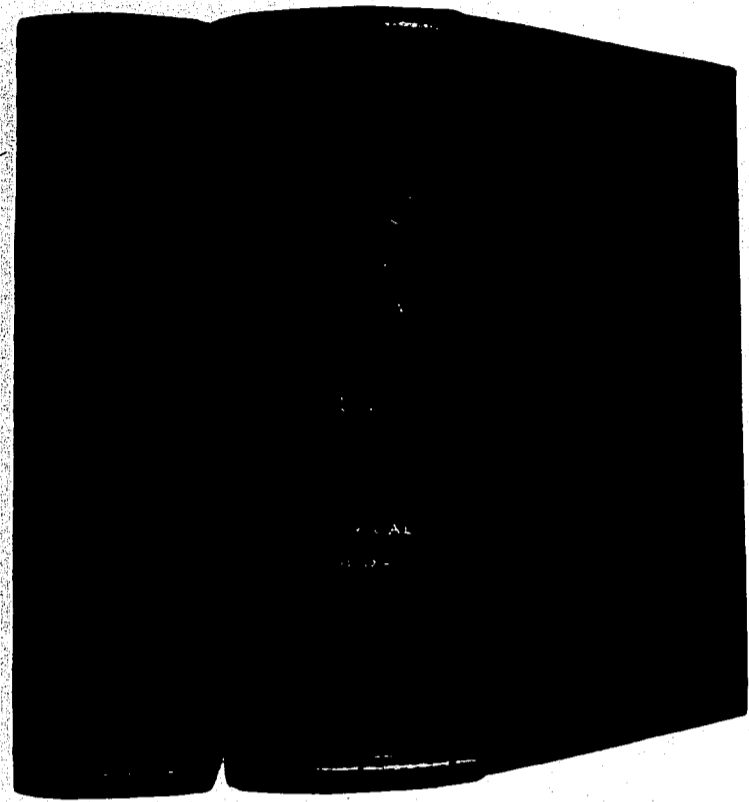


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'Tis there you hear the Voice divine;  
To those who listen, deep words come,  
And wondrous music, line on line.

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## EDITORIAL

### The Blessing of Genuine Friendship.

We all long for true friends. I can think of no sadder lot than that of one who feels that he has lost his friends. Genuine friendships make all the difference between darkness and light when the heart yearns for an expression of unselfish love and for just appreciation. Not long ago I heard one say, in substance, concerning some old-time friends she had not seen for years: "I am very glad they are coming. They were true friends to me in a time of sore distress, manifesting the most unselfish love when I needed it more than anything else. I can never forget it, and I have a different feeling toward them than toward almost any other persons living."

Who of you can not recall some such true friends, who have stood loyal through the years? Their friendship depended not upon your success or failure. They were not moved by your prosperity, or affected by your adversity, but they were your friends from genuine sympathy and unselfish love. We are always glad when we see some practical demonstration of such true friendship. It brightens our hopes for humanity. It assures us that men have not lost, through sin, all the divine image. Such friendships remind us of the perfect love of him who became the Friend of sinners.

On the other hand we are sorry when we see one who is oversuspicious of those who assume toward him the attitude of friends. It bespeaks a loss of confidence in human nature which causes the man to feel that every effort at friendship is prompted by selfish ends. Such a suspicious heart is the bane of life to its possessor. The world is necessarily dark indeed to him. He thinks no man cares for him except for personal gain.

It is sad that so many, like the friends who followed Jesus for the loaves and fishes, do seem to serve others only when they expect to be served in return. So long as Jesus was popular, and the multitudes thought he was to be crowned a king, just so long he had plenty of friends. But the moment the tide of popularity began to turn, that moment many who had professed friendship deserted him. Only the tried and true stood by him in his humiliation. The disciple can not expect to be above his Lord. If friendship depended on popularity, if the ministries of love were bestowed upon the Master by many who served him only from selfish motives, those who try to walk with him today can not hope to fare any better.

I suppose, after all, if this be true, it is not strange that many who have acquired a name and high position in the world, many who have become popular, are often suspicious of those who claim to be their friends, and that they sometimes ask themselves, "What does this man want?" The fact that so many seem to serve for the purpose of laving some one under obligations makes the quality of unselfish service all the more beautiful when it is seen. True friendship that never thinks of duty, but only of heartfelt love when befriending another; the kind that says, "I enjoy the privilege of self-sacrificing service to my friend; I ask not how much can I do for him, as if to measure it, but only ask how much he will consent to receive from me,—this is the friendship that makes the world better, and meets the approbation of the Master. This is the genuine

friendship for which we plead. For this the world is hungry. For the manifestation of this, many hearts are praying. Some poor souls grope in darkness, under heavy burdens, only to die in despair because it is withheld. No encomiums after death can take the place of well-deserved appreciation, if it is withheld until the eyes are closed and the heart is stilled forever.

No one can tell how much of comfort and peace would be lost in any given life, if that soul could not say of a few tried and true ones, "They were my friends in time of sore distress; they have been true in adversity as well as in prosperity, and I can never forget their kindness." Who can not appreciate Mr. Joseph Witter's plea for one true friend?

"I do not ask for many passing friends  
To gather round me when the days are bright,  
But leave me in the dark when sunshine ends,  
So I am sad and lone when comes the night.

"But just a few fond friends to cheer my way,  
And love me just for what I am to them;  
Who know no difference 'tween the night and  
day

But hold our friendship as a precious gem.

"Yea, even one dear friend to love me so  
Is better than a thousand friends who do  
not care,  
For none in all the thousand seek to know  
When I am lonely or in dark despair.

"So give me one whose friendship ne'er will  
cease,  
Who feels a greater joy if I am glad,  
Who strives to fill my lonely hours with peace,  
And shares and knows my heartache if I'm  
sad.

"Then I shall ask no more, only that I  
May be to all my friends a friend like this:  
For such a friendship is a heavenly tie,  
And brings with it a share of heavenly bliss."

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### Sure Enough, Why?

The *Christian Advocate* pleads well for the Bible as the only safe rule for Christian faith and practice. Many good and true things are found in its columns regarding the claims of the commandments of God and the perpetuity of his law, especially regarding the Sabbath. In one strong item now before me it claims that the same sins are cursing the people today that cursed them in the days of Nehemiah, and that moral delinquency always overwhelms those who are not true to the Sabbath.

After a strong indictment against the "immoral and dissolute life" that disregards the holy day, and the disintegrating influences of modern pleasure seekers, that have well-nigh emptied the churches and driven spirituality from the homes, the writer of this item asks, "Why the lax views regarding the Sabbath?" Then, after pressing home similar questions about loose views regarding marriage and divorce, dearth of worshipers in churches, and universal indifference to the Christian religion, he closes the paragraph with, "Will the answer to these questions involve the question of the Sabbath?"

Thus the writer seems to stand on the same ground with the prophets of old who claimed that disregard for God's holy day brought on the whole train of evils that cursed the people and made them forget Jehovah. The implication is that the great thing needed to bring the people back to God is a complete and loyal acknowledgment of his holy day, and its proper observance as he commanded. In closing, the writer urges people to see the force of the arguments given, and says, "Listen to Isaiah:"

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

The heading of the article is, "Perils of Sabbath Desecration"; and had a Seventh-day Baptist written it he could not have made a stronger plea for the Sabbath of the Bible. We read it several times, and each reading made the incongruity between the words written and the real purpose of the writer more and more conspicuous. While the words used and the texts quoted are just what a true keeper of the Bible Sabbath would employ to enforce the claims of God regarding his own appointed day, they are used by this writer to enforce the claims of the first day of the week instead of the seventh as found in the Bible. Face to face with the well-known fact that Christ himself kept the Seventh-day all his life, and urged his followers to keep the commandments even as he had kept his Father's commandments,

this man takes the very words of the Bible and turns them into a plea for Sunday, just as though that were the true Sabbath given by Jehovah! Could anything be more incongruous?

The trouble is, every one who really thinks about the matter knows that the Scripture quoted from Isaiah has no reference whatever to Sunday, but that it refers only to the seventh day of the week—the only day ever called Sabbath in either the Old or New Testament. Every thoughtful reader, whether saint or sinner, when he weighs the facts, must be impressed with the inconsistency of such a pleading for God's holy day, by one who never keeps it himself and who actually denies its claims upon him! The more we study this conspicuous phase of the Sabbath controversy, the more keenly we feel the incongruity, the utter incompatibility, of the current teachings about Sunday with those of the Bible about the Sabbath! While claiming the Bible as the only guide and urging men to heed the commands of the Decalogue, we see men deliberately and persistently turning away from the all-important command upon which Jehovah placed most stress—the Sabbath commandment—to plead for another day, a man-made Sabbath in its stead! And while using Bible language and Scripture arguments to enforce this false Sabbath as though it had claims upon the hearts of men; while ignoring the commands of Jehovah and refusing to observe the day Christ kept, these teachers actually ask the question, "Why the lax views regarding the Sabbath?" And we say, "Sure enough, why?"

Does anybody think the pleasure-seeking sabbathless world can not see this glaring inconsistency between the Guide-book urged upon it, and the teachings and practice of those who hope to convert men to views squarely opposed to the Book? How can men have anything but "lax views regarding the Sabbath," when such discrepancies are the rule? They all know Sunday is not the Bible Sabbath. They know, too, that those who press Scripture texts upon them, enforcing Sabbath claims, must themselves know that such texts have no reference whatever to Sunday. How can the world respect such a Sabbath? How can it do otherwise than continue to grow sabbathless under such inconsistent teachings?

### How Are We Building?

The last week's Sabbath-school lesson brought before us the question of building upon the true foundation. It showed the folly of building a house upon the sand and the wisdom of building upon the solid rock.

Paul was a master builder. He laid the foundations of the church upon the rock, saying, "Other foundation can no man lay than that is laid, which is Jesus Christ." Then he says, "But let every man take heed how he buildeth thereupon." There are many builders upon the one foundation. The apostle claimed that while he laid the foundation others were building thereon. Throughout the centuries the building has been going on. Some have been master builders, while some have been poor workmen, and unwise, even while trying to build upon the right foundation.

I wonder if in our desire to emphasize the importance of building upon the solid rock, we have failed to make enough of the manner of building thereupon? Men watch with jealous care every letter in the precepts regarding the Christian foundations. They guard most carefully every point of doctrine, and try to correct every conceivable mistake and every possible error in the forms of statements regarding the Rock of their faith; but I fear too little is said about right and wrong building upon the one foundation. Perhaps we should emphasize more the words, "Let every man take heed how he buildeth thereupon." Of course we need to understand, first of all, that the foundation is not in man. It is not in Paul, nor in Apollos, nor in Peter, nor in the Pope: neither is it in any human system of philosophy. It is in Jesus the Christ. This truth must not be minimized; but we insist that the question of right building upon this foundation should be magnified. The question of the foundation is well settled, but many do not seem to recognize the importance of right building upon it. The very presence of a foundation presupposes building work.

If one thinks that when he has found peace and a sense of safety in Christ his salvation is sure and he has nothing to do, he makes a fatal mistake. If it is essential to begin a religious life upon the right principle, it is also important that that principle should be carried out in the right

way. Even upon so secure a foundation as Christ Jesus, it is possible to build in a way that will not be likely to stand the test of the judgment day. Of course, there is a variety of methods in Christian work, any one of which may be right and may result in upbuilding. Some that are right may be better than others, and we should be anxious to choose the very best within our reach and to reject carefully every one that is wrong.

For instance, we all recognize the importance of the Sabbath. Even those who observe another day make much of the Sabbath principle, and regard it as all-essential to true Christian upbuilding, either for the individual or for society. Thousands are earnestly endeavoring to build upon this rock of Christ who made it, who taught men how to observe it and who was its Lord. But we may well ask the question, Are those who insist upon substituting another day for God's day building rightly upon the one foundation?

Again, even if the substituted day were right, would the Master approve the methods of those who are striving to build it up? Would Christ begin with civil law to enforce the keeping of the Sabbath? Would Paul be likely, if he were here, to devote years of life and his best energies to the work of securing, through political rings, the legislation necessary to compel men to keep it? Indeed, is not such a method of building a fair example of wrong building upon the one foundation?

The application of this principle of right building upon the true Rock, will reveal many methods of work concerning which serious questions will arise as to their value and even as to their rightness. The spirit in which good work is done sometimes destroys its value. Sometimes want of proper care to keep out little inconsistencies will detract from the value of our work. When we stop to consider the matter of different methods, the danger of using wrong material, the possibility of mistaking error for truth, and the harm sure to come from working in the wrong spirit, there is no question more important to the builder than this: Am I building *rightly* upon the true foundation?

Some may say that work done in sincerity for Christ will surely be acceptable, because the doer is sincere. This is a popular error. Two men may give exactly

opposite interpretations of Scripture. Both can not be right. One must be wrong, and both may be. As to God's attitude toward the individual worker who is sincere in his error, we have nothing to say here. But there can be no doubt as to the "hay, wood, and stubble" quality of such work, in its effect upon the upbuilding of the kingdom of God on earth. While the work may be tried as by fire and prove to be no good when the final test comes, and the sincere worker who wrought in the building may suffer loss, still he himself may be saved "so as by fire."

We must not conclude that every one sincerely mistaking error for truth, and laboring accordingly, shall be lost; but we must remember that wrong building work will be worse than lost, when the work itself is tested. Whatever God may do with the workers, it is evident that some of the work done in Christ's name must be condemned. Sincerity can not destroy the difference in the results of good and bad building. In the final reckoning it must be that in the case of two equally sincere men the work of one will stand while that of the other will fall. No wonder Paul said, "Let every man take heed how he buildeth thereupon."

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### Hugs Her Dogs! What About the Babe?

In a crowded business street yesterday, I met a well-dressed woman, in most respects showing evidences of culture, but she was hugging a shaggy white dog and leading a yellow one! The one in her arms was tenderly held, so its face was about even with her own, while the one at her feet was fastened to her arm by a string. This is no uncommon sight in these days. But you seldom see such a woman caring for her babe. On the same street, within a distance of two blocks, I have counted a score of baby carriages, pushed about by colored girls or foreign maids, who didn't know any better than to let the sweet little occupants lie with eyes exposed to the glaring sunlight, while the girls chatted with each other, evidently caring little for their charges. Is it not abominable that so many mothers actually give their children over to servants, while they themselves pet and hug and carry about, and sometimes kiss, a scrawny little pup dog!

## EDITORIAL NEWS NOTES

### To Commemorate the Battle of Oriskany.

On flag day, June 14, the Sons of Oriskany will celebrate the battle in which their ancestors under General Nicholas Herkimer turned back the British invaders under St. Leger, near Oriskany Falls, on August 6, 1777. The anniversary of the adoption of the Stars and Stripes was appropriately chosen for this service.

The Sons of Oriskany to the number of seventy-eight will be joined by delegations from several other patriotic societies in an automobile trip along the Mohawk River, and over the line of march taken by Herkimer's men. At different historic points tablets are to be unveiled, one at old Fort Dayton, one near the mouth of Oriskany Creek where Herkimer and his men camped the night before the battle, and another on the battle-ground at Oriskany. Each society represented unveils a tablet. These tablets are of bronze, set in granite shafts that stand some three or four feet above the surface of the ground. On each will be a map of the route taken by General Herkimer. The tablet erected on the spot where he, mortally wounded, directed his lieutenants will also bear this inscription:

At this spot Nicholas Herkimer commanded the Tryon County militia while mortally wounded, on August 6, 1777. Erected in memory of General Nicholas Herkimer by the Sons of Oriskany and the Oriskany Chapter of the Daughters of the American Revolution, June 14, 1912.

In the evening the excursionists will enjoy a banquet at Utica, N. Y. Souvenirs of the battle will there be on exhibition. Among these will be the sword, powder-horn and six-foot rifle used by Colonel Samuel Campbell in the battle, and the flint used by the wounded Herkimer to light his pipe as he sat under the beech tree.

### Confession Reveals the Plot.

By the confession of a Sicilian, who belonged to the Lupo-Morello gang of counterfeiters, now serving time in the federal prison at Atlanta, a plot to murder secret

service officer William J. Flynn and Judge George W. Ray was unearthed. The plot was hatched behind the prison bars, to be carried out by several members of the gang, to get even with the detective who ran them down and the judge who sentenced them.

### The Arkansas Damaged.

As the battleship *Arkansas*, the largest completed ship of its kind in the world, was entering Penobscot Bay she scraped rock bottom, raking her for more than forty feet, beginning about one quarter of her length abaft the bow on the port side not far from the keel.

The blow was thought to be quite similar to that of the heel of the iceberg which destroyed the *Titanic*. But the special double bottom, small compartment system used in naval vessels saved the ship from very serious damage. Thus the value of such a system, dividing the hull into a large number of small water-tight compartments was clearly demonstrated.

### One Hundred and Fifty-eighth Commencement.

The one hundred and fifty-eighth annual commencement of Columbia University, held last week at Morningside Heights, New York City, was said to surpass all others in the history of Columbia. Seventeen hundred and seventy-nine students received diplomas, and the alumni for fifty years were out in full force.

### Cuban Affairs Very Serious.

As yet no one can foretell the outcome of the negro revolt in the island of Cuba. The United States marines already landed there are protecting American property, and other troops are being sent. The city of Havana lives in constant fear of an uprising, and race riots are seriously threatened. At this writing efforts are being made to bring about a settlement of the trouble through mediation, hoping in this way to obviate the necessity of intervention on the part of the United States. If the warring factions can be quieted and reconciled in this way without intervention it will be the ideal way. The Cuban Government seems to be awaking to the seriousness of the situation, and it is hoped that it may put down the rebellion without aid and without delay. The government,

however, is badly crippled over finances, and money help may be necessary, if troops are not needed.

#### The Kaiser Much Pleased.

Emperor William of Germany seems much pleased with the welcome given his fleet by the President of the United States. In his cablegram to President Taft he said:

I thank you for your kind message and the hearty welcome which you, the American navy and the American people have offered to the officers and crews of my cruisers.

I trust that the visit of my ships to your hospitable shores may further contribute to strengthen the good and friendly relations existing between our two countries.

President Taft's cordial message to the Kaiser runs as follows:

I wish to express to you the great pleasure it has given me today to welcome the officers and crews of the German squadron to our ports and to visit your magnificent battle-cruiser, the *Moltke*.

I trust that those who so ably represent your efficient navy on this occasion may carry home with them some of the same pleasant and cordial recollections experienced by the officers of our ships while in your hospitable waters.

The city of New York left nothing undone in its efforts to give royal welcome to the commander of the German ships. The Mayor and the Rear-Admiral exchanged visits, the former going on board the flagship *Moltke* and the latter visiting the City Hall. Thousands visited the fleet, and on one day the throng became so great that the Germans had to ask the city officials and those in charge of wharves to allow no more to come.

At the Astoria a great dinner was given the visitors, by the city. The American admiral and officers detailed to escort the Germans to New York were also invited guests.

Five hundred of the German sailors accompanied an equal number of the American bluecoats to Coney Island, where they had the time of their lives. Another feature of the festivities was a football game between the German team on the *Moltke* and a team from the Americans.

Last week we mentioned the disastrous fire in Stamboul, the old portion of Constantinople. It is probable that this great conflagration, which rendered 15,000 persons homeless, was the work of incendiaries

as the outcome of a petty quarrel. The fire burned itself out—actually died for want of fuel—after 1,000 dwellings, four mosques, seven schools and three Moslem theological seminaries had been destroyed.

Another transatlantic liner has been compelled to abandon her voyage on account of a strike among the sailors and crew. This time it is the *France*, which was about to sail from Havre. Her passengers went to Cherbourg to take passage on the *Majestic* or the *Kaiser Wilhelm II*. The strike was over the matter of wages only and was begun without any warning. The French people are very severe in their criticisms of the strikers. An increase in wages had been given them on June 1, and the officials had no idea of any dissatisfaction, until just as the ship was on the point of sailing, and the men quit. The government promised to send help from the marine forces to man the ship, but was unable to do so at last, and the voyage was abandoned. Honorable John Wanamaker was one of the passengers. He expresses sympathy for the company. Indeed, such methods as the strikers adopt of late are bound to work against them and win sympathy for the other side.

Representative Robert C. Wickliffe of Louisiana was killed in Potomac Park, Washington, by a Southern Railway train. He had started for a day's outing and in cutting across the tracks probably to shorten his walk he was run down and badly mangled. Mr. Wickliffe was fifty years old and had served five terms in Congress.

Since writing the above item about the giving up of the voyage by the steamship *France* on account of the strike, we have learned that a similar hold-up has come to the *Majestic* of the White Star Line at Southampton, and her voyage has also been canceled.

An effort to break up the banquet given the German naval officers in New York was made by the hotel waiters who are on strike. But police precautions were too well laid for the effort to succeed, and the banquet went on unmolested. One hundred and one of the strikers were placed in jail for the night, and many of their fellows, disheartened, returned to one of the up-

town restaurants and applied for their old places.

The leader for the chambermaids and scrub-women in this great hotel strike is Rose Pastor Stokes, who left her beautiful estate at Noroton Point, Conn., to take up the fight in their behalf.

#### Battle Creek, Mich.

DEAR RECORDER READERS:

We have been so busy making history that we have not had time to write it. However, we have done nothing of which to boast. The Lord has been very good to us. His people have treated us far better than we have deserved. His work is moving on in Battle Creek. Our church appointments are being well sustained. Not long ago our Christian Endeavor society held a social at the beautiful home of Dea. F. B. Hunt. It was well attended. The evening was spent in pleasant conversation and innocent games. Light refreshments were served. Miss Hunt is a delightful hostess.

Twelve new members have lately been added to the church, four by baptism. Twenty women of the church and some children were recently entertained by Miss Mary Coon and the pastor's wife for dinner at the home of the pastor. Dea. and Mrs. Irving A. Crandall of Leonardsville, N. Y., have been taking treatment at the Sanitarium for three months. We have greatly enjoyed their company and presence at our church services. It did us good to have Mrs. W. C. Titsworth with us again for about a week when on her way from Chicago to Alfred. Florence Thomas and Ervilla Eaton attended commencement at Alfred.

We are glad to have Miss Daisy Furrow, lately of Riverside, Cal., with us while she is taking the nurse's course in the Sanitarium. We expect others of our good young people to come here for this course. They look in vain for a better place for such training. The Sanitarium is preparing for the biggest season of its splendid history. More of our young people from various churches are expected to be here soon to work in the Sanitarium this summer. We hope that all such will at once become vital parts of the working force of our church.

O. J. Davis and family moved here some

months ago from Verona, N. Y. This family of six makes a good addition to our society. Mr. Davis and Mr. W. B. Kinney are building a good home on North Washington Avenue. They are also building a good home for Brother William Robinson, who has so acceptably preached for us on many occasions. Brother and Sister Robinson spent some time during the winter at their old home in England. G. C. Wells has returned to us from Nortonville, Kan., and is building himself a new home. His father, Alfred M., who spent the winter in Florida, is with us again. F. C. Wells has sold his three houses on Manchester Street and is building a new home on another lot. John Schepel and family, lately of Alfred, N. Y., have purchased a home among us. N. C. Babcock has also purchased a home in the city. Giles Lawton and wife, lately of Albion, Wis., have located with us.

Very much building is going on in Battle Creek this season. Property values are steadily rising. Last Sunday a tract of land in the "West End," just made into lots, was put on the market. More than twenty lots were sold before night by one Sabbath-keeping real estate man. There is plenty of business and work here now for the hustlers. Satterlee & Son are doing a good business in their grocery that was started a few months ago. Other men might do just as well in similar or other kinds of business if they had the grit to start and hold on. The Sabbath is no particular hindrance to good business here.

We are glad to report that our church has bargained for a good church lot and a good parsonage. Now we need the money that has been subscribed on this fund. Yes, we will make good practical use of whatever the people give for this work. Send your money to the undersigned, and he will send you a receipt. We doubt if you ever gave money for a more worthy cause. When the subscriptions are all paid we hope to report some interesting details of this important work. So look for another chapter soon. Pray for this branch of the Lord's work.

Sincerely yours,

D. BURDETT COON.

June 4, 1912.

"Vituperation proves nothing against its subject. Neither do political cartoons."

## SABBATH REFORM

### The Sabbath—Is it Jewish?

REV. E. E. FRANKE.

The Sabbath enters so largely into the history of God's ancient people, Israel, that a superficial reading of Scripture has led many to regard it as strictly Jewish. The following texts are often quoted in support of their position:

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

"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. v, 15).

Even some of our best Sabbath-keepers and most brilliant writers make the mistake of supposing that although a universal reason for Sabbath observance is given in Exodus xx, 11 yet in some way it was pointed out as a sign of deliverance from Egypt. One writer says: "The Sabbath was appointed to be a regular memorial of Israel's escape from the bondage of Egypt." I take exception to this position not for controversial reasons, for the writer is a much esteemed brother and Sabbath-keeper and I quite thoroughly agree with him on nearly all other points; but this quotation serves my purpose in elucidating the position before stated.

It should first be borne in mind that God has never given two memorials to commemorate any one event.

Our First-day friends hold Sunday and especially Easter Sunday as a memorial of the resurrection, whereas the Bible plainly shows that baptism memorializes the burial and resurrection of Christ. (See Col. ii, 12 and Rom. vi, 3-5.) Every memorial in the Bible has in it an element pointing to the thing memorialized. Hence baptism by its requirements of burial in, and resurrection from, the water is an appropriate

and definite reminder or memorial of the event to be memorialized.

When Israel passed dry-shod over Jordan they were instructed to take twelve stones from the bed of Jordan and set them up on dry land; and the Lord said: "And these stones shall be for a memorial unto the children of Israel forever" (Josh. iv, 7). "And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land" (vs. 21, 22). There was something fitting in this,—dry stones from the river bed to indicate or memorialize the fact that God had made the bed of the river dry ground for Israel. Now as a matter of fact there is nothing in the observance of a day to call to remembrance the escape of Israel from Egypt, but how much more fitting the feast of Passover with its bitter herbs denoting the bitter servitude in Egypt; the paschal lamb denoting the slaying of the first-born of Egypt, and the saving power of the Lamb of God; the unleavened bread, a sign of their hasty escape from Egypt; and when the Lord himself says, "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations." (See Ex. xii, 14-27; xiii, 3-9.) We must conclude that the memorial of the escape from Egypt is the Passover and not the Sabbath.

And besides all this, the making of the Sabbath a memorial of Israel's escape from Egypt would do violence to the reason assigned in the fourth commandment and in the light of Jeremiah xvi, 14, 15 would limit and nullify the Sabbath during the gospel age. Note the verse quoted above:

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them," etc. Reference is here undoubtedly made to their deliverance from Babylon almost 1,000 years later.

And again it is a fact that a text that proves too much proves nothing at all. Note the following:

"Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in meas-

ure. Just balances, just weights, a just ephah and a just hin, shall ye have; I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, to do them: I am the Lord" (Lev. xix, 35-37).

"Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing" (Deut. xxiv, 17, 18).

Thus in all matters of justice, judgment, mercy and obedience God refers to their escape from Egypt and says, "Therefore I command you this," etc. Practically the same language is used and appended, as to the Sabbath prohibition in Deuteronomy v, 14, 15.

It has but one meaning and the thought is plain:—You were oppressed in Egypt, you were servants. I brought you out and gave you liberty. Now as you enjoy this liberty be honest and upright to others; do not oppress your servants, for by deliverance from Egypt I made all this possible. All this is clearly set forth in three verses in the Psalms as follows:

"And he brought forth his people with joy, and his chosen with gladness: and gave them the lands of the heathen: and they inherited the labor of the people; that they might observe his statutes, and keep his laws" (Psalm cv, 43-45).

When we come to the New Testament, no question is raised as to the perpetuity of the Sabbath. Christ and his followers kept it right down to his burial. His apostles kept it. Not a word is uttered by any, that can be even remotely construed to refer to its abolition or transfer. The whole Bible is silent on this point.

Christ says: "The sabbath was made for man" (Mark ii, 27), or more literally "for the man," referring to Adam as the representative of all mankind.

The same language is used concerning the marriage relation thus: "Neither was the man created for the woman; but the woman for the man" (1 Cor. xi, 9).

Like two sacred rivers flowing from Paradise, marriage and the Sabbath have come to us side by side through the mist, darkness and heathenism of sixty centuries and

are the tokens today of the unsullied bliss of Adam in his innocence.

It would be just as sensible to call marriage Jewish as the Sabbath; both existed 2,500 years before there ever was a Jew, and when at last the voice of God shall proclaim the end of all things earthly, and everything that does not bear the stamp of divine approval shall be shaken, the Sabbath and marriage, as pure and spotless as in their Edenic institution, will remain among those things that can not be removed (Heb. xii, 27).

In that wonderful prophecy of Isaiah concerning the first advent of our Saviour, recorded in Isaiah lvi, we read: "Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hands from doing any evil" (vs. 1, 2).

Following these two verses we have that wonderful prophecy of the Gentiles (sons of the stranger) and their conversion to the Gospel:

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant" (v. 6).

The above shows plainly that in this gospel age there is one Lord and one Sabbath for all who own the name of the Lord, Jew and Gentile. It seems that, not with Jews only, of whom it is said that Moses put a vail over his face because they could not behold the glory of his countenance, but with Jew and Gentile alike, until this day remaineth the same vail untaken away in the reading of the old testament" (2 Cor. iii, 14).

There are those who claim that the Sabbath was not known from Eden to Sinai, and by their twisting and turning make it simply a Jewish institution.

A careful study of the institution of the Sabbath should dissipate this position. Now note the language of the Bible:

"Thus the heavens and earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had

made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. ii, 1-3).

From the careful study of this text several things may be learned, namely:

The first Seventh-day was not a Sabbath and there is no reason to believe that Adam kept it as such. Note the phraseology: "God blessed the seventh day, and sanctified it: *because* (now we get the reason) that in it he *had* rested" (past tense).

The language is plain and needs no construction. He blessed it and sanctified it "because that in it he had rested." In other words, after the day was past he looked back upon it and then blessed and sanctified it.

God was not tired; he did not need the rest; for the Scripture says: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" (Isa. xl, 28.)

Then why is it said "he rested" you ask. The answer is simple. "He rested, and was refreshed" (Ex. xxxi, 17). He contemplated his work. He "saw that it was good" (Gen. i, 25), and rested for man's sake, to give him a memorial of His power, for all time. "The sabbath was made for man" (all mankind) (Mark ii, 27).

Then, too, note that after it was past he "sanctified it." The original word here translated sanctify is *quadesh* and means to set apart or proclaim for a holy use. The same word is translated proclaim in 2 Kings x, 20: "Proclaim a solemn assembly."

Hence, after the day was over, he set it apart, proclaimed it a Sabbath for mankind, a memorial of Creation. Remember also, "he blessed it"; for the word blessed the Hebrew gives *barak* which is derived from the same root word as the word bliss. The conclusion then is: He made it a day of bliss, joy and rejoicing, and such the Sabbath should be to true Christians, rejoicing in the works of his hands.

The fourth commandment says, "He hallowed it." He made it *holy*. God who alone is holy is the only one who can hallow or make anything holy. No man, not even the Pope of Rome, can make him-

self, much less anything else, holy. God made it holy and commands us to keep it as he made it (holy). He did not command us to *make* it holy, but to keep it as he had made it.

God never made any other day holy. No man or set of men can make any other day holy, not council, Pope or potentate. Hence no other day can ever be *kept* holy; for you can not *keep* a day holy until it is *made* holy. Now what becomes of the excuse, "Any day will do if you will only keep it holy"?

We might inquire, How did God make it holy? A few texts of Scripture here will explain. At the burning bush the Lord spake out of the bush to Moses and said: "Put off thy shoes from off thy feet, for the place wherein thou standest is *holy* ground" (Ex. iii, 5). I ask, What made the ground holy? and answer, The presence of the Lord.

When the Lord appeared to Joshua before Jericho, and Joshua fell on his face before him, the Lord said: "Loose thy shoes from off thy feet; for the place whereon thou standest is *holy*" (Josh. v, 15). What made the place holy? as before I answer, The presence of the Lord.

Read the record of the transfiguration in Matthew xvii, 1-8, and then hear what Peter says about that scene in 2 Peter i, 18 in this sentence, "When we were with him in the *holy* mount." What made that mountain holy? It was the presence of the Lord.

What is it that makes the Christian *holy*? Only one thing, and that is "Christ within you the hope of glory."

Then I ask again, What made the Sabbath holy? The only answer that can be given, in the light of the foregoing texts is: The Lord put his own presence into it. Then praise God for the Sabbath with the Lord's blessing and his divine presence in it.

God blessed the man and gave that man a blessed day to remind him continually of the blessing he had received. How fitting to observe that the Sabbath is meaningless to us unless we have God's blessing and God's presence within us. Unless we have rest in him we can not appreciate the full meaning of the Sabbath.

Sabbath means rest, and Paul says: "For we which have believed *do* enter into rest, as he said, As I have sworn in my wrath,

if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest" (Heb. iv, 3, 4, 5).

Christ says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." The Sabbath is a blessed sign of the rest we have in Christ. Praise God for this.

Is it the Jewish Sabbath or even the Christian Sabbath? No: it is God's Sabbath. Says the Lord:

"If thou turn away thy foot from the sabbath, from doing thy pleasure on *my holy day*; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him" (Isa. lviii, 13). Honor the Lord in keeping the Sabbath and what follows? "Then shalt thou delight thyself in the Lord" (v. 14).

The Christian who is filled "with all joy and peace in believing" (Rom. xv, 13), can go out into the forest, in the field, and by the streams of water, everywhere beholding God in nature. He can revere and honor him, delighting in the works of his hand, breathing in the blessed atmosphere of heaven, and through the revelation of his creative power behold our God. This is Sabbath-keeping—rest, peace, bliss, delight, and everything the Sabbath stands for. Praise ye the Lord.

"He hath made his wonderful works to be remembered" (Ps. cxi, 4).

### Hardened Hearts.

C. H. WETHERBE.

The hardening of human hearts is one of the most saddening things that can be conceived of, and it is a process which is so subtle and quiet that the subject of it is unconscious of its working. If one were to tell him that the course which he is pursuing was producing hardness of heart, he would not believe it.

It is said in the Bible that God hardened the heart of Pharaoh, and this statement has occasioned a great deal of discussion. Unbelievers have declared that if God did do so, then he was unjust to Pharaoh, and that the king was not responsible for his being in such a state. But properly under-

stood, God did not directly or arbitrarily harden the heart of Pharaoh. He hardened his own heart. He continued to resist the light which came to him. He rebelled against the commands and entreaties of God. He had repeated opportunities to be saved. He could have availed himself of God's pardoning mercy; but he despised the day of offered grace, till at last God left him to the consequences of his own evil-doing.

In Exodus are these words: "I will harden Pharaoh's heart." A Bible scholar, in commenting on those words, says: "Properly, I will permit Pharaoh's heart to be hardened. God did not actually interfere to strengthen and confirm the obstinacy of Pharaoh, but, moved by that obstinacy, he withdrew from him, gradually, all the restraints of his grace, and, as these restraints were removed, the heart of the king was more and more hardened."

This is a true exposition of that question. Pharaoh had no valid excuse for becoming at last hopelessly hardened. The whole blame was on himself. And this is true of multitudes of people in these days, especially those who live amid gospel light and influences. Every time that an unconverted person refuses to yield to God's call to repentance, he hardens his heart. How sad!

Saints are made saints not by doing extraordinary or uncommon things, but by doing common things in an uncommon way, on uncommonly high principles, in an uncommonly self-sacrificing spirit. Be sure that this is the only substantial thing. The bits of knowledge that we call our learning, the bits of poetry that we call our wealth, the momentary values of delight that we call the conquests of social life—how swiftly they hurry to their graves, or are lost in forgetfulness! Nothing, nothing else but character survives, and character is Christ formed within. Character is a symmetrical growth, having its root in unseen realities, and its conscious source in the living God, and its perpetually replenished supply by communion with him. There can not be a developed and healthy saint without a constant putting forth of vitality and vigor in a principled activity of use and exercise of righteousness.—*Huntington*.

### Historical Sketch of the Dodge Center (Minn.) Seventh-day Baptist Church.

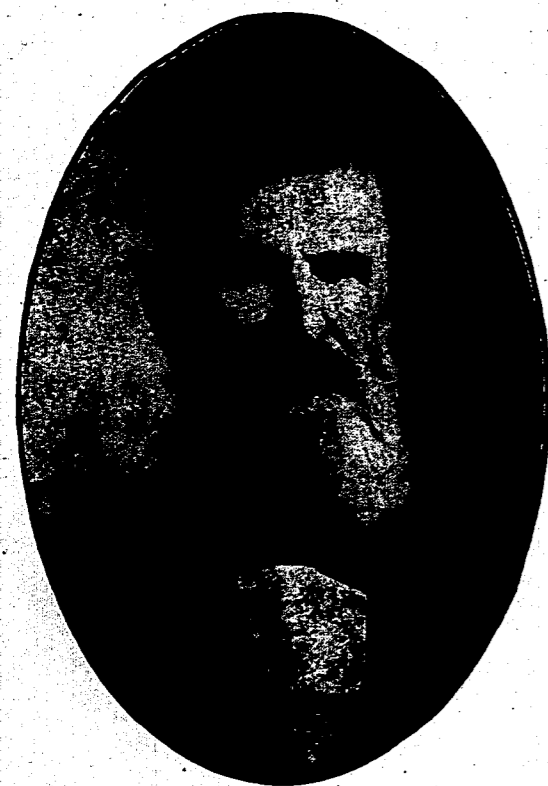
EX-PASTOR H. D. CLARKE.

In the month of June, 1856, two or three families of Seventh-day Baptists located in the southern part of Wasioja Township, Dodge Co., Minn., Joel Tappan and Benj. F. Bond coming direct from Milton, Rock Co., Wis., the former originally from New Jersey and the latter from West Virginia. Others arrived later in the year.

Over one hundred years ago the stream of immigration into West Virginia, then known as Virginia, brought among many prominent families the Bonds from Maryland and Pennsylvania. These were num-

In Woodbridge, N. J., in 1789, was born Isaac Tappan. He was the father of the much beloved Deacon Joel Tappan, the pioneer mentioned above. Deacon Tappan married Caroline Saunders in November, 1847, at Plainfield, N. J. Sister Tappan came from Newport (R. I.) stock, her grandfather being the Rev. Henry Burdick, a pastor of the Newport Church, our first church in America.

It is appropriate to especially mention these in view of the fact that this church is very largely the result of these two families who came as pioneers from the far east, being the first settlers of our faith in Dodge County, Minn. Closely following them were the Burdicks and Ayars and Crandalls and others, whose ancestors have



JOEL TAPPAN



MRS. CAROLINE TAPPAN

erous in the formation of Seventh-day Baptist churches in that State. They were hardy pioneers, converting forests into grazing lands and building homes that in years to come were to send forth strong men and women of our faith. In the history of West Virginia churches we find the names of Rev. Richard Bond, Mary Bond, Abel Bond Jr., Sarah Bond, Margaret Bond, Eli and Reuben Bond, and many others. In an address to our General Conference in 1818 we find it written by Abel Bond in behalf of the Lost Creek Church. Richard Bond of 1728 was father to Major Richard Bond, a soldier in the Revolutionary War. Descendants Samuel and Elsie were members of Salem College faculty.

an honorable record in denominational matters.

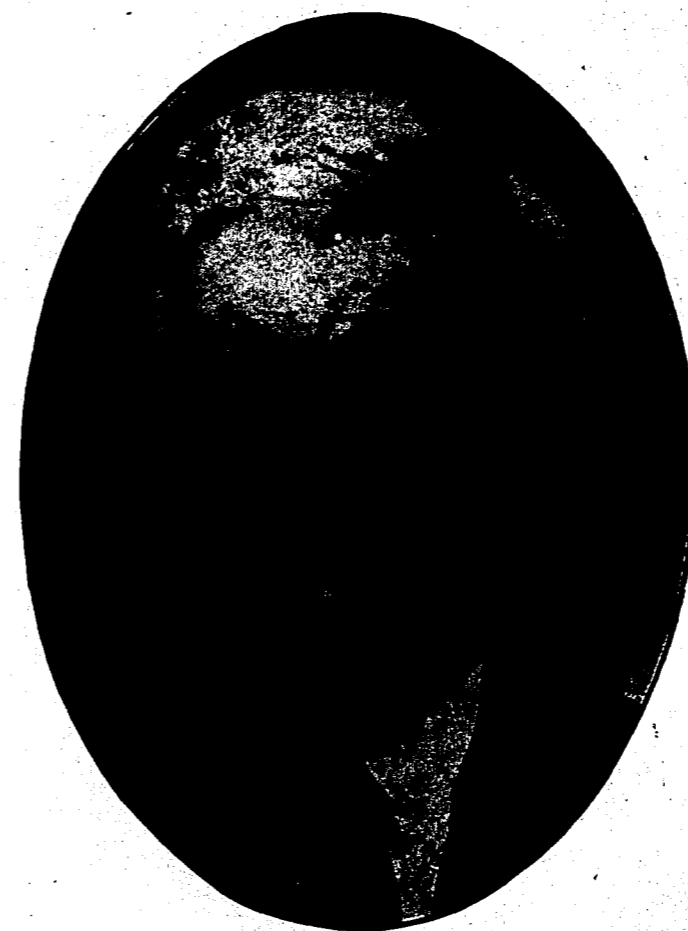
The first meetings were held on the Sabbath by the Bonds and Tappans in their wagons and homes, for Bible study, singing and prayer.

Log houses were built, the prairie "virgin soil" was broken, and pioneer life began in earnest. Many hardships were endured by these pioneers and at one time starvation seemed near at hand. Wolves howled about their homes, and rattlesnakes threatened the lives of their children. At one time a fearful Indian raid and massacre nearly drove them from the State.

The first prominent leaders seemed to be Brother Bond and Sister Tappan, who with faith and enthusiasm laid the founda-

tion for the future organization of the church.

On the fourth day of June, 1859, the following persons gathered at the home of Benj. F. Bond, one mile northeast of where Dodge Center is now located, to consider the propriety of forming a Seventh-day Baptist church: Eld. Phinias Crandall, L. J. Crandall, Benj. F. Bond, Matilda L. Crandall, Eli B. Ayars, Rebecca J. Ayars, Nathan M. Burdick, Clarke E. Burdick, Jason E. Burdick, Albert M. Burdick, Joseph N. Langworthy and S. J. Severance.



DEA. N. M. BURDICK

Nathan M. Burdick was chosen moderator, and Elder Crandall, N. M. Burdick and Benj. F. Bond were elected a committee to draft an exposé of faith and the church rules. This committee reported the following at the afternoon meeting which convened at four o'clock:

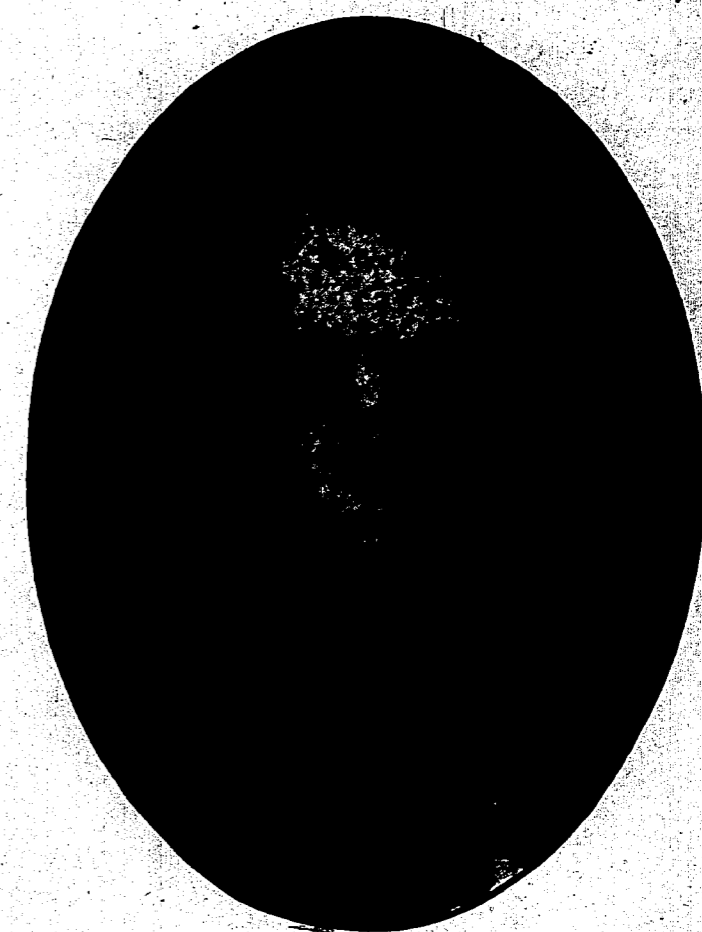
1st. *Resolved*, That this church be known as the Wasioja Seventh-day Baptist Church.

2nd. We, the members of this church, receive the Scriptures of the Old and New Testaments as our rule of faith and practice.

3rd. We covenant together to endeavor to carry out the designs of the Great Head of the Church.

4th. We believe that repentance toward God and faith in the Lord Jesus Christ are necessary to church membership.

5th. We believe it the duty of church members to bear the burdens and expenses of the church as God may have prospered them.



BENJ. F. BOND

6th. We believe in the conscious state of the dead, and that the righteous are rewarded and the wicked are punished in the future.

7th. We believe it a sin against God and a species of barbarism to buy and sell human beings.

8th. We believe that persons of intemperate habits are not fit subjects for church membership.

The next articles relate to attendance at church services and the means employed to become reconciled to aggrieved brethren.

It will be seen from these brief articles that, whatever of dogmatism may be revealed or may enter into the faith of these earnest pioneers, they began first with the whole Bible as a sure chart by which to sail out upon the ocean whose farther bounds are beyond their sight. They understood that obedience to God and faith in Jesus Christ bring safety and happiness, and disobedience brings suffering. The Scriptures of God were counted the most sublime philosophy, and one gem from this ocean of wealth is worth more than all pebbles from the streams of earth. Repentance toward God and faith in Christ meant a pure life and habit, obedience to God's immutable law, temperance, and reform; these were necessary beliefs and practices in order to unite with the church.

It would appear that in those days they

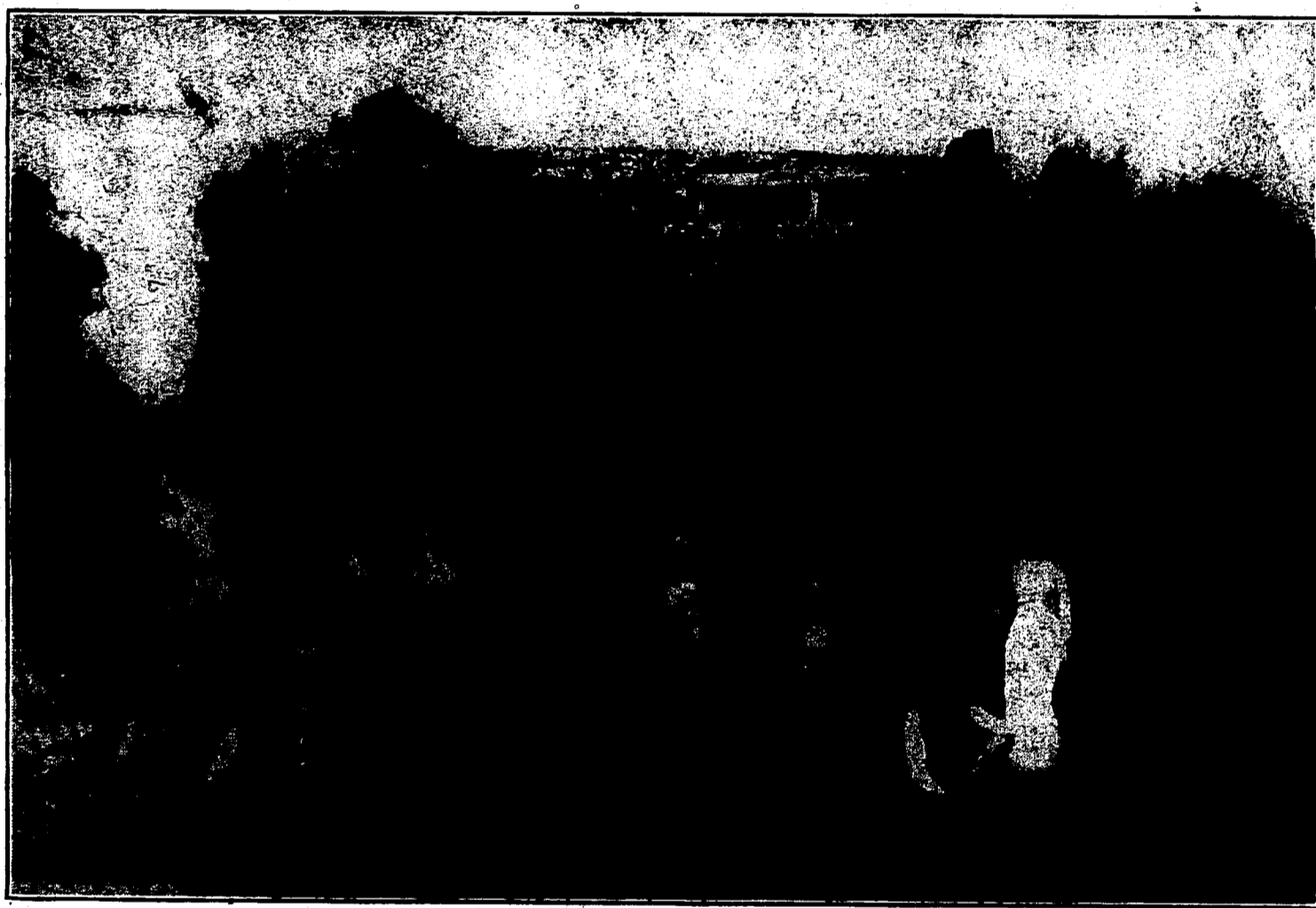


thought the Bible contained a sufficient revelation of the state of the dead to make an article of faith on that quite necessary. But their children have not quite as clear a view, or else have concluded it wise not to be too curious on that point, and to give greater latitude of belief among brethren, thinking that real Christian character may not after all be affected either way on that question. However, the majority yet seem to hold the doctrine of the conscious state of the dead and that with no tendency whatever toward modern spiritualism, as some have inferred who believe otherwise.

They dealt plainly with such special sins

tilda Crandall, Clarissa A. Burdick, Albert M. Burdick, Esther L. Crandall, Eli B. Ayars, Benj. F. Bond, Adeliza Bond and Caroline Tappan. These eleven are properly considered the constituent members. Benj. F. Bond was chosen the first church clerk, and Nathan M. Burdick the first deacon.

In June, the following month, there were added to the church, Rebecca Ayars, S. J. Severance and Sarah Tappan by baptism, Clarke E. Burdick, Isaiah and Martha Maxson, and Elizabeth Crandall by letter. The ordination of Deacon Burdick did not take place until August 21 of that year.



TAPPAN'S LOG HOUSE

of the times as human slavery and intemperance, and thus were among the reformers of their day. They believed that the church must grapple with the gigantic iniquities of the present. Was slavery a political question? Yes, but it was a great moral evil, and Christianity must meet it, and the church unite against it. Is the temperance question a political issue? It is, but the liquor traffic is a moral evil and the church must antagonize it.

The persons qualified to subscribe to these articles were: Eld. P. S. Crandall, L. J. Crandall, Nathan M. Burdick, Ma-

Mrs. R. J. Ayars was the first one baptized into the church.

On June 8, 1861, Samuel R. Wheeler, a young man thinking of the ministry and living there, preached his first sermon in the log house of Joel Tappan. Soon after he became a very successful pastor of the Pardee Church in Kansas, and a pioneer missionary in several States, and later the pastor of this church. After other pastorates he retired at Boulder, Colo., a church he organized several years ago, and is spending an old age honored and loved by our people.

Previous to June, 1861, the church had

been visited and helped by Eld. O. P. Hull of Milton, Wis., and Eld. A. B. Burdick of Rhode Island.

July 17, 1863, at the home of Joel Tappan, a church meeting was held to consider the matter of building a house of worship. Eld. A. B. Burdick furnished a plan, and a building committee was appointed consisting of Dea. Chas. Hubbell, John Ellis and Alva Jones. The Missionary Board offered \$400 toward such a house and the church voted to raise \$300 and lay the foundation. Elder Burdick solicited the funds from the Missionary Society, and Eld. Charles M. Lewis solicited \$100 in 1865. The house was built on what was called "South Prairie" about three miles south of Dodge Center, and the first cost was about \$800.

Several new families settled in this society about this time, whose names may appear later in this sketch. Eld. O. P. Hull received two calls to become pastor, and he accepted the second one in November, 1864, though he supplied the church in 1862 and Eld. A. B. Burdick in 1863. Henry B. Lewis, who had been ordained a deacon by the Dakota (Wis.) Church, and had settled on a farm in Ashland Township, near the church, was invited to preach as opportunity offered, and was licensed to preach that year, 1863. He was a very earnest and ready speaker. He supplied the church with preaching considerably in 1865, 1867 and 1869 and then was called to the pastorate of the Cussewago (Pa.) Church. In 1870 he was called to ordination, which took place at Alfred, N. Y., in 1871.

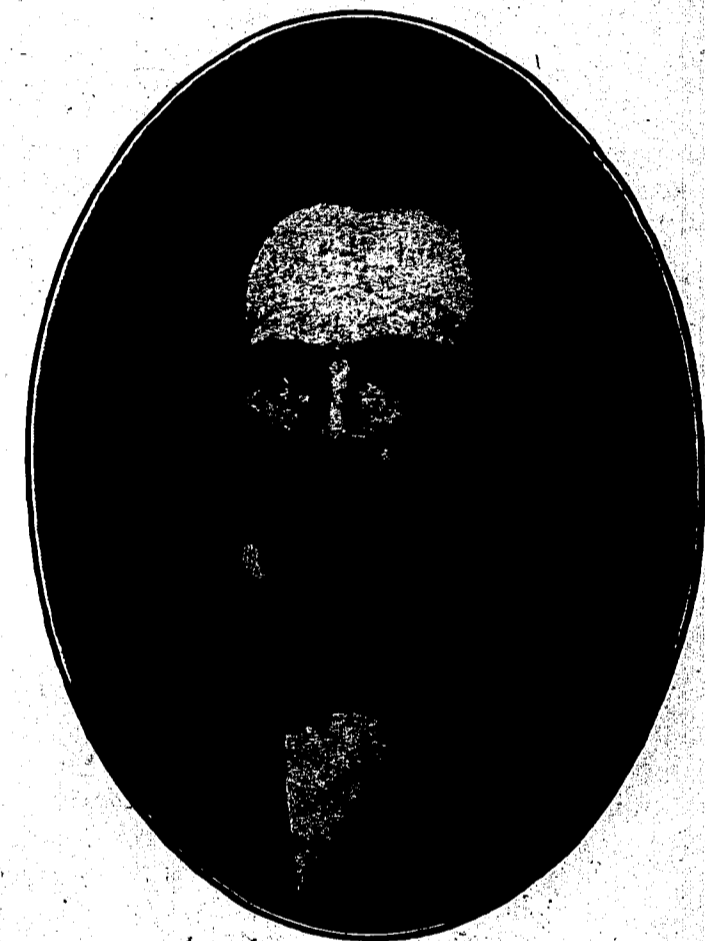
June 3, 1866, it was voted to call the church the Wasioja and Ashland Seventh-day Baptist Church, these two townships containing most of the Sabbath-keepers. Eld. Joel C. West, of Trenton, Minn., was called to the pastorate in June, 1866, and labored one year. One son, two grandsons and two granddaughters were members at Dodge Center in later years.

The original subscribers to the fund for the erection of the first meeting-house were S. D. Franklin, Dea. Chas. Hubbell, John Ellis, S. J. Severance, Dea. N. M. Burdick, Alva Jones, Joel Tappan, Dea. H. B. Lewis, E. D. Langworthy, H. V. Franklin, Joseph Green, E. B. Ayars, J. N. Langworthy, Caroline Tappan, Sarah B. Tappan, Catharine Jones, Orrin Jones, A. B. Tappan,

Rebecca Ayars, M. M. Ellis, E. L. Babcock, Albert Whitford, D. Stivers, Dexter Brown and Dea. Norman Palmer. Afterwards contributions were received from H. R. Maxson, John Langworthy, Joel Jones, Nelson C. Smith, Wm. Franklin, Chas. M. Lewis, the Seventh-day Baptist Missionary Board, Joseph Langworthy, Geo. I. Lewis and S. T. Mills.

A burying-ground was selected on the land of Nelson G. Smith, but in a few years abandoned.

The first janitor was Orrin Jones who received \$7 a year for such service.



ELD. O. P. HULL

The first vote to take a collection on the Sabbath day was on December 9, 1866. The next year it was decided in October to raise the church funds by taxation, one third of all poll-tax on male members eighteen years old and over, and two thirds by assessment on property owners who were church members. No one was to vote on the finances who did not pay a church tax.

On October 4, 1868, the resolution was passed that the church regards as Sabbath-breaking the use of teams on the Sabbath by owners or others, except in the service of religion, acts of mercy and works of necessity; also as Sabbath-breaking, visiting, journeying, or doing business by members and others on that day except for

religious improvement and attention to the sick.

In December, 1868, it was voted to cease raising funds by taxation and secure them by subscription. At this meeting the articles of faith and covenant of the Milton (Wis.) Church were adopted in the place of those in force. These were more concise, and, if anything, less dogmatic, but were distinct with reference to the views of Seventh-day Baptists in general. These are as follows:

#### COVENANT.

1. We covenant and agree to keep the commandments of God, and to walk in the faith of Jesus, and to submit ourselves to be disciplined by the church according to the Scriptures.

2. Also endeavor to keep up meetings for worship on the Sabbath, and to attend punctually, as far as practicable, to all appointments of the church.

3. Also to bear our proportion of all necessary burdens and expenses of the church, according as God has blessed us with means to do with.

4. And, furthermore, to watch over each other for good, and to pray for each other, to the intent that we may abound in all wisdom and spiritual understanding; and these things will we endeavor to do by the help of our Lord Jesus Christ.

#### ARTICLES OF FAITH AND PRACTICE.

1. We believe in the divine authenticity of the Sacred Scriptures found in the Old and New Testaments; and that they contain all the revealed will of God to man, both as to faith and practice. These we adopt as our creed.

2. We believe that all the doctrines of faith and practice binding upon Christians are so clearly expressed that they should be taken and followed in their most plain and obvious sense.

3. We believe, therefore, that it is our duty to discountenance all doctrines and traditions of men and confessions of faith, which are not clearly expressed in the commandments and in the Gospel of Jesus Christ; and to disfellowship all who inculcate such views.

4. We believe that the seventh day of the week is the only weekly Sabbath, and is obligatory on all Adam's posterity; and that immersed believers in Jesus Christ are the only fit persons for church membership.

5. In regard to discipline, where one member trespasses against another, we believe that no case of the kind should be noticed by the church, until the direction given by our Saviour in Matt. xviii, 15, 17, shall have been attended to.

(To be continued.)

"The fire of some men's religion is allowed to burn so low that there is more smoke than light and warmth."

### Plea for the Sabbath School Board.

The fiscal year of the Sabbath School Board closed May 31, but the work with attendant expenses continues—the Master's work must not stop.

It is planned that the field secretary shall spend most of the summer upon the North Carolina and Alabama field. As September 1 will see the close of seven years of labor as field secretary of the Sabbath school, and also see the termination of his official connection with the board, we earnestly hope and pray that Brother Greene's labors in the South may be abundantly blest.

The expenses of the board for the next three months will not be less than they have been for the past three months. Then there is a debt of two hundred dollars remaining unpaid. This must be paid before a new board takes up the work.

The contributions of the past three months include *eight dollars* specified for *the debt*. It is with a sense of shame that I am in duty bound to write of this financial matter again. The debt must be paid and the running expenses of the board met up to September 1. The only question is, shall it be done by a united interest and effort in this direction or will it be left for the trustees of the Sabbath School Board to settle?

C. C. Chipman, 220 Broadway, New York City, is the treasurer.

ESLE F. RANDOLPH,  
President Sabbath School Board.

It is a truer discrimination that recognizes the presence of God in men, the saints that are in the world, not by the miracles they work, but by the miracles they are; by the way in which they bring the grace of God to bear on the simple duties of the household and the street. The sainthoods of the fireside and of the market-place—they wear no glory round their heads; they do their duties in the strength of God; they have their martyrdoms and win their palms, and though they get into no calendars, they leave a benediction and a force behind them on the earth when they go up to heaven.—*Phillips Brooks*.

"Doing nothing for others is the undoing of one's self."

## MISSIONS

### Java.

M. JANSZ.

In the mission at Pangoengsen is an old man. He was a Mahometan priest before he knew me. I think I have written about him already. He had been smoking opium and that ruined his body, and made him a poor beggar. So he came to Pati, in the government's place for beggars, that I have been in charge of. When I started my colony at Pangoengsen, he asked to go with me. Soon he accepted the Gospel, and was one of the first who asked for baptism. When baptized he was called John. He has been a true and faithful Christian all these years.

Some time ago he and his wife were both very ill with influenza and fever. Twice they asked me to come and visit them, thinking once that he, and the other time that she, his wife, was going to die. So I went and prayed with them. On one of these occasions one of the other brethren there said to me privately: "Mistress, do you know the reason of their being ill over and over again? I will tell you. Some time ago there was a man going round to sell weapons. He had two which had witchcraft in them, as they are bewitched by a sorcerer. Jokanan liked the weapons, as the man told him he would be free from thieves when he kept them in his house; so he bought them, and it is since he has bought those things he and his wife are suffering continually. I have reminded him already that it is not good for a Christian to have things like that, so he thinks to sell them, as he doesn't like to suffer loss. He has bought them for five guilders, and there is a man in the other village who will give six guilders for them; but Jokanan wants seven."

So I went on to see Jokanan and asked him about the matter. He told me all, and his wife said: "Yes, Mistress, I believe those things are doing us harm; I feel the Lord does not want him to have things like that." Her husband said: "But I am going to sell them; I am sure this evening the man will come back who offered me

six guilders already, and I think he will pay seven for them."

So I explained to him, if it were not right for a Christian to keep things like that, trusting in their witchcraft to protect him, instead of only to trust in God and in Jesus' love, shown to us by the shedding of his precious blood, it would be just as bad to sell things like that, making others trust in them. I read to him Acts xix, 19. At first he was not willing to suffer such a loss, as he had paid five guilders for them, and he gets only a salary of five guilders a month for doing the work of an overseer in Pangoengsen. But after we had prayed together, he was willing, and gave me the weapons. And I was full of joy and thanks to our Lord, who had given him this victory. His love and power and his blessing will make up for the loss. Jokanan has suffered.

Now I want to send those things to you, dear brethren and sisters, as I am not able to destroy them, and it would not be good for me to keep them in a country like this, full of superstition. People would think, perhaps, that those weapons protect me for thieves, etc. And among you they might do some good, to show how urgent it is that the Gospel should be brought to these millions, living in such dark superstition, yea, really under the influence of witchcraft, sorcery, devil's power, by which they harm each other and their own souls.

Now I must close, sending to you all my hearty greetings, and praying our Lord, the Lord of all mercy, to abundantly bless you and to reward you for all you do to us.

### Our Blind Seventh-day Baptist Poetess.

REV. W. L. DAVIS.

The readers of the RECORDER know something of Mrs. M. E. H. Everett's poems which have appeared from time to time in the SABBATH RECORDER. Well, during all the while I was pastor on the Hebron field, I intended to make Mrs. Everett a visit; but not until the first Sabbath in May, while waiting for Mrs. Davis to recuperate for our trip to Brookfield, did I make the long-planned visit.

Through the interest and kindness of Brother W. B. Hemphill of Coudersport we set out Sabbath morning, May 4, to find Mrs. Everett. Up and down the hills

and valleys we drove, and it was high noon when we, after making several inquiries, reached the little home high up on one of the Pennsylvania hillsides.

Of course we found her at home, busy preparing the noon meal, and very soon we introduced ourselves to her as Sabbath-keeping Seventh-day Baptists, and forthwith she acknowledged the introduction by speaking of the bond of fellowship which held every Seventh-day Baptist dear to her heart.

She urged us to remain for the meal, but as we were to conduct a preaching and testimony meeting at the home of Deacon F. N. Ayers in Coudersport, whose companion is in poor health and unable to attend meetings away from home, we were compelled to decline the invitation. Then she led us into an adjoining room for a little season of prayer. She requested some portion of Paul's writings read, and so we read Romans viii. Oh, how sweet it was to her and how her face shone! To have two of her own people read and pray with her in her own little home gave her much joy. Then we called on her to lead in prayer, and she did. And her prayer proved to us that she communes much with God. It was a good prayer meeting, one of those in which all present took a part, and a fourth Person was present "like unto the Son of God."

Yes, she is our blind poetess. She can only dictate her poems. She can not see to write, and her husband is unable to either read or write. In her almost total blindness she walks from a half to three quarters of a mile to dictate her poems to some friend who is kind enough to prepare them for the RECORDER for her.

We offered to send the RECORDER to her, but she said, "What is the use? I can not read it, and there is no one to read it to me."

Under these discouraging circumstances is she despondent and cheerless? No, she is full of cheeriness and sunshine. Yes, she is even happy, and would drive away all "the blues" that people who have both eyes and plenty of this world's goods could carry into her presence.

I would suggest that we write Mrs. Everett many loving letters expressing our sympathy and Christian fellowship, but she can not see to read them, nor can she get

any one else to read them to her. However, Brother W. B. Hemphill intends to make her visits from time to time and we would urge others living near enough to do the same. It will be time well spent for the Master. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Now, we can learn one lesson from her condition of life, and can do at least one good thing for her,—let us learn to be contented and happy, whatever may be our circumstances, for the sake of Him who loves us, and let us remember her in our prayers to our heavenly Father, who is the author of her sunshine and cheerfulness.

Brookfield, N. Y.

### Why I Am a Friend to Education.

[The following response to a call for impromptu speeches at the banquet of the Senior class in the home of Mr. and Mrs. Trainer, should have appeared in connection with President Clark's article on Salem College last week. But by some mishap this did not reach us until the RECORDER was made up and partly printed.—ED.]

Mr. Toastmaster, members of the class of 1912 and friends of Salem College:

It is with fear and trembling that I respond to this call. I find myself in much the same predicament as the Irishman who claimed that he was shot through both his heart and mouth by one bullet. In explanation he said that his heart was in his mouth when he was shot. But I know that you are my friends and that you will fire neither bullets nor eggs at me.

I feel that I would be lacking in appreciation did I not express my gratitude to you for the honor you have shown me in naming the class to which you belong the "Trainer Class."

First, I wish to make clear to you that I am greatly pleased to have President Clark and his able assistants in the faculty and members of the class of 1912 of Salem College in my home. Mrs. Trainer and myself are honored by your presence here this evening, and in her name as well as for myself I accord you a hearty welcome. We both feel honored most highly when we are regarded as the friends of truth and Christian education.

We are the friends of Salem College and of every teacher and pupil who passes in

and out of the institution, and if it were possible we would do more than we are doing to help build it up and thus enable it to accomplish yet greater good in the world. We may be limited somewhat in ability, but we are unlimited in our good wishes for the growth of the college and for each one of you.

You will allow me a word relative to the naming of the class for me. I deeply appreciate the honor, but I do not feel that I deserve to be thus distinguished. I would remind you that there are older and, I feel, more deserving friends and patrons of the college upon whom you could have bestowed the honor you have thus accorded me. There are those who have been the friends of the school from its very beginning and I am anxious that we should this evening, and always, remember these tried and true friends of many years who are as true to the college now as of old.

If, in tendering you my thanks, I can link in your thoughts the whole group of friends who in the past and the present have been and are the earnest advocates of all for which Salem College stands, I will have accomplished much.

The Master of men said to his disciples, "I have called you friends," indicating thereby the high and holy relation existing between him and his followers and sanctifying forever the name "friend." It is a great thing to be friends together in a great cause and thereby become the friends of Christ as well as of each other. This is the chief reason why I am a friend to the cause of education, for thereby I become the friend of Him who said, "I am the way, the truth, and the life."

It is one of the fables of antiquity that the gods showed wisdom in the beginning by multiplying man, by making many instead of few, that we might help each other. We have several fingers instead of one that thereby we may do more. I am helped and blest in many ways by those who are educated much better than myself, and therefore I want to do something to help others to become educated that I may repay part of my debt to educated people.

President Clark and his associates help you. I want to help them to help you and all other students; then you will be in a position to help all whom you touch. In this way good will be increased and truth

will come to victory and right and love will prevail in the world.

My own early disadvantages make me the friend of education. When I was a boy I had about two months of school each year; a little later, three months. The teachers too had had but few advantages and were not qualified to teach. I am not complaining, but I would have you see that you have reason to be thankful for better opportunities and that I have personal reasons for wishing the cause of education to prosper. I would have others enjoy the opportunities which would have meant so much to me in my early life.

Education is well illustrated by the rough, apparently worthless block of granite which, after long years of patience and toil, in the sculptor's hands may become the admiration of the world.

The uneducated boy or girl is the block of granite by the wayside. The teacher is the sculptor and education is the chiseling which in time produces the capable man or woman.

All who help in education are artists and servants of the good and the beautiful. This is the work which President Clark and his assistants are doing for you. This is the work which Salem College does for all who come within its walls. Why should we not believe in the institution and in the cause of education at large? This is what I feel that I lack myself, the finish that an education would have given me. This is why I want you to be educated and why I am a friend to the cause of education in general, and Salem College in particular.

I am glad to have this opportunity of saying a few words to you this evening, that President Clark, the faculty of the college and you, members of the class of 1912, may know just how I feel on the subject.

Again thanking you for the honor done me, let me quote from one of our own American poets, feeling that these lines express the loftiest sentiments of progress and culture:

Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting  
sea!

## WOMAN'S WORK

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

### "Perk Up an' Smile."

De rain is a peltin'? Black clouds in de sky?  
Dar's no way to do but to set dar an' sigh?  
Why! der's cheer fer de takin', worl' 'ithout  
en,

De goldines' cheer's in de heart of a frien'!

De sun ain' got los', you pore mournin'ful chile;  
De da'k brungs de dawnin', Hon'; perk up an'  
smile!

I tell you, my darlin', ef you was as set  
To heap up de sunshine as miners to get  
De washin's ob perishin' gol' f'om de mines,  
You'd al'ays be glimmerin' ovah wid shines.  
De bes' gol' ain' hid in de mount'ins an' rocks,  
Er tied up f'om we-all in bon's an' in stocks;  
Hit's free as de air of God's heaven; jes' see  
De splotchin's dat glorify ole honey-bee;  
De buttahcup's gol's de cheerin'es' yella;  
De gol'enrod's shine puts heart in a fellah;  
De dew spa'kles bright in de green fiel', my  
deah,

A roun', shinin' globe fer each li'l low speah;  
De sta's no man's counted wink golden fo' you;  
De moon shakes her glory all roun' in de blue.

De clouds is a-partin', Hon'! Sun's peekin' out!  
Dem rain-drops a-flingin' cleah beauty about;  
De Lawd's standin' promise, his rainbow, is  
bright,

De pot o' gol' waitin' at han' in plain sight.  
He don' dole out sunshine with tape line an'  
cup;

Creation's plum full, an' de measure's heaped up!

So wipe 'way your tears, Hon'! Ole sun's in de  
skies!

But if you cayn't fin' him, Hon', look in my eyes!  
—Ada Melville Shaw.

### Miss West Visits Lieu-oo.

To the Woman's Board:

DEAR FRIENDS:—Two weeks ago I paid my first visit to Lieu-oo and had my second real view of the country. I confess it was much more beautiful than I supposed it could be. All along the way were the waving grain and bean fields. The latter were in full bloom and filled the air with a delightful fragrance.

Miss Waung, the young lady who teaches in our boarding school, went with me and as it was her first trip to Lieu-oo she too saw many new and interesting

sights. We took the usual route of train, boat and wheelbarrow—my first introduction to traveling via wheelbarrow. I really found it not at all uncomfortable, if not very rapid.

If many at home think all Chinamen look alike, there are plenty of Chinamen who think that all foreigners look alike. All along the wheelbarrow route I heard the people say as they came to the doors to see us pass, "Pak-I-sung, Pak-I-sung" (Doctor Palmborg). One woman came running after us asking me to look at her ears again and two or three others wanted medical attention. Miss Waung had to inform them I was not a doctor.

The mission compound is on what Doctor Palmborg told me was a corner made by two main roads entering Lieu-oo. You too would think them strange "main roads" for they are only the wheelbarrow paths winding through the fields. The outlook from the house was most pleasant, with bamboo groves, canals and grain-fields on three sides of them. One afternoon Doctor Palmborg took us about the city, showing us the salt "hills," where the salt brought down from the interior is stored; the big canal on which we saw a number of the big salt boats; and the house where she lived the first few years of her life in Lieu-oo. The last looked dark and uncomfortable compared with their present home, with its yard, and flower and vegetable gardens.

On Sabbath day the waiting-rooms of the dispensary were crowded by the time for the service, of which Mr. Tong took charge. After the services the doctors were kept busy with the patients who had begun to come in the morning. Some had come from quite a distance and were glad to rest there until after the services.

On Friday the doctors had taken in a woman who could not see because of a cataract on her eye. When we left Sunday morning they were about to operate on it. They have since written that the operation was very successful and the patient's eyesight is improving every day. You will probably hear more about it later from them.

For the last few days our part of the city has been fairly swarming with soldiers again. These are on their way from Nanking to Chekiang province, staying here overnight or until they can be sent on.

Wednesday Mr. Crofoot said that some 3,000 of them had been quartered in a newly finished wakeway (a place for storing coffins) near here the night before. Wednesday evening about forty came in for our prayer meeting and most of them listened very attentively though they had to leave before the close of the service. They evidently were required to be in camp at eight o'clock, for they watched the clock very closely and were very uneasy during the last few minutes of their stay. We were somewhat amused by two or three who could not be persuaded by the others to leave until the service was over, much to the distress of the others.

A friend of Mr. Crofoot's from Huchow, Mr. Estes, addressed them. He speaks a Mandarin dialect which they seemed to understand. To gain their interest he had the text written out in large characters and fastened on the desk where all could see it. This is indeed a time of opportunity among these peoples.

Sincerely yours,

ANNA WEST.

West Gate, Shanghai.

May 3, 1912.

### Resolutions.

Passed by the Ladies' Benevolent Society, Walworth, Wis., June 6, 1912.

Whereas, The death angel has again, with magic wand, led from among us to the upper mansions, to join the ever-increasing host of those who sing praises to God and the Lamb, one of our most faithful and highly esteemed members; therefore,

Resolved, That in the passing of our Sister Sarah Adaline Crumb, we realize the loss of a devoted worker, a sister whose hand was ever open to minister to the needy and further every good cause that appealed to her as worthy.

Resolved, That in this affliction we recognize a call to duty to close up the ranks, increase our efforts and seek to emulate her example of faithfulness and loyalty to the Jesus whom she loved and served.

Resolved, That we extend to the bereaved daughter and family, our deepest sympathy in this sorrow, and trust that in this dispensation there may be revealed more of the love of the Father, his sustaining grace, and a call to greater service; and that when the sun of their life shall set it may be to rise in glory on the resurrection morning when they may be reunited with the loved in glory waiting.

"When you start out to measure the faults of your neighbors, shorten your yardstick."

### Compensation!

The liquor papers are reviving again a discussion of the alleged injustice of prohibition without compensation of those who may suffer loss of business by its adoption.

It is rather late in the day to raise again this question which already has been decisively settled in our courts. The liquor business never had the slightest ground to demand such compensation. The privilege of making and selling liquor has been recognized for long centuries in American and British jurisprudence as a mere temporary privilege, granted for a specific season, upon certain specific terms, and at the end of that season needing renewal, or subject to annulment. Further than that, for almost a century now, it has been manifest that the liquor business is contrary to the moral sense of the American people, and every man who has invested money in it has done so at his own risk, after fair warning.

Still further, the attitude of the liquor trade has been such as to rob it of any equitable claim for compensation, had such claim originally existed. It has resisted the people's will by fraud; it has defied the people's laws. If the time ever was when the business could justly claim compensation, that time has passed.

The character of the liquor business is such, too, that to propose to compensate those who might suffer by its abolition is offensive. Can they compensate those whom they have robbed? Can the saloon-keeper build up again the homes he has torn down, or restore the lives he has blighted? Can the liquor business erase the stains and scars that it has inflicted? It would be time enough to talk about compensation as justice, if these things could and would be done. In the face of the facts, to talk about compensating the liquor dealer is much like talking about compensating a convicted murderer.

Yet it would be cheaper for the American people to buy every brewery and distillery at the most extravagant prices that might be named, to buy every saloon and liquor shop of every kind, to pension for life every man, woman and child dependent upon the liquor business—cheaper far than to support that business at the price which we are now paying for its support.—*The Vindicator*, May 31, 1912.

## YOUNG PEOPLE'S WORK

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

### Our Foreign Missionaries in America.

PASTOR WILLARD D. BURDICK.

Prayer meeting topic for June 29, 1912.

#### Daily Readings.

Sunday—All nations (Matt. xxv, 31-40).  
 Monday—"Nigh by the blood of Christ" (Eph. ii, 12-22).  
 Tuesday—"One faith" (Eph. iv, 4-16).  
 Wednesday—Cornelius' vision (Acts x, 1-8).  
 Thursday—Peter's vision (Acts x, 9-18).  
 Friday—Called to teach (Acts x, 19-33).  
 Sabbath day—Topic: Our foreign missionaries in America—Italian and Hungarian (Acts x, 34-48).

In 1910 the number of immigrants landing at New York was 896,015. There are more than one million foreigners living in that city. In the East Side tenement district there are 65,000 Italians huddled together.

#### OUR ITALIAN MISSION.

Mr. Antonio Savarese, the leader in this missionary work, was a teacher and printer in Italy. He was converted by the Methodists, but believing that the Bible teaches immersion as the only form of baptism he sought baptism by the Baptists, but his request was not granted. Nine or ten years ago he came to America, and for a time worked for the Baptists among the Italians in the East Side tenement district in New York City. One day he entered a Seventh-day Adventist mission and for the first time his attention was called to the Sabbath truth. When he reached home he and his wife began to study the Bible to learn its teachings concerning the Sabbath. In a month they were satisfied that they had been keeping the wrong day and began keeping the Bible Sabbath. For some time he was employed by the Adventists as an evangelist, but as he did not agree with them in some points of creed and practice he began to search for other Sabbath-keepers with whom he could affiliate. In the spring of 1909 he was brought into communication with our people through correspondence with Doctor Main and Mr. C. C. Chipman. Arrangements were made

for him to attend a Sabbath service of our church in New York, after which he told the Advisory Committee of that church about the Sabbath interests among his people. The Missionary Society was informed of this open door, and Secretary Saunders and Mr. Chipman and Mr. Esle Randolph visited the homes of the Sabbath-keeping Italians and found about a dozen who formerly had been connected with the Adventist Denomination. As their beliefs were found to be in substantial accord with the doctrines and teachings of the Seventh-day Baptists, the Missionary and the Tract societies began jointly to support the work, and the Rev. E. D. Van Horn, pastor of the New York Church, was asked to act as financial agent in the distribution of the funds.

On December 25, 1909, Pastor Van Horn baptized eight of these Italians, and in the following February the First Italian Seventh-day Baptist Church of New York City was organized with a membership of twenty-one. For a time they met for worship in old stores, but they were so disturbed by lawless boys that they were compelled to change their place of worship several times and at length obtained permission to worship in the Dutch Evangelical church at 159 East 112th Street.

Secretary Saunders reported at Conference last year that they held Sabbath morning services at a suburban place called Williamsbridge; preaching services and Sabbath school on Sabbath afternoons in church; and street meetings. Mr. Savarese had preached 171 sermons; made 1,247 calls; held 94 prayer meetings; and printed and distributed 12,700 papers.

At my request the Rev. E. D. Van Horn has kindly sent me information concerning the condition of this mission this summer. I wish to quote from his letter of May 5, 1912:

"Mr. Savarese is an honest man, a man of ability and consecration and is doing faithful service. In the last two years he has printed a little paper every month, and sometimes oftener, sample of which I enclose (*L'Apr Biblica*), and distributed in a house to house canvass, in his neighborhood, 2,000 each issue. These little leaflets contain extracts from the Sabbath Reform department of the SABBATH RECORDER with original articles on the Sabbath question by Mr. Savarese, accounts

of discussions, etc., besides plain gospel messages. These I find are quite popular among his people and countrymen, and oftentimes open the way to Mr. Savarese for personal interviews. Mr. Savarese is working with an old worn-out hand-press that is a horse killer and he is sadly in need of a better machine. Our young people could not do a better thing than to put into his hands a good hand-press. With a good machine he could double the work he is already doing along the line of spreading Sabbath truth. Mr. Savarese has translated a number of our Sabbath tracts into the Italian language and spread them among his people. . . . Since January 1, 1911, he reports twenty-seven Sabbath converts, though this does not mean what it would mean to you or me. It represents those who are convinced that the Sabbath is the Seventh day of the week and attend church on that day. These people are not all baptized Sabbath-keepers. They make an effort to observe the Sabbath, but when it comes to working on the Sabbath or starve they work. Economic conditions in the city make the observance of the Sabbath to the laboring man a problem which is not appreciated by any except those who have observed them at first hand. I think the most of these twenty or more people who are members of Savarese's church keep the Sabbath as well as they know how. . . . About a year ago one family moved out into New Jersey, near South Plainfield, in the country and took up the work of gardening. Other industrious Italians have colonized there and about six weeks ago this family of Mr. Savarese's asked him to come out and hold meetings at this settlement. He did so and there being no other Protestant church in the vicinity he has had good congregations every week. The people have paid his expenses. He reports a growing Sabbath interest among these Italians. Last Sabbath they voted to hold the services on Sabbath day, if Mr. Savarese could come on that day. They had been having them on Sunday. Nineteen expressed their willingness to keep the Sabbath, and seven wished to unite with his church."

Mr. Van Horn well says, "Any tendency on the part of the foreigners to colonize in the country where they can make an honest living by tilling the soil should be

encouraged, for social, economic, and decidedly for religious reasons."

Space forbids that I quote from the interesting articles that have appeared in the RECORDER about this work among the Italians. Look up the articles mentioned below and read them.

#### OUR HUNGARIAN MISSION.

The leader in this work is the Rev. J. J. Kovats living at 701 W. 117th Place, Chicago, Ill.

Some years ago he helped build a First-day Baptist church in West Pullman, in the city of Chicago. In 1908, when working for the American Tract Society, in Milwaukee, Wis., he heard a friend talk about Seventh-day Baptists. He soon wrote to Pres. W. C. Daland who gave the letter to Rev. L. A. Platts, the pastor of the Milton Church, who wrote him of the Sabbath truth. Mr. Kovats immediately began keeping the Sabbath and on October 17, 1908, he united with the church at Milton. For some time after this he worked among the Hungarians with headquarters at Milwaukee. On December 18, 1909, he was ordained to the ministry by a council called by the Milton Church. In 1910 he went to Chicago. The Tract Society has provided him with a printing-press, and he sets type and prints during the daytime, and at night he makes calls. He prints 600 papers every month, an eight-page paper, called, I believe, *The Bible Revelation*. He also prints Sabbath tracts which he sends all over the United States, Canada, and Europe.

From a recent letter from him I quote: "Our meetings are held in Chicago at 648 W. 119th Street (mission). The Chicago English Church pays the rent. The other places: at the First Congregational church in West Pullman, Ill., Sunday p. m.; at M. E. church, Burnside, Ill., Sunday afternoon; at South Chicago Congregational church, Sunday p. m. Different Sundays at each place. I am looking for another place in East Chicago somewhere. . . . A young man who came to the truth and whom I baptized went to Europe last fall. He started a Seventh-day Baptist Hungarian mission. There are other missions in Cleveland, St. Paul, Stanley, Wis., and Barberton, Ohio. . . . In Canada they are interested in truth. . . . I can not write very much because I am very busy, but next time I will write more. Our work is hard

but we must stand warlike. So, as much as in me is, I am ready to preach the Gospel. For I am not ashamed of the Gospel of Christ. I send my best wishes to you and the readers of the RECORDER."

The interests mentioned by Brother Kovats in his letter are some of the results obtained from his papers, tracts, correspondence, and visits at these different places.

In January, 1911, Brother Kovats went to Cleveland to look up the Sabbath interests among his countrymen in that city. Seven years before that he had met Rev. John Boehm, who then was pastor of a Baptist church in Milwaukee. Dissatisfied with the worldliness of his people he left the Baptists and for a time was a member of the people called the "Church of God." After this he lived at Cincinnati and Cleveland, publishing a missionary paper and doing missionary work, gathering "a number of congregations at several points in the United States and Europe." Elder Kovats says of him: "Mr. Boehm is a man of more than ordinary character and power as a preacher of the Gospel. There are few his equal. I have great hopes that Brother Boehm will secure as large a following as he has previously done."

A picture of Rev. John Boehm and his printing plant is found on page 145 of the Seventh-day Baptist Year Book for 1911.

The work of the Hungarian Mission is financed by the Missionary and the Tract societies.

Many of our people met Elder Kovats at the Conference at Milton, and Brother Savarese at the Salem Conference.

Much of interest has been published about these two missions. Some of the letters and articles are as follows:

Reports on City Missions, by Secretary Saunders, in the Year Books for 1909, 1910, and 1911.

Our Italian Mission in New York, by Harriet B. Van Horn. SABBATH RECORDER, June 19, 1911.

Our Italian Mission in New York City. Rev. E. D. Van Horn. RECORDER, Jan. 10, 1910.

New York City and Foreign Missions. Rev. E. D. Van Horn. RECORDER, March 20, 1911 and March 27, 1911.

(The Italian and His Bible, W. H. Morse, M. D. RECORDER, Jan. 9, 1911.)

Hungarian Seventh-day Baptist Mission. C. U. Parker. RECORDER, Oct. 24, 1910.

About the interests in Chicago, Cleveland, St. Paul, Stanley, etc. RECORDERS, Vol. 70 (1911), pp. 15, 141, 302, 684, and Vol. 71 (1911), p. 405.

### A Matter of Conscience.

FRED AINSWORTH.

(Concluded.)

A week passed before Joe again sat down for an evening chat with his plain-spoken old friend. The latter looked him over keenly.

"Hot weather don't agree with you, does it, Joe? You're looking pretty thin and bleached out."

"That's exactly the way I feel," returned the boy, smiling. "I feel thin and insignificant, and ready to blow away."

"Pshaw, that'll never do. Hold onto your grit and your good opinion of yourself, whatever else goes. T'aint altogether the work and heat ails you, is it?"

"Not entirely. I've been trying to find the place we were talking about, and I am afraid it does not exist. I've made a try for a job at almost every reputable business in town. Some put me off politely with plausible excuses. Some tell me plainly I'm a fool for thinking of getting a job when I'm out of joint with the rest of creation. I thought I might get a job in the drug-store as I knew Watson wanted a clerk who would be on duty Sundays. But he was the worst of the lot. Said he'd shut his store before he'd employ such an idiot. It's a big change from Ferndale, where half the population kept the Seventh-day."

"I should think it would be, but if you're sure you're right, go ahead. If you're sure you're wrong, turn around. Nobody ought to be ashamed to say, 'I was mistaken.' Say, why don't you teach school?"

"Well, I tried it one term, and my conscience will hardly let me impose myself on an unsuspecting public. I probably have education enough to teach, but I detest the work, and know I could never make a success of it."

"Yes, yes, that conscience of yours," mourned Uncle Bill humorously, shaking his head. "I wonder what kind of a world we would have if all consciences kept so

active. On duty twenty-four hours every day, three hundred and sixty-five days every year. No vacations, no holidays."

"Well, it's the best I've got. You wouldn't advise me to throw it away, would you?"

"Not much. I've known more than one man to do that, and as far as I know he never got another. Use it every day, but don't work it overtime. Come over often and let me know how you're coming on."

Joe promised, but night after night the old man watched the sun go down, from his seat under the maple tree, and no boy appeared. Years had taught him patience, and for two weeks he bided his time. When Joe finally seated himself again in the familiar place, Uncle Ben looked gravely at the worried lines on the young face and drew his own conclusions. But there was no anxiety in his voice as he asked cheerfully, "Where have you been so long, boy?"

"Oh, I've been awfully busy with my work, and looking for a better job."

"And have you found it?"

"Yes, I think I have," said Joe, speaking with nervous decision, and fixing his eyes on the eastern hills, up which the shadows were creeping. "It's a job that fits in well with my work, too. There will be two vacancies on the rural mail routes before long, and I think I am pretty certain to get one. I took the examination last week and it was dead easy. You see a fellow that's young and active like myself, can make the trip in about five hours, and have half a day to work at home. I can pasture more of the farm, and by hiring occasional help, I can get along with the work nicely. The pay is nine hundred now, and it is sure to be a thousand before long. Allowing for extra expenses, I don't doubt I can make eight hundred more than I can by farming alone."

"Let you carry the mail Sundays, will they?"

"Why, of course not," said Joe, leaning over and rubbing Tige's fat back, so as to avoid meeting the old man's eyes. "I couldn't expect it. Government regulations have to be uniform."

"Oh, got new light on the Sabbath question, have you?"

"No, I don't know as my ideas have changed any, theoretically. We sometimes have to interpret old beliefs in terms of

changed conditions and the world's needs. We might call it both a work of necessity and mercy to distribute mail on the Sabbath. It isn't like doing common business. Think of the distress and anxiety to say nothing of the positive disaster that might be caused if people had to wait for their mail till the Sabbath was past."

"They seem to wait on Sunday all right," interposed Uncle Ben, dryly. "Those who favor Sunday-keeping consider it a business proposition fast enough, and entirely unnecessary if you propose carrying the mail on Sunday. For you, with your convictions, to propose to do what you do is simply to put a money value on your principles. If you stay at home and behave yourself, that farm with the Lord's blessing won't let you starve."

"But you can't expect me to be contented with a bare living."

"There've been a lot of folks who haven't made even that, and you and I ain't fit to touch the hem of their garment. It's queer to think of me arguing to get you to do what I don't believe in myself, but I can't bear to see you putting a price on your conscience. It's what a great share of the world is doing, but I thought better things of you."

"I'm not so mercenary as you think, Uncle Ben," interposed the boy, his face crimsoning. "One great reason why I must earn money is for Henry's sake. If I can't have the education I want, I can at least help him to it. He is twice as smart as I naturally, and it would be wicked not to give him all the advantages I can. He might make a great success as a doctor, lawyer or even a minister. Think of the good he might do."

"You can never tell. Think of the harm he might do. Lots of ministers would have done more good if they had dug in the ditch all their lives. All the reason they don't do more damage is that the people don't know what they're teaching them. God can get along without your or Henry's services as a preacher, doctor or lawyer, but he wants your obedience. Don't you try to fool yourself, Joe. You've fallen into the popular notion that it is absolutely necessary to make a business success in life. It's a question of what pays the best, pure and simple. It would have been a fine thing for old Fox, him that wrote the 'Book of Martyrs' if all Christians had

been like you. It would have saved him an awful sight of work. He could have got the whole list of 'em in a two-page pamphlet, and had nine tenths of the paper for margin. Those martyrs 'took joyfully the spoiling of their goods' and 'counted not their lives dear unto themselves.' But today, we've got to be sure that our religion won't interfere with our business prospects."

"You're too hard on me, Uncle Ben."

"Am I? I mean to be harder yet. Do you know what you're saying to the Lord? You're saying, in effect, 'O Lord, I believe in my heart that thou wantest me to keep this day, but when thou didst establish it, things were very different from what they are in this twentieth century. It doesn't fit in at all with the spirit of the times. It is a great drawback to making money, and he who can't make money and keep up with the crowd hath denied the faith and is worse than an infidel. I know that Jesus sanctioned the day, and taught us the true spirit of its observance, but he, though a good man, was an uneducated Jew, who of necessity was narrow in his views, and who would be entirely out of place in the world of business. In short, I am going to set up my judgment against thine, and then if I make more by my disobedience than I think I shall want, I will devote the balance to thine honor and glory.'"

"But I've got to live, Uncle Ben."

"Sure, why not? That's been the cry of heroes all through the ages. You remember at the battle of Bunker Hill when the provincials saw that the Redcoats had two to one and that they really meant to shoot, Putnam, he says to Prescott, 'We've got to live' and they both climbed out of the trenches on the back side, and went back to their farming, and so the British was driven clear out of Boston. And then, don't you know when the Six Hundred got the order to charge at Balaklava, they took a look at those long lines of cannon, and knew the cannoners wasn't any friends of theirs, and Cap. Nolan, he says, 'We've got to live.' And he led 'em all back behind a big hill where they was as safe as a frog in the mud. And so Tennyson wrote a long piece of poetry praising 'em. And don't you recollect when our forefathers signed the Declaration of Independence, one of 'em says, 'Now we've all got to hang together, or we shall all hang

separately.' And another one, Jefferson, I guess 'twas, says, 'I never thought of that. Well, we've got to live,' and he lit his pipe with the Declaration, and they all lit out, and the colonies was free and independent ever after. And then, Garibaldi,——"

"Oh, let up."

"Why, what's the matter? I haven't studied history much in a long time, and maybe I've got some things twisted. But you can straighten 'em out and perhaps you'll see the point. But I'll tell you what Garibaldi really said. When he drew up his army and asked who would follow him over the Alps, they asked what he offered them. He said, 'Cold, hunger, sickness, suffering, wounds, death,—victory.' Every man followed. But in your case, it ain't a question of living. The farm will bring that; it's only a matter of more money or less. As I told you before, it is setting a money value on your conscience. You wouldn't do it for fifty cents, but you will for eight hundred dollars. It's the common mistake people make about the relative value of things. Christians seem to think it is as absolutely necessary to make a financial success as worldly people do. The Bible promises to him who serves God, 'Thy bread and thy water shall be sure.' But some people read it, 'angel-cake and automobiles.' I don't argue against your making all the money you can, honestly, if you use it for God's glory, but—first, 'the Kingdom of God and his righteousness,' then all necessary things shall be added. I think the reason the churches are filled up with so much dead wood is because good people work overtime to show sinners that there is no sacrifice in the Christian life. They are so anxious for converts that they make them think if they will consent to be lifted aboard the heavenly train, they'll find it all dining and sleeping cars, and be dumped finally without any effort, into downy beds of ease in the Celestial City. But I heard a preacher say once that it is the easiest thing in the world to become a Christian, but the hardest thing to lead a Christian life, and I believe it. If our wills are out of line with God's will in anything, the harness is going to gall us right there every time. You know my old bay team. There isn't a team in the country will do more work or make a better show. But if you knew

'em as I do you'd see a heap of difference between 'em. Bill is always right up on the bit. He doesn't pull on it, oh no. But his mouth is always where he can take telegraphic messages off the lines. You'd think, to see him climbing over brush and stumps when we are hauling poles together, or charging up the road when I go to town, that his ambition drove him to do just that thing. But he's only got the message from me that that's what I want done and he's doing it with all his might. To see the difference between him and Pete you want to see 'em when I've forgotten my old gad. Bill isn't a particle different from what he was before, but Pete's whiplash is on the wheel half the time, he's hauling Bill out of the track to grab at every weed he sees, and even biting at him because he won't shirk, too. Bill's will, you see, is right in line with mine, but Pete's isn't. Whatever he does for me is a great sacrifice, and he does it only under compulsion. When the whip is after him he works fine, and you might think he was as good a horse as Bill, but I know better." The old man lapsed into silence, as if he had finished his sermon, and knew enough to stop. Joe sat motionless, gazing off through the twilight. Finally he spoke.

"Uncle Ben, if I should give up doing as I said, and you knew that I would never even entertain such a thought again, could you ever think as well of me as you did before?"

"Well, I don't know why not," returned his Uncle, slowly. "I don't know as I've any call to be better than the Lord, and that's the way he does. He promises to forget utterly. And if you've done anything out of the way, I can't lay it up against you if I've forgot it, can I? I'll tell you a secret, boy. I've been studying over this business, lately, and I'm not so sure of my ground as I've let on. It might be you're right after all, and you can imagine I felt kind of at sea when I found you were going back on your principles just as I was beginning to think about 'em. If I find I've been wrong, I give you my word for it, I'll face about. Then there'll be two of us. We might start a church; we could furnish deacons anyway and one of us might develop into a preacher, who knows?"

### Meeting of the Young People's Board.

The Young People's Board met at the home of the President, June 3, at 8 o'clock.

Members present: Rev. A. J. C. Bond, Philip Coon, Fred Babcock, Robert West, Linda Buten and Mildred Saunders.

Prayer was offered by Rev. Mr. Bond.

Voted that the report of the committee authorized to print the annual report blanks be accepted and that the Treasurer be instructed to pay the bill of \$2.50.

A letter of appreciation was read from Miss Alice A. Larkin, acknowledging the gift of \$10.00 from the Board.

The Corresponding Secretary reported that twenty-five copies of the Tract Study course have been ordered by the Shiloh society; and that the annual report blanks have been sent to the Associational Secretaries.

Voted that the Treasurer's report be accepted.

A letter was read from Rev. W. L. Burdick, Trustee of the United Society of Christian Endeavor.

Voted that Mr. Burdick be paid \$30.00 towards his expenses to the Conference of Trustees at Sagamore Beach, Mass.

Voted that \$25.00 be paid to the Student Evangelistic Committee for its work.

Voted that \$25.00 be sent to the Missionary Society towards Doctor Palmberg's salary.

Voted that Robert West be responsible for the Christian Endeavor topic for August 17.

Voted that the Treasurer be instructed to write a letter to each Corresponding Secretary of the several societies.

Voted that the Corresponding Secretary be allowed \$1.00 for postage.

Minutes were read and approved.

Adjournment.

E. MILDRED SAUNDERS,  
*Recording Secretary, Pro tem.*

### Salem College Notes.

On May 23 the G. H. Trainer class of Salem College was served a banquet at the home of Mr. Trainer.

On May 28 the faculty granted the students a "clean up" day, which was used in putting the immediate grounds of the college in good condition for commencement. Most all the students worked diligently and it was estimated that about two or three hundred dollars' worth of work was done in that one day.

The same day our baseball team won a game from the Fairmont Normal team with a score of 1 to 4.

On the thirtieth was the intercollegiate field meet at Buckhannon, in which we had participants. Our boys returned with three medals, one gold, one silver, and one bronze. The boys on their return were met at the train by the student-body which had prepared a double-seated rig to draw them to the college. The boys who wore the medals, with the professor who went with them, were carried on the shoulders of some of the fellows from the train to the rig. Then all the boys that were present joined themselves to a rope which was attached to the rig and proceeded to parade our winners over the town.

Our baseball team lost one game, to Marietta College, Ohio.

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### Milton College Notes.

The present school year is rapidly drawing to a close. All the indications point to an unusually interesting and profitable series of commencement exercises. With few exceptions the usual order of events will take place. Dean E. H. Lewis of Lewis Institute has been engaged to deliver the address before the graduating class, on Thursday morning, June 20. Doctor Lewis is a tried and faithful friend of Milton College, and the class is indeed fortunate in securing his services.

Instead of the usual concert of the school of music, Wednesday night of commencement week will be occupied by a concert by the Imperial Quartet of Chicago, who come unusually well recommended. The annual joint dramatic production of the literary societies will be Shakespeare's "Midsummer Night's Dream." The other events of the week promise to be equally interesting. A class of seven will be graduated, every one of whom expects to enter the teaching profession.

Former students of the institution will be interested to learn that the frame building across the street from the Main Hall, which formerly was occupied as a men's dormitory, and later for so many years rendered service to the best of its limited ability as a gymnasium, has been disposed of by the college authorities, together with the land on which it stands. A residence is to be erected in its place. The pass-

ing of the old "gym" again reminds us to point with pride and gratitude to our fine, new auditorium-gymnasium, which is so commodious and so admirably adapted, both for athletic contests and also for dramatic productions and for accommodating large audiences. The building has recently been seated, so that the coming commencement exercises will be held under the most favorable conditions in the history of the institution.

The college baseball team has made a most enviable record, in view of the fact that it has been matched against the fastest college teams of the State. At present it stands even with Ripon and Northwestern colleges, none of the three being able to claim the championship.

### News Notes.

WALWORTH, WIS.—The Rev. A. P. Ashurst has resigned our pastorate on account of ill health, not being able to winter north. —Circle No. 2 of the Ladies' Aid society held a bazar in the Woodman Hall, recently. The ladies of the Benevolent society served supper and the members of the Christian Endeavor society sold homemade candy. The entire proceeds were about fifty dollars.

INDEPENDENCE, N. Y.—The Ladies' Aid society met at W. R. Crandall's, recently, the proceeds of the meeting being \$3.55. —We observed Mother's day and Memorial day with appropriate exercises.

RIVERSIDE, CAL.—The new secretary of the Southern California Sunday School Association, Dr. H. A. Dowling, recently spent a Sunday in Riverside. Besides delivering three set addresses on Bible-school themes and problems he visited and addressed nine Bible schools.—A musical church social was held on the evening of May 17 in honor of the Rev. J. T. Davis and daughter, Miss Ethelyn, at the home of G. E. Osborne. A musical program, charades of familiar hymns and singing furnished the entertainment.

You need not pray for a long vision in order to see an opportunity for service. —*The Christian Herald.*

"The message for the hour is for the main body to come up to the firing line."

## CHILDREN'S PAGE

### The Meeting of the Flowers.

ALICE ANNETTE LARKIN.

The flowers were having a meeting,  
It was down by the garden wall;  
There were Dahlias and China Asters,  
And Hollyhocks stately and tall.

The Golden Glow proudly presided,  
Miss Zinnia was clerk pro tem;  
The Sweet Peas and red Nasturtiums  
Made motions by saying "Ahem!"

'Twas a very solemn occasion,  
This meeting by yonder wall;  
The chairman shook with emotion,  
As he stood there so stately and tall.

"Attention at once!" he commanded,  
"It surely is time to commence;  
Miss Ivy, you seem very tired,  
We'll allow you to lean on the fence."

"Now, my friends in the garden of flowers,  
We have gathered together today  
To choose from the wealth of our blossoms  
The ones that shall journey away

"To the city where all is confusion,  
Where sadness and noise are rife!  
Where women and little children  
Know naught of our beautiful life.

"It was only last night that I listened  
As I nodded and swayed in the breeze,  
And I heard Miss Mae tell the children  
When she watered the climbing Sweet Peas,

"That tomorrow they'd gather a boxful  
Of blossoms of every kind,  
And send to the little cripples,  
As many as they could find.

"Now, my friends, are you ready to answer?  
The question is—'Who will go?'  
Miss Aster, the floor is Miss Pansy's,  
Don't all speak at once, you know."

Then a little purple-faced pansy  
Most modestly stepped from her place,  
And said in her softest whisper,  
"Here am I with my cheerful face.

"I gladly will go to the city,  
For I always want to do good,  
And scatter the sunshine around me,  
As of course every pansy should."

The chairman shook harder than ever,  
And made his politest bow,  
As he said in a low, deep whisper,  
"Good for you, my friend! Who now?"

And first thing he knew, that chairman,  
There was such a rushing of noise,  
As the flowers all jumped from their places,  
You'd have thought 'twas a roomful of boys.

But no, it was only the blossoms,  
Red ones and purple and white;  
Each ready to scatter sunshine  
With his wealth of glorious light.

Then the chairman nodded approval,  
And the meeting came to an end,  
As he said, "I am very happy  
For I know we can always depend

"On the flowers to do their duty,  
For great is the message they bear;  
A message of joy and peace and love,  
And happiness everywhere."

### A Boy Scout of Old.

One sultry day, many long years ago,  
two eleven-year-old boys met on the bank  
of a small river. It was long past noon,  
and the sun glowed like a red ball in the  
haze, its rays casting a weird light over  
the surrounding landscape.

The little village of log houses stood less  
than half a mile away. Nearer still loomed  
the walls of a stout log stockade, built,  
as was commonly done in those days, for  
protection in case of a sudden Indian at-  
tack.

The river banks were fringed with a  
stunted growth of trees; but elsewhere, on  
every side, the prairie stretched as far  
as the eye could see, the long grass dry as  
tinder from the summer heat.

"Ain't this a regular scorcher of a day,  
Fred?" asked one of the boys, throwing  
himself at full length on the grass.

A fish darted away, as he dipped his  
hand into the cool water, and his compan-  
ion watched it disappear before answer-  
ing.

"Yes, it is, John; too hot to work. I  
got my work done—worked like a good one  
to do it, too—and father said I might go  
a-fishing. Here's my line and father's new  
knife. We can get a rod 'most anywhere  
along the river."

"Me, too; I'm going." And John exhibited  
a stick with a fish-line wound around it.  
"My work is done, but father didn't exactly  
say I could go so far from the stockade.  
He said he was afraid of Indians. They  
are on the war-path at Big Fork, and that's  
only thirty miles from here."

"Nonsense! There hasn't been an In-  
dian round here for six months. I'm go-  
ing fishing. There must be lots of big  
ones by the bend now," and Fred moved  
on.



"I'm going, too!" cried John, jumping up to follow his companion. . . .

"We'll follow the bank and get our poles—there's time enough," said Fred. "The grass is high on the prairie, and so dry that it almost crumbles when you step on it. The sun is like a coal of fire, too. It will be lots better to follow the river."

"Here are some poles now!" exclaimed John. "Aren't they straight and limber, though! I just know I could sling out a three-pounder with one of them."

"Better hook him first! Let's see who'll get to the bend first."

Fred started ahead, and both boys ran as fast as possible along the edge of the bushes which skirted the bank. They were nearing the bend, when Fred suddenly stopped, with a warning gesture, and pointed to an object above the bank.

It was only a long black feather with a dash of crimson across it, but the boys knew instinctively that it adorned an Indian scalp lock.

John silently sank into the tall grass. Fred dropped the pole and crept nearer—so near that he could see more than a score of hideously painted savages, with their backs toward him, and concluded that they belonged to the band upon the war-path. Throwing himself flat, he listened as their voices became louder and more eager.

He had often visited the camps of friendly Indians, and could understand enough of their language to know that the village was to be attacked that very night.

Cautiously he worked his way back to where John waited in breathless suspense, and, without uttering a word, motioned him to follow. With a lingering, reluctant glance at the now useless fish-pole, John obeyed.

"We've got to leg it," Fred softly whispered, when they were a few yards away from the dangerous vicinity of the savages. "There's a whole party of them, and they're out for all our scalps. We've got to warn the folks. Here's the old wagon trail, and the grass isn't quite so tangled. Bend low, John, as low as you possibly can run; that's it. Now go!"

For some minutes nothing was heard except the rustling of the dried grass and the heavy breathing of the hurrying boys. Then a wild yell of angry surprise told them they were discovered by the foe.

"Run, John, run! Leg it as you never

did before!" gasped Fred. "I got you into this scrape, and I've just got to get you out of it!"

The yells had ceased, but Fred knew Indian tactics too well to believe that they had given up the pursuit. He looked over his shoulder fearfully. It was as he thought. A head showed plainly above the waving grass about a quarter of a mile behind them. That was all, but it was enough to chill every drop of blood in his body, and make the sunny prairie grow black before his terrified eyes.

"Run—on, John. Tell—the—folks—the—Indians—are—coming! Run hard! I'll—stop 'em—if—I—can—start—a—back—fire!" he panted, waving his hand toward the stockade, which was now in sight.

Without a single pause, John sped on through the tangled grass, his breath coming in painful gasps, but terror winging his feet. He did not see Fred draw a match from his pocket with nervous haste. It was all he had. If it failed to burn, his life would pay the forfeit. But he did not hesitate an instant. He raised one hand, as he stopped abruptly. The wind was blowing directly from the village, and that was what he wanted.

He lighted the precious match, shielded it from the breeze, and touched it to a bunch of tall, dry grass. The little flame caught and spread rapidly. But his work was not done. Waving a blazing torch of grass, he started other fires, which widened as they swept toward the amazed Indians, who fled with cries of rage and dismay. Only a moment he paused to view his work with heart thrilling with triumph, then he darted after John to the village, to tell his story to the anxious crowd that now surrounded the other boy.

"You are quite a scout, my son, and I'm proud of you," said his father, clasping the brave boy's hands in his own. "Always do your duty well, Fred, and you will have nothing to fear. I miss my guess if our red neighbors don't find a welcome if they come tonight."

But they did not come and no sign of them could be seen upon the blackened prairie.

Fred became a famous scout in later years, and John a brave soldier, while the log village afterward became a beautiful, prosperous city.—*Elsie Robertson, in What To Do.*

## MARRIAGES

**KING-STAYER.**—At the home of the bride's sisters, near Salemville, Pa., on June 3, 1912, by Pastor J. S. Kagarise, Simon E. King of Altoona, Pa., and Sadie Stayer of Salemville, Pa.

## DEATHS

**ROOD.**—At her home in the village of North Loup, Neb., on May 30, 1912, Mrs. Linda Rood, wife of W. Herman Rood, in the fifty-fourth year of her age.

Linda M. Pierce, was born at Chemung, McHenry, Co., Ill., on June 2, 1858. She was the daughter of Dwight and Sarah Northway Pierce. Her childhood and youth were spent at Clinton Junction, Rock Co., Wis. In 1878 the family removed to Nebraska. Linda was a school-teacher. She taught near Clinton Junction and afterwards for some time in Greeley County, Neb. In 1880 she was married to Herman Rood. She leaves a mother, a husband, a brother, a daughter; besides nephews, nieces and grandchildren. Her only child, Inez, is the wife of Otto Hill of North Loup.

Mrs. Rood had an unusually large circle of acquaintances through her position in the post-office with her husband, and through other public work. She had many friends and was worthy of them. Her sickness was long and painful in the extreme, with certain death drawing continually nearer. With patience and resignation she bore pain and disappointment with great courage, and died trusting in Christ for salvation.

The funeral was conducted by the pastor of the Seventh-day Baptist church and was largely attended. G. B. S.

**CLARKE.**—Emily P. Clarke, daughter of Alonzo D. C. and Phoebe A. Barber, was born in the town of Scott, Cortland Co., N. Y., August 20, 1841, and died at the home of her son, Roscoe A. Clarke, Alfred Station, June 1, 1912.

On December 29, 1860, she was married to Charles Eugene Clarke, who died May 13, 1876. To them were born six children, five of whom are still living: George S. of Chicago, Ill., Roscoe A., Alvah H. and Mrs. Archie S. Gould of Alfred Station, and Mrs. Irwin H. Babcock of DeRuyter, N. Y. The other children died in infancy.

Sister Clarke, in early life, was converted to Christ and joined the Scott Seventh-day Baptist Church, with which she retained her membership till the end came. Sunny and cheerful in her disposition, faithful in her church and society duties, she lived a happy Christian life. For

some years after her husband's death she lived with her mother, with some of her children about her. Since that time she has been tenderly and cheerfully cared for in the home of her son Roscoe and her two married daughters. Much of this time she has been unable to distinguish light from darkness, so she has literally been walking in "the valley of the shadow of death"; but now, as we trust, she has come into the bright light of the eternal city.

Memorial services were held at the home of her son Roscoe, June 4, 1912, and in the absence of her pastor, Rev. I. L. Cottrell, the services were conducted by the writer, and her remains were laid at rest in the Burdick Cemetery, a beautiful spot in Railroad Valley, town of Alfred, N. Y. B. F. ROGERS.

### Two Faithful Ones Gone Home.

*Whereas,* Our loving heavenly Father has deemed best, in his infinite wisdom, to call home Mrs. Anna Clarke, a faithful wife and loving mother, and a useful member of the Women's Benevolent Society of the Seventh-day Baptist church of Dodge Center, also its president for a number of years; and

*Whereas,* She was always faithful to the many little details of Christian work and service, thus manifesting an abiding faith in Christ's teaching, "He that is faithful in that which is least is faithful also in much;" therefore

*Resolved,* That we extend our deepest sympathy to the bereaved husband and family who are left without her loving presence and counsel.

*Resolved,* That we, as a society, humbly bow in submission to Him who doeth all things well, and strive to acquire the Christian graces which were an ornament to her.

*Resolved,* That these resolutions be spread upon our minutes, and a copy of the same sent to the bereaved husband and also to the SABBATH RECORDER for publication.

In behalf of the Women's Benevolent Society,  
MRS. LULA B. ELLIS,  
MRS. LOTTIE LANGWORTHY,  
MRS. CORA BOND,

*Committee.*

*Whereas,* God, in his infinite wisdom, has seen fit to call from among us our sister and co-worker Mrs. Marv Langworthy; therefore be it

*Resolved,* That we bow in humble submission to the will of God, in whose love she was taken.

*Resolved,* That the Women's Benevolent Society of the Seventh-day Baptist church of Dodge Center, of which she was a consecrated and loyal member, hereby express to the sorrowing family its profoundest sympathy in the hour of their deepest bereavement, and commend them to the God of comfort, who is able and willing to heal their wounded hearts.

*Resolved,* That these resolutions be spread upon our minutes; and a copy of the same be sent to the SABBATH RECORDER for publication.

In behalf of the Women's Benevolent Society,  
MRS. LULA B. ELLIS,  
MRS. LOTTIE LANGWORTHY,  
MRS. CORA BOND,

*Committee.*

## SABBATH SCHOOL

LESSON XIII.—June 29, 1912.

### REVIEW.

*Golden Text.*—"I am not come to destroy, but to fulfil." Matt. v, 17.

### DAILY READINGS.

First-day, Mark ii, 23—iii, 10.

Second-day, Matt. v, 1-16.

Third-day, Luke vi, 20-38; xvi, 19-31; Rom. xiii, 8-10.

Fourth-day, Matt. v, 17-26, 33-37; Jas. iii, 1-12; v, 12.

Fifth-day, Matt. vi, 1-18; Luke vi, 39-49.

Sixth-day, Matt. xi, 2-19.

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 Sta.), Manhattan.

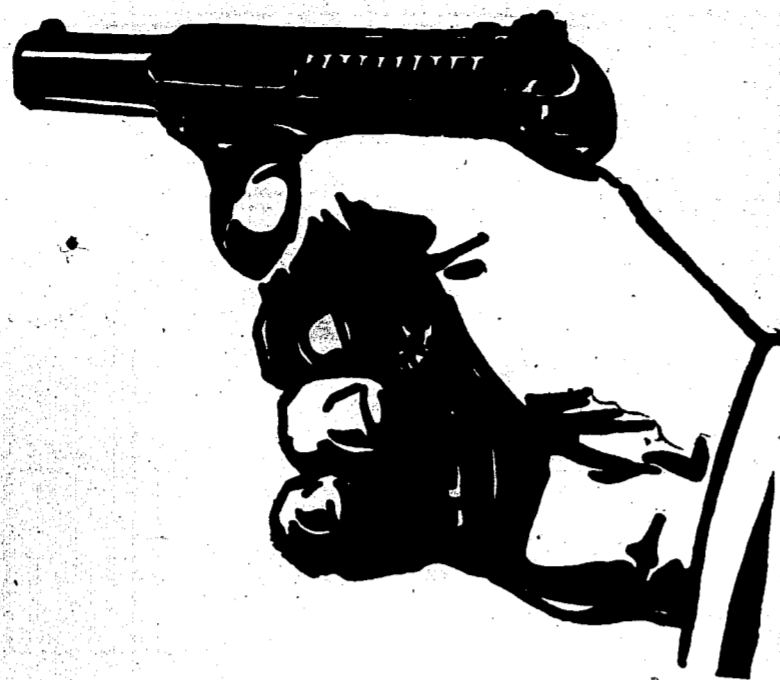
The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

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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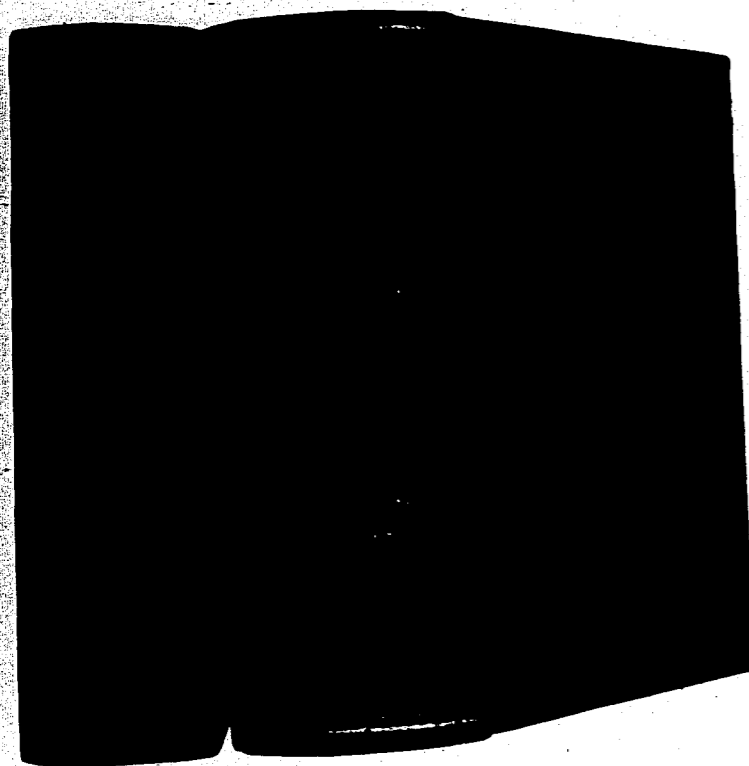
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“As ye go, preach.” Matt. x, .

Hark, the voice of Jesus calling;  
Who will go and preach today?  
Speech is silver, lives are golden,  
Pulpits are all along the way.  
Sweet and clear the Master calleth,  
Listen to him I beseech;  
Heed, oh, heed your marching orders,  
“As ye go, preach, preach, preach.”

If you can not talk in meeting,  
If you have no gift in prayer,  
You can come and join with others,  
You can fill an empty chair.  
If you can not cross the ocean,  
And the heathen can not teach,  
You can go about your business,  
And as you go, preach, preach, preach.

While the souls of men are dying,  
And the Master calls for you,  
Let none hear you idly saying,  
“There is nothing I can do.”  
Gladly take the task he gives you,  
Do the duties within reach,  
Answer quickly when he calleth,  
And “as ye go, preach, preach, preach.”

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