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Dean and Professor of Doctrinal and Pastoral  
Theology, Alfred (N. Y.) Theological Seminary

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# The Sabbath Recorder

## IN BEHALF OF THE SUFFERERS.

**O** MERCIFUL God and heavenly Father, who hast taught us in thy holy word that thou dost not willingly afflict or grieve the children of men, give ear to the prayers which we humbly offer to thee in behalf of our brethren who are suffering from the great water floods. Cause them in their sorrow to experience the comfort of thy presence, and in their bewilderment the guidance of thy wisdom.

Stir up, we beseech thee, the wills of thy people to minister with generous aid to their present needs, and so overrule in thy providence this great and sore calamity that we may be brought nearer to thee and be knit more closely one to another in sympathy and love. All which we humbly ask through Jesus Christ our Lord. Amen.

—Bishop Greer.

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# The Sabbath Recorder

A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 74, NO. 14.

PLAINFIELD, N. J., APRIL 7, 1913.

WHOLE NO. 3,553.

## Let Us Be Reasonable.

Now and then the editor receives a message from some esteemed friend who is so disappointed over the outcome of our missionary efforts in Africa that he denounces all foreign work as the one thing responsible for our loss of numbers and want of interest.

It is not strange that earnest and faithful Christian workers become anxious for our good cause, when they see churches losing numbers, young people drifting away from the Sabbath, and so little interest manifested in the Master's work. The evident increase in the spirit of worldliness, and the tendency of this age toward pleasure-seeking and money-getting, oftentimes to the detriment of the religious and spiritual life, are indeed causes for anxiety on the part of the faithful. We do not wonder that men are searching for the reasons for this widespread indifference and are trying to find a remedy, but we sometimes do wonder at the reasons given.

It is no uncommon thing to hear men say that our cause has lost ground in proportion to the interest we have taken in foreign missions. Figures and data from statistics have been compiled to prove these assertions, and on the strength of such showings men have assumed that it is next to suicidal for a small denomination to attempt work in foreign fields. And now, since the outcome of the African movement has been most unfavorable, this is given as conclusive evidence that we ought to do nothing in other lands.

The RECORDER recognizes the fact that, for a small people, there must of necessity be a limit to the amount of work done in foreign lands. We also feel that such a people must give due attention to the needs of the home fields if the churches are to hold their own against the surrounding influences that threaten them. After all that has happened we do not hesitate to say the African movement has been a mistake in some respects, and it might have been better if nothing had been done there. But

every one concerned, both in the boards and in the churches, has acted in all good faith, having the good of the cause at heart. And now it would be unwise for the friends on either side of this question to reproach those on the other side, and denounce all foreign mission work as being against us. This in view of our history in missions would be unreasonable.

Fifty or sixty years ago our fathers failed in an attempt to establish an industrial mission in Palestine, but they did not deem that sufficient reason for repudiating all foreign work. Since that day Seventh-day Baptists have done a splendid work in China and in Holland, which we have no reason to regret. Yesterday I received a letter from Brother Davis in China, saying that the regular weekly attendance at Sabbath services in that church is 125 to 150. Scarcely a church among the present-day "feeble churches" in America, that were classed among feeble or mission churches forty years ago, can make such a showing today; and this, too, in a land where everything has been favorable to Christian living, in churches whose members have for generations had an inheritance in the faith of Christian fathers.

It is idle to say that these churches have declined because the people were interested in foreign missions, just as though that were the cause of their going out, when there are so many other causes that would naturally produce this result. Whole groups of these churches, now practically extinct, continued steadily and persistently to decline even in the years when they were pastored by some of our best missionaries and evangelists. Their houses of worship, rotting down today, stand as solemn reminders that the churches once worshipping there died out in spite of long continued efforts by boards and faithful missionaries to keep them alive. Nothing, so far as we can see, could have prevented the members from falling in with the great western craze and leaving the land of their fathers for homesteads scattered helter-skelter

over the prairies. This restless hop-skip-and-jump spirit has ruined far more home churches than ever did the general interest in foreign missions.

I do not say that this scatteration principle has been all bad, for it has not. Many of our best churches today are due to these removals. Many families of lone Sabbath-keepers, also, have held up gospel and Sabbath truth in sections where it would never have been known but for them. Still all this has been done at the expense of the eastern churches—churches which no amount of missionary work could have saved.

Again, with the spirit of worldliness in the very air—a worldliness that tends to extinguish church life in all other denominations; with a growing aversion to old-fashioned revivals; with an ever-increasing mania for pleasure-seeking, and with an outside pressure from all other denominations such as no other people ever knew, we can find sufficient cause for decline among our home churches without committing the folly of charging it all to the interest our people have taken in foreign work. If obeying the command of Christ regarding missions is bound to result in our death as a people, what hope is there for us? But this *can not* be so! It is unreasonable on the very face of it. Let us stop repeating so absurd a proposition. Does it seem likely that Christians filled with the Christ-begotten spirit of missions, who are willing to sacrifice in order to send the light into lands of heathen darkness, would on this account be less anxious to save souls in America? In the very nature of the case we would expect these persons to be most active and zealous in Christian work in the homeland. These are the very ones most likely to give liberally for home missions.

Yet, in opposition to this self-evident principle, we sometimes see figures arrayed to show practically that God has smitten us as a people with weakness and decay for obeying the divine command to preach the Gospel in all the world! But one can prove almost anything by figures gathered from statistics, if they are chosen for a purpose and properly arranged to bring the desired result. When figures are found showing a handsome increase in member-

ship during some years when nothing was being done abroad, the erroneous conclusion is drawn that such increase is due to the fact that the missionaries were not in China, and nothing was being done there. Which is the more reasonable cause for this increase, the fact that China was being neglected, or the other fact that in those days the churches believed in revivals, and revival services were held in several of the largest churches, resulting in some cases in the addition of over a hundred to the church.

Other figures are also in our statistics that easily show exactly the opposite conclusion from that reached by some who have figured on this problem. For instance, in 1865, one year after China was left without missionaries, figures are given to show a net increase of 70 in the home churches. Shall this be used as conclusive evidence that home interests increase because no work is being done in foreign lands? If so, what do the figures for 1874 showing a net gain in membership for home churches of 306 reveal? This was the first year after the missionaries had again gone to China, and missions there were being supported. Again, in 1880, the year after we reenforced the China Mission by sending three new missionaries, there was a net increase in the home churches of 116 members. I mention these things, not because I wish to prove something by them as to the effect of an interest in foreign missions upon home churches, but in order to show the futility of trying to prove spiritual strength and worth by mere statistics.

It goes without saying, that a small denomination can not establish many foreign missions. But we have already one or two that have brought us untold blessings, and that have given us an enviable standing among the missionary denominations of the earth. Let us stand by them. And let us do all we can to build up and strengthen our cause in America, for there are home fields sadly neglected, needing our help. Then, if we grow spiritually minded and become consecrated as a people so God can use us in still other fields according to our ability, he will show us an opening concerning which there will be no doubt and which we can enter as one man, to reach and save the lost.

### A Hopeful View.

Have you read Ch. Th. Lucky's letter on another page of this paper? If so you have noticed the bright hopeful way in which he speaks of the "dear people" he loves, and what he says about how the SABBATH RECORDER brings him into touch with the denominational life, until he seems to live with the denomination in "its struggles and joyful triumphs."

It is cheering indeed to read some of his expressions, that stand out in such striking contrast with expressions we sometimes hear about the denomination's being on the decline, as if it were dying a slow death. Really we sometimes wish our prophets of ill, who discern nothing but weakness and signs of coming death for Seventh-day Baptists, could see through Brother Lucky's eyes for a while. Little is to be gained by magnifying the losses and signs of decay, and parading them before the world, even if we *were* going down-hill as rapidly as some seem to think.

There are many hopeful signs of life and growth and strength and unity if one has eyes to see them; and he who does see them is the one most likely to help the people to higher Christian living. Hear our good brother in Galicia, Austria, say: "I thank the good Lord, there is life in the denomination. It is a real joy to my heart to see new forces springing up, new plans being made, fresh work being done. The denomination seems to become stronger and stronger every day. To be sure, losses are great; there are often dark clouds; but the Lord in his mercy gives always cheering sunshine."

Yes, and we thank the good Lord that so many are able to see the sunshine. The abiding faith that recognizes the mercies of the Lord when losses are great and clouds are dark, is the faith that puts hope into the workers and nerves their arms for victory. This everlasting display of denominational blues, this perpetual harping on the loss of numbers, this constant foreboding of ill, this looking on the dark side and making unfavorable comparisons with other people and with other times, is enough to take the heart out of us and leave us hopeless, if persisted in.

The RECORDER too thanks the Lord that there is life in the denomination. This is evident on every hand. Though we are

a small people and can not boast of rapid growth, we have a good many faithful, consecrated men and women, both old and young, toiling as best they can for Christ and the church, sacrificing and cross-bearing, oftentimes working to disadvantage for the Sabbath, upon whom we can depend when burdens are heavy. They do not complain. They are not looking for faults to criticise. But wherever any real work for their fellow men and for the church is to be done, they cheerfully and hopefully lend a helping hand, and willingly give of their means to make it go. To such willing, cheery workers we owe our splendid schools, our excellent missions, and our helpful churches.

Where Seventh-day Baptists gave \$1,500 or \$2,000 for missions and benevolent purposes fifty years ago, they now give from \$15,000 to \$20,000 for the same purposes. In the "good old times" a young people's society for Christian work was not known. No young man or woman ever took up the pen for the denominational papers. There was no woman's department in the RECORDER, and there were no such helpers from the young people on any of our boards or in any association or General Conference as we have today. The lone Sabbath-keepers were seldom thought of, and the new activities of today, so full of cheer and prophetic of good, were unknown. Indeed, with our consecrated ministers, our faithful church members, our liberal givers, our loyal and active young people, our sincere efforts to send the Gospel to those who have it not and to extend the Sabbath truth, and with our three colleges better sustained than ever before, we have no need to be utterly disheartened. On the other hand we should thank God and take courage. We should look for ways to cheer and strengthen one another, and all join hands in unity of spirit to do the work God assigns us.

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### "We Hope to See the Debt Lifted."

The words at the head of this article were written by a friend and lone Sabbath-keeper in the far West, who sent his gift for the debt. He added "*very soon*" to the words of the heading. Reader, don't you too want to see it done very soon? Good interest alone will never pay it. Meanwhile good interest on the debt has to be

paid by the board. This, however, is growing a little less each week, and we are hopeful. Turn to another page and read what one other western farmer writes in regard to the matter. It is a good letter from a "friend." "A friend in need is a friend indeed." May we not now be permitted to count you among the friends, ready to lift the debt very soon?

The other day two sisters called at the editor's home and said: "We saw in the RECORDER the suggestion that every one give a dollar for the debt, and we thought we would come and bring you ours." It was cheering to see the pleasure with which the gifts were made and to hear their good words showing their interest in the work.

One friend writes a second time sending the second gift, and says he sees the debt is still dragging along, and thinks people had better wake up and pay it off. Since last report twenty-eight persons have responded with gifts amounting to \$99.50. On March 26 we reported \$876.33 received for the debt in all. Thus the entire amount to this writing, April 2, is \$975.83. This is not quite half of the debt as it stood when we began raising the money last September.

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### The Young Man's Prayers Answered in Age.

I once heard a man say in a great convention, "We all pray. Everybody prays." It was many years ago, but the words and even the looks and manner of the speaker have never been forgotten. I can not remember his name, and have never seen him from that day to this, still his words expressed above have clung to me. He showed that all the longings of the soul, the ideals we cherish, inner movings of the spirit reaching out after things we want—all of them are forms of prayer. The other day when I saw Goethe's words, "Be careful what you pray for when you are young, for when you grow old you are apt to have your prayers answered," the expression I heard so long ago in that convention came forcibly to mind. If prayer is the "soul's sincere desire" and has to do with framing ideals, and if the ideals of youth are likely to become the realities of old age, then prayer means more than many a young man thinks.

## EDITORIAL NEWS NOTES

### The Passing of J. Pierpont Morgan.

The first seven pages of the New York *Tribune* of April 1 were mostly given to an account of the death, in Rome, Italy, of America's great financier, J. Pierpont Morgan. Men in the world's greatest industries hastened to bring their tributes and write eulogies on the remarkable man they called "the uncrowned king." Ambassadors, ministers, kings, cardinals, clergymen and statesmen sent messages of comfort and sympathy to the bereaved ones left desolate in the hotel at Rome, and wrote, for publication, many good words about Mr. Morgan's life and character and benevolent works.

Mr. Morgan was one of the few American kings of finance who were not self-made. He inherited some \$10,000,000 from his father. But he was not willing to settle down and enjoy his wealth in idleness as do so many with inherited riches. Superior to those who yield to the relaxing environments of great wealth, he entered into great and far-reaching enterprises and did things on a large scale. He was probably the most aggressive and capable banker and business organizer the United States has ever known. He is spoken of as one who labored earnestly to promote education, good taste, piety, charity and civic improvement, as a man whose word was as good as his bond and always redeemed at full value.

Among the last of his generous acts was the giving of an art and archeological collection worth \$50,000,000 to New York's Metropolitan Museum. This great educative institution is free to rich and poor alike, and is bound to be an untold blessing to the people of America.

Before the Pujo Committee of Congress, Mr. Morgan convinced many that the charges of his being a creator of a "money trust" were untrue and unjust.

### Ambassador to Great Britain.

Walter H. Page, a man of letters, widely known as editor of the *Forum*, the *Atlantic Monthly*, and the *World's Work*, has been chosen by President Wilson as Ambassa-

dor to the Court of St. James. Mr. Page has won the high esteem of the literary world in his work as editor and writer. He has also manifested great interest in the problems and activities of national life, and stands among great leaders in the cause of education. He is especially conversant with educational problems of the South. Indeed, like President Wilson, Mr. Page is a Southerner transplanted in Northern soil, whose heart has broadened until he has outgrown the prejudices of reconstruction days. He believes in applying the same rules and tests as to fitness for suffrage, to blacks and whites alike, in the South. As to matters of education and politics, Mr. Page and the President have long been in full sympathy, and the Ambassador will fitly stand for the policies of the administration.

### Human Kindness.

During the recent days of deluge, devastation and death in Ohio and Indiana, wherein thousands were rendered homeless, there came forth from the hearts of men some of the most generous expressions of human kindness the world has ever witnessed. As soon as the sad news began to reach the ears of men in distant cities, the people began to respond, as by magic, in concerted action to relieve distress. Millions of money, train-loads of provisions, clothing and medical supplies began to go forward, and in every practical way the inhabitants of this land have shown how deeply the spirit of the Christ has affected them. This is the natural fruit to be expected from the Christian seed-sowing of many generations.

### Nearing the End.

One would think that the fall of Adrianople would mark the end of the Balkan war. But the Turk never knows when he is whipped. Turkey was already down when the peace conference met in London, but did not seem to sense it, and by her characteristic obstinacy compelled the allies to go on with the war. Now all the Turks have gained by delay is the greater certainty of the final obliteration of their empire west of the Bosphorus.

Nothing has been gained by the refusal to surrender, while vast treasures and many lives have been sacrificed. People are not sure which is more to blame for the delay,

whether it be the powers intriguing against the Balkans, or Turkey intriguing for the intervention of the powers in her behalf.

One problem seems just now to puzzle the world's thinkers: When Turkey year after year flouted the powers and repudiated her obligations, the European nations with great unanimity persisted in doing nothing. Now when Montenegro, to obtain redress for the wrongs she has suffered at the hands of the Turks, goes to war to secure the fulfilment of a part of the duties which the powers long ago ought to have enforced, the powers unite in efforts to restrain the Montenegrins from exercising the natural rights of belligerents and from securing the legitimate spoils of war.

### Tragic Death of Justice Bischoff.

On March 29 Justice Henry Bischoff of the Supreme Court of New York fell from the eleventh floor down the elevator shaft of the Emigrant Industrial Bank Building on Chambers Street, causing his instant death. He stepped from the elevator after it had started, evidently thinking he was being carried by his floor, which he had not reached as yet. The Justice's extreme near-sightedness had for some time caused his friends to fear some accident might overtake him.

In 1895, when the Court of Common Pleas of New York became the Supreme Court of that state, Justice Bischoff was placed on the bench to preside. He was the twenty-first judge of this court which is 200 years old. He graduated in 1871 when only nineteen years of age. In 1909 he distinguished himself by refusing to accept the raise in judges' salaries from \$17,500 to \$21,000, because he felt that the people who voted the change in the constitution did not realize what the change meant.

In his tragic death the Supreme Court of New York loses one of its most useful and trustworthy members.

President Wilson has chosen the home of Winston Churchill, the novelist, for his summer home, or "summer capital," as it is being called. This is at Cornish, N. H., and is known there as Harlakenden House, a two-story brick structure, on a hill commanding a fine view of the Connecticut River valley and the Green Mountains. There are six hundred acres in the farm,

on which are fragrant groves of pine, affording the seclusion which the President seeks.

Revenue cutters are patrolling the ocean routes in the regions where steamship travel is likely to be made dangerous by icebergs. This is the month in which the *Titanic* was lost, and precautions are being taken so that no other such tragedy can befall the ships of the North Atlantic lines.

On April 1 the Duc de Montpensier was proclaimed King of Albania, by the provisional government of that country. The great powers will be asked at once to recognize the new monarch.

According to reports from Cornell University women lead the men in high grades of scholarship. There are five thousand students, of whom only four hundred are "co-eds." Out of this four hundred, eleven women were elected to the Phi Beta Kappa Society, membership in which depends on scholarship records during four years. There were nine men elected to this order, three of whom are Chinese.

James M'Crea, ex-president of the Pennsylvania Railroad, died at his home near Philadelphia, Pa., on March 28.

Two men convicted of complicity in the white slave cases in New York City were sentenced to ten years in the penitentiary. One of them was carried screaming and moaning from the court-room. Ten years is slight punishment for such a crime.

Eighteen delegates from Rhode Island will attend the seventh annual convention of the World's Sunday School Association at Zurich, Switzerland, July 3 to 15. Quite an interest is being shown in this great convention, and the prospects are good for a large attendance.

The news of the day has an item stating that one Frank J. Gould has sailed for Havre, France, where he expects to make his future home because, as he says, the people here disgust him. Poor France! America can stand it, however, since she has enough loyal visitors to France nowadays to offset the influence of the self-exiled Gould.

### — Good Cheer From Brother Lucky.

DEAR BROTHER GARDINER:

It is time to write to you. Years pass by. I postpone every time. But the last RECORDERS remind me that the postponement must come to an end.

I had a sad day yesterday, Sabbath, the fifteenth of March, 1913. I had laid up, for reading, the last eight numbers of the SABBATH RECORDER—January and February, 1913—and I was greatly shocked by the sad news of the death of the never to be forgotten Brother C. C. Chipman. This is indeed sad news. The denomination is made to feel one loss after another. It was a heavy loss when Dr. A. H. Lewis was called home and many others. But these men went in ripe years. But Congressman Utter and Brother Chipman were not so old, especially Brother Chipman. Brother David E. Titsworth voices the very sentiment of so many in the denomination. At least I feel the same. I hoped a good deal of Brother Chipman. He was a zealous worker for the cause for which the denomination stands. He did not disregard the slightest thing, for everything was, in his estimation, valuable to the good cause which he lived for. I hope the Lord will raise other men who will take up the work, but the loss is great. Still we must bow in submission. The Lord knows what is best, and he is all wisdom and goodness. We may not understand his doings, we can not penetrate into his mysteries; but we can trust him, and all will turn to the best.

Dear brother, I am very glad to have the SABBATH RECORDER, though I have sometimes to lay up a few numbers to read them in a good Sabbath day. Still I read them and then I am in the spirit with the dear people. I see the doings, the hearts and minds of Seventh-day Baptists, the hard struggles and the joyful triumphs of the denomination—in one word, I then live with the denomination. The RECORDER is to me, as I lately wrote to Doctor Daland, a real recorder; not only a register of facts and occurrences, an enroller, a paper which notes things, but a rebinder, a knitter together of the hearts of the people of the denomination. I take the word from *recordari, cor cordis*. Many, many letters could not keep me so informed about the doings and dealings of the denomination as the RECORDER does. And, thanks to the

good Lord, there is life in the denomination. It is a real joy to my heart to see new forces springing up; new plans are made, fresh work is being done, and the denomination seems to become stronger and stronger every day. To be sure, the losses are great, there are often dark clouds, but the Lord in his mercy gives always cheering sunshine. The awakening of the lone Sabbath-keepers—the making of the Directory—was that not an inspiration from on high? Thanks be to the Lord that he inspires men and women to write and to speak, to poetize and to tune, to give courage to the people and strengthen them to stand on the Lord's side in the struggle for the truth.

I believe Brother M. T. Cole's propositions of arranging conferences and meetings for and by the lone Sabbath-keepers who are living not far from one another is a wise plan. Everything done in this direction helps to strengthen the cause. And if I may speak my mind freely, I would say it is a joy to see the denomination tending to have an ideal denominational unity. But may the Lord help, that it be really ideal, that no blood and flesh shall disturb the ideality.

In the matter of African work I might give a proposition if I be allowed to. My opinion is that the denomination should establish a general mission in South Africa, including the following work: first, searching and finding and uniting all lone Sabbath-keepers there who are not pleased with other Sabbath-keeping denominations. I believe you could find them everywhere. Second, holding meetings and distributing literature on the Sabbath question in general; speaking to the people, showing them the biblical side of the question. Third, establishing there a church and churches.

I am sure the mission in South Africa would yield much fruit. Into the South African field it would be best to send at least two families as head-missionaries,—one a strict English speaking family, the second a Dutch speaking family. These two families should have their seat in Johannesburg, and take charge of the Nyasaland work. I plead for Johannesburg, for I hope it would be a great help to the Jewish work. I believe N. O. Moore is right, the Seventh-day Baptists ought to be able to establish a mission in South Africa. I believe if they begin they would not have

to pay a long time, for soon there would be two or three churches established and they would be able to keep themselves. The main point is to start, and not a Nyasaland mission, but a general mission to all kinds of people, white, black, yellow, etc. Send one from America or from England. It is better to send an American family, a man of power, an earnest worker, and to him and his another family, which Brother Velthuysen would recommend. One of Brother Bakker's sons would do. Both families should be ordained pastors, or at least the American one. And I hope there would soon be found a few other people to join. This would be a grand work. The denomination does work in America, and has an establishment in England. It may have work in South Africa too. Great good would come out from it. I hope a great deal of this. I expect a good help from it for the Jewish work too. But this is not the chief concern,—the joint boards could do a great work.

Accept my best greetings and give, please, my regards to the numerous friends in the Plainfield congregation, yea, to the whole denomination. May the Lord bless the work and give fruit a hundredfold. May he have delight and pleasure in the people and their faith.

Yours in Christian fellowship and in the good cause,

CH. TH. LUCKY.

Address:

Herrn Pfarrer Dr. Th. Löckler,  
Stanislaw.  
Franz-Josef Str. 3,  
Galicia, Austria.

"What America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of the harvest; that quit field work a half hour early Wednesday night so as to get the chores done and go to prayer meeting. That's just what we need now to clean this country of filth, of graft and of greed, petty and big, of worship of fine houses and big lands, and high office and grand social functions.—*Wall Street Journal*.

## SABBATH REFORM

### The Christian Sabbath.

C. H. EDWARDS.

Those who continually hear the fourth commandment applied to the Sunday sabbath may be led to think that in some way there really is some sacredness attached to that day. It has been so customary for our First-day friends to exalt the virtues of Sunday-keeping that, apparently, they do so without a thought as to the absolute truthfulness of their assertions. All the commands and promises of the Bible which belong to the Seventh-day they transfer to the First-day, and then, when many will not accept this day, they appeal to the legislatures for human law, and thus through the power of the state try to compel an outward obedience, at least, to their First-day sabbath.

It is certainly encouraging to know that, despite all this, many are coming to know the truth. It is safe to say that there are more observers of the Seventh-day Sabbath today among genuine Christians than at any time since the fourth century. And best of all, the number of converts to the true Sabbath is rapidly multiplying in every nation and country under heaven. Over one hundred and twenty-five thousand persons have accepted the teachings of the fourth commandment during the last seventy years.

But while this work is going on, the advocates of the First-day are not idle. Whenever an observer of the Seventh-day presents the real truth concerning the origin of Sunday observance, there are many who immediately accuse him of perverting the teachings of history. This accusation we deny, but nevertheless it continues just the same. That the reader may see upon what ground the Sunday sabbath really stands, we will let some of the friends of Sunday tell us. We give these quotations without comment, so that what is said comes directly from men who were themselves observers of Sunday. Our first witness is the *Encyclopedia Americana*, Art. Sabbath:

"The custom of calling Sunday the Sab-

bath indicates the inclination to transfer the character of the Jewish Sabbath to the Christian Sunday. In fact, the Puritans, from whom it has descended, showed in many respects a decided inclination to the sternness of the Old Testament. The Puritans rejected by degrees the feasts of the church as heathenish or popish, and the Sunday alone was retained, either because they considered it as originally of divine institution, or because, being conscious of the disadvantage of abolishing all festival days, they felt the want of a divine injunction for the one they kept."

Next, Dr. E. W. Hengstenberg, professor of theology in the Berlin University, Germany, Hengstenberg's *Lord's Day*, p. 66:

"This opinion that the Sabbath was transferred to Sunday was first broached in its perfect form, with all its consequences, in the controversy which was carried on in England between the Episcopalians and Presbyterians. The Presbyterians, who carried to extremes the principle that every institution of the church must have its foundation in the Scriptures, and would not allow that God had given, in this respect, greater liberty to the church of the New Testament, which his Spirit had brought to maturity, than to that of the Old Testament, charged the Episcopalians with popish leaven, and superstition, and subjection to the ordinances of men, because they retained the Christian feasts. The Episcopalians, on the other hand, as a proof that greater liberty was granted to the New Testament church in such matters as these, appealed to the fact that even the observance of Sunday was only an arrangement of the church. The Presbyterians were now in a position which compelled them either to give up the observance of Sunday or to maintain that a divine appointment from God separated it from the other festivals. The first they could not do, for their Christian experience was too deep for them not to know how greatly the weakness of human nature stands in need of regularly returning periods devoted to the service of God. They therefore decided upon the latter."

Archdeacon Hessey, D. C. L., *Bampton Lectures*, p. 203, says:

"Of course some difficulties had to be gotten over. The Sabbath was the seventh day; Sunday was the first day of the week. But an ingenious theory, that one

day in seven was the essence of the fourth commandment, speedily reconciled them to this."

Dr. Lyman Coleman, in his famous *Ancient Christianity Exemplified*, chap. xxvi, sec. 2, declares:

"The true doctrine of the Christian Sabbath was first promulgated by an English dissenter, the Rev. Nicholas Bound, D. D., of Norton, in the county of Suffolk. About the year 1595 he published a famous book entitled, *The True Doctrine of the Sabbath*. In this book he maintained 'that the seventh part of our time ought to be devoted to God; that the Christians are bound to rest on the Lord's day as much as the Jews were on the Mosaic Sabbath, the command about resting being moral and perpetual; and that it was not lawful for persons to follow their studies or worldly business on that day, nor to use such pleasures and recreations as are permitted on other days.' This book spread with wonderful rapidity. . . . Pious men of every age had felt the necessity of divine authority for sanctifying the day. Their consciences had been in advance of their reason. Practically they had kept the Sabbath better than their principles required."

Rev. Dr. H. C. Vedder, Baptist, in the *Examiner*, Feb. 27, 1895, has well said:

"Neither the New Testament nor early Christian literature confounds these two days; they are always treated as distinct; and not until Alcuin, in the ninth century, do we find the idea that the obligations of the fourth commandment were supposed to be transferred to the first day of the week. Calling of the first day of the week 'sabbath' is as late as the seventeenth century, and was done by the English Puritans. Nothing but confusion and mischief have come from this confounding of things that differ."

Bishop White, Protestant Episcopal, in *Why We Keep Sunday*, p. 39, has also declared:

"The term 'Sunday' has been thought defensible by a transfer from the material sun to the Sun of Righteousness. 'The Sabbath' was never used to designate the day until these modern times. It is unscriptural and fruitful of error, and is used by no established church of Christendom, except by the Church of Scotland, nor by any other bodies of professed Christians, except by dissenters in England and by their descendants in America."

The following from Rev. Dr. John S. Stone, Griswold Lecturer in the Divinity School of the Protestant Episcopal Church in Philadelphia, *The Divine Rest*, p. 142, is a fitting climax to the above, and will certainly carry conviction to many:

"But here arises the inquiry, If there was to be a true Sabbath under the Christian economy, and if the day of its observance has been changed from the seventh to the first of the week, why is there no mention of this in the writings of the New Testament, no precept enjoining, and no comment accrediting, the change?"

To this question, which, after all, presents the main difficulty of the case, I reply: No precept enjoining the change, and consequently no comment recognizing the fact, was given in the New Testament, evidently because divine wisdom saw it was not best to issue such a precept. And this, looking below the surface of things, appears to be wondrously and beautifully clear."

### Why is Our Denomination Losing Ground?

J. SCHEPEL.

The above question is no doubt of very great importance. It is one which I have often asked myself, and, in trying to answer it, I have arrived at a definite conclusion, which is, for myself at least, quite satisfactory. I have never before made my views public regarding this matter, for there are so many men among us much more able and competent to write on this subject than I am. I sincerely hope that those who read these lines will accept the whole as an utterance of my inmost thought; prompted by a desire to serve my Master in the cause which distinguishes us from other denominations.

My reply, then, to the above question, Why is our denomination losing ground? is, unhesitatingly: It is on account of the carelessness and indifference with which the Sabbath of Jehovah is regarded by a great number of our members. And I can say, from what I have observed here and there in this country, that many of our young people, and old people too, seem to regard the Sabbath merely as a holiday, as a day of recreation and amusement, instead of the holy day of God, which, by his command, we also are to keep holy.

A few incidents of what I have witnessed will serve to illustrate and emphasize this fact. In my former place of residence lived a barber who was supposed to be a Sabbath-keeper; yet he always kept his shop open on Friday night till ten o'clock, and quite frequently I have seen church members go there to get shaved after first having attended our Sabbath evening prayer meeting. This man was a member, in good standing, of one of our churches, and it never seemed to enter into the minds of the officers of the church, that this man did not belong there, that he was no Sabbath-keeper at all. I often protested against this, and talked with the man myself. His only excuse was: "I have to make a living, and if I have not my shop open on Friday nights, I will lose my trade; besides, I am not taking any more time from the Sabbath day than are the farmers who are living around here, and who go every Sabbath morning to take their milk to the station."

Again, there lived, across the street from me, a farmer who sold ice-cream and who also was a prominent church member. This man would, on Sabbath morning, make and sell ice-cream, and many times I have seen people coming there to get ice-cream for dinner, after first having attended the morning services in the church.

Time and again I have seen church members have the bus call at their house on Sabbath afternoon to take them to the railroad station, where they would take the train to a neighboring city. Besides these facts I have mentioned, and many more I have seen, there is the carelessness which expresses itself in conversation concerning the keeping of the Sabbath day. Young people who have been reared in homes of Seventh-day Baptists, and who have to go to some other place for employment, will leave the Sabbath for no other reason than that it is too hard for them to keep the Sabbath there, and that, if they did, they would not find any work, or at least not that kind of work they were seeking. Then, after all, it is not true what our blessed Master tells us,—that if we first seek the kingdom of God and his righteousness, all other things shall be added unto us.

If we are continually thinking of our own interests, and seeking the gratification of our own selfish desires, how can we expect the Lord to bless us and increase our

numbers, and our influence among those about us?

The world at large is watching us, and if we do not have more regard and reverence for the Sabbath of Jehovah than the majority of the members of other denominations have for their pagan Sunday, how can we expect any of them to join us, attracted by our influence? We are continually trying to get some form of revival in some of our churches to attract outsiders and persuade them to join our ranks. Would it not be a good plan to cause a general awakening among our people as to the true observance of the Sabbath?

We read in God's word that one time the Lord could not bless the children of Israel, because a certain man, named Achan, had transgressed, and taken from the spoil. They were defeated before their enemies, and the Lord could not bless them till this Achan was removed. Would it not be a good plan if we would search out our Achans, and try to get them converted or have them removed from among us?

So often we hear people speak lightly of some one's leaving the Sabbath, or working on the Sabbath day while being a member of our church, who would be filled with indignation and horror if that same man should commit a murder, or rob a bank, or go and live in adultery.

Why? Do we really believe or do we not believe that the breaking of the holy Sabbath of God, which is to be a sign of the covenant between the Lord and his people, is just as abominable in the sight of God as is the committing of murder, or theft, or adultery?

Some one was asked why he was a Seventh-day Baptist, and his answer was: "Jesus Christ, our Saviour, was baptized and kept the Seventh-day, and was therefore himself a true Seventh-day Baptist, and I want to be his follower."

Brothers and sisters, members of what we believe to be the true church of God, it seems to me the time has come when we should ask ourselves this question, Why am I what I am—why am I a Seventh-day Baptist? And if we can sincerely answer, in the sight of God and to our own satisfaction, that we are keeping the Sabbath to the honor and glory of God, then let us live up to it, and not put a stumbling-block in the way of others.

And I most certainly believe, if we should all cease our inconsistencies and live

up to our faith as if we really believed in it, the Lord would abundantly bless us, and we should have no more reason to complain about our lack of influence.

*Battle Creek, Mich.*

### The Genuine Sabbath Day.

#### The Seventh Day of the Week.

[Brother Ch. Th. Lucky sends an editorial from an English paper published in Jerusalem by Solomon Feingold, a Russian Jew. Mr. Lucky tells us that he came to Christ thirty years ago, and became a missionary to the Jews, at first in London, then in Paris, and finally in Jerusalem, where he has been twenty years. "This brother," says Mr. Lucky, "used to laugh at my standing for the Sabbath truth. Now, thank the Lord, he uses his paper and his pen in defense of the Sabbath of Jehovah. I don't know whose influence brought it about; I only say it is the Lord's doings."—ED.]

The Talmud says that Jehovah has bestowed upon Israel a peculiar, and precious gift—Sabbath is its name.

An enlightened and broad-minded Hebrew theologian, whilst analyzing and commenting upon the above epigrammatic cabalistic dictum, remarks that as Israel was the preordained antitype, exemplification and pattern for humanity in general, consequently every word or injunction addressed by the Eternal to the ideal Israel was intended for the edification and benefit of the entire human race.

According to this luminary, Israel was the chosen instrument and mouthpiece through which the Creator of the myriads of worlds, visible and invisible, condescended to reveal himself to the children of men.

Israel was, as it were, the terrestrial accumulator which drew its power and influence from the celestial invisible batteries of the great Infinite, with the object of transmitting the same power and influence to all the nations of the earth, thereby illuminating the remotest and darkest corners of the universe.

In other words, as the Israelites were the first people to recognize and embrace the truth of monotheism, they were therefore divinely elected and appointed to be the preceptors and at the same time by their own peculiar individuality, the illustrators

of the lessons they were commissioned to inculcate.

The excellent Saul of Tarsus, an old member of the Sanhedrin, said to the Corinthians:

"Now these things happened unto Israel by way of example; and they were written for our admonition."

Hence the command to observe the Seventh-day Sabbath was not addressed exclusively to the Jewish people, and has the same force and importance as the remaining nine commandments. The Decalogue is composed of ten vital units, no one of which can be suppressed without injuring the rest, as it is written: "For whosoever will keep the whole law and yet stumble in one point shall become guilty of all."

#### UTILITY OF THE SABBATH.

The omnipotent Creator, although essentially ever-active, ever-vigilant, ever-provident, has by his omniscience so ordained that none of his creatures on earth can possess the faculty of *perpetuum mobile*.

Everybody and everything whether animate or inanimate needs periodical rest.

Land continually sown ceases to be productive; beasts of burden worked every day without a respite can not last very long; vegetation has also its season of repose, and we can quote examples *ad infinitum* to that effect.

Many great philosophers, hygienists and economists have proved that the rest of one day in seven is a moral and physical necessity to the continuous well-being of mankind; and this is corroborated by the fact that the nations which violate the fourth commandment are perceptibly inferior in morale and physique to those nations who honor it.

Jehovah said: "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it."

"Sacred history also tells us that Jehovah blessed the seventh day and sanctified it: because that in it he had rested from all

his work which he had created and made."

Now comes the momentous question: Which is the real historical and biblical Sabbath day?

The Jews categorically insist that the Sabbath they observe is the irrevocable Sabbath day of Jehovah, whilst the majority of Christians, notwithstanding their inability to disprove the uninterrupted Jewish testimony, or gainsay their arguments, have adopted a Sabbath day which is diametrically opposed and antagonistic to the teachings of Christ himself.

Nowhere in the gospels, nor in the teachings of the apostles, do we find the slightest hint or suggestion that such a radical change was ever contemplated.

If the word *seventh* can, with impunity, be changed for the *first*, what should hinder any one from taking away the word *not* from the eighth commandment and saying, "Thou shalt steal"?

It is an historical fact that it was the Roman law that first commanded the observance of Sunday, by an edict promulgated by Constantine the Great, on the seventh of March, 321.

This converted, or rather, perverted pagan, in conjunction with other enemies of the Jews, endeavored to divest the Christianity of his day from every vestige of Judaism or Mosaism.

The irony of this strange attitude is, that Christianity could have had no possible *raison d'être* without the Judaism that gave it birth.

Our astonishment is still greater, that the present twentieth-century church, being fully conscious of the wicked and unwarranted edict of the Roman Emperor, should still persist in observing the first instead of the seventh day of the week.

After all, what does Sunday signify? Was it not so named because on the first day of the week, the pagan idolators worshiped the sun?

If so, we ask, Is it right or logical, is it religious or just to sacrifice the genuine Seventh-day Sabbath which dates from the very *creation* of the world, for a day in which the *created sun* was worshiped instead of its *Creator*?

The argument that Sunday was hallowed because of the resurrection of Christ, and is therefore qualified to be the Sabbath of the Christians, is as spurious as it is contrary to reason.

Had this been intended by the Founder of Christianity or by the apostles, why did the primitive Christians of the first three centuries strictly adhere to the Seventh-day Sabbath? (See Josephus.) But alas! alas! the word of God has become of none effect through the corrupt traditions of men.

No wonder then that the Jew looks upon the present degenerate Christian churches as prickly briars and thistles which were rejected and thrown out by the watchmen of the vineyard of Israel.

### A Good Letter Regarding the Debt.

DEAR BROTHER GARDINER:

I have been thinking for some time of writing you a few lines of encouragement concerning the Tract Board debt, but there has been so much said already and so little done, that I have hesitated. I will now try to do a little of both.

We remember there was once a man who made a vow unto the Lord, which meant a great sacrifice unto himself and his daughter; still he said, "I can not go back." Now we as a people have made a vow, whether to man or to the Lord, and will we go back on it? He says in his word: "Bring ye *all* the tithes into the storehouse, . . . and prove me . . . if I will not open you the windows of heaven, and pour you out a blessing." We are told also that the Lord loveth a cheerful giver. Are we giving that way, or are we giving at all? The Bible tells us that the earth is the Lord's and the fulness thereof, and that the cattle upon a thousand hills are his. Now, will we render unto the Lord that which is his own—a portion at least?

Now, dear Brother Gardiner, our little band here has done more than was assigned us for this debt, but wife and I have decided to do a little more, which please accept with our prayers and best wishes. Enclosed you will find \$25.00.

YOUR FRIEND.

### Only an Oversight.

Rev. C. S. Sayre evidently forgot to sign his article in last RECORDER, upon "Missions in the United States," signing only a personal note to the editor mailed with the article; and by an oversight it was published without signature.

## MISSIONS

### A Visit to the Sabbath-keepers of Michigan.

DEAR RECORDER READERS:

I want to tell you of a visit to the Sabbath-keepers of Michigan in company with Pastor D. B. Coon of Battle Creek. We went on Friday morning, March 14, to White Cloud, located on the Pere Marquette Railroad, forty-seven miles north of Grand Rapids. Doctor Johanson of Battle Creek writes of his visit to this place and people in the RECORDER of January 13. If you have not read it, please do so, for you will feel repaid, especially if you are interested in the Sabbath question and in those who are keeping it. This church is the strongest witness I have ever seen, to the fact that the observance of the Sabbath of Jehovah will make a spiritual and superior people. The members are thrifty and industrious, own good farms and comfortable homes, but are not slaves to them. The Sabbath is a day of veritable rest, not doing their own pleasure, but attending church, Sabbath school, and enjoying the Christian fellowship of one another. It is very apparent that this has made a "peculiar people," has made them godly and not worldly.

We arrived in the afternoon and at night attended the regular Sabbath evening prayer meeting, which was held at one of the homes in the village where about half of the people live, especially the older ones. The meeting was led by Dr. J. C. Branch. The young people gathered about the piano, sang a few hymns, and then the leader read the lesson of the "true vine" from the gospel of John. There were some twenty people present, nearly all of whom took part. The meeting was remarkable in its tenderness and spiritual power. I was reminded of the conversation between Jesus and Nathanael at their first meeting, when "Jesus saw Nathanael coming to him and said of him, Behold an Israelite indeed, in whom is no guile! Nathanael said unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee" (very likely engaged in

prayer). I am glad my first glimpse and acquaintance with this people was beneath their own vine and fig tree, engaged in prayer. They are a praying people.

On Sabbath morning we faced the cold northwest wind, driving to the church one mile north and one mile west, over roads somewhat rough and frozen. The chapel seats perhaps one hundred people. There were between sixty and seventy people present. The Sabbath school was held before the preaching services, and the International lessons were used. This is a good, modern school, where the Bible is skilfully taught. After Sabbath school it was my privilege to preach to the people. At night the meeting was held in town at one of the homes, when Brother Coon preached. Sunday afternoon at two o'clock we again held a meeting at the church and Brother Coon preached to a good-sized congregation. At night I preached at the home of Doctor Branch in the village. The rooms were well filled. Several people were present, both at the morning and evening services, who were not Sabbath-keepers. We spent Monday at the home of Doctor Branch, with the three brothers, who are ministers, and their wives. Eld. M. A. Branch is pastor of this White Cloud Church, Eld. L. J. Branch has for years been pastor of a church, not quite as large, at Bangor, Mich., and Dr. J. C. Branch has owned and conducted a sanitarium at White Cloud for years, and in connection with his practice of medicine has done gospel and temperance work as time would permit. He is very largely responsible for driving the saloon from his county.

The day was spent in talking of our common Sabbath interests. A petition was finally drafted asking the president of the Michigan Conference of the Church of God to call a Sabbath-keepers' convention during the spring, somewhere in the State, perhaps at Bangor. A copy of the petition and invitation will be sent to Sabbath-keepers throughout the State and to others living near. Brother Coon and the Branches are corresponding with others. There is a small group at Lansing, Mich. Brother Coon is in correspondence with some at Detroit. This work may give strength, and help make Sabbath-keeping centers for the work Brother G. M. Cottrell is doing. I have a list of more than a dozen people living in and about Starke



County, Ind., on whom I hope to call soon. These are neither a branch of the Church of God, nor the Adventist people.

It was a great pleasure to meet a congregation of some eighty people, mostly Sabbath-keepers, in the sanitarium chapel on the afternoon of the following Sabbath. On Thursday night a conference was also held to talk over these Sabbath and missionary interests. Battle Creek is one of my many homes. For more than four years I have been convinced that, of all the States in the Union, Michigan is the best inoculated with Sabbath truth.

I hope the strength of several hundred Sabbath-keepers in this State can be united. If it can be done in Michigan, it can be done in other States.

Yours fraternally,  
E. B. SAUNDERS.

### The Sabbath-keepers' Association.

To Sabbath-keeping brethren everywhere, and especially to those who are living in the State of Michigan or tributary thereto,

Greeting:

Whereas, There are a great many people who live in the State of Michigan who believe and observe the seventh day of the week as the Sabbath; and

Whereas, There are many scattered ones, besides several denominations, who are known by different names; and,

Whereas, All of them are agreed upon certain fundamental principles of the Christian religion, such as faith, baptism, repentance, obedience to the law of God as found in the Ten Commandments and interpreted by the Sermon on the Mount, and many other kindred truths held in common which are dear to all; therefore, be it

Resolved, That a meeting be called which shall be for better acquaintance; for encouraging one another in order to save our young people to the Sabbath; to give greater weight and do more effectual work in promulgating the Sabbath Truth, and doing more good in the world. And, be it further

Resolved, That the formation of this association shall not be construed that any church, by joining this association, need lose its identity as a church, or need sacrifice its church name, but that each church

belonging to this association shall govern its own affairs, and that no church or person shall have the right to encroach upon or interfere with the government or belief except as above stated. And be it further

Resolved, That all lone Sabbath-keepers shall have the right to become members of this association, and we urge and extend an invitation to all such, to join with us in this effort, and that we ask the president of the Church of God to call such a meeting.

Dated March 18, 1913.

### Thoughts From the Field.

A friend in the West writes:

"I was greatly shocked to think that there could be so many delinquent subscribers to the RECORDER as you reported some time ago, and can not understand how any loyal or enterprising Sabbath-keeper could enjoy reading your worthy magazine unpaid for. And I can not see why it is any more honorable to read a paper without paying for it than it would be to expect a milliner to keep one supplied year after year with up-to-date hats without giving in return one cent or even a 'Thank you!' Our Sabbath never seems complete without the RECORDER."

### What Becomes of the Inauguration Bible.

Clerk McKenney of the Supreme Court of the United States has seen sixteen Presidents inaugurated. On thirteen of these occasions he has assisted by producing the Bibles that were used. It is his duty, when the President takes the oath of his office on Inauguration day, on the great platform built for the ceremony at the east of the Capitol, to stand at the left of the new Executive, while the chief justice stands at the right, and they hold the Bible between them. When the President finishes the solemn words of his oath he bows his head and kisses the volume, as Mr. McKenney raises it to his lips. Standing close to him, Clerk McKenney notes the verse, or verses, touched by the President's lips. He carefully marks the place, and on the following day, or soon thereafter, he carries the Bible to the White House and presents it to the President's wife.—*The Christian Herald.*

## WOMAN'S WORK

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

### The Fence or the Ambulance.\*

"'Twas a dangerous cliff, as they freely confessed,  
Though to walk near its crest was so pleasant;  
But over its terrible edge there had slipped  
A duke and full many a peasant.

So the people said something would have to be done,

But their projects did not at all tally;  
Some said, 'Put a fence 'round the edge of the cliff';

Some, 'An ambulance down in the valley.'

"But the cry for the ambulance carried the day,  
For it spread through the neighboring city;  
A fence may be useful or not, it is true,

But each heart was brimful of pity  
For those who slipped over that dangerous cliff;  
And the dwellers in highway and valley  
Gave pound or gave pence, not to put up a fence,  
But an ambulance down in the valley.

"For the cliff is all right if you're careful,' they said,

'And if folks even slip or are dropping,  
It isn't the slipping that hurts them so much  
As the shock down below when they're stopping.'

Then an old sage remarked, 'It's a marvel to me  
That people give far more attention  
To repairing results than to stopping the cause,  
When they'd much better aim at prevention.

"Let us stop at its source' all this mischief,' cried he,

'Come, neighbors and friends, let us rally,  
If the cliff we will fence we might almost dispense  
pense

With the ambulance down in the valley.'  
'Oh, he's a fanatic,' the other rejoined,  
'Dispense with the ambulance? Never!  
He'd dispense with all charities, too, if he could;  
But no! We'll protect them forever;  
Aren't we picking folks up just as fast as they fall?

And shall this man dictate to us? Shall he?  
Why should people of sense stop to put up a fence

While their ambulance works in the valley?'

"But a sensible few who were practical, too,  
Will not bear with such nonsense much longer,  
They believe that prevention is better than cure  
And their party will soon be the stronger.

Encourage them, then, with your purse, voice  
and pen,

And (while other philanthropists dally)  
They will scorn all pretense and put up a stout fence

On the cliff that hangs over the valley."

\*This poem is used with good effect by the Anti-Tuberculosis Society.

### Patriotism and Health.

Patriotism is indissolubly associated, in the minds of many, with bugles, flags, tramping soldiers and the sound of musketry, or, at least, of firecrackers. Heroism, to such, is only contemplated in the risk of life and limb for the "glory of the flag" and the "love of country." To some less courageous, but no less emotional, service to one's country seems to consist, for them, in wearing a flag upon the lapel of one's coat and joining fervently in singing the national hymn upon patriotic holidays.

There is a bigger and finer patriotism than the military form, which is finding its expression in service for the public health and the public welfare, service associated with danger, vigorous discipline and sacrifice as great as has been experienced by any warrior.

And there is a still more refined, gentle and efficient patriotism—the patriotism of the mother and the father who raise children to a proper respect for their own and their fellows' health, in order that we may have a nation of virile and lusty, clean and wholesome men and women.

And this latter patriotism is almost unheralded, but it is none the less noble for that.—*The Crusader.*

### Swat Them Now.

During the summer nearly every paper and magazine has a greater or less number of "Swat the fly" articles which have for their object the extermination of the common house-fly and the stable-fly, as well as the less common blow-fly. For many years the careful housewife has done her best to banish the fly from the house because she did not like his looks, his noise or his inquisitiveness, as he is always "getting his nose into everything."

Investigations the last few years have shown that the dislike for the fly is well founded and that he not only seems dirty but is dirty. He walks all over and into all kinds of filth, the more the merrier, and the filthier the better, and he will not wash nor even brush his feet before walking all over your breakfast and mine or taking a milk bath for his complexion, and in all these travels he leaves a trail of dirt behind him. In this way are the seeds or

germs of typhoid fever, dysentery and other diseases spread, especially during the hot weather, when flies and filth are thickest. Many cases of illness that used to be credited to providence are now more properly credited to the fly. The fly is now under grave suspicion of being the cause of that terrifying disease—infantile paralysis.

He will not wash his teeth and so frequently carries disease directly from some diseased animal he has bitten to a human being from whom he happens to next take toll. As might be expected of one whose tastes are such as his, he often gets sick himself, and like many human beings, does not know enough to stop eating when sick, but goes right on eating and thus carries disease to humankind. More than for almost any other living thing the proper name for fly is d-i-r-t, dirty feet, dirty mouth, dirty body.

But what I started out to say is, "swat the fly" now. In the warm corners of your home and stables, in the cellars, there are many flies tucked away, and it's a good plan to clean up all these places before warm weather comes; so if you see a fly, hit him and hit him hard. One good healthy fly the first of May is good for about ten million flies the middle of August. So if you want to save a few million "swats," swat now.

LETTICE WATT.

### Christ, the Companion.

REV. EDWIN SHAW.

#### An Easter Sermon.

"And Jesus himself drew near and went with them." Luke xxiv, 15.

The *companionship of Jesus*, is the Easter thought which I would bring to you this morning, and, adopting the method of modern journalists and newspaper writers, I put in the first paragraph all I have to say, as follows: First, the Passion for Companionship; second, the Power of Companionship; and third, the Promise of Companionship.

First then, the *passion* for companionship; and by passion I mean an eager, earnest desire, a wish that impels one to meet and to overcome opposition, a desire that can not take "no" for an answer.

The passion for companionship is a large element in human nature. It is at the basis of almost all human institutions. The fam-

ily, the church, the school, the club, the state itself would not long endure without it, for it compels people thus to associate themselves together. Men often sacrifice worldly riches and honor and position, all because of the passion for companionship which attracts them to other localities and into work by no means as favorable as might otherwise be found.

Now the passion for companionship is a pure and noble impulse, implanted in us by nature, and there is something wrong with the man or woman who lives the hermit life; those who shut themselves away from other people and from God are abnormal and peculiar, something is the matter with them.

The passion for companionship reached its best and highest development in the life of Jesus Christ. "What! could ye not watch with me one hour?" was his disappointed and agonizing exclamation in the garden of Gethsemane, when the longing of his heart for sympathy met no answering response. It was his passion for companionship, as well as a wise method of carrying on his work, that led him to choose twelve men who should be with him, as special friends and companions. And then in that last bitter moment on the cross, in the darkest shadows of the blackest of nights, before the bright Easter dawn, it was passion for companionship that caused him to say, "My God, my God, why hast thou forsaken me?"

It was the passion for companionship that led the two disciples to take that walk to Emmaus together, and it was the longing for his presence in their hearts, and his own passion for companionship with them that led him to "draw near" and go "with them."

But I would speak of the *power* of companionship. Among men it is a power for good, or for evil, according to the character of the companionship. The influence of associates is inevitable, it is fixed and certain. Harmful and evil companionships are therefore to be avoided. This does not mean that all people who are bad are always to be avoided, but the evil part of their companionship is always to be avoided.

There is some good in the worst of people, and much good in many quite bad people; and it is possible, and altogether desirable, that men and women of strong up-

right goodness should have companionship with those whose lives may be somewhat, or quite largely, evil; for in those cases it will be the good only, on both sides, that enters into the companionship, and so both are helped.

There is no peril at all in associating with evil companions if the basis of the companionship be only the good there is in each. One may come into contact with much that is wicked; may see much evil, may come to have a knowledge of people and things that are sinful and impure, but so long as the basis of the companionship is the good there is in each, so long there is no injury.

It is not because the boy Charles plays with John that he is injured, but because in the playing he takes John's way of playing the marbles for "keeps," and joins with him in vulgar talk and impure language, and these things become the basis of the comradeship. It is not because you associate with godless, churchless, worldly men that you are harmed, but because in the association you allow some of the evil of their lives to enter into the basis of your comradeship. There can be no compromise in this matter, remember that.

Now the secret of the power of the companionship of Jesus lies in the fact that the basis of all companionship with him is always absolutely pure and holy. Nothing unclean, nothing that defiles, nothing mean or selfish can in any possibility enter into the basis of our comradeship. And his great loving heart goes out to the weakest and most sinful of men, and offers to them the sympathy and help and the power of a great companionship, on the basis of the good there is in them, no other basis; and so great is the power of this companionship when accepted, that it can save men from their sins, save them from their own wicked selves, save them from the influence of evil surroundings, and wicked associates.

Your companionship, no matter how good and great and powerful, can not do that; my companionship can not do that; yours and yours and mine and yours all together can not do that. We can help, bless the Lord, we can help and be colaborers with the Lord, but it is only the divine companionship of Jesus Christ that can save men, and save to the uttermost; that can give life and give it more abundantly, when he himself "draws near" and goes "with them."

But in the third place let me speak a word concerning the *promise* of companionship. We may have in our hearts the desire, that is, the passion for the life hid with Jesus, and we may have seen and felt its power in our lives and in the world. But how about the future? What assurance have we for the days and years to come? Listen. "Lo! I am with you always, even unto the end of the world." "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." "I will not leave you comfortless." "I will come to you." "A little while, and ye shall not see me; and again a little while and ye shall see me, because I go to the Father."

The promise of the companionship of Jesus to his followers is written in large letters in his very nature and in his words. The privilege of being comrades with Jesus in suffering and service and salvation has been promised to every believer. That promise has been fulfilled millions of times, and ever will be fulfilled so long as the world endures. It is that promise which gives joy and gladness, and hope and cheer and courage, to the Easter season; because he lives, we shall live also, his companions through all eternity.

These three, the passion for companionship, the power of companionship, the promise of companionship, these three, but they are all one. And may God grant that in the life of every one of us, at this Easter time, and from now on, we may in a larger, better measure use and enjoy these things, believing with all our hearts that as in the olden time, "Jesus himself draws near and goes with us."

"Some say that patriotism is not named among New Testament virtues because love of country so easily degenerates into hatred of other countries; is it not rather that the Gospel aims at the obliteration of all dividing lines and seeks to promote the brotherhood of man?"

Pewholder—"I don't like doctrinal sermons."

Preacher—"But Jesus gave nothing else, and the crowds flocked to hear him."

Pewholder—"Oh, if the preachers would give us doctrine in that shape, I'd flock, too."—*Exchange.*

## YOUNG PEOPLE'S WORK

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

### Verses in Psalms.

REV. WALTER L. GREENE.

*Christian Endeavor topic for April 19, 1913.*

#### Daily Readings.

Sunday—Meditation (Ps. i, 1-6).  
Monday—Shepherd of love (Ps. xxiii, 1-6).  
Tuesday—Penitence (Ps. li, 1-12).  
Wednesday—Affliction (Ps. lxxix, 1-14).  
Thursday—Confidence (Ps. xci, 1-16).  
Friday—Gratitude (Ps. ciii, 1-12).  
Sabbath day—Topic: Favorite verses. I. In the Psalms (Ps. xix, 1-14).

The Psalms are universally accepted as the great devotional book of the Bible—and the most complete expression of the heart's spiritual aspirations. Even among some who reject the Old Testament as authority there is the recognition of the Psalms as a lofty expression and a mighty inspiration of spiritual thought. Every devout Christian heart has its favorite psalm, for in the Psalms there can be found some which will meet the needs of every man. A few of these are suggested in our daily readings, but there are many others that have come into the experiences of men as the comfort and stay of life. Perhaps the Twenty-third Psalm has come to as many hearts with the assurance of God's care as any other of the Psalms. How beautiful the thought, "The Lord is my shepherd; I shall not want." Probably only one who has been a tender of sheep or has seen the consideration and love of the Eastern shepherd for his flock, can appreciate the full significance of this psalm. The shepherd hunts out fresh green pastures and living waters; he shields the flock from danger of wild beasts and storms; he carries the little lambs in his bosom; he follows the wandering and lost; he gathers them into his fold in safety. They follow him for they know his voice. "The Lord is my shepherd."

"God's care for the soul is represented under a twofold image. First, Jehovah is the true Shepherd. Next, he is the bountiful host, who exercises princely hospitality toward his guests. But there is no marked

transition from the one to the other. The figure of the shepherd is generally lost in the representation of Jehovah as the faithful guide of his people and so the way is prepared for the introduction of the next image, which occupies the rest of the psalm."

The Nineteenth Psalm opens with the declaration that "the heavens declare the glory of God; and the firmament showeth his handiwork." The lover of nature can see God in all creation. The twinkling stars and the revolving spheres in the heavens above tell of some mind that has conceived and fashioned them; and set them in their wondrous orbits. The clearness of the Eastern sky, travelers tell us, enhances the brilliancy of the stars in that country, so that the Psalmist had even greater reason for praise and adoration for him who had created the glories above. A friend, a short time since, said he never looked out on the hills when they were putting on their beautiful colorings, or upon the roaring waters of Niagara as they plunged over the precipice, without thoughts of God. Nature, even in its less wondrous and glorious aspects, is a revelation of God. Blessed is the man who, like the Psalmist, can see God in all the universe.

The greatness of God's material universe and the comparative insignificance of man should not lead us to think that God does not value man. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" It does not seem possible that God would regard insignificant man in the vastness of his world, but the Psalmist continues, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor" (Ps. viii, 3-5).

Here is a man deep in degradation and sin, scarred and marred by wrong-doing. Is God mindful of him? Yes: for in that wreck of humanity is a smoldering spark of divinity which may be fanned into a flame of power and brilliancy. It is because God sees in insignificant man such possibilities that he has given him dominion and glory. May we be worthy of the honored position to which God has called us.

QUESTIONS TO THINK ABOUT AND ANSWER IN THE MEETING.

What is your favorite psalm and why? What verse has helped you most?

Why are the Psalms so precious to the Christian heart?

What psalms have you committed to memory? What are their main teachings?

### Helping the Pastor.

Read again the Ashaway News Notes for the sake of item concerning arranging RECORDER files for the pastor. Many societies have Pastor's Helper committees. It may not be advisable for a small society to have a special committee for this purpose, but that kind of work might easily be one of the regular committees as a part of its duties. Or each committee might take its turn regularly in such work, a month at a time. There is always more or less work in his study or parish a pastor would like to do, maybe ought to do, but for lack of time it must go by default. Such assistance would be greatly appreciated by the pastor and enjoyed by those entering heartily into it. And not only would it be a matter of lending a helping hand, but it would also be a matter of training. Here is a very practical opening for committees that have hard times finding anything to write up into a bi-monthly report, for practical work. Think about it.

### David Livingstone, the Missionary.

LOIS WELLS.

*Read at the Centenary services at Ashaway, R. I.*

On March 19, 1913, a hundred years had passed since David Livingstone was born. With every decade his fame greatens, and it is fitting that today we should review the life and adventures of that great man.

The family of Livingstones were humble folk, Mr. Livingstone, David's father, being a tea merchant in Blantyre, Scotland. These people had a hard fight to educate and rear their children. David inherited from his parents the Highlander's daring and love of exploit, but he also inherited that stout heart and steadfastness of purpose which served him so well in later years. He was never ashamed of his family; indeed, in later life he used often to refer with pride to "his own order, the honest poor."

As a boy David had a mind and will of his own, and not even the love he felt for his parents could shake his conviction of

truth. To him, to become a Christian was to become in spirit and desire a missionary. He lived in an age of missions; the story of heroes and heroines of the Moravian missions was almost as familiar in that humble Scottish home as the history of the apostle Paul.

But David had his own living to earn and he went at it with a will. He managed to educate himself and, in 1836, he entered Glasgow University, where he studied medicine, Greek and theology. During his second course there he decided to offer himself as a missionary to the London Missionary Society. His offer was accepted, and having passed the examination satisfactorily, he was sent to Rev. Richard Cecil for a period of probation.

At Stanford Rivers he made his first attempt at preaching. It is said that he gave out his text very deliberately, but the sermon composed on the text had fled. "Friends," said the youth, "I have forgotten all I had to say," and hurrying out of the pulpit he left the chapel. It is hardly to be wondered at that the London Society thought it rather a risk to send some one to preach to the heathen who might possibly forget what he had to say when he arrived. However, his probation was extended, and in the last month of 1840 he sailed for South Africa.

During his first eleven years in Africa, Livingstone worked untiringly to spread Christianity. His first station was at Mabotsa, where he stayed for three years. Here it was that he brought his bride, Mary Moffat, daughter of Doctor Moffat who had done so much to influence his life's decision. Here, too, occurred that event which so nearly ended Livingstone's career. While hunting lions with some natives, Livingstone was attacked by one of those beasts. One of his companions shot the creature before it had time to crush all the life out of him, but his left shoulder was badly hurt and his arm maimed.

Here it was that Livingstone discovered what the real curse of Africa was. It did not consist in wars between tribes but in that refined form of cruelty, African slavery. Against this, Livingstone fought to the very last.

Two more homes were built, both of which were abandoned, and from 1848 Livingstone never had a home of his own in Africa. In 1852 Livingstone, realizing

that Africa was no place for his wife and children, brought them to Cape Town, where they embarked for England, and the missionary went back to brave the wilds alone.

His plan, now, was to make a path to the coast. He started from Linyanti in November, 1853, and reached Loanda in May, 1854. Here he had an opportunity to embark for England, but chose to keep his promise to lead the natives who had accompanied him safely home. From Loanda he went to the East Coast following the Zambesi River. In December, 1856, he reached London, where he was showered with honors. He withdrew, however, from the London Society on their complaint that he was not enough of a missionary and went back to Africa as a consul. This time Mrs. Livingstone accompanied him.

From this time on, Livingstone's career was that of an explorer. He made two more trips into the heart of Africa, undergoing unspeakable pain and want most of those dreary years. When almost at death's door and with all his supplies gone, Livingstone was saved by H. M. Stanley, who had come in search of him. Stanley was unable to persuade Livingstone to return to England. Retracing his course, Livingstone traveled for a short time toward the interior, but was unable to bear up under the load of pain and sickness. He died on April 30 and his brave followers carried his body to the coast, where it was embarked for England.

Livingstone had accomplished wonderful things. The slave trade was utterly broken up, and Christianity had made its way into Africa.

### The Los Angeles Convention.

No response has come yet to the editor of this department in answer to his suggestion that subscriptions to the *Christian Endeavor World* be reported. This does not mean, necessarily, that nothing is being done. But it would be a matter of encouragement to others if our different societies would report their progress in this line of effort.

There may be young people, or others, not connected with a Christian Endeavor society or in a community where there is no such organization, who are nevertheless interested in this work. Let him or her take up this matter and help send a representa-

tive of the board to this convention. A determined, intelligent, persistent pull together will spell success.

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

The regular business meeting of the Young People's Board was held at the home of Rev. A. J. C. Bond, March 16, 1913.

Members present: Rev. A. J. C. Bond, Prof. L. H. Stringer, F. I. Babcock, and Carrie Nelson.

Miss Nelson offered prayer. Minutes of the last meeting were read. Correspondence was read from Rev. R. R. Thorngate, Rev. H. C. Van Horn, and Rev. A. E. Main.

The Treasurer's report was read. Voted that the Treasurer send \$25 to the Missionary Society for Doctor Palmborg's salary, \$25 to the Fouke School and \$25 to the Salem College Library.

Voted that the Treasurer and the President each be allowed \$1.00 for postage.

Adjournment.

CARRIE E. NELSON,  
Recording Secretary.

### Study of the Conference Year Book.

#### Lesson V.

#### FIFTH DAY.

#### Daily Readings.

Sunday—Conference Minutes, Sunday (pp. 41-44).

Monday—Conference Minutes, Report of Corresponding Secretary of the Missionary Board, including reports of Dr. D. H. Davis and Rev. J. W. Crofoot (pp. 137-140).

Tuesday—Report Corresponding Secretary, Missionary Board, including reports of Doctor Palmborg, Doctor Crandall, Miss Burdick, and Toong Tsing Oong (pp. 140-145).

Wednesday—Report of Corresponding Secretary, Missionary Board, including reports on Africa, Java, Denmark, Germany, and Home Missions to "Western Association" inclusively (pp. 145-148).

Thursday—Report of Corresponding Secretary, Missionary Board, including "Home Missions" concluded (pp. 149-155).

Friday—Report of Corresponding Sec-

retary, Missionary Board, including Summary, and Treasurer's Report (pp. 155-159).

#### Class Study.

1. Who are the officers of the Missionary Board? Where is the board located?
2. How large a budget for missionary work did Conference approve for the year's work?
3. How large an income has the Missionary Board from its invested funds?
4. What is the most encouraging thing about the above report?
5. Why should our people do missionary work?
6. What is the value of Recommendation 3 near bottom of page 43?
7. How large a Sabbath school is held by our mission in Shanghai? Tell all you can about the boys' school, at Shanghai; about the girls' school. Name all our missionaries on the China field.
8. In what general missionary work, i. e., not purely denominational, is Mr. Crofoot interested?
9. How many "missionary" pastors are assisted by the Missionary Board? How many churches thus represented? How many "Associations" are represented in the above report?
10. Who are the Rev. J. H. Hurley, Rev. J. A. Davidson, Rev. J. R. Severance, Rev. Wilburt Davis, and Mr. Ira J. Ordway?

### The House Upon the Sand.

ALICE ANNETTE LARKIN.

#### CHAPTER VIII.

#### Apple Blossoms and Surprises.

Rachel Barlow looked out upon a beautiful world. "Oh Aunt Ruth," she cried delightedly, "how perfect everything is! Did you ever see anything so glorious as those apple trees after the rain? Why, the very drops on the flowers seem to sparkle and glow in the sunlight. It is splendid just to be alive on such a day in May, isn't it?"

"Indeed it is, child. One's veins fairly tingle with happiness. But look at the peach trees in the lower end of the orchard, aren't they dressed in radiant pink?"

"It's too pleasant to stay indoors this morning, Aunt Ruth, I shall just have to

take a walk around the yard, if you won't need me for a few minutes."

"But you'll go to church with me this morning, won't you, Rachel?"

"Yes, Auntie, I'll be back in ample time for that. The whole outdoors seems to be calling me today. Look at the robin's nest in the old maple tree; perhaps I shall discover more of them while I am gone." And taking a light wrap from the clothespress, Rachel hurried from the house.

Mrs. Stuart watched her as she wandered back and forth in the garden that had recently been made ready to plant. "She is seeking lavender beds everywhere, I can imagine," she said to herself, "and joy and success hiding in every fragrant blossom. I sincerely hope that her dreams may come true."

But Rachel had already left the garden, and was wandering about the orchard, humming softly as she went.

"Good morning," a cheery voice greeted her as she stopped under the drooping branches of the old red apple tree. "Isn't it great to be here?"

"Looking around, Rachel saw Ray Judson hurrying through the orchard.

"Good morning," she replied cordially. "I was just telling Aunt Ruth that it was splendid to be alive on a day like this."

"It is a beautiful Sabbath morning, and I felt as though I must carry an armful or two of apple blossoms over to the church. But the sight of you here in the orchard, Rachel, drew me in before I hardly realized it. The apple blossoms are there on the other side of the fence."

"Oh, you mustn't leave them long; they might wilt. How does the farm go?"

"First rate; I feel greatly elated with my success so far. When are you coming out to explore things?"

"Whenever Aunt Ruth is ready to go. She spoke of it only yesterday, but we have been very busy."

"Yes, I know, and your garden looks fine. But I do wish you'd hurry up about that visit; I get pretty lonesome out there sometimes. A housekeeper is all right, but I wish—"

"Oh, your apple blossoms will surely be wilted if we talk any longer, and that would be a shame."

"I guess it would, Rachel, but sometimes there are things fairer and more tempting even than apple blossoms. Just now—"

"Oh, I must be going in this minute. Aunt Ruth likes to start for church early, and I have promised to go with her."

"Will you go to Endeavor meeting too, this afternoon, Rachel?"

"Perhaps so; I can't tell now. Be sure to arrange those apple blossoms tastefully." And with this injunction, Rachel was gone.

Ray Judson hurried back to the sidewalk where he had left the two large baskets of flowers. "I'll have just time to arrange them," he said as he started on. "I rather wish somebody had offered to help."

In the house Rachel was telling her aunt of the invitation to visit the new poultry farm. "He is really anxious for us to go out there, Aunt Ruth," she said, "and I'd like to go. He's been so nice to help me with my plans and work. When do you suppose we could arrange it?"

"Why, almost any time, Rachel, as far as I am concerned. We'll have to drive, I suppose. Of course you know how to manage a horse; I do not."

"Yes, Auntie, but he would rather come after us whenever we set the time. Let's go tomorrow if it's like this. I wish you could walk, for I should just love to."

"I wish so too, dear, but it's all of a mile, and I fear I'm not equal to it. You might walk some other time; but we'll try to go to morrow if the weather is suitable." So it was decided, and Mrs. Stuart and Rachel soon started for church, stopping on the way to speak to a few acquaintances.

Rachel Barlow never forgot the sermon that she heard that morning. For, strange as it seemed to her, its subject was "The House Upon the Sand," and the text that the pastor quoted was this—"And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof."

Doris had written her all about the fate of the summer cottage at Quohassett, and their narrow escape; also she had told her that she, Doris Chesterfield, had been building her own life on an unsafe foundation, and of her changed purpose, besides many other things that Rachel remembered this morning. The letter lay close at hand, in the beautiful Bible that Aunt Ruth had given her. One sentence she could almost find with her eyes shut, and it was this—

"Rachel, I have never asked you to give your heart to Jesus Christ, and I am sorry; but I pray that it isn't too late to ask you now."

Suddenly, as had happened before, Rachel thought of the service on New Year's eve in the church at Quohassett, and the beautiful picture that had appealed to her so strongly. And she could almost hear the Master saying, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Could she refuse him now? No, she must not, and she bowed her head and whispered softly, "Lord Jesus, I am ready to open the door. Come in and abide with me." Thus the great decision was made, there in the little church that Aunt Ruth loved, on this beautiful Sabbath morning in May; the decision that she ought to have made long ago.

To Aunt Ruth she told the story on the way home. "Why," she said happily, "here I have been dreading all these weeks even the thought of going to Christian Endeavor, but now I can hardly wait for the time to come when I can go. I want to take up my pledge once more, and do all I can for the One who has been so patient with me. I know now the meaning of that pledge as I never knew it before. I want to try to do whatever he would like to have me do. Aunt Ruth, I have been learning through you all these weeks, and through knowing you, have come to know the Master you serve."

"I am so glad if I have helped, Rachel. I have hoped and prayed that you might soon give your heart to him who gave himself for you."

It was a happy day for Rachel Barlow, happier than she had ever known or dreamed of; but there were still other joys in store for her that night. If it is true that "it never rains but it pours," and that "troubles never come singly," it is also true that one joy often follows close upon another.

Ray Judson, coming in for an evening call, brought from the postoffice a letter stamped Willisburg.

"From father," Rachel said as she looked at the writing on the envelope. "Please excuse me a moment; I'll be back very soon."

"Oh, I dare not open it," she said as she entered her own room. "I dread to, and

yet mother may be sick or something has happened." But to hesitate and not know was worse than to dare and learn, so she hastily tore open the envelope. "Oh!" she exclaimed aloud as she read the first line, and the look of fear gave place to one of great happiness, for the letter was as follows:

"MY DEAREST DAUGHTER:

"I wonder if you can ever forgive your father for treating you as he has. I have done very wrong, Rachel; I ought not to have judged you so harshly. I see it all very plainly now. You did wrong, too, but you were sorry for it, and I ought to have remembered that I was young once and had many temptations to meet. I fear I hardly know my own daughter; but you will forgive me, won't you, Rachel, for the sake of One who has promised to forgive all our sins? Mother and I have been attending church lately; we have sadly neglected our duty in the years that are gone. Tell Aunt Ruth she needn't worry about the dancing question; we have learned our lesson, and are not interested in such things now.

"I wish you were home, but have promised Aunt Ruth not to send for you just yet. So mother and I will plan to make you a little visit before many weeks; perhaps the children can come, too.

"Mother says tell you that we have a splendid Christian Endeavor society now. Doris keeps us well informed. She is doing fine work in school, and Barbara is making plans to enter the Boston School of Elocution. I never saw such a change in any one as there has been in the members of The Clan since that house party at Quohassett.

"I wonder what my girl is doing tonight. Won't you sit down and write your father just a few lines, granting him the forgiveness that he doesn't deserve?"

"With love from us all,

"FATHER."

"Oh, I am so glad!" was all Rachel could say at first. When she had recovered a little from her surprise, she added, "Of course I will write to him tonight just as soon as I am at liberty. I have many things to tell him."

Aunt Ruth and Ray Judson saw the joyful look on her face when she returned to the sitting-room, though Aunt Ruth alone guessed the cause of it. A sharp ringing

of the door-bell left little opportunity for questions.

"O Aunt Ruth, and Ray!" Rachel, who had answered the summons, was heard to exclaim. "Come here as fast as you can; it's a May-basket, an immense one, too. I can hardly lift it."

Ray Judson hastened to take the basket from Rachel's hands. "Sure enough, it is a generous one," he said as he carried it into the sitting-room. "Mrs. Stuart must be very popular, I think."

"Oh, it isn't mine, Ray; I'm too old for May-baskets. See, there is Rachel's name on the top of it."

"Yes, that's so, Auntie, but where could it have come from?"

"From Willisburg, I guess; I might as well tell you, for I know Jane wants to come in the worst kind, if you are willing."

"Of course I am willing, Aunt Ruth, but what has Miss Jane to do with it? I don't seem to understand."

"Why, Doris Chesterfield wrote to know where she could send a May-basket so you wouldn't find out anything about it, and I asked Jane to have it come to her house and she was to attend to the hanging of it."

"Well, then of course she must come in and share its contents. Ray, will you please go after her?"

"If you'll promise not to eat up all the good things before I get back." And Ray Judson went out laughing, to return in less than five minutes with Miss Jane Rutledge.

The basket proved to be a generous one indeed. Each of the girls had contributed something, even Beth sending a letter and a beautiful framed picture from California. Rilla's share was a large box of cookies and cakes made from her choicest recipes. Hope sent a book, and Louise a pretty little apron, while Doris and Barbara had supplied the flowers, fruit and candy. Each gift was accompanied by a letter, and these messages from the members of The Clan were prized more than anything else.

Miss Jane hovered over the gifts while Aunt Ruth sat by and watched. Ray Judson succeeded in getting his share of the good things.

"It's almost like celebrating a birthday," Rachel said suddenly; "the girls surely have not forgotten me."

"It's almost as good as a birthday surprise of my own," Miss Jane said as Rachel urged her to take more of the fruit and

candy. "I don't know as I ought to mention it, but today is my birthday."

"Why, Jane, of course it is, and I had almost forgotten it," Mrs. Stuart said, rising from her chair. "I have a little gift all ready for you, too; I'll get it this minute."

"Your birthday!" Rachel exclaimed, taking the last package from the May-basket. "How nice it is that we can celebrate somebody's birthday with all this feast. You must carry home the basket as a souvenir of the occasion."

"But Sister Harriett wouldn't approve of May-baskets, Miss Rachel; I'd better not. I'll just take some of the fruit and candy, if you don't mind; and I thank you so much for a happy birthday night. It means more to me than you will ever know, though I expect I'm a foolish old woman to care for such things. But I know I'm a very happy one just the same. Now I must run home and divide with Harriett. Good night and God bless you."

When Ray Judson too had gone, and Aunt Ruth had started for bed, Rachel took the little pile of letters and went to her own room. It was very late when she had finished the last line, and the letters had been returned to their envelopes.

"How thoughtful the girls are," she said to herself, "and how I would love to see them. But I can write to them all of this happy, happy day, though of course father must come first."

(To be concluded.)

### Milton College Notes.

The Y. M. C. A. recently elected officers for the coming year.

On March 15 the literary societies held their preliminary oratorical contests. Two contestants from each lyceum were chosen for the final contest, which will occur soon.

Mr. Minter of Milwaukee addressed the men of the college a few weeks ago on "The Value of Physical Training in Every-day Life."

The Iowa Ladies Quartet visited chapel recently and sang two beautiful songs.

Milton College is proud of the fact that the Orophilian Lyceum won, from *Everybody's Magazine*, the first state prize for Wisconsin in the contest for the solution of "The Case of Jennie Brice." The "Oros" will share the prize (\$100) with their sister lyceum, the Miltonians, who took part in the contest.

The Idunas presented "The Lamentable Tragedy of Julius Cæsar," on February 20, to a large and appreciative audience. Such "tragic mirth" Milton had not witnessed for years.

The Baraca class of the Seventh-day Baptist church now holds its meetings in the college Y. M. C. A. reading-room.

March 5 was the date of the very entertaining Miltonian Medley, a program consisting of nine "stunts," one for each letter of the word Miltonian.

### News Notes.

MILTON JUNCTION, WIS.—The Garwin Ladies' Quartet, composed of Seventh-day Baptist ladies, was with us the last Sabbath in February, singing sweet songs at all the Sabbath services. The night following was Ladies' night with the Brotherhood, and the members of the quartet were the guests of honor. Later the quartet was with us and gave one of its popular concerts, this being the forty-seventh given this winter, and the last one for the season.—The second division of the Ladies' Aid society served a 15-cent supper at the home of Mrs. G. W. Buten, March 2.—The five young people's societies of Milton and Milton Junction held their first union meeting, March 9, at the Congregational church at Milton. This meeting was a success, being both interesting and helpful to all.

ASHAWAY, R. I.—The Livingstone Centenary was celebrated, March 22, when the young people had charge of the Sabbath morning services. Two interesting papers on the life of David Livingstone, as explorer, and as a missionary, were given by Lois Wells and Thelma Larkin. The Rev. J. L. Peacock, librarian of the Wilcox Memorial Library of Westerly, gave an interesting address.—"The Study of the Conference Year Book" has been taken up in the Sabbath evening prayer meetings.—The Juniors held a pleasant social in the parish house, not long ago.—Pastor Van Horn and his Boy Scouts enjoyed a hike and camp-fire, Monday, March 24.—Recently some of the members of two different Endeavor committees met in the pastor's study and sorted his pile of SABBATH RECORDERS on file since April, 1907. It was a helpful work and much appreciated by him. The RECORDERS were sorted ready for binding.

—A special Sabbath sermon and a special Sabbath-school service on the Sabbath combined to make a helpful and inspiring service, Sabbath day, March 29.

PLAINFIELD, N. J.—Special musical service and exercises were held in church, Sabbath school and Christian Endeavor on Easter Sabbath: In the Sabbath school the children formed a cross of white boxes with letters pasted on—initial letters of Bible verses about Easter, spelling, after being placed in position, "Jesus is risen."—The Junior society held a St. Patrick's day social, March 16, a social time with games being the object rather than the making of money.—The Livingstone Centenary was celebrated in the Sabbath school by the superintendent's story of Livingstone's life, March 15, and by the Christian Endeavor society on March 22.—The Missionary Committee of the Woman's Society for Christian Work recently sent a barrel of clothing to Attalla, Ala.

SHILOH, N. J.—The Christian Endeavor society held an Irish social on the night of St. Patrick's day. Each one present wore a green bow which was sold at the door for a penny, and was requested to tell an Irish joke. This cause a great deal of amusement. Refreshments of Irish-potato chips, cheese tidbits, wafers and tea were served.—The ladies gave an Easter supper on the evening of March 20. Over \$34 was cleared.—Pastor Skaggs and wife invited all the children of the community to the parsonage on the afternoon of Easter Sunday. A good time was enjoyed by all, after which refreshments were served.

### More Letters.

G. M. COTTRELL,

(Secretary Lone Sabbath-keepers.)

Please add to the New York list in your Directories the name of Mrs. Maude B. Osgood, Brentwood, L. I. (box 75), who writes that she is one of us, a member of the First Alfred, and now engaged in her professional duties, nursing. "It is a drawback," she says, "to be a lone Sabbath-keeper, but I strive to be faithful and loyal to our cause. My nearest church is of course New York City, and I have enjoyed the privilege of meeting with them once. I have hesitated about writing and send-

ing in my name, as it is uncertain whether my stay here will be long or short. I take the RECORDER and read it from cover to cover each week; also belong to the home department of the New York Sabbath school. If there is anything I can do to benefit any of the others, should be pleased to be a 'lifter.'"

That is the spirit that we wish to see and hear of, from every one of our isolated members. "Lifters" and "boosters," instead of "leaners" and "loafers," will be appreciated in every part of our Zion. The pastors like them. The missionaries enjoy them. The Sabbath-school workers do better by their help. Our schools and societies and publishing house will all show the effect of this kind of coöperators. Now, if the publisher or editor will hunt up Ella Wheeler Wilcox's beautiful poem on "The Lifters," and print it here somewhere, I think it will inspire every one of us to try to be a "lifter."

I add another letter from the wife of Dr. W. F. Church of Greeley, Colo., not simply because of its complimentary nature, but because it is so suggestive of what the lone ones can find to do, if their eyes and hearts are open to the call of opportunity. I had to smile when I read her suggestion that I write more for the RECORDER. She did not know that I was already clogging up the machinery of that institution, and that three communications were then in waiting to see the light of day. Am glad any way that she is not satiated.

I first remember meeting Sister Church at the Boulder Conference, where she presented a most interesting paper. Her letter shows complete qualifications, a sort of Martha and Mary combined. Many of us, like Mary, prefer to sit as learners at the Master's feet, while others will do the material serving in preference, like her sister Martha. Especially in our modern times we are undersupplied with the Marthas who enjoy keeping open house for the Lord's itinerants. Doubtless we are short, also, in our supply of spiritual Marys. But this letter shows equal devotion in both lines of service.

MY DEAR MR. COTTRELL:

"It has been on my mind for some time to write you my own earnest appreciation of your work in the RECORDER and outside for the sake of the scattered ones. I suppose we belong to "your flock," therefore

you will not consider this letter an intrusion. Really I wish you would write oftener to the RECORDER, for your cheery, live words are very heartening. I can not honestly call myself a discouraged Sabbath-keeper, for the cause means more to me than ever. I would, however, that it were possible for me to report some genuine conversions to this truth. It has long been my custom to remember the Sabbath-keepers in prayer, either on Friday evening or on some part of the Sabbath. In addition to that, I am trying to follow a self-imposed rule of doing something each week, besides praying, for some person or interest connected with the cause. Of course I fail sometimes, but not often does a week pass, in which I do not visit or entertain some of our brethren from Boulder or Fort Collins, or write a letter to the RECORDER or some individual Sabbath-keeper. I have also started a campaign of interviewing the ministers, but I will tell you more of that in the future.

"Perhaps you remember reading in the RECORDER of Rev. A. L. Davis' visit here last fall, and the service we held at Eaton. His helpful words still stick in my mind, and continue helping. I need your prayers. In addition to performing all my own household duties, I am teaching in the Baptist Sabbath school a class of young ladies from the State Teachers' College here. Their work in this class is counted on their college course, hence you can guess that it means much study and work and prayer. It is blessed work, though.

"Yours in His Name,

"MARY M. CHURCH."

A good lesson for us, in connection with this letter, will be the following couplet:

"Count that day lost, whose low-descending sun  
Views from thy hand no noble action done."

G. M. C.

Keep your faith in all beautiful things; in the sun when it is hidden; in the spring when it is gone. So only will you have courage to wait for the sure return of brightness and warmth, and to prepare your field for the coming harvest.—*Exchange*.

"Truth crushed to earth will rise again,  
but nine times out of ten the automobile  
gets away first.—*Lippincott's*.

## DENOMINATIONAL NEWS

Rev. Jesse E. Hutchins and family, en route for Marlboro, N. J., where Mr. Hutchins is to become pastor, spent the Sabbath in Plainfield with Rev. Edwin Shaw's family. The last Sabbath in March was the time designated by the Tract Board for presenting the Sabbath question in our churches, and in response to Pastor Shaw's invitation, Brother Hutchins preached this sermon.

He begins his work as pastor of Marlboro on the first Sabbath in April.

Rev. R. J. Severance, a student here a few years ago, was operated upon for appendicitis, last Friday, at St. Luke's Hospital, Utica. Although the operation was successful, he is reported as being very sick. His Alfred friends will earnestly hope for his early recovery. Mr. Severance is pastor of the First Seventh-day Baptist Church of Brookfield, Leonardsville, N. Y.—*Alfred Sun*.

In one of my early pastorates I asked one of my parishioners how she was getting along in her Christian life. She replied: "Very poorly. My life is a disgrace to me and to the church; it is a disgrace to Jesus Christ. I don't understand why it is." "Do you study your Bible every day?" I asked. "Oh, no; but I study it occasionally, when I have time." A little baby was lying in a baby-carriage near by, and I said: "Suppose you should feed that baby once in two hours today and once in six hours tomorrow, then let it go without eating at all for three or four days because you were busy, and then go back and feed it every two hours the next day, and keep up that process; do you think the child would grow?" "No," she said; "I think the child would die under that treatment." "And yet that is just the way you are treating your soul."—*W. R. Clark*.

With a sigh for what we have not, we must be thankful for what we have, and leave to One wiser than ourselves the deeper problems of the human soul and its discipline.—*Gladstone*.

## CHILDREN'S PAGE

### The Messenger Boy.

When Bobby is Bobby, and just mother's five-year-old boy, his shoes often go thump-thump-thump on the floor; but when he is a pony, he lifts his feet so neatly and capers about so softly that you would never think of naming him anything but Light-foot.

When Bobby is Bobby, he does not always remember to be polite when asking for things; but when he is a pet collie, he gives one gentle bark for "Please," and two for "Thank you," and the doggy never forgets.

When Bobby is Bobby, and mother needs his help, he sometimes says in a sulky way: "Oh, no! I don't want to!"

This happened yesterday, and what do you think mother did, as soon as she heard the cross little voice?

She went to the corner of the room, and said: "Ting-a-ling! Ting-a-ling! Messenger service?—Can you send me a messenger boy to help me today?—No, not so very large, but nice and pleasant.—Five years old? That's pretty young, unless he's very bright.—Oh, he is! and willing, too!—Why, I believe he's just what I want. Will you send him right away, please?"

Then she waited, and in a minute there came a tap at the door; for, while she had been talking, Bobby had stopped scowling and slipped out into the hall.

"Come in!" called mother, and there in the open door stood a smiling boy, cap in hand.

"Is this the messenger boy I just ordered?"

"Yes, lady," said a bright voice, "and I can stay all day with you if you want me. What shall I do first?"

"Well, I had a basket of food to send across the street to poor Mrs. Finnegan; but my little boy thought it was too heavy, and you don't look much stronger than he does."

"Humph!" said the messenger boy, cheerily, picking up the basket. "It's light as a fly!"—and away he went. He was back again in a minute, rosy-cheeked and smiling, and asking, "What next, ma'am?"

"I wonder if you can wipe dishes?" said mother.

"Sure! I used to do it for my mother before I was a messenger boy, and I made 'em shine, too."

So, while he polished the plates, mother made a pie for dinner, and the messenger boy's eyes shone when he saw that she was cutting round pieces for tarts.

"Say, lady!" said he, "I can put the jelly in 'em."

"Oh, that's good!" said mother. My Bobby sometimes does that, and I always have him taste the jelly first to see if it's just right."

"I'm a very good jelly-tester," said the messenger boy, and his face beamed when mother handed him a large spoonful of the beautiful red jelly.

"I wonder," mother said after a while, "if you might stay to luncheon with me. I'm all alone today."

"Well," said the messenger boy, "they don't often let me, but you're such a nice lady that I think 'twould be all right—and maybe!—'cause you're so very nice, I might—sleep here tonight—if you want me to."

"But where could you sleep?" asked mother.

"Why, I s'pose your little boy has a bed?"

"Oh, yes; one all his own, right by the side of mine."

"Well," said the messenger boy, with a funny look at her, "why couldn't you take your little boy into your bed and let me sleep in his?"

"Messenger boy," said mother, "I shall have to kiss you!" The little messenger boy moved slowly toward her.

"I s'pose—you—could," he said. "I—don't—b'lieve—they'd—care." Then he gave a run and climbed into her lap.

"You see," he whispered, hugging her tight, "they couldn't mind—you're such a very sweet, dear lady!"—*Rosalie M. Cody, in Little Folks*.

"The quickening of legal processes is now a loud and louder demand. The delay of justice is injustice, of course, but slow justice is better than haphazard decisions."

Hubby (angrily)—"Here! What do you mean by waking me out of a sound sleep?"

Wife—"Because the sound was too distressing."—*Boston Transcript*.

## HOME NEWS

DODGE CENTER, MINN.—Some happenings in Dodge Center life may justify the insertion of a few paragraphs in your columns, especially since I know a good many are watching the RECORDER for items from this place.

Since the last report from here a winter of unprecedented mildness has been experienced. Aside from the usual affliction of bad colds, the health of the people has been good. March has been ideal in its flurries of snow, quickly changing temperature and stormy winds. We are thankfully mindful that we have been kept from the destructive storms that have wrought havoc in adjacent States and the more remote sections of our country. We remember also that political disturbances have been less violent here than in some sections. Those interested in the moral welfare of Dodge Center will rejoice in the victory over the saloons of the place, in the spring election. It was won by a narrow margin and such were the peculiarities in the balloting that we are yet fearful that some technicality may be projected that will reverse the result. However, the saloons have been closed since the eleventh of this month, which is some advantage. It was so cheap a victory that the temperance people feel like taking but small credit to themselves. There was no open fight, and but little doing until just before election, when a powerful speaker was called to our aid, sent by the Anti-Saloon League. It seemed too bad that this torrent of eloquence should have been wasted on so few listeners. Much credit is due, in the case of a favorable final outcome, to the effective activity of the chairman of the Civic Betterment department of our Brotherhood, Brother L. B. Burdick. With ceaseless activity he worked on the street from early morning till the counting of the votes on election day.

Our people have been unusually favored since the North Loup Conference in the number of denominational visitors. Pres. C. B. Clark of Salem came, first, in the interests of our college at Salem. In a clear and forceful address on Sabbath morning he laid upon our hearts some high ideals

in the cause of education of our young people. I feel sure that the people here were glad to be able to help in that special type of education which the West Virginia young people are enjoying under the skillful direction of Doctor Clark. Next came Doctor Randolph in the interests of Milton College. We all felt that his visit was rather inopportune, following so closely that of President Clark. But his tactfulness and energy were equal to the situation and he carried away pledges and cash equal to what was subscribed for Salem. Besides the fine address on Sabbath morning Brother Randolph preached for us on Sabbath eve, gave his lecture on "The Bright Side of Life on Four Continents," and on Sunday night spoke to our "Brotherhood" on the theme, "An Honest Man." Dodge Center will be richer for the visits of these two men, because both our affections and a portion of our cash have been enlisted in enterprises that will endure for the higher welfare of mankind.

On the first of February we were highly favored by the visit of the Iowa Ladies' Quartet. They generously furnished music for our Sabbath eve prayer meeting and for the Sabbath morning service, and sang for a union meeting of the three churches on Sunday night. The power of their singing is its simplicity and the heart which they put into it as well as its sweetness. Their popular entertainment was well patronized, and following this, on Sabbath night, a reception was tendered them by the Christian Endeavor society at the parsonage. Almost the entire church embraced this opportunity of getting acquainted with these delightful young ladies.

Lastly, Rev. W. D. Wilcox, in the interests of a Seventh-day Baptist business enterprise, seeking the services of one of our capable young men, came to Dodge Center. Incidentally he gave us two fine lectures on his travels in Africa. The first was delivered on short notice the day he reached here, and was of a popular character. The second was given at the parsonage to the church people who wanted to know about our denominational problems in Africa. We were much pleased to have Brother Wilcox with us even in this incidental way.

It is very helpful to us to get into touch in these various ways with our larger denominational life, and we are grateful for our privileges. Next Sabbath, in harmony with the suggestion of Secretary Shaw, we

are planning to devote the day to a study of our denominational doctrines. We think it a wise plan for the churches, as far as practicable, on a given date to join together in a study of the questions that are of vital importance to us as a people. May it result, through the aid of the Holy Spirit, in stimulating our hope and courage, under the difficulties that face us.

As a church we are rejoicing in a good state of harmony in the work we are trying to carry on. An unusual burden of debt is somewhat embarrassing, but it is being tackled with a good degree of courage. A budget of \$1,200.00 is nearly all subscribed for the present year, and this budget includes a large percentage of the debt. Our Ladies' Benevolent Society is efficient to a large degree as an auxiliary in the various branches of local and denominational work. A new method of finance originating with the department of Finance in our "Brotherhood" has been adopted by the church and may prove a valuable departure from the beaten path of church finance.

An especially hopeful indication in the work here must have mention before all is said. It is a widely felt need of a deep work of grace throughout the membership of the church. Many hearts are burdened for this much needed result. God grant that this church and all the churches may earnestly seek until God is found in a larger spiritual life, and a far more effective service than is now being rendered.

T. J. VAN HORN.

March 27, 1913.

NEW MARKET, N. J.—On February 19 the Ladies' Aid society held a supper, the proceeds of which amounted to \$8.00. One corner of the session-room was devoted to a prettily decorated booth, at which there was a sale of articles both useful and decorative. About \$6.00 was added to the treasury from this sale.

On the evening of March 22 a "Contest" social was held, in which both elderly people and young folks joined with equal merriment, the honors being mostly taken on the side of the ladies. Nearly \$8.00 was realized from this.

March 28 being the birthday of the wife of our pastor, the ladies took possession of the parsonage, and gave Mrs. Jordan a surprise in the form of a variety shower, each gift being accompanied by a personal mes-

sage. Thoughts of sadness were expressed at the separation so soon to come, and many were the good wishes for their future happiness and prosperity. To these our hostess responded in her genial way, referring to the many happy hours we have enjoyed together. Dainty refreshments were served, and all departed, feeling that another link had been added to the chain of friendship which has bound us so closely together during the past eight and one-half years of their faithful labors among us.

E. B. C.

NEW MARKET, N. J.—That New Market has not been represented in the Home News circle of our good paper, the RECORDER, is not due to the lack of interesting events in our daily lives or church work nor to the inactivities of our people. The members of the old Piscataway Church have been and are loyal supporters of every part of our denominational work. The church has tried to meet the pressing needs of missions and education by responding with as large gifts as it would well afford.

Last Sabbath day the Sabbath school, instead of studying the lesson assigned for that day, followed the special order of service, "A Study on the Sabbath." The carefulness with which the program was prepared and the reverent and devotional spirit which was present throughout the service made it most impressive and helpful. Of special importance was the part which was taken by the children in the Bible readings. God alone knows how much that day's service will mean to them in later life.

For the past four months the Young Men's Bible Class has been taking a course in Bible Study, using as their text-book, Robert E. Speer's "The Man, Christ Jesus." The young men have continued the study with eagerness and enthusiasm, and the course has been helpful to them and the pastor who has served as teacher. The class meets in the social room of the church, which serves as an ideal place for the quiet, thoughtful consideration of the lessons. Occasionally the social committee of the class treats the class to a little "feed" at the close of the study. The spirit of sociability and the inspiration of the study have served to unite the boys in strong ties of Christian fellowship.

The church has a new field of labor in the Italian Mission, which calls for much



wisdom and consecrated tact and effort. The new chapel is roomy, comfortable and well suited to the needs of the mission. Pastor Antonio Savarese is settled in his home in New Market, about one mile from the Italian colony. His time is wholly occupied in his evangelistic and pastoral work and with the printing and distributing of the various tracts which he puts out. The Sabbath afternoon preaching service is generally well attended. I am surprised and gratified to see how loyal the Sabbath-keeping Italians are while they are harrassed and sometimes confused by the efforts and influences of unscrupulous Catholic priests who are already actively at work in the colony. The Sabbath school which from the first has been in charge of Brother Jesse G. Burdick meets immediately after the service of worship. The scholars are somewhat irregular in their attendance. Sometimes there is a large company present. At other times there is only a small group. When it is time for recitations Pastor Savarese teaches the adult class in Italian while Mr. Burdick or one of the helpers who go from the New Market Church, teach the younger pupils in English. Here is a field of mission work,—a combination of home and foreign missions. And what an opportunity it affords the church workers!

On March 28 the "mistress of the manse" was given a particularly impressive reminder of her natal day by a successfully planned, well-executed invasion of the manse by the ladies of the Aid Society. They came well equipped for a besieging party. The surprise was complete and the surrender gracefully made. The mass of cooky dough on the kitchen table would witness to suddenness of the surprise and readiness of the capitulation. I believe it was Job who once said, "And I am escaped by the skin of my teeth." I know I came off a little better than that for the part I played as an accomplice in the plan of invasion. But that is a small matter when compared with the affection the invaders showed in the gifts they left behind as they departed. But the greatest gift they left was the gift of love from loyal hearts who have always tried to prove to the pastor's family the appreciation of our efforts to minister, in Christ's name, to the needs of church and people. Such love is more precious than gold. May God grace their lives with riches of his grace. H. N. J.

### Mental Strain of Driving a Railroad Flier at 75 Miles an Hour.

In the March *American Magazine*, Albert W. Atwood writes a most interesting article entitled, "Why Railroad Wrecks Increase." The following is an extract showing the engine driver's relation to the problem:

"Dean R. Wood, who takes the Twentieth Century Limited from Syracuse to Albany, was recently asked at a public hearing what his running-time was between the two points. He replied:

"Two hours and forty-two minutes. That's 148 miles in 162 minutes. We are allowed to make up twelve minutes for lost time, which we might drop. We can only go through Syracuse at eight miles an hour, and there are nine other slow-downs, so that we have to run about seventy to seventy-five miles an hour to get in on time. In 148 miles we meet 151 stop-signals, which I must locate in all kinds of weather, and if any of them are out of order I report the number of the signal when we get in."

"Imagine the dangers and responsibilities which this man meets in fair or foul weather, in snow, in rain, in blizzards, in fogs, throughout the year. His vision must be geared for starlight, for moonlight, or for black darkness or driving storm, to locate, as he dashes by, those 151 signals in 148 miles, the loss of any one of which might mean death in the ditch. A leading railroad authority has been forced to admit that it is doubtful if any human being can properly manage an engine and locate a signal every thirty-five seconds. How can the human element be depended upon when it is being strained to the limit? There are very few accidents on branch lines, although these are usually innocent of block-signals and other safety-appliances. Is this because the human element is better on branch lines? Quite the contrary. The best men run on the fliers. But on the branch lines average speeds of twenty and twenty-five miles an hour are the rule, whereas on main lines they average from forty to fifty-five miles, or even more."

The common people do not judge of vice or virtue by morality or immorality so much as by the stamp that is set upon it by men of figure.—*Anon.*

## DEATHS

GREEN.—Mrs. Alma L. Green, daughter of Prudence (Potter) Thomas, was born in Petersburg, N. Y., April 11, 1821, and died in Alfred, N. Y., March 11, 1913, aged 91 years and 11 months.

She was married to William H. Green in 1839. To them was born one daughter, Prudence Ophelia, now Mrs. A. H. Spencer of Silver Lake, who is in very poor health. Early in her married life Sister Green was baptized and united with the Seventh-day Baptist church at Alfred. When they moved to Alfred Station their membership was transferred to the church of this place, of which she remained a member until death.

Mr. Green died July, 1876. Mrs. Green was a pleasant, cheerful woman and gifted in entertaining her friends. I. L. C.

CLARKE.—Paul B. Clarke was born in Preston, N. Y., on May 25, 1837, and died at Hammond, La., March 25, 1913.

He enlisted in the 44th New York Regiment, serving two years in the Civil War. On his discharge from the service he became a member of the Seventh-day Baptist church at Nile, N. Y. He came West, after his marriage at Nile to Miss Lucy Gardiner, and settled at Farina, Ill. There he established his home. He came to Hammond from that place in the year 1887, where he has since lived.

There have been born to him and his wife four children, three of whom, with the mother, survive him. There are nine grandchildren and two great-grandchildren.

Our Brother Clarke was a citizen of sterling worth, whose virtues we will do well to emulate. A choice spirit has gone from among us, leaving the brightest evidence that he always stood for integrity of purpose, neighborly kindness, and pronounced purpose to live righteously and soberly in this present evil world, and that he looked forward with a blessed hope of immortality in the world to come.

Services were conducted at the residence. The text of the funeral discourse was from Matthew xx, 23: "And he said unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." Pastor A. P. Ashurst applied these words of Scripture appropriately to the sorrows and bereavements that must come into every Christian life. The interment was at the Green Lawn Cemetery. W. R. P.

Mrs. Dashaway—"How long had you known your husband before you were married?"

Mrs. Gnags—"I didn't know him at all. I only thought I did."—*Philadelphia Record.*

### American Women Have Said a Loud "No" to Paris.

In the March *Woman's Home Companion*, Grace Margaret Gould, fashion editor of that periodical, writes an article on spring fashions in which she gives the latest news. The principal point of her report is that moderation is to rule in fashions this year. Following is an extract:

"Seriously, Paris is getting scared. She had gone from the extravagant to the grotesque in dress and was about to go to the indecent. But right here and now, the American woman is saying no; and it is a big, emphatic no, too, let me tell you. Paris has heard. Oh, yes indeed, she can take a hint in fashion as well as give a hint in fashion! Paris is devoted to her ultra-originality. Paris is also devoted to shining American gold, and let me tell you that the lure of the latter, and the prospect of not getting it, has a quick and telling effect on this same unique originality. Paris's pocketbook nerve, which is her controlling nerve, is highly sensitive to a frost.

"So the edict has gone forth that moderation will be the keynote of the spring fashions of 1913."

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## SABBATH SCHOOL

LESSON II.—APRIL 12, 1913.

JACOB AT BETHEL.

Lesson Text.—Gen. xxviii, 10-22.

*Golden Text.*—"I am with thee, and will keep thee whithersoever thou goest." Gen. xxviii, 15.

DAILY READINGS.

First-day, Gen. xxvii, 46—xxviii, 22.

Second-day, Gen. xxix, 1-20.

Third-day, Gen. xxix, 21-35.

Fourth-day, Gen. xxx, 1-24.

Fifth-day, Gen. xxx, 25-43.

Sixth-day, Gen. xxxi, 1-21.

Sabbath day, Gen. xxxi, 22-55.

(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.

## The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor.

L. A. Worden, Business Manager.

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# The Sabbath Recorder

## THE SONG OF SPRING.

'Tis joy to be near the heart of Spring,  
To feel its pulse, and to hear it sing.

O the heart of Spring is the heart of youth,  
And the song it sings, resurrection's truth!

It calls to flow'rets asleep to wake;  
It bids the brooks' icy fetters break.

It breathes its hope to the wood and mead,  
Inspiring life in each slumbering seed.

It beckons birds to return and sing,  
And thrills the morn with their anthem-ring.

It whispers peace for the tears of grief,—  
A balm of Gilead for relief.

For he who trusts in the King of life  
Knows here his might o'er our wintry strife;

And soon, enthroned, Christ will call his dead  
To wake and rise from their earthy bed.

O the song of Spring is an earnest given,—  
A pledge to us of the power of heaven!

—Worthie Harris Holden.

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