ancient Egyptian idols, brought from Cairo ten years ago. One is a small image in stone of the sacred hawk, badly battered and broken by the wear of ages; the other is a "scarab," also in stone, a life-like representation of an Egyptian beetle, said to belong to one of the early dynasties. The under side of this stone bug contains some hieroglyphic inscription, as is usual with scarabs, and has a hole through it from end to end, evidently for the purpose of stringing it to be worn about the person.

Both these specimens may be said to represent household gods of ancient Egypt. The scarab was regarded as a symbol of the sun-god. It also signified, under certain conditions, the "world," "man," "father," "only begotten," and "generation," and was buried with the dead to symbolize the resurrection.

During some of the ordeals through which the man was supposed to pass in his journeyings after death his "scarabæus" was thought to be an all-sufficient protection. By holding this over his heart according to directions in the funeral ritual he could safely pass the portals of Hades. At various points both in life and after death he was supposed to need the aid of the gods represented by the scarab, the hawk, the cat, the bull, the cow, the ram, the ape, the crocodile and many other animals. While these sacred animals were originally only the representatives of deities, popular superstitions soon made them real gods to be worshiped.

The great museum near Cairo is full of these strange reminders of the idolatrous superstitions of ancient Egypt. There one finds himself surrounded by the actual em-

balmed bodies of kings, queens and princes, gathered from their old tombs; and with them, lying in state, are the embalmed bodies of their sacred animals, once objects of worship. Symbols of their gods are also there in profusion, many of which were, ages ago, buried with the dead to protect them in the various stages of their wanderings from earth to heaven. The funeral rituals are also there, but in them we find no provision for escape from such a place as the Gizeh museum, although minute directions are given as to deliverance from almost every other hindrance to be encountered on the way to the Elysian fields.

Professor Kyle tells of one remarkable funeral chest in the museum, which many visitors have undoubtedly seen without understanding its meaning. On this particular casket is carved a sacred cat, before which stands a table heavily laden with offerings to satisfy its hunger. The cat stands with head erect, ears stuck up, back humped, and tail indicating anything but a spirit of peace. Every attitude of this cat shows anger, and the loaded table reveals the anxious solicitude of the worshiper to pacify and avert the impending wrath of his god.

What a revelation this picture alone makes regarding the religious life of the man whose body was placed in that funeral chest! His highest idea of God was symbolized by a spiteful, spunky cat, to be appeased at great cost. In the scarab among my specimens we see a revelation of the fact, that the hope of heaven in some poor votary was depending entirely upon the power of the sacred beetle to protect him from the demons of the underworld, and give him a perfect resurrection!

Again, the little stone hawk reveals something of the superstition of an ancient Egyptian regarding the power which enabled the wandering soul to find again the body it had left. One representation, or picture, in the funeral ritual is that of a hawk, with human head, flying toward the bier of a mummy, symbolizing the soul's return. It was an emblem of life.

Thus we might learn the significance of the sacred animals and household gods of Egypt, one by one, and find that each would reveal something of the appalling degradation and impiety resulting from idolatry. To me, the significant thing in

all this is the fact that such degrading superstitions were the very best that idolatry could do for the most enlightened and most highly civilized nation of ancient times. Had the Egyptians been like low-down Zulu savages, or beastly cannibals, nothing better could have been expected. But such conditions among the most progressive and cultured people of their time give wonderful revelations as to the value to any people of high and noble conceptions of the true and living God. The world today without its higher and holier and saner ideas of Jehovah would probably be no better.

Again, the difference between the nations in history who have cherished the higher conceptions of Deity, and those nations given to idolatry, brings to us a revelation of the real transforming power of Bible truths. Nothing reveals the divine origin of these truths so much as does the actual fruitage—the genuine uplift of humanity—resulting from their acceptance and incorporation into life. They have been working like leaven for ages; hence the better conditions.

This little study may help us to see the force of Paul's fearful arraignment of heathenism as found in Romans i, 23. The curse has ever rested upon the nations, no matter how wise or how cultured, where men have "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

\*\*\*

### Is Not This Going Too Far?

Professor Robert F. Horton of Oxford, England, tells in his book, *My Belief*, of a young man who after reading a certain volume on inspiration and biblical interpretations, said: "Well, if that book is right, I shall throw my Bible behind the fire!" Evidently that young man belonged to the class who regard the Bible as infallible in all its parts. We would expect to hear him say: "I believe every word of the Bible from Genesis to Revelation", and to insist that there are no errors or discrepancies in it; no symbolical description of Creation, and that its language in every part should be interpreted to mean exactly what the wording says, regardless of the necessary use of figurative or symbolical language. Such a one might become

so absorbed in the literality of the human record, as to lose sight of the reality of the divine revelation contained therein. He would probably believe that in order to get filled with God's message, Ezekiel did actually chew up and swallow the roll, simply because it is written, "So I opened my mouth, and he caused me to eat that roll. . . . Then did I eat it."

To such a one every attempt of even the most devout scholars to explain the meaning, or substance, of such a record would be regarded as sacrilegious and any effort to modernize Bible thought and teachings would be discouraged, even though thousands of years had changed the meaning of words, and archeological study had furnished data making some changes essential to a proper understanding of the truth.

But I began simply to say that the one who makes so rash a statement as the young man referred to made, goes quite as far out of the way as does almost any extreme modern critic. I don't think any one is justified in saying that unless the Bible can be guaranteed against any error or discrepancy, unless Judges and Kings and Chronicles and statements of Moses can be harmonized in every detail, he will throw away his Bible and have nothing to do with it! This is going too far, and such statements can only do harm.

For a Seventh-day Baptist to say, that if God did not come down in human form at Sinai and actually write with the point of his own finger on tablets of stone, instead of making Moses his scribe to do the writing, then we have no ground for a Seventh-day Sabbath, would be equally unreasonable.

That young man made a mistake when he declared his purpose to reject the Bible, simply because another saw the truth from a different standpoint, and stated his belief in modern language and in the light of a modern scholarship. Don't throw your Bible "behind the fire" simply because loyal Christian scholars have studied it as literature, and in the light of the twentieth century express their belief in modern terms. The Bible has stood too many tests, coming out unscathed through them all, to be destroyed now. Indeed, far from being destroyed, it has never since the days of Christ been enthroned in so many hearts as it is today. It is still, as

ever, the sword of the Spirit, and will remain to the end of time the rule of life for the Christian.

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### Who Will Go to Conference?

In Denominational News our readers will see a little statement from the *Milton Journal* regarding rates to Conference from Chicago to North Loup by special train, in case there are one hundred to go. The pastors of all our churches would help the committee on railroad rates very much by taking the matter in hand and informing the committee, as soon as possible, as to the number expecting to go from their respective churches. Those in the associations east of Chicago should write William C. Hubbard, 111 West Fifth Street, Plainfield, N. J., while those in the Northwestern Association, and in the Southeastern, should write to Ira J. Ordway, 1447 W. Monroe St., Chicago, Ill.

The time for Conference to begin is August 21, or the Wednesday before the fourth Sabbath, instead of the fourth Wednesday, as stated in the *Year Book*. This clerical error was corrected by the Executive Committee. So let everybody take notice that Conference begins one week earlier than the date stated in the *Year Book*.

Don't neglect to furnish Mr. Hubbard and Mr. Ordway with the data they need, early enough for them to make terms for transportation.

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### "Four Addresses."

The above heading is the title of a little book by Rev. J. W. Crofoot of Shanghai, China. It is bound in paper, with the exception of fifty copies in "flush cloth," and bears the imprint of the Presbyterian Mission Press, Shanghai, China, 1912.

The four addresses have been delivered by Brother Crofoot at different times and places in America, while he was home on his furlough, and contain the best thoughts of the author upon the following topics: "Foreign Missions and Denominational Life and Growth"; "The Opportunity and the Obstacles, 1 Cor. xvi, 9"; "The Kingdom of Heaven. Provisions for its Propaganda—Christian Missions"; and "Statement of Belief."

The last of these is the statement read by Brother Crofoot at the time of his ordination at Conference in Alfred, 1907. It

contains his personal Christian experience, call to foreign work and to the ministry; and also a statement of his theological views. Feeling that the publication of these addresses might be helpful to the cause of missions, and to the upbuilding of God's kingdom on earth, Brother Crofoot has had them put up in very neat book form. The title page contains this motto: "The light that shines farthest, shines brightest at home."

While the author did not publish them with the idea of making money thereby, still he will not be averse to getting back part of the cost if his friends see fit to buy some of the books. He had 500 copies bound, and says if any friends desire to buy them at 20 cents for a cloth copy, or the same amount for three in paper, and will send postage stamps for that amount, he will forward the books.

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### One Error Leads Many Astray.

In a certain school examination, a boy on the front seat gave a wrong answer to one of the questions. The papers were numbered according to the numbers on the desks, and the teachers found that this wrong answer had been copied by fifteen boys who sat in the diagonal line extending clear across the room. The answer given was so absurd that any one of the boys might have detected the error had he thought carefully about it; but the record shows that sixteen went down because one made a foolish mistake, and that fifteen of them added dishonesty to carelessness, or to ignorance.

The incident is suggestive. No matter how sincere the first boy may have been, he was in error, and therefore the means of leading others astray. Is it not often so in other respects? The one who stands in the front is in a position to do more harm when he goes wrong than the one in the background. Had that mistake been made by a boy on the back seat it would have been copied by no other boy. Relatively each one stands in front; that is, each stands where some other is sure to follow his lead. Our position, our opportunities, our talents, our influence, our knowledge—all these enter into the problem, and help to settle the question as to how many we are leading. No one can go astray alone.

## EDITORIAL NEWS NOTES

### Another Great Fire in Constantinople.

On June 3 a great conflagration destroyed a large section of old Stamboul, the Mahometan portion of Constantinople. Two thousand houses and several mosques were burned. A wide path was cleared by flames for three quarters of a mile, from the walls of the old Seraglio Palace grounds to the Little Aya Mosque and the old Hippodrome. The open space of the latter saved the Sultan Ahmed Mosque and the wealthier portions of the town. The densely populated section southward toward the sea of Marmora was wiped out.

Another outbreak in the Greek portion opposite Pera, caused great distress to hundreds of poverty-stricken families. The scenes were described as most pathetic where these poor people assembled just outside the fire belt, weeping over the loss of homes and household goods.

### German Squadron Welcomed.

On June 3 the German fleet arrived in Hampton Roads, coming to courteously return the visit of the American fleet to German waters last season. President Taft, Secretary Meyer and an official party went from Washington on board the *Mayflower* to extend the nation's welcome to the German commander and his officers and men. This is peculiarly appropriate, in view of the close relationship existing between the two countries. Germany and the United States have always been firm friends. German officers rendered splendid service in our War for Independence, and again in the Civil War. The German element in our country has done much to give industrial growth to the nation, and unless all signs fail, the American race in the future will be largely of German descent. German songs and literature have found warm places in our hearts, and everything favors the cultivation of a friendly spirit.

The flagship of the squadron, the *Moltke*, is the very best of all the German navy, and comes here on her maiden voyage. She belongs to the battleship-cruiser type, regarded by many as the most formidable

style of gunboat, and her speed is nearly thirty knots, while our great fighters are rated at only twenty-one knots. The fleet now being entertained in Amercia represents one of the most powerful navies of the world.

### A Worthy Man Honored.

Last week we mentioned the Senate's report regarding Captain Rostron of the *Carpathia* who saved seven hundred lives after the sinking of the *Titanic*, commending his heroic action. Since that report the Senate has voted a magnificent gold medal to the captain, and friends presented him with a beautiful loving-cup. A little later, on board the *Carpathia*, a large delegation visited Captain Rostron and presented him with a purse of \$10,000. This gift was accepted by the English captain in great modesty. The simplicity of the man is spoken of as most marked. He insists on giving his men credit for the heroism, claiming that they made it possible for him to accomplish the rescue of the shipwrecked people. The spirit of heroism went like a flash throughout his entire crew and among all the passengers. Captain Rostron said:

"I was only an instrument in the hands of an impelling fate. I have pondered it over and over many and many times since that fearful day and I wondered how it all happened—how it was possible to have done what was done—and the more I think and reason about it the more and more strongly do I realize that a power beyond me—a supernatural strength—came to me and to my men that carried us through and made our vessel pass safely to the rescue of those poor shipwrecked people."

### Death of Daniel H. Burnham.

Daniel H. Burnham, architect of the World's Fair in Chicago in 1893, died on June 1, in Heidelberg, Germany. He, in company with his son and daughter, was making an automobile tour of France, Germany and Italy. As an architect he had an international reputation, having designed many fine buildings abroad and helped to beautify many cities. He was sent to the Philippines by President Taft, to make plans for the beautification of Manilla and to lay out plans for a capital in the fine mountain country of Baguio. His death will be regretted in many lands.

The Senate, on June 3, voted a pension of \$150 a month to the widow of Rear-

Admiral Schley, rejecting the proposition for \$50 a month made by the Committee on Pensions. Many of the senators regarded the money voted more as a recognition of the valuable services of the distinguished naval officer than as a mere pension for his widow. Mrs. Schley, however, is in sore distress and greatly needs the aid to make her comfortable. She is entirely without means to erect a suitable memorial over her husband's grave.

The Daughters of 1812, for the State of New York will, on June 18, dedicate a monument to Andrew Jackson, in the form of a memorial fountain. It will stand at the entrance of Washington Bridge at One Hundred and Eighty-first Street, New York City. The fountain is of solid granite, in ancient Roman style, and will provide water for horses and smaller animals, as well as for human beings.

The dedication is the beginning of a series of memorial centennials for the War of 1812, known as the "Second War for Independence." June 18 is the anniversary of the declaration of war with Great Britain.

The bulletless gun is a German invention which uses in place of bullets a blinding, suffocating vapor, which is harmless so far as any permanent injury is concerned. Still it effectually puts a man out of commission for a few moments by blinding his eyes and shutting off his breath. It sets him to sneezing vigorously, and it is out of the question for him to resist, no matter how strong he may be.

It is expected that this gun will be especially helpful to the police who find obstinate fellows to arrest, and to any one needing a weapon where defense is necessary but where one does not want to kill. It looks just like a revolver and gives a loud report and a flash the same as that weapon does.

The steamship *Carmania* was badly damaged by fire at her dock at Liverpool on June 3. The fire started in the stoke-hole and made a most stubborn fight. As fast as it was subdued at one point it broke out in some other, and at one time there were six different outbreaks. The ship had 1,000 barrels of oil in her hold, and a cargo of merchandise already loaded for Amer-

ica. Her saloon quarters were destroyed and her upper deck and engine room badly damaged. It is expected that it will take two months to repair the damages.

On the seventy-seventh birthday of the Pope, twenty-seven American students, just ordained priests, with Bishop Kennedy, rector of the American College, were received at the Vatican. The Pope referred to the students as "twenty-seven apostles," and blessed them repeatedly. He also requested them to tell the American people he loved them dearly. The birthday ceremonies included the reception of 1,000 children.

The body of Frank D. Hill, late Consul-General, is being brought to America on board the *George Washington*. The funeral at Frankfort-on-the-Main was largely attended.

The War Department is assembling more than two thousand soldiers near Dubuque, Iowa, to test a new regimental formation. The soldiers are to march from Dubuque to Sparta, Wis. They will be equipped with the latest appliances for transportation. Automobiles will supplant mules. Many officers of our own land and from foreign countries will watch this maneuver.

### Salem College.

PRESIDENT C. B. CLARK.

Another year of college work is drawing to a close and we review its events with much satisfaction. Opportunity, certainly, for improvement, it is useless to hope for perfection, but on the whole the year has been one of progressive earnestness on the part of all.

The enrolment for the spring term has been two hundred above the children in the training department. This is the largest attendance the school has ever known and as large as our new building can comfortably accommodate.

On the main the students manifest a loyal devotion to their work and a desire to support their faculty in its aims for them.

The work in all departments has had a strong upward trend very gratifying to the friends of the school.

Our lyceums have changed basis and the interest resulting from the present arrangement has added much to the general

college spirit. Instead of separate lyceums for young ladies and gentlemen as formerly, we now have two strong mixed lyceums.

The Christian Associations, after a commendable degree of activity throughout the year, held their closing session last week. Their annual sermon occurs on June 8, the first of the commencement exercises.

Athletics have not been neglected, but have been encouraged and practised as far as conditions have afforded and as has seemed consistent with literary interests.

The Salem lecture course has been unusually strong this year and its numbers being given in the college auditorium has done much to bring the townspeople in closer touch with the college life.

There have been many pleasant events in connection with the year's program. Two socials of the entire school under the auspices of the Christian Associations have been greatly enjoyed while each class has held its own private function and has also been entertained by its advisor.

A very pleasant occasion to the Seniors and one which they will ever cherish in memory was their banquet given on May 23 by Doctor Clark at the home of Mr. and Mrs. G. H. Trainer. The class had chosen to be known as the G. H. Trainer class, hence this arrangement.

They number twenty-six and with the guests made a company of thirty.

After the bounteous repast which was daintily served, several toasts very fitting to the occasion were given. Rich thoughts full of inspiration, not unmixed with veins of wit and humor, were expressed by each toaster and showed to an unusual degree the spirit of which the Seniors are possessed.

After the toasts, opportunity for impromptu speeches was afforded. To this Mr. and Mrs. Trainer briefly responded, expressing their appreciation of the privilege of entertaining the class on this occasion. Mr. Trainer further expressed his interest in the cause of education in general, of Salem College in particular, and his desire to help young people to acquire such education as had been largely denied him.

Plans for commencement are now completed and we are looking forward to a very profitable and pleasant time as a fitting close to a successful year.

### The Men and Religion Forward Movement—Its Social Message.

REV. E. D. VAN HORN.

(Continued.)

The Social Service Commission of the Men and Religion Forward Movement did not content itself with a general statement of the social teachings of Jesus. It had a practical aim in view. That aim was to apply these teachings and ideals to the practical solution of the problems of our community life. In its report the commission shows clearly and definitely the relation which the church should sustain to these problems.

#### THE CHURCH AND CIVIC LIFE.

The duties of Christian citizenship are receiving today a new emphasis. With the fading out of the superficial and pernicious distinctions between the sacred and the secular, political duty and privilege are being lifted into a new dignity and men are coming to realize that the discharge of one's civic duty is a most vital part of Christianity. If now and then there is a "breaking down of moral standards in civic life, under the pressure of organized interests intent upon selfish ends" let the Church remember that it is her duty to "inspire and reinforce the popular will, to rebuke men wherever they abuse their trust and to call her own sons to the faithful performance of these Christian obligations."

Jesus in one of his parables tells us of certain men who pleaded to be excused from the supreme duty of the hour because they wished to give their undivided attention to the farm, the oxen, or the merchandise. And we are reminded that this is still the attitude of many Christian men. "If we substitute 'store' and 'factory' and 'automobile' as the modern equivalents of the terms used in this parable, we have an accurate diagnosis of the present situation. And because so many 'good citizens' have been saying to all forms of political life, 'I pray thee have me excused' the offices have oftentimes been filled with the 'lame, the halt, and the blind' that the municipal tables might not be lacking in guests."

"If government by the people and for the people is not to perish from the earth

then the battle of Gettysburg must be fought over again in varied forms in all of our communities. In this case the opponents will be the grafters and the spoilers, the unjust claimants of special privilege and the whole unclean horde which prey upon the people for revenue only. And if that battle is to be won, there is a loud call for Christian men, representing as they do the social ideal in its entirety, to be found in the thickest of the fight."

#### RELIEF AND CORRECTION.

The church has always professed to have a care for the poor but has not always lived up to her profession. Furthermore what charity she has dispensed has not always been wisely and judiciously administered. The commission reminds us that there is still "much unrelieved distress, lonely and undiscovered poverty, neglected childhood deprived of the necessities of normal development, unrecognized opportunities to come to the rescue of the sorely tempted and hard pressed victims of adverse circumstances."

"Warming pews and filling collection plates" is about as far as some "free-hearted Christians" get. But this will not meet the demands and needs of these unfortunate classes. The Church must follow the example of her Lord and Master—her kindnesses must be distributed first-hand. "What is desired for the individual is fundamentally not the increase of physical comfort, essential as that may be as a first step in extreme cases of want; but rather the increase of strength, of the capacity for self-support, of self-respect, of independence of character." Too much of the indiscriminate giving nowadays encourages and cultivates parasitic dependence, degeneracy, disintegration of the family. Such disastrous results must be guarded against. "The rehabilitation of the family and the complete elimination of pauperism is the goal," and unless our charity accomplishes such results it is a failure.

The Men and Religion Forward Movement is concerned, however, not merely with relief work. It does not believe in letting the dragon run at large while it tries to care for its victims. It is concerned in the social causes of poverty. "Communicable disease, uncompensated industrial injuries, child labor, unrestrict-

ed night work for women, seven-day work, excessive hours of labor, congestion of population, unsanitary dwellings, intemperance, are inevitably destructive of character as they are of health and earning capacity." Such conditions violate the command, "Thou shalt not kill" just as truly as does the murderer with a pistol in his hand. Therefore they must be abolished and will be when there is an awakened public conscience and a concerted sympathetic action by all the Christian forces of the land. "These things are men's work—neither sentimental nor impractical. *They are religious tasks*—not merely sociological theories. *They demand spiritual insight, moral conviction, and a motive far transcending business or selfish interests*—a motive which can be found only in a full realization of the brotherhood of men, rooted in a genuine relation to a common Father whose will it is that 'not one of these little ones should perish.'"

#### DOES THE CHURCH UNDERSTAND ITS JOB?

When the Men and Religion Movement was just getting under way and the local committees were making their survey, church members and laymen all over the country were gathered together to discuss the proposed work. Many were the evidences that the term "Social Service" was a pretty vague and meaningless term to many who should have been wide-awake both to its meaning and claims. One "pillar of the church" when he heard it mentioned in a prayer meeting said, "I want to hear no more about it, we have too many sociables now." Another suggested that he thought a fair definition would be, "Getting people to stand at the door of the church and welcome strangers." Still another said, "This Social Service business has got to be stopped." And when to his query he was told that the Men and Religion Movement would certainly take up this line of service he took his hat and bolted with the angry reply, "Then I'll have nothing to do with it." Now this has been the attitude of too many well-meaning people. They have seemed to regard Social Service as a sort of heresy in the church. When young people have taken up this line of Christian work, they have been regarded with suspicion and watched as

though they were real enemies of the church.

The Church of today, however, is rapidly throwing off these blighting prejudices and is becoming aroused to her duties in this line of Christian work. In the Men and Religion Movement she has sounded no uncertain note as to what are her plans for the future. She realizes that if she is to be true to her profession she must be "organically and vitally related to the community in which she stands; that her business is not merely to edify and comfort and sanctify the people whom she has been able to gather out of the community into her fellowship, but also to keep herself in vital contact with every part of the commonwealth, to pour a constant stream of saving influence into the civic life and the industrial life and the professional life and the educational life and the philanthropic life and the social life of the community. The business of the church is to fill the community with the life of the Spirit, which is the life of good will, the life of brotherhood—to Christianize the whole of it." "Her success is measured not by counting the list of her communicants or by reckoning up their pew rents or her missionary contributions but by estimating the tendencies of the social life round about her; by finding out whether the people of her neighborhood are living healthy, contented, peaceful, thrifty, virtuous, happy lives. The test of a political system is the men it produces, the test of an industrial system is the men it produces, the test of a religious system is the men it produces. The churches are responsible not only for the people whom they gather into their congregations but for all the people of the community."

As sheep do not show the goodness of their pasture by giving up the grass they have eaten, but by the excellence of the meat and fleece they afford, so must you approve of the excellency of your doctrines to the world, not by disputes and plausible speeches, but by digesting them into practice and growing strong in virtue.—*Epicetus*.

"Don't pigeon-hole and card-index your troubles; the sooner you don't know where to look for them the better."

## SABBATH REFORM

### Does It Make Any Difference Which Day We Keep?

REV. J. A. DAVIDSON.

The way this question is often considered would almost lead one to think that there never was a time when people thought it did make any difference which day was kept, while the fact is that comparatively only a few years ago the first day of the week was held with a sacredness which was severe. If, however, the idea of Sabbath-keeping is measured by the way the first day of the week is kept, then my answer would be, "No, it does not make any difference." For the way Sunday is kept nowadays is not Sabbath-keeping, neither is the idea of Sabbath-keeping found in with it.

#### MEANING OF THE SABBATH.

The Encyclopedia Britannica under the article "Sabbath" says: "The idea of 'rest', as is generally given to the word (that is, to receive refreshment, or recuperation), can not be found in the Hebrew word for 'Sabbath.' But it implies a putting away of one's work or business, in order to be occupied with other (spiritual) things. A ceasing from work. The Hebrew week was made up as follows: YOM RESHOM—Day first, YOM SHANI—Day second, YOM SHELISHIE—Day third, YOM REVIE—Day fourth, YOM CHAMICHIE—Day fifth, YOM SHICHIE—Day sixth, YOM SHAVOH—Day seventh. The whole seven days were called 'SHAVUAH', and in the English Bibles translated 'week', and is equal to our English word 'seven.' Hence the seventh day was called SHAVOH, in Greek SABBATON, and in English SABBATH."

Now we see that no other day of the week can be the Sabbath but the seventh day; for Sabbath and seven mean the same thing, "a ceasing" or "a putting away." The same thought is expressed in connection with the Passover in the "putting away" of the leaven out of the houses during that period. (My thanks are due to Lt.-Col. T. W. Richardson for this last point.) Now does it make any difference

which day we keep? Another thought just here: Our weeks are divided off by the Sabbath. There are no natural phenomena by which to mark them. It is a plain, clear plan of God to mark his time by Sabbaths, and the Sabbath is the completion of the "Shavnah", or week.

#### REASON FOR IT.

The fourth commandment says: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested (or ceased his work) the seventh day." When Jehovah completed his creative work he pronounced it "very good", and he rested the Seventh-day and contemplated his great work. Then we read, "Wherefore the Lord blessed the sabbath day, and hallowed it." This he did for the future Sabbaths. And Jesus said, "The sabbath was made for man." Therefore God informed man of this blessed and holy day, and commanded him to keep it as his memorial of Creation; and it would be a weekly reminder of God our Creator, and God's representative in the earth throughout all ages. And if man had been obedient and kept the Sabbath holy unto the Lord, there never would have been any worshiping of idols, for the worship of the Lord, Sabbath by Sabbath, would have kept the people true and faithful to him. Does it make any difference which day we keep?

#### AS TO SUNDAY AND ITS MEANING.

In both Webster's and Worcester's dictionaries we find why the day was called Sunday. They say, "So called because the day was anciently dedicated to the sun or its worship." The North British Review in its defense of Sunday observance calls it "the wild solar holiday (that is, festival in honor of the sun) of all pagan times" (vol. xviii, p. 409). Jennings, the historian, speaks of the gentile nations at the time of the Egyptian bondage as "the idolatrous nations who in honor of their chief god, the sun, begin the day at his rising" (*Jewish Antiquities*, book iii, chap. i). Again in chapter iii he says: "The day which the heathen in general consecrated to the worship and honor of their chief god, the sun, which according to our computation was the first day of the week."

We see by these authorities that the festival of the sun is more ancient than Israel's exodus from Egypt. The historian

Morer says: "It is hard to be denied but we borrow the name of this day from the ancient Greeks and Romans; and we allow that the old Egyptians worshiped the sun, and as a standing memorial of their veneration dedicated this day to him; and we find by the influence of their example other nations, and among them the Jews, doing him homage" (*Dialogues on the Lord's Day*, pp. 22, 23). This shows that the Lord brought Israel out of a place where the first day of the week was dedicated to the worship of the sun, and that the people went in among nations that also had religious practices of the same kind. This explains why the Lord tested them with the Sabbath as to whether or no they would be faithful to his law. (Ex. xvi, 4, 5, 22-30); and also why he placed so much emphasis on the Sabbath in the fourth commandment, as he said, "Remember the sabbath day, to keep it holy . . . the seventh day (not the first) is the sabbath of the Lord thy God," etc. It also throws light on the incident recorded in Exodus xxxii, the making and the worshiping of the golden calf. They said: "These be thy gods, O Israel, which brought thee up out of the land of Egypt." "And Aaron made proclamation, and said, Tomorrow is a feast to the Lord." This golden calf was the Egyptian sun-god "Apis", and the phrase, "tomorrow is a feast to the Lord", no doubt refers to the venerable day of the sun.

This also explains the statement of Exodus xxxi, 13-17: "It is a sign between me and you forever." Also Ezekiel xx, 20: "Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God" (not these gods of Egypt, not these sun-gods of the gentile nations). Did it make any difference to Israel which day they kept? Oh, yes, it did then, for Sunday was the mark of sun worship, and the Sabbath was the mark of the Creator and the worship of Jehovah.

Well, if it made a difference then, and if Sunday was the world's great holiday, and the Seventh-day was the Sabbath of the Lord, then that was the outward mark of distinction between God's people and the people of the world. And it must be the same today, for "I am the Lord, I change not" (Mal. iii, 6).

In the records of the International Con-

gress on the Lord's Day, held in Edinburgh in 1908, the editor, Rev. Robert MacKenzie, states in the preface: "The first day of the week is the world's rest day." Let us make a comparison by a parallel.

"Remember the sabbath day to keep it holy." "The seventh day is the sabbath of the Lord thy God."—*Jehovah.*

"Sunday is the wild solar holiday of all pagan times."—*North British Review.*

"The first day of the week is the world's rest day."—*Rev. Robert MacKenzie.*

Reader, does it make any difference which day you keep? Does it make any difference whether you place yourself on the Lord's side? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii, 15).

Reader, what are you going to do? If Sunday is the mark of the world, and the Sabbath is the mark, or sign, God has given us, which mark are you going to adopt? "Know ye not, that to whom you yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. vi, 16.) Reader, does it make any difference?

Again, in Exodus xxxi; Ezekiel xx; Revelation vii, xiii, xiv, and following chapters God holds the Sabbath as his seal or sign. Read these and see.

A very eminent man in Geneva, Switzerland, by the name of M. Hyacinth Loyson, a prominent Sunday advocate, sent a message to the World's International Congress on the Lord's Day, at Edinburgh, in 1908, and in that message he made a comment on Genesis ii, 3 as follows: "In whatever way one should understand this passage, whether in an historical or a symbolical sense, it is certain that in the sacred language of Scripture the day of rest is God's final seal upon his work" (*The World's Rest Day*, p. 10).

Hence it is admitted by both sides of the question and by the Bible that the Sabbath is God's seal.

#### WHAT THE ROMAN CATHOLICS SAY.

The Roman's Catholic Church holds that Sunday observance is a proof or mark of her divine authority. See *Doctrinal Catechism*, by Rev. Stephen Keenan, page 174, which says: "Ques. Have you any other way of proving that the church has power

to institute festivals of precept? Ans. Had she not such power she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day; a change for which there is no scriptural authority."

The *Catholic Mirror*, the official organ of Cardinal Gibbons and of the Roman Catholic Church in America, published an article, twice in its columns and a third time in pamphlet form, containing thirty-two pages, entitled, "The Christian Sabbath—First, the Genuine Offspring of the Union of the Holy Spirit and the Catholic Church, his Spouse; Second, the Claims of Protestantism to Any Part Therein Proved to be Groundless, Self-contradictory and Suicidal." On page 29 of this pamphlet is the following paragraph: "The first proposition (i. e. as above) needs but little proof. The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday. We say by virtue of her divine mission, because he who has so called himself 'the Lord of the Sabbath', commanded all, without exception, to hear his church under penalty of being classed by him as the 'heathen and the publican.' The command is, 'Let him hear the church', not, 'Let him read the Bible'; for the Bible, as such, did not exist when the Saviour spoke these words."

And many other Catholic authorities claim Sunday observance as the mark of the church's authority. We will cite only one more.

An anxious inquirer wrote to Cardinal Gibbons, asking him if the Catholic Church held Sunday observance as a mark of her power, and he instructed his private secretary to write in answer, "Certainly, the Catholic Church holds Sunday observance as a mark of her power!"

But we do not have to depend on the Catholic Church for proof that this is a mark of her power. The Bible tells us how we shall know this power, therefore giving us its mark. In Daniel vii, 25, we read: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." The papacy, and

it only, has fulfilled this prophecy to the letter. It has thought itself able to change God's time and his law, and then it has proclaimed itself to be God's representative on the earth, and made false edicts and false doctrines purporting to come from the Most High; and then, in the name of the Most High, committed all sorts of diabolical wickedness,—everything that the base mind of the devil could conceive, putting to death upwards of fifty millions of the saints of the Most High, and then attributing this to God's justice. That is the mark of the papacy, the main feature of which was the attempt to change the times (Sabbath) of the Most High and the law of the Most High, thus placing itself above all that is called God, or that is worshiped. Then followed the blasphemy against God, from the fact that the papacy pretended to be the vicegerent of God, and in his name persecuted the saints in such an unspeakable manner, because they would obey the laws of Jehovah in preference to the laws of the papacy. But God's law is not a law that can be changed by human whims; he has it written in heaven, reserved unto the Judgment, before which every one shall appear, papacy and all, to give an account before God and the holy angels of what he has done on the earth.

Now, Christian reader, what are you going to do? Are you going to obey the papacy's laws or the laws of Jehovah, your God?

God created the heavens and the earth, etc., finished his work, pronounced it well done, and sealed it with his holy Sabbath. Witnesses from both sides of the question admit it. The Bible declares that the attempt to change the law of God will be the mark by which we will know that Little Horn and the papacy declare that the changing of the law of God is a mark of their power, Christian reader! Does it make any difference which day you keep? Answer this between yourself and God.

#### SERVANTS OR SONS.

Again, a householder makes ready a banquet and sends out invitations to friends to come to the banquet at a certain time. But the invited friends begin to say, "Well, I can not come on that day. That is a special business day with everybody. I will come the next day, that will do as

well." Does it make any difference? Friend, does it make any difference?

"Oh!" you say, "it would in that case, but not so with the Lord's Sabbath."

Hush, my friend, hush! You forget the honor, the sacredness, the reverence, the awe, with which you should approach the Most High. Because God is not visible before your eyes you do not realize that he is in the universe at all. If you are by courtesy bound to honor and respect a man's appointment, how much more are you bound by courtesy and love to honor and respect and reverence the sacred appointment of Jehovah, your God? It does make a difference my friend.

Again, Christ was a sign to be spoken against (Luke ii, 34). He is the Lord of the Sabbath. The Sabbath is the sign between the Lord and his people that he is the Lord their God. And the Sabbath is the sign spoken against. Both the Lord and his sign are spoken against. The Sabbath is the ensign of the kingdom of Jehovah (God's representative). God's people are loyal citizens of this kingdom, aye, more, heirs of God,—yea, joint heirs with Jesus Christ.

Heirs and joint heirs of what? Of the kingdom of heaven. What about the ensign of the kingdom? Would it make any difference if the citizens of the United States of America were to pull down the Stars and Stripes, trample them under foot, and hoist the British ensign in its place? Yes, we all say it would make a difference. And he would not be a loyal citizen who would do it. Loyalty to one's citizenship makes it pertinent that the ensign of our country be held aloft and honored.

Then, if we are loyal citizens of the kingdom of heaven, is it not pertinent that we hold aloft our ensign and honor it? Sunday is not the ensign of the kingdom of heaven, but the Sabbath is. Sunday is the ensign of the Catholic Church. Are we heirs and joint heirs with Jesus Christ or the Roman Catholic Church, or of the kingdom of heaven? If of the former, then hold to the Sunday; but if of the latter, then hoist up the Sabbath of the Lord thy God.

Now, Christian reader, does it make any difference?

It is not so much the refraining from work on the Sabbath that Jesus requires (this is where the Pharisees fell down) as the holding up of the ensign of the king-

dom; making a decided contrast between the kingdom of heaven and the kingdoms of darkness; between the King of Glory and the prince of the world; between the heirs of God and the heirs of the powers of darkness.

Does it make any difference? Christian, answer this question; be true between yourself and God. Does it make any difference which ensign you hold up? Does it make any difference which kingdom you are supporting? "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal (the sun) then follow him" (1 Kings xviii, 21).

#### THE WAY TO HEAVEN.

But many ask, "Can we not get to heaven without keeping the Sabbath?" But this thought does not enter into the question of salvation. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost" (Titus iii, 5).

Two pillars of two different churches asked, "If Christ did not die to save us from hell, what is the use of our living Christian lives?" It seemed to be a work of penance for them, instead of a blessed privilege, to live a Christian life. Christ came to save his people from their sin (Matt. i, 21).

Two ministers lately declared their highest aim to be to get to heaven. If this is really their highest aim, it is doubtful if they will ever get there, for to judge by their statement they are going to get to heaven by works of righteousness. And it is evident they have never been saved from their worst enemy, self; therefore, never saved from sin.

Jesus said, "Seek ye first the kingdom of God, and his righteousness." That is, seek to exalt the kingdom of God in the world. And the best way to do that is to hold up the ensign of the kingdom before the world, and draw men unto him whom this standard represents. If we do this, he himself will take care of our getting to heaven. We need not worry about that. If we do our duty, he will take care of us. (See Matt. vi, 19-30; John x, 27-30; 1 John ii, 4; v, 10, 11.) Christ did not come to work his way to heaven; he worked his way to the cross through the exalting of the kingdom of heaven. "He came into Galilee preaching the kingdom of

heaven." And it sent him to the shame, the spitting, the purple robe, the crown of thorns, and the cross for a throne.

He sent not his apostles out to work their way to heaven, but to proclaim the kingdom of heaven. They held up the kingdom, its government, its laws, and hoisted aloft its standard, or ensign, the Sabbath, wherever they went. This sent them also through the same tribulation that it did their Master; they drank of the same cup that he drank of, and they were baptized with the same baptism that he was baptized with. But Jehovah took care of them all according to his promise.

And now, dear fellow Christian, Jehovah has given you and me a commission; and that is not to work our way to heaven, but to go and proclaim the kingdom, its government, its laws, and raise up its standard among the people.

He says: "Go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken" (Isa. lxii, 10-12).

Brother, sister, the appeal is to you. Will you be a partaker in this great work of preparing the way of the people? This may lead you not to heaven, but to shame, ignominy, prison or death; but it is glory to travel in the same pathway, and endure the same afflictions and sorrows as our dear royal Master who has sent us word that if we suffer with him, we shall also reign with him. It is our blessed privilege to do our share in building up this great kingdom of heaven of which we are heirs and joint heirs with the King of Glory.

Let us all resolve, first, to attain the grace of silence; second, to deem all fault-finding that does no good a sin, and to resolve, when we are happy ourselves, not to poison the atmosphere for our neighbors by calling on them to remark every painful and disagreeable feature of their daily life; third, to practise the grace and virtue of praise.—*Harriet B. Stowe.*

#### A Hindu Girl on Education.

From one of our busy missionaries in Indore, Central India, comes the following, which is part of a composition written by one of the pupils in the Orphanage there. Her teacher remarks that the young girl's "writing and spelling are good, and her matter original."

"Education is a mysterious thing, which no thief can steal it as they do the wealth of the people of the world around. Those who are educated they are very active and are hurry to do everything at proper time so as not to lose their precious time. Learned people do not like to keep their things untidy but they keep everything in its place and keep their houses nice and clean.

"Learned people speak gently and very politely to one another and respect those who are bigger than themselves, and people become soft-hearted by education and therefore every person ought to get education which is very useful to them in their whole life."

Meher (a Parsi girl in our high school) has some very good things in hers. She says:

"By education one's mind becomes so pure and the understanding becomes so sharpened that men can do many kinds of good works. As we obtained education in childhood, so the result can be reaped when we are old.

"In spite of that some men are opposed to female education. . . . By education a woman is not spoiled, but on the contrary she is improved."—*Selected.*

#### The Little Temple of the Lord's Prayer.

Perhaps the most interesting, surely the most exquisite, house of prayer in the world is the Little Temple of the Lord's Prayer in Palestine, erected on the spot where it is believed the Saviour taught his prayer to the disciples. The little temple is of pure white marble with simple straight lines, distinctly unlike the architecture of the Orient. "Our Father which art in heaven" in every known language is carved on the walls and columns, and is the only decoration of this supremely lovely place. To see it in the soft opal twilight of the East, or at moonlight, or in the earliest dawn, is to understand the matchless words of the Master translated into marble.—*The Christian Herald.*



## MISSIONS

### Letter From China.

DEAR FRIENDS OF THE SABBATH RECORDER:

Some of you may have discovered ere this that your missionaries here are trying to send something to our paper every ten days, and it means that each of us is supposed to write about once in two months.

My turn seems to have rolled around very quickly this time. It would seem that there should be plenty to write about, but even here, where there is so much excitement at the present time, things have settled down with us into the usual routine.

Doctor Crandall seems to take kindly to living in Lieu-oo, and it certainly is fine to have her here. She comes into the dispensary in the afternoon to help and to get used to the language and the diseases of China, and when I am away on calls, she treats the patients here. Of course a good share of her time is still spent in the study of the language.

Some boys were very anxious to study English with me, so I have five pupils, whose fees help to pay expenses in the medical work. These are greater than of old in some ways, while money has not come in very fast as yet. We have not yet come up to the same number of patients we used to have before I went home.

I have had quite a number of calls outside, and while in some cases I have been able to do things which seem little short of miraculous to the uninitiated Chinese, in many others I have been called only in the very last extremity, when nothing I could do would be of any use. The other evening I was called to such a case and even while I was there two Chinese doctors came and were allowed to prescribe. Though they contradicted one another, the woman's husband insisted on mixing their treatment and mine. I don't say that is what killed the woman, but I can be very reasonably sure that if blame is attached anywhere, it will be to the foreign treatment.

Yesterday I went five miles into the country to a town where probably a foreigner had never before been seen, but from which I have many patients and

where it was assumed I was "very popular." I visited three homes of varying degrees of comfort and prosperity and each patient evidently incurable. Crowds followed me as if I were a circus procession, and what was worse, they crowded into the houses and into the bedrooms of the sick, until I gave them a "piece of my mind." I am afraid they did not have a very quieting effect on the patients.

The country is beginning to look very pleasant as the earth is green with waving wheat, and the willow trees are being clothed in their new dress of green, and the trees are in bloom. We also passed by fields of rich yellow rape blossoms, and winter beans all decked out in their purple bloom which added fragrance to the air. The wheelbarrow on which I rode had so many squeaks and tunes that it was almost equal to an orchestra concert all the way, and kept me busy trying to harmonize them. So with three of my five senses entertained, it was not an unpleasant ride, though rather hard on one's bones.

We are having good attendance at the Sabbath services and last week I started a woman's meeting on Thursday afternoon, which I hope may be kept up. There were twelve present—women I mean—and children too many to count, almost.

Mr. Foong, the evangelist, is expecting to move out here this week and I hope his coming may be the means of much good.

We seem safe here though there is much trouble in many parts of China. We have such a good town guard composed of citizens of the place, that robbers, etc., keep their distance now. They have black uniforms with red trimmings, foreign style, and a few horns and a drum, and make quite a nice appearance when they sometimes march past. We have a share in it, for we pay Doctor Crandall's teacher to be one of them and represent us, as we have no man of our own to take a part in it.

We wish the republic of China were better established, but it must take time for such a great task to be accomplished. We are praying that it may mean the advancement of the people in every good way and are glad to have a chance to help about it.

Yours in the work of Christ,

ROSA PALMBORG.

Lieu-oo, China,  
April 9, 1912.

### Man.

W. D. TICKNER.

It is unnecessary to waste words in the attempt to prove that man exists; but we do not all know his origin or his destiny, and without fear of contradiction I will venture the assertion that *no one* fully understands man as he exists today.

Of all mysteries man is, to himself, one of the greatest. He comes out of the shadow and departs in darkness. He comes without his consent and when he departs it is by reason of inexorable law, not of his own making. Even while he remains he is not arbiter of his own career. His environments are, often, not those of his own choosing. He plans for this or that, but often the results are entirely unexpected. His life is filled with joy and sorrow, hope and despair, hardship and ease. Disappointment is in evidence so frequently that, in the lives of many, it might be called the rule rather than the exception. He brought nothing into the world and some say that he can carry nothing out of it. This, however, is doubtless a mistake. What he carries is to us all the great problem, for "man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"

But why ask that question, as though he whom we see borne to the silent tomb is not the *real man*? There can be no question as to where the body lies. That mysterious something that erstwhile vivified that physical frame, and caused it to be a man, where has it gone? What is it? That it exists is not so much a question as what it is. Its presence is recognized but it has never been seen. It defies analysis and is not perceived by the physical senses. It brooks no restraint, and rules the physical frame as with a rod of iron.

As results can never exceed the causes that produce them, it is evident that this intangible, invisible, incomprehensible something is not the offspring of physical agencies, for instead of being equal or subservient to the physical, the physical is made its obedient servant. It wills, and the body endures hunger, thirst, weariness, in order that the mandates of this something be obeyed. It wills, and the body toils from morn till night. It wills, and the weary man lies down to rest, to be

again roused and sent forth to do the bidding of this tyrannical master.

In accord with its behests vast enterprises are inaugurated and by its imperial will they sink into oblivion. It wills, and nations rise and fall, the treasures of earth are gathered for use or pleasure, the winds are harnessed, and the lightning chained and made subservient; yet for all this, man "cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."

What advantage then is his life? Has it been in vain? Certainly his works follow him. The desert has been made to blossom as the rose. The spacious expanse of the skies has been explored and in some measure its secrets have been revealed. The ocean depths have been sounded, and deep into solid earth man has gone in search of treasures. Thus the generations following are enriched by the achievements of those who have lived before them; but what has he gained who, having acquired riches, wisdom and honor, has closed his eyes to all things earthly? Has he carried anything with him? If not, this life has been spent in weariness for naught.

Is man the creature of innate law operating in physical matter? Did man come into existence because these forces could not do otherwise than create him? Does he go as he came, through the peculiar forces residing in material things?

As we contemplate these things we exclaim as did one of old, "If a man die, shall he live again?"

Ask the scientist this question, and he will tell you that in nature nothing is destroyed; that changes occur constantly, but that which is will never cease to be. The identity of any organism continually merges itself into other forms, but the same particles of matter, the same elements, forever endure.

Cold comfort this! Identity is with us the one important thing. Destroy our identity and it matters not what becomes of the elements. Science can go no further. It can not tell us what we really wish to know. If I die, will I live again? When the transformation is complete, will I be myself or another? This is the all-absorbing theme. This science fails to answer. It deals with the physical but takes no cognizance of that invisible, incomprehensible something which we have

seen is superior to the physical and rules over it with unrivaled despotism. Science teaches truly concerning that which comes within its purview, but can not transcend the limits of materiality.

Ask the philosopher, When this body of mine shall lie in the cold embrace of death, will I live again? Through all the physical transformations, does anything escape the law of change?

The philosopher will tell us that if man, in his entirety, be the result of innate law operating in self-existent matter, then he is a creature, not of time, but of eternity. If the number of gradations from the original ion of man be finite, then all possible transformations and accessions must have been wrought out in the eternal past. No change could be possible in time. On the other hand, if the number of gradations be infinite, then man is always becoming, but never has become and never will become. Any other conclusion would be to admit that eternity is limited both as to time and opportunities.

Man is, therefore, a creature of time, a created being, created in accord with laws not inherent in the material of which he is formed, but inherent in the Creator who formed him. Into the material body there must have been introduced some essential element not inherent in physical matter, not capable of being detected by scientific research. This something, once introduced into the material body, gave life to the man. Whence it comes or what its nature, philosophy has never been able to say. Its existence is recognized but as it is in no sense earthy in its nature, the laws governing it must of necessity be as diverse from the laws of physics as its nature differs from physical matter.

When through the operation of these laws this exotic force is withdrawn, the material returns to the dust from which it was taken. Farther than this, philosophy can give us no aid. It utterly fails to tell us the one thing which we seek to know. True, it gives us some reason to hope that that which gives life to the material by its entrance, will not be in any way adversely affected by its withdrawal from association with the physical. Is philosophy then devoid of results because it can not disclose the secrets of life itself? By no means. It has pointed out the existence of this

life as something distinct from physical matter even though it be unable to explain its existence or its peculiar manifestations.

It has shown that this life is not inherent in matter but that it was introduced into matter, by the Creator, through laws inherent in himself.

Common sense suggests that if we would know more of these wonders we must ask Him who knows all about them. We therefore turn to the Bible. It is not my purpose to argue concerning the divine origin of this book. It has challenged the world for thousands of years and continues a standing challenge. No one has yet been able to disprove its authority. It stands, today, just as firm as ever. It has not retracted one iota from the claim made by the apostle Paul when he said: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

This claim has never been disproved, and after a lapse of more than eighteen centuries, during which efforts innumerable have been made to discredit its teachings and to rid the world of its presence, it still survives and is the mightiest force in the world today. We have therefore no hesitation in turning to the records of this book to learn more concerning man than all philosophy or science can teach. Science, as we have seen, can tell us much concerning the material body, but concerning the real man, the ego, it can tell us nothing—absolutely nothing. Philosophy points with unerring aim to the source whence knowledge can be obtained if anywhere; and so, following the direction indicated by philosophy, we turn to the opening chapters of Genesis and read:

"So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. i, 27). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii, 7).

Most noble by origin then is man! He combines the lowliness of the clod beneath his feet with the loftiness of spirituality. Such is man. The real man a breath from the Almighty! This is that which vivi-

fies the earthly clod and makes it a thing of life and beauty.

The physical frame, formed from the dust, had no power to breathe or move. It was man only in form and not the actual until the Creator implanted within this tegument of clay that indwelling soul that made the pulse to beat and the nerves to thrill with sensation and emotion.

This was not of earth. It was heaven-born. As it is not of earth, it is not subject to the same laws as earthy matter. With this agree the words of Christ: "Fear not them which kill the body, but are not able to kill the soul" (Matt. x, 28). Here then we have the most positive evidence that the body and soul are not held in indissoluble union. It is this soul that, as we have seen, controls the physical body. It is of this soul that we read, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. xvi, 26). This soul then is that which becomes enriched or impoverished by our thoughts, by the manner of life. Earthly wealth is of no value to the soul, but the true riches, which is godliness, "is profitable unto all things, having promise of the life that now is, and of that which is to come."

He rightly estimates the value of life, who, realizing that the soul's achievements are not so much for time as for eternity, eagerly seeks to attain the highest standard of moral and spiritual excellence.

Man does not go as he came. He acquires those qualities of being that, like a weight, sink him into the lowest abyss, or, by cultivation of the God-given powers, he is made fit associate for celestial beings. Happy is he, who, having his soul enriched beyond all power of words to express, hears the summons, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Clerk (to woman who has fingered over everything in the store without buying anything)—"Excuse me, Madam, but are you shopping here?"

Customer—"Certainly. What would I be doing?"

Clerk—"I thought perhaps you might be taking an inventory."—*Woman's Home Companion.*

### Bible Readers.

Whatever your taste in literature, you can have that taste satisfied in reading the Bible. Do you delight in history? The records of the Bible are the most complete and accurate writings extant. Are you fond of biography? No lives are more inspiring than those of Moses, Daniel, Joseph, David and our Lord. Do you enjoy poetry? Let your soul revel in the Psalms and in Job. It is said that John Adams, by reading the Bible one hour each morning, read the whole Bible once a year. Daniel Webster, whatever his faults, confessed that he had been a reader of the Bible from the time he was first taught at his mother's knee. Rousseau paid a high tribute to the majesty of the Scriptures, and Paul said, than whom there is no greater authority, that the Scriptures are able to make one wise unto salvation. Chrysostom, Bernard, Luther, Wesley, found in the Bible the truth for their day, and the great original preachers of today are giving that book interpretations that are necessary to our enlightenment and discipline. A poor blind girl who has read the Bible by means of raised letters, when her fingers became too calloused from working in a mill to read the book, exclaimed, "Good-by, dear book," as she kissed it, only to discover that she could read it with her lips.—*Wm. Barnes Lower.*

### The Big "Cats" Love Catnip.

A curious and interesting scene was witnessed at a menagerie at St. Albans, Vermont, last summer. A man came into the tent bringing a large bunch of catnip. As he approached the cages of the lions and tigers, the great members of the feline tribe scented the herb even before the bag was opened, and every nose was pointed in that direction. The big cats sniffed the air, pawed their cages, and raced around, and when the catnip was pushed between the bars each animal grasped it eagerly and affectionately. The tigers and lions lay on it and rolled in it, exactly as kittens do.—*The Girls' World.*

"Brudren," said a darkey in a prayer meeting, "I feel's ef I could talk mo' good in five minutes dan I could do in a year."—*Good News Magazine.*

## WOMAN'S WORK

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

Life is mostly froth and bubble,  
Two things stand like stone;  
Kindness in another's trouble,  
Courage in your own.  
—A. L. Gordon.

### The Hindered Christ.

The Lord Christ wanted a tongue one day  
To speak a message of cheer  
To a heart that was weary and worn and sad,  
And weighed with a mighty fear.  
He asked me for mine, but 'twas busy quite  
With my own affairs from morn till night.

The Lord Christ wanted a hand one day  
To do a loving deed;  
He wanted two feet, on an errand for him  
To run with gladsome speed.  
But I had need of my own that day;  
To his gentle beseeching I answered "Nay!"

So all that day I used my tongue,  
My hands, and my feet as I chose;  
I said some hasty, bitter words  
That hurt one heart, God knows.  
I busied my hands with worthless play,  
And my wilful feet went a crooked way.

And the dear Lord Christ—was his work undone  
For lack of a willing heart?  
Only through men does he speak to men?  
Dumb must he be apart?  
I do not know, but I wish today  
I had let the Lord Christ have his way.  
—Alice J. Nichols.

### "Oh, East is East, and West is West."

Read at the Jhansi Mission Union Meeting.

One does not have to live many years  
in this wonderful and fascinating land to  
realize these words of Kipling.

My topic, if I have one, relates to one  
of the many sides of these interesting, mys-  
terious and inscrutable people whom we  
meet with in our work. Daily we are sur-  
prised with some exhibition of strength  
and weakness, or virtue and vice. There  
are some who are honest and honorable,  
yet at the same time untruthful; childlike,  
yet full of intrigue; tender-hearted, yet

cruel; loving their children, yet neglecting  
them; revering animals, yet ill-treating  
them. They save in nickels to spend like  
multimillionaires. They are religious, yet  
irreligious. No day passes that they do  
not teach us something new. Every wake-  
ful moment has a surprise in store for  
us. They are in a word a contradiction  
of ourselves. From the time we land on  
India's shores until the day we depart for  
the homeland we feel we are in Topsy  
Turvy Land. Everything we meet with is  
antipodal to what we have been used to in  
the West. What is the matter? Where  
lies the trouble? Who is right and who is  
wrong? Well, in a word we are both right  
and both wrong.

The Hindu does everything opposite to  
the way we do it or, to be charitable, we do  
everything opposite to the way he is ac-  
customed to do it. He uses chiefly his  
flexoral muscles for all he does and (I  
think I can correctly add) thinks and says,  
whereas the Sahib depends for the most  
part on his extensors. For example, the  
Indian saw has its teeth cut backwards so  
as to allow the carpenter to sit down and  
pull it through the wood. The saw of Eu-  
ropean manufacture is so cut and set that  
it cuts with a downward thrust. In the  
first instance the flexor muscles of the body  
are brought into play and in the second the  
extensors. These two sets of muscles, I  
understand, are found in all the members  
of the human frame. The Hindu chooses  
because of his environments the flexors,  
and the European the extensors, and the  
rule seems to hold good in everything that  
is done, thought and said. I once had  
made a carpenter's bench for the use of our  
workshop and showed the teacher how to  
use it. I left him standing beside it work-  
ing awkwardly away. On my return, to  
my surprise, I found him sitting on it  
planing a piece of wood after his own  
fashion. This may be one of the reasons  
why it takes three generations to make a  
good carpenter out of one who does not  
belong to that caste.

You have all seen the lads at home and  
in India at play with marbles. The Eu-  
ropean boy places his toy on the first joint  
of his thumb between it and the tip of the  
first finger, then shoots it forward. Kim  
projects his marble with the flexor mo-  
tion of the middle finger, aided by the other  
hand. The difference between the spade

and the *phaura* is that one is used with a  
downward and outward effort and the  
other with an inward one. The railway  
people have put the shovel in the hands of  
their employes and you have witnessed the  
unique manner in which it is used. One  
man steadies the implement and two oth-  
ers, by means of a rope, draw it towards  
them to scoop up and throw away the clay.  
The wheelbarrow is useless, as the coolie  
does not know how to shove. I have been  
told of an instance of a laborer who, after  
filling one, preferred to carry it away on  
his head. It never occurs to them to roll  
a barrel unless shown how, but if not too  
heavy it also goes on the head. The  
straight line, the pride of the Sahib, is ig-  
nored in India. The bearer hangs your  
pictures askew and places the rugs awry.  
The *mali* prefers curves to a straight line.  
The Sahib when he is tired calls for his  
long armed chair and stretches out. The  
Babu to rest doubles himself up on a  
*charpai* like a camel or squats on the  
ground like a village canine. Sitting on a  
chair is the only comfortable attitude to a  
European at work or at repose, but this  
would be agony to our Aryan brother. He  
must sit cross-legged on a mat or on his  
heels to be happy. The Hindu never  
learns the principle of a screw because the  
thread is cut the opposite way to the move-  
ment which comes the most natural to him.  
Now we know why it is our lamps are  
always out of order. A lock is invariably  
hung on the staple so that if it is a small  
one you bark your knuckles when wishing  
to open it. They read for the most part  
from right to left and the villager always  
writes the vernacular in this direction.  
Urdu you know is written in this way and  
so is Hindu by the villager. The village  
scribe holds his paper in his left hand  
drawing it toward him as he writes. The  
*derzi* plies his needle opposite to the West-  
ern method. The butcher, so as to use the  
muscles familiar to him, places his knife  
between his toes and draws the meat along  
the blade. Then go into any active wom-  
an's house and you will find everything ar-  
ranged to accommodate her ways of doing  
things. The mill goes around and around.  
She stirs her pudding towards her. All  
her household duties are performed in a  
sitting position with all her articles of do-  
mestic economy conveniently scattered  
within easy reach. Tables, chairs and

closets would be a hindrance to her rather  
than a help, as she would have to get up  
and reach for the articles she needed. She  
performs her toilet while sitting; to stand  
before a mirror would be tiring.

Leaving these physical peculiarities we  
find this also applies to speaking. The  
hard T and D, which we are taught by our  
*Munshi* to be the same as the English ones,  
are sounds we have as much trouble to re-  
produce to his satisfaction as the soft ones.  
They are produced by curling the tongue  
towards the roof of the mouth. The *Ain*  
and *Ghain* and all the other rasping gut-  
teral sounds are made by the contraction  
of the muscles of the throat. We com-  
monly say "day and night," but the Hindu  
says *rat din*. We say the swing is going  
"backwards and forwards," but he says *age*  
*pholha* (forwards and backwards). "Big  
and little is expressed *chota bara* (little-  
big). We refer to our parents as "fa-  
ther and mother," but he talks of his  
*Mabap* (mother-father). We ask our  
cook if there is "pepper and salt" in our  
food and he conveys the same meaning to  
us when he says he has put in *nimak mirch*  
(salt-pepper). We say "you and I" went  
for a walk; the Hindu says *main aur tum*  
(I and you). While writing this I told one,  
who was in my light, in English "to get out  
of my light." Another man standing by  
who knew English said to him *andhera*  
*chor do* (let go the darkness) and I had  
light.

Hence we see in walking and talking,  
sitting and working, all are done with mo-  
tions towards the body or in a way oppo-  
site to ours. This may be one of the  
chief reasons why the Hindu agriculturist  
and artisan do not take readily to our meth-  
ods. The foreign-made machinery and  
tools are made contrary to the Eastern  
habit of doing things. It is not that the  
articles are not appreciated, but because  
the motions are opposite to the way the  
muscles have been trained. May I quote  
from a recent author who also sees these  
peculiarities and differences which hinder  
the progress of Western methods. I quote:  
"The East is not West, and never can be-  
come West. The sun and moon and stars,  
the earth and sky and sea which confront  
the Hindu, though the same as those which  
confront the European, are not the same  
from the standpoint from which he looks  
out upon them, and never can be the same.

Nature must inevitably be different in her appearance to the eyes of the East from what she is to the eyes of the West. In India the year, the seasons, the light, the day, the clouds, the winds, the rain, the animal and vegetable kingdoms all are different from those of the West. These differences in the external world of matter have all produced corresponding differences in the internal world of mind with the result that the Hindu's language is not merely different in appearance; it is different in texture. Its imagery and idioms are all based upon a certain correspondence between the external world of matter and the internal world of mind, which is more or less correct from the relative position in which he is fixed on the earth's surface, but it is on that very account different from what prevails amongst a people fixed in a different latitude and longitude."

Hence we see the Hindu worshipping the evil one rather than his Maker. He tries to know God by reasoning from self to him. His idea of sin is not an offense against God (because his gods also sin), but an infraction of some man-made law. He looks back to the Golden Age while it is our blessed future hope. He is introspective, his philosophy speculative, his reasoning deductive and he deals with the unseen. Wherever we see them, whether at work, at study, at play or at prayer, we find them doing all contrary to the way we have been taught. Is it then any wonder that our Western methods simply set on them like a veneer or a whitewash? Either we have to adapt ourselves to their methods of doing, thinking and saying or we must, to use a foundry expression, treat them as so much scrap or raw material for the crucible, to be melted and then molded anew; but this is another story. Suffice for this time to say:

"In Christ there is no East or West,  
In him no South or North,  
But one great fellowship of love  
Throughout the whole wide earth.

"In him shall true hearts everywhere  
Their high communion find,  
His service is the golden cord  
Close binding all mankind.

"Join hands then, Brothers of the Faith,  
Whate'er your race may be!  
Who serves my Father as a son  
Is surely kin to me.

"In Christ now meet both East and West,  
In him meet South and North.  
All Christly souls are one in him,  
Throughout the whole wide earth."  
—D. T. Van Horn, in *Missionary Tidings*.  
Lalitpur, India.

### Snow Hill, Pa.

To the Board of Directors of the American Sabbath Tract Society:

DEAR BRETHREN:—As directed by you at the last meeting of the board it was my pleasure to attend the annual love-feast of the Snow Hill congregation of the German Seventh-day Baptists in Franklin County, Pa., June 1 and 2, 1912. I was received with the kindest cordiality and was given a place on the program of the meeting. At the proper time I gave to the meeting the Christian greeting from our denomination as a member of the General Conference Committee on Relations with the German Seventh-day Baptists and as the Corresponding Secretary of the Tract Society and as pastor of the Plainfield Church.

The meeting was well attended, delegates coming from other churches in Ephrata, Lancaster Co., Salemville, Bedford Co., Somerset Co., and other places in Pennsylvania.

On Sabbath day there was an especially large attendance, more than twice as many as could get into the church building; about five hundred I counted, more than one hundred and fifty of whom were children not over ten years of age. These sat in the shade of the trees or played about the church yard and brook near by. To me it was a very pretty sight. Most of these people of course were not Seventh-day Baptists, but represented several different denominations, five or six clergymen being present among them.

The following is an outline of the program:

Sabbath morning at ten o'clock, Sabbath school in charge of the superintendent, Rev. William A. Resser, with a black-board talk by Rev. Edwin Shaw. At eleven o'clock a sermon by Rev. Samuel Zerfass of Ephrata. At two in the afternoon a sermon by Rev. Edwin Shaw of Plainfield, N. J. In the evening a sermon by Rev. Jeremiah Fyock of Salemville followed by the Service of Humility and the Lord's Supper. Sunday morning there was an-

other sermon by Rev. Samuel Zerfass. The afternoon is given up to social gatherings in the various homes. At the Sunday evening service all the ministers take part in short sermons, the principal one this time being by Rev. Jeremiah Fyock, the others being Rev. Edwin Shaw, Rev. W. A. Resser, and Rev. John A. Pentz, the latter being the senior minister in the denomination, and so sometimes called the bishop.

This is the third time that I have been privileged to attend this annual gathering at Snow Hill, and from the first I have formed a deep attachment for these people, and I feel that I am coming to know them quite well. There is among them a devout and earnest loyalty to the work of the Lord whom they love, with a spirit of helpful fraternal fellowship. There is a widening growing outlook upon the meaning of the gospel message which is making their work more efficient year by year, and this last meeting seemed to me to have in it the spirit of the Christ even more than those of former times, and I trust that as two denominations we may become still more mutually helpful to each other in our common work of proclaiming the eternal truth of the Sabbath.

My expenses amounted to five dollars and ninety cents.

Respectfully submitted,  
EDWIN SHAW.

Plainfield, N. J.,  
June 4, 1912.

### How Two Boys Proved to Their Father That They Had "Good Stuff" in Them.

In the June *Woman's Home Companion* a writer tells about two boys aged fourteen and sixteen years who wanted to go camping for six weeks in Maine. Their father made them practise camping for two weeks in the back yard with the strictest rules possible.

Following is an extract from the article, showing what the father made the boys do:

"Two boys wanted badly to join a party going camping in Maine. Their father, skeptical, but willing 'to be shown,' provided them the outfit. His stipulation was that they camp two weeks in their own back yard. During that time they were

not to enter the house save for a half-hour every evening, when they were to come and report. This half-hour was called the 'daily letter' and it was to be employed in telling the things which would be put in a letter were they really away from home. They were not to ask for aid, nor take anything from the house, nor purchase or have given them, at any time during the two weeks, anything which they had forgotten in arranging their camp, because in the woods such aid and comfort could not be obtained.

"They arranged to pitch camp on a certain day, at noon. Their goods and chattels were all in the house at the time.

"Noon of the day set showed a down-pour of rain, and their mother begged them to wait, but their father held them to their agreement. So the boys took their outfit out in the yard. Their first step was to pile everything on one end of the rubber blanket and cover it with the other end. Their next was to pitch the tent. And they had provided no tent-pegs! So Fred took the ax and went to the wood-pile, only to be recalled by Bob, who pointed out to him that Maine camps had no wood-piles. So Fred toiled half a mile through the rain, to the woods on the outskirts of the city, and brought back tent-pegs.

"At the end of the two weeks, the boys gravely took down their tent, packed it up, put out their fire, and loaded their bough drag with their goods and chattels, and came the fifty-foot distance to their own back door. They were brown as Indians, healthy as boys could be, somewhat grimy as to clothes and torn as to skin, but they had conquered their two weeks, had not asked for nor received any help, and a month later they went with their party to Maine for six long weeks of 'real' camping."

Daniel would never have walked amid the bronze lions that adorned the Babylonish throne if he had not first walked amid the real lions of the cave.—*The Christian Herald*.

The man who is always boasting about his church attendance is not as tiresome as the man who is always excusing himself for staying away.—*The Christian Herald*.

## YOUNG PEOPLE'S WORK

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

### Worth-While Reading.

PASTOR JAMES L. SKAGGS.

*Christian Endeavor topic for June 22, 1912.*

#### Daily Readings.

Sunday—Reading that elevates (Ps. xix, 7-11).

Monday—Books that need study (Ezek. ii, 8-10).

Tuesday—Books Christ read (Luke iv, 16-20).

Wednesday—Reading with attention (Neh. viii, 1-3).

Thursday—Memorizing (Matt. iv, 4, 7, 10).

Friday—Books that build (1 Peter ii, 1, 2).

Sabbath day—Topic: Reading that is worth while (1 Tim. iv, 7-16).

Frederic Harrison declared more than thirty years ago that "the first intellectual task of our age is rightly to order and make serviceable the vast realm of printed material which four centuries have swept across our path." The years have passed; literature of every sort has increased as never before, and the task continually grows in its immensity. The impressions of what we read are so deep and life is so short that we can not afford to expose ourselves to dangers and waste our time in reading that which is not worth while. The question "What shall I read?" is a very important one for every young person, and to lightly pass it by means unnecessary mistakes, injury, and waste of time.

I can discuss this subject only in a general way. It would be impossible for me to give a reading outline that would be satisfactory. I can make suggestions that may be of some value, but as each must select his personal friends, so each must select his books. Our admirations, ideals, and aspirations largely govern us in our friendships; the same must be true in our reading. Sometimes young people are wrongly influenced by the companions and the reading-matter that are thrust upon them before they are able to choose for themselves. Wrong tastes may be developed, and an intelligent readjustment may be necessary. Our thoughtful Christian

endeavorers are able to distinguish both in the matter of friendships and books, as to which are beneficial and which are detrimental.

Endeavorers do not need to be told that the Bible should be placed at the head of the list when selecting "worth-while reading." Much of the Bible is beautiful from the standpoint of literature. The stories are spontaneous and full of human interest, and portions of the poetry are unsurpassed in the world's literature. But most important of all, in the Bible we see the human, touched by the divine, radiant with beauty and holiness. We see ourselves mirrored, not as we are, but as we ought to be, and we are inspired to break away from the commonplaceness of the past and to claim the wonders and riches of a life with God. In contrast with this we see the inevitable and dreadful outcome of a life of sin. We young people ought to live up to our pledge and read a portion of the Bible every day.

There are many books on religious subjects which have been written by men of keen insight and great faith. Many of them are not dry and uninteresting as some suppose, but they are full of life, movement, and inspiration. They in connection with the Bible furnish just what we young people need for the development of our religious life. Selections should be made from these in making up our reading-lists.

Of the making of books there seems to be no end. Go into the great bookstores and libraries. There are the thousands of books of poetry, history, biography, and fiction. The lover of books may be appalled as he looks upon them, and he may be convinced more than ever of the necessity of carefully selecting the best books to read.

I believe in a balanced life. That is best fostered by a balanced ration. "Man shall not live by bread alone." The soul of man needs nourishment of every sort that will contribute life and power. So from the great mass of reading-matter we must select that which will give us the broadest, deepest, and highest soul-culture—that which will nourish us spiritually, arouse us intellectually, increase our sympathies, and inspire us to act heroically.

But what are marks of "worth-while reading"? How are we to know whether or not to commend a certain book or paper

to a friend? Doubtless we all feel that we can answer this question in a manner satisfactory to ourselves, but it may not be so easy to tell how we come to our conclusions. Our societies will do well to discuss this matter in the meeting. Let as many as will give some one determining point.

It seems to me that for reading to be worth while it must have strong character. It matters not in what line it may be, whether it is science, philosophy, religion, poetry, history, or fiction, we want to feel the impact of truth, the evidence of stated fact; we want the consolation, inspiration, and strength which can come from the beautiful, the ideal, and the forceful; we want to feel the struggles, and see the victories of resolute and virtuous men and women; we want to see righteousness and justice in triumph, and to be reminded again that "the soul that sinneth, it shall die."

There is much of the current literature and many of the cheap, sentimental books that are now being published which are detrimental to the young people of the world. How are we young people to know what books to buy and what ones to draw from the libraries? I wish some one, with a greater capacity for solving problems than I, would answer this question. But I will make a few suggestions.

"Be not the first by whom the new is tried."

Watch the "Book Reviews" which are given in the better class of magazines.

Counsel with those who are older, who have loved good books and have done much reading.

In general be not afraid of literature which has lived through centuries. It contains something of value, else it would have been forgotten long ago. There are a number of modern English and American authors whose works are now considered classic and are really "worth-while reading."

"To fall in love with a good book is one of the greatest events that can mark our lives. It is to have a new influence pouring itself into our lives, a new teacher to inspire and refine us, a new friend to be by our side always, who, when life grows narrow and weary, will take us into his wider and higher and calmer world."

—Henry Drummond.

### A Reprint—"A Matter of Conscience."

The story reprinted below is published in tract form for the Christian Endeavor society of Milton Junction, Wis., by the Tract Board, and may be obtained by any one who will write for it to Miss Mercy E. Garthwaite, Milton Junction, Wis. It would be nice to inclose a stamp for postage though it will be sent without. Every Seventh-day Baptist young person ought to read it.

#### A Matter of Conscience.

FRED AINSWORTH.

Uncle Ben Churchill sat as usual under the big maple watching the sun go down. He was uncle by blood to two or three dozen of the younger citizens and by adoption to the rest. He had passed from the strenuous activities of farm life to the post of general adviser to any of his young friends who chose to call on him. His attention and curiosity had lately been centered on a six-foot nephew whose return from school had been the subject of much comment in the neighborhood. He had been at home two weeks and as yet his uncle had received no call from him, but he waited patiently for the confidence he knew would come. He watched tonight, with more satisfaction than he would have cared to admit, the strapping figure of the boy approaching him. It was an old trick of the lad,—his coming over in the evening to talk over his plans, hopes, and fears with the sympathetic old uncle whose ready counsel never failed him. Tonight, however, after the natural greetings, his usual ready speech seemed to fail him, and it was his uncle who opened the conversation with,

"Come home to stay, have you, Joe?"

"It looks like it. Father can't bear the thought of leaving the old farm where he was born and raised, and he can't stay unless I work it for him."

"That ends your schooling then?"

"I presume so."

"Your father's got no disease that'll kill him. He may live twenty years."

"I know it."

"You're a good boy, Joe."

"Well, I hope to be an unprofitable servant, anyway."

"What?"

"Why you know that when we have done

all that is our duty to do, we are only unprofitable servants."

"I'm afraid, then, some of us never get as high up as that."

"Maybe not."

"A living is just about all you can expect to get off of that farm."

"I know it. I shall have to bestir myself to do that. The place is small and none too good. I think I shall enjoy it though, after a fashion. It seems good to be back where I have lived nearly all my life, and you and all the folks look so natural. Even old Tige there hasn't changed a bit."

"Tige," answered the old man, stroking the dog's grizzled head, "is more religious according to his lights than nine tenths of the people in our church. His one anxiety is to find out what I want him to do. If he starts east in the morning, and finds I am going west, you wouldn't think he had a desire in the world but to go west."

"That's consecration in a nutshell, isn't it?"

"I guess it is. It's the kind that doesn't hurt. You do it because you want to. But about that farm. Couldn't you get some job in town that would pay better, and still be near enough to see to the farm and take care of your father?"

"I'm afraid not. There are drawbacks."

"Yes, I suppose that's so. B'lieve I seen you harrowing in your oats last Sunday."

"Yes, I suppose you know why."

"I reckon so. I told Jothan, I mean your father, that if he let you go to that school you'd be keeping Saturday in less'n six months. Might as well send you where everybody but you had the measles and expect you not to catch 'em. You always was a conscientious lad. But Jothan always was easy that way. I s'pose they hammered away at you till you gave in."

"No; of course they called my attention to it, but it was the foolishness of the arguments on the other side that finally convinced me."

"So? That's funny. They always suited me well enough. Ever pray over it, son?"

"Certainly, more than about anything else, I guess."

"And it's a matter of conscience with you?"

"To be sure, it is. I'm not doing it for fun."

"Then, in that case, all I have to say is, 'Go ahead in the light the Lord gives you, and God bless you. I don't imagine every one will feel that way towards you though.'"

"No, that is the most galling part of it. In the minds of the best people I am associated with thugs, lawbreakers, saloonists, etc. The less reasons they can find to support their own belief the more bitter they are against me."

"Yes," chuckled the old man reminiscently, "last Sunday afternoon I went around to Bill Downers. Deacon Stearns had come over there and he and Bill were setting out by the barn watching you harrowing. You'd better believe the conversation wasn't flattering. The Deacon said it spoiled his peace of mind so that he couldn't enjoy any Sabbath peace at all. I've noticed, too, that the weather's been better for work Sundays than Saturdays. P'raps that helped rile the Deacon. The more they talked, the worse they felt. They bemoaned the fact that our Sunday laws were so lax that they couldn't even put you in jail. They had you in the bottomless pit all right, and were preparing to dance round the fire. I don't know what else they would have done to you if Bill's colts hadn't come up to drink, and the Deacon saw a dead match to one he's got. I don't believe either of them thought of you again. I knew it was a gone case from the start, for Bill's been wantin' for a year to get hold of that black pacer of the Deacon's. It was only a question of who could fight shy the longest and get the best end of the bargain."

"Traded horses Sunday, did they?"

"Huh! I should say not. I guess, Joseph, you don't know Deacon Stearns. He, nor Bill either, ain't green enough for that. They only agreed that on Monday morning Bill should bring over the colt and two heifer calves and ten dollars, and the Deacon would then trade the black pacer for them. It being Sunday, and no bargain made, of course they couldn't pay down anything to bind it, so they shook hands on it that neither of them would back out when it came time to trade."

"It is wonderful," remarked Joe; "how much trouble people will take to fool their own consciences."

"That's what a great share of the world is at. Believing a thing is right or wrong

doesn't make it so, and yet I can't see how any one can violate his conscience and call himself a Christian. But I'll tell you honestly, boy, you'll find it up-hill work to keep the Seventh-day and get a living in this community."

"I presume so, and yet I have heard men say that it was a great mistake to think that Seventh-day keeping was a handicap to success in business."

"Preachers, I s'pose, wasn't they?"

"Most of them were, though several doctors have said the same thing."

"Huh! yes, it's as lawful for a doctor to say he don't know what ails me on Saturday or Sunday either, as on any other day. We can't all be preachers or doctors, and I tell you if they had to come right down and grub for a living, they'd sing a different song. But while I don't advise you to buck against your conscience, I do think you'd ought to hitch onto some of the churches around here. You can't go to your own church once in a dog's age, and there's nothing like having a church home to keep a man steady."

"I couldn't hardly see my way clear to do that, and if I could I doubt if they'd have me."

"Well now, I joined the Presbyterian church here, though I don't believe in some of their doctrines more'n you do, being raised a Baptist. But, then, I don't believe all the Baptist doctrine either. I never could swallow all a church's beliefs whole, as you would one of those horse-doses of allopathic medicine, without taking the wrappers off, just because it was prescribed by my church. I guess I'm an eclectic when it comes to religion. I've got to render up an account for myself, and I've got to do what it seems to me the Bible teaches, regardless of what others tell me, whether they are bishops or laymen."

"That's my position exactly, Uncle Ben."

"I know it, son, I know it, and that's the reason I say 'God bless you.' You know that is one of the works of the Holy Spirit, to guide you into all truth, and when an honest soul starts out as you have, I ain't a worrying that he'll get far off the track in the essentials. But, as I was a going to say, I came right out flat-footed, and told 'em that what they call baptism wouldn't do me no more good than

being out in an April shower; and that I didn't believe that unbaptized babies was damned, as I couldn't find it nowhere, 'for of such is the kingdom of hell.' Furthermore I didn't believe that hell was a literal fire, where literal fleshly bodies was burned ten million times ten million years, and then hadn't fairly got started. Don't believe it, because I don't believe the Bible teaches it, that's all. But they took me in spite of all my heresies. I think Deacon Stearns had a good deal to do with it. He always passes the hat, and he knows they can't afford to lose a man who's willing to throw in a dime without expecting a dollar's worth of fun. They've tried about every way of raising money except prize-fights or giving it right out, and still it comes harder than pulling teeth."

"Why, do you object to church entertainments?"

"Not all of 'em maybe, but I object to raising money by 'em to carry on the church. They try to swipe money away from the devil to fight with him, and they often use the devil's methods to do it, and the devil will come out ahead every time. Another thing, the devil's servants who are expected to plank down this money, very often, get the idea that they've made an investment that will give them a very fair claim on the celestial city. Then lots of the schemes at such places are frauds, and when a sinner has paid a quarter to kiss a girl through a little opening in a curtain, and finds that he's smacked his mother-in-law, he usually sours on the whole swindle. Imagine Paul writing to Timothy that he might raffle off the cloak left at Troas instead of bringing it with him, as it would probably bring a good deal more than its value, and the proceeds might be used in the furtherance of the Gospel. Don't get the idea that this church is all that kind. There are some of the best people I ever knew in it; the very salt of the earth; but just as it often is in other things, the salt keeps still, and lets the saltetre fun things."

"But the difficulties in my case," objected Joe, "are greater than in yours. Even if we could condone each other's beliefs, it wouldn't work very well for me to worship while they work, and work while they worship."

"That's so," admitted the old man, "it's a hard case."

"However," said Joe, rising, "as regards my work, I'm going to investigate every job that could possibly be run in conformity with my principles; and see if I can't better myself."

"That's right," returned the old man, shaking his hand heartily, "and good luck to you."

(Concluded next week.)

### News Notes.

PLAINFIELD, N. J.—The New Market and Plainfield Christian Endeavor societies united in an informal social in our church parlors, the evening after the Sabbath, May 11. Relay races and games within and without the church were enjoyed. Ice-cream cones were served for refreshments. Every one seemed to have lots of fun.—May 18 our pastor exchanged pulpits with the Rev. A. G. Crofoot of Rockville, R. I., in the interests of the Tract Society. Mr. Crofoot, on Friday night, preached on the theme, "Preparation for Eternity," and on Sabbath morning, "The Sabbath."—A memorial service was conducted on Sunday night, May 26, at 7.30, for the Winfield Scott Post, No. 75, G. A. R., Auxiliary Associations and Spanish War Veterans, by Pastor Shaw, who preached from the text, "Others have labored, and ye are entered into their labors."

MARLBORO, N. J.—An excellent sermon was preached for us Sabbath day, May 18, by a young man of our community. Usually sermons are read by members of the church.—The Christian Endeavor society carried out a special missionary meeting, Sunday evening, May 26, all members taking some part.—The Ladies' Aid society met with Mrs. Anna C. S. Crandall, recently, for a carpet-rag sewing. The society received \$1.00 for the day's work and the proceeds from a 25-cent dinner. Later they met with Mrs. Warren Harris to sew for a sick lady. Each one took her lunch and a great deal of work was done.

SHILOH, N. J.—The trustees of the church held a strawberry festival, recently, clearing over twenty dollars for church

purposes. It was greatly enjoyed by the large crowd attending, the program being of special interest.—The Ladies' Aid society is planning an entertainment in the near future.—The Rev. E. D. Van Horn of New York City preached an excellent sermon, Sabbath morning, May 18, on the Sabbath question.—Pastor Skaggs was in New York the same day in exchange with Mr. Van Horn.—The Ladies' Aid society at its last meeting voted \$26 for the Woman's Board. They also have had the church cleaned with a steam vacuum cleaner, also had some sewer work done at the parsonage.

### Social and Religious Dynamite.

*Men and Religion Forward Movement—Conservation Congress.*

#### THE BIBLE.

"The Bible needs projection and not protection." "Moral energy, discernment, courage, poise, and sympathy rooted in the Scripture." "Study to show thyself a workman approved."

#### RELIGION.

Our aim: "More men for religion and more religion for men." "Go where men are." "The streets and the fields are His." "The Book of Acts is our manual."

"The time has passed when a man should apologize for being a Christian, but it is time for the man who is *not* to apologize."

"The leaven of Christianity is making good the nations of the world."

"Religion puts a policeman inside a man and saves the state the expense of a guardian . . . If men could see that spiritual starvation makes their souls as ugly as physical starvation makes their faces, you could not keep them away from the church with a club."—*W. J. Bryan.*

"The Men and Religion Movement offers the church man a man's job, big enough in scope, clear enough in significance, and high enough in purpose to make it thorough, heroic, and spiritual."

#### EVANGELISM.

"Religion is something of which the more we give away, the more we have. If a man is giving little of it away, it is a sign that he has little to give."

### Locking the Stable Door.

It is always an easy thing to be wise after the event, to make haste to apply the obvious remedy, to lock the stable door after the horse has been stolen. Experience which shows how existing laws for protecting life are ignored is unfortunately only too abundant. Hundreds would have been saved had the owners of the Iroquois Theater in Chicago complied with the law providing for sufficient exits. If the excursion steamer *General Slocum* had only had an adequate supply of life-preservers, at an outlay of a few hundred dollars, that sickening holocaust would have been averted. A few thousand dollars expended on the defective dam at Austin, Pa., as the engineers had urgently recommended, would have prevented the foundation "slide" which shattered the concrete, flooded the valley and drowned many of its people. If fire-escapes to the number required by law had been provided in the Asch Building, the horrible tragedy of the Triangle fire in New York, in which so many poor shirtwaist makers perished, would have been unaccompanied by loss of life. Neglect and evasion of the law by owners and others, selfish parsimony and cold-blooded indifference to the safety of those whose lives were entrusted to their keeping, were the prime causes of each of these disasters. The crisis comes suddenly, the nation is stunned with the wicked waste of human life, and then, after all the evil has been done and the helpless victims are past recall, we permit the guilty to escape, patch up a remedy of new and stronger laws and demand their rigid enforcement. We lock the stable door after the horse has been stolen.—*The Christian Herald.*

Missions are the chief end of the church. The chief end of the ministry is to guide the church in this work, and fit her for it. The chief end of the preaching in a congregation ought to be to train it to take its part in helping the church to fulfil her destiny. And the chief end of every minister in this connection ought to be to seek grace to fit himself thoroughly for this work.—*Andrew Murray.*

To be of no church is dangerous.—*Johnson.*

"Warming pews and filling up a collection plate is not evangelism."

"A face to face meeting has a pen and paper greeting beaten a mile."

"You may as well tie roses on to dead bushes and call it raising flowers as to talk about abiding service until men have first been related to Jesus Christ as Saviour and Lord."

#### SOCIAL BOMBS.

"It requires regenerated individuals to maintain a regenerated community." "Not come and be saved but come and be a savior."

"Every social evil is the cause of a moral evil."

"We let the dragon of social injustice run at large while we care for its victims."

#### THE BOY PROBLEM.

"What shall it profit a community if it gain the whole world and lose its own boys?"

"Formation when growing up, not reformation when grown up."

"God has given us sons for the rearing of men."

"The boy for *service* not merely for services."

"Plastic, but soon set like plaster. Shall it be in a Christian mold?"

"The teaching of the Bible from the lips of a mother and the sound of prayer from the lips of a father ought not to be denied any child in America. This done the 'Boy Problem' is solved."

#### MISSIONS.

"The first work of the whole church is to give the whole Gospel to the whole world." "Eventually Christianity everywhere or eventually Christianity nowhere."

"America, the divine melting-pot of the nations." "The evangelization of America the key to the evangelization of the world."

"The church is not an end in itself, but a means to an end." "It is organized distribution of kindnesses."

"The motive of the true missionary will never come to you until the burden of the *world* rests upon you."

"We are not justified in sending good men to Christianize foreigners so long as we send bad men to degrade them. We must begin at home."

E. D. VAN HORN.

## CHILDREN'S PAGE

### Cat Tales.

#### A QUESTION OF OWNERSHIP.

I sometimes say, "We own a cat,"  
But surely I am wrong in that.  
We board and lodge a cat, 'tis true,  
And she puts up with what we do;  
But if she chose to go away  
I'm sure we could not make her stay.  
She never deigns to catch a mouse,  
Yet has the freedom of the house,  
And curls up in the softest chair,  
Well knowing we will leave her there.  
If meals are late, such "miaou" and fuss—  
Now, don't you think the cat owns us?  
—*Harper's Monthly Magazine.*

### What Some People Think of Cats.

In Germany, if it rains on washing day, the women say the cats have a spite against them, because they have not treated them well.

If a wedding day is rainy, it is said that the bride has neglected to feed the cat.

If a cat, on board a vessel, grows very frisky the sailors say she has a "gale of wind in her tail." They believe that a sure way to raise a storm is to throw a cat overboard.—*Exchange.*

### The Kitten's Strange Friend.

One summer afternoon Rover lay dozing in the grateful shade of a spreading apple tree, when suddenly the piteous wail of a kitten broke the stillness. The dog slowly opened one eye and listened dreamily.

Again the cry was repeated. Now wide awake, with ears alert, he seemed to conclude that something was wrong, and, as the kitten gave another yowl, he started off around the house on a lively trot, followed by his master, whose curiosity was also aroused.

A little black kitten lay sprawling in the grass, while at a short distance, his lordship, Jim Crow, the pet and pester of the family, eyed it narrowly.

The kitten made a feeble effort to regain its feet and crawl away, when the crow made a sudden dive and grabbed its tail in its beak. Bracing his feet, he held fast,

while his poor victim tugged and wailed helplessly. As soon as the kitten sank exhausted, the mischievous crow sidled off, and perking his head on one side, he gazed at his victim with a mocking grin,—I am quite sure it was a grin,—seeming to consider it all a huge joke, really the best of the season.

Again the kitten made a frantic effort to escape; again the wicked crow grabbed its tail and brought his victim to a sudden halt.

By this time the dog grasped the situation, and, with one mighty bound, he dashed at the villain, who, however, managed to elude the avenger and flew to a convenient tree-top, where his mocking "caw, caw," challenged the dog to catch him if he could.

The crow out of reach, Rover turned his attention to the frightened kitten. He licked it soothingly, and tried his best to comfort the poor, quivering thing, occasionally stopping to bark at the crow, which continued to hover near.

Finally, appearing to conclude that the crow had the field, he carefully picked up the kitten and carried it around the house to an old apple tree, where he deposited his burden, and, stretching himself on the grass, resumed his nap, so unceremoniously interrupted.—*Suburban Life.*

### Mother Nature Protects Her Children.

It is well known that among animals, birds, reptiles and fish the under portions of these creatures are of lighter shadings than are their backs and sides. And now an artist has discovered why this is—it is to make them less visible to their enemies. With sunlight, or even the clouded light of day striking on their backs, a shadow is cast over their under portions. If the under side of these creatures were as dark as the upper back and sides the result would be an intenser dark on the under side. And so Mother Nature has made the bird and the fish and the snake and the animal lighter underneath, that when the shadow falls it will blend with the color and make it about the shade of the rest of the body.

Mother Nature is a good economist in other ways, too, for she is very saving of brilliant hues. The mallard duck, one of the most gorgeous of our water fowls,

## HOME NEWS

who, when wings are spread, displays thereon what seem to be six or eight perfect, brilliantly purple feathers, carries really but half color on those feathers. Mother Nature has been careful of her paint pot, purpling only the half feather lapping over on top and making the hidden half of dull brownish gray.—*The Standard.*

### Blowing Her Horn.

Teddy had never seen a cow, being a city boy. While on a visit to the country he walked out across the fields with his grandfather. There they saw a cow, and Teddy's curiosity was greatly excited.

"What is that, grandfather?" he asked, breathlessly.

"Why, that's only a cow," was the reply.

"And what are those things on her head?" was the next question.

"Those are her horns."

The two walked on. Presently the cow mooed loud and long. Teddy was amazed. Looking back, he exclaimed: "Which horn did she blow, grandfather?"—*Junior Herald.*

A school boy wrote an essay on cats. The chapter on different breeds supplies the following information:

"Cats that's made for little boys and girls to maul and tease is called Maltease cats. Some cats is known by their queer purrs—these are called Pursian cats. Cats with very bad tempers is called Angorrie cats. Cats with deep feelin's is called Feline cats."—*Exchange.*

Rastus was honest and industrious, but in the opinion of the new minister, unsociable.

"Neighborliness, my dear friend," said the dominie. "is brotherliness. Do you take the trouble to see much of your neighbors?"

"Ah reckon ah sees as much of them as dey sees of me," Rastus replied.

"Perhaps," said the clergyman, "but do you love your neighbor as yourself?"

"Ah reckon ah does, pahson," Rastus replied, "but you know, suh, I ain't p'tic'larly stuck on mahself neither."—*John Kendrick Bangs, in Success.*

MILTON JUNCTION, WIS.—The Seventh-day Baptist brotherhood entertained their wives and lady friends at their regular meeting Sunday evening. About seventy persons were present and after a substantial supper was served, which had been very ably prepared under the management of the social department, an interesting program was given with "Mother" and "Home" as the central themes. Prof. A. B. West acted as toast-master and very fittingly used portions of "The Cotter's Saturday Night" in offering the toasts.

Those who responded were: R. T. Burdick, Rev. A. J. C. Bond, Eldon Crandall, H. M. Burdick, Geo. W. Coon, Rev. O. S. Mills and A. W. Maxson.

The Seventh-day Baptist young people tried to execute a surprise birthday party upon Rev. A. J. C. Bond last Thursday evening. The surprise failed on account of the storm which kept Mr. Bond too near home, but the party was carried to a very successful close. After playing several games dainty refreshments were served by Mrs. Bond. Songs by the whole party completed the evening, and, bidding their pastor a prosperous year, they left with him a booklet in which were written their greetings.—*The Telephone.*

"You are pushing me too hard," said Wu Ting Fang to a reporter in San Francisco who was interviewing him. "You are taking advantage of me. You are like the Peking poor relation.

"One day he met the head of his family in the street.

"Come and dine with us tonight," the mandarin said graciously.

"Thank you," said the poor relation. "But wouldn't tomorrow night do just as well?"

"Yes, certainly. But where are you dining tonight?" asked the mandarin curiously.

"At your house. You see, your estimable wife was good enough to give me tonight's invitation."—*Exchange.*

"Love keeps no ledger of its services."



## DENOMINATIONAL NEWS

On Sabbath day, June 1, Pastor Edwin Shaw of Plainfield, N. J., attended the annual meeting of the German Seventh-day Baptists at Snow Hill, Franklin Co., Pa., and the editor of the SABBATH RECORDER preached in Pastor Shaw's pulpit.

We learn, from the *Milton Journal*, that while Dr. L. A. Platts is much better, still his physician advises him to give up all mental and physical work for a time.

Fifty years ago Mrs. O. U. Whitford graduated at Alfred University, and now she is visiting her alma mater this commencement, hoping that a reunion of the surviving members of her class may be possible.

Rev. Ira Lee Cottrell, pastor of the Second Alfred Church, is spending a month among the churches of West Virginia, under the auspices of the Tract Board. He is doing a good work. In a private letter to the editor he asks for a list of West Virginia RECORDER subscribers, and tells of good success in securing new ones.

A special train will probably be run by the Northwestern line from Chicago to North Loup, Neb., to carry delegates to the Seventh-day Baptist General Conference next August. Regular train service is such that connections can not be made to reach there in time for the opening session without losing a day. So the Northwestern line has proposed to run a special train if 100 people will go. Those from this section of Wisconsin will go south and connect at DeKalb with the special train. The round-trip fare from Milton will be about \$21. It is probable that many from this section will go.—*Milton Journal*.

Dr. F. O. Burdick, chairman of the executive committee of the very successful G. A. R. encampment, which closed here yesterday, is being showered with words of praise by his many friends for his able management of the affairs of the encampment. Doctor Burdick, in addition to working out the details of the program and of the splendid entertainments, also or-

ganized the drum corps which made such a fine showing during the encampment.

Doctor Burdick commenced over six months ago to see that the encampment was a success, and met with many obstacles in devising ways and means for the big doings. He has sacrificed his entire time during the past few weeks and attended as many as three meetings an evening.—*Boulder Daily Camera*.

A. Clyde Ehret of Ritchie County, a graduate of Salem College, who has been spending the past year in the theological department of Alfred University, N. Y., arrived in Salem Tuesday morning and went to West Union in the evening and over to the Ford farm where he and Miss Clella Winifred, daughter of Mr. and Mrs. Samuel Ford, will be united in marriage. About the first of September they will go to Alfred, N. Y., where he will continue his course of study.—*Salem Express*.

### German Folklore.

One of the delights of traveling in Germany is the familiarity one soon acquires, or, more properly speaking perhaps, renews, with the familiar folklore and fairy legend of the country. If, in England, one can scarcely escape the Charles Dickens characters, in Germany one is constantly meeting the types immortalized by the brothers Grimm. Indeed it would be quite as difficult to imagine Germany without Mother Hulda, Goldilocks, Red Riding Hood, the Brementown Musicians, Hansel and Gretel, and the rest of the company of dear familiars, as it would be to think of old London without the Pickwickians. German painters, sculptors, musicians, invariably try their talents at portraying their ideals among the children's fairytale folk, and it must be a fine bit of work indeed that passes the muster of German criticism. One of the strongest bonds that holds the German in the characteristic grip of loyalty to the fatherland is this very pronounced love of children and fairy tales.—*The Christian Herald*.

"If you sit down to wait to hear compliments, your seat is apt to become very hard before you are satisfied."

## MARRIAGES

BROWN-SEARLE.—At the home of the bride's grandparents, Mr. and Mrs. S. C. Stillman, on the eleventh day of May, 1912, by Pastor R. J. Severance, Mr. Arthur D. Brown and Miss Lea E. Searle, all of Leonardsville.

CRUMB-CRANDALL.—At the home of the bride's parents, Mr. and Mrs. C. L. Crandall, on the thirty-first day of May, 1912, at nine o'clock in the morning, by Pastor Severance, Mr. Damon H. Crumb and Miss Sedenna E. Crandall, all of Leonardsville.

EHRET-FORD.—At the home of the bride's parents, Mr. and Mrs. Samuel Ford, near West Union, W. Va., May 30, 1912, by President C. B. Clark of Salem College, A. Clyde Ehret of the theological class at Alfred, and Miss Clella W. Ford.

## DEATHS

DAVIS.—Anna Salina Davis, wife of William J. Davis, was the daughter of Ezra and Elizabeth Ensign Goodrich. She was born at Milton, June 18, 1861, and died at her home in Milton, May 25, 1912, in the fifty-first year of her age.

She was the youngest of four children, the others being Mr. Joseph C. Goodrich of Milton, Mr. William Henry Goodrich of Chicago, and Mrs. Mary Elizabeth Post, wife of Dr. George W. Post Sr., of Chicago. She received her education in school and college at Milton. In early life she manifested a marked interest in music, and she was always devoted throughout her life to the music of Sabbath school and of church. At about the age of ten years she gave her heart to Christ and was baptized by the Rev. Darwin E. Maxson, uniting with the Milton Seventh-day Baptist Church. In 1875 with her parents she became one of the constituent members of the church at Milton Junction. On December 22, 1886, she married Mr. William J. Davis at Milton. Mr. and Mrs. Davis lived in Janesville for about fifteen years. From 1889 to 1904 they made their home in Colorado Springs. After that time they lived in California until they removed to Milton in 1905. They have had four children: Lucile Goodrich, who died in 1901; William Starr who lives in Colorado Springs; and two younger daughters, Beth Marie and Goldie Estelle. Mrs. Davis was in good health until about May 10, when the severe illness became manifest which resulted in her death. Mrs. Davis was a woman of noble ideals, a devoted wife and mother, and was always known as a helpful member of the church and community. In 1906 she removed her membership from the Milton Junction Church to

the church at Milton, of which she remained a faithful member until her death.

Funeral services were held at the Seventh-day Baptist church in Milton at two o'clock, May 28, 1912, conducted by President Daland of Milton College. Interment was made in the village cemetery at Milton. W. C. D.

### The "Titanic's" Swan-Song.

From many of the survivors of the *Titanic* disaster, it has been learned that almost at the last moment, when the great vessel was about to sink beneath the waves, the band on deck was playing the beautiful sacred song, "Autumn." Harold Bride, the wireless operator, who narrowly escaped going down with the steamer, told after his rescue that the strains of "Autumn" came to him as he was being picked up by one of the lifeboats. Other survivors believed they had heard "Nearer, My God, to Thee," but while that beautiful hymn may also have been played, there now seems to be little doubt that "Autumn" was the tune last heard.

Not one of the musicians of the *Titanic* was saved. Bandsmen on other big steamers who knew them well have given some touching reminiscences concerning them. One of the players, John Hume, was to have been married after the return trip. He was a man of rare talent, and was formerly bandmaster on the *Carmania*. He was popularly known as "Happy Jack Hume." He came of a race of musicians and musical instrument makers. Another of the band was Frederick Clark, bass viol, who had achieved some reputation for chamber music and who was on his first voyage when he lost his life. The bandmaster was a man named Hartley, a violinist, a splendid performer and a successful composer. He was a great believer in the power of music to prevent panic. Other members were Herbert Taylor, a pianist, a fine performer; George Woodward, cellist, and a trio named Brailey, Krins and Breicoux, who together gave many delightful performances. This little musical company formed really two bands. England, Scotland, Germany and France were represented in their nationalities. They were probably all massed together under Hartley, playing that last hymn, as the great *Titanic* took her final plunge.—*Christian Herald*.

## SABBATH SCHOOL

LESSON XII.—June 22, 1912.  
THE PENITENT WOMAN.

Lesson Text.—Luke vii, 36-50.

*Golden Text.*—"Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. i, 15.

### DAILY READINGS.

First-day, Matt. xviii, 1-14.

Second-day, John xii, 1-11.

Third-day, Matt. ix, 1-13.

Fourth-day, Luke ix, 1-10.

Fifth-day, Rom. viii, 1-17.

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

Sabbath-day, Luke vii, 36-50.

(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.

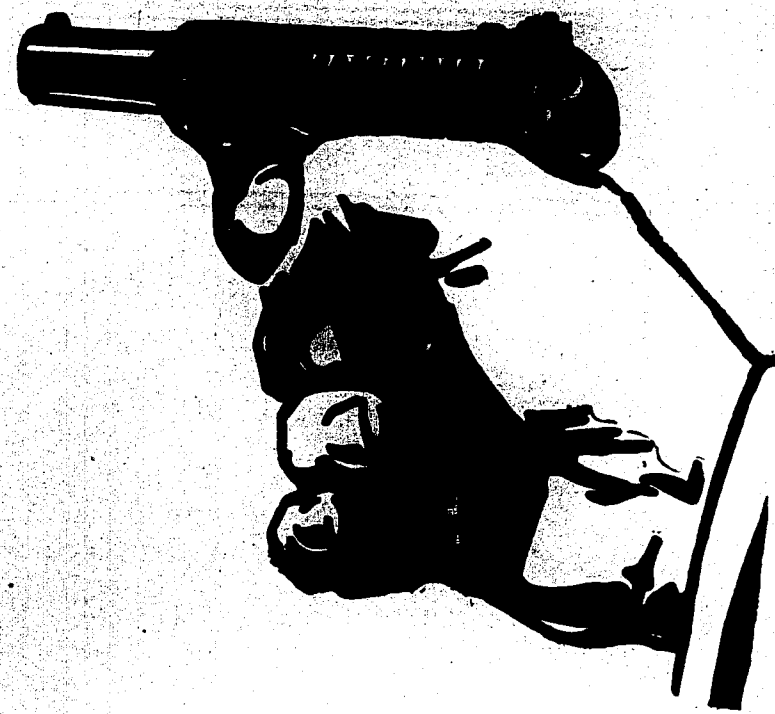
The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

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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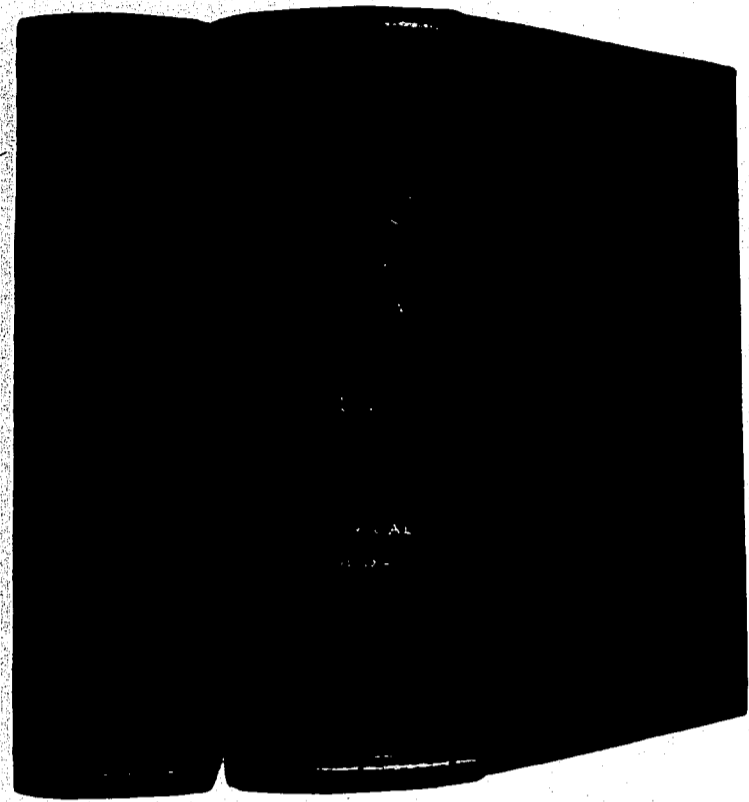
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Or by some rushing streamlet cool,  
Or on the ocean's shining sand.  
Alone with Nature and its Lord,  
'Tis there you hear the Voice divine;  
To those who listen, deep words come,  
And wondrous music, line on line.

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