

The Sabbath Recorder

THE DEEPER NOTE.

"I sing of brooks, of blossoms, birds and bowers."—Herrick.

To sing of brooks, of blossoms, birds and trees,
 And all the rare things of the summer-tide,
 When joy's awing upon the playful breeze,
 And all the prospect's smiling as a bride—
 Aye, that were sweet! All worthy themes for song,
 Each speaks the bounty of a lavish earth—
 The blessings rare that rightly do belong
 To them that seek the treasuries of mirth.

Yet would I pause the while, and seek a theme
 In ways less smiling than the countryside.
 In far off scenes of stress I sometimes seem
 To find a voice that may not be denied—
 A voice that mid the arid scenes of woe
 Still lifts itself on high in notes of cheer
 Hath for my soul a richer, deeper glow
 Than happy bird-notes in the morning clear.

Who sings amid the joyous fields of peace
 Where all is fresh and sweet, and lushly green,
 But gives an inward happiness release,
 And adds new glory to a gloried scene;
 But he whose song springs forth from care and strife,
 Like an oasis in some desert plain,
 His is the song that gives the hopeless life,
 And thrills with living joy the heart of pain!

—John Kendrick Bangs.

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EDITORIAL

Don't Forget to Send Your Name.

Now and then some one forgets to give us his name when sending news notes or home news to the SABBATH RECORDER. We should be allowed to know who does the writing, even when the name is not to appear. *If you wish your name withheld for any reason please say so.*

We would suggest that whether home news is intended for the general department or for some other department, pains should be taken to send only items of general interest to RECORDER readers. The mere fact that some one called upon another, or that a person unknown to the most of our readers is taking a little trip, while interesting enough for the local paper in your village, is not sufficiently interesting to people scattered throughout the United States to warrant its being sent to the SABBATH RECORDER. We are anxious, however, to have items of news regarding any of our well-known denominational leaders, our missionaries, our pastors, our Christian workers, our teachers, our schools and churches—anything of general interest to the denomination. And we would prefer to have them sent to us at first hand rather than for us to be obliged to ransack local newspapers to find them.

Under the heading of "Denominational News" we have gathered items not likely

to be sent by churches as home news, but that refer to movements of public workers of interest to our people. These we have selected as opportunity presented, from local papers wherever found.

We wish to acknowledge with much satisfaction the careful work of the associate editors who have so faithfully stood by our paper and who have done so much to make it a success. And we are thankful, too, that so many individuals among our churches have freely contributed to the general work. If some one in every church could be appointed to furnish appropriate home news, that department could be made much more attractive and helpful.

The Real Question.

On another page will be found a brief article calling attention to the editorial of June 10, on page 738, upon the question, "Is Not This Going too Far?" We wish to say simply this regarding the *real* question so far as the Sabbath or the giving of the law is concerned. It runs all through the editorial, beginning with the illustration in the first lines, and has to do with the question of the attitude of one who insists upon his own interpretation of Scripture language or none at all.

For instance, two men have implicit faith in God and both believe with all the heart that Jehovah gave the Ten Commandments to man to be his rule of life in all generations. One takes the words literally and believes that Jehovah in human form, with hands like a man, and with his own finger, chiseled the law on tablets of stone. The other believes that Jehovah made use of a chosen man who for forty years had been communing with him in the desert and who had stood before him on hallowed ground at the "burning bush," learning to see him and hear his voice in everything, and now in the fulness of time took this prepared man—this chosen law-giver—into the most perfect heart-communion with himself, and made him—the

man—the infallible scribe to write the perfect law on stone. The one question intended, and emphasized in the editorial mentioned, is, Would either of these men be justified in saying to the other, "If your interpretation is true, I will throw away the whole Bible and believe none of it"?

The historicity of the fact that God actually gave the law is in no wise destroyed by the difference of opinion regarding the precise method of passing it over to man. To think of Moses as "the finger of God" is no more against the historical accuracy of the lawgiving fact, than is many another figure of speech used to state facts and reveal truths in the Bible. The real thing is to get at the essence of the spiritual truths, and the facts of revelation, by the most reasonable understanding of the human language by which the revelations are described. None of us differ widely upon the facts revealed in Bible story, though we may see them through different lenses.

Putting in Short Hours.

Scarcely a day passes without giving opportunity to see men working by the day who seem to be counting the minutes as if they feared either to begin work one minute too soon or to stick to it one minute past time to stop. It is not uncommon to see workmen standing around the shops waiting for eight o'clock to come, and when the minute-hand points to the second completing the hour, all go in to begin service. Then come the changing of clothes, hanging up of coats and putting on overalls in getting ready to work, all being done on the employer's time. Throughout the day any careful observer must notice what seems to be a studied effort on the part of many to work slowly. Seldom does one see a genuine effort to push the work along and make every motion count. As the hour for quitting comes, the clock is closely watched, and during the last few moments no new work is taken up that will be likely to hold the workman after the tick of the clock says "Time is up."

Many times have I watched just such service being rendered by men who never seem to think of the interests of the one who has to pay them a big price for a short day. Not all workmen are like this, but too many are, and this alone will count

for the reasons why they do not get on well. The men who strive to render full equivalent for wages paid, who forget self and become absorbed in their work as if they regarded the welfare of their employers, are the ones who are apt to get on in the world. Such men are always in demand, and they are the ones who are likely to receive promotion. Whenever we see one evidently killing time in the effort to render a minimum service while working for another, we instinctively feel that he is working against his own best interest.

Just before the noon hour in a great railroad office, while some of the clerks were consulting the clock, some changing their coats, some coming from the wash-room, and only one was still at work, suddenly the "boss" came in. Taking in the situation at a glance, he stepped to the table where sat the man at work, and asked him the time of day. The young man paid no attention but kept right on with his figuring. The boss then placed a hand upon his desk and repeated his question. Surprised to find his superior at his elbow the young man looked up and said, "I beg your pardon, sir, were you speaking to me?" "Merely inquiring what time it is," said the boss. Then came the answer, "Ten minutes to twelve." The questioner thanked him kindly and strolled out of the room. He was the general manager and vice-president of the road. And on the strength of that brief interview the young man who became so absorbed in his work as to forget to watch the clock when quitting time drew near, was promoted. A few years later he was assistant manager, and while he was still in his thirties became a full-fledged manager.

"Baptism Invalid?"

In the SABBATH RECORDER, May 27, page 678, appears an honest inquiry regarding the validity of baptism that has been administered by non-Sabbath-keepers. After expressing the fact that in practice we have regarded such baptism as valid, the writer asks, "Is that practice correct?" and seems to desire an expression of opinion from others.

As for myself, I have never questioned the validity of such baptism when baptized believers from other churches have come to us, embracing the Sabbath truth.

I have known of one or two cases where the persons themselves were dissatisfied with their baptism, and were rebaptized at their own request.

I can see no reason why one should refuse to rebaptize another, who, for valid reasons—being too young to understand, or not realizing the true meaning of baptism—should request such a service. But instances of this kind are very rare, and I would not encourage such a course so long as there was hope of persuading the person to accept as valid the baptism already received.

This, however, is only my individual opinion. As to the question of baptizing those who have not, as yet, seen the way clear to accept Sabbath truth, but who promise to take the Bible as the rule of life, I should no more dare refuse to baptize them than I would dare refuse to pray with them if requested to do so. In such cases it would of course be my duty to show them the Bible teaching upon the Sabbath question, and its claims upon every one, and reminding them of their promise, leave the responsibility for obedience entirely with themselves.

There is another phase of the question involved in the article referred to, regarding which another London correspondent writes, taking exception to the use of the word "apostate" which occurs three times. This writer says of the other, he "can not be a Seventh-day Baptist, else he would not use the harsh word 'apostate Protestant.' All Sunday-keeping ministers are not apostates. The Seventh-day Sabbath may not have been brought before them. How can they be apostates? The gentleman should show more charity toward others who differ from him. If a person is sincere in his baptism, that is, I think, all God will require, even if the act is performed by a Sunday-keeper."

Then after some remarks about inconsistent things being done by Sabbath-keepers themselves, showing that even they may not live up to all the light they have, and that they too may be disobedient and unchristlike in some things, our correspondent continues: "I don't think it right to call any one an apostate, in the way stated in the article. I like your paper very much, and often read the copy that comes to ——— of the Mill Yard Church.

I wish it every success in the cause of Sabbath reform."

The SABBATH RECORDER approves the suggestion to avoid the use of unnecessarily harsh words, and really feels that the article in question would be stronger and do more good if the term "apostate" had been allowed to give way to a milder word. Nothing is gained, and sometimes a good cause is injured, by the use of extravagant terms, or words that mean too much. I could not feel justified in applying the term "apostate" to all Christian people who have not seen and accepted the Sabbath truth. Had this matter impressed itself thoroughly upon the editor before the word was published, it would have been modified.

In one of our exchanges the editor, in discussing the necessity of standing squarely by the truth and of rejecting every error, says: "All the honesty in the universe, if it were as steady and steadfast as the pole-star, would not save a man from losing something by reason of every truth or fact he misses through error of either opinion or faith."

If this be true, and we think it is, how anxious we should be to stand on the right side of every moral and religious question. When we realize that we live in the midst of universal laws which exact penalties alike from the honest and the dishonest violator, and that no truth is so insignificant that a man can disregard it without suffering loss, it becomes us to be sure we are not blinded by error. If we misapprehend God's laws, and sincerely fall out of line with his will, to disobey, our sincerity can not save us from loss. Sincerity can not make wrong right. The only way not to suffer loss, is carefully to obey God's laws.

A Mistake.

A mistake was made as to the authorship of the article on Salem College in the SABBATH RECORDER of two weeks ago, on page 742. President Clark's name should not have appeared as the writer, since the article was not his. The name was placed there through a misunderstanding on the part of the editor.

EDITORIAL NEWS NOTES

Appreciation as Well as Blame.

England has followed America in the matter of showing just appreciation of the faithful services rendered by Captain Rostron of the *Carpathia* in saving shipwrecked passengers from the *Titanic*. This is well. He deserves it all. The world is quick enough to blame a man for neglect, and does not always wait to see if the blame is really deserved, while it is often too slow in recognizing and appreciating real worth.

It may be that when all sea-captains behold the entire civilized world hastening to recognize such worth as was seen in the captain of the *Carpathia*, doing his full duty, the influence will be to produce more such men, and fewer men like the captain of the *Titanic* and the *Californian*. It is to be hoped that by these expressions of appreciation of Captain Rostron others may be led to emulate his characteristics.

The Panama Canal Bound to be Popular.

Mr. M. H. De Young, one of the vice-presidents of the Panama Exposition, on reaching London in his tour around the world, expressed himself as being sure of the popularity of the canal, especially among the nations most interested in the Pacific trade. Already the great steamship companies of the world are eagerly seeking wharfage room on the Pacific coast for their steamships. Twenty-one steamers to be used in the coming Panama trade are being built by one foreign nation alone, and other nations are building ships for the same purpose, as fast as they can.

Eleven countries have already formally accepted invitations to take part in the Panama Exposition, and others are sure to follow suit. The Japanese are bound to be formal rivals with other nations in the matter of extending trade, as they are getting a wonderful foothold all through China as promoters of steamship lines.

There is some promise of success for the governments both in Cuba and Mexico, and of the breaking up of organized rebel-

lion, but the probabilities are great that the disorganization of rebel forces in both instances will result in a vexing guerilla warfare.

Nineteen cases of bubonic plague, with seven deaths, were reported by the authorities in Porto Rico.

Paris is threatened with a bread famine owing to the high price of flour. This commodity is \$4.60 a sack higher now than it has been for ten years, being \$14.60. Flour from the new harvest can not reach the market until August, and the prospect is alarming. The conditions are more serious on account of the seamen's strike, which will prevent the arrival of flour from Algeria.

French liners continue to be delayed from sailing on account of the strike. Last week two more sailings were canceled, and the companies refuse to arbitrate as recommended by the government. No bluejackets were available this time and the liners had to remain in port.

It will be remembered that Samuel Gompers, John Mitchel and Frank Morrison were found guilty of contempt of court in connection with the Buck's Stove and Range boycott case some time ago. They appealed the case, and now the Supreme Court of the District of Columbia has confirmed the decision of the lower court, holding them guilty. The sentences of one year in one case and of six months in another were fixed. The men will now attempt an appeal to the Supreme Court of the United States.

Much interest has been aroused in the Society of Friends over the proposed sale at auction of Swarthmore Hall, Lancashire, England, the ancient home of George Fox, the founder of the society. An effort on the part of Pennsylvania Quakers is being made in the hope of securing the property, and fear is expressed in England lest the success of this undertaking might mean the removal of the hall to America.

Gen. Edward S. Bragg, commander of the famous "Iron Brigade" of the Civil War, died on June 20, at Fond du Lac, Wis. He was a native of Unadilla, N. Y., but moved to Wisconsin while a young man. He was

a Douglas Democrat and a delegate to the Charleston convention in 1860. Early in the Civil War he joined the Union army and worked his way from the grade of captain to that of brigadier general. He took part in many battles. Since the war he has served several terms in Congress, and was appointed Minister to Mexico by President Cleveland. He afterward supported McKinley and was made United States Consul General at Havana, Cuba. Owing to prejudice in Cuba growing out of a word written by him to his wife regarding the ability for self-government on the part of the Cubans, Mr. Bragg was transferred to the consulship at Hongkong, China, where he remained until 1906. Being in feeble health he was soon after granted a pension by Congress of \$50 a month.

Death of Rev. J. Allison Platts.

Just as the pages of this paper are being made up for the press the sad news reaches us of the death, from pneumonia, of Rev. J. Allison Platts, in Wilkinsburg, Pa., on Sunday, June 23. According to newspaper dispatches, Mr. Platts was taken ill in church on Sunday, the sixteenth, and was assisted to his home. On the following day he was taken to the hospital, and died as stated above. He leaves a wife and six children, to mourn his loss. These together with our dear brother and sister, Doctor Lewis A. Platts and wife of Los Angeles, Cal. (his father and mother) and his brother Arthur of Chicago, have the heartfelt sympathy of SABBATH RECORDER readers.

Home Again.

REV. J. T. DAVIS.

After our three months' absence, Garwin looks exceedingly good to us, and our hearts were warmed by the cordial welcome we received.

The average dog and most ministers seem to enjoy the pounding they receive when they feel it is an expression of love. So when we hurriedly responded to a call home on Sunday night, June 9, to find the house filled with merrymakers, and after we had spent a most pleasant evening together, and when all had departed and we

had awakened to the fact that we had been severely "pounded," we did not even whine.

Yes, all these expressions of love and care touch a tender place and strengthen the bonds that bind us to this place and this people. And wherever our lots may be cast in the future, the kindness shown us here will be a bright spot.

But in our absence we have made new acquaintances which have awakened new interest. We had read of Gentry and Fouke as being places somewhere on the map in the sunny South, and our imagination had pictured sunshine, flowers and pleasant drives. Imagine our surprise to find so much rain, snow and mud that during our stay in Gentry only four services could be held, and although the time was spent in visiting, this was under difficulties.

We have no doubt Gentry is a beautiful country when storm and mud give way to more pleasant conditions.

We were sorry to see so many discouraged because of the depleted condition of the church, for, as a matter of fact, they are much stronger than many of our churches. After having so large a church, the depleted condition would tend to discourage reports from Gentry at no distant day when they shall become reconciled to their new conditions; for we found them well organized regarding denominational work, and Gentry is blessed with strong and loyal workers.

At Fouke climatic conditions were more favorable and, commencing with the evening after our arrival, services were held with good interest which increased to the last, resulting in six baptisms, two being late converts to the Sabbath, while others seemed almost ready to take a stand, one assuring us of accepting the Sabbath truth and going to work with the church.

I should be recreant to duty were I not to speak of the noble work of Brother Randolph and his corps of teachers in their self-sacrificing labors for our cause in Fouke. If Brother Randolph could find the elixir of life or Ponce de Leon's fountain of youth, we should feel that the future of Fouke was assured.

The last Sabbath of our month's work for the Tract Board was spent with Brother and Sister Carr and their son Al-

fred of Vincent, Texas, who came thirty-five miles to Colorado City, Texas, to meet us. The day was spent in talking of our denominational interests and our individual work, and being in a hotel the question of the Sabbath was naturally brought to the attention of others, and one, at least, acknowledged its binding force.

We can but feel that God calls us as a people to more aggressive work.

From Texas we went to California to shake hands with old friends and live for a few weeks a care-free and a more or less outdoor life, so that we return to our work feeling almost as good as new.

Whether the efforts resulted in any benefit to the churches and people mentioned, is not for us to say; but that the places visited have changed with us from mere points on the map to places of interest in our hearts, goes without the saying. But with all these pleasant memories we feel it is good to be

Home Again.

Garwin, Iowa,
June 12, 1912.

"Is Not This Going Too Far?"

REV. J. T. DAVIS.

We wish to call attention to the editorial in the RECORDER of June 10, 1912, under the above caption and then ask, "Is it not going too far" to claim or even insinuate that the visions of Ezekiel (chap. i, v. 1) are to be regarded in the same historical sense as Exodus xxxi, 18 and Deuteronomy iv, 13 and v, 22, where Moses plainly teaches that God wrote the Decalogue?

"Is it not going too far" for Seventh-day Baptists to advocate a philosophy of religion which tends to destroy faith in the Bible as an authoritative book and then expect our young people to be loyal to the Sabbath?

The undersigned has a letter from a learned Seventh-day Baptist, in which the writer says: "You ask me how you can preach a divine command for the Sabbath. You can not from the point of view of modern scholarship, nor can anybody else. It is a quarter of a century since I believed in divine commands to keep a day holy."

Is it going too far to ask our brethren of advanced thought to be as frank as the

brother quoted, or give us some proof from the modern scholar's standpoint for a "divine command to keep a day holy"?

We love and revere our brethren of scholastic tendency and have great confidence in their judgment, but until they shall cease to merely cast doubt regarding the Bible and shall give us something upon which our faith can rest, we prefer to believe Moses, for with us the words of Christ still hold good: "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Garwin, Iowa,
June 19, 1912.

William and Lawrence were in the habit of saving part of their dessert from the evening dinner for consumption the next morning, and, in accordance with this custom, two small cakes had been placed on the cracker jar for them, says the *Youth's Companion*. William, being the first up on the following morning and being hungry, went to the jar. He found only one cake, and a large piece had been bitten out of that. Full of wrath, he went upstairs and roused his brother. "Say!" he demanded, "I want to know who took that big bite out of my cake!"

"I did," sleepily answered Lawrence.

"What'd you do that for?"

"Well, when I tasted it, I found it was your cake, and so I ate the other one."
—*Exchange*.

The four-year-old daughter of a popular New Hampshire clergyman was ailing one night, and was put to bed early. She said: "Mamma, I want to see my papa." Her mother replied, "No, dear; your papa must not be disturbed." Pretty soon she said again, "I want to see my papa." The mother replied as before, "No; your papa must not be disturbed." It was not long before she uttered this clincher: "Mamma, I am sick; and I want to see my pastor."
—*The Christian Herald*.

"The money trust, oil trust, steel trust, tobacco trust, may be very wicked, but their combined wickedness is nothing as compared to that of the 'commercialized vice' interest."

SABBATH REFORM

The Deeper Meaning of the Sabbath.

A prominent conception of the Jews made the Sabbath a "memorial of Creation." That idea was not erroneous, but was seriously incomplete. Christians have not risen above that interpretation as they ought to have done. Those who have continued the observance of the Sabbath, and those who observe the first day—especially since the Reformation—have injured themselves by depending too much on that incomplete idea. The more nearly complete conception of the Sabbath makes it "God's representative in human life, through time." This is a much larger idea. It indicates the purpose of the Sabbath to be spiritual acquaintance with God; a time for spiritual communion and religious instruction. This larger and deeper meaning of the Sabbath should be made a corner stone in the foundation upon which Sabbath-keeping is built. The idea of God as Creator is all-embracing. Being Creator of all things, he is Father, Law-giver and Redeemer. A fundamental demand of religion is that we remember God and come into communion with him in these different relations. In this way the Sabbath law links itself with the all-embracing idea of the One True God, Creator and Redeemer of men. A law which forms such a central bond of union between God and his children, and which brings him before his children, week by week, must be as universal and enduring as time and human existence.—*Rev. A. H. Lewis, D. D., LL. D.*

The Sabbath a Living Question.

The Sabbath is a living question, today, in Christian literature, and in the world of Christian life and thought. Conventions are held, addresses made, sermons preached, books written, papers published, and State and National legislatures petitioned, in the interests of Sunday observance. This is a recognition of the importance of having some particular day set apart for change and rest for body and

mind, and for special religious and humanizing purposes. History and experience witness to the vital connection between such a day and the physical, moral, and spiritual welfare of mankind. And it is my belief that if the Church would come back to the Sabbath of the Old and New Testaments, its appeal on behalf of Sabbathism would be supported by Scripture, history, reason, and sentiment, as can not be the case in efforts for the Sunday.

Advancing knowledge in the fields of physical and mental science, and of history, has greatly changed and enlarged our conceptions of God, man, and the universe. Through our increasing knowledge of ancient peoples and religions we have been led to look upon all the great religions of the world as signs that men everywhere have been seeking after God, who met them on the highest level of their thought and desire. But as the Christian Scriptures, religion, and ethics claim to be the true and the best, they must stand the test of history, experience, and reason.

Industrial progress, new social conditions, and closer international relations, are the wonder of our times, and must be reckoned with by us who believe in the final triumph of the religion and morals of the kingdom of Jesus Christ our Lord.

The study of the history and literature of the Bible has been lifted to the level of other history and literature; and the right of the Bible to the results of a critical, scientific, historical, and literary investigation of its claims is recognized as never before.

The rational and practical, the scientific and historical spirit and method prevail. What are things worth to us while we fight the battles of life? Will they help us realize our aspirations for what is better? Modernly educated young men and women, and, indeed, all really thoughtful persons, ask for facts that are correctly defined, clearly verified, and well arranged. And the historical spirit views the world of men and events as a great whole of related parts, to be studied and explained according to the principles of evolution or development. Men will not believe in Christ because of his alleged miracles; they must first believe in Christ the revelation of God, then in miracle. Men will not believe in the Bible because told that

it is inspired; they will first believe in the Scriptures as the most wonderful of all books on religion and morals; then they can not but believe in its inspiration. Men will not believe in the supernatural as something which contradicts or violates the natural; for this also is of God; but in supernatural as only another name for that which is natural in God's sight. Such are the changed points of view, such the proposed new light for old faiths, demanded by modern thought and our growing knowledge of the great world; such the new tests and new opportunities that Christianity must meet in the twentieth century. And, in turn, things modern and new as well as things traditional and old in theory and practice, must answer whether they can adjust themselves to the ethical and spiritual principles taught and lived by Jesus the Nazarene. We need have no fear as to the results, if we will only do the will of God as he gives us to know his will; for then we shall know whether the doctrine be of him or not.

The Sabbath must also prove itself equal to the demands of these new points of view, and the great opportunities and responsibilities of the Christian Church and religion today, or surrender its claim to represent a truth of God, providentially ordained to bless the human race. That it is worthy of an honored place in the Christian faith and practice of this century, we believe to be the teaching of the Old and New Testaments when interpreted historically and reasonably.—*Arthur Elwin Main, D. D., L. H. D., in Bible Studies on the Sabbath Question.*

Bible Studies on the Sabbath Question.

SOME COMMENTS.

Some months ago I began a series of sermons on the Ten Commandments and last week it came time, I thought, to speak on the fourth, and so came the time to read your book on the Sabbath. I hope to study it more but I have found already something of the value of it. I certainly do like it, but it seems as though the other fellows have said all the nice things about it so that there is nothing left for me to say. I feel that all the adjectives that others have used about it, so far as I know, are well applied. The one that perhaps

stands out in my mind more than any other is "timely." I am very grateful for it I assure you.—*J. W. Crofoot.*

I want to express my appreciation of your revised *Bible Studies*. . . . I am glad you have taken in hand to add this valuable book to our denominational literature.—*T. J. Van Horn.*

I am very glad to have the book and would like to thank the one to whom thanks are due. I have not yet read it word for word but have looked it through with much pleasure and profit. I hope I shall be able to pass on some of the profit.—*Susie M. Burdick.*

A few days since I received a copy of your book on the Sabbath which I have read with great interest. . . . I prize it not only for its merit, but as a gift from the author.—*Martha H. Wardner.*

A book in defense of the Sabbath under the title "Bible Studies on the Sabbath Question" has been published by Alfred Theological Seminary, Alfred, N. Y., whose author is Doctor Main, the Dean of the Seminary. Besides the preface it contains an Introduction by Prof. J. N. Norwood of Alfred University, a general survey of the field, 22 studies in each of the Old and New Testaments, a brief historical survey, an index of Scripture references, and a bibliography of nearly 150 titles, all intended to sustain the so-called Seventh-day Baptist argument for observing the seventh instead of the first day of the week as the day of rest and worship. Pp. 107. Cloth, postpaid, 50 cts.—*The Watchman.*

I have received your second edition of *Bible Studies on the Sabbath*, and appreciate it very highly. I thought it a beautiful thing to find it dedicated to the late Dr. Abram H. Lewis. I note the offer: Can seven be sent here for Bible students? I have five on hand and more applying if ever funds allow.—*J. Booth.*

"Not how much of my money will I give to God, but how much of God's money will I keep for myself."

"Let us fail in trying to do something rather than sit still and do nothing."

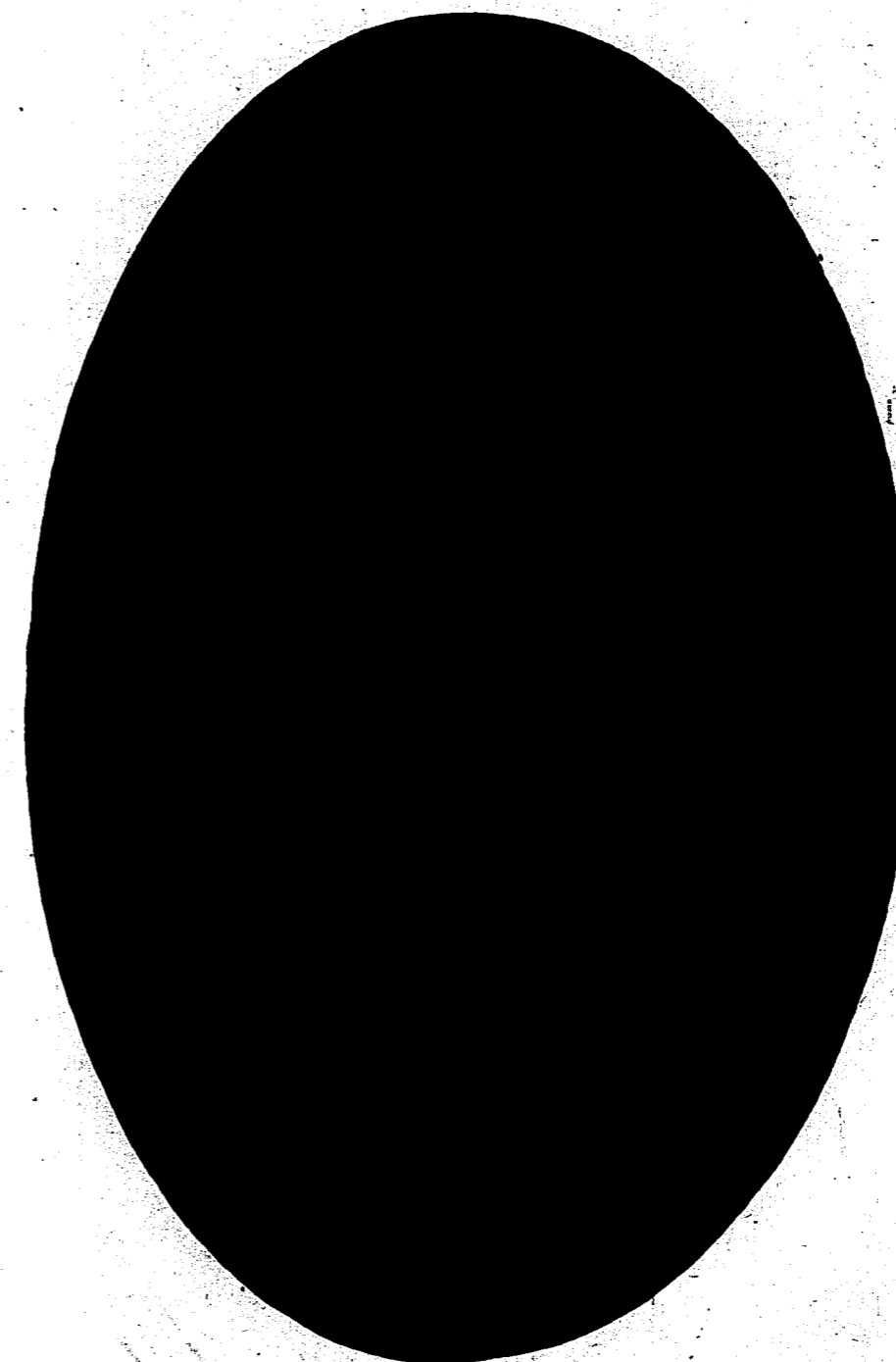
Historical Sketch of the Dodge Center (Minn.) Seventh-day Baptist Church.

REV. H. D. CLARKE.

(Continued.)

In the spring of 1900 a new organ was purchased at a cost of \$75, the committee consisting of Lulu Ellis, A. North Jr., and Miss Anna Ayars.

In the autumn of 1900 C. C. Van Horn,



ELD. J. H. HURLEY

an able singing-school teacher, was secured to teach singing, and a successful term was held ending with a concert.

On December 29, 1900, Charles S. Sayre, missionary pastor of the Berlin, Marquette, and Coloma (Wis.) churches, at the close of a sermon by him on his visit, was married to Miss Mabel A. Clarke, a teacher in the Dodge Center High School. As he was soon to be ordained somewhere and

go to Hammond, La., as pastor, the Dodge Center Church voted to request him to receive his ordination while at Dodge Center. Consenting to this, the church called a council of its church officers and ministers for his examination and to arrange suitable services. On First-day, January 6, 1901, the pastor called the council to order. In the usual way the examination was conducted and by vote the candidate was called to ordination. Pastor Hurley read the Scriptures; Eld. W. H. Ernst offered prayer; and after an anthem by the choir; Eld. H. D. Clarke preached the ordination sermon from John xx, 21; Matthew xxviii, 19, 20. Eld. O. S. Mills offered a consecration prayer; Pastor Hurley gave a charge to the candidate; Elder Ernst spoke upon "The Laity as Related to the Clergy"; and Eld. A. W. Coon gave a welcome to the candidate to the ministerial office. Eld. and Mrs. Sayre sang a duet and the meeting closed.

On Sabbath day, June 1, 1901, the church lost again by death its deacon, this time Eugene S. Ellis, who for sixteen years had been a very able and active servant of the church. He died of cancer at the hospital in Rochester, Minn. Funeral services were conducted by Elders J. H. Hurley and H. D. Clarke, the church building being filled to overflowing and marked respect shown the faithful man now gone to his reward. Deacon Ellis was especially prominent in looking after all details of church work; in attending to the wants of the poor and needy; in aggressive temperance and prohibition work; in attending to the duties of an official when elected by school patrons or village electors. He was always most loyal to the church pastors and to the church, and died triumphant in the faith of Jesus Christ.

July 21, 1901, it was voted to raise the pastor's salary to \$500. October 1, 1901, Eld. Geo. W. Lewis, son of former pastor H. B. Lewis, and formerly licensed by this church, came from the First and Second Verona (N. Y.) churches and began his pastorate here. Pastor Lewis was a good preacher, doctrinal in style and matter, ear-

nest and a reformer in purpose and aggressive effort, fearless in what he believed right.

January 6, 1902, at a church meeting, the question of deacons and deaconesses was dis-



DEA. EUGENE ELLIS

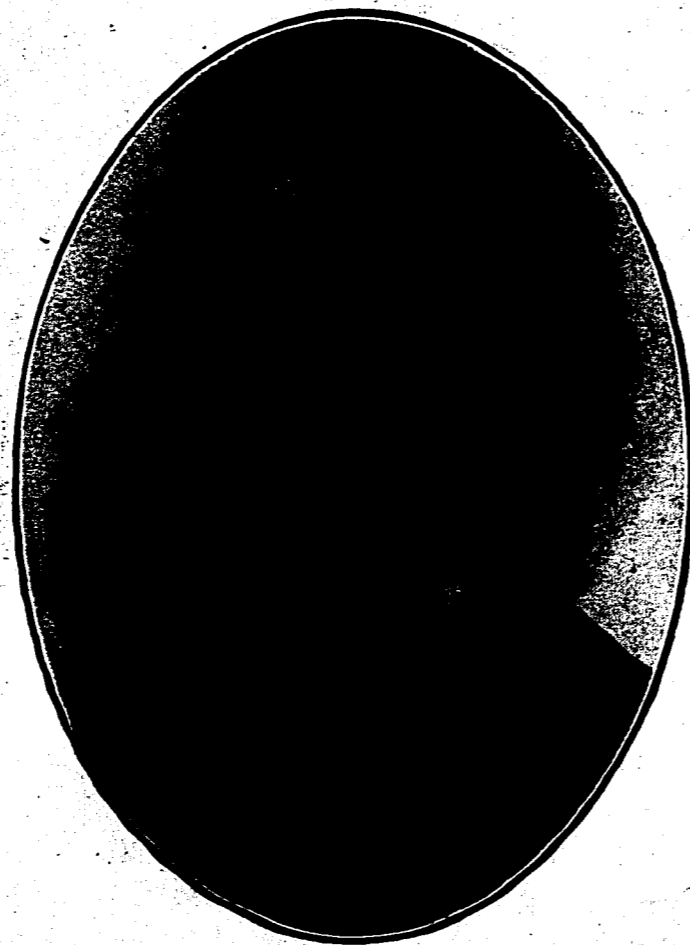
cussed. Concerning the appointment of the latter there was some difference of opinion as to its being scriptural or advisable. The pastor had preached upon the subject and strongly advised such appointments. A final vote elected as deacons Joel Tappan and Giles L. Ellis, and as deaconesses Mrs. Mary Rounsville and Mrs. Flora Tappan. Brother Ellis declined to serve owing to his poor health, but his consecration to the Master's service and to his church made the appointment most fitting had other things made it advisable for him to accept. The deaconesses declined to receive any formal ordination but consented to assume the duties of the office. Such active service has been most efficient up to this present time.

January 10, 1902, Mrs. M. G. Townsend of Milton, Wis., in the employ of the Seventh-day Baptist Missionary Society, came and held meetings nineteen days. There had been no general response to the call for extra meetings, though the membership attended fairly well. Mrs. Townsend had formerly been prominently connected with the Ohio Woman's Christian Tem-

perance Union and had accepted the Seventh-day Sabbath. As a temperance speaker she had been quite successful.

The ordination of Deacon Tappan took place in October, 1902, with services as follows: conductor of examination, Eld. H. D. Clarke; ordination sermon, Eld. E. H. Socwell; consecrating prayer, Eld. G. W. Burdick; charge to the candidate, Eld. W. H. Ernst; charge to the church, Eld. G. W. Lewis; hand of fellowship, Dea. E. A. Sanford.

The pastorate of Eld. G. W. Lewis closed September 9, 1905, and from here he went to the pastorate of the Milton Junction (Wis.) Church. Closing that pastorate he returned to Dodge Center in October, 1909, purchased a home, but later on was called to the Jackson Center (Ohio) Church. The additions to the church during this pastorate were 19 baptisms and 11 by letter; dismissals, 6 by excommunication and 3 by letter. On June 8 of that year, at the annual Sabbath-school picnic, there was held a forty-third anniversary of the church with exercises



ELD. G. W. LEWIS

similar to those of the fortieth but more brief.

Eld. M. B. Kelly came to hold meetings some time during this or the beginning of the next pastorate. Brother Kelly was one of the most powerful evangelists and



ELD. W. H. ERNST

the church no doubt would have had a good ingathering had his health not suddenly failed him. He was obliged to cease work altogether and retire to the Pacific coast for recuperation.

In April of 1902 the Advisory Committee began the annual appointment of the Disciplinary Committee which had special oversight in such matters and submitted the same to the church at its quarterly business meetings. This committee, however, in no way supplanted the right of any member to bring up any case for discipline or inquiry.

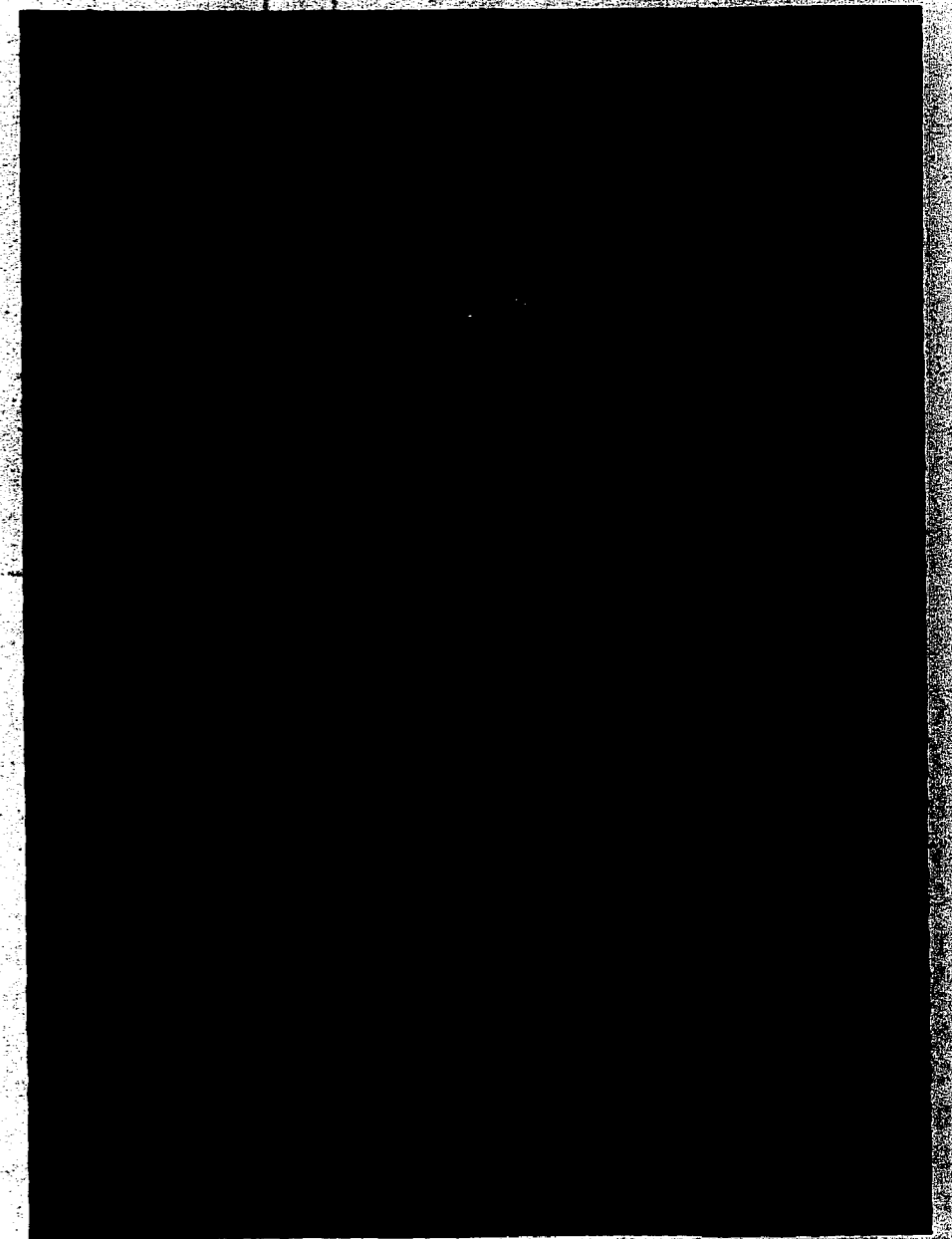
October 7, 1905, the church elected as pastor Eld. Charles S. Sayre, who was then serving the Second Alfred (N. Y.) Church. As he had important work to finish at Alfred he declined the call.

Eld. W. H. Ernst residing here and occasionally supplying the church was elected pastor until a permanent one could be secured. This office he held from January 7 until the church again called Elder Sayre, who began his pastorate here April 1, 1906.

In February of that year the parsonage was traded for the Sanford residence on Main Street and into this the pastor-elect moved.

In the autumn and winter of 1906-7 Pastor Sayre taught singing-school in the church for the benefit of all interested in improving the gift of song, especially for divine service. These were a source of much help and great interest, especially to the young people. Pastor Sayre was a gifted singer, having also been engaged in quartet work in a denominational capacity and at times the leader in the same. At denominational gatherings he is much at home as leader of a gifted company of young men who bring enthusiasm to the people by their rousing songs. Many leaders in the church expressed the wish that such singing-schools might continue each winter as no means of grace is more fruitful for good than that connected with sacred song, and that church prospers best that, with other important matters, also attends often to the cultivation of this divine science and art as it can most truthfully be called.

For years Dodge Center has had a cornet band and has had among its most



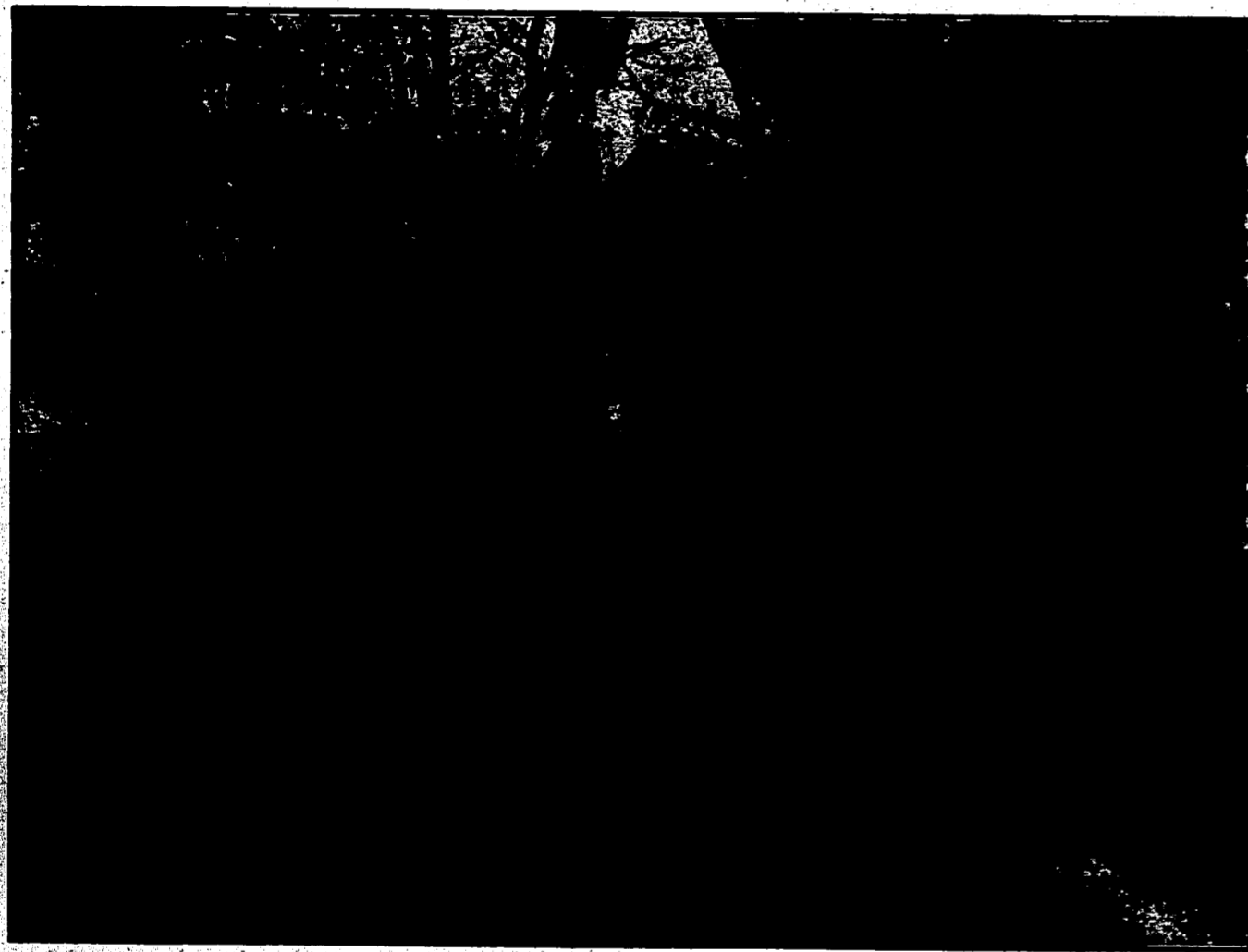
ELD. C. S. SAYRE

active members some of our Seventh-day Baptist young men (one of whom is now leader of the excellent cornet band of Milton, Wis). In the autumn of 1908, when it was reorganized some objected to the presence of these Sabbath-keeping members because they would not play any time on the Sabbath and in places that "our boys" thought objectionable. Hence the Sabbath-keepers were practically ruled out. This was not a calamity but in the long run a blessing to our own young people, for Pastor Sayre soon organized a band of about 23 pieces and the "Dodge

Rounsville who is quite an accomplished musician.

In October, 1907, the question of having individual communion cups came up in church meeting but nothing definite was done.

Late in the autumn or early winter of 1908, the Denominational Board of Systematic Benevolence called a meeting for the Northwestern Association, to be held at Milton, Wis. To the meeting this church sent as delegates D. T. Rounsville and Norman Severance. Upon their return they recommended that this church



PRESENT PARSONAGE

Center Seventh-day Baptist Cornet Band" (painted in bold letters on the big drum) has had a career ever since that is the envy of the town. In a way it kept together the young men and cemented the bonds of friendship and loyalty to the church. Members of the other organization have since asked to be admitted. Its constitution and by-laws forbid the use of tobacco and strong drink, and language unsuited to Christian young men. Pastor Sayre resigned the leadership the latter part of his pastorate and several have been able leaders since, the present being Brother Irl

adopt the envelope plan of weekly Sabbath offerings for church expenses and denominational benevolences. This was therefore adopted and put in practice in January, 1909.

The custom of holding semi-annual meetings among the churches of Minnesota has prevailed many years. In 1907 the church of New Auburn, Wis., united with this meeting. This has been a source of spiritual power and religious interest, as the people have driven with their teams back and forth, several being together, singing as they journeyed, and

camping for lunches. Others went by train. Of late the interest seems to have decreased, as people are more absorbed in business, and the cost of going is so great. People are not so willing to sacrifice time and work as formerly, that they may "go up to the feast." The Minnesota semi-annual and the Iowa yearly meetings exchange delegates each year. The churches at Isanti and Trenton that formerly belonged to this semi-annual meeting are now extinct.

Though far on the border of the Northwestern Association of Seventh-day Baptists, this church has entertained said association in the following years: 1876, 1887, 1894, 1903 and 1908. Moderators on the occasions have been Prof. Albert Whitford, Eld. A. G. Crofoot, Prof. Albert Whitford, Prof. Edwin Shaw and H. W. Rood. The associational clerks have been Eld. H. E. Babcock, '76; Eld. E. M. Dunn, '87; Eld. H. D. Clarke, '03; Miss Phoebe Coon, '08. The preachers of introductory sermons were Eld. Varnum Hull, '76; Eld. G. J. Crandall, '87; Eld. G. W. Burdick, '94 (from Ezek. ix, 4); Eld. A. B. Prentice, '03 (from Matt. xxvi, 27); and Eld. J. T. Davis, '08 (from Col. xiii, 2). Delegates from sister associations were Elders W. C. Titsworth, C. M. Lewis, I. L. Cottrell, F. O. Burdick, G. W. Hills, S. D. Davis, A. H. Lewis, B. F. Rogers, B. C. Davis, Clayton A. Burdick; S. S. Powell, R. J. Severance, T. L. Gardiner, H. C. Van Horn, L. C. Randolph, D. B. Coon, Walter L. Greene and Prof. C. B. Clark. Appearing at Dodge Center in behalf of the Missionary, Tract, Young People's, Woman's and Sabbath School boards, and our colleges, were A. H. Lewis, O. U. Whitford, Phoebe Coon, Edwin Shaw, T. L. Gardiner, W. C. Daland, A. E. Main, H. D. Clarke, M. B. Kelly, E. B. Saunders, W. B. Greene and possibly others. The pastors of this church on these occasions were Zuriel Campbell, Samuel R. Wheeler, H. D. Clarke, George W. Lewis and C. S. Sayre.

This church has sent the usual delegations to other places at the annual associations, whose names it is difficult now to obtain.

During the pastorate of Elder Sayre the church voted (April, 1909) to celebrate the fiftieth anniversary and appointed as

Committee on Arrangements and Program, Eld. H. D. Clarke, chairman, K. Robert Wells, Mrs. Lulu Ellis, Mrs. Nellie Ellis and Mrs. Flora Tappan. These arranged the following order of service which was carried out, beginning June 4, 1909, with

Song and devotional service led by K. R. Wells.

Opening remarks by Pastor C. S. Sayre on "Some Reasons why this Anniversary should be observed and some Benefits expected by it."

Sermon by ex-Pastor S. R. Wheeler, which in his absence was delivered by Eld. H. D. Clarke. Brother Wheeler's text was John iii, 17. Theme, Christ's Contract with God.

Reminiscences by ex-Pastor G. W. Lewis, ex-Pastor G. M. Cottrell and others.

Sabbath evening.—Song service led by Miss Cora Ellis.

Sermon by Pastor C. S. Sayre from Rom. xii, 2.

Roll-call of all members of the church since its organization, with responses from those present and by friends of the dead and absent ones in their behalf.

Sabbath morning, June 5.—Introductory services conducted by Pastor Sayre. Ephesians vi and Isaiah ix were read by Eld. G. W. Lewis. Prayer by Eld. H. D. Clarke. Sermon by Eld. G. M. Cottrell from Rev. xiv, 6.

Sabbath afternoon.—Sabbath-school study and extra services conducted by the superintendent, Mrs. Flora Tappan. Eld. G. M. Cottrell read an appropriate poem from Carlton's Farm Festivals.

Mrs. Mabel Clarke Sayre gave a paper on "What the Young People have done for the Church these Fifty Years."

K. R. Wells read his paper on "What the Church has done for the Young People these Fifty Years."

"The Elderly People and the Church" was a paper by Frank E. Tappan.

Soul-stirring messages were then received from R. J. Severance, Alfred, N. Y., read by K. R. Wells; Dea. A. A. Whitford, Farina, Ill., read by Miss Grayce

Ernst; Prof. Albert Whitford, Milton College, read by D. T. Rounsville; Eld. G. W. Hills, Salem, W. Va., read by Mrs. Lulu Ellis; Eld. O. S. Mills, Milton Junction, Wis., read by Miss Eva Churchward; Eld. J. H. Hurley, New Auburn, Wis., read by Mrs. Ruby Clarke. Further reminiscences by Eld. G. M. Cottrell, Eld. G. W. Lewis and Dea. Joel Tappan.

First-day, June 6,—Introductory services by Pastor Sayre.

Scripture selections from I Cor. iii, and Ephesians.

Prayer by Eld. G. M. Cottrell.

Sermon by Eld. G. W. Lewis from I Cor. iii, 9, 10.

The anniversary picnic dinner was held in the grove of Deacon Tappan, where the pioneers first settled and built the first log house. At this dinner the Dodge Center Seventh-day Baptist Cornet Band gave a concert.

In the afternoon was held a sacred concert arranged by Pastor Sayre and K. R. Wells, after which a most interesting "Historical Sketch of the Sabbath School," by the superintendent, Mrs. Flora Tappan, was read.

The "History of the Church for Fifty Years" was given by Eld. H. D. Clarke, and a "Prophecy of the Future."

Led by Eld. G. M. Cottrell, the remnants of the choir of twenty-three years ago sung. This brought sweet and sad memories of those days past and gone.

In the evening Eld. G. M. Cottrell preached upon "Waiting for Power" and led the closing conference. Thus closed a rich feast.

(To be continued.)

Gems From Wesley.

I follow my Bible in all things, both great and small.

My only rule for doing a thing is plain Scripture.

I try every church and every doctrine by the Bible.

I am determined to do the work of Him that sent me.

I love truth wherever I find it.

While we do live, let us live in earnest.

We have need to use all the common sense God has given us.—*Selected.*

Time of the Western Association.

EDITOR SABBATH RECORDER:

Presuming that the other associations will adopt the plan of having their sessions in the fall and in the reverse order in harmony with the report of the committee that has been working on the question, the Executive Committee of the Western Association has fixed upon Thursday, October 3, 1912, as the time for the opening of the Western Association.

That the other associations may plan to have their meeting to follow this in the prescribed order, if they so desire, will you kindly publish this statement.

Sincerely yours,

L. E. BURDICK,

Moderator Western Association.

Coudersport, Pa.,

June 20, 1912.

Shut In.

ANNIE L. HOLBERTON.

Apart from the social pleasure,

As fate has so long decreed,

Deprived of the sacred worship

For which the spirit has need,

I sit in the evening gloaming

And question the reason why

Hopes so long and fondly cherished

Recede as the years pass by.

I long to help bear the burden

Of dear ones who daily toil

But the body weakly falters,

The heart's purpose still to foil.

Shut in with the pain and weakness,

It is now my lot to bear,

From the friends whose sweet communion

It would be such joy to share.

Shut in, but I will not murmur,

If it is my Father's will,

Who yet chastens not in anger

His own purpose to fulfil.

While in patience still abiding,

May I humbly kiss the rod,

And accept it as a blessing

To be thus shut in with God.

Thoroughly out of patience because there are so many calls for money? Why don't you do as some of your friends do? They plan as much as a year ahead to meet the calls, and regard them as so many Christian opportunities. There is pleasure in giving, if you go about it in the right way.—*Exchange.*

WOMAN'S WORK

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

World Tragedies.

1. Two hundred and seven millions bound by caste—Hinduism.

2. One hundred and forty-seven millions permeated with atheism—Buddhism.

3. Two hundred and fifty-six millions chained to a dead past—Confucianism.

4. One hundred and seventy-five millions under the spell of fatalism—Mohammedanism.

5. Eight hundred millions sitting in darkness—Paganism.—L. B. Wolf, in "Lutheran Church Work."

The Degradation of Women the Result of False Religious Teaching.

WOMEN UNDER MOHAMMEDANISM.

Of all the women in the world over one hundred million live in Moslem countries. Mohammedanism now occupies wholly or in part Turkey, Egypt, North Africa, Asia Minor, Persia, India, China, and some of the islands of the sea. In these countries the position of women varies somewhat, but without exception Mohammedanism is nowhere friendly to the female sex. Mohammed himself was a degrader of womanhood and embodied his own life in his religious teachings about women and their social position. In the Koran we read, "Men shall have preeminence over women because of the advantages in which God has caused the one to excel the other, and for that which they expend of their substance in maintaining their wives." Mohammedanism teaches that women have hope of salvation only through their husbands. A Moslem may have four legal wives at one time and as many concubines as he pleases. They may exchange wives, but must not marry an unbeliever, a mother, a daughter, a sister, or an aunt. There is a system of contract marriage in which women are passed along from one temporary husband to another. Divorces

are very common. A man may divorce his wife at pleasure twice, but can not marry her a third time until she has married another man and been divorced. The Koran declares that divorce is the sole prerogative of the husband.

The Mohammedan women are married early in life, and are then secluded in the home called the harem, and are never allowed to be seen in public with uncovered faces. So narrow and secluded and miserable is the life of Mohammedan women suicide is very common. One missionary said that she had been asked a hundred times by women for some drug that would end their misery.

UNDER CONFUCIANISM.

Confucianism counts its women by the hundreds of millions. Under this system of religion women are tolerated because they are necessary to the perpetuation of the race. As one writer says, "Woman is made to serve in China, and the bondage is often a long and bitter one: A life of servitude to her parents, a life of submission to her parents-in-law after marriage; and the looking forward to a life of bondage to her husband in the next world; for she belongs to the same husband there, and is not allowed, by the sentiment of the people, to be properly married to another after his death."

Confucianism, together with Taoism, are the religious beliefs of most of the Chinese people. Taoism allows polygamy, and endorses the slavery of women to their husbands. It teaches the husband to despise the wife and not to listen to what she says. It has encouraged foot-binding and the destruction of female children, or their sale into slavery. Neither Confucianism or Taoism recognizes the sanctity of marriage. The marriages are all made without the consent of the contracting parties, and often when they are quite small. Sometimes very young girls are married to very old, diseased, or worthless men, just to get rid of them. Polygamy is practiced, and divorces are common.

BRAHMANISM AND HINDUISM.

Brahmanism and Hinduism may be considered together. They are closely related, and form the religious belief of a large part of the people of India. These two systems have to their credit some of the greatest sorrows of the womanhood of all

ages and races. Under no other religious systems have women been so degraded. Women are put below the dog in the estimation of men, and the dog is the lowest of all animals. So great is the suffering of women that one is said to have prayed this prayer: "O God, let no more women be born in India." The Brahmans consider a woman so vile that no man must ever see her face except her own husband. A good Brahman must stop reading his scriptures while a woman is passing his door.

Child marriage and child widowhood are the great curses of India. Before the British Government forbade "suttee," or the burning of the widow on the funeral pyre of the husband, this was commonly practiced in India. Some claim today that suttee is more merciful than the present custom of treating widows. Since girls are married or betrothed at a very early age and the death-rate is high, there are over a million widows in India today. The Hindu scriptures teach that when the husband dies it is because of some crime committed by his wife when in some previous state of existence, hence she must be punished by complete isolation and deprivation and every form of abuse. Widows are forbidden to remarry.

Among the Brahmans the marriage ceremony is very elaborate and expensive, and when there are several daughters to be married the parents are often impoverished for life by the time they are all provided with husbands. This custom has led to the destruction of many girl babies soon after birth.

Both Hinduism and Brahmanism teach polygamy as a divine right: polyandry is also practiced. It is said some of the Brahmans sell themselves as husbands to a great number of wives whose friends pay liberally for the privilege of having their daughters so highly connected. (The Brahmans belong to the best caste in India.) Believing as they do that women have no souls divorces are easy to get.

BUDDHISM.

Buddhism, next to Mohammedanism, is the most vital of the heathen religions of the present time. Its influence is widespread, having adherents in nearly all the Asiatic countries. It has many sects and varies in different countries. Buddhism

is the best of all the non-Christian religions in its teachings. It is founded on the principle that all evil comes from self-indulgence. That to gain the supreme good one must seek for inward purity of heart and mind. Marriage was looked upon as an evil by Gautama, and only to be tolerated for the perpetuation of the race. One of the five fundamental principles for the regulation of conduct forbade adultery. Yet under this system, with so much in its teachings that is admirable, there is nothing of good promised to woman. She is considered an evil to be avoided, without a soul, and with no hope of heaven unless she might have the good fortune to be reborn a man. In childhood she must be subject to the father, after marriage to her husband. The contempt for women led to the murder of girl babies, and to the suppression of affection for daughters on the part of parents. Girls were sold like cattle when the household finances ran low. In Japan, one of the strongholds of Buddhism, the men are notoriously impure. When foreigners first went to Japan they were disgusted by the exhibitions of indecency, and even today some of the religious ceremonies are shockingly immoral. In Japan the marriage relation is held very loosely and divorces are common. The same may be said of China and other countries where Buddhism prevails. Polygamy is practiced where there is mean for the support of a large household. The Emperor of Japan formerly had many concubines, but it is reported that he now conducts his household after the manner of Christian people. Where a religious system exalts the beast above women, as does Buddhism, there can be no hope of an exalted people. The two will ever remain on the same level. Christianity differs in many ways from all other systems of religion. In no other does woman have her rightful place. Christianity gives marriage a place of honor, and commands husbands to love their wives. It emphatically denies the right of polygamy, and in many cases in the Old Testament teaches lessons showing the evil of such practices. Christ taught that it was wrong to put away a wife, save for the reasons of adultery. The Bible contains remedies for all the evils committed against womanhood,

and wherever it goes it elevates woman and places her on a level with man in home and social life.—*Woman's Missionary Record.*

The Men and Religion Forward Movement—Country Church Theme.

REV. E. D. VAN HORN.

In my report of the Conservation Congress of the Men and Religion Movement thus far I have endeavored to give only a brief digest of the proceedings. While I may write a short review of the Missionary and Evangelization Commission reports for the RECORDER later I shall close the series of articles at present with a review of the report of the *Country Church* Commission. This commission consisted of twelve of the leading experts on Country Life in America and was headed by Mr. Henry Wallace, editor of *Wallace's Farmer*, Des Moines, Iowa. It will be remembered that Mr. Wallace was also chairman of the Country Life Commission appointed by Mr. Roosevelt during his administration. There is probably no man in this country who has a keener and more sympathetic insight into country life, its problems and opportunities than Mr. Wallace. Therefore this report comes with special authority and interest to all students of economic, social, and religious life as found in the country community. As the theme of our General Conference this year is to be the Country Church those having part on the program will do well to consult this report and other literature which will be found in the circulating library at Alfred. All I can hope for in this short review will be merely to stimulate interest in this great question.

The commission has made a brief but comprehensive survey of "Rural Civilization and Institutions" in which it reveals the economic causes which have led up to the present decline of the country school and church. What is styled "profitless living" in rural communities is attributed as the first great cause of this decline. The price of land has gone up while at the same time its value has gone down so that while the farmer has a bigger capital he has a decreased rate of interest on his investment. This is a discouraging situation. Many yield to the temptation to sell

out and seek cheaper lands further West. The result is a shifting population which takes little or no interest in churches and schools. People with these nomadic habits are not building homes, to say nothing of schools and better churches. The report discusses many other causes among which is the ownership of land by wealthy "retired" men who are not interested in schools and churches because of the increased taxes. Nor can the man who rents the land be expected to spend from his meager income for such advantages when he may move on to another community in another year or two. Indeed it was found in many cases that landlords had instructed their tenants not to encourage improvements of schools and churches as they were paying all the taxes they felt they could afford, and they enforced this instruction under penalty of increased rents.

Then again this maladjustment of economic relations has produced an austere type of mind. Men so engrossed in wrenching a living from the soil take little time for pleasure and recreation and permit their young people or hired help to take less. The result is a growing distaste for country life. Young people chafe under such unjust restraints and as soon as the opportunity comes flee to the city where they can find attractions and their freedom. The need of social life and amusement is the last thing the farmer thinks of. He gets his recreation by going to town to do "the trading" and not infrequently sits around the store stove and squirts tobacco juice at the open door or chews raisins and dried fish while discussing current gossip and crop prospects. These same men, if you suggest that the boys of the community should have a baseball diamond where they could engage in a healthy, vigorous outdoor contest occasionally, or other good methods of recreation, would show you a fine contempt with the overwhelming argument that they can "find exercise at home." While the last decade has seen some healthful changes taking place this "all work and no play" attitude is still a deadening influence in many country communities. The results may be seen in the attendance of the young people at the paid amusements and defiling playhouses, an oversupply of which you will always find in the towns and small cities. There are always plenty

of unscrupulous men who are ready to exploit for selfish gain the *unexploited* resources of the country young people.

These are some of the conditions which have sent many of the brightest and best—as well as some of the worst—young people to the city to fight the battle of life. It has taken the young blood from the church and in many cases with disastrous results to both. The commission estimates upon a survey of thirteen counties in Illinois, that in that State alone in the last twenty years, 1,700 churches have been closed. "And they are abandoned forever as churches." In a similar manner 550 have been closed in Missouri and the Southern Baptists report that they have 10,000 closed on every Sunday of the year while the Southern Methodists have 6,000.

Without attempting to review other cause of this decline of the country church I wish to call attention to some of the ideals which the commission pleads for.

1. A reasonable income for the farmer. What Dean Bailey calls "an income good enough to support a family; good enough to give something to the community; good enough to enable the farmer to keep up the land in as fertile and productive condition as it was when he got it." "A rural civilization that will hold men to the soil must be satisfactory materially, intellectually, socially, and spiritually, to the boys and girls born and bred on the soil. If agriculture is to be the basis of a rural civilization, it must furnish a comfortable living to the man who tills the soil." The "man with the hoe . . . can never be the basis of a stable and permanent democracy, as the farmer must ever be the bed-rock on which our institutions, both civil and religious, must ever rest. A rural civilization worth having must fundamentally rest on a sound economic basis."

2. Young people must be made to see that country life challenges the best intellect. "Farming will become interesting when it becomes an intelligent vocation." That there is ample opportunity for the exercise of the keenest intellects is proved when we consider the wide range of knowledge which the scientific farmer must master: scientific laws of the soil, markets, co-operative effect, business law, the rural school and college, etc. There is a demand for practical education today but none is

more practical than the education which trains for gaining an intelligent livelihood from the cultivation of the soil.

"We are unspeakably foolish to expect a boy or girl reared in the open country to remain there, if we continue to send them, at the age when the mind is most plastic, to a one-room school, wind swept and sunbaked, with a handful of pupils of varying ages (hence a playless school), taught by a town bred miss, who teaches only while awaiting an attractive proposal for marriage, or (that failing) a position in a town school, whose soul revolts at country manners and customs and who regards the life of the town or city as the only satisfying life."

"If we are to have an ideal rural civilization, it must be soil born. It must be an expressing of the best feelings, ambitions and desires of the child of the fields, whose vision is bounded only by the wide horizon by day and the starry heavens by night and not of the child of the house, whose vision is that of streets by day and electric lights by night."

3. We must provide a satisfactory social life for the present and coming generations. The best thing the world has ever produced out of its storehouse of untold wealth is the boy and girl "filled with the joy of living, whose ideals are as yet undimmed. Better, much better, than even the wine of which Solomon spoke, 'that goeth down sweetly, causing the lips of those that are asleep to speak,' is the joy of social intercourse to the young people. Society they must and will have, and by the decree of God thrilling in every nerve and fiber of their being ought to have. It is for us to say whether that same social life shall elevate their lives and keep them pure, or debase them; whether that age-long and divinely decreed attraction of the man and the maiden for each other shall result in a noble manhood and pure womanhood, or whether it shall mar and debase the image of God stamped on every little child born into the world."

If there is to be society there must be a social center. That social center, whether a saloon, a dance hall, a club, or a church, determines the character of the man or woman who attends.

4. In the last place we need to exalt that type of rural civilization that will not only provide adequate opportunity for the

expression of the religious convictions, emotions, and spiritual life of the people but will foster and nurture those elements in human character. Man is a religious being and the farmer is the most religious of all classes. This is proved by the fact that nearly all the ministers come from the country church. The very occupation of the farmer brings him into closest touch with nature and the operation of the great laws of the Eternal God. He sees how God cares for even the sparrow and is touched with a sense of his infinite love and care. Therefore it is not surprising that his calling develops within him "the sterling qualities of industry, temperance, economy, frugality, without which professed religion is a vain thing. His success in his business is measured by his actual obedience to the laws of God in nature in connection with his actual obedience to the moral law."

If this is true, it is asked, Why is it that fifty or sixty per cent of the people living on the prairies and uplands have no church connection, employing the minister only twice in a lifetime—at the marriage ceremony and burial? Chiefly for these reasons: Ministers in too many cases have not been trained for country parishes. Partly because the "eternal verities of our religion are expressed in terms of a theology that has outlived its usefulness. Partly because ministers fail to follow the example of the Master, who taught the fundamental truths of religion in terms of the daily and for the most part the country life of his hearers. . . . The religion that will touch the farmer's heart and mold must not appeal to his emotions alone, although emotion has its place, nor to reason alone, although that has a large place. It must take in the whole life—the plowing, the sowing, the cultivating and reaping; his home life; the ethics of his business; his political life; the education of his children and their sports and play as well."

But more than the failures of the ministry are the petty jealousies of the people themselves between different denominations. The bigotry, the intolerance, the narrow-mindedness, the self-righteousness and phariseism are stumbling-stones in the progress of the kingdom. During the Conservation Congress one speaker spoke of going West one spring and he said ev-

erybody was mending fence, and everywhere fences were in evidence; but later in the fall when he came back there was not a fence to be seen. The farmers had been raising corn. The fences were there but something besides repairing the fences had been going on. Here is a practical suggestion for this great field for missionary effort and the splendid men who are to occupy it as ministers and laymen in redeeming the rural church from its present decline.

The Great Guest Comes.

While the cobbler mused, there passed his pane,
A beggar drenched by the driving rain;
He called him in from the stony street
And gave him shoes for his bruised feet.
The beggar went, there came a crone,
Her face with wrinkles of sorrow sown;
A bundle of fagots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.
The day went down in the crimson west,
And with it the hope of the blessed guest;
And Conrad sighed as the world turned gray:
"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then, soft, in the silence a voice he heard:
"Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor."
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

—Edwin Markham.

Protecting the Chicks.

Henry G. Burton of Atchison, whose slum work has given him wide knowledge of the poor, was praising America's many country week associations. "They do a deal of good," he said, "and nothing is more interesting than to go on one of these country week excursions in charge of a lot of slum children, who have never seen the country before. A kind-hearted little slum girl in my party saw, one evening, a mother hen about to gather her brood of chicks under her wings. The little girl rushed up to the hen and shouted: "Shoo, you ugly thing! How dare you sit down on those beautiful little birds?"

—Exchange.

YOUNG PEOPLE'S WORK

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

Personal Appearance.

PASTOR JAMES L. SKAGGS.

Christian Endeavor topic for July 13, 1912.

Daily Readings.

Sunday—Vain ostentation (1 John ii, 15-17).
Monday—Old-time finery (Isa. iii, 16-26).
Tuesday—Inner adornment (1 Pet. iii, 1-6).
Wednesday—Womanly modesty (Gen. xxiv, 61-67).
Thursday—Apostolic ideals (1 Tim. ii, 8, 10).
Friday—Christ's advice (Matt. vi, 28-34).
Sabbath day—Topic: How much should a Christian think of personal appearance? (2 Kings ix, 30-35; Ps. xlv, 7-15.)

We read that "man looketh on the outward appearance, but the Lord looketh on the heart." One of the sayings that I can remember my mother using when I was a small child is, "Pretty is that pretty does,"—thus suggesting that whether a child is pretty or not is to be determined by his acts, not by his appearance. We all know that we can not tell for sure that a man has a good heart because he has a splendid outward appearance. On the other hand we know that the meanest of men often wear beautiful, pleasing faces and the finest clothing that money can buy. So is there really any correspondence between the inner life and the outward appearance? There may be, or there may not be; but it seems to me that there ought to be.

Either the wearing of overfine clothing, expensive trimmings and jewelry, with an air of self-satisfaction and cold indifference to the needs and comforts of others, or extreme shabbiness and filthiness of dress and person, with coarseness of manner and unrestrained expression of emotion, may be received as evidence that the spirit and refinement of Christ are not in the heart in any large measure. In either of these cases there may be virtue and legal honesty, but the religion of Jesus demands more—it demands purity, humility, love, tenderness,—refinement. Refinement and culture are not Christian vir-

tues in themselves, but to true Christian virtue add real refinement and culture and you have the finest product of the creative power of God. I do not find in the overdressed and most stylish belle or dude an expression of culture and refinement, but rather in the unassuming, clean, tidy people who have sufficient breadth of mind, sympathy, gentleness, and good manners to enable them to mingle with different classes of people without giving or receiving offense.

Personal appearance has much to do with success and failure in human experience. Suppose one is entering a community for the first time. The impression which he makes is of great importance. We at once and almost unavoidably form some conclusion concerning a stranger who comes among us. When we have once seen his face, heard him speak, and watched him as he walked along the street, we are sure to form some estimate of his value. Such conclusions are often very nearly correct. Usually character and strength, or their opposites, are discovered by such observations. The exceptions are rare. The appearance of a man must commend him or he is at a great disadvantage. Men of great minds and hearts are sometimes found who care little or nothing for external appearances, but they must be very extraordinary men if they ever rise high in the estimation of refined and cultured people. But the man whose clothes are neat and clean, whose carriage is erect and natural, whose step is energetic and purposeful, whose eye is modest but fearless, has a great advantage. And these characteristics are within the reach of every man who has a sane mind and a sound body.

Often there are those who just miss positions of great honor and usefulness because of a lack of personal care and tidiness. And again, there are those who are equally unfortunate because they are over-nice, overprecise,—stiff.

Care should be taken that real modesty and decency may not be sacrificed in following some fashion that is set forth in the name of beauty. Is not this sometimes approached dangerously near by some of our best and purest girls and women? Innocently, of course, but that does not change the fact. Arrows thus sent forth to the hearts of men sometimes rebound

with deadly blow upon those from whom they come forth.

"In character, in manners, in style, in all things, the supreme excellence is simplicity."

"Hetty Green may wear a faded shawl, and an occasional celebrity be careless of dress, but it is only the few among business people who risk eccentricity in personal appearance. Their names pass into bywords, and their eccentricities are smiled at, not praised."

"The man who is careful how he 'speaks out' will always be polite. For discourtesy and rudeness, impudence and insult, there is never an excuse on the part of either the employer or the employe. Our manners are as much a part of us as our hands, our feet, or our tongue. The conduct of no one else is ever an excuse. Under the most trying circumstances our real ladies are always ladies, our real gentlemen do not change."

Plans for Killing the Bible School.

THE PASTOR'S PLAN.

Never take any notice of it; it will lower your self-respect to do so.

Be sure to speak of it as the nursery of the church.

Never speak enthusiastically of it from the pulpit.

Urge invitations to the socials, but never invite to the Bible school.

Find fault with officers, teachers and everything around you.

Never make any suggestions for improving the general work.

Put your foot on such new-fangled notions as teacher training.

Advocate the school sessions being held in the basement—de-basement.

If you are to build a new church, or altar, don't think of the Bible school.

Let no Bible school plans or purposes be mentioned in the pulpit.

Never attend conventions, nor read what the state secretary sends you.

THE SUPERINTENDENT'S PLAN.

Never open the school on time; make the folks wait your pleasure.

Make up for tardy opening by holding over fifteen minutes at the close.

Make an old grouch of yourself. It is a sin to smile or be pleasant.

Let anybody select the hymns; any old thing will do to sing.

See that there is but one torn hymn-book for each class.

Don't waste money on Bibles; what are the lessons leaves for, anyhow?

Never consult your teachers; it is beneath you so to do.

Waste no thought on any new thing; you know it all, anyhow.

Make no provision for teachers' meetings; it's a waste of time.

Never read any new book, nor the literature that reaches you.

Do not go yourself, nor plan for delegations to the conventions.

THE TEACHER'S PLAN.

It is a waste of time to prepare the lesson; children won't know the difference.

Don't try to interest your classes in the home study of the lesson.

If you give out questions, never think of asking for them.

If pupils return maps, essay work, or answered questions, never refer to them.

Growl at the way the superintendent opens and closes the school.

Make the superintendent supremely happy by taking no part in the exercises.

If you are to be absent next Sabbath, don't for anything let the superintendent know.

Don't volunteer to lead in prayer; if asked, excuse yourself.

Never tell the superintendent that the school has a good swing, if it has.

THE PARENT'S PART.

Tell the children they need not go if they have no desire to do so.

Don't go to school yourself and don't ask any one else to go.

If you do go, be sure to arrive as late as you possibly can.

Keep others from coming, whether you come yourself or not.

If the weather is not ideal, be sure to stay at home.

If the weather is ideal, take your own and your neighbor's children out driving.

Be sure to find fault with the teachers in the presence of the children.

Never boom the school; it might take on new life if you did.

It would be fallacy to pray for either teacher, pastor, or superintendent.

Kick, and kick hard, if any new plans are introduced in the school.

Keep these things going, then ask the state secretary to preach its funeral sermon.—Rhode Island S. S. News.

News Notes.

ADAMS CENTER, N. Y.—The Ladies' Aid society held its annual meeting, June 11, voting out \$75 to the Missionary Board. They are now planning for needed work at home.—Pastor Witter was with the Scott Church, the latter part of May, preaching six times, making many visits and distributing Sabbath literature.—Earlier in the season Brother D. B. Coon was with us in the interests of Battle Creek.—Dr. D. H. Davis was with us in April, giving his lectures on China.—The appointments of the church are fairly well attended. One evening a month is devoted by the Christian Endeavor society to a study of the Sabbath, using Doctor Main's book.

GENTRY, ARK.—Pastor Davis spent the first and second Sabbaths in June at Little Prairie.—Miss Gertrude Ford of Garwin, Iowa, who has been teaching the past year in our school at Fouke, stopped with us, on her way north, for a visit with relatives and friends. She occupied the pulpit the first Sabbath in June, giving a very enthusiastic and interesting account of the year's work. Many congratulated her and thanked her for her address. She is a firm believer in the Fouke School and the work it is doing.

SALEM, W. VA.—On May 14, at the morning service, fifteen members were extended the hand of fellowship, all but one entering by baptism. During the absence of the Rev. L. D. Seager, our general missionary on this field, Pastor Hills has been assisting in filling his appointments.—The Rev. Mr. Cottrell of Alfred Station was with us, Friday night, recently, and preached us an interesting and helpful sermon from Luke vi, 44.—The school year of 1912 closed June 12. It has been the most prosperous year in the history of the college both in point of the number of students and of the standard of work done.

MILTON JUNCTION, WIS.—The Rev. Mr. Drew of Milton spoke to us the Sabbath

Pastor Bond was at Grand Marsh.—Fred Babcock of Albion and the Rev. Mr. Ashurst spoke to us the Sabbaths our pastor was in West Virginia.—The Rock County S. S. Convention was held in our church, May 14, 15.—Our Brotherhood was the guest of the Milton Brotherhood, the evening of May 16. A very pleasant time was had.—Several of our Christian Endeavor members attended the Endeavor rally at Albion, May 19.—Three of the four who were graduated from our high school, this year, are our Seventh-day Baptist young people.—The Baccalaureate sermon was preached by Pastor Bond, June 2.—The Ladies' Aid society served the alumni banquet, from which they realized quite a nice sum.

MIDDLE ISLAND, W. VA.—Pastor Seager is spending some time of his vacation on his berry farm in Illinois.—The Rev. I. L. Cottrell was with us the first Sabbath in June, conducting our quarterly meeting, and spending several of the days following among the people in the interests of the Tract Board, with special reference to RECORDER subscriptions.

ALFRED STATION, N. Y.—The social recently held by the Endeavor society netted \$5.50 which is to be used for society expenses.

From Darkest Africa.

DEAR ALFRED SUN:

It would be difficult to give a word-picture of the prospect that is presented to one who stands upon the deck of a ship as it enters Table Bay and the harbor of Cape Town. Our ship anchored in Table Bay early in the morning of May 6, and as soon as it was sufficiently light we gradually approached the very substantial stone landing pier where we were made fast at about eight o'clock.

Table Bay lies in the horseshoe formed by the peninsula ending in the Cape of Good Hope and the western coast of the mainland. On the map (that is, a sufficiently large one), the peninsula looks like a diminutive Italy, with Table Mountain forming the heel of the boot. The city of Cape Town lies just at the foot of this mountain, which is very properly named, for it is very precipitous and flat on top, presenting much the appearance of a table.

In the narrow margin of sloping land between this mountain and the bay, and following the curve of the horseshoe, nestles the city of about a hundred thousand inhabitants. It has many fine buildings, wide streets, up-to-date department stores, beautiful parks, and an excellent electric lighting system. The double-decked tram-cars give a thoroughly London-like appearance to the streets, but the crowds of London are lacking.

It is always in the people of a place that I find the greatest interest, and in this respect Cape Town is picturesque. Here you can see almost every color in dress and countenance, from the contrasting white skin and dark dress of the European to the black skin and gaudy colors of the native women in gala dress. Turbaned Arabs and Turks with their little red fezes mingle with Malays and mulattoes.

I have often confessed to a habit of looking at people's feet to see how they are shod, and neat looking foot gear will excuse much in the rest of one's attire with me. So I can not help noticing the wide variety of foot-wear in the cosmopolitan throngs of the down-town district. Many of the natives of both sexes go barefooted, and from that convenient state to the latest European and American boots there is every degree of style and fashion. One of the most peculiar things I notice is a kind of wooden sandal which is fastened to the foot only by a single wide-headed nail worn between the big toe and its next neighbor.

It is a keen disappointment to me that the fishing industry seems to be all in the hands of natives and Malays, for one can never go upon the street without seeing many of these carrying or wheeling their catches either to their own homes or to market. It makes a humble disciple of Walton a little envious of their luck. Indeed, fish seems to be a principal article of food with the natives here, and the quality of the fish caught is such as to make them a very palatable food for all.

We have taken one or two trolley trips of interest, one being a most enjoyable ride along the cliff road towards Camp Bay. We are planning to climb a nearby mountain called Lion's Head. This peak stands quite by itself, and at its top there is a huge formation of rock which very

much resembles a great lion lying in a resting posture.

It is the beginning of the winter season here, but we find the climate very delightful, and the semitropical trees and plants give the streets and lawns a very charming appearance. The seasons are of course quite the reverse of ours at home, the longest day of the year being December 22, and the shortest, June 22. People who live here are already complaining of the cold, but it seems very mild to me and rather summerish to be able to pick roses and other flowers that mark our brief summer at home.

Since we shall have finished our work here in time to do so, we plan to leave on next Tuesday's steamer for East London, where we have an errand, and while there we shall visit Loveland College, the oldest and largest institution for the higher education of natives in Africa. I shall surely have some interesting things to write about it.

May 12, 1912.

It will be necessary for me to write this second instalment of my letter before leaving this morning for Cape Town, because I must mail my letter soon after I reach there. Continuing, then, from the place where I stopped in my former account, I will tell of my experiences up to date.

On the Sabbath I had the unique experience of listening to a service, and sermon read and preached, by a native in the Sixeloso language. An interpreter translated it into English for our benefit. The singing of the natives particularly impressed me, for they carried the several parts with perfect harmony, although they had no instrument to aid them.

Sunday morning a little party of us climbed to the top of Lion's Head Mountain, the highest peak of Cape Town. It is about 3,500 feet high, and its top looks very much like a huge lion in recumbent position. Our ascent was slow, and difficult in places, and we arrived at the summit in time for lunch. The view was very grand. We could see the countryside and the ocean for a very great distance to the right and left and before us, while behind us stretched Table Mountain and a chain of mountains called the Twelve Apostles. The day was perfect, and the experience

was one I shall never forget. The descent seemed harder to me than the ascent, for some of the steep places made the danger of sliding very perilous indeed; sometimes it seemed as if a sheer precipice yawned before us. But in due time we got down from the steep part of the mountain to the well-worn and easy paths of the lower slope. Our pedometer showed that we had walked, climbed, jumped or fallen, about ten miles by the time we reached our stopping-place.

Yesterday we went by train to Wellington, which is a very pretty town, situated about a mile from the railroad, and being chiefly important as an educational center. There are two colleges, one for men and one for ladies; a theological seminary of the Dutch Reformed Church; and several preparatory schools in this place. After looking about a little, we drove some ten miles, in one of the quaint two-wheeled carts they have here, to the home of Mr. Peter Wessels, a well-to-do Boer farmer, where I am now writing this letter.

We had an excellent opportunity to see the country, which is rather rolling than flat, lying in a valley which is perhaps five miles wide, with low ranges of mountains on either side. The farms are very large, and the houses far apart. Mr. Wessels has about one thousand acres, all under cultivation. The principal crops are the different grains, but there are also large orchards of fruit trees. He has a large orange grove, which is now in heavy fruitage.

I was greatly surprised to find that in his home there is a very fine, large music-room with a grand piano. The ceiling is very high and thus furnishes good acoustic qualities to the room. There are a number of grown-up children in the family, but only four are at home now. They are all well educated, graduates of the Wellington colleges, and of European and American schools. Two of the daughters gave us a most excellent concert of classical music last evening upon the violin and piano. The pianist is a graduate of the Royal Academy of London, and a teacher here. The violinist is just completing her work here, and purposes to study in Europe next year; she tells me that she practices five hours each day, and I can well believe it for she plays beautifully. She played several pieces that I have heard Sol

Marcosson and others render, and it seemed to me she played as well as they.

When one has such experiences in the "darkest continent," one wonders at the age in which he lives. But darker things are yet to be seen by us before we leave Africa.

This must be brought to a close now, for I shall have to leave soon for my train to Cape Town, from which place we sail tonight for East London.

With kind regards to all,

W. D. WILCOX.

Wellington, Cape Colony,
May 14, 1912.

O Earth, Sufficing All Our Needs.

O Earth, sufficing all our needs, O you
With room for body and for spirit too,
How patient while your children vex their souls
Devising alien heavens beyond your blue.

Dear dwelling of the immortal and unseen,
How obstinate in my blindness have I been,
Not comprehending what your tender calls,
Veiled promises and reassurance, mean!

Not far and cold the way that they have gone,
Who thro' your sundering darkness have with-
drawn

Almost within our hand-reach they remain
Who pass beyond the sequence of the dawn.

Not far and strange the heavens, but very near,
Your children's hearts unknowingly hold dear:
At times we almost catch the door swung wide—
An unforgotten voice almost we hear!

I am the heir of heaven—and you are just.
You, you alone I know, and you I trust.
Tho' I seek God beyond the farthest star,
Here shall I find him, in your deathless dust.
—Charles G. D. Roberts, from *The Craftsman*.

A Boy's Essay on Breath

Prof. Emil Otto, the German educator, read at a dinner in Milwaukee, an essay on "Breath" that a Milwaukee school-teacher had given him as a curiosity. This essay, the work of a boy of nine, ran as follows:

"Breath is made of air. We breathe with our lungs, our lights, our livers, and our kidneys. If it wasn't for breath we would die when we slept. Boys that stay in a room all day should not breathe. They should wait till they get out of doors. Boys in a room make carbonic acid. Carbonic acid is the most poisonous of living things, dead or alive."—*The American Boy*.

CHILDREN'S PAGE

The Daisy That Grew.

ALICE ANNETTE LARKIN.

Three little daisies growing side by side,
Lifted up their tiny heads and a sunbeam spied.

"Deary me!" said Daisy White in a grumbling tone,
"I just wish that sunbeam there would leave me right alone."

"I don't want to grow a bit; let me lie and dream,
Then I'll plan such lovely things. Oh, how good 'twill seem!"

Next the yellow daisy scowled, turned her petals down;
She was sure she didn't need the sun to make her brown.

"Let me lie and rest," she said. "Keep the rain away,
Till I send for him to come on some other day."
Little Daisy Blue looked up and the sunbeam spied;
"Welcome here, you best of friends!" then she gladly cried.

So the sunbeam stayed with her, and she grew and grew
Till she stood above the rest, and the first they knew

Children came from yonder house, plucked the daisy blue,
But they passed the others by. 'Yes, 'twas very true

As the sunbeam said to them on his journey back—

"It is better, little friends, not to dream. Alack!
"For the flowers that always dream never get ahead,
It is better far to do"—that is what he said.

Then the little daisies hung their tiny heads in shame;
They were glad to see the sun when again he came.

Little Plowmen.

Oftentimes the first sign we notice of the approaching shower is the loud, joyous singing of the robins. Now, why are they so delighted at the advent of the rain? 'Tis because they know the little plowmen will be coming up and poking their heads above the surface of the earth, for no one loves rain more than the angleworms. Let us pause a moment and consider how

much we owe to these humble little fellows. The earthworm is one of the most timid of creatures. His home is a long burrow or hole in the earth. Sometimes it is straight, but more often it is slanting. One end of the worm's body is tapering, and this makes a fine wedge, with which he forces his way through the soil. The plowman's whole body is made up of elastic muscle rings, so that he can stretch or contract it as he wishes. It is covered with fine bristles which keep him from slipping backward in his hole.

At the bottom of his burrow the plowman makes a clever door of leaves and stones to keep out his enemies, the cold and the beetles. The plowman lives principally upon decayed vegetation which he gets from the soil he swallows. This passes through his body and is deposited on the surface, all nicely prepared for the garden or the grainfield. His burrows also help to lighten and loosen the soil. Mr. Darwin, who made a great study of the earthworms, said that they had played a most important part in the history of the world.

When we look at the waving grainfields, at our gardens filled with nourishing vegetables, luscious fruits, and gayly colored flowers, let us remember that we owe the rich, dark soil upon which they flourish to the humble little plowmen.—*Margaret W. Leighton*.

Carnegie Won the Race.

When Andrew Carnegie's parents first came to America from Scotland, says *Success*, they went to East Liverpool, Ohio, to stay with some relatives. Their son was about fourteen years old at the time, and was an object of considerable interest to the boys of the neighborhood.

On one occasion, when he was sixteen years old, he went with his cousin to visit William and Michael Fisher, who lived on a farm about half a mile from town. The four boys spent some time in examining the pet rabbits and other objects of interest, and, at length, when they were all standing at the top of a grassy slope, William Fisher challenged Carnegie to a foot-race. "Well," said Andrew, "you're a lot taller than I am, and your legs are longer, and I believe you can beat me, but I'll race you just the same."

The two boys started, and, as Andrew had foreseen, the Fisher boy easily outran him. The little Scotchman was by no means discouraged, because the chances seemed all against him, but kept running. About half-way down the slope, the Fisher boy stopped, considering it useless to run further. To his surprise Carnegie continued his race, and arrived at the bottom far ahead of him. "That's not fair," said Fisher, "because I stopped."

"Yes, I knew you'd stop," said Carnegie, in reply, "and that's the reason I kept on running. Have you ever heard the fable of the turtle and the hare?"—*Selected.*

Anarchy Bred in American Homes.

The most difficult feature of general American life at present does not lie in the ignorance that prevails, nor in the extent of pauperism, but in the prevalence of what will have to be called the anarchial spirit. Anarchy when it becomes extreme we should all agree in fearing and contemning. But every extreme begins by being moderate.

Anarchy is a Greek word that signifies contempt for established authority. Respect for authority is equally essential to the character of the individual and the harmony and security of the public. The natural world knows no anarchy. There is not a drop of rain that falls, nor a flower that blooms, nor a star that revolves which does not act in strictest subservience to enacted ordinance. Nature is like the marching of an army whose rhythmic movement is determined by the throb of the drum.

THE PERILOUS EMINENCE OF ABILITY TO DISOBEY.

Man alone disobeys. The ability to disobey is indeed one of the greatest of human endowments. Man only of all created things is competent to stand up in the presence of law, and even in the face of almighty God, and say, "I won't." That he can do that is what renders him human. But if he does do that, he is an anarchist. No being was ever so able to act regardless of objective requirements as Jesus Christ; but no one ever kept so close as he to the line of objective requirements. "I do always," he said, "those things which please my Father."

Obedience to law is the fundamental virtue, both of the child, the citizen, and the Christian. Sinai came a great many hundred years before Calvary. And Calvary has not blotted out Sinai, but only touched it with lines of color that beautify its contour without repealing its severe solidity.

However advanced we may be in our theology and whatever the emphasis we may lay upon the divine affections, we work the debility of our own characters and loosen the foundations of our civilization if we neglect to adopt into our theology some ingredients from the seriousness of the Old Covenant, and occasional quotations from the mind of Paul, Augustine and Calvin. I believe there is nothing that will more dispose a man, layman or clergyman, to pick up some of the dropped stitches of his inherited old-schoolism, than trying to stem the tide of lawlessness and indifference. Character can be accumulated only along the line of obedience.

THE HOME THE PRIME COLLEGE OF OBEDIENCE.

And the place to begin learning that is the home. The home is an exceedingly important and serious institution. The hope of the world lies there. The root of all that is best in church and state is buried in its soil. Any movement that even suggests lessening or confusing the emphasis which by nature, Scripture and history is laid on the home, is a slap at our civilization and a menace too serious to be appreciated by those who, taken off their feet by impassioned ambition, are unable to penetrate intelligently into the heart of the world's complex situations.

The pity is that the average home is not what it used to be in respect of just this matter of obedience. It is a great thing to be brought up. There is a vast difference between that and coming up. And if one is not brought up before leaving home, the chances are that he never will be. True and safe manhood is founded on obedient boyhood. My father and mother loved me; but old New England homes put iron into the constitution.

The effect of much of our school and college training is to foster the miscellaneousness permitted in the modern home. Things there are all running in the direction of the "optional"—which is Latin for "do as you like." If you do not want to study Greek, study something else—anything that

you do like, and that will be the least drain on your gray matter; or as it was stated in the bulletin in one of the halls of a New England college recently: "Do not allow your studies to interfere with your regular college course."

What all of that will issue in when youth arrives at years of adult life, there is no difficulty in foreseeing. The young have learned to believe in the optional method and they will continue to practice it. Authority, as such, they scarcely respect. Laws that are the expressed will of the state they transgress if they do not like them and are not afraid of being held up for it—forgetting that laws are made for those that don't like them; other people don't need them. "Law or no law, we are going to do what we want to do if we can do it without taking too much risk." That is the spirit of the times, which is a distinct spirit of young anarchy.

THE VICE OF OBEYING WHAT LAW ONE PLEASES.

Too often the executive and even the judiciary departments of government—local government especially—foster this spirit. An illustration of this, very practical, and very pertinent to the times, is furnished by the automobile situation. A man of character, religious, Christian, owns an automobile. We will suppose that the speed limit is ten miles per hour. In general this man is law-abiding. Laws that do not limit his autonomy he has great respect for. Fire that does not burn him he thinks a wonderful provision of nature. But the ten-mile speed law burns him. Ninety-five per cent of the population who are pedestrian and who value their own lives and the lives of their wives and children admire the regulation. But five men out of a hundred do not care for the ninety-five if the ninety-five get in their way.

The automobilist takes his risks and runs twelve, fifteen, twenty miles per hour. Once in a while, if the policeman happens to be in that mood of mind, the automobilist is held up, pays his fine—which is so slight as to afford no obstruction—and goes and does it some more. He tries to satisfy the demands of his manhood by claiming that the statute is so ridiculous as to be more honored in the breach than in the observance; so he grinds the law under his heel and slams his machine into the midst of the 95 per cent, who scatter to right and

left before the juggernaut, like chickens in a poultry-yard demoralized by an unkenneled dog. And yet, he is a law-abiding man except when the law is one that requires him to do what he does not like to do.

But in case he is held up, the policeman who brings him to court is liable—I am told that this is very frequently the case—to be reprimanded for having arrested a citizen for violating so ridiculous a statute. And when the judiciary becomes so shamelessly indifferent to its proper function as to blackguard a statute that it is its sworn duty to see executed, what are you going to do?

Perhaps if magistrates hadn't automobiles of their own, they would find it easier to sentence speeders according to their deserts. A man inside of a car has quite a different set of emotions from the man outside. A friend tells me the story of his own arrest with fourteen others who were ordered to appear at court. The judge before whom their cases were to be heard was late in arriving, having been himself held up for speeding on his way to court. As soon as he had got out of his auto onto the bench, he dismissed the entire fourteen cases at a clip.—*Charles H. Parkhurst.*

A Little Dubious.

There was a new baby up at Johnny Bilkin's, and everybody in the neighborhood seemed much interested in the newcomer. On his way to school in the morning Johnny was frequently stopped by passers-by, with inquiries as to the state of things at home. The last individual of record to inquire was the clergyman, who reports the following:

"Ah, Johnny, my lad," said the reverend gentleman, "I understand that you have a bouncing boy up at your house."

"I dun'no," said Johnny. "I ain't never seen him bounce—I don't think they've thrown him down hard enough to find out yet."

The clergyman smiled broadly, and went on to the next question.

"Well, I hope he is a good baby," he suggested.

"Oh, I guess he ith," said Johnny dubiously. "He don't smoke or drink any, but sometimes he seems to me to swear some."—*Exchange.*

The Call.

Both sides of the main street in Malcolm's Mills were fringed with a raveled selvage of cottages, backed up by cultivated fields wherein an occasional canning factory nestled. About the middle of the populated portion of the street was a small frame church, past its glory. Ben Sinderson, seminary student, had been in charge of the work here for a few days, in the interim between his graduation and the ordination soon to come.

He walked by the wooden chapel, now, toward the house he made his boarding headquarters. There Edgar Durlon, his seminary roommate, was waiting for him, having driven over to visit and bring some mail.

"Probably a call to some charge for you in one of those letters," Durlon smilingly suggested. "How many have you had so far and how high runs the fever of your 'Don't-know-which-to-take' feeling?"

Sinderson shrugged his shoulders, tucked the mail away for later attention and glanced down the gray street. As a matter of fact no one had as yet indicated a desire to have him for a minister after his ordination on the following Sunday; and it would have been great satisfaction to write his mother saying that some church, somewhere or other, was waiting for him.

Of course he would continue to have work. The chiefs of the church would tuck him somewhere. There were places enough like Malcolm's Mills, where, even though the equipment was poor, things were looking up, with the canneries opening again and potatoes fetching three dollars a barrel at the station.

Sinderson was shy. He had kept much to his books; he wasn't brilliant and had attracted no attention. Durlon was altogether different. He rocked back and forth, now, with easy grace, on the cool porch. Durlon had finely finished fingers, the artistic kind; and he had the same sort of mind. Hosts of friends were interested in him because he had a way with him. In his student days he had assisted the minister of a big, fine church.

"I've had fourteen chances already," Durlon complacently observed. Then he meditatively continued: "There's that church at Oakdale, for instance—"

Just at this point Mr. Henderson called in haste, for Sinderson to visit a sick child.

"All the time she wants you," Mr. Henderson wistfully explained. "Mr. Sinderson, make me a star! Sometimes it's a cross she wants, or a doily. She's satisfied for a minute when we hold her hand; then she frets and calls again."

Sinderson smiled sympathetically as he trundled out his bicycle. His knack of folding a piece of paper so that a single tear would produce a cross or some pleasing surprise always diverted the little ones.

"There's somebody wants me as a pastor, anyway," he whimsically told himself, "though maybe Mary is too young and too sick to be particular."

Mary was too sick for stars and doilies, at any rate. Yet she calmed quickly under the sound of his voice. In the course of an hour; during which Sinderson held her hand, she went off to sleep. The doctor had no fears of the slight relapse being serious, but he was grateful for the spell which the young man cast over the sick girl.

After a while Sinderson went back home and looked over his letters. One was from an old clergyman friend, hastily written, asking him to suspend decision a few days, as he had in mind for him a pleasant place with a very beautiful church building.

"A pleasant place with a very beautiful church building." That rang in the ears of Sinderson during the remainder of the week. And it doubtless had much to do in making him even more gracious and patient when he called on the convalescing Mary and rheumatic, tacky Peter Garber.

To be sure he had no other chances to hold off in the meantime, but one might come on the Sunday of the ordination, a glorious day, it happened. In the cathedral-like nave of the church, that morning, he took his place happily with his classmates, only one of a thousand persons gathered there.

There were double banks of a hundred choristers; there were soft colors of great windows to satisfy any one; there was richness and glory and greatness—it surely was an occasion. Sinderson found compensation for the ten years of sometimes over-hard work. All past weariness was, for a little while, at least, utterly forgotten as he stood with his classmates and listened to

the music of a thousand voices behind him rising weightily to the lofty shadows of the vaulted roof.

The ceremony proper was soon over. Sinderson, duly commissioned to the great office, proudly marched back to his seat. The sermon followed: "Pure religion is this, to visit the fatherless and widows." The preacher laid emphasis on the thought that the church should have rich equipment, when possible, in beautiful buildings and artistic service. "Also," he declared, "it should be rich in personal consecration; and the last should be first."

Then came the aftermath of the service, much handshaking, much radiant joy. Malcolm's Mills was represented by quite a contingent of visitors, considering how far they had to come. Mr. and Mrs. Henderson were among them, looking their happy pride of possession in the newly made Reverend Benjamin Sinderson. Mr. Henderson pushed into his hand a beribboned manuscript.

"We wrote down our good wishes," he smilingly declared; and Sinderson found a moment, later on, to glance inside. His face glowed at the simple phrases of appreciation for his brief work in Malcolm's Mills and for the opportunity to become friends with him.

But Durlon was looking for him. "My gracious!" Durlon ejaculated, with well-feigned amazement. "What's that document? A list of the places that have been offered you? You are wanted by the powers that be, instantly and right away."

He waved a hand in the direction of the minister's study, whither Sinderson betook himself obediently and without loss of time.

"Well, son," he was greeted by his venerable chief in the church; "and have you decided which of your opportunities you will take?"

Sinderson colored a little and hesitated a moment while he tried to frame the soft insinuation that he had no choice, when there was only one offering, and that purely tentative. But the chief did not wait for an answer.

"The people at Malcolm's Mills," he said, with an approving note in his voice, "have done you the very great honor of most urgently asking my influence to keep you there. But you must decide between what you want and what they want."

Sinderson remained silent. During the first instant he was thinking how he would write his mother and say that the church at Malcolm's Mills had given him a call. Then he would add that he had declined with—

But would he? After all, it was his only real call. The other chance represented the influence of a friend. He thought of the very beautiful church, he thought of the pedal strap on the Malcolm's Mills church.

The ecclesiastical dignitary was looking at him with kindly eyes which seemed as if they had seen much of the pettiness and the nobility of many lives. Sinderson felt his decision become definite.

"I shall be very happy to accept the call, sir," he said quietly.

Perhaps it was one of the compensations involved that he felt no tinge of regret when he wrote to tell his clergyman friend of his decision. As for his mother—with pardonable vanity he told her that he had a tentative opportunity to take a very beautiful church, but had accepted a call to Malcolm's Mills, instead. He knew, without reasoning it out, that she would be glad.

But his letter to the clergyman friend must have crossed with one from the friend, which had been sent as usual to the seminary and then forwarded.

"A thousand apologies," it ran "for having raised your hopes only to dash them. I trust I have not caused you to miss a good opportunity by my hasty optimism. I learn, on good authority, that the church I had in mind has been filled. It's a small place called Malcolm's Mills. Colonel Bravly, an old friend, who lived as a boy in the town, is having plans drawn for a memorial church there in memory of his father. But please don't mention it yet, lest it get to the ears of people in Malcolm's Mills before the surprise is ready."

Conscious of a radiant glow in his cheeks, Sinderson let his thoughts flash back to the inscrutable smile of his chief in the church study and the quietly spoken words, "I don't think you will ever regret the choice, my son."—James William Jackson, in *Forward*.

"The want of the church is not more money for religious work, but more moral fiber in the body of religious life."

DENOMINATIONAL NEWS

Rev. Walter L. Greene supplied the pulpit at Hebron, Pa., last week and remained to deliver a stereopticon lecture on Sunday evening.—Milton Junction, Wis., Telephone: Rev. and Mrs. A. E. Webster and sons returned to Chicago this morning after a ten days' visit with relatives here and at Albion.—On their return from Oswego Dean and Mrs. A. B. Kenyon spent Sabbath day and Sunday with Dr. and Mrs. L. W. Potter at Homer, N. Y.—Prof. J. Nelson Norwood has just refused an offer to go to the University of Pittsburgh to teach history in their summer school this summer.—President B. C. Davis gave an address before the graduating class of the Elkland (Pa.) High School one night last week.—Rev. and Mrs. D. H. Davis were in Nile from Wednesday until Friday, guests of Mrs. Whitford and other friends. Mr. Davis gave an interesting lecture on China, Wednesday evening at the church. They went to Little Genesee Friday.—Pastor Cottrell returned Thursday from West Virginia. He was away about five weeks in the interest of the Tract and Missionary work. He also visited at Plainfield, N. J., and Leonardsville, N. Y., on his return trip.—*Alfred Sun.*

Dean Edwin H. Lewis has been in attendance at commencement exercises in both Alfred and Milton, delivering addresses on both programs.

Home News.

ALFRED STATION, N. Y.—At the annual meeting of the Ladies' Industrial society of Second Alfred Church a very satisfactory report was given of their year's work. We have re-seated the church audience-room, put a fine new rug on the rostrum and installed more heating apparatus in the basement, all at an expense of about \$600. This has been our principal work of the year. We have also raised over \$22 for evangelical work and some for home missions. A fine program was rendered after the business session. Receipts of the day were \$7.75. MRS. L. H. DAVIS,
Secretary.

MARRIAGES

BURDICK-CRUMB.—At the home of the bride's brother, Wallace Crumb, in Otselic, N. Y., June 5, 1912, by the Rev. B. L. Taylor, Benjamin L. Burdick of Lincklaen (son of Grant Burdick of West Edmeston) and Miss Mildred E. Crumb, daughter of the late Henry Crumb of Otselic.

COALWELL-SANFORD.—At the home of the bride's parents, Mr. and Mrs. E. A. Sanford of Dodge Center, Minn., June 11, 1912, Miss Lelia Irene Sanford and Mr. William L. Coalwell of Rochester, Minn., by Pastor T. J. Van Horn.

DEATHS

WOODRUFF.—Near Alfred Station, N. Y., May 21, 1912, Mr. William C. Woodruff, aged 92 years, 1 month and 18 days.

William C. Woodruff, the son of Russell and Rhoda Edwards Woodruff, was born in Hartford, Conn. When a young man he settled in the wilds near Smithport, Pa. After braving the pioneer life for several years he came to Hartsville, N. Y., and has since resided in this vicinity. His wife died twelve years ago and he has since made his home with his son, W. R. Woodruff, who has affectionately cared for him in his failing strength. He is survived by one son, W. R. Woodruff, and one daughter, Mrs. Sarah A. Turner, both of Alfred Station, N. Y.

A large company of neighbors and friends gathered, Friday afternoon, May 24, 1912, to attend his farewell service, which was conducted by Rev. William L. Burdick, and burial took place in Alfred Rural Cemetery. WM. L. B.

CHURCHWARD.—At the home of the parents, in Dodge Center, Minn., on May 27, Doniver, infant son of Everone and Martha Churchward. "Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven." T. J. V.

CRUMB.—The many friends of Sarah Adaline Crumb were pained to hear of her death Monday morning, May 27, 1912. She suffered an attack of heart failure at about three o'clock. Friends in attendance summoned a physician who came promptly to her assistance but she passed away in a few minutes.

Mrs. Crumb was born in Berlin, N. Y., September 1, 1839. She was the daughter of Orrin and Mary Carpenter Coon. She moved with her parents to Walworth. She was united in marriage to Albertus D. Crumb July 5, 1858, and spent the remainder of her life in Walworth and vicinity. Besides her many

friends she leaves a daughter, Mandane, Mrs. Elno J. Booth of this village, and a grandson, Elbertus Booth.

For many years Mrs. Crumb has been a faithful, helpful member of the Seventh-day Baptist church. Her activity and usefulness in the church, her thoughtfulness of others, won for her many friends and the joy of a happy old age. She was a woman of rare sweetness and gentleness of life, and is mourned by loving relatives and a wide circle of friends. Such a life as Adaline Crumb lived means that life and character are real.

The funeral services were conducted by Eld. A. P. Ashurst, pastor of the Walworth Seventh-day Baptist Church, where Mrs. Crumb's membership has been for many years. The text was Luke xi, 2: "Thy will be done, as in heaven, so on earth." Interment was at the Walworth Cemetery.

The pastor said: This is a family petition; let us make it our theme today. Love is characteristic of family life. But how is love to be shown? Our Saviour was careful to tell us: "If ye love me, keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me." We often have wrong ideas about the will of God, as if it were something very painful or disagreeable into which we could never come except as we are crucified in the sense of suffering pain. Angels, by the very nature of their being, are servants doing God's will; angelic obedience is the obedience of happy beings. Obedience is the fruit of happiness; hence the love of the angels.

"As in heaven" is the standard of the doing of God's will on earth. It is a high ideal, and yet there can be no lower. The petition is a prayer that heaven may begin in our hearts here on earth. Indeed, it must begin in us here or it will never begin at all for us. "The kingdom of heaven is within you," were the Lord's own words. How do they live in heaven? What is that sweet, beautiful life into whose spirit we ask now to be introduced and ultimately to be altogether transformed? There all wills are in perfect accord with the divine will. Much of the doing of God's will is passive—letting the divine will be done in us. What is the heavenly pattern? God has given us the rule for our life—his law. The divine law is summed up in one word—love. "Thou shalt love." "God is love." "As in heaven" means love wrought out in all pure, beautiful, holy life. Preparation for death is simply life's work well done up to the moment.

"Not upon us or ours the solemn angels

Have evil wrought;

The funeral anthem is a glad evangel,

The good die not.

God calls our loved ones, but we lose not wholly

What he has given;

They live on earth in thought and deed, as truly

As in his heaven."

FINCH.—William Brown, son of Homer and Elizabeth Brown Finch of 130 S. 11th St., Olean, N. Y., was born May 30, 1911, and died May 10, 1912. Farewell services were held in the home, Sunday afternoon, May 12, conducted by Pastor Sutton. E. E. S.

WOODARD.—In Alfred, N. Y., June 2, 1912, Dr. A. B. Woodard, in the eighty-first year of his age.

Dr. A. B. Woodard was born in Dansville, N. Y., and was the son of Hiram and Orpha Hindie Woodard. In 1855 he married Miss Philena C. Potter, came to Alfred, N. Y., and commenced housekeeping in the same house in which he died. About twenty years ago Mrs. Woodard died, and in 1894 he married Miss Sophrona Potter, who has faithfully ministered unto him in his failing health. Since coming to Alfred when twenty-three years of age his home has been in Alfred, Hornell, and Wellsville, N. Y. Though he was a photographer and inventor, his chief work has been dentistry, which he commenced in Alfred and continued in Hornell for twenty-eight years. He secured seventeen patents, some of which were very useful.

Dr. Woodard served as deacon in the Seventh-day Baptist church of Hartsville, N. Y., and when the Seventh-day Baptist church of Hornell, N. Y., was organized he was elected deacon in that church. At the time of his death he was a member of the Methodist Episcopal church of Wellsville, N. Y. Besides Mrs. Woodard he leaves one sister, Mrs. Lucy M. Stone of Michigan, a stepdaughter, Mrs. George W. Stevens of Moors, N. Y., and many acquaintances and friends to mourn his departure.

Funeral services, conducted by Pastor William L. Burdick, were held Wednesday afternoon, June 5, 1912, and his mortal body was laid to rest in Alfred Rural Cemetery. WM. L. B.

ARMSTRONG.—In Alfred, N. Y., June 6, 1912, Mr. Andrew J. Armstrong, aged 68 years, 3 months and 8 days.

Andrew Jackson Armstrong was born in Rushford, N. Y., and was the son of Thomas J. and Elizabeth Keller Armstrong. When he was a small lad his parents moved to Clarksville, N. Y., and here he grew up. In November, 1861, he enlisted in Company C, New York Volunteers and served in the Federal army till June 9, 1865. He was in many engagements, among which were the siege of Yorktown, the battles of Williamsburg, Seven Pines, Fair Oaks, Carter's Hill, Franklin, and Goldsborough. April, 1864, he was taken prisoner and suffered the horrors of Andersonville and Florence prisons till March, 1865. After the war closed he resided in West Genesee, N. Y., Portville, N. Y., and since 1889 in Alfred, N. Y.

During his residence in Alfred he took an active part in its business and civic life, conducting a mercantile business ten years and serving as village president two years. November 29, 1866, he was united in marriage to Miss Elnora Crandall of West Genesee, N. Y. Mrs. Armstrong died in November, 1910. To them was born one son, Reuben J. of Alfred, N. Y. Besides the son, three brothers survive him.—Frank of Pensacola, Fla., John of Portville, N. Y., and Charles of West Genesee, N. Y.; and three sisters,—Mrs. Ellen Nash of Olean, N. Y., Mrs. Hattie Sturdevant of Canisteo, N. Y., and Mrs. Lana Howden of Coryville, Pa.

Funeral services were held at his late home, Sabbath afternoon, June 8, 1912. His com-

rades acted as pall-bearers, Pastor William L. Burdick officiated, and the burial was in Alfred Rural Cemetery. WM. L. B.

LANGWORTHY.—Nathan Thomas Langworthy was born in Brookfield, N. Y., May 28, 1828, and died at his home in Milton Junction, Wis., June 13, 1912, in the eighty-fifth year of his age.

He was the son of Nathan Langworthy, deacon of a Freewill Baptist church in the western part of the town of Brookfield. When ten years old he gave his heart to Christ and was baptized, uniting with the church mentioned, which contained both Seventh-day and First-day people. He was an observer of the Sabbath. He received an elementary education and worked as a farmer. In 1857 he was married to Mary Ann Clarke, by her brother, the Rev. Joshua Clarke, then pastor of the Second Brookfield Seventh-day Baptist Church. Mr. and Mrs. Langworthy lived on a farm west of the village of Brookfield till they removed to Wisconsin in 1866. During that time there were born to them four children: Alice M., who became Mrs. T. V. Kumlien, Frank T., Angie M., and Cora M., who became Mrs. Elber Maryott. Of these the two younger daughters, with another daughter, Clara C., who was born in Wisconsin, are still living. When Mr. Langworthy moved to Wisconsin he settled on a farm near Albion where he lived till he moved to Milton Junction in 1900. While at Albion his family attended the Albion church, of which Mr. Langworthy was a generous and sympathetic supporter. He was a very tender-hearted man, somewhat reticent about his religious feelings, very kind, and possessed of many friends. He was fond of flowers and domestic animals, and especially of children, who were always attracted to him. About five years ago he began to grow somewhat feeble and his powers to wane. During these last years he was the recipient of loving care, especially from his devoted wife and daughter Angie, who was always at his side.

Funeral services were held at his late home in Milton Junction, Wis., June 15, 1912, conducted by President Daland of Milton College, assisted by the Rev. O. S. Mills, as neighbor and friend. Interment was made in the village cemetery at Milton Junction. W. C. D.

"The glory of the night of the birth of Christ was the first flashlight of time. Against the background of the past is silhouetted the forms of rustics watching sheep, and projected them upon the unraised curtain of the future, as the first seekers after Christ."

"Millions for art treasures for museum walls, and pitiful hundreds or fifties for the old minister, his widow, his orphans. Such things make one wish the 'mills of God' would grind faster for a while."

SABBATH SCHOOL

LESSON II.—July 13, 1912.

THE SEED IN THE FOUR KINDS OF SOIL.

Lesson Text.—Mark iv, 1-20.

Golden Text.—"Receive with meekness the grafted word, which is able to save your souls." James i, 21.

DAILY READINGS.

First-day, John i, 29-42.

Second-day, John vi, 52-70.

Third-day, Matt. xix, 16-30.

Fourth-day, Isa. vi, 1-13.

Fifth-day, Luke viii, 4-15.

Sixth-day, Matt. xiii, 1-23.

Sabbath day, Mark iv, 1-20.

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

SPECIAL NOTICES

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

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

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

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

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

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

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