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Bible Studies on the Sabbath Question

By Arthur Elwin Main, D. D., L. H. D.
Dean and Professor of Doctrinal and Pastoral
Theology, Alfred (N. Y.) Theological Seminary

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The Sabbath Recorder

EASTER

M. E. H. EVERETT

We chime no bells for we are northern folk,
A warm and fragrant breeze befits the bell;
No lighted tapers on our altar stand,
No flowers the story tell.

With sober, reverent feet we seek the church
Wherein our fathers prayed in days of yore;
Self-seeking and all worldly thoughts are barred
By its high, solemn door.

But in our hearts we keep the flower of Hope
That in an Eastern country far away
Blossomed for us on the first Easter morn,
Before the dawn of day.

"Because He liveth, we shall also live!"
No sweeter message silver bells could ring;
And He who looketh on the hearts of men
Will take the gift we bring.

Coudersport, Pa.

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The Sabbath Recorder

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PLAINFIELD, N. J., MARCH 17, 1913.

WHOLE NO. 3,550.

Calling a Halt on "Freak Legislation."

It seems that the zealous religious teachers, and preachers with police clubs, and lobbying chaplains, whose energies have been centered on special legislation for the "poor overworked laboring man" in California, have met with a most formidable foe. An article in the Los Angeles Times of February 21 describes a legislative conference called by the San Francisco Chamber of Commerce and held in the Merchants Exchange Building, to take strong action against pending legislation for the State. Delegates from sixty different business organizations, such as chambers of commerce, development associations, civic organizations and working men's societies, met in the largest meeting of its kind ever held in the State, and made a list of fifty bills now pending, against which they joined in a most vigorous protest. Among these bills we find the one "providing for the Sunday rest day." A series of labor bills affecting the hours of labor and various phases of the labor and rest question were among those against which the protest was made. This looks as though the laboring man and those engaged in business are not so anxious about their "much needed Sunday rest" as some ministers have been, both those living outside the State of California and those living within its borders.

Brother Theophilus A. Gill, in a personal letter, refers to these sixty organizations, as "representing the wealth and commercial brains and backbone of the State." He also writes of the vote, sixty thousand strong, by labor organizations, repudiating the efforts of would-be lawmakers and opposing the Sunday Rest Bill. The Sabbath-keeping churches and societies have also protested, and Mr. Gill adds: "We can very clearly see who it is that is working against the business interests of the State and against the will of those 'poor laboring men' (who rolled up this great vote); and we can see who it is that is working in opposition to the privileges and immunities of the loyal and true Christians who have

the Bible on their side and who desire to see their fellow men free to worship God according to the dictates of their own consciences without the coercion of a police minister."

We sincerely hope that the multitudinous voice of such a host against "freak legislation" in California may be heeded by the Legislature which met March 10, and that the un-American, lobbying ecclesiastics with police badges may turn to the gospel work, God's way of persuading men to do right, and the only way in which any Sabbath can be enthroned in human hearts.

Read Mr. Wilcox's Article.

On another page our readers will find an interesting and helpful article on the African question, taken from the *Biblical World*, written by Prof. Wayland D. Wilcox, one of our African investigation committee. The *Biblical World*, "a journal of the awakening church," was founded by Pres. W. R. Harper of Chicago University, and is now edited by Shailer Mathews. Through the courtesy of Brother Ira J. Ordway we were furnished with this number. Mr. Ordway expresses the opinion that, if Seventh-day Baptists do anything in Africa it should be along the line of industrial missions suggested by Professor Wilcox in his excellent article.

With this idea the editor of the SABBATH RECORDER is in hearty sympathy. We, however, shall qualify our statement by one all-essential condition. Before any further move is made toward work in Africa, there should be practically a widespread unity of opinion throughout our denomination in favor of such move. Unless this can be secured, so that all can join hands with some enthusiasm in whatever line may be proposed, we would much better stop where we are. It would be folly to continue any kind of efforts for that work, with the widespread differences of opinion and unmistakable dissatisfaction revealed thus far. When the people have thought the matter out carefully, in the light of revelations

made in the report of their own investigating committee, and have reached the point where there is substantial agreement as to what is best to do, they will then find the boards more than ready to do their bidding.

Meantime, such articles as the one by Brother Wilcox will greatly help in reaching a sane and practical opinion.

A Burning Shame.

One point brought to our notice in Professor Wilcox's article is that regarding the purposes and spirit of the white men who go to Africa. Of course the term "Europeans" used in its generic sense means Americans as well. It is a burning shame that when missionaries go to a heathen land with no other motive than that of love for fallen men, their self-sacrificing toil must be offset and their influence injured by the selfish and evil works of twice their number of white men from their own Christian lands. Think of it! a "white peril," sent from civilization and from lands enlightened by the Christian religion, that is more menacing and disastrous to our work of evangelization than is the "black peril" or the "yellow peril" of heathendom so much talked about!

Whether missionaries go to Africa or to China or to India, the same ships that bear them and their Bibles to the darkened shores go laden down with rum and opium to debauch, with human sharks to devour, and with leeches of impurity and licentiousness to degrade and ruin! All these curses go from Christian lands to stultify missionary efforts and to make the lot of God-fearing evangelists all the harder. It is too bad.

Just as long as Christian countries, like our own, allow licensed plague-spots of the social evil, and great sections crowded with dens of shame; just so long as they sanction by law the ever-accursed grog-shop by hundreds of thousands; just so long as stupefying opium-joints are passed by unnoticed by the inhabitants of a land of schools and churches; and just so long as infamous "Monte Carlos" and book-making gambling plants are allowed to flourish in the homeland, so long must it be expected that the natural fruits of these things will go abroad to hinder missionaries and to curse the heathen.

Another Good Point.

The missionary "is the advance-guard of civilization, and a pioneer in the building of empire." This too you will find in Professor Wilcox's article. He says in this connection, "When rightly understood, a missionary is more than a voluntary exile who leaves his own country and the society of his friends and equals in order to minister to the spiritual needs of heathen and native Christians." These things were so in the days of Paul, and they are true today. "The advance-guard of civilization," could be said of every true missionary who ever lived. One of the most interesting studies along these lines is to be found in marking the blessings of civilization that have always awaited the coming of the gospel missionary. The highest civilizations in all the world are to be found today in countries where consecrated missionaries have laid the foundations. China waited a thousand years for its land to be studded with missions and for its people to be stirred by noble missionaries, before a revolution could come to establish constitutional government and to bring humane reforms. The improvements in that land today are traceable directly to the influences and work of missionaries.

What would either Africa or China ever be under the influences of the selfish, though civilized, traders mentioned in the editorial above? Would the promoters of the "white peril," left to themselves, ever lift up the African race? No. Though sent out by civilized lands, with many devices of civilization, these people would carry vices to Africans that would make them the more brutal and the more dangerous. The missionary, even against such odds, is coming more and more to be recognized as the advance-guard of real civilization, the one who lays foundations for good government, the real builder of empire.

When the spiritual adviser and teacher adds to his purely religious work that of industrial missions, teaching natives the trades, the agricultural and home industries that pertain to their well-being, the deficiencies and the comforts of civilized home life, then it is doubly true that he is the advance-guard of civilization as well as of real Christianity.

In Memory of Livingstone.

All the papers just now are paying tribute to the memory of David Livingstone. Well do I remember the world-wide interest in this grand old missionary explorer when, in the later sixties, he was lost in the heart of Africa for many months. A self-made man, born in Scotland, he had consecrated his life to darkest Africa. When he reached South Africa and discovered that that field was already well enough supplied with missionaries, he decided that the Africa whose Macedonian cries had reached him did not lie in regions already well supplied with the Gospel. Therefore he plunged into the wilderness northward, seeking the people who were in deepest darkness, and thus in greatest need. His watchword was, "I am ready to go anywhere, provided it be forward." Thus year after year, from 1840 to 1873, it was always "forward": forward to Cape Town, forward to Mabotsa and Chonuané, forward to Nalabeng, forward to Lake Ngami, forward among the Boers by whom he lost everything, forward to Linyanti and Loanda, forward to the Zambesi and Lake Nyasa, to Zanzibar, Tanganyika, and to Ujiji, where, destitute and starving, Stanley, who had been sent out with an expedition by James Gordon Bennett of New York, found him, October 28, 1871.

In all this forward movement Livingstone, with burning zeal for saving lost men, carried medicine for their bodies and the Gospel for their souls. Filled with indignation over the outrageous white man's African slave trade he determined to do all in his power to prevent it. After four months with Livingstone, Stanley departed. Then the aged missionary, "forward" still, penetrated the forest some hundreds of miles to Ilala, being carried the last few days in a palanquin, and there, May 1, 1873, upon his knees by his bedside, with his face buried in his hands on his pillow, the spirit of David Livingstone took its flight. To his trusty servant's "Good morning, master," no answer came. They buried his heart and vitals at the foot of a tree, prepared his body for preservation, and bore it lovingly to the coast hundreds of miles away. David Livingstone's heart was buried in Africa, and his body lies in Westminster Abbey.

On March 19, 1913, forty years after his

death, all the Christian world will celebrate the one hundredth anniversary of his birth. For thirty-three years David Livingstone pressed forward in his labor of love, until he opened Africa to civilization. Nothing can be more appropriate than for Europe that sent him forth and America that rescued him when lost, to unite in doing him homage.

Organizing the Sabbath-keepers.

A letter from Rev. G. M. Cottrell, Topeka, Kan., shows that he is making progress in the work of field secretary for lone Sabbath-keepers. His plan is to publish a revised list of names and addresses in the RECORDER, and then to do what he can to extend RECORDER subscriptions among them. He also wishes a copy of the RECORDER containing the list, to be sent to every one not already a subscriber.

Others are becoming interested in the work. One letter written to Brother Cottrell suggests (1) that each lone Sabbath-keeper send Brother Cottrell, Topeka, Kan., his present address; (2) that a central point for headquarters be chosen for each State, from which reports may be sent to the field secretary; (3) that the field secretary represent all these at the General Conference; (4) that Conference be made a national meeting-place for the lone Sabbath-keepers' organization; (5) that each one inform the state "central" of opportunities for settlement, employment, investment, etc.; (6) that everybody take, read and pass along the SABBATH RECORDER, and read the Bible much and often; (7) that we consecrate ourselves and our all to the cause. These, with other suggestions made by the writer, are offered by him only as suggestions. He says, "No doubt this plan can be improved much," and expresses the hope that others may make suggestions.

The editor agrees with Brother Cottrell that possibly some plan by which present organizations may be used might be better than any very extensive separate organization. The less new machinery we can have and still make the work effective, the better. The brethren are feeling their way, desiring to find the very best plan possible by which to reach the desired results. Let everybody lend a helping hand and encourage them as much as possible.

High Hopes for the New President.

We are glad to see so many hopeful expressions in both the daily and weekly press regarding the Presidency of Woodrow Wilson. It is a good sign when the opposing parties yield with good grace to the expressed wishes of the people at the polls, and make the President, when inaugurated, *their* President. Here comes the first Democratic President for sixteen years, taking the reins of government after a hotly contested campaign, in which feeling ran unusually high, and yet the papers of the opposite party now before me speak most hopefully of the outlook for his administration. Almost every move thus far made by President Wilson has met with favorable comment, and on all sides we see signs of an optimistic spirit. This is as it should be. No matter how we voted last fall, Woodrow Wilson is now our President, and we will be loyal and hopeful regarding his administration.

We recognize the fact that he is confronted with many vital and critical questions in a nation that is forging ahead as is, no other nation on the earth, and at a time that may indeed be epoch-making. We believe our President understands the temper of the times and realizes the greatness of the task to which he is called. The people see that he has confidence in himself, and does not cater to demagogues, and therefore they are coming to have confidence in him.

The nation has a right to expect much from President Wilson. If the comments found in the papers regarding his acts thus far are signs of coming events, the people will not be disappointed. We join in the prayer now expressed in religious papers from the Atlantic to the Pacific, "God aid the President!"

Read the Tract Society's Plan.

On another page will be found a plan suggested by the American Sabbath Tract Society for special field work in Sabbath reform among our churches and elsewhere. The circular letter by Secretary Shaw has been sent to the various pastors, and several of these have already expressed hearty approval of the plan, and a purpose to work it out as suggested.

Following the circular letter, in this RECORDER, to pastors and superintendents, will be found a program for special Sabbath service for Sabbath schools, merely to illustrate what kind of service is meant. It is hoped that some such Sabbath services as are suggested will be held twice a year in all our churches. If we do not carefully indoctrinate our own children in the truths we regard as precious, how can we expect to hold them amid the alluring temptations by which they are surrounded?

The meeting of the Tract Board on March 9 was one of considerable interest, and our readers will be looking for the minutes which will be found in this RECORDER. The one thing concerning which many desire to know, is the decision of the board, that, in view of the circumstances regarding the African matters, and the depleted condition of the treasury, it can not at present see its way clear to finance any movement whatever for mission work there. We trust that the people will approve this decision.

The Tract Board is trying to carry out the suggestions made by Conference at North Loup in the line of field work. It has advanced \$100 to aid in the traveling expenses of Brother Hills in outside work among lone Sabbath-keepers along the Pacific coast, and is planning for work in Rutland, Vt., similar to that done there last year by Brethren Van Horn and Hutchins. Plans are also proposed for tent work and for a visit to the German Seventh-day Baptists at some time during the spring. It is also the purpose of the board to aid feeble churches by sending several men to some of them a few weeks, as soon as men can be found. Probably the vacation weeks may be the time when such help can best be secured.

At the board meeting yesterday Brother Walton Ingham was present and told us something of the loyal spirit of the Northwest. He also laid before us what Milton College needs, in order to pay her debt and to secure the Carnegie gift of \$2,500. He is out getting pledges for this desirable end. The Milton people hope to secure the amount needed—\$10,000—before commencement week. What a pity our good schools have to be so vexed and handicapped by debts!

Regarding the Debt.

Several words of cheer have reached us this week regarding the payment of the debt. One writer says: "I wish to say that my husband and I are in perfect sympathy and accord with the efforts to pay off the debt, spoken of in recent RECORDERS, and we are paying all we feel able to pay, in our regular church collections. We have been constant subscribers to the SABBATH RECORDER for more than forty years, and only once during that time did we fail to pay for it in advance. We would not think of trying to do without it."

Another writes: "I am sending a dollar for the debt, and am sorry it could not be ten times as much. I read my SABBATH RECORDER with a great deal of pleasure, and being a lone Sabbath-keeper, I could hardly enjoy life without it."

Another sends money for RECORDER and debt, and says: "We have been interested in the reports in the RECORDER concerning this debt, and we are very anxious to help. This \$1.00 is only a little now, but we hope to make it more before long."

An old boyhood friend writes: "You will find enclosed a money order for \$5.00 to apply on the society's debt, in which it is to be supposed every living Seventh-day Baptist is interested."

Still another one says: "During the holiday season, while at home, I saw in the SABBATH RECORDER a plea in regard to a debt. Just what the debt was and how incurred has now slipped my memory. I can only remember that it was a matter that concerned the RECORDER, and that at the time I wanted to send something toward lifting it. Trusting that you will see that it goes toward this debt, I am sending a draft for \$14.00."

Yesterday in the Tract Board meeting one brother said something like this: "Our people have always stood by the board in times of emergency and I believe they will do so now. We have been in debt and seen hard times before, and this is the only dark place the people have not helped us out of. I feel sure they will yet help us out of this."

Our last report, on March 4, showed that \$751.93 had been received in all. Since that date the treasurer has received \$66.50 from ten persons to March 12, making the total receipts to this date \$818.43.

EDITORIAL NEWS NOTES

All Eyes Turned Toward the White House.

Every day the papers are commenting on the happenings at the President's Mansion. No little thing is allowed to escape the notice of keen-eyed reporters, who hasten to give the results of their observations to the public. After the President's exceptionally brief and sensible inaugural address—so far as we know, the briefest on record—the wielders of the pen straightway followed him to the White House and marked the every step of the President, and his wife and daughters, followed them to their apartments, and if we may believe the reports, must have watched them while they ate their first luncheon. The morning papers came out with heavy headlines as follows: "No pomp when the Wilsons move into the White House. They walk in, sit down and eat luncheon, just as if surroundings were not new. Family picks quarters. Southwest corner selected by President and his wife for private suites. Flowers from Mrs. Taft adorn the table." Thus paper after paper, as the days go by, comes out with some such headings. We learn that the first work of the new President was done by him sitting in Roosevelt's old chair, because Taft had taken his own chair to Yale, and the one he ordered for Wilson had not yet arrived. Little by little we are learning from the dailies how astonished the many guards and policemen and servants at the White House were when the President walked in and began to wait on himself. We are told that out of a dozen guards six will be dispensed with; that the first statement issued at the White House was to the effect that no office-seekers need apply to the President, as he would decline to see any such excepting where specially invited. Office-seekers must apply through the heads of departments. This was a great setback to many hungry office-seekers.

Further, we learn through the press that Woodrow Wilson goes to bed early, requires nine hours' sleep, and wants lights out at ten-thirty, excepting on special occasions. The shocking (?) news also is given out and is the subject of considerable comment, that the Wilsons don't want

liquor flasks and wine bottles on their White House tables. Many years ago another President's family, feeling the same way, banished liquor from the first home of the nation, and they were ridiculed from "Dan to Beersheba" for this excellent and commendable action. So far we see no disposition to criticise the Wilsons for this, but a general feeling seems to prevail that they have a right to do as they please in the matter. Evidently there has been a great change in public sentiment since the days of President Hayes, and we think that with a stanch prohibition advocate as Secretary of State, and with so many in Congress from prohibition territory of the South, if the President sees fit to practice his temperance principles in the White House, there will be very little complaint and many congratulations.

Again, according to accounts, Washington opened its eyes when the President quietly walked out to a little Presbyterian church on his first Sunday, instead of going to the great popular one where multitudes were watching to see him! Think of it! no bodyguards, no great turnout, no red tape, no tinsel array, but just a quiet little walk to church, such as any ordinary man might take! Think how many Washingtonians went to church all for nothing!

With all the President's efforts at economy the inauguration cost \$73,000. There is a deficit of \$14,000 to be made up. What would the cost have been if the President had not put a check on some of the plans for inaugural week?

Washington's Disgrace.

We agree with the leading papers of the country, that there should be a most thorough investigation to locate the parties responsible for the disgraceful rioting along Pennsylvania Avenue in efforts to obstruct the progress of the women who were conducting an orderly parade on the day allotted them before the inauguration. The outrage was utterly inexcusable. The few policemen who were provided seemed entirely inadequate and had no conception of what was required of them. The trouble in the first place was official neglect and in the end proved to be downright cowardice. No knowing what further insults might have been heaped upon the women, had not the cavalry from Fort Myer arrived on the scene just in the nick of time.

The orderly and law-abiding American suffragists have as good a right to conduct a parade in the nation's capital as has any order or society of men. And no matter what opinions men may hold as to the merits of their cause, every American gentleman will treat them with due respect, and give them courteous hearing. If American women had adopted the methods of their English sisters, the cause would be somewhat different, but they have been orderly, and they have done nothing that merits such treatment as they received in Washington. The man who offers such indignities as were heaped upon the women in that parade, must belong to the lower class of rowdies. We wish the guilty ones might be apprehended and punished.

All Honor to the Boy Scouts.

There is one redeeming feature to the disgraceful scenes on Pennsylvania Avenue during the suffrage pageant on Monday of inauguration week. This was the courageous and manly behavior of the Boy Scouts who had gathered there to witness the inauguration. Lord Eustace Percy, secretary of the British Embassy in Washington, is a scout master, and he was in uniform on Pennsylvania Avenue from eight o'clock in the morning until eleven at night, directing the boys, who did their best to protect the women.

Both the suffragettes and the "antis" are today loud in praises of the Boy Scouts of America, for their enthusiasm, and the quick-witted, energetic manner of protecting women from insults. The women have sent a letter to their chief, saying: "As the policemen under Major Sylvester openly fraternized with the hostile populace, the noble example and manly exertions of the little scouts, together with the fine spirit of the women they protected, was all that saved the city from shame and disaster before the cavalry from Fort Myer arrived."

Ambassador Bryce Gone.

On March 7 Ambassador Bryce of England took leave of America. He has won a host of friends in this country who are sorry to see him go. Before returning to England he goes to Canada for a short visit, where he is to be the guest of the Duke of Connaught, governor-general of Canada, and of other officials of the Dominion Government.

Perry's Old Flagship Raised.

It is announced that the old flagship commanded by Commodore Perry, which for a century has been lying at the bottom of Lake Erie, has at last been brought to the surface. Four huge chains had been placed around the hull, a large hole cut through the ice, and the old vessel was raised during a blinding snow-storm. Pontoons have been placed beneath it, and when a channel is cut through the ice, the old *Niagara* will be towed into Erie, Pa. Her timbers are in good condition, and it is expected that no difficulty will be found in reconstructing the old ship. The hull is only 110 feet long.

William H. Taft received as cordial a welcome at Augusta, Ga., on his way South as he ever received while President of the United States. They say he has fallen into the real stride of a citizen, and with no cares of state resting upon him he is enjoying himself like a schoolboy,—motoring, strolling over the country, playing golf, and mingling with the people at his own sweet will. It must be fine, after a man has been under guard so long, to feel free again. Hundreds of school children met the ex-President at the station, giving him a hearty welcome.

Little Greece, that has suffered so long at the hands of the Turks, is evidently getting back her own and more too in the present war. Her last victory was probably the most decisive of any yet gained in the Balkan war. Yanina is the key to the province of Epirus, and is considered a prize by the nations in the conflict. After a fierce bombardment lasting two days and nights, following a siege of many months, the Greeks captured Yanina, taking 32,000 Turkish prisoners and many siege guns, with great quantities of the munitions of war.

Every day makes Turkey's doom more certain, and promises to make her downfall more disastrous. Adrianople, Scutari, Yanina will now have to be surrendered, and a heavy indemnity of probably not less than \$300,000,000 will be demanded.

At St. Petersburg, Russia, the people and Emperor have been celebrating the three hundredth anniversary of the reign of the Romanoffs. The ceremonies of the day began with a salute of twenty-one guns

from the fortress, and all day long immense crowds filled the gaily decorated streets, in which troops were marching and bands playing. The scenes between the Winter Palace and the cathedral were brilliant in the extreme. Pealing of bells throughout the capital, the cheers of the people as the royal family passed, the glitter and blaze of uniforms and jewels, the singing of national anthems, combined to make a day of enthusiasm and splendor such as is seldom seen in any land.

Seventy thousand petitions were received, which will take years to deal with. Amnesty was given to minor political offenders, students and newspaper men, and death sentences were commuted. The Emperor conferred decorations upon his principal ministers.

Myron T. Herrick, American ambassador to France, and Henry L. Wilson, ambassador to Mexico, have both sent in their resignations to President Wilson.

Eight or ten fine monuments on the battle-field of Gettysburg have been seriously mutilated by some lawless vandal. The destruction was done with a hammer, and is supposed to be the work of some one who has been turned down in his efforts to secure employment.

Harriet Tubman, a negro woman ninety-five years old, said to have known Lincoln and Seward, an ante-bellum underground railroad worker to free the slaves, and a friend of John Brown, is said to be dying of pneumonia near Auburn, N. Y. She is an inmate of the Harriet Tubman Home for Indigent Aged Negroes, which she founded, on land given her by Secretary Seward.

The old South Church in Boston is being repaired, and the paint scrubbed off which has accumulated for a century and a half, in order to restore it to its appearance in colonial times. The ivy that has long hidden the tower walls is being torn off, bricks are being restored to their original red color, and windows of colonial patterns are being repaired.

Sixty-eight women, while attempting to escape by water from the besieged city of Scutari, Turkey, were drowned by the capsizing of the boat.

The "Wanderlust."

G. M. COTTRELL.

(Field Secretary Lone Sabbath-keepers.)

I am not much of a Germant student, but understand the above word to mean the lust, or desire, for a wandering, roving sort of a life. It is often applied to a class of our American gentry that have a distaste for a settled habitat and occupation, and so take to the road, and to such a precarious sort of living as they are able to pick up by the wayside. The more vulgar name of "hobo" has often been applied to this class of peregrinators. Our roving Gipsy bands would seem to be imbued with the wanderlust in a marked degree.

I have sometimes wondered if we of the scattered Sabbath-keeping flock also really belonged to the wanderlust tribes. Sure it is, that we are separated and scattered up and down the earth, away from the original folds in which most of us were reared, and the question has arisen in my mind, Why are we here? Why are we not housed and sheltered in the settled communities and churches with our brethren of earlier years? And so the question of cause, or motive, has forced itself upon me.

Why are a thousand of us lone Sabbath-keepers? We were not born so, not many of us. I was reared in a Seventh-day Baptist church. You were, and you, and you. Doubtless 900 out of 1,000 of us were, and so the motive for our present whereabouts is a pertinent question.

Well, some are there through circumstances over which they had no control—children, wives, following the family destiny to new lands, conditions, vocations, where the father thought best to go. Some have gone to new climes for the sake of health. Some, such as teachers, professional men, working men, have changed locations for the necessity of gaining a livelihood; a few perhaps for the purpose of seeking wealth; some for educational advantages. So all of the above motives can be included under the general head: "Migrated to improve conditions," physical, financial, educational, social. I trust that none, yet maybe some, have gone to get away from the home and religious restraints. As the old song had it:

"I was a wandering sheep,
I did not love the fold."

I did not love the Shepherd's voice,
I would not be controlled."

The main reasons given above do not seem unworthy, unless we have so far forgotten the spiritual as to imperil the higher in search of the lower interests.

Now as to results. What has been the outcome? Have we found the health, the wealth, the opportunities, the job, the things we sought? If so, good, provided we have not lost the religious spirit that should go with them. If we've succeeded, then we ought to be better and stronger, and more helpful members of our common cause than even those who have remained in the limited circle of the home fold. Are we? That is what I claim we ought to be. If we have failed in our search for the lower things, ought we not to get back to the shelter of the fold, and stand a better chance of conserving our own souls? If we have succeeded, but in the struggle obliterated the spiritual, then we have taken that desperate chance which Lot took, when with his family he pitched his tent toward Sodom. Out of that maelstrom of worldliness and iniquity, if he is saved at all, it will be so as by fire, and even then at the expense of his family. You may be strong enough to live in Sodom. Is your family? Are your children? Destitute of Sabbath privileges and associations, what must the years of adverse influences bring to them? Let the facts of our too common and sorrowful history answer. We should take account of stock, and weigh carefully the chances before packing up to take our journey into the far country.

Again I've thought we might judge ourselves by the opinions held of us at home, by those who are bearing the brunt of the battle. I wonder if we are considered as a most valuable asset, or as belonging rather to the wandering, irresponsible class. I fear they are inclined to place us in the latter class. If so, is it not because our fruits would justify such an opinion? As one pastor wrote: "These 'scatteration' people, well, excepting you"—this out of courtesy, but I am willing to take my share of the medicine—"I think they are mostly a slow lot to reach. It is a good move, however." I will not attempt to deny this brother's estimate. The worst of it is, I am afraid it is true. And if it is, it is not so entirely different from conditions we have sometimes found in the local churches.

How often, when we have tried to arouse the church to greater spiritual things, or to raise funds for the cause, have we found even them "a slow lot to reach."

But brethren, if we have been a slow lot, or a poor lot, or an indifferent, useless sort of a lot, we want to prove our reform, we want to prove our right to a name, and a place of helpfulness in the cause. We are on picket duty, on the outposts, and we wish to demonstrate that we can be depended upon; that there are no braver, more loyal, devoted soldiers than these out on the firing line. A regiment a thousand strong! Men, will you rally to this standard? Will you hear the Captain's call, and follow on? You *must* prove true, and buckle on the armor God has given you!

"The fight is on, O Christian soldier,
And face to face in stern array,
With armor gleaming
The right and wrong engage today!"

"The fight is on, but be not weary;
Be strong, and in His name hold fast:
If God be for us, His banner o'er us,
We'll sing the victor's song at last."

Topeka, Kan.,
March 5, 1913.

Tract Society's Plan for Field Work.

DEAR BROTHER PASTOR, OR BROTHER (OR SISTER) SUPERINTENDENT, AS THE CASE MAY BE:

The Board of Directors of the Tract Society sends you greetings. Enclosed you will find a copy of the report of the Advisory Committee adopted at the February meeting. We hope the entire report will interest you, but we call your special attention to sections 1, 2 and 3.

We desire first of all to feel that we are all working together for the Sabbath truth. There is no thought that our pastors are not now preaching on the subject of the Sabbath. Of course they are. And of course the superintendents are having the Sabbath truth taught in the schools. We take that for granted. But we would like to have all of you feel and know that all the others are doing the same thing, and that it is a united effort.

And so we are asking the pastors and the superintendents to plan this thing together, and on the day when the pastor

makes the Sabbath the theme of his sermon, the superintendents are asked to have a special Sabbath service. (To make more definite what we have in mind, you will find enclosed a copy of such a service as arranged by a superintendent.)

If these services could be so planned as to occur on the same Sabbath throughout the entire denomination, it would add great interest and power to the effort. It is suggested, therefore, that so far as possible these two services for the year 1913 be held on the last Sabbath in March and the last Sabbath in September, the thought being that they take the place of the quarterly reviews, and that the reviews for June and for December be for six months, thus covering the entire year.

If you are a pastor, or a superintendent, please do not wait for the other one to speak of this matter. The first time you meet talk it over.

As to the exchange of pulpits by the pastors, a special letter will be sent to the several pastors concerning that matter, but it is hoped there may be unity of action in this effort also, and that the exchange may be made as near as possible to the last Sabbath in May, or the first in June.

Now this letter goes to all of you, that you may all alike understand the situation. Far be it from the Tract Board to interfere in any way with the affairs of the local churches; but the board earnestly desires to unite the people of all the churches in an enlarged interest in the proclamation and the living of the Sabbath truth. To help in doing this it wishes to enlist the leaders in a common, united effort, in an economical, systematic way, to promote denominational solidarity of purpose.

The board hopes that you will all gladly and cheerfully respond to this plan, and each in your own way and by your own methods work out what shall be after all a combined and united effort in the interests of our beloved cause.

The Corresponding Secretary will esteem it a special favor if, as soon as you decide what you are to do, you will send him the enclosed postal card saying in substance, "Yes," or "No," to the proposed plan.

On behalf of the board,

EDWIN SHAW,

Corresponding Secretary.

Plainfield, N. J.,
March 1, 1913.

Special Sabbath Service for Sabbath Schools.

- (1) Music—Instrumental.
- (2) Singing—Sabbath Invocation, *Daland*.
- (3) Ten Commandments in concert by school.
- (4) Scripture reading. (a) Is obedience of God's law required by the Scriptures? Lev. xviii, 4, 5; xx, 7, 8; Deut. vii, 11, 13; xi, 32; xiii, 4; xxvii, 1; Ps. cxix, 4; Jer. xi, 7; Ezek. xx, 19. (b) Rewards of obedience. Lev. xx, 29; Deut. iv, 30, 40; v, 33; vi, 17-19; Ps. xviii, 19, 20; Ezek. xi, 20; Matt. vii, 21.
- (5) Prayer, by Pastor followed by Lord's Prayer by school.
- (6) Short Address by Superintendent, explaining the object of the special service and also giving some reasons why we should give more emphasis to the Great Truth for which we exist as a denomination.
- (7) Recitation, "Truth," *Ida Fairfield*.
Scatter the seeds of truth,
Beside all waters sow;
The germs wait in immortal youth
God's time wherein to grow.
Fear not! though the long night
Its shadows o'er them cast,
A thousand years are in God's sight
As yesterday, when passed.
Not every one who sows,
Perchance with tears and pain,
The blessed privilege e'er knows
Of the gathering in the grain.
It may be thine to till,
Another's hand to reap,
But duty's record, faithful still,
Eternal love shall keep.
Think not truth disappears
Within the age's tomb;
The aloe sleeps a hundred years,
Then bursts in sudden bloom;
And time, the handmaid fair,
Brings round the perfect hour.
While labor doth the soul prepare
To wake the century's flower.
Truth,—like a river deep,
Fed by unnumbered rills,
Where hidden springs in silence keep,
Eternal as the hills,—
Its own deep channel wears;
Still broadening toward the sea,
And life within its bosom bears.
On to eternity.
Truth shall barriers break,
And whether late or soon,
With the strong flow of tides which make
Beneath the harvest moon,
Shall flood the world with light—
A never setting sun;
While error hides in the darkest night,
For God and truth are one.
- (8) Singing, "Majestic sweetness sits enthroned," *Samuel Stennett*.
- (9) Bible Reading, to be conducted by Superintendent.

QUESTIONS AND ANSWERS.

- Ques.—Who made the Sabbath? Ans.—Gen. ii, 3; John i, 1-3.
Ques.—For whom was the Sabbath made? Ans.—Mark ii, 27.

Ques.—Out of what was the Sabbath made? Ans.—Gen. ii, 3.

Ques.—Was there a week of seven days before Moses? Ans.—Gen. xxix, 27; viii, 12; Judges xiv, 12.

Ques.—Was the Sabbath kept before the giving of the law by Moses? Ans.—Ex. vi, 26-30.

Ques.—What does God say about the Sabbath in the Moral Law? Ans.—Ex. xx, 8-11.

Ques.—When does the Sabbath begin and end? Ans.—Lev. xxiii, 32; Neh. xiii, 19; Mark i, 32.

Ques.—Did the Prophets teach that the Sabbath should be observed? Ans.—Amos viii, 5; Isa. lviii, 13, 14; Jer. xvii, 21, 22; Ezek. xx, 16-20.

Ques.—Were the Gentiles to keep the Sabbath? Ans.—Isa. lvi, 6; Neh. xiii, 16, 17.

Ques.—Did Jesus keep the Sabbath? Ans. Luke iv, 16.

Ques.—Whose example do we follow when we observe the seventh day of the week as the Sabbath? Ans.—Gen. ii, 2; Luke iv, 31.

- (10) Singing, "O blessed Saviour, is thy love
So great, so full, so free?"

Joseph Stennett.

Ques.—What kind of labor is proper on the Sabbath? Ans.—Mark xii, 1-11; Mark iii, 2-5; Luke v, 7-9.

Ques.—Did Jesus expect that his followers would keep the Sabbath years after his death? Ans.—Matt. xxiv, 20.

Ques.—Did the disciples keep the Sabbath after his death? Ans.—Luke xxiii, 56; Acts xiii, 42-44; Acts xvi, 13.

Ques.—Did Paul teach that because under grace we need not keep the law? Ans.—Rom. iii, 31; vi, 12-22.

- (11) Music.

- (12) Exercise by seven smaller scholars.

Sanctified—Gen. ii, 3; Deut. v, 12.

Appropriate—Ex. xxiii, 12.

Blessed—Isa. lvi, 2.

Believed—Neh. xiii, 17-21.

A sign—Ex. xxxi, 13, 16, 17.

The will of God—Gen. ii, 2; Ex. xxvi, 29.

Honored—Isa. lviii, 13, 14.

- (12) Singing, "Safely through another week."

- (13) Reports and Notices.

- (14) Benediction.

If I knew that a word of mine,
A word not kind and true,
Might leave its trace on a loved one's face,
I'd never speak harshly, would you?

If I knew the light of a smile
Might linger the whole day through,
And brighten some heart with a heavier part,
I wouldn't withhold it, would you?

A trifling kindness here and there,
Is but a simple small affair;
Yet if your life has sown this free,
Wide shall your happy harvest be.

—The Watchman.

MISSIONS

From Asaa, Denmark.

MY DEAR BROTHER SAUNDERS:

Many thanks for your good letter, for your encouraging words, and good news about the work. We are thankful to be remembered. I am much interested in the SABBATH RECORDER, and all the work of the society which it gives. Especially do I read with much attention and interest the news of the trip to Nyasaland by Brothers Moore and Wilcox. May the Lord in his wisdom bless his own word and work. We can not explain his unsearchable ways. My opinion is that the best we can do is to cling to his never failing promises. May his blessed and holy name be honored. He created all things to this end.

Through the mercy and goodness of our heavenly Father we are all well, and have been during the past quarter; so we have continued our work at the different stations on Sabbaths and on Sundays as usual, except that three times storms have prevented. The First-day people very seldom attend the Sabbath services, but our own people do go very eagerly, for which we are thankful to God. We meet together, have very good times, and live our days in peace. We look eagerly that God will move upon some of their hearts to accept the truth, especially among those people living at Hosi, where I do preach the word for the past few years every fourth Sunday (you know they are Orthodox Lutherans). It is my daily and sincere prayer. I do trust, believe, and look for it constantly that our Lord will let me see that his word shall not return to him void. Except for faith in his word I could not go on in this way, but I am doing everything I can. You know, Brother Saunders, I am past seventy-one years of age. My eyes are failing, so I can not go alone after dark. I must have either day or moonlight. I can not do as I used to, and like to do. May the Lord help and keep me, is ever my sincere and earnest prayer. My dear wife is sixty-four years of age, and always do follow with me.

In this quarter we have held seventeen meetings. One of them has been a prayer

meeting for the work among the Moslems. I have written seventy-nine letters and communications, have been distributing tracts and making visits as opportunity has offered. Thus the last year has gone, which our Lord will bless, I do pray.

With many kind greetings for a blessed and prosperous year, 1913, I am

Sincerely,

F. J. BAKKER.

Monthly Statement.

February 1, 1913, to March 1, 1913.

S. H. DAVIS, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Balance in treasury January 31, 1913	\$ 571 19
Wm. R. Crandall	15 00
H. D. Clarke	10 00
H. E. Davis	10 00
Mrs. Delia Estee	5 00
H. A. Chase	1 00
Mrs. Nellis Black	1 00
John C. Loughhead	5 00
Mrs. Polly Green	1 00
S. G. Burdick	3 00
Carleton W. Crumb	5 00
"A Friend," Berlin, N. Y.	3 00
"A Friend," Walworth, Wis.	25 00
W. O. Babcock	1 50
Churches:	
Plainfield	35 47
North Loup	44 50
First Alfred	23 38
Milton	38 05
West Edmeston	5 00
Dodge Center	35 45
Syracuse	1 00
Circle No. 2, Walworth, Wis.	5 00
Young People's Board, acct. Dr. Palmborg's salary	25 00
Battle Creek Jr. Society, acct. Miss West's salary	1 00
Dodge Center Juniors	20 00
Riverside Sabbath School, 1/2 to Tract Society	100 00
1/2 rent of Jane Davis land	55 00
Tract Society, 1/2 E. B. Saunders' Jan. expenses	5 37
Total	\$1,050 91

Cr.	
E. B. Saunders, January salary and expenses	\$ 94 08
D. B. Coon, acct. January salary	41 66
J. J. Kovats, acct. January salary	20 00
Madison Harry, acct. salary, Jan. 1 to Mar. 1, 1913	10 00
Tract Society Publishing House, portion of Year Book	72 52
H. N. Jordan, Italian Missions	23 00
Taxes on Jane Davis property	12 81
Tract Society, 1/2 Riverside S. S. contribution	50 00
Treasurer's expenses	20 00
Total	\$ 344 07
Balance in treasury March 1, 1913	706 84
	\$1,050 91

Bills due and payable March 1, 1913, about \$1,500 00
Notes outstanding March 1, 1913 \$2,800 00
E. & O. E. S. H. DAVIS,
Treasurer.

I am a total abstainer from alcoholic liquors. I always felt that I had a better use for my head.—Edison.

"We are all dependent on charity; no one earns all he enjoys."

The Need of Industrial Missions in Africa.

WAYLAND D. WILCOX,

Professor in Alfred University.

[The content of this article is the result of a first-hand study of African missions with particular reference to what is being done for the native in the way of general and industrial education. Last April the writer and Mr. N. O. Moore, of Riverside, Cal., were sent upon a special commission to visit and investigate certain missionary interests of the Seventh-day Baptists in British Central Africa. The route taken made it possible to visit many stations of other established missions in the south and east of Africa, from Cape Colony to Egypt. It also afforded them a limited opportunity to observe the extent and scope of the educational work of the different missions visited and to discuss the problems involved with many missionaries, teachers, government officials, and other European residents of the country. Professor Wilcox also talked with a number of educated natives in South Africa and elsewhere and learned their views as to what form of missionary education was the best suited to native life and progress.—S. M.]

The opinions expressed in this paper are based upon the study of missions conducted by several different Protestant denominations, under English, Scotch, German, and American missionary societies, as well as several Roman Catholic missions. No particular mention can be made by name of any of the stations and institutions visited, or of the many kind people who did all they could to help forward the investigation and study upon which we were engaged. Perhaps it is presumptive for one who has made but a brief and passing visit, and at best but a hasty study of the field and work, to attempt to form a critical judgment of it, or to suggest a comparison of values in the methods employed. But it often happens that one who observes a work from the point of view of a student and critic can, by comparing methods and results, better appreciate what is being done or is failing to be done than can those whose whole time and attention are engrossed in the doing of the work itself. At any rate, my experience and study of the last eight months have forced upon me certain very definite convictions and con-

clusions as to the conduct of missions and the best methods to be employed in educational work on the foreign mission field; and such as these conclusions are, I shall submit them without further apology.

It must be acknowledged that most missionaries and many government officials have the welfare of the natives at heart and are doing all they can to the best of their ability and judgment for their moral, spiritual, and material advancement. I have the profoundest respect for the heroic men and women who are spending their lives with such self-sacrificing self-denial among the natives of Africa and in other foreign fields. But I am compelled to say that in some instances it seemed to me that their zeal is greater than their judgment, and the methods used are not always the wisest and the most conducive to permanent good results.

Possibly what is here written concerning industrial methods in the missions of Africa may not be equally true and valid of other mission fields, though it would seem that the problem should be similar wherever a large heathen population is to be brought out from a primitive religion and life into Christianity and Christian civilization.

There are two motives which send Europeans (I use the term in the generic sense) to a new and heathen land: one, commercial and selfish, to exploit the native and his country for their own aggrandizement; and another philanthropic, to help the native to better ways of life and thought. Most of the white settlers in Africa seem to have gone there from the first motive, and their chief concern seems to be to appropriate the native's land and to make him a beast of burden.

There is a terrible race prejudice among a certain class of white residents in Africa, and one hears much of the so-called "black peril" in the great cities like Johannesburg, Cape Town, and Durban. But most right-thinking people know that the "black peril" of Africa is, in its final analysis, a "white peril," for unscrupulous whites have brought evil influences to bear upon the blacks which were wholly unknown to them in their native state, and the black man is quite as susceptible to evil influences as to good. The result is that you do find in the great cities of South and East Africa a vicious type of native who has been

spoiled by his evil training and his contact with bad white men. In his native habitat the African Negro is not a bad type, but is a good deal of a gentleman, even when he has had few advantages of education and civilization.

One also hears a good deal of talk about a "White Africa" upon the one side, and a "Black Africa" or "Ethiopianism" upon the other. But such talk can only be provocative of harm and of bad feeling between the races. Europeans have gone to Africa to stay, and it is a good thing for the world that they have, for they are developing the natural resources of the country as the natives could not do for generations yet to come. And the native is also in Africa to stay, and he is there in large and ever-increasing numbers. Africa will never be a "white man's country" in the sense that America is. The African Negro will not die out after the alleged tendency of the American Indian, for the cessation of intertribal wars and the passing away of heathen and barbaric practices have removed the former natural checks upon the growth of population, and the African in his native environment is increasing, not diminishing, in numbers. In the mines of the south where he has gone in multitudes for work there is a frightful rate of mortality, due to accidents and the prevalence of such diseases as pneumonia and tuberculosis; but in the great centers of native population in the central parts of Africa the natives seem to be comparatively free from such diseases, and the birth-rate far exceeds the death-rate.

The foregoing, which may have seemed a digression, brings me to the very crux of the mission problem which I wish to discuss in this article. I have said that the Europeans in Africa may be roughly divided into the two classes of those whose motive is commercial and selfish, and those whose motive is philanthropic and altruistic. Mine-owners, planters, and traders do not as a class wish the natives to be trained beyond the drudgery of manual labor. They value the native only as a cheap servant, and their interest ceases with their interest in the labor market. When one considers that in some parts of Africa the rate of wages for hard labor is only about one dollar a month, it is easy to see where the interests of the employer lie. It is increasingly difficult to get native labor

and in many sections recruiting of labor is forbidden by law, while a native can not go to the mines of South Africa to work without government permission. At the same time there is a limited demand for native clerks who have a good command of English and are competent as interpreters, bookkeepers, or stenographers. But with an increasing white population and a consequent competition between the races for such employment, this demand will diminish, for it must be evident that with so strong a race prejudice as exists all through South Africa it will be increasingly difficult for a native clerk, however well he may be qualified, to win recognition in direct competition with a white man. The result is that the native soon sees the fault of his artificial standing in society, which is largely due to the faulty training he has received, and he becomes discouraged and embittered, and finally either he returns to his blanket and hut or he becomes a malcontent, perhaps a criminal, and a menace to society.

One day while I was returning from a visit to one of the largest and oldest mission colleges in Africa, I was accosted by a fine-looking young Zulu in a loin cloth and blanket, who asked in perfect English if I would tell him the time of day. After complying with his request I asked him what he was doing there when he had evidently received such a superior education; and he told me his story. He was a graduate of the institution I had just visited; he had been a teacher, and afterward a clerk in the employ of a large corporation. But he had lost his position in competition with white men; had been mistreated and abused on account of his color, until he had finally decided there was no truth in the Christian teachings of the Golden Rule and brotherly love. So he had returned to his blanket, his hut, and his plural wives, who could take care of his garden and his cattle while he ruminated on the injustice and deceit of the white man. I give the story as he told it to me, for what it is worth. Perhaps his grievance was somewhat fancied and overdrawn; but it at least shows the result of the higher education on one young Zulu, and I was told by many Europeans that he represents a large class of natives mistakenly so trained.

When rightly understood and appreciated, a missionary is more than a voluntary

exile who leaves his own country and the society of his friends and equals in order to minister to the spiritual needs of heathen and of native Christians; he is the advance-guard of Christian civilization and a pioneer in the building of empire. As such he has not only a great opportunity but a mighty responsibility. It is right that a large emphasis should be laid upon the religious training of mission converts, but it is wrong that in so many missions there is so little attention paid to that industrial training of the natives which would not only prepare them for the new life which Christianity opens to them, but which would also go far toward putting the mission itself upon a self-supporting basis. Several missionaries of different denominations told me that they would be glad to see industrial methods adopted if only the mission boards at home would see the necessity for the industrial training and furnish the necessary funds for its inauguration. Within one week I visited two missions, the first of which had very little if any industrial work and was receiving large yearly grants from the homeland, while the other mission had a well-organized industrial department with classes in agriculture, shoemaking, dressmaking, and laundering, and it was not only entirely self-supporting, but also furnished a good share of the maintenance of a neighboring station of the same mission society where there is no industrial work.

In only one instance did I hear missionaries or other European residents criticize industrial training as such. That was in the case of a very large industrial mission which has invited criticism by becoming too commercial and entering into direct, and possibly unfair, competition with planters and merchants. But I did hear many criticisms of that type of mission education which trains the head and not the hand, and thus holds out to the natives a false hope by not really fitting them for the life that most of them must live.

From the point of view of the immediate and the ultimate needs of the natives themselves, industrial training is most essential. The African native is naturally apt at mechanics, and even in his heathen and primitive state he has developed a considerable mechanical genius in the making of the rude implements he uses for weapons and tools. In some sections of the interior

I saw crude clay smelters for the separation of iron from its ore. And a number of times I watched native blacksmiths forging axes, hoes, and spears under most primitive conditions. The forge was an open charcoal fire, with a goat skin and a bamboo tube attached for a bellows. A split stick for tongs, a flat rock for an anvil, and a rude iron hammer completed the outfit; yet the implements made with such poor machinery were really well made and serviceable.

When native boys are taken at an early age into the shop of an industrial mission or of a plantation or trading company, they soon become used to modern methods and machinery and become competent and skillful mechanics. The superintendent of the largest repair and construction shop in British Central Africa told me that so far as their mechanical ability was concerned he believed the natives were quite as good as white men, but they were not able to take the initiative in construction work, i. e., they need supervision, which is hardly to be wondered at when one considers that the best of them are only one or two generations removed from absolute savagery. Any traveler in that country who has seen the ivory curios and the filigree work in silver that the natives manufacture can bear testimony to their natural mechanical ability.

And what has been said of workmen in iron and steel is equally true of the men who have been trained as cabinet-makers, carpenters, shoemakers, printers, bookbinders, brick-makers, etc. In the shops of the industrial missions and in the buildings themselves one can see examples of native industry that quite equal anything which can be shown as the product of the ordinary European or American mechanic. At one station visited the church was built entirely by native labor and also by native contributions; not a penny was received from any other source. And all the material used is of native construction or manufacture, with the exception of an iron roof which was imported from England at a cost of five hundred dollars, and even this is being paid for by the natives. The intention had been to put on a native tile roof, but the missionary in charge thought it would be too heavy and also not so capable of withstanding severe windstorms.

The native girls and women are quite as

capable of instruction in the household arts as are the men in their several vocations. Specimens of their handiwork in sewing, cooking, and laundering are to be seen at all missions where such industrial training is given.

Natives, both men and women, who are trained in such useful industries as have been mentioned are those who are helping to advance the civilization of their race in Africa. Men who have been trained industrially at the missions or elsewhere are building square houses with separate rooms to take the place of the primitive round hut with its one room; they are making articles of furniture, such as beds, tables, and chairs; and women who have learned better ways are making clothes for themselves and their children.

Idleness is the besetting sin of the African. In Africa as in all other lands "the devil finds work for idle hands." In their native state the Africans can live without much labor, and such work as is done is performed by the women. The men need to be taught industry and thrift as a means of helping themselves to better standards of living. Sometimes this is a slow and laborious process for the missionary, but it needs to be done, for it is not enough that the natives should be taught the Bible and the teachings of Christianity—they need to be taught how to *live as Christians*. And they do not always grasp this by mere emulation of Christians living among them, as the following case will illustrate.

At one station of a mission society which does not believe in industrial training there was recently an epidemic of theft. The missionary in charge complained to the local resident magistrate at a near-by government station, and he sent out soldiers to search the huts on the mission grounds. Nearly every hut disclosed some hidden treasure of mission property, and all the stolen articles were recovered. When the missionary suggested that the culprits be reprimanded and the matter dropped, the magistrate refused and sentenced those who were proved guilty to imprisonment and labor, saying that if the mission would not teach the natives to work, the government would have to do so. The general criticism of government officials and others upon the work of this particular mission was that it is concerned only with the welfare of the natives' souls, and it neglects

to teach them how to live. Certainly the self-sacrificing zeal of the missionaries is to be admired, but they fail to grasp the larger opportunity that lies before them as the builders of a Christian civilization.

At the present time comparatively few missions give industrial training to the natives; and those which do are usually so situated as to be accessible only to those ambitious natives who are eager and willing to learn and to go away from home to attend a mission school. These industrial training-stations usually have all the students they can accommodate, which shows that the natives desire the training and are willing to pay the required fee to get it. The mission out-stations which are located in the midst of the great native populations have very little if any industrial work. They conduct religious services according to their several denominational views, and hold a day- or boarding-school for teaching the lower English branches and the vernacular language. Some of them also have a training-school for teachers. The more efficient and ambitious pupils may go from the out-station to the mission institution and there receive further training. But such students are usually eager to become proficient in English and the three "R's" in order that they may become teachers acceptable to the government for native schools, or clerks and interpreters in the employ of the government or of the trading companies. As has been said, there is a limited opportunity for such exceptional natives, and it is right and proper that the exceptional native should have such training. But it is not what is needed by the average native.

The training needed by the average native is one which will help him to help himself to live a better life in the environment of his own village; and he will in turn be a true missionary by helping his less fortunate neighbors to a higher standard of living. From my limited yet critical study of the question I am led to believe that industrial training in a Christian environment is the thing most needed. And more than all else, as it seems to me, there should be training in agriculture, a thing sadly neglected by most missions. The natives have the land, and it is usually good land, but they do not know how to work it. Why should they not be given a training that would teach them the dignity of toiling on

the land at home? In Africa they can be taught to raise cotton, coffee, tea, rubber, and other products which have a ready market value, as well as better ways of producing their own food crops. Those missions which have attempted such training have had most satisfactory results, and there is a decided improvement in the condition of the natives who have profited by it. Native cotton, coffee, and rubber are being sold upon the European markets, and they are bringing a good price.

With the increase of agricultural and mechanical industry there will come a cleaner and more wholesome standard of living, and the development of the native community which will be in the truest sense Christian and a fitting monument to the sacrifice and service of Christian missions.—*Biblical World*.

Home News.

WEST EDMESTON, N. Y.—Perhaps there are those who would like to hear something from the little church of West Edmeston. We are still striving to do the best we can to keep in working order and in touch with our divine Leader, although for some time we have been without a settled pastor. The good work done last summer by H. L. Polan still has its influence with us, while the faithful preaching of Pastor Severance of Leonardsville, each Sabbath afternoon, inspires us to earnest effort to seek to live Christlike lives. There is a fair interest in the Sabbath school, which holds its session just before the hour for the preaching service. Our prayer meetings are held as a union service with the First-day Baptist church, whose pastor, the Rev. Mr. Rogers, has made them very interesting through Bible readings and practical talks.

We expect that within a few weeks Rev. J. T. Davis of Garwin, Iowa, will be here as our pastor. We are looking forward with glad hopefulness to his coming. We pray it may be the dawn of brighter days for this church; that through the united efforts of pastor and people, the gospel of salvation through Christ may be more quickly brought to many now living in carelessness concerning their souls. Also we hope the Sabbath of Jehovah may be upheld and honored more and more.

Under the auspices of our Ladies' Aid society the Leonardsville band, assisted by

Mrs. I. Allan Babcock, as elocutionist, gave a fine entertainment in our church last evening, which brought the society the nice sum of \$10.70 clear gain. The band music was excellent; the recitations by Mrs. Babcock were heartily encored, and her generous responses were appreciated by the delighted audience.

We meet regularly every two weeks, to sew. From our dinners, or teas, and the making of aprons, we derive quite a little money, which we use to help church and denominational work in various lines.

MRS GRANT BURDICK,
Press Committee.

March 5, 1913.

Washington in Westminster.

The English are proposing to place a memorial to George Washington in Westminster Abbey. This may seem a trifle tardy recognition, and one fancies a smile flitting across the features of the great man. It is not, however, a smile of scorn. Washington was "by birth, by training, by association and by mental and moral tendencies" an Englishman and the suggestion to honor him as such is not perhaps so out of place as the American at first thinks. "Unflinching courage, unflagging patience, fortitude to wait the right moment, swiftness of decision and the force to strike heavily"—these are the characteristics which England has always admired in her great soldiers and these are what she has come to admire in the man who led the American movement for freedom and defeated her.

She has, also, learned to admire the statesmanship of Washington. Beyond this, however, and deeper is the recognition of what Washington did for England as the leader of the American Revolution, which really made despotism impossible in England. Without him that revolution would, no doubt, have been crushed and absolutism strengthened immensely. It is as a great leader who fearlessly fought in the cause of popular rights common to both countries that Englishmen today wish to pay homage to the great American.—*Exchange*.

The liquor traffic is causing the highest tax being paid by the people today.—*Governor Vessev, South Dakota*.

WOMAN'S WORK

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

Psalm CXXI.

The Livingstone Psalm.

I will lift up mine eyes unto the hills, from whence cometh my help.
My help cometh from the Lord, which made heaven and earth.
He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
Behold, he that keepeth Israel shall neither slumber nor sleep.
The Lord is thy keeper: the Lord is thy shade upon thy right hand.
The sun shall not smite thee by day, nor the moon by night.
The Lord shall preserve thee from all evil: he shall preserve thy soul.
The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

I want to call your attention to two items in the minutes of the board meeting: first, you will see that the board has decided to ask admission to the International and Interdenominational Federation of Woman's Mission Boards. This seems, to the members of the board, to be an advance step. It has seemed to us that if we could come in touch with the missionary activities of the women of other denominations we might gain much inspiration and our sphere of usefulness might be much enlarged. This is the federation that arranged for the series of great interdenominational missionary meetings for women that were held in many of our large cities in 1911. There is no fee attached for membership, but we will be asked to send representatives to the meetings of the district to which we may belong.

The other matter to which I wanted to call your attention is the amount of receipts for February. Now, of course, February is a short month and we are inclined to excuse ourselves if we did not accomplish as much as we planned to do during the month. Really, do you know I do not believe there are any two days in the year that could contain all the things we think we would do during those two last days of February—if we only had

them. It may be that you are wondering what this is all about; if so, just read the minutes again and then please look up your financial standing and see what you can do for the work. The work needs not only your money, but it also needs your prayers.

We have three interesting letters for our "Worker's Exchange" this week, and we shall be interested to learn how the Independence society likes its "two section" plan. Walworth is meeting the same conditions that many other societies have met. The younger generation, many of them, dare not attempt the beautiful quilting for which their mothers and grandmothers have been famous; consequently other circles are formed. I hope they are always "auxiliary to the Benevolent," because then I am sure their interests are the same, even though they work along different lines.

Worker's Exchange.

Independence, N. Y.

The Ladies' Aid society held its business meeting at the parsonage, January 13. After the election of officers it was voted to divide the whole society into two sections, each section to arrange for some entertainment or other means to raise money for denominational purposes in addition to the regular suppers.

On the evening of February 15 there was a Ladies' Aid supper at the home of Mr. and Mrs. Clayton Greene. A large company was in attendance: proceeds \$8.55.

During the year of 1912 our society raised about \$61. This has been used, a mite at home and abroad, where it is hoped it has done the most good for Christ.

PRESS COMMITTEE.

Feb. 27, 1913.

Circle No. 2, Walworth, Wis.

On November 2, 1912, a few of the ladies of the Walworth Seventh-day Baptist Church met with Mrs. A. P. Ashurst and organized a mission circle, which is called Circle No. 2.

One object of this circle was to give work to the ladies who did not quilt, and thus enlarge the number of workers in the society.

The Ladies' Aid society furnishes the quilters, though the society often does other work. Several of the ladies belong to both circles.

We have met nearly every week; have held three all-day sessions together, which we all enjoyed very much. We have had one bazar, the Ladies' Aid furnishing shortcake, ice-cream, etc., while Circle No. 2 had the sale. We began with just a few members and now have twenty-four; have recently furnished one sleeping-room in the parsonage, on which we paid twenty-six dollars besides having some articles donated by members of our circle. We consider ourselves very fortunate in having Pastor Davis and wife with us to stay. On December 2 the ladies of the village were invited to the home of Mrs. E. J. Booth to listen to a very interesting talk on China, which was given by our pastor's wife, Mrs. H. E. Davis. Refreshments were served. The silver offering amounted to \$2.60.

Circle No. 2 sent a box of Christmas gifts to our missionaries in China. We received some very interesting letters in return. February 17 the circle met with Mrs. Leach; had a 10-cent social; proceeds \$1.85. Miss Gertrude Ford (of the quartet) was with us, and told us about the Fouke School, in which she taught last year. We have recently sent \$5.00 to the Fouke School, also \$5.00 towards the Missionary debt. We hope to earn more money the coming year.

SECRETARY, CIRCLE NO. 2.

Mar. 3, 1913.

Ladies' Benevolent Society, Walworth, Wis.

The Ladies' Benevolent society of Walworth is by no means inactive, although the long silence might indicate the probability of such a condition. The attendance and interest of our sessions have been creditably maintained during the year, and harmony of effort has made possible the success of our endeavors.

Something over one year ago it was thought by some that, perhaps, a change in methods might strengthen our forces and make our work more effective. Hence another organization was effected, and named Circle No. 2, auxiliary to the Ladies' Benevolent society. Thus far results have seemed to be satisfactory and all are working to the same end.

Our Benevolent society has expended the past year about \$160: has done some needed work in church and parsonage, bought a kitchen range for parsonage, paid

\$40 to the Woman's Board and done some benevolent work.

Our methods of raising money have been limited mainly to suppers, dinners, quilting and tying comforters. To plan for this work we have efficient committees. In the fall about forty went out into the country for an all-day session and picnic dinner with one of our families. Some gratuitous work has been done by the society.

Our present officers have served for a succession of years and are thoroughly interested in our denominational work and gladly encourage efforts to aid in this so far as practicable. Since our members have been depleted, however, we can hardly be expected to enlarge our work very much.

We are glad to learn of the splendid work done by other societies.

SECRETARY.

March 3, 1913.

Minutes of the Woman's Board Meeting.

The Woman's Executive Board met with Mrs. J. F. Whitford on the afternoon of March 3. The members present were: Mrs. West, Mrs. Clarke, Mrs. Daland, Mrs. Crandall, Mrs. Babcock, Mrs. Whitford, Mrs. Crosley, Mrs. Maxson.

The meeting was opened by the reading of a part of Psalm cvii, after which Mrs. Crosley led in prayer.

The minutes of the previous sessions were read.

The Treasurer reported the February receipts as \$116.00.

The report was adopted.

It was voted that the Treasurer take from the unappropriated funds sufficient to pay the salaries of Miss Burdick and Miss West.

The Corresponding Secretary read correspondence with reference to the Federation of Woman's Boards. A letter from Mrs. Peabody of Beverly, Mass., President of the International and Interdenominational Federation of Woman's Boards, extended a most cordial invitation to our Board to join the Federation. A letter from Mrs. Andrews of Boulder had especial reference to the same subject and was full of interest. This letter had enclosed a program of one of the annual meetings of the Missionary Federation of Boulder. The Corresponding Secretary also presented the

Mission Study leaflet for April, on the subject, "The American Sabbath Tract Society," and it was adopted as read.

The matter of joining the Federation of Boards was discussed and it was voted that we ask admission to the International and Interdenominational Federation and that our Corresponding Secretary write to gain necessary information as to this step.

The committee having in charge the program for the Woman's Hour at Conference made a report of progress.

It was voted that the Board extend hearty congratulations to Mrs. A. J. C. Bond on the safe arrival of her little daughter.

The minutes of the present session were read and approved.

Adjourned to meet April 7.

DOLLIE B. MAXSON,
Recording Secretary.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, March 9, 1913, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Corliss F. Randolph, Edwin Shaw, J. D. Spicer, D. E. Titsworth, H. N. Jordan, T. L. Gardiner, E. D. Van Horn, Esle F. Randolph, J. G. Burdick, J. B. Cottrell, F. A. Langworthy, Iseus F. Randolph, C. W. Spicer, A. L. Titsworth.

Visitor: Walton H. Ingham.

Prayer was offered by Rev. H. N. Jordan.

Minutes of last meeting were read.

The Advisory Committee reported, as a report of progress, having sent out circular letters relating to the exchange of pulpits among our pastors and preaching on the Sabbath question at stated times during the year.

The temporary committee on supervising the Publishing House reported having audited the bills, and performed the duties usually attended to by the regular committee.

The Committee on Distribution of Literature reported correspondence from a number of native Africans, asking for literature and assistance, and it was voted to authorize the committee to make up and

send packages of our literature as in their judgment may seem wise.

Voted that A. L. Titsworth be elected a member of the Committee on Denominational Files, to fill the vacancy caused by the death of C. C. Chipman.

The Committee on Program for Tract Society Hour at the General Conference presented the following report, which was adopted:

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

Your committee appointed to arrange a program for the time allotted to the American Sabbath Tract Society at the next annual session of the Seventh-day Baptist General Conference, beg to submit the following report:

Wednesday Morning.

10.00—11.30 o'clock.

Report of the Corresponding Secretary—Edwin Shaw.

Report of the Treasurer and of the Publishing House—Frank J. Hubbard.

Papers, "Denominational Value of the SABBATH RECORDER"—J. E. Hutchins and N. O. Moore.

Address, "Has the Tract Society a Fundamental Place in Our Denominational Life?"—George B. Shaw.

Wednesday Afternoon.

2.00—3.30 o'clock.

Sermon on the Sabbath—Theodore L. Gardiner. Address, "What of the Future?"—C. B. Clark.

Respectfully submitted,

HENRY N. JORDAN.

EDGAR D. VAN HORN.

CORLISS F. RANDOLPH.

Committee.

Correspondence was received from Rev. Edward B. Saunders, Rev. George Seeley, Mrs. J. F. Tibbetts, James A. Davidson, E. G. A. Ammookoo, A. J. C. Bond, Edwin S. Maxson, Rev. D. Burdett Coon, Melwin E. Baldwin, E. W. Perera, Rev. Ira Lee Cottrell, James and Lottie Baldwin, G. L. Watson, Anonymous, postmarked Dallas, Tex., Rev. Royal R. Thorngate, Rev. E. Adelbert Witter, Rev. Henry N. Jordan, Rev. Herbert L. Cottrell, Miss Agnes Babcock, William C. Hubbard, Jim Piti, Agrippa Andrew Shaba, Aram Mhango, A. M. Chisi, Paulos Mhango, D. B. G. Chinyama, Mesheb A. Piri (2), Andrew C. Amhoni.

The correspondence from Melwin E. Baldwin was referred to the Treasurer; from A. J. C. Bond, concerning the printing of an outline study of the *Year Book*, to Corresponding Secretary Shaw and Editor Gardiner with power; from Mrs. J. F. Tibbetts and E. W. Perera to the Com-

mittee on Distribution of Literature with power.

The request of Dr. E. S. Maxson of Syracuse, N. Y., relating to printing one of our tracts on cards for distribution, was granted.

Manuscript received for a tract from James A. Davidson was referred to Editor Gardiner with power.

Correspondence from D. Burdett Coon was referred to the Advisory Committee.

Pursuant to correspondence from Rev. Ira Lee Cottrell, offering his services as a missionary to Africa, the following resolution was adopted:

Resolved, That while we appreciate the consecrated spirit of our dear brother, the Rev. Ira Lee Cottrell, to go as a missionary to Africa, we are bound to recognize the apparent inability of the Boards at the present time to finance such an undertaking.

Mr. Walton H. Ingham being present, spoke especially of our relation to the African matter, and said the people whom he especially represented, were prepared to stand by the Boards in their efforts to solve the problems before them, and yet expressed the feeling in which we concur, that our efforts might more wisely be devoted to fields more adjacent, and so more directly under our immediate supervision. Members of the Board expressed their pleasure in hearing from Brother Ingham, and further emphasized the views expressed.

The reports of Sec. E. B. Saunders and Rev. George Seeley, as embodied in correspondence were received.

Voted that Secretary Shaw be requested to notify the participants on the program for Conference as outlined by the Program Committee.

Voted that five or six hundred copies of a tract by Rev. C. S. Sayre on "Prophecy Again" be printed for distribution by him.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

In view of the fact that Americans own ninety-five per cent of the land on the Isle of Pines, and comprise a majority of the population, a petition is being prepared to circulate both on the island and in the United States, urging the President and Senate to annex the isle to this country.

Concerning Africa.

MY DEAR BROTHER WITTER:

I address this to you because you have manifested enough interest in the matter to write an article for the RECORDER. And then I want to call your attention to something suggested by the following sentence from your article: "I have greatly wondered that the whole matter has been treated with such profound indifference as would seem from the want of any word of commendation or recommendation on the part of the boards or the Joint Committee."

1. As to "commendation." In the RECORDER for November 4, 1912, page 599, will be found the story of the reception of the "Report" by the Joint Committee, where in a special resolution will be found these words and others: "We heartily commend the complete and thorough report," etc. These resolutions were reported to the boards and were adopted, as can be seen from the RECORDER of November 25, 1912, page 683, first column, where the resolutions are reprinted in full as a part of the report of the Joint Committee. I am sure that neither of the men who went to Africa have ever felt that their work had not received due commendation and appreciation at the hands of the committee and the boards.

2. As to "recommendation." In the RECORDER for November 25, 1912, the "Special African Report Number," are published the minutes of the meetings of the Missionary Board and of the Tract Board on pages 681-684, and an editorial on page 673 calls especial attention to this fact. On pages 681 and 682, and again on page 683 is the following "recommendation": "In the light of the report of Brothers Moore and Wilcox in regard to our interests in Africa, we recommend to the two boards that they appropriate the sum of fifty dollars per month for the year 1913 for the assistance of the native pastors in Nyasaland, in the hope that the work there may be enlarged at some future time." This recommendation was by both boards discussed and referred to the January meetings for further consideration. The action of the Missionary Board can be found in the RECORDER of January 27, 1913, page 107, where the result is told in the words, "was not adopted." The action of the Tract Board is found in the same number of the RECORDER on page 113, and

may be summarized in the words, "Voted that for the present the board does not deem it wise to send money to the African natives to use without supervision by one of its own representatives."

3. I make the following statements not as an official of the boards, but as an individual. Some months ago there came to the boards information concerning certain Sabbath interests in Nyasaland. The matter was referred to a Joint Committee of ten men. These men studied and wrestled with the matter, and at length proposed a policy which was adopted by the two boards, a policy of sending Sabbath literature in English and in African languages, of sending materials for schools in the way of books, pencils, paper, clothing, etc., a policy of getting the best possible reports from blanks sent to them, a policy of using the only white man in Africa who was in touch with the matter as a vehicle of communication, a policy which called for only fifty dollars a month from each board beside the expense of literature furnished by the Tract Board. This policy was of course far from satisfactory, but it appeared to be working fairly well, so far as the boards could ascertain. There was, however, throughout the denomination a dissatisfaction with the policy of using Brother Booth, and a feeling that some one should go from here to look into the matter, a feeling that kept asking for a referendum of the matter to the people, till at last the boards acceded to the desire and submitted the matter, with the result that in a surprisingly large popular vote it was decided to send two men to Africa to investigate, to cease the present policy after July 1, 1912, even if no one should be sent, but to carry on mission work there "under favorable conditions."

This was in effect a disapproval of the policy of the boards. The boards, however, did their best to carry out the wishes of the denomination as expressed by the referendum, and arranged for the two men to go to investigate. The result of the investigation has been clearly set forth in the report.

As to the attitude of the boards in the light of all things and conditions:

1. It seemed best to both boards not to renew their work through Joseph Booth.

2. It seemed best not to send money to

Nyasaland without supervision by one of our own representatives.

3. With a large part of the expense of the investigation not yet met by the people who voted for it, with debts of large amounts on both boards, it does not seem to be "under favorable conditions" for mission work in Nyasaland.

4. Under these conditions the boards have nothing to do but to wait for the direction of the people.

I may say in conclusion that I see no more urgent call for us to establish a mission in Nyasaland today than in Ceylon, or Brazil, or Rhodesia, or Oklahoma. The calls are from everywhere. I have most interesting correspondence from a Sabbath-keeping, English-speaking man in Ceylon, to whom we have sent literature, as he describes the opportunities for Sabbath evangelical missions, industrial missions, etc. If we feel impressed that as a denomination we should establish a permanent mission station in Africa, let us go to some region not now occupied by Christian missions. In the meantime the Tract Society, in keeping with its work of sending Sabbath literature wherever it will find a reading, can send, and is sending, books and tracts to names and addresses there in Nyasaland.

Sincerely yours,
EDWIN SHAW.

Plainfield, N. J.,
March 11, 1913.

When Blindness Proved a Blessing.

A young doctor by the name of Brown, with the brightest prospects for a successful career as a physician, without warning was stricken with blindness. There may have been the repining and the questioning and the doubting of the Father's love, but the man rose triumphant from the struggle, his faith in God unshaken. "O God," he prayed, "I consecrate my talent of blindness to thee." The gift was received. He, through his limitation of blindness, worked out the alphabet for the blind. He might as a physician have accomplished much for the kingdom, but how immeasurable has been his gift to suffering mankind, as he allowed God to lead him through his limitation into greater fields of service.—*Unidentified*.

YOUNG PEOPLE'S WORK

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

Educational Missions.

Christian Endeavor topic for March 29, 1913.

R. R. THORNGATE.

Daily Readings.

Sunday—Teaching children (Deut. vi, 3-9).
Monday—Value of education (Prov. vi, 20-23).
Tuesday—Christ's method (Matt. xiii, 1-3).
Wednesday—Paul's method (Acts xix, 9-12).
Thursday—Personal touch (2 Tim. iii, 14-17).
Friday—Basis of education (Ps. xix, 7-11).
Sabbath day—Topic: Mission work, at home and abroad. III. Education (Acts xviii, 7-11).

POSSESSORS OF A PRICELESS HERITAGE.

The young people of the present generation are possessors of a priceless heritage. Never have the opportunities for one to possess himself of an education been so great. In its length and breadth our fair land is dotted with schools,—not mere common graded schools,—but high schools, academies, agricultural, technical and scientific schools, and colleges. The opportunities for obtaining a liberal or specialized education are so lavishly provided for by the various States that we have come to think of our educational advantages as inherent rights. Yet when we come to trace this inherent right we shall find that our educational advantages are but a part of a priceless heritage, for education is distinctively a product of Christianity and civilization.

CHRISTIANITY AND EDUCATION INSEPARABLE.

History evidences the fact that Christianity and educational work are inseparable. Testifying to the close relation between Christianity and education, Professor Mackenzie in his book, *Christianity and the Progress of Man*, has this to say: "The close connection which exists between popular education and advanced civilization is one of the most obvious facts which our century has brought to light. No less remarkable is the close connection which has always subsisted between the Christian faith and the work of education. No other religion appears to require education or

even naturally to stimulate it. Mohammedanism, which enjoins amongst its followers a certain degree of knowledge of the teachings of the Koran, is content if these are learned by rote. Buddhism and other religions of the East possess more or less extensive religious literatures, and there are classes of people to whom these are familiar, and who feel themselves under a religious necessity to read them; but again none of these religions has done anything either to stimulate intellectual interest in other matters than those immediately concerned with the religious instinct, or to make the conferring of education upon the general masses of the people a religious duty. How is it that wherever Christianity, in its evangelical form, extends, thither the work of education inevitably goes with it? In a land like this where government has made the work of education an essential part of the life and growth of even the smallest communities, it seems only a matter of course to every one that the work should be done on this large scale. No one seems to see that there exists a very close connection between, I do not say education, but *universal* education and religion. Indeed, we have become so accustomed to this idea of universal and popular education, that we have come to deem it what we call a natural right, and we can hardly imagine the existence of a civilized government which does not give a foremost place in its work to the education of the young. The fact is, however, that we owe the popular education of modern European countries to the Christian religion. Rulers did not dream either of the possibility or the advisability, still less of the duty, of conferring it upon their subjects and citizens until after the Reformation. Then education began to spread among the people. In Germany and Scotland especially, provision was made, before any other great nation had seen the ideal, for the establishment of local schools where the poorest might have the elements of education taught to them."

WHY DO WE OWE POPULAR EDUCATION TO CHRISTIANITY?

But why this interest in education on behalf of the uneducated following the Reformation? "Because," to quote Professor Mackenzie again, "in those countries there lived certain men who were determined to make it possible for every citizen to read the Bible. Where the Reformation was

not so thorough, as in France, or where it was accompanied by the retention of a certain theory of authority, and a certain doctrine of sacramental grace, as in England, there popular education spread much more slowly. Where, as in Spain and Italy, the Reformation did not penetrate, popular education has hardly been attained even to this day. Not only is it religion as such, but what we call evangelical religion which, as a matter of history, has given the primary impulse towards the establishment of universal popular education."

EDUCATIONAL WORK AND MISSIONS.

When we come to see the close connection that obtains between education and Christianity, it at once becomes evident that educational work can not but have a large place in all missionary effort. Some one has said that "the missionary societies are literally the greatest educational institutions in the world, if by greatness we understand not the mere numbers who attend their schools, though these are very great, but the influence which they exert in awakening the minds of all races to the highest problems and efforts of the intellect, and the significance of their work for the future development of wide and densely populated regions of the earth. It has been said by one of themselves that missionaries 'have probably devoted more time to educational work, in one form or another, than to all these others combined,' and he refers to preaching, translating, overseeing, and so forth." And the importance of the teaching work will be seen when it is remembered that the close personal relations existing between teachers and pupils in the mission schools are more operative in breaking down the prejudices of the heathen mind than any other missionary relation with the possible exception of medical ministry.

THE AIM OF EDUCATIONAL MISSIONS.

But the real aim of educational missions is far more than the mere imparting of secular knowledge. Its aim is not only that those of foreign lands may learn to read the Bible, that their eyes may be opened to a broader view of life, that the scales of superstition may drop from their eyes, but that they may be won to Christ. Speaking of this phase of missionary work, some years ago, Pres. J. C. R. Ewing of Forman Christian College, Lahore, India, said: "The great aim of all missionary effort is

the bringing of the individual into personal relations to the Lord Jesus Christ. No school or college in non-Christian lands which is satisfied with less than this has any claim to represent the true missionary spirit which burns in the heart of the Christian Church. . . . In at least some countries it is only by gathering the youth into school and college that great sections of the people can be brought under gospel influences at all. The missionary sees in the school and college his only door of access to the life of the great masses. He is none the less a preacher of the Gospel because he has a share in the impartation of secular knowledge. In school and out he meets with his pupils, and no man on earth has a field in which he is more free to use all the power which the Holy Spirit may give in pointing sinners to the Lamb of God. I do not believe that a knowledge of Western lore ever works more than a surface transformation in such people as those of China or India. The man underneath remains the same. The only thing which really transforms is the touch of Jesus Christ. Hence I would say, let the school and college be regarded as perhaps second in promise to no other single agency. Mighty and far-reaching in influence because of the wide field which they open to us, their legitimate aim is nothing less than the manifestation of the living Christ to the great multitude of boys and girls and men and women who resort to them."

THE EXTENT AND INFLUENCE OF EDUCATIONAL MISSIONS.

It is not possible to measure the influence for good that has resulted from educational missions. Beginning contemporaneously with the first missionary efforts the work of education has grown until its achievements form one of the most interesting facts of modern missions, for wherever missionaries have gone, there have schools sprung up—not only ordinary mission schools, but great universities and colleges, such as Robert College, Constantinople; the Syrian Protestant College, Beirut; Peking University, Peking; and many others. Not the least interesting fact is the large share that American missionaries and teachers have had in this wonderful work of education. Concerning this, a recent magazine writer said: "The missionary as the herald of a new faith concerns chiefly the churches that send him forth, but his ministry to hu-

man suffering and his influence as a world-wide educator concern all who take pride in American achievement. The missionary teacher is not represented in the National Teachers' Association, nor are his reports to be found in the bulky volumes annually issued from Washington, yet no teachers anywhere are doing more to 'reclaim by culture vast areas in the mental life of the world.' Some of them—like Dr. W. A. P. Martin, of Peking—have witnessed the transformation of an empire, partly as the result of their work. If the different flags that float over mission schools taught by men and women from the United States were brought together, there would be enough to 'dress' a battleship. The nearest approach to a complete summary of these schools is that compiled in 1902, by Dr. James S. Dennis. It shows that more than a million pupils are yearly enrolled in Protestant schools in foreign lands, and that the number of American schools is almost as great as that of all the rest of the world combined." In China alone, at the time Doctor Dennis compiled the above statistics, the Americans conducted all the thirteen colleges and universities, two thirds of about seventy theological and training schools, six of the seven industrial schools, five of the six kindergarten schools, and more than half of the thirty-two medical schools. The above facts are gathered from an article, "American Teaching Around the World," which appeared in the *World's Work*, for February, 1908. It is most interesting and contains a large amount of valuable information for those who may have access to it.

In an article entitled, "Americanizing Turkey," and published in the *Youth's Companion* of January 2, 1913, the late William T. Stead had this to say relative to the influence of American education in Turkey: "I have made special mention of Robert College and the women's college because I have visited them both more than once. They are at the center of the empire and stand at the head of their class. But they are only the best type of many similar institutions that are diffusing culture throughout the length and breadth of the Ottoman Empire. The Americans brought the first printing-press into Turkey. An American first compiled a grammar for the Albanians. The American Bible Society and the American Board of Foreign Mis-

sions have for half a century developed the mind and trained the conscience of tribes whose very names are unknown in the United States. It is an inspiring sight merely to look at the map of the Ottoman Empire that shows the stations of the American missions. The whole map is dotted with red spots, and every one of these red spots is as a pharos of intelligence, a lighthouse from whose lofty tower rays of culture stream into the darkest regions of the earth. In Asia Minor alone there are now four hundred and fifty schools founded by Americans, on American principles, and controlled by American managers. In these schools there are today nearly twenty-five thousand students, six thousand of whom are in the five colleges in which American professors are training men and women to face and solve the problems of the world in the true American spirit. It is not too much to say that the only infusion of the ideas of Western civilization into these Eastern races has come, not from Great Britain, or Germany, but from America."

But the half has not been told. In the space limited to our topic it is impossible to give even the great facts of educational mission work. It is impossible to make any mention of the work in India, Japan, Africa, the islands of the South Sea, South America, or even America. But I think that all will agree with me that the young people of the present generation are the possessors of a priceless heritage, and because they are, it is their duty and responsibility to pass it on to others. I had thought to make some special reference to the work of our missionaries in China, and the work being done at Fouke, but space forbids. As we shall study the topic, and shall feel a justifiable pride in the achievement of American educational missions, let us not forget the fact that unless through this achievement men and women be won to Christ, and their lives transformed by the teaching of the Master, after all it has not been success in the real sense. It is only when the missionary teacher, with education as his helper, has won men to Christ that he has truly achieved success.

SOME GATHERED THOUGHTS AND FACTS.

Secular education on mission fields is never an end in itself; its end is always to open minds to the Great Teacher.

Western learning is sure to reach these

Eastern lands. How much better that it should reach them through Christian teachers than through infidel teachers.

Ignorance is the prolific soil of superstition and heathenism. Open the way for the light of knowledge, and the Light of divine truth can enter also.

Probably at the present time China, which has just thrown off its ancient system of education and adopted that of the West, is the field most needing Christian teachers and schools. There is a vast opportunity there.

Hidden forces which have been at work in China for decades have caused the great and astounding revolution. We believe that the chief of these has been education, and specifically Christian education.—*Missionary Review of the World*.

When Alaska was purchased from Russia, in 1867, the natives around Point Barrow—on the Arctic Ocean, where is located the northernmost school in America—were so wild and lawless that shipwrecked sailors preferred to trust to the mercy of the frozen sea. In the eighties an American army officer in charge of a polar station at Barrow found it necessary to build a turret and fortify it with cannon. But the mission teachers brought about such a transformation that when eight whaling ships were wrecked off the coast in the nineties, the rescue of four hundred seamen was made possible by a generous sacrifice on the part of these natives, who gave up their only reindeer herd.

SOME THOUGHT PROVOKERS.

What do you understand by "secular" education?

It is said that we owe universal education to evangelical religion. What is meant by evangelical religion?

What do you know of the teaching work being done by our missionaries in China?

The Los Angeles Convention and You.

OUR PLAN.

Our plan is to send a delegate to this convention next July with expenses paid. This is made possible by the United Society of Christian Endeavor to those who are willing to work. The medium is the *Christian Endeavor World*. Put it into as many new homes as possible, i. e., work for new subscriptions. Work, also, for repeaters, i. e., get as many renewals as you

can. You should have no trouble in doing this as the paper is its own best salesman. Renewals count one half as much as new subscriptions.

BE SURE

to have credit given for your subscriptions to the Young People's Board of the Seventh-day Baptist General Conference. Otherwise they will not count. What has your society done about it? Four and one-half months from now the convention will be in full swing. Let us have a representative on the ground. Won't you, reader, take this matter up with your society, at once, and push it?

HOW TO WORK.

If you have a Good Literature Committee, this will be a splendid work for it to do. Let others help, if necessary. Or, if you have no such committee, any other of your committees will do as well if the work is given them to do. Or, appoint a special committee. In any case, see that the work is done. Plan your work. Thoroughly canvass your whole community. Do not skip any one. Be informed of the plan and likewise with the paper. Believe in your cause and in your paper. It is without question one of the best religious and missionary papers for general family reading in the market.

Work to your plan. Be faithful. Be enthusiastic.

REPORT TO US.

It may be helpful to others if our progress is recorded regularly. Please report your number of subscriptions, new, and renewals, to the editor of the Young People's department at least once in two weeks. It will then be reported in these columns, in total and in additions, each week. This ought to encourage and stimulate others. We have started in this; let us win.

Study of the Conference Year Book.

Lesson II.

FIRST DAY CONCLUDED.

Daily Readings.

Sunday—Conference Minutes (afternoon), including Report of the Executive Committee (p. 18).

Monday—Conference Minutes (continued), including Report of Committee on Incorporation (pp. 19, 20).

Tuesday—Conference Minutes (evening), including Report of the Corresponding Secretary (pp. 20, 21).

Wednesday—Report of Treasurer Young People's Board (pp. 22, 23).

Thursday—Report of General Junior Superintendent (pp. 23, 24).

Friday—Conference Minutes (Wednesday evening) concluded (p. 24).

Class Study.

1. Who was the Recording Secretary of this Conference? What is his business?
2. What is of special interest in the Report of the Executive Committee?
3. Who are the men who appeared on the afternoon program, i. e., name, home, occupation, etc.?
4. Name the members of the Committee on Denominational Activities; who are they?
5. What work has been undertaken by the Young People's Board during the year?
6. What are the four points specially made by the Treasurer of the Young People's Board?
7. Name the most encouraging points in the Junior Superintendent's report.
8. What Junior societies report "All Juniors attend the regular Sabbath morning services"? Why can not I belong to that kind of a society?
9. What action did Conference take upon the Report of the Young People's Board? How large a budget did it approve? (p. 124.)
10. Name the members of the Young People's Board? Where is it located?
11. Our Conference Finance Committee is an important one; "locate" its members, i. e., give name of place where they live, church represented, etc.

APPENDIX.

Conference Addresses published in RECORDER.

- Babcock, Mrs. E. J. . . . Woman in the Rural Home: Her Problems and Advantages. Sept. 23, 1912, pp. 402-406.
- Babcock, Rev. Oscar. . . . Welcome to North Loup. Sept. 2, 1912, pp. 296, 297.
- Bond, Rev. A. J. C. . . . Our Young People and Real Life. Nov. 18, 1912, pp. 663-668.
- Burdick, Rev. Clayton A. . . . Thoughts

From a Sermon. Feb. 24, 1913, pp. 225, 226.

Burdick, Rev. W. D. . . . Denominational Expansion. Nov. 4, 1912, pp. 585-589.

Burdick, Rev. W. L. . . . Seventh-day Baptists Essentially a Rural People. Sept. 23, 1912, pp. 395-397.

Clement, Prof. Peter E. . . . The Essentials of Rural Education. Oct. 21, 1912, pp. 522-524.

Comstock, E. D., Jr. . . . Industrial Conditions of the Rural Community. Oct. 14, 1912, pp. 491-494.

Churchward, Mrs. Minnie G. . . . The Woman in the Rural Church. Sept. 16, 1912, pp. 371-373.

Daland, Dr. W. C. . . . The Problem of Education. Dec. 30, 1912, pp. 875-877.

Davis, Rev. A. L. . . . The Witnessing Church. Sept. 9, 1912, pp. 333-338.

Davis, Dr. B. C. . . . President's Address. Aug. 26, 1912, pp. 263-274.

Gardiner, Dr. T. L. . . . Denominational Difficulties. Aug. 26, 1912, pp. 258-260.

Gardiner, Dr. T. L. . . . Denominational Difficulties (continued). Better Support for Pastors. Incarnation of Truth. Sept. 2, 1912, pp. 289-290.

Post, Geo. W., M. D. . . . Denominational Unity. Sept. 2, 1912, pp. 297-304.

West, Prof. A. B. . . . The Essential Characteristics of a Layman as a Constituent Member of the Rural Church. Sept. 30, 1912, pp. 428-430.

Whitford, Prof. A. E. . . . The College Graduate's Opportunity. Oct. 7, 1912, pp. 459-462.

Whitford, Dr. Wm. C. . . . Address. Sept. 16, 1912, pp. 363-365.

The House Upon the Sand.

ALICE ANNETTE LARKIN.

CHAPTER V.

"What Shall I Do, Aunt Ruth?"

Mrs. Stuart counted the stitches on her knitting-needles for the third time before looking up. "Why, how do you do, Jane," she said cordially as she spied the elderly lady standing in the doorway. "I didn't hear you come in. Take this chair by the window."

"No, Ruth, I can't stop long this time. I just ran in to see if you could settle a lit-

tle dispute that Sister Harriet and I have been having." And she proceeded to take from the tissue paper in which it was carefully wrapped something very soft and white and woolly. "What is it, Ruth?" she asked when she had unfolded it.

"What do you want me to say it is, Jane?"

"Just what you think. I want your honest, candid opinion."

"Well, I should say that it is a very handsome white shawl; just the thing to throw around your shoulders on a day like this."

"There, I'm glad of it; just as glad as I can be. What do you suppose Harriet sticks to it that this is, Ruth?"

"I don't know, I'm sure; I never was very good at guessing, you remember."

"Well, she declares right up and down that it's a table-cover. And what did she do but go and ask the butcher's boy next door what he supposed it was."

"What did he say?"

"Why, he didn't seem to know; he never likes to take sides with either of us anyway, but of course he had to say something, so finally he said he guessed maybe it was a lap-robe to use in a buggy, only he never saw a white one before. Think of Cousin Martha sending me a lap-robe for a Christmas present! You're quite sure it's a shawl, aren't you, Ruth?"

"Yes, quite sure, Jane. I saw them in the stores several times last winter."

"Thank you for telling me, for it has relieved my mind. But there's somebody coming up your front walk with a suit-case so I'll run right back the way I came." And, with the white shawl carefully wrapped in the tissue paper once more, Miss Jane Rutledge took the little package and disappeared through the side entrance just as the front door-bell rang sharply.

"Mercy me!" Mrs. Stuart said to herself as she rose to answer the bell. "Who can it be in all this rain, and not a bit of company was I expecting? It must be a book-agent or a peddler of some kind."

But she very soon found herself much mistaken in this conclusion. One glance at the young lady in a blue coat and a white felt hat was sufficient. "Rachel Barlow," she cried, opening wide her arms to receive girl, suit-case, and even dripping umbrella, "where on earth did you come from? Why, child, you're soaked through to your very

skin. What was your mother thinking of to let you start out in a storm like this?"

"Don't blame mother, Aunt Ruth; I came of my own free will."

"Well, it makes little difference either way so long as you're here. If you don't catch your death of cold, you'll be lucky. Let's get off some of these wet clothes, and then I'll tell you how glad I am to see you. How did you know that I was longing for a sight of my own kith and kin?"

"I didn't know, Aunt Ruth; I thought only of myself, and I'm afraid you won't want to keep me here when you find out why I came."

If Mrs. Stuart heard this, she made no reply. She was taking the things out of Rachel's suit-case, and stopped only when she had found a long blue kimona and a pair of blue crocheted slippers.

"There, child," she commanded, "you just change every single thing you've got on while I make a cup of ginger tea. No, you needn't protest; I don't intend to have a sick niece on my hands, if I can help it." And she hurried out to the kitchen where Rachel could hear her stirring briskly around. When she returned to the sitting-room, she bore in one hand a cup of steaming ginger tea and in the other a small plate of sandwiches. Rachel had just put on the kimona and slippers.

"O Aunt Ruth, you're altogether too good to me," she faltered, "when I don't deserve such kindness. I thought if I could only stay with you a few days, maybe I could study things out."

"Of course you are going to stay with me, why not? Do you realize that I haven't had a sight of you in four years?"

"No, Aunt Ruth, is it as long as that?"

"Yes, child, it certainly is. I suppose Quakerville is too quiet a place to hold you long. But you haven't told me how your mother is. What time did you leave home?"

"Mother is well, Auntie," Rachel replied as she tried in vain to eat the dainty sandwiches. "But I didn't come from home; I've been at a house party at Quohassett. And, oh, that makes me think—I must tell you everything."

"No, you won't tell me everything or anything as long as you look like that, Rachel Barlow. You'll just lie down on this lounge and let me cover you up. I don't want to hear anything more until

you've had a good nap. Why, you poor girl, you're completely tired out."

Rachel tried to protest, but Mrs. Stuart had her way in the end, and she soon found herself covered up snugly on the old couch. And in a very few minutes she was sleeping soundly.

Mrs. Stuart went out and softly closed the door. "There's something wrong," she said to herself as she went to the kitchen. "I hope it's nothing serious, but that girl looks as if she had lost more than one night's sleep. It's just as I've written her mother time and time again, she's been going too fast. I'll keep her here as long as I can; I need company myself."

When Rachel awoke many hours later, the sun was shining brightly in at the sitting-room windows. A cheerful fire glowed in the big coal stove, and a large tiger cat lay stretched at full length on the rug in front of it. Outside the wind rattled the blinds on the house, and sent papers and leaves dancing through the yard. At first she could hardly realize where she was, but Aunt Ruth, coming in with a dish of broth and some crackers, brought back to her mind the events of the previous day.

"Aunt Ruth," she declared, sitting up on the old couch, "you're an angel if there ever was one."

"Oh, no, my dear, not at all; I'm just plain flesh and bones. But you don't look half as much like a ghost as you did yesterday afternoon."

"What, is it morning, Auntie, and have I slept all this time?"

"I guess you have, and it's done you a world of good. Now take this broth and you'll soon feel like a new being."

"I wish I might, oh, how I wish it. Aunt Ruth, did you ever lose faith in everybody?"

"Why, I should hope not, child. There, you're not eating half as much as you ought to. If you don't eat, I'm afraid I can't let you talk."

"But I must talk, Aunt Ruth; I must tell somebody or I shall fly."

"Well, out with it, then, for I certainly don't want you to fly. First, let me ask a question—did you walk the five miles from the depot to Quakersville in that driving rain?"

"Yes, there was no other way out here; I was too late for the stage."

"I wonder you're as well off as you are,

then. But where did you say you came from?"

"That is the story, Auntie, and I must tell it. It begins 'way back three years ago when seven of us girls organized a club that we called the Clap. Our object was to have a good time, and we have succeeded. Probably mother has written you of the camping trips, the house parties and picnics that we have had at different times. Last summer we were at the beach for a month and I met a certain young man. At first I thought he was all right, but he never came to the cottage. We met either on the beach or at the café. One night after I got back to Willisburg he invited me to go to a dance with him, and I went. It wasn't a good crowd and I felt ashamed, but I love to dance and I went again."

"Did your mother know all about this, Rachel?"

"No, Aunt Ruth."

"She knew that you went to dances?"

"Yes, but she supposed that it was only when the other girls went, and then with a chaperon."

"Where does this young man live?"

"He works at Burrville. I had letters from him several times, but I didn't answer many of them. Then he sent me flowers and candy and afterward a lot of music. Mother laughed about it when I told her, but father was angry and told me to send everything back. It didn't do any good though, for he only sent more. Just before school began he invited me to go to another dance at Quohasset, and I went. It was a dreadful crowd, Aunt Ruth, and it makes me ashamed to tell about it. Worst of all, he had been drinking, and—and he asked me to run away with him. When I refused, he said I should be sorry; that I would have to marry him or nobody. Just think, Auntie, and I am only eighteen. I have worried so for fear he would write to father, and I know that people have been talking about me. But I didn't hear anything more from him until this week. Monday our club went to Quohasset to stay over New Year's, and we had an invitation to a masquerade the first night. Mr. Chesterfield, Barbara's brother, didn't want us to go, but we went, and I saw him again. The girls don't know him, but I saw him twice. He had been drinking, and, Aunt Ruth, he is going to father with the whole story if I won't run away with

him. It's dreadful, and I've found out just by accident that he's a married man. O Aunt Ruth, what will father say? He will never forgive me; he is so proud of his family. I didn't know what I was doing, and I hate that fellow. What shall I do, Aunt Ruth?" And Rachel Barlow hid her face in her hands.

Mrs. Stuart had interrupted the story only a few times; now she sat as though in deep study.

"Is this why you came to me?" she asked after a long time. "Did you think that I could help you, Rachel?"

"Yes, Auntie. I told you I had lost faith in everybody. I thought at first that the girls could help me, but they couldn't. They are just as crazy for a good time as I am, only they don't go to such places. But I don't see much difference. Didn't you ever like to go, Aunt Ruth? Mother did, and she wants all the children to take dancing-lessons as soon as we can afford it."

"No, my dear, I never did. When I gave my heart to the Lord Jesus Christ, I found that I didn't care for such things. I don't want to go to any place where I couldn't ask him to go with me."

"But the girls are church members and Christian Endeavorers, Aunt Ruth—all but Beth and I, we are not church members."

"Are you a Christian Endeavorer, dear?"

"I have taken the pledge."

"Are you a Christian, Rachel?"

"No, Auntie, I guess not," Rachel answered hesitatingly. Suddenly there came to her mind the events of New Year's eve, and the beautiful picture of the Christ in the little church at Quohasset stood clearly before her mind's eye once more. "Behold, I stand at the door and knock." But she had shut the door. "Why didn't the girls help me decide for Him?" she whispered softly.

Aunt Ruth didn't hear. "Rachel," she said after a moment, "this is a serious question of what you are to do. You must write your father the whole story, now, today."

"O Aunt Ruth, he will never forgive me. You don't know him as well as I do."

"That mustn't make any difference, child. You must do what is right, even if the whole town knows that you have been doing wrong. I am thankful that you came to me before it was too late, and I want

you to stay for a while. I need you, and there is a Friend in whom we must both have faith. Will you write to your father this morning, Rachel?"

Rachel Barlow hesitated a long time. "Y—yes, Aunt Ruth, if you think best," she faltered at last.

(To be continued.)

Alfred University Notes.

On February 19 occurred the annual entertainment of the Senior class by the Sophomores at Ladies Hall. Both classes were out in full force and a jolly time was enjoyed by all present.

On the evening of February 23 the Juniors entertained the Freshman class, according to the annual custom, at Fireman's Hall. Every one enjoyed the evening greatly, if all reports may be believed.

The annual "Farmers' Week," held under the auspices of the Agricultural Department of Alfred University, is now going on. This is an event of great interest to the farmers, and to those about Alfred who are interested in agriculture.

The agricultural students are beginning to look forward to the close of their year's work. The commencement is on April 6, so we will soon miss the faces of many of our students.

This year the Agricultural School has instituted a short course of six weeks, for students who do not care to take the full two years' course. Many have taken advantage of this course, and it promises to be a great success. This is but one step in the rapid advancement of the Agricultural Department of the University. *

News Notes.

NILE, N. Y.—The Ladies' Aid society held a basket social in the hall, February 26. A fine time was had by all in attendance. Proceeds \$11.—Mrs. Mary Coon very pleasantly entertained Sabbath-school classes Nos. 9 and 10, at her home, on February 25.—Pastor Cottrell has handed in his resignation to take effect June 1, he having accepted a call to become pastor of the Berlin (N. Y.) Church.—A Medical Mission program was given at Christian Endeavor, February 22.

DENOMINATIONAL NEWS

Golden Wedding.

A pleasant affair occurred at the home of Mr. and Mrs. H. Delos Babcock, Sunday afternoon, February 23, in honor of their wedding which took place February 22, 1863.

Between forty and fifty relatives and friends were present to help celebrate the event. At 2.30 the bride and groom of fifty years took their places in the parlor, when Pastor Kelly offered prayer and in a few well-chosen words reminded them of their long ago vows, their useful lives, and the blessings of God to them.

The groom and bride made excellent responses, thanking God for his goodness, and their friends for their presence on the occasion. Mrs. Babcock concluded by reciting one of her favorite hymns, "There is sunshine in my soul today," which was then sung by the Christian Endeavor quartet, the entire company joining heartily in the chorus.

Miss Alena Maxson read numerous interesting letters from absent friends, among which was one most excellent from Mrs. D. H. Davis of Shanghai, China, a correspondent of Mrs. Babcock for thirty years; also one from each of two former pastors, Rev. S. R. Wheeler of Boulder, Colo., and Rev. George W. Hills of Los Angeles, Cal. Alice Crouch sang, "You're not a bit older today;" Pastor Kelly read a beautiful poem written expressly for the occasion by Miss Grace Babcock of Albion, Wis. The old song, "When you and I were young," was sung with feeling by Almond Burdick.

Hearty congratulations were extended the bride and groom, after which cake and ice-cream were served and all had a most enjoyable, social time.

The bride wore a strand of solid gold beads which were seventy-five years old, and were a present from her grandfather to her mother, and from her mother to her.

The well-preserved little melodeon, on which the accompaniments were played, was a present to Mrs. Babcock's sister, the late Mrs. Lettie Culver, from their father fifty years ago, and in Mrs. Babcock's girlhood home was enjoyed by Dr. and Mrs.

L. A. Platts, Rev. C. M. Lewis, J. L. Huffman, O. D. Williams and many others.

Among the presents were a hand-bag from Europe for the bride, and a pair of gloves for the groom from W. E. Babcock of Chicago; a sum of money from many friends, including several gold pieces; a box of fine oranges from Mrs. D. P. Marsh and Mrs. Dora Murphy with these words: "Golden Fruit from the Golden State for the Golden Wedding of our cousins." Two handsome bouquets of daffodils were the gift of Nortonville friends.

Mr. Babcock was born in Brookfield, N. Y., August 30, 1838; Sarah E. Reynolds was born in Hebron, Pa., December 16, 1837. They were married at the home of the bride's parents in Hebron by Rev. Mr. Roberts. They made their home in Albion, Wis., for a time, then for eight years at West Hallock, Ill., where their only child, Belle, was born, who stayed with them but about thirteen short years when she went to her heavenly home. The last thirty-nine years they have spent in Kansas, thirty of which were spent on their splendid farm two miles north of town and the other nine years in their pleasant home in town, in which this celebration occurred.

About five o'clock the company joined in singing "God be with you till we meet again," and departed to their homes after wishing the couple many happy returns of the day.—*Nortonville News.*

North Loup Banquet.

The Seventh-day Baptist men's banquet at the church Wednesday night was just fairly well attended, covers being laid for about seventy. After the splendid three-course dinner, prepared by the Woman's Missionary Society and served by a bevy of young girls, had been disposed of, Toastmaster Geo. B. Shaw introduced several of the younger men and boys present, requesting each to tell what, in his mind, would be the next important invention. It was a look into the future. Nearly all the prophecies were practicable, and will probably be put to a good use in time to come. Following this Uncle Henry Thorngate spoke in behalf of the old men present. In his talk he gave some splendid advice. A. H. Babcock responded for the middle-aged men. He covered himself with glory as

MARRIAGES

PIERCE-PALMER.—At the home of Mr. and Mrs. Milo Palmer, March 5, 1913, by Pastor I. L. Cottrell, Mr. Ira L. Pierce and Miss Gladys V. Palmer, all of Alfred Station, N. Y.

DAVIS-COMSTOCK.—At the residence of the bride's parents, Mr. and Mrs. E. D. Comstock, in North Loup, Neb., on Sunday, March 2, 1913, by their pastor, the Rev. Geo. B. Shaw, William H. Davis and Mildred E. Comstock, all of North Loup.

Some Egyptian Proverbs.

In "Veiled Mysteries of Egypt" (Scribners), S. H. Leeder points to the remarkable faculty of the Egyptians for enriching their conversation with proverbs. Here are some from a long list of examples he gives:

"If you censure your friend for every fault he commits, there will come a time when you will have no friend to censure."

"If you spend all your time collecting money for fear of poverty, you are practicing poverty."

"He who is standing on the shore may as well be a spent swimmer."

"Man is often an enemy to things of which he is ill-informed."

"Knowledge without practice is like a bow without a string."

"The next best thing to belief in God is to sympathize with people."

"In order for a wine glass to be right side up, it should be upside down."

"The office is usually bigger than the man; if he fills it there is no overflow."

did George Larkin who responded for the boys. C. L. Hill toasted the Men and the Church. His talk was splendid. In John Thorngate's toast to the ladies he kept his audience convulsed with laughter when reciting his parodies on several nursery rhymes. Mr. Fackler of Ord, who was present, being a guest at the home of the editor, made a few remarks, after which Rev. E. A. Wells, pastor of the Friends church, was introduced. He congratulated Pastor Shaw on having such a working force of men and expressed his pleasure at being present with them at the banquet table. The place cards were unique, each one having on it a quotation which was very appropriate to the one for whom it was intended. A quartet of boys, Martin Watts, Oscar Babcock, Clifford Goodrich, and Horace Crandall, under the direction of Roy Lewis, sang two highly appreciated selections. Altogether the affair was a decided success, as it must be under the direction of as capable a toast-master as Pastor Shaw.—*The Loyalist, North Loup, Neb.*

The Amber Industry.

The business of obtaining amber from the ocean has been for long a state monopoly in Prussia. The chief center of the industry is in the Province of Eastern Prussia. The gathering of the amber goes on throughout the year, but it is most profitable at the time of the equinoctial storms, when the winds and the waves throw it ashore. After a storm the fishermen drag the beach. They deposit the haul upon the strand, where the women and children pick out the pieces of amber from among the seaweed. The pieces are assorted according to size, color and form. The value of a piece of amber is enhanced when it bears the impressions of plant or animal substances. The prices of the pieces vary from about 13 cents to 75 cents, but may reach to \$100 or more. The price a pound runs from about \$1.25 to \$7.50. A very large piece sometimes attains the weight of sixteen or seventeen ounces. The color is most commonly the familiar yellow, but it may be reddish brown or emerald green or creamy color, and some pieces are quite white. The total yield is valued at \$1,500,000 a year.—*Harper's Weekly.*

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SABBATH SCHOOL

LESSON XII.—March 22, 1913.

ISAAC AND REBEKAH.

Lesson Text.—Gen. xxiv, 1-67.

Golden Text.—"In all thy ways acknowledge him, and he will direct thy paths." Prov. iii, 6.

DAILY READINGS.

First-day, Ps. xlv, 1-17.

Second-day, Song of Sol. i, 1-ii, 1.

Third-day, Song of Sol. ii, 2-17.

Fourth-day, Song of Sol. iv 1-16.

Fifth-day, Gen. xxiv, 1-27.

Sixth-day, Gen. xxiv, 28-49.

Sabbath day, Gen. xxiv, 50-67.

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

SPECIAL NOTICES

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

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

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

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

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

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, 198 N. Washington Ave.

The Mill Yard Seventh-day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh-day Baptists planning to spend the winter in Florida, and who will be in Daytona, are cordially invited to attend the Sabbath-school services which are held during the winter season at the several homes of members.

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L. A. Worden, Business Manager.

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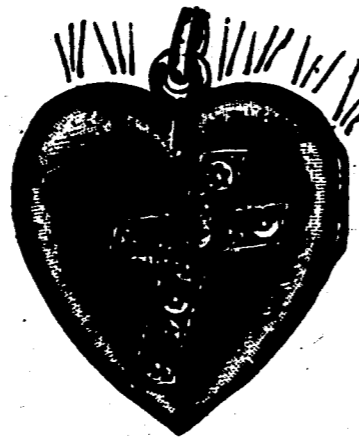
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"If the men who vote for saloons had to furnish the boys to fill them, every town would go dry."

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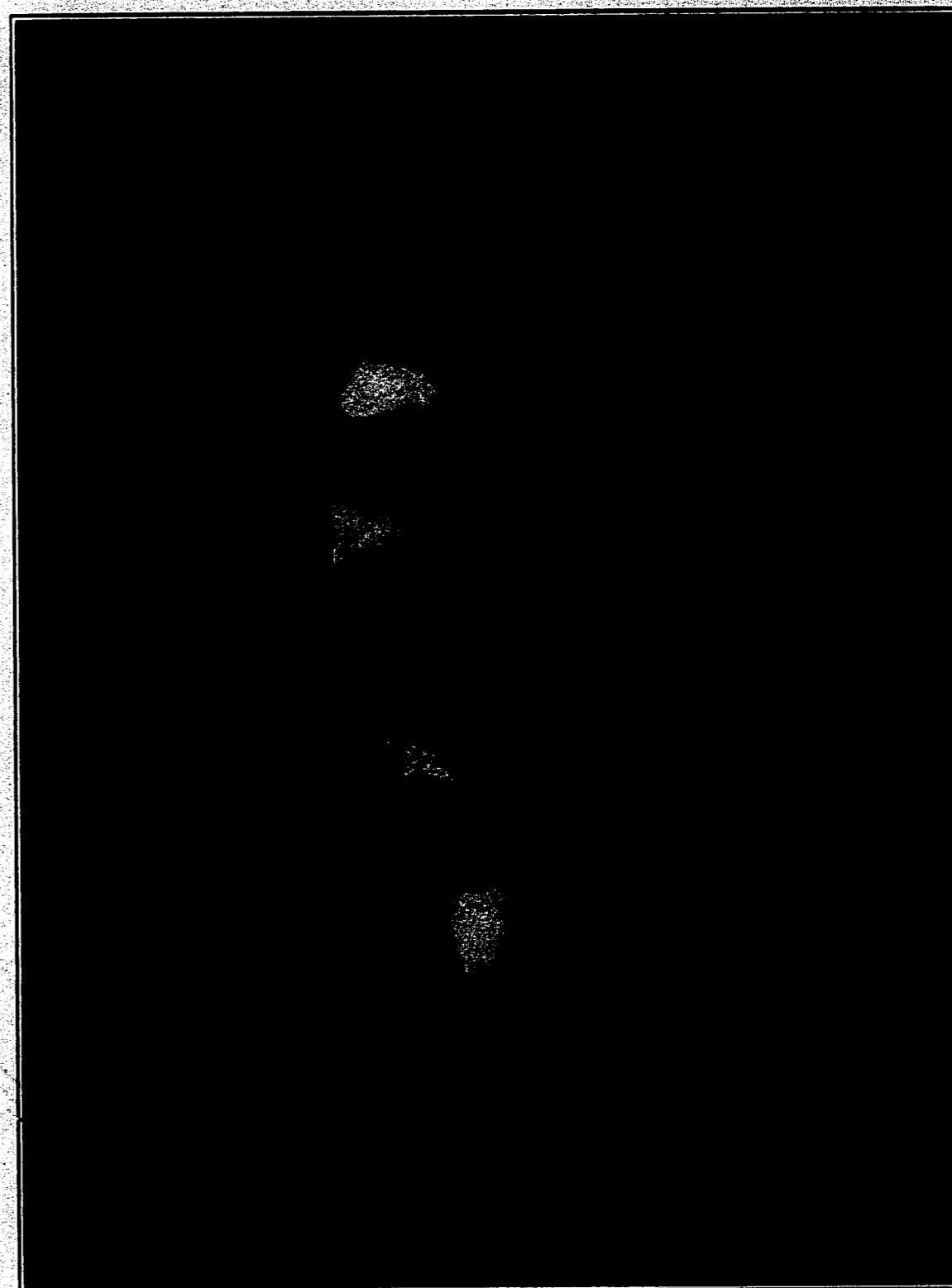
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