

The Sabbath Recorder

THE SALOON.

His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. He croucheth and humbleth himself, that the poor may fall by his strong ones. He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.—Ps. x, 7-11.

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EDITORIAL

Small Delegation to Conference.

When this paper comes from the press the delegates from the East will be one day's journey on their way to Conference. From the present outlook it appears that the attendance from churches east of Chicago will be all too small. We had hoped that a large number might be able to go and spend a week with the young, large and prosperous church in North Loup, Neb.

Forty years ago the country there was a wild prairie region. Today it is one of the finest farming sections in all the great West. The North Loup Seventh-day Baptist Church gives us one of the best illustrations of what our people can do by sticking to the colony plan rather than to the "scatteration" plan for settling in the West. Ever since that little band of settlers met on Sabbath morning, in 1873, by the riverside near North Loup, and united in worship of the Father who had preserved and led them through their long journey, the success of that church has been assured. While some here and there have straggled away from Seventh-day Baptist influences and have become submerged in the westward drifting tides of emigration, still there remained a faithful band, determined to cling together through all hardships, and under the colony plan sustain a church holding the faith of their fathers.

With them, the church as a religious

home was the one thing to be desired. They never lost sight of their fixed purpose to stand by it. They improved every opportunity to induce others who were going West to join their colony, and every influence was brought to bear to hold the uneasy ones with them, whenever hard times pressed them sore. Thus they labored and worshiped and clung to their faith through the "dug-out" period of pioneer life. They made sacrifices to build a place of worship that should be to them a church home. They developed the missionary spirit that sent them out into the regions beyond to preach in outlying neighborhoods. They not only held their own, but won converts to the Sabbath, and today the North Loup people can show us one of the strongest, most loyal and most promising churches in the denomination.

We are exceedingly sorry the delegation from the East is likely to be so small, for we know the North Loup people will be disappointed. We trust the Western churches may do better, since their rates to Conference will be only about half what it will cost those going from New York and Rhode Island.

A letter from Walter Rood, received too late to publish in time to help any one going, says a new train has been put into commission between Grand Island and North Loup, leaving the former place at seven o'clock and reaching the latter in time for opening of Conference. Connection can be made at Omaha with train reaching Grand Island at 3.01 a. m.

Brother Rood expresses the hope that a large number will come, as people at North Loup are anxious to entertain them.

A Revised History of the Sabbath.

We are in receipt of a copy of the *History of the Sabbath and First Day of the Week*, by J. N. Andrews, revised by L. R. Conradi, sent us by Editor Francis M. Wilcox of the *Review and Herald*, Washington, D. C. This is a cloth bound volume of 864 pages, fourth edition, and is an exhaustive treatise on the Sabbath

question. Elder J. N. Andrews, the author of the book, was a forcible writer. As I remember, his book appeared about the time of the first history by our own Doctor Lewis. The two men were friends, and each proved helpful to the other in the writing of their books. Mr. Andrews' book has undergone a very thorough revision by Elder L. R. Conradi, who is in charge of the work of his denomination in Europe. He has had access to large libraries in Europe, and being familiar with several languages has been able to make more thorough investigations than was possible for the author himself. The book is thoroughly indexed in three divisions: an index of quoted authorities, one of Scripture texts; and a general alphabetical index. Then there is a chapter giving brief biographies of the authors quoted or referred to in the work, devoting from three to fifteen lines to each one. This too is arranged in alphabetical order.

The main work contains thirty chapters: Part I covers the Bible history, and Part II the secular history. The latter division begins with chapter XII and covers such subjects as, The Early Apostasy of the Church; First Witnesses for Sunday; A Forged Chain of Sunday Evidences; Origin of Sunday Observance; Lord's Day of the Fathers; The Legal Lord's Day, and many kindred subjects. Among the striking chapter headings we notice, "Sunday the Distinctive Mark of Papal Power," "The Reformers and the Sabbath Commandment," "God's Holy Sabbath World-Wide," "The International Sunday," and "The Eternal Sabbath Rest of Israel."

As a whole the book is well arranged for convenience in studying the Sabbath question. All the available data are so systematized that one hard pressed for time can readily turn to any phase of the subject he may desire. This of itself is a strong point in favor of the book.

When Conscience Speaks.

The other day the papers contained an account of the money called "conscience money" received by the United States Government during the fiscal year just closed, amounting to \$6,514. The voice of conscience had been pleading with several hundred people, who had defrauded the government, until they were willing to refund

their dishonestly gotten gains. The names of those who have thus contributed to this fund are never revealed, as the guilty ones do not send addresses or names, but the Lord knows, and they undoubtedly find relief from their heart burdens.

The aggregate of this conscience money received to date is now \$431,801. The individual contributions range from a few cents to thousands of dollars. A few years ago \$35,000 came in. This was the largest ever received. The largest this year was \$2,000.

Sometimes the conscience money is to make up for customs due where goods have been smuggled in, sometimes for undervaluation of goods imported, sometimes simply for using postage stamps that have already been used, and many times for things known only to the sender.

So long as such evidences of an active conscience are prevalent, there is hope for the people of this country. For men are so constituted that a live conscience in a few men, prompting them to repentance and to activity in good works, is like leaven in the lump, self-working, to leaven the whole. Again, no man can be so keenly alive to the voices of conscience as these are who refund stolen money, without being an active worker to prevent others from violating the law of Jehovah as heard in the still small voice of the soul. A man who has found peace of conscience naturally becomes a power for good over his fellows.

In these times, when many are claiming that conscience is a thing almost unknown, and that what little there is left will soon be crowded out, it is refreshing to see evidences now and then that genuine cases of conscience are actually on the increase as the years go by, and that, too, in places where one would least expect to meet them. To be sure there is all too much of the kind of conscience the old lady had, who on being told that she had a poor conscience, promptly replied that her conscience was as good as anybody's, since she had not used it for years. But after all, evidences are not wanting that thousands are still prompted by the voice of God in the soul and heed its dictates. This is well. The world needs more men of conscience, more men who are governed by the clear, strong, consistent, ever-active convictions of duty; men who will not give themselves up to the changeful, rash, inconsistent promptings

of passions and emotions and self-interest. We hail with joy every evidence of loyalty to conscience.

The Magnified Light.

Many times had I seen the bright light in a certain lighthouse sending its rays far out across the storm-tossed sea to cheer and guide the mariner seeking entrance to the bay. All night long, in starlight or in storm, for years the lonely sailor had found it shining, and by its help had come safely into port. There was always something attractive to me about such a light and many times I had watched the lights along the shore and imagined how anxiously the sailors must look for them as they approached dangerous coasts.

Finally it was my privilege to visit the lighthouse I had watched so many times, and the keeper kindly showed me the lantern. Imagine my surprise on finding the light itself to be only a very small one, just a little jet, like some lamp flame in the home. I could hardly believe my eyes; but there it was, only a little light, no larger than I had many times seen in places where no special attention was attracted and where the light was only commonplace.

Then I discovered that it had been placed in the focus of a wonderful, globe-shaped lens, with hundreds of faces, made of clearest crystal, all combining to magnify that little light and enlarge its power and usefulness. And I could not help thinking how easy it is to magnify one's light by having it shine in the right place. Many a little light has become a light of the first magnitude by making Christ the magnifier. Serving him in the right spirit, keeping in the true focus, letting him enlarge our powers, is the sure way to make the most of our little light.

If we try to shine without regard to him; if we forget the source of our real power and think only of ourselves, taking pride in our own light, we can never reach many hearts with helpful service.

The lighthouse was founded on the solid rock, where no storms could prevail against it, and the light was magnified many times by the crystal lens. Let the Christian light-holder too stand upon the Rock and look to Christ as his magnifying power if he would make the most of himself.

EDITORIAL NEWS NOTES

Great Birthday Gifts.

Julius Rosenwald, a leading Chicago merchant, made birthday gifts amounting to \$687,500 on his fiftieth birthday, all going for charity and education. Half a million was divided equally between the University of Chicago and the Associated Jewish Charities. The sum of \$50,000 was given to endow a country club to be a comfortable resort and place for recreation at week-ends in both summer and winter for those who labor in philanthropic and social work. Booker T. Washington received a gift of \$25,000 for negro schools; a home for Jewish orphans received \$25,000; a tuberculosis sanitarium \$25,000; and a manual training school \$12,500.

Miss Jane Addams of Hull House was named as a trustee of the funds for the club for social workers.

Too Stingy to Be Shielded.

Philadelphia has one stingy man, whose meanness should be heralded abroad until he becomes thoroughly ashamed of himself. According to the press this man lost a pocketbook containing \$251 in bills. Leonard Cholerton, a thirteen-year-old boy, found the pocketbook and in it the name and address of the owner. He took a trolley, paying five cents fare, and delivered the book of money safely to its owner. This man counted the bills and finding the money all there coolly remarked, "You are an honest boy, here is a dime for you." The boy took the dime and by walking home was the richer by a nickel. His father was charitable enough to tell him not to reveal the man's name.

Really we think such a stingy man ought to be placed on exhibition.

Battleship Damaged.

While participating in the maneuvers of the Atlantic fleet off the Rhode Island Coast, the battleship *Nebraska* ran upon uncharted, submerged rocks and sustained injuries so serious she will have to retire and go into drydock for repairs. The

shoal of boulders is said to cover about an acre of sea bottom with only about twenty feet of water over it. The discovery of such a shoal at that point is quite a surprise to the shipping circles of both merchant marine and navy.

The *Connecticut* was also partially disabled by breaking her shaft, and she will have to spend some weeks getting mended.

Secretary Knox to Attend Mikado's Funeral.

The announcement that Secretary of State Philander C. Knox, is planning to go from Washington to attend the funeral of Emperor Mutsuhito on September 12, is said to be received in Japan with many expressions of appreciation. The leading papers of Japan are full of good words for the United States.

New Ruler in Morocco.

The abdication of the Sultan of Morocco seems now to be assured. He was to leave Morocco for France on Monday, August 12. It looks now as though the Sultan's brother, Mulai Youssef, would by consent of France be appointed sultan.

The retiring Sultan, I suppose in order to "save his face," must, before leaving, publicly announce his desire to abandon his power, on account of ill health. This, too, will lessen the chances of a fanatical uprising on the ground that he had been coerced. Until such announcement is made Mulai Hafid's abdication will not be accepted.

It is expected that the President will sign the Panama Canal Bill, granting freedom from toll for American ships, notwithstanding the protests of England. There is much criticism of the bill in its present form, both in Great Britain and in the United States, and many think that if the bill becomes law an appeal to The Hague Tribunal will be made.

The canal is purely an American work and it should be of special advantage to this nation's commerce. Our own shipping should be favored and encouraged in all legitimate ways. At the same time there should be no effort to evade the provisions of the Hay-Pauncefote treaty. The President thinks both these ends can be secured if only we go at it in the right way, but he with others seems to fear that

the Senate bill is not in all respects the best. Still he may see fit to sign it as the best thing available at present.

Dr. Thomas D. Wood, professor of physical education in Columbia University, New York, in his report to the Bureau of Education, says that probably fifteen million American School children are defective, and need a doctor's attention. He estimates that 75 per cent have some physical trouble or defect that is prejudicial to health and which can be remedied. Four hundred thousands are said to have some heart trouble; one million at least have some form of tuberculosis; another million have spinal curvature, flatfoot or some other slight deformity; over five hundred thousand have defective vision; and another half-million suffer from mal-nutrition. Six million have enlarged tonsils, adenoids or enlarged cervical glands, and over ten million have defective teeth that interfere with health.

News of a severe earthquake comes from Constantinople to the effect that the entire city rushed from their houses into the streets in great alarm. An overturned lamp started a conflagration at Chorin, on the Adrianople line, and hundreds of houses were burned. The loss of life has reached the thousands. Late reports claim that the disaster was more serious than was at first supposed.

The *Morning Post* of London says that on September 2 the Villa San Martino, on the island of Elba, occupied for nine months by Napoleon, is to be sold at public auction. The building contains a Napoleonic museum, as well as the furniture used by the exiled Emperor. These will all be sold and the park surrounding the Villa.

General Leconte, president of the republic of Hayti, perished in a fire which destroyed the national palace. It is also reported that many of the palace guards lost their lives or were injured. The fire was the result of an explosion of the powder magazine. Consternation prevails in Port au Prince. President Leconte came to the presidency by engineering a successful revolt against President Simon a few months ago. General Tancrede Auguste, ex-minister of public works and

now senator, has been named for president.

The government is asking for demonstrations of the various styles of rat traps with a view to securing the best possible exterminator of the bubonic plague carrying rats. The trap that proves most effective will be recommended for use in the various ports. Here is a chance for some Yankee to exercise his inventive genius.

The government has also issued circulars telling the best method of poisoning these rats. This circular will be sent to all ports where the rats are likely to be found.

According to the *Albany Argus*, two rival parties in England are fitting out expeditions to Cocos Island, 550 miles southwest of Panama, to search for hidden treasure, which tradition says was taken from Spanish treasure ships, and buried there by the pirates a century or two ago. It hardly seems credible that men can be found in these practical times willing to finance expeditions on such a fool's errand as that.

Concerning Joseph Booth.

DEAR BROTHER EDITOR:

I am writing this from the heart of the Adirondacks where I am recuperating from my recent illness, and so it is possible that some one else has made an explanation which it seems to me is due not only the people of our churches, but also the boards most concerned. If nothing has as yet been published in the RECORDER in reference to the matter, you may use this at your pleasure, for it is not written in an official capacity, but merely by an individual who has had the opportunity to know the circumstances.

I. For eighteen months ending July 1, 1912, the Missionary and Tract societies have been furnishing funds at the rate of \$100.00 a month to Joseph Booth for him to use in Sabbath evangelistic work in South and Central Africa, half for his support and half for the work. He has not been an agent or an employe of the societies in any official sense. The money has been given to him simply with the understanding that he was to use it as he thought best for his support and the pro-

mulgation of Sabbath evangelism in Nyasaland. He was asked to make monthly statements as to how he had used the money. This he has done to the satisfaction of the societies.

2. From the first however Mr. Booth has written in great detail of the conditions in Africa and of the need of larger sums of money to carry out plans of work which he submitted for approval. It seemed to the boards unwise to furnish Mr. Booth with funds for him thus to use and he was repeatedly told by letter that he could expect no more than the \$100.00 a month. In the case of paying part of the traveling expenses of Ntlonga the boards did accede to the requests of Mr. Booth, and the Tract Society sent him \$200, to use for printing Sabbath literature in African languages.

3. In face of this condition of things Mr. Booth has expended in Sabbath evangelistic work several hundred dollars more than has been furnished him, and he has now asked that this amount be given him, to pay this indebtedness he has personally incurred.

4. In the meantime, while Mr. Booth was urging the boards for more money and was of the impression that they were not doing the fair thing by him, the people of the denomination were censuring the boards for the manner in which the matter was being conducted, and at length the entire question was submitted to the people in what is known as the Referendum, which resulted in the sending, as soon as possible, of Brethren Moore and Wilcox to visit Africa for a general visit of investigation of Sabbath interests in South and Central Africa.

5. Soon after the visit of these brethren to Cape Town, Mr. Booth left the work there and came to America. This was without the knowledge or wish of the boards. He has a lot of grievances, claiming that he has not been justly treated. As a member of the committee which has had charge of the matter I can truthfully say that he has in many ways been most kindly treated. He has been given more money than was at first promised. But he is never satisfied, and is ever making new and larger plans. His coming to America at this time, before Brethren Moore and Wilcox have had time to complete their visit and make their report, has convinced me

that it will be unwise for our people to continue to provide means for him to use in work of any sort. Not that I distrust his honesty and integrity, or the good intention of his efforts; but the uncertainty of his next endeavor, and the fact that he always is in some sort of collision with those who are trying to help him, and is constantly in trouble, are sufficient reasons why it is unwise to make any collective contributions to him longer.

Please remember this is but the statement of an individual, but one who has had the opportunity to know about the matter. It is not written in a feeling of ill will toward Mr. Booth, but because it is due our churches to know the situation and to know what at least one man thinks about the unhappy matter.

EDWIN SHAW.

Long Lake, N. Y.,
Aug. 11, 1912.

Amen to Shaw's Letter.

The editor wants to say amen to every word Edwin Shaw has written regarding the Booth fiasco. Mr. Shaw's very kind explanation is most timely. The people should know that the last move by Booth is regarded, by those having the African matter in hand, as the mistake of his life.

With this man's deserting his post in Africa at this critical time; with his determination to besiege our churches for help; with his purpose to go to North Loup and storm the General Conference, for which some persons have already sent him money; and with 3,000 so-called "*African Sabbath Recorders*" filled with scathing statements, ready for distribution, the editor feels like taking it upon himself to say that the boards and Joint Committee have no part in this new movement of Mr. Booth excepting one of strong disapproval and severe condemnation. We were astounded when he appeared in America just at the time when he was most needed in Africa, to help Wilcox and Moore complete their work by a final meeting according to his own expressed wish, and so enable them to make an impartial report. I too speak only as an individual, feeling that this much at least is due the people at this time.

THEO. L. GARDINER.

Paragraphs on Praying.

JOHN FRANKLIN BROWNE.

We see the valley of dry bones spread far and wide: "very many in the open valley; and lo, very dry." Read again that wonderful vision (Ezek. xxxvii), and drink in the comfort of it. But more than any other one form of service I believe the times need importunate, believing prayer that we may hear the command of the Lord Jehovah, "Come from the four winds, O breath, and breathe upon these slain that they may live."

In the use of another figure, the great harvest, our Saviour admonishes us in view of the great need of ingatherers, "Pray ye therefore the Lord of the harvest, that he send forth (or thrust forth, Greek) laborers into his harvest (Luke x, 2). The eminent commentator, Olshausen, remarks on this: "The fervent prayer of those who have themselves already been received into the kingdom of God, and who labor in the spirit of it, is the means of procuring its ever wider extension, by the stirring up of living laborers for it. The very sending out of the seventy was of itself an answer to the prayer, which, on the occasion of sending forth the twelve, Jesus urged his disciples to offer."

It's our Lord's own command that we should beseech him to thrust forth harvest laborers. Think of the great crisis in the history of our planet brought about by the present vastly important changes and developments in China, and the consequent demand for an army of laborers for Christ there right now. Think of the other hundreds of millions in darkness. What a great, white harvest! Are we ourselves reaping as best we can? The doom of the unprofitable servant, "the outer darkness," awaits those who persist in neglect.

Very many others who now neglect to reap would be "thrust forth into the harvest" by the power of God operating through prayer, if prayer were offered for them as our Lord commands. Thus would come four great gains:

First, those who in lives of faithful service offered such prayer for the thrusting forth of laborers would themselves be greatly quickened in such praying.

Second, as a result of such praying many now unwilling ones would be made willing

to serve, and so come into true spiritual life for themselves.

Third, through the service of these made willing by prayer multitudes would be saved.

Fourth, God would be honored; Jesus Christ would "see of the travail of his soul and be satisfied."

"Pray ye therefore."

Our Schools.

We have something in the RECORDER quite frequently pertaining to our schools. They are discussed as to their place, their influence, their bearing on the denomination, their need of funds and their Christian influence. I believe it is high time something was said about the instructors in these schools along the line of salaries. I have made a little investigation along this line, and find conditions appalling.

When instructors labor in these schools on the small pittance of a salary as they do trying to *exist*, and support their families, there is something wrong with us when we allow such conditions to exist. We have instructors who can draw double the salaries in other schools yet they stay. Why? Because they love their denomination and are willing to sacrifice for it. Are we true, are we loyal when we allow such sacrifice? Is it a duty they owe to their denomination? I believe not, I don't believe God requires any man to deny his family clothing, food, education and some of the pleasures of life that are rightfully theirs just to help out his denomination. Especially do I believe it is not required when others will not lift their share of the *load*. Brethren, we have a vital question we must meet, and meet it face to face. We must not *quibble*, we must not try to get around it by quoting Scripture. Let's face it like men, face it with the needed cash. We hear many lamentations all over the denomination about the conditions, and such lamentations remind me of a story in the reader when I was in school. It ran like this: A man with his faithful wife and five or six children found themselves unable to "make good" financially in the little eastern town. So they gathered all their earthly goods together, loaded them in a wagon and started to migrate westward to the new country where their chances for a livelihood were much better

than they were at home. After traveling many days westward an accident befell them. They were driving the tired horse across a bridge that proved unsafe. The poor animal broke through the bridge and was killed. I will never forget the picture of that dead horse and the family standing around it. The sorrow and anguish on that father's and mother's face. A crowd soon gathered around them; people from the countryside and the village soon congregated. Every one was so sorry and pitying them so much. Finally a rough looking man pushed his way through the crowd and after viewing the situation, said: "Friends, you all seem to pity this brother and family very deeply, but how much do you pity them?" His hand went into his pocket, and pulling out a bill he said: "I pity them \$10.00 worth." It is needless to say the family was very soon in possession of a new horse, and went on their way rejoicing and thanking God. Now how sorry are you, really? Let's see.

Six instructors in Salem and Milton are being helped a little, but this does not begin to give the help that is needed. This is vital to our denominational life—as to growth there is none; our great problem now is to keep alive. We can't hope to grow under the existing conditions, but we may be able to save some of the *wreck*. There are many reasons for these conditions but I will only mention one—that is a certain enterprise which has or will when the debts are all paid cost us approximately \$10,000.00. And I think *now* most of our people agree with me it is a dead loss.

If this could have gone into some business enterprise in Milton or Salem what would the results have been?

While speaking of Salem and Milton, I do not mean to forget Alfred; she has needs, many of them, but she is not so deeply in need as the other two schools.

Our ministry too is in a very bad condition—in fact, it is in as bad or worse condition. Yes, many of us are sorry; let's see the hands go down into the pockets and change the conditions. The writer will be glad to hear from any one that is interested along this line. If I am wrong tell me so; if I am right tell me so.

W. M. DAVIS.

6231 Stewart Ave.,
Chicago, Ill.

SABBATH REFORM

The Sabbath and the Fourth Commandment.

REV. ARTHUR E. MAIN.

Our religious experiences, points of view, ways of getting at things, modes of thought, and forms of expression, are so varied that it ill becomes us, it seems to me, to insist upon uniformity or to be lacking in charity.

For example, I was not brought to the Sabbath and am not kept in its observance by the fourth commandment. After what was nothing less than a dreadful inward struggle I was brought to a surrender and to the Sabbath, chiefly by Mark ii, 27, 28, and Genesis ii, 1-3. These passages were, to me, a very clear recognition of the universality of the Sabbath. And although with the passing years the subject has been growing larger and more significant, the principles set forth in this Scripture are the ground of my sense of obligation to stand for the Sabbath.

We reverse the rational order of true moral and spiritual thinking when we speak as if idolatry, murder, adultery, stealing, and so on, were made wrong, and other things right, by commandments. The Decalogue has no power to make some acts sinful and others righteous: it simply publishes what is true and good or false and bad according to the divinely established nature and relation of men and things. This does not belittle the commandments; it only places them in a right connection with the real ground of authority in matters of religion and morals.

Jesus Christ who came to reveal God is my supreme teacher and guide for character and conduct, and my interpreter of history and experience. And as I try to interpret history from Jesus' point of view I find, as it seems to me, that the place of the Sabbath in the religious and ethical history of men, with all of its ups and downs, justifies its position in the Decalogue and in the doctrine and practice of our Lord. Indeed, the Decalogue and the Sermon on the Mount are noble pieces of historical interpretation in the sphere of

religion, morals, and human relations. And the place of the Sabbath in the story of Creation shows that in the mind of the inspired Hebrew writer it was a cosmic principle. No sublimer thought than this ever stirred the soul of man.

Thus is the holy Sabbath lifted above the commandment and out of legalism, literalism, and ecclesiasticism, into the realm of spirit, grace, life, and the liberty of the Gospel.

*Alfred Theological Seminary,
Alfred, N. Y.*

Liberty to Believe or Not to Believe.

The absolutest and fullest freedom to believe or not to believe the Gospel of Christ is accorded by Christ himself. "If any man hear my words," he says, "and believe not, I judge him not: for I came not to judge the world, but to save the world" (John xii, 47). In this is proclaimed a Gospel totally free from coercion. Love, and love only, is to be the drawing, persuading, impelling power to bring the sinner to salvation. Threats, trusts, boycotts, sneers, slights, pharisaical righteousness, and human laws, have no place whatever in the redemptive work. "I judge him not;" that is, try, condemn, punish him not. Force does not save. Majorities do not count in the process of the Word of life. Only right decides. And one of the glorious facts of the kingdom of God now is that, though men possessed of a spirit from beneath may resort to all these worldly and oppressive measures in their mistaken zeal to force upon others their dogmas and views, yet they can not enter that spiritual realm and can not disturb the soul in its privileges there against its will. There the soul may revel in God-given freedom from sin and all its attributes, and live above and beyond the tribulations of the flesh.—*Signs of the Times.*

A Purely Biblical Question.

The Sabbath question is preeminently biblical. That is the genesis of it. The Sabbath is Bible-revealed. From that book men learn of its institution, the laws of its observance, its benefit to the race. In the light of that book it ought to be settled. Many have so settled it in their own

life. They have found—and the finding has involved a cross—that the Seventh-day is the Sabbath; that Christ, the infallible, perfect Man, taught it, and as our example observed it. They believe this so thoroughly that they are willing to suffer pecuniary loss and ostracism rather than yield it. To relinquish it would be to them disloyalty to God. They hold no enmity toward those who do not agree with them. They concede them cheerfully the same right to differ which they demand for themselves. Now ought they to be compelled to keep another day, in deference to the opinion of another class who may be in authority? Is it just? Is it right to coerce them? Would it be right for the Seventh-day people to coerce the Sunday-keeper, if they were in the majority? The question answers itself. Leave the Sabbath question to the Bible, the church, the conscience, the individual soul. The state has no right to meddle with it in any way.—*Signs of the Times.*

A Perversion of Truth.

Referring to the disciples plucking wheat on the Sabbath day, Dr. and Mrs. Wilbur F. Crafts, in the *Christian Herald* of June 19, begin their "Great-Truth's Review" with this: "That was a very plain Sunday dinner which the apostles of Jesus had," etc.

Now Doctor Crafts knows that it was not Sunday, knows it was the Sabbath, knows that it was the Seventh-day, the day before the Roman Sunday. It is by such perversions as this that honest Christian souls are held to the counterfeit, man-made sabbath, and miss the glorious blessings of the genuine.

They end this "Great-Truth" note by the following:

"Thirty-four denominations of churches in a Federal Council agreed that 'new and stronger emphasis should be given in the pulpit, home, and Sabbath school to the observance of the first day of the week as the sacred day, home day, and rest day for every man, woman, and child.'"

The world and every church in it may agree in treating "the first day of the week as the sacred day," but it will not make it sacred. It will not remove God's blessing and sanctification from the Seventh-day, nor transfer them to the First-day. He

has not deputed the Federal Council to act for him, nor are souls responsible to the judgment of that council. "Fear God, and keep his commandments: for this is the whole duty of man."—*Exchange.*

Sunday Laws in Oregon and California.

Oregon and California are among the States that have the new plan of the initiative, referendum, and recall. And in both of these States there is much agitation by those who favor Sunday laws. They are seeking to have laws placed before the people of both these States to be voted upon at the elections this fall.

Then in addition to these plans for statewide laws, they are now beginning to get counties to initiate laws, so that if the law fails to carry in the State as a whole, it may have the chance to carry in numerous counties.

Sunday laws may appear very harmless. But Sunday laws are religious laws, no matter how much the attempt may be to cover up the fact. And there are always enough bigots in any community to start persecutions when they have the law on their side. It is perfectly easy for us to see the bigotries and the persecutions of the past. But one of the curious things about humanity is that it will engage in doing the very thing it condemns in the past. When attention is called to it, the reply is, "Oh, that thing back there was wrong, but this is different."

So far as we know, the first county in California to invoke the initiative for a Sunday law is Colusa. That county has already sent in her petition entitled a "Weekly Rest-Day Act." The proposed law seeks to do away with liquor selling, all unnecessary work, and sports, on Sunday. "Some of the exceptions listed are operation of railroad-trains, loading and unloading perishable goods and freight, running street-cars, telephones and telegraph, lodging-houses, and such places as are necessary for health, such as drug stores."

According to this proposed law, then, certain work may be all right on one day of the week, but the same thing is a crime if done on another day; certain sports are a crime on one day of the week, but are all right on all other days of the same week. If the day on which the thing is

done is that which puts the criminal coloring matter into the deed, and furthermore, if that day is the one that is commonly regarded as the Sabbath day, it ought to be easy to see that the law is a religious one. It is the religious character of the day that makes the demand for the law, and not the desire to help some poor laboring man, as the advocates of the measure would fondly have us believe. If the desire, as they express it, is to help free the laboring man from the constant grind of seven days of toil, why prevent him from having games on that day? If the law is purely a secular one, and only designed to give freedom from toil, why does it prohibit play? The thing is sufficiently transparent. Men ought to be able readily to see through it.

Then above all things, why exempt the street-car lines and the railroads? The corporations that conduct these lines of business are said to be among the most exacting. It is claimed that they are among the very worst to demand ceaseless toil. Why exempt the very worst offenders? If the law is all right in itself, Why not make it general? That would at least remove from it the appearance of class legislation, and it has been universally conceded that class legislation is wrong.—*T., in Signs of the Times.*

Dean Main's Book Again.

The following comment on *Bible Studies on the Sabbath Question* is from the *Standard*, 700 E. Fortieth Street, Chicago, Ill. We thank the *Standard* for its courtesy in sending us a special clipping. Our readers will enjoy seeing the item. We notice that no attempt is made to answer Doctor Main's arguments.

"*Bible Studies on the Sabbath Question*," by Arthur Elwin Main. Plainfield, N. J.: American Sabbath Tract Society.—If any one wishes an up-to-date volume on the king-pin tenet of the Seventh-day Baptists let him turn to the second revised edition of Doctor Main's little book. For convenience in discussion, as well as to observe the natural cleavage of his theme, he breaks the material into two parts, Part I., the Old Testament, and Part II., the New Testament. Not even one of the author's opponents would disagree with him in his free and liberal treatment of Part I. Part II. is a praiseworthy exaltation of the observance of the Sabbath by Christ and the apostles. The author's conclusion may be found in the following state-

ment: "The celebration of the Resurrection by some religious regard for the Sunday, commenced, no doubt, early in the second century; but there is no evidence whatever in the Scriptures or in Church history that this was by apostolic decree."

Did God or Moses Write the Decalogue?

M. HARRY.

The editorial of June 10, 1912, "Is Not This Going too Far?" and the strictures by Brother J. T. Davis in *RECORDER* of July 1, suggest to me, What does the Bible say about the question above? Let us for a moment hear its testimony:

"And Jehovah said unto Moses, Come up to me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandment, which I have written (italics mine), that thou mayest teach them" (Ex. xxiv, 12).

"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God" (Ex. xxxi, 18).

"And the tables were the work of God, and the writing was the writing of God, graven upon the tables" (Ex. xxxii, 16).

And then after Moses broke the first two tables, "Jehovah said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon the tables the words that were on the first tables, which thou brakest" (Ex. xxxiv, 1). "And he wrote upon the tables the words of the covenant, the ten commandments" (Ex. xxxiv, 28). "And Jehovah spake unto you out of the midst of the fire: . . . and he declared unto you his covenant, . . . even the ten commandments; and he wrote them upon two tables of stone" (Deut. iv, 12, 13).

"These words (the Decalogue) Jehovah spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them upon two tables of stone, and gave them unto me" (Deut. v, 22).

Now, how shall we understand these seven passages, each of which unequivocally declares that God, not Moses, wrote the Decalogue upon two tables? The editor himself furnishes us with a good rule of interpretation: "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." According to this,—

1. Would one man in a thousand fail to understand that God himself, and not Moses, wrote them "with his own finger"? In the first passage above, God said, "I have written," before calling Moses up. How could Moses have written them, when they were already written before he went up to get them? If the foregoing passages do not plainly declare that God wrote them, how should they read to declare that fact? *How?*

2. Is there any greater difficulty in understanding that God wrote with his finger, than that he spoke with his mouth? How else could he speak, if not with his mouth, or write, if not with his finger? How often the Book says: "The mouth of the Lord hath spoken." If, indeed, God did not write the Decalogue with his "finger," as the record says, then we may just as truly say, that he did not speak the law from Sinai's top, nor say from the clouds, "This is my beloved Son: hear ye him."

3. But it is objected, that those who believe that God wrote with his finger, believe that God assumed a "literal human form." Indeed, who among us believes this unwarranted imputation? Moses may or may not have seen God's finger in writing. This is immaterial. The record says, "The writing of God," and that God wrote "with the finger of God." God had already said, "I have written." God's word was enough for Moses and ought to be enough for us. But why object to God's assuming the human form? Has he no form? Inconceivable. If God is a being he has a form; and if he has, what form should it be but a glorified human form? Did he not appear to Abraham in human form when he promised Isaac, and announced the overthrow of Sodom? Did not Isaiah see "the Lord sitting upon a throne, high and lifted up"? (Isa. vi, 1.) Did not Moses and Elijah appear in human form upon the mount of transfiguration? Could not God appear thus if he chose? How else should he appear? Did not God appear in literal human form for the space of thirty-three years in the person of Jesus Christ, who is "God with us"? Then why contend that he did not mani-

fest himself in human form, when we have such conspicuous instances of such appearances? There is not a particle of doubt that the method of interpreting the Scripture contrary to the obvious meaning thereof encourages skepticism. The devil's favorite device is to explain away Scripture; that it does not mean what it says; that the Seventh-day does not mean the Seventh-day. Don't you believe him. "He is a liar . . . from the beginning."

From Nyassaland.

DEAR READERS OF THE SUN:

After nearly a week of river travel, we arrived here this morning. Our trip up the Zambezi and Shire rivers was one of continued interest. At first all we could see was the tropical foliage and grasses on the banks of the Zambezi, but after a day or two we began to see the outline of mountains upon the horizon to the north, and it was a welcome sight to me. After the dead level and monotony of the country we have been passing through for the last few weeks, a prospect of mountains afforded a pleasing change.

The steamer *Chipande* of the African Lakes Association is more like a house-boat than a steamer, but she does very well for the trip and brought us safely and comfortably as far as she could go. At this season of the year the rivers are very low, and the passage is slow and difficult. Several times we were stuck on a sand-bar and had to go through different maneuvers to get off. Once the barges which carry the freight and native passengers were detached, and all the natives got off into the water and pushed until we were finally clear.

At sundown last night we had gone as far as we could in the steamer, and all the passengers with their luggage were transferred to small house-boats for the remainder of the journey. We had a boat for ourselves and the native who is acting as our guide and interpreter. It was about the size of a large rowboat, and had a small cabin in the center just large enough for two to sleep in and high enough to stand in. We made a comfortable journey, being propelled all night long by six natives who pushed us along with poles, and who kept up a constant singsong as they toiled. It was a weird experience to

awake in the night and hear the natives singing and watch them as they worked in rhythmic movement to their song.

We arrived here in time for breakfast this morning, and after passing the customs of the Nyassaland Protectorate we came to the hotel where we lodge tonight. Tomorrow morning we take the train for Blantyre, arriving there about five o'clock tomorrow night. As yet we do not know how long we shall be there, but we hope to get away soon and continue our journey towards Mzimba, our final destination.

Coming up the river we saw wild game of different kinds, and several crocodiles were shot from the boat. I had good sport in fishing when the boat tied up each night. On Wednesday we visited the grave of Mary Moffatt Livingston on the Zambezi while the boat stopped for fuel.

I am hoping to get copies of the *Sun* and other mail at Blantyre, for I have not seen any mail since we left Durban. If there is time to do so, I shall write another letter from Blantyre, as I expect that beyond that place the mails will be even more difficult and infrequent.

With kind regards, I remain

Cordially yours,

W. D. WILCOX.

Port Herald, Nyassaland,

June 21, 1912.

Getting Rid of a Bad Habit.

DEAR READERS OF THE SABBATH RECORDER:

After reading the articles in the last few RECORDERS in regard to the use of tobacco, I felt there was but little left to say on the subject; but I think it might help some one if I would tell just how my blessed Saviour helped me to reason out this question, so that I was made able to see the "monster evil" that it is.

After having been a slave to its use in all forms for nearly forty years, and now just starting out to try to live a Christian life, could I do it and use tobacco? Could God use my heart for his temple and I keep it stunk up with tobacco? How would I like to see my wife or one of my girls about their work with a pipe or quid in their mouth? How would I enjoy going to church and listening to a sermon from a minister of the Gospel, preached out of a cloud of tobacco smoke, or from behind

two large spittoons for the reception of the wasted tobacco? If it is good and right for me to use, it must be all right for the minister.

Do you want to go to heaven where they use tobacco in all forms? Is that the picture you have of heaven? If Christians here on earth can live pure, clean, upright and holy lives and use it, then a little tobacco will not come amiss up there, will it?

Then again, why have I told my boys all these years not to use it, not to commence for it was no easy thing to quit, that it was only a dirty, filthy habit? Was I honest?

Readers, these are only a few of the reasons that were brought to my mind with such force that there was only one way for me to decide, and that was to let my dear Saviour have his way. Oh! how I thank God that I did, for he has helped me so wonderfully to do without it. He doesn't let me even want it now. Every day as it comes and goes the horrors of this great evil weigh heavily on my mind, with a call, "To arms! Onward, Christian soldiers! Let us lift the Cross of Christ out of the dust and carry it above the finger of scorn!" It is easy if we only trust and obey. God is always ready to help in all our trials if we just place ourselves in his care.

For one like me, after I had used tobacco so long, I thought it would be of no use to try to quit; but, dear readers, it has not been half the battle I thought it would be. It seems to me God has done far more than his share. Dear brother, if this great evil is a master or a temptation, do as I did. Say, "Here, Lord, this is too filthy for you, and if you will help me get rid of this awful habit I will throw it to the world and never use it again," and then enjoy the blessed results.

How much brighter everything around us looks! How much easier it is to point out the Saviour to our neighbors. Oh, what a joy comes from the true service of God!

Dear brothers and sisters of the Seventh-day Baptist faith, let us rally and elevate this grand Christian standard. We can't get it too high. This is my earnest prayer.

Yours for the Master,

M. E. FORD.

Garwin, Iowa, Aug. 8, 1912.

Be Kind to the Living.

If we all would think and feel, speak and act, as kindly and lovingly in everyday life as we do at funerals, what a heaven we should have on earth. If we only could appreciate each other as fully in life as in death how much the aggregate of human misery would be diminished and the sum of human happiness increased. But, alas! how much kindness comes too late, in funeral eulogies and cemetery scenes.

A husband weeps, broken-hearted, over the lifeless form of his wife, breathes out the most ardent tones of affection, showers his kisses on unanswering clay, covers the casket with flowers and keeps her grave green and bright when it is too often whispered that he was not always thus considerate, affectionate and kind while she lived.

This post-mortem kindness comes too late. It is a poor compensation for former neglects. After the eye is closed, the ear cold and the heart still in death, how vain are all kind offices. But oh, if these flowers, kisses and kindnesses could have been strewn along the pathway of life instead of along the pathway of death, how bright and joyful might that pathway have been. The kind things you intend to say and do, say and do them now.

A husband carefully and tenderly placed a flower in the pale, still hand of his dead wife, when some one remarked, "That is the first flower he ever gave her."

"You would better buy a small bouquet,
To give to your friend this very day,
Than a bushel of roses white and red,
To put on his casket when he is dead."

The living and not the dead need our kindness. Let us break our alabaster boxes among the living, and thus make them happier and better. Let us appreciate our friends and kindred while they are with us, and not leave this for funeral eulogies and cemetery scenes. Let us show at least as much appreciation and kindness in the city of the living as we do in the city of the dead. A darling little girl approached the lifeless form of her grandfather, and taking his cold hand, exclaimed, "Dear grandpa, you know I was always good to you while you lived." It is worth more than a world to say that to

our departed friends. No fulsome praise of the dead can bring such comfort as that.

A wife parted with her husband at the cottage door in the morning with a little unkindness. He offered a kiss of reconciliation, but she refused it. He was brought home dead at noon. She threw up her arms and exclaimed with frantic grief, "Oh, if I had only spoken as I should when he left me this morning!"

Let the law of love and kindness reign perpetually in all our hearts and on our tongues. Let no appreciation and kindness come too late. Let wedded souls be always true and kind to the utmost. Keep sweet and sweeten others. Impart your kind thoughts, words and deeds now to the living. This will make a happy home, a peaceful church and a better world. O friends, I pray tonight,

"Keep not your kisses for my dead cold brow,
The way is lonely, let me feel them now;
Think gently of me; I am travel-worn,
My faltering feet are pierced with many a thorn.
Forgive, O hearts estranged, forgive, I plead;
When dreamless rest is mine, I shall not need
The tenderness for which I long tonight."

—E. P. Marvin, in *The Presbyterian*.

A Lesson.

M. E. H. EVERETT.

I was but a timid little child
When my father called to me
To hear the words of the Holy Book
That laid upon his knee:
"To those who have gone astray in the night
The path of the just is a shining light;
Brighter it shineth the whole long way
To the gates of everlasting day."

"The just are the wise who shape their lives
By the Master's word and will,
Who stand by the truth and fear not death—
The Lord is their keeper, still;
And the path of the just is a shining light
To those who wander far at night,
Brighter and brighter along the way,
Until it is lost in the perfect day."
Coudersport, Pa.

A large gang of counterfeiters making Russian money has been captured in France. Seventy arrests had been made in Russia for circulating the counterfeits, but every attempt to run down the counterfeiters failed, until the French police got on track and traced them to Nice where the plant was unearthed and 150,000 false 100-ruble notes were seized.

WOMAN'S WORK

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

Let's pretend just for today
That our hearts are free from woe,
That the wind blows just the way
We would like to have it blow.

Let's pretend that what we do
Is the work we like the best;
Let's pretend the scene we view
Is of all the loveliest.

Let's pretend we're satisfied,
Let's pretend we're brave and strong;
Maybe after we have tried
We can do it right along.

—S. E. Kiser.

The Uplift of Woman in China.

To understand what an intensely real fact is the power of Christ "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prisons to them that are bound," it would seem almost necessary to have *lived* in a non-Christian land such as China, in the midst of all the cruelty and suffering, and the unpitied sorrows of neglected womanhood. It is there, as we watch the results of that message, that we see its full beauty.

Only those who know the hopeless, crushed lives of so many of these Chinese women can realize—although even *we* do not fully—what the "opening of the prisons" does in truth mean to them whom Christ makes free, when life becomes worth living and beautiful because of the great deliverance from sin, the new and holy ideals.

What a transformation it is, our words are indeed feeble to describe. I would like to quote the remarks of a critical non-missionary outsider. He writes in *Changing China*:

"The radiant peace and uplift of soul I have seen on some Christian faces reveal what a moral treasure the Chinese have kept *locked up* all these centuries.

"I do not wonder that villagers took a certain saintly woman to be 'some relative of God.' As in foot unbinding, so in mind unbinding, the missionaries have been the pioneers.

"To judge from the beatific expression on the faces of certain converts I have met, *the Gospel means to them what the opening of the hatches of a captured slave-ship meant to the wretches pent up in its hold.*"

To our Chinese sisters, with their dreary, narrow lives of sordid monotony and suffering, the revelation of the Fatherhood of God—the sympathizing love of Christ—is a veritable opening of the prison-hatches, a stepping forth from darkness to the light of heaven, from a desolation of loneliness to the companionship and comfort of Christ.

In addition to the spiritual joy which the knowledge of Christ brings to the Chinese woman, which thus transforms her whole life, there is the intellectual change, the greater alertness and brightness, the realization of the privileges and responsibilities of motherhood, which make her become the light of her home.

The New Home Life.—The mother, who, a few years ago, allowed, without remorse or shame, her new-born baby girl to be thrown out alive on the dust-heap—a prey for roving dogs—now becomes a Christian, tenderly teaches her little girls to pray, and anxiously asks how she can best train them to be good women. Her eyes fill with tears as she refers to the black past. "My heart was dead then," she says, for she can not forget her baby, the "gift from God," thrown out to die! The heathen mother literally teaches lying and foul talk to her little ones—even the baby talk is full of impurity; the home life is an education in all evil. Nowhere can you find a more vivid contrast than in the Christian and non-Christian home, nowhere a more striking proof of the power of God.

To every woman her home is her world—a world of joy or sorrow—and words fail to describe what a wonderful change comes when Christ enters the Chinese home. When, from despising, the husband begins to respect the wife and to treat her with the gentle consideration learnt from the teachings of Christ, when the daughter is cherished and cared for, when the dignity of woman's service as taught in the New Testament has given a new value to life, the sordidness of the petty routine of the day is transfigured by the realization of its true glory and meaning.

The Undeveloped Resources of China.—May I quote once more—again from the writing of the keen observer whose book I have mentioned, whose testimony is the more valuable as not being that of a missionary, but of one looking on from a broad outside standpoint?

"Among the thoughtful (of the Chinese) the conviction spreads that China can never be great while the mothers of each generation are left ignorant and uncared for. They are coming to realize the role of the mother in molding the character of her sons. China needs, above all, *men* of a high, unwavering integrity, and she will not grow them while the impressible boyhood years are passed in the company of an unschooled, narrow-minded, despised, neglected woman.

"Christian missionaries overlooked at first the strategic position of the mother, and were presently horrified to find the children of Christian men reverting to heathenism, because their mothers had been left untaught.

"All the railroads that may be built, all the lines that may be opened, all the trade that may be fostered can not help as much to the happiness of the Chinese people as the cultivation of the greatest of their 'undeveloped resources—their womanhood.'"

Most heartily would we who are workers among the women and girls of China endorse the above, most earnestly would we press the special needs of the present crisis. And what, then, are the actual pressing demands upon us? What is the call to the Christian women of England?

The Call of China's Women.—First, more workers are wanted—among the girls of all classes, for both primary and higher education; among the wives of Christian men, who entreat so anxiously for help; among the ladies of the higher classes; for the teaching of more Bible-women for village and evangelistic work.

All womanly gifts can find room for exercise in so wide a field as this—educational ability, charm in social intercourse, passionate zeal for soul-winning, the power, above all, of *loving*. The call is urgent. Chinese womanhood is waking up, is calling eagerly for the privileges of its Western sisters in education, in home life, and in chivalrous consideration and respect. But without the power of Christ developing true womanliness, the desired

freedom will become licensed and un-governed immorality. "Only a Christian education gives the moral restraints that are necessary if Chinese girls are to be free from the old tutelage."

If only Western enlightened womanhood will rise to this splendid, God-given opportunity, and will liberally, lovingly, with two hands, give of its best, what wonderful results may not be seen, even in this generation?

For the future of young China is in the hands of the women.

Christian education they must have, if home life is to be raised. The respect and consideration they so envy as given to Western women can become their due only when they are worthy of it; when petty, miserable lives are changed by the high ideals of Christianity.

And as the future of young China is in the hands of the women, so may we say that the future of the women in China is in our hands—the women of England and America.

Never in history has there been a time when the women of a great nation have been calling out so passionately and intensely for the blessings which with us are a woman's birthright, and which we owe to Christianity. Shall we not rise to the occasion, to this God-given opportunity, this responsibility which God has placed upon us?

Are there not women of leisure who could work among their sisters in China, who, having freely received, could freely give, bringing new life and happiness to many, loved in return by the Chinese women, so responsive to love and kindness, so unaccustomed to receive it? Are there not others who can do far more than they have yet done, by gifts and earnest prayer, thank-offerings for their own happy home life to the Giver of all?

Let us think of one fact which throws a fierce light on the state of woman in Christless China.

Statistics prove that in England three or four times more *men* than women commit suicide. In China *ten times more women* than men find life unendurable, and cut it short with opium! How tragic the tale of sad lives, crushed and loveless, hopeless and prayerless!

Let us try to realize the greatness of the need, the urgency of the appeal, knowing,

as we do, that after troubled, storm-swept China has recovered from the throes of civil war, the need will be greater, more pressing than ever. Let us encourage ourselves with the wonders that God has already wrought in the conversion of noble Chinese women, and the building up of Christian homes. Let us seek to find out what we each one can do in response to this call which Christ is making to each one of us now, on behalf of our Chinese sisters. Those who work among them are glad to give their lives, if need be; let us all, according to our full measure and responsibility, endeavor to do our own part in this work, so near the heart of Christ, so pressing in its urgency.—*Woman's Work in the Far East.*

First Seventh-day Baptist Church of Alfred.

The Women's Evangelical Society of Alfred, N. Y., held its annual meeting in July, at which time the officers and committees reported the work of the year. Some items brought out in these reports may be of interest to similar societies in other churches.

The programs presented at the monthly meetings for the first six months were varied, consisting of papers and selections, often upon some missionary topic, interspersed with music. In December the society voted to use, for six months, Our Mission Circle leaflets prepared by the Woman's Board. The programs arranged from these leaflets have been so interesting that at the July meeting it was voted to continue their use for another six months, with the exception of the time of the quarterly meetings, when we are to have our Evangelical Quarterly as formerly. This Evangelical Quarterly has been edited by members of the society for many years, often by the elderly members who have through its pages given us glimpses of the high ideals which have been their standards in developing characters which are an inspiration to the younger members.

A public session was held in the church on Thanksgiving evening at which time Prof. W. D. Wilcox gave a program of appropriate readings from the New England poets. This, with the excellent music

furnished, made an entertainment of which we were justly proud. A collection taken amounted to seventeen dollars. On Thanksgiving day the society served a Thanksgiving dinner in the parish house to about two hundred people. This was a very pleasant social occasion and netted the society \$42.85.

The social life of the society as well as the missionary activities have been largely under the direction of the Sunshine Committee. This committee is composed of eight women from different parts of the village who keep an eye open for any need to which the society may minister. This committee has made many calls on the sick, often taking fruit or flowers, and always taking good cheer. They meet many times during the year to sew, sometimes for a neighbor and sometimes in response to outside calls. This year they met on the twenty-fourth of December and arranged twenty-six plates and thirteen boxes of fruit, cake and candy, which they sent to the sick and shut-ins. They also sent letters and cards of Christmas greeting to the absent members of the society. Last September they served a luncheon in the parish house to sixty-five of the elderly ladies and those who are more or less shut in. They celebrated Washington's birthday by serving refreshments and conducting a food sale which netted them \$43.25. The same committee arranged for a basket picnic which the society enjoyed on the beautiful college campus July 30.

The Evangelical society has at different times made clothing and bedding for the Blind Babies' Homes which are under the management of the National Sunshine Society. This year Miss Elizabeth Stillman, who was teaching sewing in the Alfred Grammar School, offered to have her advanced class make some garments for the children in these homes if the Evangelical society would furnish the material. This offer was gladly accepted and we were very proud of the twelve little cotton petticoats, twelve flannel petticoats, twelve waists, six pairs of drawers and eight dresses, all of good material and beautifully made, which we forwarded to the Sunshine society. These garments were valued at \$26.00 and were a credit to the young girls and their teacher.

The treasurer's report shows that the society has raised nearly two hundred dollars

during the year, which sum has been divided largely among our denominational interests.

Nearly all of our women who belong to the Evangelical society also belong to the Ladies' Aid society and many of them to the W. C. T. U., so we are really carrying on much work, and raising considerable money which is not reported to the Woman's Board. Consequently the Alfred reports may seem meager but we really are busy women trying to do good work in our little corner.

MRS. V. A. BAGGS,
Recording Secretary.

Minutes of the Woman's Board Meeting.

The Woman's Board met with Mrs. Metta Babcock, Milton, Wis., Thursday afternoon, August 1, 1912.

Members present: Mrs. A. B. West, Mrs. W. C. Daland, Mrs. A. R. Crandall, Mrs. S. J. Clarke, Mrs. J. W. Morton, Mrs. J. H. Babcock, Mrs. G. E. Crosley, Mrs. Nettie M. West, and Mrs. A. J. C. Bond.

Visitor: Mrs. E. H. McLearn.

The President read the second chapter of Second Timothy and Mrs. E. H. McLearn offered prayer.

The minutes of the previous meeting were read.

The Treasurer's annual report was read and adopted.

The Corresponding Secretary read letters from Pres. B. C. Davis, William L. Clarke, T. J. Van Horn, and a letter written to Mrs. Anna S. Booth.

Voted to ask Miss Phoebe Coon to prepare a sketch on the life of Mrs. Hannah Alice Fisher for the Woman's Page of the RECORDER.

Voted that the Corresponding Secretary procure a dozen copies of the Lone Sabbath-keepers' Directory for the use of the Board.

The annual report of the Corresponding Secretary was read and adopted.

Voted that Mrs. O. U. Whitford be asked to represent the Woman's Board at the coming session of the Eastern Association.

Adjourned to meet at the call of the President.

MRS. A. J. C. BOND,
Recording Secretary.

A Study in the Gospel of John.

REV. T. J. VAN HORN.

"In the beginning was the Word, and the Word was with God, and the Word was God." John i, 1.

PART THIRD.

Introduction. Chap i, 1-18.

1. JESUS' relation to the Creation (v. 1-8). Compare Genesis i. What natural elements named in the account of Creation (Gen. i) are used by our author in introducing to us the Word? (vs. 4-9.)

2. John the Baptist's mission and message (vs. 6-8). Compare 19-27, 29-36.

3. The mission of JESUS (vs. 12, 17, 18). Compare v. 29.

4. The birth of JESUS and its meaning to us (vs. 14-18).

Jesus is here set forth in his relation to eternity, to the Father, to the material world, to mankind, and to sin, or moral darkness. Question.—What is his relation to me? Compare the sadness of verse 11 with the joy of verse 16. What great duty and privilege is suggested? Read thoughtfully 2 Corinthians iv, 1-6.

"But though he had done so many signs before them, yet they believed not on him." John xii, 37.

PART FOUR.

JESUS Executing his Divine Commission—Making his Father, GOD, Known to the World. Chaps i, 19—xii, 36, 44-50.

1. The work of JESUS the CHRIST, as presented in this section, is to open the hearts of men to the great truth that GOD loves the world. He is sent of GOD to redeem men from the power of sin through faith in his own name.

(Suggestion for study.)

Find all the passages here, and write down some of them that answer definitely the question, "For what did Jesus come?"

The problem, then, confronting JESUS was, "How can I bring men to believe that 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life?'" In our author's conception, JESUS, in his life, must present abundant and clear proofs that he was the Son of GOD, demonstrating that fact clearly to a world grown skeptical and faithless.

2. In the solution of this problem many difficulties were encountered. Read chapters i, 19—xii, making a list of the number and nature of these obstacles. In every one's life-work, difficulties will be encountered. The more important the work, the graver the difficulties. No one met with more than JESUS.

Rejected by his own. i, 11.

Ill repute of his home town. i, 46.

Corruption of public worship. ii, 13-17.

Superficial faith—dependent on signs. ii, 23-25; vi, 14; vii, 31.

Ignorance of Bible teachers. iii, 9, 10.

False teaching about the Sabbath. v, 10-18; ix, 14.

(No less than ten forms of difficulty are apparent, including pride and cowardice of believers. xii, 42, 43. Complete the list.)

3. How did JESUS meet these difficulties?

Reread the section, seeking an answer to this question.

Three general methods will stand out clearly:

(a) His Messiahship is attested by witnesses. See Philip's testimony (chap i, 45):

"Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets wrote, JESUS of Nazareth, the son of Joseph."

Make a list of these witnesses, e. g., John the Baptist (i, 7, 29); Andrew (i, 41); Nathanael (i, 49); the Samaritan woman (iv, 29); the impotent man (v, 15); officers (vii, 46).

What do you think of the value of the testimony?

How much weight do you attach to the testimony of the officers sent to arrest him?

Reread the Gospel of JOHN and complete the list.

(b) That he was the Son of GOD is proved by the *miracles* which he wrought.

It is suggested that each student obtain two or three cheap copies of the New Testament (5-cent edition) and clip from these and paste in regular order under this heading, in their blank books, the stories of the seven miracles recorded by JOHN, as follows:

1. Chap. ii, 1-11.

2. Chap. iv, 46-54.

3. Chap. v, 1-8.

4. Chap. vi, 1-14.

5. Chap. vi, 16-21.

6. Chap. ix, 1-38.

7. Chap. xi, 1-45.

(To be continued.)

Has Found the Garden of Eden.

In a lecture delivered at the Plymouth Congregational church of Brooklyn recently Professor Robert W. Rogers claimed to have located the Garden of Eden. He says he "located Eden by four rivers mentioned in Genesis. The Euphrates all scholars know, and the Hiddekel is the Tigris. The other river is called Pison, and means an old river bed. Now, strangely enough, our caravan in crossing from Damascus through to Nineveh and Nippur, found that in the rainy season there was a second great river representing the overflow of the Euphrates, branching off from the regular channel at the point where the River Tigris bends and all but touches the Euphrates. Now the writer says that this river Pison flows through the land where there is much fine gold, and there are the old gold mines, some of which are worked to this day. And he also says that it was the land of the shoham (translated "onyx" in the Authorized Version). No one knows what the shoham was, but I believe it means the pearl, as the mouth of that river and the river bed hold the greatest pearl fisheries in the world. The fourth river is the Gihon, which is translated in the Septuagint as the Nile, and borders the land of Kush. Now there are two lands named Kush, that have a Nile. The one is in Africa, and that misled David Livingstone—while today when the head of our expedition came to the banks of this very river east of the Euphrates, reined up his horse, and asked the guide what was the name of the river upon which they were looking down, he made answer that it was the 'Niles.' A circle, therefore, of a hundred miles would include all four of these rivers, and it would include the oldest palace, the oldest library, the earliest canals, and the oldest inscriptions known to the human race, and the Garden of Eden."—*The Christian Herald*.

"The reason I beat the Austrians is, they did not know the value of five minutes."—*Napoleon*.

YOUNG PEOPLE'S WORK

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

One of Our Great Educators.

PASTOR WILLARD D. BURDICK.

Prayer meeting topic for August 24, 1912.

Daily Readings.

Sunday—The need of training (Prov. xxii, 1-6).

Monday—Wisdom divinely given (1 Kings iv, 29-34).

Tuesday—Teachers in Judah (2 Chron. xvii, 1-9).

Wednesday—Different gifts (Rom. xii, 1-8).

Thursday—Object of teaching (Eph. iv, 11-16).

Friday—Feed the flock (1 Peter v, 1-4).

Sabbath day—Topic: One of our great educators—Pres. J. Allen (2 Sam. iii, 38).

Our denomination has reason to rejoice in the fact that we have had, and now have, so many prominent educators, and an acquaintance with the lives of these men and women ought to powerfully influence our young people to secure the best possible Christian culture, and to make the best possible use of their lives in the educational world.

The life and work of Jonathan Allen are intensely interesting and inspiring and we can profitably think of him in our Christian Endeavor meeting this week. President Allen was born about one mile west of the University at Alfred, January 26, 1823. His parents were Abram and Dorcas Burdick Allen. Jonathan was the eldest of their six children, all of whom were successful men and women. The home was one of poverty and the children were obliged to help in the work on the farm as soon as they were able to work. Jonathan's especial care throughout his boyhood was his little brothers and sisters whom he most faithfully watched over. Although his natural diffidence and his work at home kept him much from school in childhood he early learned to read, but he did not learn to write till he was thirteen years of age.

In the fall of 1836, when Jonathan was thirteen, Bethuel Church came to the woods where Mr. Allen and his boys were chopping wood and told them that he had come

to town to start a select school and that he wished that Mr. Allen would send Jonathan to the school. The father replied that he could not afford it. Mr. Church told him that he would take wood for the tuition, and the father said, "If he will chop it, he can go." But when the subject was discussed in the home it was decided that his clothing was not suitable to wear, and the father said, "Jonathan, I believe you must give it up." The boy's disappointment was so great that his eyes filled with tears, and the father said, "If he feels like that, he must go." So the home-made clothes were made as presentable as possible and the boy began his task of furnishing six cords of four-foot wood at fifty cents a cord to pay his tuition. Jonathan was the youngest and the least advanced of the thirty-seven pupils in this select school which was the beginning of Alfred University, but before the term closed he was one of the best scholars in the most advanced class. The following two years he attended the school which was taught by Rev. James R. Irish. Then for several terms he was under the inspiring instruction of William C. Kenyon.

At the age of seventeen he was prepared for teaching, and successfully taught a district school about eight miles from his home. The three following winters he taught school near Alfred and in Wisconsin. When he was twenty-one years of age he decided to buy a farm and live upon it, as his parents were anxious for him to do. With this in mind he started on foot from the home of his parents at Milton, Wis., to go to the land office at Milwaukee to secure his land. He spent the night before he reached Milwaukee at a farmhouse, and by morning he decided to give up the farm and secure an education. "He walked; he ran; and, reaching home, said, 'I must have an education; I have the money and must go back to Alfred.'" Acting on this decision, he returned to Alfred where he pursued his studies and was a member in the first graduating class of Alfred Academy. He then spent two years in Oberlin College where he graduated.

The winter of 1848-49 was spent in teaching in Milton Academy, and he was then asked to remain as principal of the academy, but as he had already promised Professor Kenyon to assist in building up the school at Alfred he went back to Alfred near the end of the spring term in 1849.

On July 12 of that year Mr. Allen was married to Miss Abigail A. Maxson, preceptress in the academy. In her he found a sympathetic sharer of the labors of his busy life. Mr. Allen became a man of great breadth of learning, taking up special lines of study at different times. At Oberlin he took studies in theology. He was ordained to the gospel ministry at the Conference at Milton, September 9, 1864. He took several courses of medical lectures, which were very helpful to him in his life-work. As he was at Albany most of the winter of 1856-57 in the interests of the school at Alfred he attended lectures in the law school, passed the examination, and was admitted to the bar.

Had we the time we could refer to many other departments of study and investigation that greatly interested him and where his word was authority.

In early life he was a strong anti-slavery agitator and a leader in temperance reform. His influence in securing for woman her rightful place in the world has been widely felt. President Allen was active in educational matters in New York State, and participated in the geological survey of that State under the direction of the state geologist.

He was three times elected president of the Seventh-day Baptist General Conference; was the founder of our Education Society and its corresponding secretary for twenty-two years; and held many other positions of honor and trust among us. But his great life-work was in Alfred University with which he was connected as an instructor from 1844 to his death in 1892, although he was away on leave of absence at different times. Mr. Allen was chosen the first president of the University after it received its charter, but declined the honor in favor of Prof. William C. Kenyon. At the death of President Kenyon in 1867, Professor Allen was again chosen president, which position he filled till he died,—a period of twenty-five years.

During these years of service he was offered other positions of honor and trust, but he felt that his mission was to build up the University at Alfred, and he remained true to the trust.

The following universities were honored by conferring on him the following degrees; University of New York, in 1873,

the degree of doctor of philosophy; the University of Kansas, in 1875, that of doctor of divinity; and Alfred University, in 1886, that of doctor of law.

President Allen died on the morning of September 21, 1892. The funeral services were held at the home on the following Friday, and then the body was taken to Buffalo for cremation. It had been an oft expressed wish of President Allen that his body be incinerated. This service was performed on Sabbath morning at the hour that memorial services were being held in the Alfred church.

Among the most rare and choice relics that President Allen had secured during his life was an old Greek vase of alabaster. "His ashes were to rest in that vase, and the thought made it precious to him. About 1200 B. C., the ashes of a king were placed in that vase, and it held them till time had utterly destroyed the remnant of royalty. The king was the first ruler of the island of Cos." This vase, with its precious ashes, is in the Steinheim of Alfred University. Lasting memorials to the greatness and power of this good man are seen in the beautiful University grounds, the Steinheim, and the thousands of lives that were made more beautiful and useful through having the privilege of sitting as learners at his feet.

QUOTATIONS ABOUT PRESIDENT ALLEN.

"He seemed to know, as by an inspiration, how to say or suggest, more often the latter, just that which led me into light. This was especially true of my study of the Hebrew Scriptures, and of comparative theology, under his guidance. The ripeness of his scholarship, the breadth of his charity, the largeness of his views, and the clearness of his faith, were a constant inspiration to me, as his pupil, and later, as his personal friend."—*Dr. A. H. Lewis.*

"He never sought some official place, which he would have greatly honored, in a wider educational field or in the councils of the nation. . . . Last we stand in the presence of the remains of the dignified, comprehensive, and philosophical Allen, whose mind was rounded like a ball, and could roll in any direction it chose. He was not a specialist, a mere agitator, but he had the ability to grasp the ultimate principles of any subject within the range of human investigation, and at the same time to collect

and arrange the many details of that subject into a practical unity under the guidance of those principles. This was a rare gift."—*President W. C. Whitford.*

"He sipped God's love from the tiny flowers, saw his majesty in the sturdy oak, his power in the tempest, his grandeur in the starry firmament—a beautiful and divine purpose in all. . . . For more than half a century he traveled life's great highway, with a bearing so kingly as to compel our homage, strewing God's flowers by the wayside, and thus winning our love; carrying the heaviest burdens, and thus challenging our admiration. Indeed, an honest man, in God's own image, passed along."—*Judge P. B. McLennan.*

"Foremost among the men who led the advance in all reform work stood Jonathan Allen. . . . Jonathan Allen did not live for what the world could give him, but for what he could give the world. And one of the sweetest thoughts in this sad hour is that his own individuality of character has been molded into the lives of thousands who have come under his special care and influence."—*P. A. Burdick.*

"President Allen was not a man of special gifts, but excelled in all branches of learning. . . . His mental powers ranged the entire gamut of intellectual greatness, and his voice modulated to every good sentiment and emotion."—*Judge M. N. Hubbard.*

"While it was a grand experience for Alfred students to be under his tuition, yet I now see that his own powers were restricted in so limited a sphere of action. If his field had been the great world of the metropolis, for example, no man of the present generation could have achieved a more brilliant or lasting reputation in his chosen field of scientific work or upon the platform."—*Dr. Daniel Lewis.*

"There is no tribute which the Seventh-day Baptist Denomination can bestow upon President Allen which can equal its obligations to him."—*Dr. Daniel Lewis.*

HELPS FOR THE MEETING.

Interest in the meeting will be increased by having old students of President Allen tell of their acquaintance with him.

Selections can be read from *Life and Sermons of Jonathan Allen*, by Mrs. A. A. Allen.

The Memorial Address given by Dr. Daniel Lewis before the Alumni Association at Alfred, June 24, 1896, is a worthy tribute to the life of President Allen. The best short sketch of his life is probably that by Dr. L. A. Platts on the editorial page of the RECORDER of September 29, 1892.

Other good sketches are in the Conference Report for 1893, p. 53, and *Historical Volume*, p. 1361. A list of the printed sermons, addresses, and reports of President Allen is found in *Life and Sermons of President Allen*, pp. 401-404.

Christian Tact.

What do we mean by Christian tact? The word *tact* has come to us from the Latin word *tangere*, to touch, and I prefer to think of a tactful person as one who touches his fellow beings with sympathetic fingers, or as one who knows what to say and how to act before his neighbors because of his sensitive appreciation of their feelings, or, in short, as one who possesses what the Romans called *tactus*. But a tactful person must have one other characteristic beside sympathetic feeling; that is sympathetic doing. This is where we may bring in the adjective *Christian*. Tact may simply mean feeling or touch but Christian tact must mean acting in accordance with what one knows to be another's feeling.

Keep your mind on the feelings of others and endeavor to say and do that which you think will give them pleasure and you will be surprised at the number of friends you will have. Tact itself is hard to cultivate, but for selfishness, the greatest enemy of tact, a Christian has no excuse.

Guard against false tact, of which there are many varieties. Do not be deceived into believing that flattery, exaggeration, false coloring, or withholding of truth, are in the least tactful. Tact is not artful diplomacy but a straightforward expression, in word or deed, of true sympathy.

In our relations, then, one with another, we should cultivate a responsive and sensitive appreciation for the feelings of others. Many people fail to recognize the quiet sorrow of a modest friend and in their talk tactlessly hurt his feelings. They are mortified when they learn the harm they have unwittingly done and they say, "That is just my luck,—I am always do-

ing things like that." But they do it again and again and still blame their luck, their disposition, their hurt friend and everything except the proper source of trouble, namely, themselves—their own selfishness. Such people should get their minds off their own welfare and think of others, and their luck will change.

Meeting of the Young People's Board.

The Young People's Board met at the home of the President, August 4, at 8 p. m.

Members present: Rev. A. J. C. Bond, Philip Coon, Linda Buten and Carrie Nelson.

Miss Buten offered prayer.

Correspondence was read from Rev. H. C. Van Horn, J. G. Burdick and Fred Babcock.

The monthly report of the Treasurer was read and adopted.

The Treasurer's annual report was read and adopted.

Voted that the Treasurer send \$25 to the Missionary Society for Doctor Palmberg's salary.

Voted that an order be drawn on the treasury for \$21.25 to pay traveling expenses of the Corresponding Secretary to Conference.

The annual report of the Corresponding Secretary was read in part, and discussed. Adjournment.

C. E. NELSON,
Recording Secretary.

Report of Work Done by H. M. Pierce.

YOUNG PEOPLE'S BOARD:

Since June 25 I have visited the following places:

From June 25 until July 9 I was at Hancock with the Rev. O. S. Mills. While at this place we held ten meetings at the Dell Greene schoolhouse, and made about forty calls.

From Hancock I went to New Auburn, Wis., where I spent one day before going to Exeland. At Exeland I joined Elder Hurley and we held four meetings before he returned to New Auburn. Three of these meetings were conducted in the Windfall Lake schoolhouse. There were from thirty-five to sixty present, at each

of these places, at the meetings. Sabbath day, July 13, we had baptism at the Chipewa River for Mrs. Etters, a woman who was converted at one of the meetings previously held by Mr. Hurley at Windfall Lake.

Mr. Hurley returned to New Auburn, July 14, and I remained at Exeland, thinking I would conduct a singing-school for a few days. The attendance was so small, owing to the busy season, that after two days I returned to New Auburn.

I was directed to stay at New Auburn until Mr. Babcock could use me here at Grand Marsh. Most of the time while at New Auburn I helped Elder Hurley on the farm and picked blueberries for the good people of that place. I also picked a crate for President Daland.

I shall report at some other time on the work here at Grand Marsh, and on other matters of interest to the board.

Yours for Christ,
H. M. PIERCE.

Report of Fred. I. Babcock.

For the month of July, 1912.

To the Young People's Board:

DEAR FELLOW WORKERS:—Upon arriving at the Grand Marsh field, June 28, I found that the Rev. F. N. Dexter of the Congregational church was holding tent meetings at Grand Marsh. As the seats from the Seventh-day Baptist church were being used in the tent, the meeting on Sabbath, June 29, was held in the tent, at which time Mr. Dexter, upon the request of the people, preached. I helped what I could in this meeting and in the meetings on Sunday, and on Sunday night led a meeting before the regular preaching service at which time committees were appointed to organize a union Christian Endeavor society. On the following Sunday night the society was organized and now has a membership of thirteen active and eight associate members. The meetings are well attended and the interest is quite good. The society has held one ice-cream social, the proceeds of which were about \$7.50. The society has purchased topic cards and pledge cards and subscribed for the *Christian Endeavor World*.

The regular Sabbath services of the Rock House Prairie Church have been

kept up with the exception of one Sabbath when it rained.

Last Sunday I preached at the Pleasant Prairie schoolhouse and the interest was so good that I have an appointment there for every Sunday in August.

A religious day school has been planned, to be held August 5-16 from 2.00 until 4.30 each day except Sabbath and Sunday. It seemed best to make this school undenominational, because there were only a few children connected with our church and a large number around town belonging to First-day people. The outlook is bright for good attendance.

I have written to Harry Pierce to come and take charge of the singing in the school. I expect him August 2. You will doubtless have a report of his work direct from him.

Two young men are building a dance hall in Grand Marsh. The first dance is to be on August 2. This and some other things are black clouds on the horizon, but we can only hope and pray that their influence will not be as bad as we fear.

This is a great, almost unoccupied, field and the opportunities for Christian work are almost limitless. Pray for the work at Grand Marsh.

For Christ and his Kingdom,
FRED I. BABCOCK.

*Oxford, Wis.,
July 30, 1912.*

Announcement of the Grand Marsh Religious Day School.

To be held in the church at Grand Marsh, ten days, August 5-16, 1912. Each day from 2.00 until 4.30 o'clock, there being no school on either Seventh-day or Sunday.

Conducted by Fred I. Babcock.

UNDENOMINATIONAL.

DEAR PARENTS AND FRIENDS IN GRAND MARSH AND VICINITY:

You are cordially invited to send your children to this school, which I shall attempt to conduct in such a way that all who attend shall learn to love God and come to know more of the wonderful life of Jesus Christ.

I will be glad to have you visit any of the sessions of the school and any help or

suggestion which you can give will be gratefully received.

Sincerely,
FRED I. BABCOCK.

BOOKS NEEDED.

Each pupil should bring if possible a Bible or New Testament and pencil and paper.

COURSE OF STUDY.

Course 1. The life of Jesus Christ. A study of Matthew's Gospel. For children who can read. 30 minutes daily.

Course 2. Stories from the life of Jesus. For children who can not read. 30 minutes daily.

Course 3. Familiar Hymns. Learning one hymn daily. For all classes. 30 minutes daily.

Course 4. Nature Study. Simple studies of birds, flowers, butterflies and so forth. For all classes. 30 minutes daily.

Course 5. For more advanced pupils, studies will be arranged as desired.

Illustrated talks by the teacher daily.

News Notes.

FIRST ALFRED, N. Y.—The Union Sabbath-school picnic will be held in Rose's Grove, just over Pine Hill, on Wednesday, August 14. A program will be given by members of the different Sabbath schools, and an address by E. E. Stone of Wellsville, president of the County Bible School Association.—Pastor Burdick is spending his vacation with his family in Pennsylvania. The pulpit has been supplied by Dean Main, Rev. T. D. Holmes, Baptist Missionary to China, and President Davis.—Six of the Boy Scouts, with Rev. T. D. Holmes and Prof. L. B. Crandall, went to Cuba Lake, August 8, for a week's outing. They are anticipating a fine time.—An invitation to the prayer meeting, August 10, may be found in Malachi iii, 10.

WALWORTH, WIS.—Rev. A. P. Ashurst has gone to join his wife in Hammond, La. A farewell reception was held for him on Tuesday evening, July 30.—President Daland of Milton College and Rev. L. C. Randolph will preach for us until the arrival of Rev. H. Eugene Davis.—The reunion of the students of Big Foot Academy will be held in the Park, August 14.

CHILDREN'S PAGE

Whip-poor-Will.

Do you ever stop and listen
To the music of the birds?
Why, sometimes I almost reckon
I can understand their words.
Robin Redbreast makes me jolly,
But sometimes when all is still,
There's a bird that makes me angry
When he warbles, "Whip-poor-Will!"

Now I pity that poor fellow—
Who he is I do not know;
'Spect he's been most awful naughty
For that bird to treat him so.
I can't see why other fellows,
Ted on Jack or Tom or Phil
Shouldn't get their share of scoldings,
But it's always, "Whip-poor-Will!"

Maybe he won't mind his mother
When she sends him to the store;
Maybe once the teacher caught him
Throwing spit-ball on the floor.
Pr'aps that bird peeks in the window,
And that's why, in accents shrill,
You can hear him if you listen,
Always saying, "Whip-poor-Will!"

I have asked my pa to tell me
Who that naughty boy can be,
But he only answers shortly
That he hopes it isn't me;
Just as if my name was William,
Why, it isn't even Bill!
Hope he won't forget it's Robert
When that bird says, "Whip-poor-Will!"

Billy Jones says he ain't naughty,
He can prove it by his ma;
She believes in moral suasion,
Says it does more good, by far.
I should think that it would scare him
When that cry comes sharp and shrill,
And that bird, the same as ever,
Keeps a-saying, "Whip-poor-Will!"

Billy Jones ain't scared of nothing,
And he says he doesn't care
Who that bird means when it's calling,
For there's Williams everywhere.
Just the same I'll always wonder
When that cry comes sharp and shrill,
Who's the boy that's been so naughty
That a bird says, "Whip-poor-Will!"

—Alice Annette Larkin, in *Our Dumb Animals*.

The Road to Skipover Town.

Allen Pinkerton looked once more at the book in front of him. "Huh!" he said as he quickly turned the page. "That example's too hard to bother with now; guess I'll just skip over it till some other time.

Here's one that looks easy." And he suddenly began to work very fast.

"Whew!" he exclaimed five minutes later, glancing at the small clock on the corner shelf. "This one won't ever come right, either. It must be harder than I thought. Well, I'll skip it for a while. Don't I wish I didn't have to study in vacation time, 'specially when it's such a dandy day for fishing!"

"Can't I go now?" he called to his mother, who had come from the kitchen where she had been putting up a lunch for a picnic to which Allan's two sisters, Anna and Mary, had been invited.

Mrs. Pinkerton looked first at the books and pads and pencils scattered all over the table and then at her ten-year-old son.

"Why, yes, I suppose so if you'll pick up the litter you've made. Raymond has been waiting for you the last half hour. Remember that you are to come home before dinner time, for somebody must weed my flower bed for me this afternoon. Leave your examples on the table for me to correct, please."

Allan hastily piled the books up on one end of the couch and tucked his pencils and scraps of paper under the pillows, where his baseball and catching glove had been hidden for two days. Then he hurried from the house.

It was an ideal day for fishing and Allan loved to fish better than anything else. His mother often wished that he could like his studies even one-half as well. Whether he liked them or not, he had been so backward in his work at school that his father insisted that he should study an hour a day during his summer vacation.

Mrs. Pinkerton sighed as she looked over the morning's work. "Deary me!" she said aloud. "What shall I do with that boy? I do believe he has skipped every one of the hard examples and worked only the very easiest ones. It's just like his other work—skip this and that and the other thing. Look at those flowers I asked him to cut yesterday; he skipped more than a third of them. I don't like to think that my boy is a shirk but—"

But right then she suddenly thought of a plan. And the more she thought about it the better it seemed. Whatever the plan was, she kept it to herself for three whole days. Then the next morning Allan was very much surprised to find an invitation

under his plate at the breakfast table. He was still more surprised when he read:

You are cordially invited to go to ride with me
This afternoon, if all is well, just when the clock
strikes three;
I'll meet you with old Dolly behind the orchard
gate;
Skipover road is long and rough, so please don't
make me wait.

MOTHER.

The queerest part of it all was that nobody but Allan was honored with an invitation; nor would mother or father make any explanations when the children appealed to them. Mother would simply say that she had an errand at the old Skipover place, and none of them could think where that was. So they gave up asking questions and watched mother and Allan drive away with old Dolly and the rubber-tired buggy promptly at three o'clock.

Mother asked Allan to drive, and of course he was glad of that. He was thinking about the nice time he was having when Dolly suddenly stopped still in the middle of the road. Allan urged her to go on and she started but one of the buggy wheels stuck fast and wouldn't turn an inch.

"You don't suppose that wheel is dry, do you, Allan?" mother asked. "Didn't you oil the wheels this morning?"

"Yes, mother, I oiled every one—oh, but I forgot—I didn't oil this one. I looked at it and shook it and it seemed all right. Then I was in a hurry and—and—now we can't go. I wish I'd oiled it. Couldn't we borrow some oil up to that house?"

But this wasn't necessary, for mother had expected some such trouble as this, and had put a can of oil in the buggy. Between them both they managed to get the wheel so it would move. Dolly stood patiently while they worked.

"It's a hard road to Skipover Town," mother said as they started on. Allan wondered again what she meant. Just then a funny, ragged-edged piece of paper almost jumped into his hand from somewhere. And he wondered still more as he read:

Skipover folks never bother to do
The things that are hard, yes, it really is true
They skip over work and they go off to play;
"We'll do it some other time," all of them say.

Allan looked at his mother as he hastily put the piece of paper far down in his

pocket; but Mrs. Pinkerton seemed to be watching a flock of birds back in the swamp and didn't pay any attention to what her small son was doing just then. Somehow Allan was glad.

"Turn in here," mother said when they came to a narrow road that ran through a stony meadow. There were stones everywhere, big stones and little stones; round stones and jagged stones. The buggy jolted and jounced and rocked.

Allan couldn't imagine why mother had chosen this rough, rocky road that didn't seem to have any end; but she sat there in the buggy and smiled just as if she was enjoying it. After a long time they came to a house, but such a house as it was. There were no windows in it, for somebody had taken some of them out while the rest had fallen out of their own accord. In front was what might have been a flower garden but now the weeds were almost as high as Allan's head.

Dolly stopped near the front door. Then mother suggested that they get out and look around. So they did and Allan found some little speckled apples that even Dolly wouldn't eat.

They looked in at the windows and saw what had once been somebody's pretty home.

"How would you like to come here to live?" mother asked when they were back in the buggy.

Allan was astonished.

"What, and sell our pretty house and the trees and flowers? Your pansies and all? O mother! you wouldn't, would you?"

"Why, Allan, I thought maybe you would like this better. You wouldn't have to work so hard here. We wouldn't need to clean house or mow the lawn. Why, we could just skip over lots of things."

"O mother!" was all Allan could say. He had begun to wonder if this was what mother had called the Skipover place so many times.

Mrs. Pinkerton suddenly suggested that it was time they were starting for home. Then she drew from somewhere under the seat a box of sandwiches and tarts and cookies and bananas. Allan soon found that he was very hungry. So they let Dolly take her own time while they ate the dainty lunch. And mother told Allan something about the family that had lived

on the old place and how they hadn't liked to work very well. They would skip over the weeds in the garden because it made their backs ache to pull them; and they left the rocks in the road because they were hard to dig out.

At last they had moved away and no one knew what had become of them.

Allan was very quiet as they drove in at the wide driveway shaded with tall maple trees just beyond the orchard gate. There were no stones in the path and the lawn was free from anything that would spoil its beauty. Father came to take care of Dolly and mother hurried into the house. She had some special plans for supper.

A few minutes later she looked out of the dining-room window in the direction of the pansy bed. And she smiled happily as she saw a sturdy little lad busily pulling weeds and whistling as he worked.—*Alice Annette Larkin, in Today's Magazine.*

"Prove All Things."

W. D. TICKNER.

That no one is so wise but that he may be wiser, is so evident that it is useless to waste words in trying to prove it. Another thing is so evident that we may as well acknowledge it, and that is, that he who thinks he knows it all, is possessed of very little true wisdom. Because a man does not agree with me, is no reason why I should condemn the *man*. He may be as honest in his belief as I am in mine. Never condemn his teachings without due investigation, neither accept them until after obtaining positive and reliable evidence that they are true.

One great source of weakness is that many go, in theory, far in advance of their reasoning powers. Their imagination being especially active, they accept many vagaries without serious question as to whether there can be any foundation for them in actual fact.

Stability has never been characteristic of man. His mind, ever active, on the alert for something new, often ventures far ahead of that which has been proved, thus leaving a long gap between the known and that which has been imagined, between that which has been proved and that which *seems* to be.

Connection between the two may not

exist, but imagination, ever fruitful of resources, can readily supply the connections made to order, thus enabling its possessor to take another leap. This hop-skip-and-jump method of thinking (it would scarcely be called reasoning) does not commend itself to the slower and more methodical reasoner. These visions of the restless, unrestrained class are, however, often of great value to the more conservative by requiring them to enlarge their field of vision. Oftentimes important truths are thus discovered and truths heretofore recognized are seen to be established upon a firmer foundation than any before known, not so much by reason of the affirmations made by these restless ones but more because while investigating the claims of the one the foundation of the other is laid bare.

Books have, in times past, been written which well illustrate the unreliableness of the imaginative class, and judging from some of recent date, it would seem that such writers are as busy as ever. Is it time wasted to read books that, from your point of view, are erroneous, and belief in whose teachings would be so at variance with your present belief that you could see no good in them? I wish to repeat the question,—Is it time wasted to read such books? It depends much on the reader. Some men are helped by reading Tom Paine's *Age of Reason*. Others are ruined for life. This book contains some very good things. It contains also much evil. The attitude of the reader will determine whether the reading of such books is helpful or harmful. Probably more people are injured by reading such books than are helped by them. This is to a great extent because of lack of originality on the part of the reader. He who is unable or unwilling to tackle hard problems, unwilling to spend days, months, or years, if need be, in order to separate facts from fancies, should be careful as to what class of reading he selects. On the other hand, if we would be truly useful to our fellows we must understand the process of reasoning (?) which leads to confusion but which is very prevalent at the present time.

At the outset, don't condemn a theory without proof that it is error. It is just as unreasonable to condemn without evidence as it is to accept without having made careful investigation and found that facts are

its foundation stones. Give every one his due. The speaker or writer may be perfectly sincere and may have even stronger proof for his theory than you at first suspect. At any rate let him have his say. Credulity on the part of the reader is no evidence of high mental capacity. Blind belief ill becomes a man, and blind unbelief is no better.

"Come now, and let us reason together, saith the Lord." God wants us to be *men*—men that dare to investigate and that are able to distinguish between truth and error; men who will repudiate error, wherever found, no matter who may be its author; men who love not ease, but who love to enter into the thickest of life's battles; men who scorn to live the life of a parasite, but who are willing to stand alone, if need be, for the sake of truth.

Not all are able to do this. Habits of life may not have been conducive to originality or independence.

Do not misunderstand me and think that I advocate that God wants only the strongest and most independent men and women. Perish the thought! God takes the weak ones of earth to confound the mighty. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." God loves the weak ones with especial fervor. To believe otherwise is a serious error. A parent loves all his children, and regards with especial care the weakest member of his family; so God extends his love to the lambs of his care, and the weak ones he carries with tender solicitude. But a *strong vigorous* manhood reflects God's purpose toward man to a far greater degree than does anything else.

The problems and questions of life that are propounded to us for our consideration are numerous. Some of them are so radically different from what we have hitherto considered as true that we stagger at the thought of ever being able to comprehend them, much less of being able to approve or reject them on account of evidence. There is no call for undue haste in deciding these questions. Upon careful investigation these problems are found to be not so complex as they at first seemed to be. The advice of Alfred Cave, D. D., is just to the point. He says:

"Bring therefore all your logic to bear in the formation of your creed."

Lay for your corner-stone some relevant fact, not fancy. Lay no other stone upon this that does not lie firm and stable. Build your theory no faster than facts justify. Compare all the elements of the newer theory with the already established facts and select accordingly.

Some of the newer theories are valuable for what they require men to do in order to prove or disprove them, rather than for any essential value that they themselves contain. Take for instance the latest theory of the cosmos. It seems plausible enough until you attempt to prove it. No one has any right to reject it except upon evidence, and he is equally foolish if he accepts it as true unless he can prove it. Discover the reasons for propounding such a theory. Summon to your aid all your powers of logic. Take with you all the natural laws recognized by man and go back in imagination to a time so long before the sun, moon, earth and stars came into existence that no word can describe the period but eternity,—to a time when naught but blackness and darkness seemed to exist, when every separate ion, repellant by reason of electrification, was by the laws of inertia being driven to an infinite distance apart—nay, had already been thus driven, for the time occupied in their outward movement had long since been infinite and now they are separated by an infinite distance plus some, and are still in motion.

Be courageous. Fear not. Apply the natural laws to the fleeting ions. Which law first? We *must* stop the motions of those ions. They are altogether too far apart already. We must hunt up each one of the ions and apply to each some force which it does not now possess. Look over your code of laws. What have you got that can be depended on to stop the ions in their flight? Who will carry and apply any one of the laws to each particle of matter now at an infinite distance from every other particle?

Be honest with yourself and with others. If you find any law that you know will stop the motion of the ions or know how any laws can be made operative on each separate ion under the then existing conditions so as to produce a cosmos like this which we behold, then by all

means acknowledge that he who suggested the theory has good reason to believe that he has discovered a remarkable truth. But if, on the contrary, you fail to find such laws or fail to discover how such laws can be carried to each ion and made effective, then place the theory in your mental cabinet of curiosities and label it in large letters, FANCY.

Has time been wasted? No: you are better prepared to investigate the claims of the next theorist. Never be satisfied with any foundation except facts. Never begin to build until you have them. Insist upon their being furnished. Build slowly, cautiously, testing everything with the most scrupulous exactness. No element, so long as it remains unproved, uncertain, or of doubtful value, should ever be given place in any theory. Plead earnestly in secret prayer for wisdom to choose judiciously. Plead as though it all depended upon God, then study as though it all depended upon yourself. Thus you can, with profit to yourself and others, obey the injunction of the apostle to "Prove all things."

The Catholic Encyclopedia. Vol. XIV.

The Fourteenth Volume of The Catholic Encyclopedia teems with numbers of articles of more than usual interest and evidences perhaps more than any preceding volume the wide range and great variety of its subject matter.

Under the titles *Sociology, Socialism, Socialistic Communities* and *Syndicalism* is to be found a broad and comprehensive treatment of a series of topics of a peculiar and momentous interest now that the world is in a sense weltering in the ferment of radical and socialistic agitation. There is nothing newer or more up-to-date than the articles touching upon this question.

Among *Religious Orders* we find notably, in this volume, articles on the *Jesuits* (under the canonical title *Society of Jesus*), the *Templars, Sulpicians*, and the various *Third Orders* which have become of such general interest in recent years, especially since the growth of the popular awakening to the full significance of the work of St. Francis of Assisi and the Franciscans. The article on the Jesuits is the most comprehensive and best balanced

we have ever read. Its apologetic section is very valuable and pertinent and surveys with dispassionate criticism the old and the new accusations brought against the society.

The theological composition of the present volume may be best seen in the great article on *Theology* with its five headings *Dogmatic, Moral, Pastoral, Ascetical* and *Mystical*. The article is of over 50,000 words and constitutes a veritable treatise on the entire science of theology in all its parts. Also of theological interest are the articles *Simony, Sin, Toleration, Syllabus, Symbolism, Thomas More, Thomas a Kempis*, author of the *Imitation of Christ*, and *Thoams Aquinas*, the great medieval doctor of the church; besides being an admirable biography of the latter, the article on St. Thomas gives a lucid exposition of his principal works, a chart of the *Summa Theologica* and a sample of the great theologian's method in treating a subject, all of which constitute a novelty in encyclopedia writing as well as valuable information not easily accessible to the general reader.

Under scriptural topics we have such important subjects as the *Temple*, and the *Old and New Testaments*; under Art, *Titian* and *Tintoretto*; in Church History the line of Popes from *Sixtus I—V* and *Stephen I—X*; in the series of nations we have *Spain, Switzerland, Sweden* and *Syria* treated with their respective literatures under subheads. *Tibet* is from the pen of Henri Cordier whose article on China in a previous volume has been pronounced the most complete in encyclopedic literature.

Following the unique plan of the editors to give articles on all the foreign nationalities in the United States, we have in Volume XIV an excellent article by Andrew J. Shipman on *Slavs in America*, besides a general treatment of the *Slavs* by Leopold Leonard. *Sioux Indians* and *Sipebo Indians* are elaborately done by James Mooney of the Bureau of American Ethnology at Washington. Mr. Mooney's articles on the America aborigines throughout the Encyclopedia have elicited universal encomium. *Spiritualism, Taoism, Totemism, Telepathy, Theosophy* and *Superstition* make up a series of articles which can not but prove of keenest interest both to the scholar and general reader. The article

on *Superstition* will be effective in clearing away many cobwebs in the minds both of Catholics and non-Catholics, whose notions are often very hazy upon this subject.

Ecclesiastical Statistics and the *Statistics of Religions* are treated by Paul Maria Baumgarten and H. A. Krose, the latter article containing valuable tables giving comparative religious statistics throughout the world. Among the States of the Union coming in this volume are *South Carolina, South Dakota, Tennessee* and *Texas*.

The editors announce that the last volume, the Fifteenth, of this remarkable encyclopedia will be issued by next October, thus completing one of the greatest literary achievements in the history of publication in the short time of eight years, a monument to the enterprise and industry of those who have devoted themselves to this work.—*Robert Appleton Company, Publishers, 39 West 38th Street, New York City.*

The Higher Levels.

"Did Clarkson do that?" exclaimed a young man when he heard of a fine act performed modestly and in obscurity by a young man whom he knew fairly well. "Wasn't that fine? I didn't know he had it in him. I always looked upon Clarkson as a quiet, unassuming fellow with not much to him, and certainly I didn't think he ever could do a thing like that." Those frank expressions voiced the sentiment of the assembled group. Nobody knew anything particularly ill about the young hero, but they were all amazed to find him connected with a deed of heroism, and particularly moral heroism.

The conversation that followed led an old gentleman who was present to remark about the tendency of people to expect evil and to be surprised at good, and the young men were amazed as the shrewd old gentleman seemed to read their very thoughts. He was not really reading their thoughts, of course, but only showing the years of wisdom that he had stored up in observing the affairs of men. "I don't suppose any one ever did a vile thing that somebody didn't immediately spring up with the declaration that that might have been expected from that person," said the elderly man. "Somehow we are always

on the lookout for bad and not for good."

It does seem that the old gentleman was right. It is a surprise when the good appears, but when evil comes people are very apt to say: "I always expected something of this kind. Don't you remember I said—." Yes, there is always somebody who predicted wrongdoing, for that is one of the common things in the world, and the sad thing about it is that good people are addicted to thinking evil. It is not uncommon to hear a really good person say dolefully that the world is getting worse instead of better, and all the religion existed in the past. Somehow we are always surprised when our prayers are answered and the Christ-life is lived among men. Almost every day we pray for Christ's kingdom to come, but when we see signs of it we are surprised. It may be glad surprise, as the poet says, but it is surprise just the same.

If people only could get credit for the good that is in them life would be much sweeter and happier. Young men and women going away from home are cautioned again and again against "making up" with strangers, and this is a wise caution; but it does not mean that every one with whom they come in contact is a scoundrel. It is unnecessary and therefore out of place to be friendly with strangers, but the fact that we pass them by in silence does not mean that they are unworthy of any attention. If they needed assistance it would be the duty of their fellow beings to help them; but undue familiarity with strangers is not to be commended in people of any age, because it is apt to be mistaken for inquisitiveness.

About the only way to put down this very human tendency to be prepared for all that is bad and surprised at all that is good is to begin from this very moment to look for good. Look for it in the most unpromising individuals as well as in friends and neighbors, for it is there. The "much good in the worst of us" is not a mere poetic expression, and the person looking for it has only to remember how often his own actions have been misjudged to understand the common habit of expecting wrongdoings. So very often our best and most innocent motives are received with doubt and misgiving, if not actual op-

(Continued on page 255.)

MARRIAGES

TOMLINSON-KIRBY.—At the home of the bride's parents, Mr. and Mrs. Mark Kirby, in Shiloh, N. J., July 18, 1912, by Pastor James L. Skaggs, Mr. Earl H. Tomlinson and Miss Mary R. Kirby, both of Shiloh, N. J.

KENYON-VAN HORN.—At the home of the bride's parents, on July 24, 1912, by Pastor M. B. Kelly, Mr. Orla H. Kenyon and Miss Essie L. Van Horn, both of Nortonville, Kan.

TUCKER-BRAGUE.—At the home of the bride's parents, Mr. and Mrs. Ernest Brague, Alfred Station, N. Y., July 31, 1912, by Wm. M. Simpson, pastor of the Hartsville Church, Mr. Harold Albertus Tucker of the town of Ward, Allegany Co., N. Y., and Miss Neva May Brague, Alfred Station, N. Y.

DEATHS

BARBER.—Welcome Edwin Barber, son of John and Polina Barber, was born in Scott, N. Y., April 27, 1832, and died at his home in the same community, July 5, 1912.

Mr. Barber was a member of a family of ten children, having four brothers and five sisters. He was married to Miss Caroline Whiting, August 3, 1861, at New Hope, N. Y., by Rev. Mr. Warren. To this union were born five children, two sons and three daughters. The sons are Volney Barber and Dayton Barber, both of whom reside in Scott. The daughters living are Mrs. Nellie Phillips of Scott, N. Y., and Mrs. Edna Greene of Homer, N. Y., the other daughter, Floy, having died some years ago. The deceased is also survived by his widowed companion who faithfully and tenderly cared for him during his last illness. During revival meetings held in that community by Rev. John L. Huffman, Mr. Barber accepted Christ as his Saviour, was baptized and united with the Scott Seventh-day Baptist Church. Not having removed from the neighborhood, he has always retained his membership in that body.

Brother Barber was a farmer by occupation and a faithful toiler. He knew what it is to battle with the problems of a busy life. He was devoted and affectionate in his family, as a father and husband, and will be greatly missed by those who knew him best.

Funeral services were held at his late home in Scott, July 7, 1912, at 2.30 o'clock p. m., conducted by the writer.

R. G. D.

MILLARD.—Eunice Maxson Millard was born January 28, 1828, in Brookfield, N. Y. She was the eldest daughter of David and Laura Coon Maxson. When she was about eighteen years of age, her father bought the farm

recently purchased by George Real. Here she was married November 7, 1846, to Jabez B. Millard, who died a little more than six years ago. In 1870 Mr. and Mrs. Millard purchased the home here in the village where Mrs. Millard has now lived forty-two years. When about fourteen she was converted in a revival meeting held by Eld. Eli S. Bailey, in the old schoolhouse (then standing east of the village near the Ichabod Burdick house), and with her sister Cornelia and others was baptized in the river here and joined the Third Brookfield which is now the West Edmeston Seventh-day Baptist Church. Except as ill health prevented, she was a regular attendant at religious services.

In 1863 Mr. and Mrs. Millard received into their home, to be henceforth as their own child, a niece of Mr. Millard. Again, in 1888, they opened their hearts and home to his great-niece, who now lives at Highmore, S. D. Abbie and Maggie were both given the deepest affection possible, and remained with their foster-parents until each married. About four years ago Abbie returned to live with and care for her beloved aunt through her declining years.

In a few months Mrs. Millard fell and broke her ankle. This caused her much suffering, which was bravely and patiently borne. In time she was able to walk about her home and also go out among her friends. The tenth of this month she fell again, injuring her arm and breaking a bone in her shoulder. This fall resulted in her death, Sunday, July twenty-first.

She was a very charitable woman. No needy person ever lacked food or clothes which she could supply. No cat or dog ever appealed in vain to her for something to eat. Quiet and retiring in her ways, she was loved by many and highly esteemed by all. She is survived by one sister, Mrs. Cornelia Babcock, and the two foster-daughters mentioned.

Farewell services were held from her late home, Tuesday afternoon, July 23, conducted by her pastor, H. L. Polan, assisted by the Rev. R. J. Severance of Leonardsville. Two of her favorite hymns, "Waiting and Watching," and "Sweet By and By," were sung as duets by Mr. and Mrs. Polan. After the services her remains were laid to rest in the family cemetery.

During the days of suffering, she frequently said, "Let me go," yet she was resigned to her Father's will, and usually added, "Whether I go or stay, it is all for the best."

"Let me go where saints are going,
To the mansions of the blest;
Let me go where my Redeemer
Has prepared his people's rest.
I would gain the realms of brightness
Where they go out nevermore,
I would join the friends who wait me
Over on the other shore.

"Let me go where none are weary,
Where is raised no wail or woe,
Let me go and bathe my spirit
In the raptures angels know;
Let me go, for bliss eternal
Lures my soul away, away,
And the victor's song triumphant
Thrills my heart,—I can not stay.

"Let me go. Why should I tarry?
What has earth to bind me here?
What but cares and toils and sorrows,
What but death and pain and fear?
Let me go, for hopes most cherished
Blasted round me often lie;
Oh, I've gathered brightest flowers,
But to see them fade and die.

"Let me go where tears and sighing,
Are forevermore unknown,
Where the joyous songs of glory
Call me to a happier home.
Let me go. I'd cease this dying,
I would gain life's fairer plains,
Let me join the myriad harpers,
Let me chant their rapturous strains.

"Let me go. Oh, speed my journey,
Saints and seraphs lure away;
Oh, I almost feel the raptures
That belong to endless day.
Oft methinks I hear the singing
That is only heard above;
Let me go. Oh, speed my going,
Let me go where all is love."

H. L. P.

MAXSON.—Mary F. Maxson was born November 24, 1822, at Rome, Oneida Co., N. Y., and died at Milton Junction, Wis., July 26, 1912, lacking not quite four months of being ninety years of age. Her parents were Silas Holcomb and Freeloze Remington Holcomb.

She was married September 29, 1846, that is, sixty-six years ago, to Sylvanus C. Maxson. Soon after their marriage they removed to Allegany County, N. Y., where they lived for eight years, removing in 1854 to Milton, Wis. Their first home in this new country was on a farm two miles east of Milton at what is known as Vickerman's Corners. Here for the second time they cleared a new farm and founded a home.

Mr. Maxson, the husband, died December 28, 1861, leaving her a widow at the age of thirty-nine years. To this couple were born three children: the eldest, Fidello C. Maxson, now of Milwaukee, Dr. Albert S. Maxson of Milton Junction, and a daughter born shortly after the father's death, but who remained but a year and a half to cheer the heart of the lonely mother.

For half a century Mrs. Maxson had been a widow. In the earlier years of her widowhood she maintained a home for her children. In these later years she shared the home of her youngest son, whose skill so constantly drawn upon in kindly ministry prolonged and made more comfortable her closing days, and where she received the affectionate care of her, who has been a true daughter.

Mrs. Maxson's father was a Congregationalist, but her mother was a Baptist, and the daughter, accented as hers the faith of her mother, and was early baptized into that connection. Later, but while yet a young woman, she made a thorough study of the Bible as it relates to the Sabbath question, and became a conscientious Sabbath-keeper. Being a Baptist, she now became a Seventh-day Baptist and joined a church of that faith. When she and her husband came

to this country they joined the church of their faith in Milton and later she became a constituent member of the Milton Junction Church.

She has been a faithful and consistent member, having the respect of all who knew her. Trained in the Calvinism of the old school, or perhaps more correctly, breathing its atmosphere in her early life, duty and judgment were emphasized in her system of thought—elements of belief which need a fresh emphasis in our generation. But her faith was in Jesus Christ. In him she trusted and had hope. Him she loved, and through a long life she was his faithful follower.

It is difficult and perhaps unnecessary to point out the chief characteristics of a life so rich and full. She was a woman of good judgment, remarkably free from prejudice. Broad-minded and sympathetic, she was capable of seeing all sides of a question, and was usually found humbly and quietly taking her place on the right side. Constancy might serve as well as any word to express her real character. Never wavering in her faith in Jesus Christ or in her purpose to serve him, she was constant in her purpose to serve her own and true to those who called her friend.

Funeral services were held in the Seventh-day Baptist church, conducted by her pastor, Rev. A. J. C. Bond, assisted by Rev. O. S. Mills. Burial, in the Milton Junction Cemetery.

A. J. C. B.

(Continued from page 253).

position, that we ought to have a fellow-feeling for all who are daily and hourly expected to go in wrong paths.

It is a good thing, too, to acquire the habit of saying, when somebody does a fine thing: "That is exactly what I expected! I felt all the time that So-and-So was capable of great good." Now this does not require an untruth or a flattering statement from the one who is on the lookout for the best that is in other people. There is something good in every individual and it is the duty of Christians to be on the lookout for that very thing. Then surprise will not be the rule but the exception, and all your life will be sweeter and stronger for the faculty of recognizing greatness or goodness before the world sees it.—*Hilda Richmond.*

A clergyman in a small town was deploring the fact that none of the couples that came in from the country to be married stopped at his house for the purpose. "Well, brother," said the man addressed, "what can you expect with that big sign on the tree there. 'Five Dollars' Fine for Hitching Here?'"—*Youth's Companion.*

SABBATH SCHOOL

LESSON VIII.—August 24, 1912.

THE VISIT TO NAZARETH.

Lesson Text.—Luke iv, 16-30.

Golden Text.—"He came unto his own, and they that were his own received him not." John i, 11.

DAILY READINGS.

First-day, Isa. lxi, 1-11.

Second-day, 1 Kings xvii, 8-24.

Third-day, 2 Kings v, 1-14.

Fourth-day, 2 Kings v, 15-27.

Fifth-day, Isa. lii, 13-14.

Sixth-day, Matt. xiii, 54-58; Mark vi, 1-6.

Sabbath day, Luke iv, 16-30.

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

Address of Dr. D. H. Davis and Wife.

Friends of the Rev. Mr. and Mrs. D. H. Davis are requested to address them, from August 18 to August 24, North Loup, Neb., Care of Conference; from August 24 to September 3, Vancouver, B. C., Trans-Pacific passengers, per S. S. Mont-eagle, Care of the Canadian Pacific S. S. Co. As the steamer sails September 3, it will be necessary to give time for letters to reach Vancouver before or on that date.

A Correction.

DEAR BROTHER GARDINER:

In regard to the message from Wilcox and Moore, of which I wrote you the other day, I think that we got it some confused. We interpreted in the light of correspondence which we had, that they had reached Blantyre on the return trip. Later developments convince us that this was an error. The cablegram only contained three words, one of which we are now confident was a code word contained in their letter of instructions. It is safe to say however, that they cabled us August 2nd to the effect that they were both well. The time of their return and the stage of their progress is yet in doubt. Yours cordially,

S. H. DAVIS.

"The man who says he is afraid to show his hand isn't necessarily using a gambling expression. It may need washing."

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.

Annual Corporate Meeting of the Sabbath School Board.

In compliance with Section 2 of Article III of its Constitution, notice is hereby given that the annual corporate meeting of the Sabbath School Board of the Seventh-day Baptist General Conference will be held in the office of Charles C. Chipman, in the St. Paul Building, at 220 Broadway, in the Borough of Manhattan, in the City, County, and State of New York, on the Fourth day of the week, September 11, 1912, at half-past four o'clock in the afternoon.

EDWARD E. WHITFORD,
Recording Secretary.

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This mixed metaphor is attributed to an English clergyman: "The young men of England are the backbone of the British empire. What we must do is to train that backbone and bring it to the front." A member of parliament was responsible for the following: "Even if you carried these peddling little reforms, it would only be like a flea-bite in the ocean."—*London Academy*.

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Stated meetings the third First-day of the week in September, December and March, and the first First-day of the week in June.

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

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REMOVE THE STONES OF STUMBLING.

O my dear friends, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you can not quite make up your mind that now is the day to sacrifice your pride, and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead, tomorrow morning; you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day,—if you only could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! how you would go instantly and do the thing which you might never have another chance to do.

—Phillips Brooks.

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