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AMERICAN SABBATH TRACT SOCIETY
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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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The Sabbath Recorder

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PLAINFIELD, N. J., APRIL 14, 1913.

WHOLE NO. 3,554.

Seventh Day Baptists and Federal Council.

The Seventh Day Baptists stand among thirty other denominations who send delegates to the Federal Council of Churches. The second great convention of this council was held in Chicago in December, and three of our leading men were in attendance to represent us and to speak for us when necessary. These men are Dean Arthur E. Main, Pres. Boothe C. Davis and Rev. A. J. C. Bond. We have seen in the SABBATH RECORDER some reports of this meeting, and also of the first council, held in Philadelphia four years ago, all of which, if carefully read, will reveal the wisdom of our being represented in this great body of Christian workers.

During these four years a few strong protests have come from some of our own people against our sending delegates to this council, and others have asked for information regarding the matter, lest by opposing it they should do an unwise thing. The inquirers have desired to be just and are anxious to approve whatever is right in the case. Most of our people are satisfied that it was a move in the right direction when the Conference appointed representatives to stand for Seventh Day Baptists in the Federal Council.

Outside of our people a few persons have improved every opportunity to denounce in strongest terms the Federal Council, and to criticise most severely the Seventh Day Baptists for having anything whatever to do with the matter. From several sources documents have been sent the RECORDER for publication, in which extravagant things are said, some of which are declared by men who were at the council to be unfair and exaggerated, to say the least. Without doubt some of these statements have been quite extensively circulated among our people, and some may have become unsettled as to the wisdom of our sending delegates to meet this great body of Christian leaders.

On this account the SABBATH RECORDER feels called upon to express its own views in the case.

1. We understand that at best the council can act as an advisory body only, and that no denomination is bound to adopt, or even approve, any of its decisions.

2. Its constitution declares it to be a plan of federation for the prosecution of work that can better be done in union than in separation.

3. Its object is (a) to express the fellowship and catholic unity of the Christian Church; (b) to bring the Christian bodies of America into united service for Christ and the world; (c) to encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches; (d) to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life; and (e) to assist in the organization of local branches to promote these aims in their communities.

This council, aside from having "no authority over the constituent bodies adhering to it," adds the provision in its constitution that "it has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy (self-government) of the Christian bodies adhering to it."

This is the true purpose and spirit of the Federal Council of the Churches of Christ in America.

With these Christian representatives of the Protestant world, Seventh Day Baptists can work in perfect harmony in planning for the best things in church work, social betterment, rescue mission work of all kinds, temperance reform, political purity—indeed, in every line of spiritual and religious upbuilding excepting on one or two essential and fundamental points wherein they believe the others to be in error. At these points, the principal one of which is the Sabbath question, it is our

recognized privilege and duty to take clear-cut and unmistakable issue whenever the matter comes before the committees or before the council. We claim that such issue can be taken with much better effect by us as friends than avowed foes; that better results in the way of Sabbath recognition can be obtained by faithful work inside the council with equal floor privileges, than can possibly be secured by work outside the body with no right to speak at all in any session. We know that this very thing has already been proved to us through the faithful services of our delegates. Seventh Day Baptists as a denomination have gained a more complete and a more charitable recognition from great religious leaders, and have secured more modifications of statements and resolutions regarding the Sabbath, and as to Sunday legislation, through their work in the Federal Council than in any other one way we ever knew. Never have representatives of our people had more glorious opportunities for respectful hearings in great gatherings of Christian leaders who accepted their words in the spirit of love, than they have had in the two great Federal Councils held in Philadelphia and in Chicago. And these opportunities have been most faithfully improved.

The RECORDER believes that the opportunities for checking unwise religious legislation are many fold greater in the Federal Council than in Congress or in state legislatures. In the one place, if you are a member, you can get the ear of religious men given to Bible study, who in almost every case have to do with drafting the Sunday bills, and in all cases are among those who frame the resolutions and memorials for petitions to lawmaking bodies. In the other you have to plead your cause before politicians who have the measures in hand after the conditions and terms have been formulated by religious leaders. For real and far-reaching results I would rather go to the fountainhead and start things aright, than wait until matters are well fixed and strongly under way in the wrong, for want of proper attention in the beginning.

Aside from the matter of the Sabbath, there are many lines of work wherein we can join heart and hand with the council and do blessed service for Christ and for men. In this cooperation with the world's

best workers we can do much for others and much for ourselves. How any one can see danger lurking in the plan to send delegates to the council, or find inconsistency in such union work with other Christians for human betterment, is more than I have ever been able to see. If we really wished to discount ourselves and bring reproach upon our cause, we could easily do so by adopting some of the methods used by the foes of the council.

A Glorious Hope.

In one of our exchanges we read an item regarding an aged minister and Christian leader of some renown, who is critically ill and not expected to recover. To two brethren who called upon him he said: "Although I have suffered much and am still suffering greatly, my spiritual vision was never so unclouded as it is today. I know that Jesus is mine. Death has no terrors for me. When my feet shall press the shores of the river of death, the waters will divide and I will go over dry-shod. I know that God's Book is true, that heaven is real, that Jesus will welcome me into the Father's house on high."

The Christian who can thus calmly look forward to the last hour on earth and trustingly face the future, must stand in the glorious light of Beulah land. It is blessed to have such a hope when the scenes of earth are fading from view and earth's riches and pleasures can serve us no longer. Soon we must all stand on the banks of that river. Not a dollar of our earth-treasures can go over with us; none of life's pleasures after which so many are seeking can avail; and nothing can cheer but the assurances and hopes possessed by this dying Christian. These faith-treasures are worth more at such a time than all the treasures of earth. Riches laid up in heaven are the only ones that can avail when this life is over. Though we may secure millions of money here, if we have laid up no riches above we must enter the next world as bankrupts. Friends, what are you living for? If called to leave the earth life, would you too possess the sure title to a heavenly home, as did the one mentioned above? This "title clear" is offered you, and you have the power to make it yours.

Miss Larkin's Story Completed.

Our young people deserve commendation for the interest they are taking in the SABBATH RECORDER. Brother Van Horn has succeeded in marshaling to his assistance a large number of loyal ones who willingly bear their share of the burdens. Whoever pauses to think upon the matter must see the great improvement in our paper since the young people took up the work allotted to them in its columns. No one appreciates their efforts more than the editor, and he wishes them to know it. It is good to feel that one's efforts are appreciated.

This week brings us to the end of the story contributed by Alice Annette Larkin, and we are glad to know that people have enjoyed it well. Miss Larkin is one of the shut-ins, but though deprived of the privileges others enjoy out in the world, she shows an acquaintance with real life, and manifests a sympathy with those who have life's problems to meet, which make her writings interesting and profitable. We are glad she is willing to use her pen to help the RECORDER. Her articles are frequently seen in other papers as well as our own.

The Debt a Detriment to the Cause.

A friend of the cause we love writes from the army in Oahu, Hawaii, and sends money for the debt. Although his letter to the treasurer is personal, it is of sufficient interest and contains enough good suggestions to warrant giving it a place in the SABBATH RECORDER.

"I am sending five dollars more to be applied on the Tract Society's debt. How I do wish our people would wake up to the detriment such a debt is to the cause, and realize how easily it might be paid if all would lift together with just one week's tithe. After this is done, if we could just realize the value of systematic giving, and practice it we would get along all right. I believe the commandment in regard to tithes and offerings to be just as binding today as when it was given. I think much of the rapid growth of the Seventh Day Adventists is due to their strict adherence to this principle as one of God's laws.

"God says, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, if I will not open you the windows of heaven,

and pour you out a blessing, that there shall not be room enough to receive it.' Note the condition—bring ye all the tithes into the storehouse—given as a command. The blessing is to follow as a reward for obedience. Now, how can we receive the blessing until we have fulfilled the terms of this, God's contract? How can we expect to grow in grace and increase in numbers until we provide the "meat" necessary for the furtherance of the work according to God's command?

"I send an additional sum of sixty cents for the *Sabbath Visitor* to be sent to some little child you may know, who is unable to take it otherwise."

Our last report was on April 2, showing receipts designated for the debt amounting to \$975.83. Since that date Mr. Hubbard has received from 13 persons \$35.40. This makes the entire receipts to April 9, \$1,011.23.

Lone Sabbath-keepers' Extra.

This is the third week that four hundred extra copies of the SABBATH RECORDER have been mailed to lone Sabbath-keepers who have not been taking it heretofore. A circular letter has also been sent them by Mr. Worden, the business manager, expressing good wishes and setting forth our desire to be helpful to the isolated ones, as well as soliciting their aid for our good cause. Brother G. M. Cottrell too, with the cooperation of our pastors and church workers, will undoubtedly do all that can be done to push the RECORDER campaign along. It is a good move, and we wonder what will come of it. Will the blessed tie that binds the hearts of our scattered friends to the people they have left behind them be strengthened? Will a new interest be aroused in many homes, and a new joy come to many hearts because they are remembered by friends in a common faith all over this land? The loneliness from being forgotten has caused many a heart to ache, and some, at times, may have lost interest in denominational affairs. On the other hand the joy of being remembered, the assurance of loving interest on the part of friends far away, have put new courage into hearts that were ready to give up, and given new hope to the despondent. There is nothing so helpful as keeping in touch with friends having a common faith.

EDITORIAL NEWS NOTES

The President Ignores a Precedent.

The extra session of Congress called by President Wilson convened on April 7, and organized for work. Speaker Champ Clark was reelected. The Democrats have a majority of more than 140 in the House, and the Senate has a Democratic majority of at least 6. The new House consists of 435 members, being 39 more than belonged to the last House, and there are among them 150 new faces.

The great sensation at the opening of the Sixty-third Congress was the appearing of the President in the House before a joint meeting of both houses, to read his own message. When he announced his purpose to do this, there was quite a stir among the members, some of whom criticised the President for departing from the long established precedent of sending the message for others to read. It was even prophesied that Mr. Wilson would receive a cool welcome, and some surmised that very few Senators would recognize the innovation by attending the session in the House. But the interest was so great that few could resist the temptation to attend, and it is seldom that so distinguished a company assembles to witness the opening of a Congress.

For a hundred years the President had spoken to Congress only in writing, and the habit of regarding the Chief Executive as having nothing to do in legislative halls, but as being an executive only, led to some fear that this new move might indicate his purpose to take a hand in the lawmaking. If such fears prevailed to any extent they were soon set at rest when the President appeared and began delivering his message. He was cheered as he came upon the speaker's platform and shook hands with the Speaker of the House. The President of the Senate was also on the platform.

President Wilson immediately began to speak, a profound silence fell upon the great assembly, every eye was fixed upon him, and every one listened with intense interest during the entire message. Never in the life of any one present had a President occupied that historic place in such a

capacity. The first paragraph of his address, as reported, gave his reasons for appearing in person. It reads as follows.

"I am very glad indeed to have this opportunity to address the two houses directly, and to verify for myself the impression that the President of the United States is a person, not a mere department of the government, hailing Congress from some isolated island of jealous power, sending messages, not speaking naturally and with his own voice; that he is a human being trying to cooperate with other human beings in a common service. After this pleasant experience I shall feel quite normal in all our dealings with one another."

It is evident that the President cared not so much for the reviving of an old ceremonial long ago dropped as he did for the very practical idea underlying it all, of a closer personal cooperation between himself and Congress. Times have changed, and the entire country has come to feel that the President is no longer an isolated executive officer, but the leader of his party, who is expected to take a hand in securing and shaping laws as well as in administering them. Therefore just the cooperation Mr. Wilson sought is essential if the best results in government are to be realized. The President's appearance on the floor of the House to read his own message is regarded by the people as a step in the right direction, no matter how many Congressmen may look askance at it. We are glad to see the Chief Executive of the nation drawing near to the people's representatives and asserting that he is "a human being" come to deal with his fellow men regarding things that belong to the nation's welfare, and not to act as a mere "department of government."

China Now a Real Republic.

According to a cablegram from Peking to the Chinese Legation at Washington, the new republic of China was successfully launched on April 8, 1913. At that time the first Parliament of the world's youngest republic was inaugurated amid general rejoicings throughout the country. Five hundred Representatives and 177 Senators assembled in the joint inaugural session. They are mentioned as earnest looking men of mature years, and nearly all dressed in European fashion.

Within a few minutes after the news was received at Washington, the great five-barred flag of China with its red, yellow, blue, white and black stripes was given to

the breeze at the legation building. Yuan Shih Kai was elected president of China.

Senators to be Elected by the People.

The amendment to the United States Constitution providing for the election of Senators by direct vote of the people, instead of by the legislatures, was ratified by Connecticut on April 8. This makes the necessary two thirds of all the States, and now it is the duty of the governors to have the formal proclamation made, and the next elections will be by the people.

This amendment has been before the legislatures only about eleven months, and when we consider the large number of States now necessary to ratify—thirty-six—it has made more rapid progress than any other amendment ever did.

Congress itself quarreled over the matter of submitting the proposition to a vote, for a year, and many were the predictions that the States, especially in the South, would never allow their election of Senators to be placed under the supervision of the general government. As a matter of fact the people were anxious for it, because the spirit of the times demanded it, and the country could hardly wait for an opportunity to speak out upon the question of government of the people by the people.

Issues Are Changed.

Hitherto the critical issues in the Turko-Balkan War have been between the Turks and allies, but now there seems to be a shifting of the issues. Turkey accepts the mediatorial terms proposed by the great powers, but the Balkan League does not accept them. Thus the present issues, instead of being between the victors and the vanquished, are between the victors and the mediatorial powers. Probably the powers will have their way in the end, right or wrong; but the world can but admire the bravery of little Montenegro, with only about 30,000 soldiers left out of an army of 60,000, when she promptly defies the powers and refuses to give up her hard-earned territory, preferring to be wiped out as a nation rather than yield. The world also admires the loyalty with which the other Balkan allies and Greece stand by the Montenegrins in their demands for justice. Really, matters have not seemed so critical, as regards the peace of all Europe, since the war began, as they do today.

Never has modern Athens known such an imposing ceremonial as that which attended the funeral of the murdered King George of Greece. Many nationalities joined the pageant. The royal princes of Greece, and deputations from the courts of Europe and from several states in the Western Hemisphere joined with those from European Turkey and from the islands of the Aegean Sea and from Asia Minor, to pay homage to the dead monarch.

The students of Yale gave ex-President William H. Taft a welcome back to his alma mater, to become their teacher, in a manner no less hearty than was the send-off demonstration for Woodrow Wilson at Princeton. Three thousand students with bands of music awaited the arrival of Taft at the station, and quite as many citizens joined in the demonstration. From three thousand throats came the famous "Frog Chorus" of Yale as the former president stepped from the train. Both Mr. and Mrs. Taft were deeply moved by the expressions of esteem. The parallel of two college demonstrations, one to send a professor to the White House as Chief Executive of the nation, and the other to welcome as a professor a man from the President's chair, is certainly unique in the history of this nation.

Recent experiments in radio telegraphy have shown that the wireless station at Arlington, near Washington, D. C., is second to none in the world. Tests were made in connection with the scout cruiser *Salem* on her voyage to Gibraltar, communications were easily made at night, at a distance of 3,000 miles, and in the daytime Arlington delivered a message to the *Salem* through a distance of 2,383 miles.

The missionary societies of the Northern Baptist Church are now to claim the gift of John D. Rockefeller of \$50,000 offered on the following conditions. If the subscriptions of the churches amounted to \$125,000 more than last year's gifts, Mr. Rockefeller offered \$50,000, and if the church subscriptions exceeded last year's offerings by \$250,000, then Mr. Rockefeller's gift would be \$100,000. The Baptists are able to claim the \$50,000. Last year they raised for missions \$1,700,000 and this year they have raised \$125,000 more than last year, and are striving for \$3,000,000.

Vincent Astor is adding hundreds of acres to his great Ferncliffe estate for experiments in farming. This young millionaire is interested not only in scientific growing of grains, but also in certain lines of stock-raising.

An interesting Congress of Historical Studies met in London on April 3 for a week. The delegates were welcomed by representatives from the best known schools of the British Isles. They came from the United States, France, Germany, the dominions of Great Britain, China and Russia. The convention was divided into eight sections as follows: Oriental history, with Egyptology; Greek, Roman, and Byzantine history; medieval history; modern history, including that of the colonies and dependencies, with their naval and military history; religious and ecclesiastical history; legal and economic history; history of medieval and modern civilization; archeology and related sciences.

In the new Methodist Episcopal hymn-book is a tune named Theodore. Mr. Carle F. Price wrote the author asking him why it was so named, and the reply came, "It was named after Theodore Roosevelt, on account of the music being so strenuous and the words so patriotic.

Eggs in China are reported to be three cents a dozen. When this startling item of news reached Washington it was declared to be an added reason for immediate recognition of the new republic. A country that can produce eggs at one quarter of a cent apiece ought not to wait long for recognition.

Again the news comes of the launching of "the largest steamship in the world." It is the same old story. This time it is the Hamburg-American Line, and the steamer is named *Vaterland* by the Prince of Bavaria. She is 950 feet long and 100 feet wide, carries eighty-three life-boats, and can accommodate 4,050 passengers. The ship requires a crew of 1,200 to man her. She has a double steel hull, the inner one being carried well above the water line; and her exceptionally strong bulkheads run both longitudinal and transverse. All compartment doors are to be controlled from the bridge by the commanding officer.

A Tribute to Hattie Burton.

"They are gathering homeward from every land,
One by one, one by one;
As their weary feet touch the shining strand,
Yes, one by one—
They rest with their Saviour, they wait their crown,
Their travel-stained garments are all laid down.
They wait the white raiment the Lord will prepare,
For all who the glory with him shall share.

While considering what might be said in this memorial that had not already been brought out, the words of this hymn came to my mind as very appropriate in many ways.

Our sister, Hattie Burton, was not a strong woman physically, yet she went about performing the home duties day after day uncomplainingly. She was stricken down suddenly and suffered intense pain, and when the sad news reached us that she must leave her home for medical treatment, perhaps never to return to her loved ones, it seemed a reminder of how rapidly the loved ones from our homes and church had been gathering home.

My first recollection of Hattie as a child was when she came with her mother here to attend our village school. My early home was in the same part of our town where her parents and she resided. This made us more interested in each other.

After her marriage to Hiram Burton I knew very little of her until the family again returned to make their home in our village.

Well do I remember one severe winter when there was much sickness in their home, how her "weary feet" and willing hands ceased not to minister to the needs of every one.

As time went on and she became a member of our church and Aid Society, her unselfishness was ever to the front and her interest never lessened. When she was so ill in the hospital she further proved her faithfulness by acknowledging with her own hands the words of sympathy extended her by loving friends. Truly it can be said of her in the words of Christ, "She hath done what she could."

While she "rests with the Saviour," we realize the deep sadness that has come into the lives of those she loved best. Let us fulfil our mission to help cheer and comfort those bereft, especially the aged mother.

"Not now, but in the coming years,
Sometime, sometime we'll understand."

In behalf of the Seventh Day Baptist Woman's Missionary Aid Society, Brookfield, N. Y. S. E. S.

Floods, Disaster, Unity, and Co-ordination.

REV. EDWIN SHAW.

The recent floods in the valley of the Ohio River with the attendant loss of life and property have attracted our attention, stirred our sympathy, and prompted our help and assistance.

We are thinking just now of what can be done to relieve the suffering, and to restore the prosperity.

Some may be thinking of how such calamities may be averted in the future. I noticed that one man in discussing this matter says in substance that the valleys of the Mississippi River and its tributaries can not be permanently protected from floods unless several things are done, among them, "the Mississippi River must be treated as a unit, with all its tributaries, from source to mouth." The cutting away of forests and the draining of large marshes which permits the rainfall to reach the rivers in a few hours or days, where formerly it required weeks, is a problem that must enter into the proper building of dikes a thousand miles away, and the construction of reservoirs as far in some other direction. In another place in this same article the writer says, "The treating of the Mississippi watershed as a unit from the mouths of streams to their sources will mean the coördination of the work of the Federal engineers, of the Reclamation Service, of the Forestry Bureau, of the Division of Soils, of the Geodetic Survey, of the Mississippi River Commission, and of the National effort to turn floods into power, arid regions into gardens, and marshes into farms."

It was an interesting article, and some way the thought came to me that the principle here set forth makes a very good illustration of our work as a denomination.

All the work of our denomination should be considered as a *unit*, and to treat it as a unit will mean the coördination of the Missionary Society, the Tract Society, the Education Society, our colleges, the Theological Seminary, and all the various boards

of the Conference. All this might be done by a single, comprehensive act of the General Conference, establishing a *denominational* policy. Then when some question arises concerning education, or missions, or publications, we can say, "Is it in keeping with our denominational policy? If it is, then let us do it. But if not, then no matter how worthy the thing may be in itself, let us pass it by." In other words, let the doing of this thing or that thing be decided by its bearing upon the work as a whole, the work as a whole being determined by the *denominational policy*, that policy being made by the whole people in the General Conference, put into general execution by a Central Committee, through the local boards and societies *as now constituted*.

You ask me what this denominational policy is to be. That is not for me, nor any other one person, nor any group of persons to determine, but for the people as a whole in the light of such information and knowledge as they may get. But we do need a policy, and a Central Committee of some sort. Look here. As secretary of the Tract Society I am very much interested in the work upon the field. But what am I to do? Here the Riverside people want two quartets to work in California; Charlie Sayre wants two quartets to go to Arkansas; there is a good gospel tent with seats and lamps stored in southern Illinois, etc., etc. But we have no denominational policy as a whole to determine what to do, and no one to decide when and where and how, in a way that takes into account all the interests of the work for which we as a people stand. And so we go on in a local and individual way, working sometimes together, and sometimes overlapping and at cross-purposes, all in friendly fraternal spirit to be sure, but without a unity of method, a coördination of all our efforts.

Let no one think that I imagine that this matter is all there is, or even the first to consider. The spirit is of course the main thing. But I am in earnest in this matter. I do not know what to do. We may be a small people, but our work is large. We need to put into it our very best, not only in prayers and spirit and money, but in methods as well.

"If you are not an inspired prophet and are disposed to venture a forecasting, put in plenty of ifs."

SABBATH REFORM

The Puritan Sunday a Compromise.

In the earlier stages of the Protestant Reformation the Sabbath question received little attention. The reformed churches on the continent of Europe did not abandon the Romanist ground of holidayism and the supreme authority of the state-church, and its power to appoint festivals and forms of worship. When the second stage of the Reformation was reached in England and Scotland, the question of the authority of God's law, and hence of the Sabbath, came fully to the front. The English Seventh Day Baptists stood for a complete reform and a full restoration of the Sabbath according to the Decalogue. The majority of the "Puritan Party" refused to go thus far. On the other hand, they did not dare to retain the Roman Catholic position. So a compromise theory was developed which was identical with the position of the Seventh Day Baptists, except the claim that the fourth commandment might be transferred to the Sunday. That view was published by Bound in 1595, A. D. It was generally accepted by the Puritans, and became the starting point of what is known as the "Puritan Sabbath." This half-truth, coupled with other influences born of the spirit of reform, wrought much good to the spiritual life of the Protestant movement. The main trial of that theory has been made in America. It began with the conscience of the people and the severest forms of civil law in its favor. The inherent weakness of a half-truth, and the error of appealing to the civil law as a prominent, if not a main support, have culminated in its complete overthrow. This century is about closing with a swift downgrade movement in the matter of Sunday observance, and a chaos of opinions, doubts, and fears, as to what ought to be done, or can be done to retrieve the disaster already at hand, and save something from the wreck of increasing Sabbathlessness.

The only hope for genuine Sabbath reform is in the restoration of the Sabbath based on the unabrogated law of God as

written in the Decalogue, and as interpreted by Christ. This would lay a permanent and efficient basis for conscience and loyalty toward God and the Bible.

On such a basis the spiritual life of the church would rise to a point which it has never reached, and can never reach under the prevailing theories. All of these, openly or virtually, set aside the Bible and the law of God, and the example of Christ in the matter of Sabbath observance. So long as Sabbath observance is made a matter of convenience; so long as it is left to the authority of custom, or made to rest on the dictum of civil law, there can be no basis for loyalty toward God, no soil in which to grow a Sabbath conscience in the hearts of men. Conscientious regard for Sunday decreases steadily. The friends of Sunday declare that prominent forms of its desecration would cease if the patronage of Christians was withdrawn. Beyond question, no-Sabbathism and the half-truth of the Puritan compromise, have enervated spiritual life, and destroyed conscience beyond the hope of redemption, unless new ground is taken.

Hence the Sabbath, though long rejected and secularized even by the church, rises in this hour of peril and ruin through no-Sabbathism, and offers, in the name of God the law-giver, and of Christ "The Lord of the Sabbath," the one and only road back to higher spiritual life, to firm and abiding conscience, and to the long train of blessings which are enfolded in love, loyalty, obedience, and communion with God, through his divine Sabbath.—*A. Herbert Lewis, D. D.*

God's Answers to Man's Excuses for Not Keeping His Sabbath.

Excuse 1.—It is inconvenient to keep the Seventh-day.

Answer.—"If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. xvi, 24. (Chapter x, 38; Mark viii, 34; Luke ix, 23; xiv, 27.)

Excuse 2.—I have a family to support; it will interfere with my business.

Answer.—"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt.

xvi, 25, 26. (Chapter vi, 24, 31-33; Luke xii, 15-37; 1 Tim. iv, 8; Ps. xxxvii, 3; Isa. lxx, 13, 14.)

Excuse 3.—Everybody keeps the first day.

Answer.—"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii, 13, 14. (Prov. xi, 21; xvi, 5; Ex. xxiii, 2.)

Excuse 4.—Many learned men teach that it is right.

Answer.—"Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." Hosea x, 13. (1 Cor i, 25-27; Rev. xviii, 23.)

Excuse 5.—We are unlearned, and must look to them for instruction.

Answer.—"Cease, my son, to hear the instruction that causeth to err from the words of knowledge." Prov. xix, 27. (2 Tim. iii, 1-7.)

Excuse 6.—The laws of the country enforce it.

Answer.—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts iv, 19. (Chapter v, 29; Dan. iii, 16-18; vi, 10.)

Excuse 7.—It causes trouble and division.

Answer.—"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three." Luke xii, 51, 52. (Verse 49; Matt. x, 34-37; John xv, 19; xvii, 14; 1 Kings xviii, 17, 18.)

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccles. xii, 13, 14.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

"The word of the Lord endureth forever." 1 Peter i, 25.

Excuse 8.—I shall lose my influence and bring reproach.

Answer.—"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. v, 11, 12. (Luke vi, 22/23, 26; 1 John iv, 5.)

Excuse 9.—It makes no difference what day I keep, if I keep it right.

Answer.—"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." Ex. xx, 9, 10. (Matt. xv, 3, 9.) To keep any day right is to keep it as God's law directs; otherwise, his law is not right. To keep every day right is to work on the first six and rest on the seventh.

Excuse 10.—I am afraid of new doctrines.

Answer.—"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." Ex. xx, 11. (Gen. ii, 2, 3.) The doctrine of the Seventh-day Sabbath is as old as Creation.

Excuse 11.—I do not think these old laws are binding.

Answer.—"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi, 16. (Chapter ii, 11-13; xviii, 15.)

Excuse 12.—The apostle teaches that old things are passed away.

Answer.—"Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. v, 17. The "old" man of sin must pass away. Then the man becomes new—not the law. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 16, 17.

"Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. xxx, 5, 6.—*J. H. Waggoner.*

What! Congress and the "Sabbath"?

In the *Christian Statesman* for April is a brief editorial entitled, "Congress and the Sabbath." It reads as follows:

Both Houses of Congress held meetings on the Lord's day, March 2, which was the last Sabbath of the recent session. The stress of important business, the adjustment of matters before the close of the session, were no doubt felt to justify such extraordinary procedure; but if less time had been taken before in roll-calls and in efforts to secure partisan advantage, no apparent necessity would have existed for a Sabbath session. It was surely an unseemly occurrence for the two highest legislative bodies of our so-called Christian nation to trample thus openly upon the law of God! When our lawmakers themselves show their disrespect for law, what can be expected of the common people? The words spoken to certain Sabbath-breaking nobles long ago in another country might well be considered by these indifferent legislators now: "What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath."

Of course every member of Congress must know that "Lord's day" and Sabbath are two entirely different things, although the writer speaks of them as one and the same day. They also understand that nearly, if not all, ministers of the Gospel must know they have no Bible ground for calling the so-called Lord's day the Sabbath. We are aware of no divine law forbidding Congress to do business on the Lord's day, but there is abundant authority for saying that men should not work on the Sabbath. Congress did work on the Sabbath, too, but this is not what the *Christian Statesman* reprimands it for. The writer himself does not seem to have any respect for the true Sabbath, but simply scolds men for working on Sunday. With many thinking men this must seem strange enough. Congress is accused of tramping on the law of God when it works on the first day of the week commonly called Sunday, but which Christian leaders insist in calling Lord's day! What law of God is thus trampled upon? Show us the chapter and the verse, and we will keep it. We have never been able to find it; but we are anxious to keep the law of God. We have no doubt about the true Bible Sabbath. The Book is very explicit upon this question, and the example of Christ and his apostles is perfectly plain—it is all so plain that the wayfaring man though simple need

not err therein. And why Bible scholars and teachers should utterly ignore God's holy law themselves, and accuse Congress of violating this law when it sits in session on Sunday—saying no word of reproof for the session held on the Bible Sabbath—is a thing to be wondered at!

One can not help placing some other terms in this reprimand given Congress as seen above, making it read like this: "It is surely an unseemly occurrence for the prominent religious teachers belonging to the religious bodies of our so-called Christian nation to trample thus openly upon the law of God! When our leaders themselves show their disrespect for law (as found in their Bible), what can be expected of the common people? The words spoken to certain Sabbath-breaking nobles long ago in another country might well be considered by these indifferent religious reformers now: "What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath."

Does not everybody know that this text from Nehemiah xiii, 17, 18 has reference to the seventh day of the week as God's Sabbath, and not to Sunday at all? Yet the *Christian Statesman* makes use of it in reprimanding Congress for Sunday desecration! And this is done by men who themselves have "trampled thus openly" on God's law! men who have not even had the excuse of a "stress of important business" for so doing!

Is it strange that the evil of no-Sabbathism is sweeping like a tidal wave over the nations? Would the world be constantly losing all reverence for any Sabbath, as is the case today, if the fathers had not changed God's law, but had carefully clung to the Bible Sabbath? Who will heed such reprimands when the inconsistencies apparent in every sentence completely stultify the influence of the teachers? These strange incongruities must breed contempt in the hearts of thousands who behold them.

A trust is known by the companies it keeps.—*Lippincott's*.

"Suggestion provokes thought; explanation dismisses it."

A Visit to Salem College.

P. F. RANDOLPH.

As we approach the college from the east by Main Street, we see before us to the left a smooth plat of ground. It has recently been added to the campus and is to be artistically set with appropriate shade trees and other landscape ornaments. On it is a fourth-mile track for foot-racing. During the last anniversaries the ground was used for field day athletics. Going a little farther the college buildings are in full view upon elevated ground to the right. A cement sidewalk, with a low retaining wall, extends through the entire college grounds. Near the east, the center and the west, broad cement steps and beautiful winding walks lead through grassy lawns to the various entrances of the college buildings.

Ascending the first of these we pass the old college building, newly painted and still used to its full capacity, and precious with pleasant memories of more than a score of years of the self-sacrificing services of the sainted Elder Huffman—its founder and first president—and of Presidents Maxson, Gardiner, Clawson and Clark, who have inspired many a noble youth to toil through years of hard study to positions of high honor and usefulness in educational work, thus supplying superintendents, principals, professors and teachers in schools scattered from the far east to the Pacific coast.

We pass on to the front entrance of the new beautifully towered structure of stone and brick. Here we might by a few downward steps enter the lower story, but we ascend a longer flight to a pavement extending into an open retreat under the central tower. Through this we pass to the front hallway, where the walls are decorated with bulletin boards, prominent among which is the large schedule of professors, classes, and recitation hours. Passing on we enter the main hall extending through the building from east to west. On the doors in this hall and elsewhere are beautiful enameled plates, each bearing the name of the room or of the donor of its furnishings, or of some other friend of educational interest among our people in West Virginia. Among these names we find the following: The Rev. John L. Huffman, The W. A. Van Horn, The Presi-

dent's Room, The Rev. Theo. L. Gardiner, Rev. Rev. Samuel D. Davis, The Ashaway Y. W. C. A., The Alfred Y. M. C. A., The Milton, The Milton Junction, The Rev. Charles A. Burdick, The North Loup, The Nathan Kelley, The Rev. Lucius R. Swinney.

From each end of the main hall we may pass out or descend to the hall of the lower story, or ascend to the auditorium. We ascend to the latter, which with its gallery and rostrum will easily seat a thousand people. Turning northward we face the rostrum with its piano and appropriate desk and chairs. At each end of the rostrum is a commodious class-room, which may be entered from the auditorium floor, and from the rostrum, thus providing convenient dressing-rooms for entertainments.

A few minutes before ten o'clock the visitor takes a seat in one of the long circling rows of neat substantial chairs in the auditorium, which is then practically unoccupied. Presently an electric bell rings and from one of the recitation rooms a large class of youthful pupils of some grade of the state schools march orderly out in charge of a college student under training for a state certificate. At a second bell there are seen coming from various class-rooms and by every entrance more than two hundred college and preparatory students. So quickly, quietly and orderly does the large body of bright, intelligent young people assemble, that one must be forcibly impressed with admiration and be inspired with confidence in the management of the college. The visitor is accosted by the professor in charge—the president is not always there—and is invited to a place with the teachers who gather in one of the adjoining class-rooms and in regular order they all pass out to the rostrum. As they appear there, they are greeted with the college yell heartily given by the entire student-body. The character of the services that follow, the full, spontaneous joining in sacred songs, the attitude of sincere devotion, the attentive, eager listening to chapel instruction, all indicate the high and ennobling aim and successful work of the institution, and of each patron and of each pupil there.

At the close of the chapel services, as quietly and quickly as they had entered, all disperse to their respective duties, and the visitor may be shown the various provisions for study, training, health, conveni-

ence, heat and light. As he passes the open doors or enters the study rooms and library, he will observe that each pupil is intensely busy in personal work. He will be much interested in the training of teachers, an advantage not found in even the best high schools, but secured by the leadership of President Clark before the legislature, to those colleges only which comply with the requirements of the state board of education for three years' training of prospective teachers through all the grades of public schools, by a lady professor especially qualified for this work. Here even the little tots of six are taught their first lessons in reading so as to secure natural, conversational tones, an attainment seldom successfully taught and as rarely acquired, even by teachers and ministers. These lessons are most carefully, accurately and pleasantly taught by student-teachers under the skilful direction of a lady professor. In the furnace-room, which heats all the building, the visitor may see the janitor touch a button which rings a bell in all the rooms. He may enter one of the toilet rooms and learn how, by a descending draft, the air there is kept as pure as that outside, and the lavatories, each provided with hot and cold water, and find lockers for the safety of personal apparel. He may discover that both buildings are lighted with gas and that the new one has all the fixtures, even to the footlights on the stage, ready for electric lights as soon as there is a current to supply electricity.

These, with the athletic grounds, the basketball and physical culture arrangements, the lyceums, the Young Men's and Young Women's Christian Associations, the Endeavor societies, all show how the body, mind and religious life of pupils are guarded and trained for future usefulness as leaders in society. In all this the college is backed by a recent amendment of the state constitution forbidding the manufacture and sale of alcoholic beverages and also by recent Congressional enactment forbidding the shipment of such beverages into dry territory.

May kind Providence continue, as in the past, to bless Salem College, the outgrowth of missionary labors from the east for nearly a century, and of the educational influence of the Alfred schools, from which, fifty years ago and later, came teachers preparing the way for Salem College, and

from whose instruction came the founder of the college and all its presidents (except the present one, who came directly from a professorship in the University), some of the best professors and a number of teachers. Thus nobly has Salem College been prospered and rewarded for the scores of students going, during more than half a century, from West Virginia, providing thus an efficient president and a faithful treasurer for the University, and through one of the first students sent from this State, a pastor for the Alfred Church.

The visitor will notice particularly these special advantages in Salem College:

(1) The large, splendid auditorium, which has never been badly crowded; with

(2) Its corollary, the large stage, with convenient dressing-rooms for entertainments.

(3) Three years of teacher training under a special professor, thus bringing increased attendance of preparatory and college students.

(4) The large attendance from the public schools for superior advantages in the college, thus making this department self-sustaining.

The total attendance now under all salaried teachers, which does not include the art department, is 405.

Yes, let us repeat, may God continue to bless Salem College—and the Alfred schools as well—sustain and direct its management by his wisdom, and prosper those who have so liberally contributed to build and make it what it is, and may its patrons never be disappointed in the splendid success of its pupils.

"Humility is a virtue which is not to be had for the seeking. To have true humility the possessor must be unaware of its existence. Conscious humility is impossible; for then it becomes 'the pride that apes humility.' A greater, nobler pursuit than that of humility, namely, the desire to be like Christ and to do Christlike service, brings humility in its train."

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WOMAN'S WORK

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

The Psalm of the Healers.

He that turneth from the road to rescue another,
Turneth toward his goal;
He shall arrive in due time by the footpath of mercy,

God will be his guide.

He that taketh up the burden of the fainting,
Lightheneth his own load;
The Almighty will put his arm underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners,
Healeth his own heart;
In his time of grief they will return to remembrance,

God will use them for balm.

He that careth for the sick and wounded,
Watches not alone;
There are three in the darkness together,
And the third is the Lord.

—Henry Van Dyke.

Through the kindness of Mrs. N. Wardner we have permission to print extracts from the diary kept by the Rev. Dr. Wardner, who was one of the first party of missionaries sent out by our people to China. We hope to print other selections later. Going to China then was more of an undertaking than it is now, and even now it seems like a long distance when our friends go there.

Extracts From the Diary of Rev. Nathan Wardner.

Plainfield, N. J., December 31, 1846.—Was this day examined, accepted and set apart to the gospel ministry. How awfully solemn the responsibilities I have this day assumed. Lord, help thy poor, unworthy servant that his skirts may never become tinged with the blood of souls. Gabriel might well shrink back at the thought of assuming such responsibility, and how much more a poor sinful mortal.

In the evening, in company with Brother S. Carpenter, I was set apart as a missionary to the heathen. I feel almost overwhelmed in view of what I have this day taken upon me. What will be the record which eternity shall reveal as the result, God only knows. Lord, if I have acted in

accordance with thy will, O use me as an instrument for the salvation of many souls; if otherwise, wilt thou cut me off ere I bring reproach upon thy cause.

January 5, 1847.—About two o'clock p. m. took passage at New York on board ship *Hoqua*, Capt. Theodore Palmer, in company with my wife, Mr. and Mrs. Carpenter, Mr. and Mrs. Lord, Mrs. Macy, Mr. Sullivan and Mr. Carter, for Canton, China.

I feel less sad than I expected to while gazing for the last time upon my native shores, feeling that God requires the sacrifice. Ah, what is this separation compared to the parting that once took place in heaven when my elder Brother cast off its glories in order to preach the Gospel to man, and what is my country to his? Let me never prate of sacrifices made for the heathen, but rather esteem it a joy to be thus employed in imitation of his holy and gracious example.

January 8.—We have all been seasick—last night the wind blew a regular gale accompanied with rain, thunder and lightning, but we knew we were in the hands of Him who is able to save.

January 9.—Seasickness abating. At 11 o'clock at the time we supposed our brethren would be bowing before the mercy seat, we assembled in our stateroom for prayer and conference and had a delightful time. It seemed as though we could feel the influence of that volume of prayer our brethren were offering up in our behalf.

January 17.—At eleven Brother Carpenter preaches on deck from John iii, 3; nearly the whole crew attended.

January 18.—Saw an English ship this morning and some schools of flying-fish. Weather pleasant, with a stiff breeze.

January 20.—Weather fine. Are west of Cape Verde Isles distant two or three hundred miles, in the vicinity of Rock Doubtful, the sky generally hazy or broken with flying clouds. Our speed is between two and three hundred miles in twenty-four hours. We are now and then visited by sea-gulls and occasionally by a flock of Mother Carey's chickens, but most amusing of all are the swarms of flying-fish, as they rise out of the water all of a sudden, skim over its surface for many rods and then chug down into the water again like a chunk of lead and disappear. This evening one flew on deck and struck with such

force as to knock out both eyes and bruise its head badly. Its color is about that of a bass and its wings are simply the elongation of its fins to about five inches.

January 23.—Sabbath. Trade-winds beginning to disappear because of our near approach to the equator. The weather is becoming oppressive. Two porpoises were seen this morning about twelve feet long. During the last twelve days we have advanced about 2,600 miles. Had a prayer meeting as usual and intend to keep them up on the Sabbath during the voyage.

January 26.—In the afternoon had several refreshing showers. Crossed the equator tonight about 10 o'clock.

January 30.—Started a Bible class, in which Mr. and Mrs. Lord and Mrs. Macy participate. After dinner had a prayer meeting in our stateroom and felt that God was there to bless us according to his promise.

January 31.—Preached on deck from Proverbs xxiii, 2: "As the bird by wandering, as the swallow by flying, so the curse causeless will not come."

February 2.—Saw some of Neptune's sailors, that appear from the deck to be about as large as the four fingers of a man's hand. Their original color is red but when the sun shines on them they are a beautiful pink. Are said to be very poisonous to the touch. The weather is rather squally. The sun will be about vertical tomorrow at noon.

February 3.—Saw the Southern Cross. About 3.30 o'clock this morning saw Trinidad Island about five miles distant. It is about six miles in circumference, high and uneven—generally rocky and barren, though parts of it are covered with trees, especially the southern part. The shore is rocky and difficult of access in consequence of a high surf constantly breaking on all sides. On the west, almost detached from the island, is a rock 850 feet high, of cylindrical form, called the monument, with trees on it. There is also a bluff rock 850 feet high through which passes a stupendous arch 40 feet high, nearly fifty feet wide and 420 long, through which the waves are constantly dashing with a great noise.

At the southeast side is a conical shaped rock about 1,160 feet high, called the sugar loaf, also covered with trees. Doves of wild hogs and goats are found on it. The higher point is about 2,000 feet high.

February 6.—Sabbath. Had an interesting Bible class; an interesting prayer meeting in the afternoon.

February 8.—A sudden and strong gust of wind broke the stays of the spanker boom, which swung round over the wheel with great force. The wheelman saw it just in time to dodge it, otherwise probably he would suddenly have been killed. How uncertain is life and yet how little inclined are men to think of death.

February 10.—Have passed the tropics and according to the old saying find our right hand to be our left, the north the south, and the whole order of things reversed. How strange it seems to look north for the sun at noon. We are now getting into latitude that makes winter clothing feel comfortable again.

February 12.—A man fell overboard by a rope breaking on which he was standing. The weather being fair he was picked up without much difficulty, though the ship left him about a half mile in the rear before she could be stopped. About an hour afterwards I lost my cap overboard.

February 27.—Have entered the Indian Ocean, the largest unbroken body of water on earth. Preached from Second Timothy iii, 6, "All scripture is given by inspiration of God," which I endeavored to substantiate by reference to prophecy and its fulfilment. Was prompted to this by doubts expressed to me by some of the crew of the authenticity of the Bible.

The Trail of the Gold Seekers.

REV. CLAYTON A. BURDICK.

We had begun to realize that we had about crossed the fertile part of the great plains, and nearly reached that barren wilderness, beyond which rise the rugged foothills of the western mountains. For some time back there had been signs of newly settled country and the absence of anything that showed age except old mother earth herself. We were on the borders of the settled and the unsettled. Cultivated fields were further and further apart, and there were none of the evidences which show a lengthy occupation of the country. The trees about the yards and buildings were small, and could have been set only a year or so. It was not so many miles back that they had been thrifty enough to almost hide the dwellings from

view. The buildings themselves were proof of the newness of things here, for they were unstained by weather or storm. Along the sides of the railroad the sage-brush was plentiful. We had not quite reached the wilds.

There were many things that were novel to us; perhaps not so much to the writer as to some of the other members of our party. The prairies appeared much as those of the Dakotas had a number of years ago before they became settled, only these were the more arid and barren. There was much to be enquired about and you may be sure we were not afraid to ask questions, for one of the reasons of our making the trip was to find out about things.

Of course the things of real interest were not over plentiful. We had not come in sight of the mountains yet, and human life seemed to be almost absent. In the distance could be seen at times a cloud of dust which showed where some one was trying the dry farming plan. Sage-hens and prairie-chickens had been seen a number of times, and jack-rabbits were quite plentiful; the writer had also caught a glimpse of a coyote slinking among the brush. These we were familiar with in years gone by. But there was something that we saw that we did not at first understand. At varying distances from the rails over which we were speeding was what appeared to be an abandoned roadway. Where it was possible for us to obtain a good view of it, there was evidence that it had been well worn. In some places deep ruts had been cut down below the level of the plain. At first we imagined that it might have been used by the teams in putting through the railroad, but when we saw that in some instances it was almost out of sight in the distance, we dropped that thought. The superintendent of that division being with us, we asked of him what it meant. He replied that it was the remnant of the old Santa Fé trail by which the gold seekers of the '49 period journeyed on their way to the then almost unknown West.

So this was the way they took, those uneasy seekers after wealth; and this was the road they trod when they went forth to prod the sides of the mountains for their metal fat, to turn up the turf in shadowy valleys, and strain the gravel and sand from the snow-fed streams. They

had little conception of what their journey really meant to the world. That was the last thing in their minds. To them the way was the road to gain, to affluence and power. This was their ambition and hope, and this was what made them leave their homes of love and comfort to test the hardships of the wilderness pathway, thousands of them to meet death in that test.

We watched that old trail for many miles. It followed the watercourses after it came to rougher ground. At intervals along there were the remnants of huts of sod, and when we came to the foothills and mountains, of stone. We suppose these were put up for the sake of shelter and protection by those who were first over the route, and used and strengthened by those who followed. In some of the valleys through which we followed it, there seemed to be no water in the channels of the streams; but there were alders and cottonwoods growing finely, showing that there was plenty of moisture not far below the surface of the earth. Probably there were wells sunken here, or perhaps small springs could be found.

You can easily imagine a company of these pioneer fortune hunters. You see the long line of their canvas-covered wagons—prairie-schooners, as we used to call them—moving their way slowly over the uneven road. They may meet hunger, or they may meet thirst. Often provision for man and beast was exhausted, and there was no larder near where they might replenish themselves. Sometimes, thirsting, they reached pools of water which, when tasted, was brackish and bitter with alkali, so that it could not be used. There were hungry beasts of prey which were a menace to them. There had to be a constant watch kept against the savages who were all about them, as sly and as subtle as serpents. There were passes of the mountains to work their way over and through, rough and unknown. There were perils of every kind that mind could think of; of cold and heat, of plain and mountain, of man and beast. Yet for the sake of gold, they met them all. A few succeeded in their quest and found abundance. Some found worse poverty than that from which they went out, and as we have said, there were some who never saw the land for which they started, nor turned again home, but took a longer journey than that on which they had expected to go.

They never had a thought, we suppose, of what this search of theirs might mean for the days to come. Their eyes were on the present, not on the future. They were looking for their own gain, not the world's. They did not realize that this dusty highway of theirs over the plains and traversing the backbone of the continent was the path by which empire took its course westward. Yet it is a fact that the opening up of new lands in this way made it possible to send in a line of men who were searching, not so much for gold, as for homes; not so much driven by the lust for great wealth, as for comfort. These soon followed the line of march the first had taken, and because of these, the great coast and mountain States have been built up.

Selfishness can not claim the benefit that has come from its seeking. The good that follows any act must not redound to the honor of the doer unless in his mind there was the intent to bring that very thing about. It is sometimes simply the way that Providence takes to bring things to pass in the world. Many of these adventurers were wild and lawless, and sometimes were a menace to law and right living, rather than a help; but they were made use of in the working of the powers by which the nations are upbuilt. They went through the wild country, and in helping to overcome that wilderness, made a place for the real builder to come in and do his part in the formation of a great nation.

But this was not the lesson we saw in the old Santa Fé trail. The way of the gold seekers is everywhere. Worn deep by constant usage through all the ages since man was born, you can not go anywhere but you will find the evidences of it. It crosses every land whether civilized or savage; nor frozen mountains of the north, nor tangled jungles of the equatorial zone but bear its traces. Skeletons of manhood and womanhood are strewn along the path. Spiritually, it leads over arid plains where bread is scarce and where the waters are alkali, springs of Marah, full of bitterness. Danger lurks in many a place, for it is a trail on which every man is every other man's enemy. There are dark valleys where long shadows fall, and the day of light is short. There are passes hard to find, and often they lead over slippery glacier and icy rock. The trail of gold seeking is a dangerous way.

The trail of the gold seekers leads through the darkest part of the human world. If there is anything low in life, it touches there. The great highway leads into the midst of the populous city. Its blockhouses are these elegant mansions, these splendid palaces of business, these fortresses of commerce with the strongly barred windows to keep men out rather than in. The richness of these often covers that which is vicious and impure. You have no trouble in finding the trail in the slums, where virtue and honor are made matters of trade to help on the way. It enters the offices of those in authority and fills them with the results of graft. It is not hard to find where the path runs in business and society. It takes hold of a man who has sworn to perform faithfully the work placed on him by his fellows, and makes of him a perjurer. It helps a man to forget his honor and honesty. Its course leads over broken laws of God and man, despising both. It runs amuck among the poor and makes its exactions of them for the things necessary to life in order that its coffers may be full. It leads away from things that are best; from love, from peace, from God. For a chance to travel this way, homes are destroyed, hearts are broken and heaven is lost. Along the way are spots of blood where cruelty and oppression have counted their victims, sacrificed that the end might be reached.

A sad part of it is that, after all has been done, so few reach the end they sought to attain. Of the multitudes starting out on the trail so confidently, there is but a handful in comparison who get there. The great majority only go a little distance when the mad and powerful ones rush over them and they are trampled out of sight. So it is all along the line. The way is paved with the lives of those who have made failures in their quest for the achievement of wealth, and a few have succeeded on their failure. This has always been going on in the world, and it probably always will. After all, the danger of the road is much greater than the real reward at the end warrants. The prize won can be used but a little time any way, and may mean ruin to those whom you expect to enjoy it.

The Almighty takes this trail for gold as he took the old roadway west, and draws out of the results of the travel on it, something of good. He finds material that no one else could use from both its failures

and successes, by which he builds the race. Much is brought to light by men's desire for wealth that otherwise would have remained hidden. That was not the thought of the one used of God, and the one by whom it was brought to pass did not know he was being used, but he was all the time. What man forgets, the Almighty remembers. The world would never be built up for good if this were not so. So much is wasted by man, that if anything is saved, God must save it. Men who walk this trail are not thinking of the good they may do, or the help they may be able to give; but the motive is entirely selfish. The One who dwells above makes use of us, even in that state of mind, and we are unconscious of it. He can make use of the trail of the gold seekers of the world to help build up a great empire over which he will rule in peace.

Letter From Cincinnati.

The world has been reading of the Ohio and other calamities. Cincinnati suffered, but not what its sister towns did. Hamilton and Dayton north of us have indescribable sorrows. They have been told in the daily and weekly press, so we need not repeat them. The writer was "imprisoned" three days and nights on a Baltimore & Ohio train with bridges and tracks gone ahead and back of us. But the road fed us bountifully in the diner, and we had great reason for thankfulness that we had not the perils of others whose lives were just as precious. We had placed a little girl up the state and in a storm of rain, and with livery went through torrents of water and finally gave it up and walked down the railway track until we reached her new home. Returning we were caught as stated above. On reaching the Children's Home Farm we found Eld. J. H. Hurley en route from Alabama, tied up here for several days. But it was a treat to us. With his wife and granddaughter, we had a fine visit and on Sabbath, March 29, he preached for us with as much energy as though he had a crowded house. The "Old Gospel" was just as much needed by us and appreciated as though preached from a "meeting-house." The next day he gave a talk in the chapel at the City Home for the children. In the evening he started for Louisville, Ky., the only outlet from

here, and from there en route to Chicago and on.

Our new dormitory is finished and full of girls. They are a happy lot. Yesterday we took one back to the city and she cried to return. Today we brought out another with radiant face. "Mr. Clarke, can't my brother come out?" We hope he can later on. How we love these little ones! When we left the New York work we thought we would miss those visits we made *them*. We did and still do. Now we are to leave these. It is not our own seeking, but providentially or otherwise the Haskell Home of Battle Creek, Mich., has called us to assume the management of it and we are to leave as soon as a train can carry us there. It will be pleasant to be where we can have Sabbath services and mingle more with "our people," but the responsibilities are now greater than ever in this orphan work. We hope for wisdom and help from above for the new work. Concerning the faithful and retiring superintendent and matron we will say something later on when better settled in Battle Creek. As many know, this Haskell Home is mostly under the fatherly care of Dr. J. H. Kellogg, who is at the head of the largest sanitarium in the world, and the good Doctor himself has sheltered several dozen orphan children, taking them into his own family. This home is near the sanitarium. We are sorry to leave Brother and Sister Tappan. All my correspondents will now address me.

H. D. CLARKE,
Haskell Home,
Battle Creek, Mich.

Self-appraisal is inevitable for most of us; and occasionally it is desirable. We are bound to measure our own powers. Every one needs to remember the scriptural injunction "not to think of himself more highly than he ought to think." The common human weakness is to measure one's self by the person next below rather than by the person above. Naturally, he who compares himself to his inferiors instead of to his superiors will always remain inferior himself. It is healthier and wiser to look up to those who are better, stronger and more worthy than we, than to look down upon those who are less good and strong and wise.—W. T. Ellis.

YOUNG PEOPLE'S WORK

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

The Bible in Missions.

REV. WALTER L. GREENE.

Christian Endeavor topic for April 26, 1913.

Daily Readings.

Sunday—Bible revival (Neh. viii, 1-8).
Monday—Eager listeners (Isa. ii, 1-4).
Tuesday—Noble students (Matt. vii, 24-29).
Wednesday—The Great Expounder (Luke xxiv, 13-33).
Thursday—The living book (Heb. iv, 12-16).
Friday—The reader's blessing (Rev. i, 1-3).
Sabbath day—Topic: Mission work at home and abroad. IV. Bible work (Acts xvii, 1-12).

One of my earliest remembrances is of the visits of a Bible-school missionary who came frequently to spend the night in our home while he was at work in our community. He was employed by the American Sunday School Union to visit unchurched communities for the purpose of organizing Bible schools, conducting preaching services, selling Bibles and other religious literature. This represents one of the methods of Bible missionary work which is employed by the American Sunday School Union and similar bodies. Bible study and Bible schools in the vast majority of communities precede the organized church. They form a permanent and substantial foundation for a strong and growing church. I know of no better work that many of our Christian Endeavor societies could do than to start a Bible class or a Bible school in some unchurched neighborhood adjacent to the home church, then stay with the work until it is thoroughly established. At first it may be necessary to furnish leaders and teachers; but eventually there should be leaders developed out of the community itself to give permanency to the work.

The home department is also used extensively on the home mission fields, not only where people are physically unable to attend a Bible school, but also where varied circumstances make it impossible to maintain a school. Each member is asked to study the Sabbath-school lesson at least one

half hour each week. Here again is a great and useful field of service for our Christian Endeavorers.

The Pocket Testament League, the Family Altar League and the Bible Readers' Association are representative of several organizations that have come into existence to promote Bible study and reading in the homeland. These many movements call to mind the fact that our people do not study the Bible as much as they ought, and that there is a great opportunity for extending the influence of the Bible.

Bible work in foreign lands is interesting because great difficulties have had to be overcome far beyond anything we have known in this land. Problems of translation must be met. In some cases a written language or a dialect must be created before the Word can be communicated to the heathen hearts. In spite of the difficulties the Bible work has progressed wonderfully. After the work of translation and publication has been completed, the following methods are chiefly employed to reach the people.

Every mission has its Bible school. Here the problem of teachers is more difficult than at home, difficult as that is we know. Hence there is likely to be fewer classes and less grading than we usually see in this country, because of the few qualified teachers for the work. Often the foreign worker is obliged to teach a large room full of people of various ages, old and young.

The Bible Readers' Union has gained a considerable hold in some lands. This union pledges each member to carry a small Bible with him and to read some portion of Scripture every day. The buying of the small Bible makes one a member of the union.

Colporteurs, generally natives, are employed to distribute Bibles at a nominal price. Colporteurs are often preachers and evangelists. Bible women are also employed to work among the people, selling Bibles and literature and to talk with the people concerning the Christ. Whole Bibles and portions are sold. It is said that the story of the Prodigal Son is more universally received with interest than any other narrative of the Bible.

QUESTIONS.

How is Bible work carried on in the foreign field?

What special difficulties have to be met on the foreign field?

Why is Bible work important?

Is it customary to distribute Bibles without cost on the mission field? Why?

What methods of Bible teaching are employed?

Study of the Conference Year Book.

Lesson VI.

SIXTH DAY.

Daily Readings.

Sunday—Conference Minutes, Monday (pp. 44-50).

Monday—Conference Minutes continued (pp. 105-110).

Tuesday—Conference Minutes continued (pp. 119-125), giving special notice to Conference officers.

Wednesday—Conference Minutes concluded (pp. 270-277).

Thursday—Report of Sabbath School Board (pp. 267-270).

Friday—Report of Sabbath School Board concluded (pp. 270-277).

Class Study.

1. Name the members of the new Sabbath School Board. Where is it located? Who is the retiring President of the board? How long did the outgoing board serve the denomination?

2. Name the publications of the Sabbath School Board. Are they self-supporting?

3. What two important suggestions are made by the General Field Secretary in his report?

4. What are the advantages of a graded Sabbath school? Its disadvantages? If the standard of excellence, suggested by the General Secretary, were to be adopted by your Sabbath school, what would be necessary for your school to do?

5. Compare the schedules of apportionment of Conference expenses among the churches for 1911, p. 47f, and 1912, p. 127f.

6. Name the principal officers of Conference for 1913, including two vice-presidents.

7. What two classes of persons are "ex-officio" members of the Conference Executive Committee?

8. With what church will Conference meet in 1913? (p. 46.)

9. Locate the above church, and find out all you can about it, past and present.

10. How much was the Conference Treasurer authorized to borrow to meet expenses of Conference for 1912? Does that imply that your church has not paid its apportionment? How much did Conference vote for the *Historical Volume* debt?

11. In what way may a church be able to lessen the amount it must pay on its apportionment.

A Letter to the Carefree.

DEAR YOUNG PEOPLE:

In this letter we are going to use the word care-free as relating to that class of young people whose material needs are supplied by their parents and who have never passed through any severe trials. We trust there are no absolutely care-free young people in our denomination, because we are too small to shelter drones.

Some time ago a little bird whispered in my ear that there was a feeling abroad that Mrs. Wardner took very little interest in young people aside from those who were weighted down with burdens. Ever since then I have purposed to write you a letter and correct that impression. I am interested in young people whether they are sober and sedate or full of life and spirits.

My early experiences in life have given me an intense desire to help encourage the young who are having a hard time, but I am none the less interested in you on that account, however much appearances may have been contrary to what I am saying. The bright cheery faces of the care-free young people have been a wonderful uplift to me times without number.

God wants you to consecrate your lives to his service. He has an important place in the Master's vineyard for you. Many opportunities for service are open to you that are not open to those who have to earn their living. God has given you great blessings that you in turn may give great blessings to other lives less favored than your own. This thought should make your souls glow with a light that will shine out through your faces as you go forth on your missions of love and helpfulness.

I fully realize that while you have great blessings you are also subjected to great temptations. You have time and money, and the temptation to use them for self and pleasure-seeking is no insignificant trial; but I trust you will have a vision

clear enough to see that you can not afford to do that, and the necessary courage and decision to follow the vision.

Life is a tremendous responsibility, measured only by eternity. Sad beyond compare is the thought that any one should throw it away, even though he repent at the last and through God's mercy obtain forgiveness. Although he may be saved at the last, his wasted life is gone beyond recall.

Some years ago a young lady in New York City suddenly found herself in possession of a large fortune. She plunged at once into a life of gaiety and self-seeking pleasure, gratifying every whim. After a few years she took a trip around the world. She reached her native shores in safety but in crossing the continent from San Francisco to her home in the East she met with an accident. After an examination the physicians told her she had only a few hours to live. Instantly a vision of her wasted life flashed through her mind, and with an expression of agony on her countenance she said to the physicians, "Can't you save me? I have wasted my life. I can not recall that I have ever done one purely unselfish deed. I have worshiped no being save self. How worthless it all looks now. If you can save me, I will begin a new life." But she was beyond their help, and with her soul filled with remorse she breathed out her life.

In contrast to this I want to tell you of something I read in the *American Magazine* last summer—something that caused my heart to bound with joy. I can not give you the exact words but the thought will be correct.

The writer said that in studying social reform we must take into account the revolt of the "young rich." Those who have inherited vast fortunes are complaining that those fortunes are obstacles in their way which prevent them from working out what there is in themselves. At the same time there is a growing feeling of indignation among them over the inequalities and suffering of the poor. Nor are they all taking it out in talk; many of them are offering their services to the social reformers as helpers and in all humility as learners. If this statement is true, and I do not doubt it, we are certainly making progress along one very important line.

While I have been penning these lines

some one in an adjoining room has been playing on the guitar. The strains of melody have been sweet and soothing, but just now I recognize a familiar air sung often in my girlhood days up in dear old Wisconsin: "Let the Lower Lights be Burning." What memories those strains awaken in my heart! memories of the days when I was young and looking forward as are you to a long life. But the chords of music are growing fainter and still more sweet as the player touches lightly the strings of the instrument. Listen! for in them methinks I hear God's message to you. May you hear it also and keep your lights, lighted at God's own altar, trimmed and burning, that their penetrating beams may shine far out into the moral and spiritual darkness of the world and beckon souls struggling with the elements of destruction into the haven of rest.

Cordially yours,

MARTHA H. WARDNER.

1009 Jackson St., LaPorte, Ind.,

March 26, 1913.

The House Upon the Sand.

ALICE ANNETTE LARKIN.

CHAPTER IX.

The Answer.

Two delightful summers have come and gone, and still Rachel Barlow stays on in the little Connecticut village. An occasional visit to Willisburg has been made, but always Aunt Ruth and the garden have called her back. Now the goldenrod grows yellow in the fields and by the roadside, and the leaves on the maple trees are beginning to turn. September is half gone.

"I might as well cut the prettiest of the cactus dahlias, Aunt Ruth," Rachel said one night after supper, "and take them over to Miss Harriett. She has been having one of her hard headaches today; Miss Jane just told me. I fear that we shall have a frost tonight." And taking a basket from the cupboard near by, she hurried out to the garden.

"Don't you want some help?" a voice called from the other end of the orchard, "I'm a master hand at cutting flowers." And without waiting for a reply, Ray Judson covered the distance between the orchard and garden in a very short time.

"Where did you come from, Ray? You

almost frightened me. You're always appearing when I least expect you."

"Why shouldn't you expect me, Rachel? Didn't I tell you I should be out early tonight? Haven't you noticed the clumps of goldenrod everywhere?"

"It's dahlias, not goldenrod, that I'm interested in just now, Ray."

"O Rachel, don't bother with the flowers now; I'll help like a good fellow after I've had a little visit with you. The old seat under the apple tree looks very inviting."

"It always does to you, but work before pleasure is my motto, and Miss Harriett must have these flowers tonight. I'm not sure that they wouldn't be frozen stiff by tomorrow."

"Oh, I guess there's no danger of that, though I'll admit that you can't tell much about New England weather. If you must, you must, I suppose, so give me the basket. How did the financial part of the garden come out, Rachel?"

"Splendid, owing partly to your help and suggestions. Why, I've earned more money than I ever dreamed I could in two seasons. And Ray, I shall be able to pay for the children's music lessons, and I know that will be a great help to father. Next year I hope to do even more."

"Next year, Rachel! Where do I come in, if you continue to be the gardener on the Stuart place? There's a farm just outside the village that's waiting for somebody to raise flowers and herbs on it. Isn't my time ever—"

"There, Ray Judson, you're spilling every one of those dahlias, and that won't do at all. I guess we have enough anyway, so you can go over to Miss Harriett's with me if you wish."

"Thank you for your kindness; of course I'll go. Who would carry the basket if I didn't?"

Rachel made no reply, but hurried from the garden and across the street.

"You dear, good girl!" Miss Jane greeted her. "And what beautiful dahlias; I know Harriett will like them. You must have completely spoiled your garden just for us."

"Don't I come in for even a small share of the greeting or praise, Miss Jane?" Ray Judson asked as he set the basket on the table.

"Of course you do. Don't you always manage to get your share of good things?"

"Not always, Miss Jane. Some people are very obstinate about giving to me." And he looked at Rachel, whose cheeks suddenly became very pink. Then she asked hastily, "Doesn't Miss Harriett want me to read a chapter of that book to her tonight, Miss Jane? I can just as well as not."

"Yes, she spoke about it a few minutes ago, but I told her you would probably have company tonight."

"Oh well, Ray can wait. If it will help Miss Harriett's headache, of course I am going to read to her a few minutes at least." Then turning to Ray, she said mischievously, "If you care to, you may come in and listen. The book is entitled, 'Immigration Problems and How They Must Be Met.'"

"Thank you, I'll come, though I have a problem of my own that I wish somebody would solve for me just now."

"Don't the poultry business turn out well, Ray?" Miss Jane asked anxiously. "I've read that folks are losing lots of chickens this fall."

"Oh, it's nothing like that, Miss Jane. I'm getting along all right; business couldn't be much better."

"Well, I'm glad of it; but I guess we'd better go into the sitting-room or Sister Harriett will want to know what we're talking about in here. There's the book on the shelf, Miss Rachel, and the book-mark is right where you left it."

Ray Judson sat down in the Morris-chair, then announced that he was ready to listen; but instead of wondering how the United States of America could take care of so many immigrants of every kind and from every clime, he found that he was trying to discover some new way in which he might approach a subject much nearer his heart and mind just at this hour.

"She can't treat me like this always," he said to himself. "I will have an answer this very night, Providence permitting."

For an hour Rachel Barlow sat by Miss Harriett's chair and read to her; then, just as she was about to begin a new chapter, she looked up and saw that she was asleep.

"Well, Ray," she suggested, "I guess we'd better go back to Aunt Ruth, if you're ready." And handing Miss Jane the book, she tiptoed softly out of the room. Ray Judson hastened to follow.

Once outside the door he stopped.

"Rachel," he demanded in a voice that vibrated with suppressed feeling, "How long is this going on?"

"What going on, Ray, my reading to Miss Harriett? I hardly know; as long as she enjoys it, I suppose. But we'd better not talk here, let's cross the street."

"O Rachel, you know I don't mean that," he said as they stepped on the Stuart lawn. "You know what I mean, though you have put me off again and again. Rachel, don't you know that I love you?"

"You have told me so more than once, Ray."

"Well, don't you care for me at all? I know that I am not worthy of you, but I want you." The voice had a dejected, hopeless sound to it now.

"O Ray, don't talk like that! I don't deserve a love like yours."

"Rachel, the fields and roadsides are yellow with goldenrod now. Do you remember that this was the time you set for my answer?"

"Yes, Ray."

"O Rachel, you don't realize how much I want you. You are mine—mine by all that is right and just. You will not say no, dearest, will you?"

The full moon looked down upon a scene such as he had witnessed before. A gentle breeze stirred the goldenrod by the stone wall.

"Rachel," a voice came still softer, "you do love me, don't you?"

"Yes, Ray, I have loved you since that morning in the orchard."

"You will be mine soon?"

"If you wish, dear."

"Rachel, you are the dearest—"

"Hush, dear, somebody is going by."

Mrs. Stuart, wondering what had become of the young people, heard the low but eager voices on the porch, and being a woman of keen perception, knew what had happened.

"O Aunt Ruth, I am so happy," a shy girl said a few minutes later.

"Give me your blessing, Aunt Ruth, if I may call you so," a manly voice added, "then our happiness will be complete."

"Indeed, you may have it, my boy, and Rachel's father and mother would grant theirs too. The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

"Rachel," Aunt Ruth said, when she and her niece were alone at last, "there's a letter for you in the dining-room; I almost forgot to mention it."

"A letter, Auntie? I wonder if I can come back to commonplace things. I have so many plans in view, and there is so little time in which to carry them out. Don't you think three months almost too short?"

"Why, I think it can be done, dear, and Ray is very lonely out there, you know. He has waited very patiently, so if he wants a Christmas wedding, I wouldn't refuse him."

"Refuse him, Auntie? Why, I couldn't refuse him anything that was right for me to grant. But that letter!" And hastily going to the dining-room, she picked up the letter that lay on the table and cut open the envelope. Then she sat down and read on and on, for it was a long letter.

"O Aunt Ruth," she cried joyfully, "Hope Ellis has written that Mr. and Mrs. Jack Chesterfield and the girls have at last accepted our urgent invitations to come up here. If it will be convenient, and we will let them do their part of the work, they would like to spend a part of Christmas week with us."

"That's splendid, dear, just when we shall want them most."

"But will mother consent to my being married here?"

"I think so, Rachel, when she knows that you want to be married in the same room in which she and your father were married. Everything seems to be working out for good."

"Isn't it strange, Auntie, when they knew nothing of my plans?"

"It ought not to seem strange, child; there's a good hand that always guides us."

"Yes, that's true, Aunt Ruth, and you'll think so more than ever when you hear the last part of Hope's letter. Just listen to this!

"Rachel, I wish you could have been here during Christian Endeavor Rally Week; we have had such interesting services. I suppose Doris has written you that her brother has been chosen field secretary for this State, and he and a committee from our society arranged for this Rally Week. We have had speakers from many places, but, Rachel, the best part of it all was the consecration service last night, when fifty young people spoke for Christ in just a few minutes. It doesn't seem much like

our meetings of other days, does it? And, Rachel, I want to tell you because I know you will be glad—the members of The Clan were among the first ones to reconsecrate their lives to Christ and his service. Yes, all of them—Beth came home from California yesterday morning, and she too has given her heart to the Master.

"How we have all changed in the past year and a half. The way things have turned out, I can never be sorry that we went to Quohassett, but what if we had met the fate of that cottage! And what if that meeting in the little church had been the last one we were ever to attend. I shall never forget these things nor what the influence of my life on other girls must have been. I am so thankful that we are all united in serving one Master, and I pray that we may always be loyal to him.

"I can hardly wait until Christmas. Doris says you will probably come home for Thanksgiving; I hope so.

"Lovingly your friend,

"HOPE ELLIS."

Mrs. Stuart was silent for a few minutes. Then she said: "Rachel, child, you have much to be thankful for. Dark days have come, but you have learned that you have some of the best friends a girl can have—friends who are trying to be loyal to the Master they have promised to serve even to the end. You can all do great things for him, greater perhaps than you realize. These stanzas that I learned long years ago have been of much help to me, and I want to pass them on to you. Then we must say good night, for it is very late." And she quoted softly—

"Hours are such swiftly passing things;
They hasten by as if on wings;
We hope and plan to do so much,
We mean to help the lives that touch
Our own—the gentle word to speak,
To lift some burden from the weak,
But still they pass, yes, one by one,
The Master calls, 'What hast thou done?'"

"Days are such swiftly passing things;
They speed away as if on wings;
We seek for wealth or joy or fame,
We little care from whence they came,
We fill the hours with visions fair,
We look for pleasure everywhere;
So days go by; we note with fear
A voice that asks, 'What doest thou here?'"

"Years are such swiftly passing things;
They hasten by as if on wings,
And God who loans them all to you,
Will ask sometime, 'What didst thou do?'"
Then let this ever be your prayer,

Through all your life and everywhere—
'God help me so to use each day,
That I may honor him 'alway.'"

THE END.

Backsliding.

C. C. VAN HORN.

A man can not backslide unless he has been converted.

A little girl was sent to bed at the usual hour. In a short time loud cries were heard issuing from her room. The mother upon hurrying to the scene found the child sobbing bitterly and sitting upon the floor. She had fallen out of bed, and upon being asked why, said she supposed she went to sleep too near to where she got in.

Is not that a good illustration of backsliding? Read Hebrews vi, 4-6 and Matthew xii, 43-45.

News Notes.

BERLIN, N. Y.—Sabbath day, March 22, was the last Sabbath Pastor Hutchins was with us, thus combining two specials,—Easter, and his farewell. The Rev. Geo. E. Whitehouse, pastor of the first Baptist church, offered a touching prayer, and spoke in a most appreciative way of Pastor Hutchins' work and life while among us. There is always something helpful in the knowledge, that, though our service is rendered to God, our efforts are recognized by our fellow men, who show their approval by warm words of encouragement and commendation.

Pastor Hutchins and Jesse Vars sang a beautiful Easter duet, "God Hath Sent His Angels."

Not only shall we miss the unusual musical ability shown in the beautiful songs sung, and the helpful spirit that characterized the life of our pastor, but we shall miss his splendid sermons, and the prayer meetings that were a veritable Bethel in our lives.

His farewell sermon was from the text found in Hebrews xiii, 20, 21: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight,

through Jesus Christ; to whom be glory forever and ever. Amen."

This service was one to be long remembered, not alone because it was a farewell service, but because of the splendid thoughts expressed, that, God grant, may spring up in our lives, "some thirty, some sixty, and some an hundredfold."

M. E. G.

MILTON, WIS.—A series of union revival meetings were held in the churches of Milton during the fore part of March. The Iowa Ladies' Quartet assisted in the meetings.—An enjoyable Christian Endeavor social was held at the home of A. E. Babcock, Monday evening, March 10. A musical program was given.—Rev. D. C. Lippincott preached to us Sabbath morning, March 15.—A very interesting and profitable union meeting of the Epworth League and the Christian Endeavor societies of the churches of Milton and Milton Junction was held Sunday evening, March 16.

GENTRY, ARK.—As a final result of the special meetings held in the month of February seven of the Juniors were baptized and joined the church.—A young couple, man and wife—the latter a recent convert to the Sabbath—were received into the church on their verbal statement.—Pastor Davis is away at present on a missionary trip in Oklahoma; will be absent several weeks.

A Father Who Used His Child to Get Him a Drink.

A bartender, writing an article entitled "What a Man Will Do for a Drink," in the March *American Magazine*, tells the following story:

"You remember the old temperance melodrama in which the drunkard tries to trade his wife's wedding-ring for a drink? Perhaps some of you think it is exaggerated. It is almost amusing to remember some of the things drunkards will offer for a drink. The early morning watch usually gets that kind—fellows desperate for a drink to 'brace up' after a night's debauch. I give away many drinks during that time of the day if there is a chance to get them to go home. They offer clothes, jewelry—anything for a drink. There was one fellow who made me sick of the entire business,

and of some human beings. He came into the bar where I was then employed carrying in his arms one of the prettiest little girls I ever saw, about three years old. He put the child on the bar and told her to ask me to give him a drink. She said, 'Please give father a drink,' and smiled. He had taught her that. I saw he already had been drinking, and refused. Then he told the little girl to sing for a drink. Finally I was so disgusted I walked away, and he grew angry, pulled a tiny ring off the baby's finger, and offered to leave it as security for the drink. That is where I turned loose. I told him I had met low persons and disgusting ones, but he reached the limit; and I informed him of my intention to tell the police. I looked him up to see what I could do. His wife had divorced him, but the court permitted him to have the baby one day a week, and he was using her to help him get drinks. He was arrested some time later for standing in a doorway while she begged on the sidewalk."

The Egyptian Farmer at Home.

It is three hours to Cairo by train, and every inch of the way is interesting. Even on the outskirts of Alexandria we passed nomadic groups of Bedouins, camping by the side of the Mahmoudieh Canal. Out in the fields men and women, dressed alike in the loose cotton gown of the country, were busily at work. The fields were dotted with curious doorless structures made of cornstalks. They are used as temporary homes at certain seasons of the year, as, for instance, when the crops are being gathered. Later on I entered one and found it to be not more than five feet square; one could not stand upright inside. The place contained nothing but a few jars and cooking utensils. In the winter the occupants wrap themselves up in their clothes at night, covering the heads also, but leaving the feet bare. The hut I saw was occupied by a man and his son. These people, of course, are the fellaheen—the peasants—the pure Egyptian of the poorest class.—*The Christian Herald*.

"There is real sagacity in humility. The lowly in heart may be made high, but the proud are more than likely to be made low."

CHILDREN'S PAGE

The Good-night Angel.

The good-night angel comes at eve
Across the quiet hills,
And tucks the sleepy blossoms in
Beside the meadow rills.
On uplands wide each drowsy bird
He cradles in its nest,
And in dewy valleys fair
Rocks the wild winds to rest.

He pauses in his gracious guise
Where little children play,
And blesses each before he speeds
Upon his kindly way.
And ere he passes back to heaven
Beyond the sunset bars,
To watch the babies, birds and buds,
For lamps he lights the stars.

—L. M. Montgomery.

The Stubborn Snowdrift.

"Cherer, cherer," sang the little brown bird in the old oak tree. "Spring is coming surely."

"I do believe you've told me that fifty times today," remarked the oak tree, rather crossly. "I can hardly keep my baby buds from throwing off their gum coats, for they have heard so many times that spring is coming they are beginning to think that it is half over. It must be too early for them to take off winter coats. Look at the snow on the ground! Wasn't Jack Frost out last night? Didn't you see Johnnie playing with his sled yesterday? Tell me, are these signs of spring?"

"Cherer, cherer," sang the little brown bird in the old oak tree.

The sun is so bright and so warm today
The snow on the ground is melting away.
Pussy Willows peep from their tight brown hoods,

The tree buds are bursting all through the woods;
And I am so happy I can but sing.
Sweet is the sunshine, sweet, sweet is the spring.

"Well," said Mother Oak, after pondering this, "perhaps I might let my babies at least throw aside their warm coats, but I will not consent to their taking them quite off till I see the last of that snowbank down under the fence."

Every day the sun shone warmer. Little by little the snow melted, till at last there remained only a tiny patch under a dark corner of the fence.

"Really, I see no excuse for your staying so late this year," said the Oak Tree, severely. "Your work is over. Come out a little way, where the sunshine can turn you into snow water and use you to some purpose."

"Never," answered the little Snowdrift, "will I consent to be anything but what I have been all my life. I hold a very high position on this bank, and I wish you to know that the snow flakes of which I am composed are all six-pointed stars. I believe it to be my duty to maintain the dignified position I have always held."

"Everything must change," said the Oak Tree. "It leaves one time and bare boughs the next; snow one season, then flowers again. Little White Friend, you must change, too, else you will hinder the work of the spring and be unsightly, out of place. What is the joy of living but to be of use?"

The little Snowdrift did not answer, and Mother Oak, shaking her boughs disapprovingly, gave up the attempt to convince her.

"Cherer, cherer," sang the merry brown bird, lighting on the fence.

How bright is the sunshine,
How glad is the spring!
My life is so happy
I can but sing.

"Is the spring here?" called tiny voices from the ground. "Ah! if we only had some moisture for our hard brown coats I think we could peep out and see!"

"I dreamed," whispered one soft voice, "that over our bed was still a white snow blanket."

"It can not be," sang a chorus, like tiny silver bells. "We feel the sun's warm rays even through the ground. It must be the spring is here. O Mother Nature, help us to arise!"

The lonely Snowdrift drew as far as possible from the sunbeam's warmth, but she was softened and began to wonder if, after all, there might not be something rather pleasant in these new ways.

"Everything else seems so happy," she murmured. "Oh well! I have outlived my usefulness. I am too old to learn new ways."

"Are the raindrops near?" sighed the same little voices. "O raindrops, come soften our brown coats, we pray! Mother

Nature is calling us, but we can not push through the ground."

"Here is some work you can do," whispered a soft, warm Breeze, stealing into the dark corner. "Help these little flowers, and so help the spring."

"I believe I will," said the Snowdrift, creeping a little further from the fence.

"I should like to be of use once more. Oh, I wish I had come before! How warm! How delightful!" And now the Snowdrift, transformed into a tiny stream of water, was hurrying out to join the rivulet at the foot of the bank.

Some days later the Oak Tree leaned over to see if the last trace of winter had disappeared.

Where the snow had lain so long was now the blue of violets, while from the rivulet near came the murmur of a song in which Mother Oak thought she could discern the voice of the little Snowdrift:

The dear Lord gave me work to do;
In spring to waken the violet blue;
In winter a blanket of snow I spread,
And closely I covered the violet bed.
Now onward I go, so glad and free,
Finding new work still awaiting me.

—Mary Howell Wilson, in *The Christian Register*.

Babylon as It Now Is.

For miles out of Bagdad, not a human habitation, a tree, or any living green thing broke the empty solitude of the dry, flat plain. Yet the whole desert was marked off like a checkerboard with the ruined, half-filled canals which in ancient times watered all Mesopotamia, and made it "the cradle of the race and the granary of the world." Here and there, wind-torn mounds, glistening in the sun with broken tiles and fragments of glass, showed the sites of once prosperous cities, whose very names are now forgotten. In all the forty-mile journey from Bagdad to the Euphrates, we saw but one human habitation—the mud-walled khan of Mamoudieh, built beside a desert well.

It was late in the afternoon when a mirage-like fringe of date palms raised themselves from the western horizon, marking the banks of the Euphrates and the edge of the Garden of Eden. At nightfall we reached the Arab river town called Mussayeb. Hungry jackals wailed in the tumbledown cemetery outside the village.

Redolent camels and goats crowded the narrow bazar streets; a tom-tom beat and an indolent dancing-girl amused a group of Bagdad Jews and Armenian wool-buyers. The muezzin's call to prayers awaked the town at sunrise.—*The Christian Herald*.

The Mummy Trains of Bagdad.

Finding myself not long ago at Bagdad (old home of Sindbad the Sailor), I decided to see for myself just what Eden looks like today, and to get acquainted with the people who now inhabit the old traditional homestead of Adam and Eve. I wanted to see Babylon, too, and the excavated palace of King Nebuchadnezzar—where the hand-writing appeared on the wall—and I wanted to get a picture of the reputed Tower of Babel, which still lifts its battered head above the flat, empty plain of Mesopotamia.

So I crossed the odd pontoon bridge that spans the yellow Tigris at Bagdad, slipped through the massive West Gate, passed the supposed tomb of Zobia, and mingled with the pilgrim horde on the great Shia caravan trail that stretches down from Turkestan and Persia, crosses Chaldea, and enters the golden-domed mosques at Kerbela and Nedjef. Millions have passed this way in the centuries, bringing with them the salted and dried bodies of their dead for burial in the sacred soil outside the walls of their holy Shia cities; 200,000 mummified human bodies have passed through Bagdad in a single year, borne by these Shia devotees. For miles along this strange highway, our "arabanah," drawn by four galloping mules, passed these wretched death caravans, silent and mysterious. The bodies of departed relatives were carried in oblong bundles, lashed to the backs of pack animals. Veiled women rode in queer, cage-like boxes, slung one on each side of a mule or camel. The men, clad in the round, hard caps and padded clothes peculiar to Persians, marched behind, prodding any lagging donkey or camel.—*The Christian Herald*.

"There are correct spiritual instincts, but they are produced by something deeper than likes and dislikes."

It is impossible to be just, if one is not generous.—*Joseph Roux*.

SABBATH SCHOOL

LESSON III.—APRIL 19, 1913.

JACOB'S MEETING WITH ESAU.

LESSON TEXT.—Gen. xxxii, 3—xxxiii, 17.

Golden Text.—"Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." Eph. iv, 32.

DAILY READINGS.

First-day, Gen. xxxii, 1-12.

Second-day, Gen. xxxii, 13-32.

Third-day, Gen. xxxiii, 1-20.

Fourth-day, Gen. xxxiv, 1-17.

Fifth-day, Gen. xxxiv, 18-31.

Sixth-day, Luke xviii, 1-17.

Sabbath day, Matt. xviii, 21-35.

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

It is the hope of the contributing editor, who has been asked by the Sabbath School Board to look after this page, that this shall be a page teeming with items of vital and permanent interest to all our Sabbath-school workers. This is not to be the contributing editor's page, but rather our Sabbath-school workers' page and a clearing-house of the best ideals and methods in our schools. We shall want to hear from those who can tell us of how things ought to be, but it is especially desirable that we shall hear of things that are being done. Pointed news notes and items of interest about our Sabbath schools and Sabbath-school workers will be appreciated. Some of you are trying out the graded lessons. What are their advantages and the difficulties you have found? You observed Rally day and you are going to have a Children's day. What is your program? If you will tell us about it, it may help some one else to begin a good work. Then, there is that Teachers' Training class which you have. When do you meet? What course of study do you follow? Are the members from the present teaching force? Pastor, what about that Bible-study class? What did you do and how did you do it? You have read some book on religious education. What was it? What are the needs of our Sabbath schools? What can we do to meet the needs? But these are only a very few of the very many things which you can send us to make this page of great interest and value. I will not mention more now. More anon.

How many of you noticed the statistical report of Sabbath schools in the *Year Book* for 1912? Did you notice that in the seventy-eight Sabbath schools we have a total enrolment of 5,895 and a total average attendance of 3,322? What are our schools doing to keep up the average attendance? I wonder, dear reader, what your average attendance is at Sabbath school? Did you notice that 137 of 167 additions to our churches by baptism last year were of those who had been members of the Sabbath school? Let us not forget that our Sabbath schools are an evangelistic force. Did you notice that 712 of our people are members of the home department? Among these are shut-ins, non-resident members, and many a mother kept at home by household cares. Here are seven hundred people who are systematically studying the Bible, a large part of whom probably would not be studying the Bible regularly if they were not members of the home department? This is extension work of the best kind.

One of our home department superintendents mailed the following letter signed by the pastor, Sabbath-school superintendent and himself to all old members of the home department and many prospective members. The letter was also distributed at the morning church service and members of the Sabbath school were asked to carry them to members of their homes who were not already connected with the Sabbath school. It greatly facilitated the work of canvassing for new members of the department.

DEAR FRIEND:

Permit us to call your attention to the home department of the Sabbath school. Do you know about this important part of our work? It is made up of those who, not attending the main school regularly, will undertake to study as regularly as possible the current Bible lesson, at home at least half an hour each week, or an average of about five minutes a day.

If you are now a member of our home department we ask you to help us to increase its numbers and usefulness; if you have been a member will you not unite with us again; if not a member we cordially invite you to join by signing the blank below and handing, or mailing, to the home department superintendent. You will then be furnished with a lesson help and with reporting envelopes. Membership in the home department is a splendid aid to systematic Bible study.

By becoming a member of the home department you become identified with the great International lesson system that now numbers its

students by the millions. You also become a member of our Sabbath school and all the privileges of the school are yours. You are urged to come into the main school as often as you can find it convenient, and when there, you will be placed in a class, or you may remain a visitor, at your choice.

Yours in the Master's service,
 _____ Pastor,
 _____ Home Department Supt.
 _____ Superintendent,

I wish to be enrolled as a member of the home department of _____, Sabbath School.
 (Name or names)

.....

 (Please return to _____, Home Dep. Supt.)

The Challenge of the Ministry.

The church never needed stronger or braver leaders than she does today. The ministry never offered a larger scope for devoted and prophetic men. We would like to show briefly what some of the new and great opportunities are, hoping that the young men who read these pages may ponder the message.

A large part of the world today lies in a slough of materialism. We imagine there are as many good Christians as ever in the churches, and many more outside. Nevertheless, there is nothing gained by denying the fact that our civilization is not a spiritual civilization. Thousands are wholly absorbed in business and the pursuit of wealth. Europe is staggering under materialism. Many of our great cities seem at night only huge pleasure palaces. The masses are outside the churches. Trades unionism and socialism constantly show trends toward the stomach only. Even the best of us are oppressed by the continued impact of material things, and are much more interested in building vast insurance buildings, high-hung bridges, long-distance airships and Panama canals than in the things of the spirit.

Even in our colleges, insurance and banking courses are fast supplanting philosophy and the humanities. A lot of deadening materialistic philosophies, creeds of fatalism, of the worthlessness of life or the worship of the senses are getting a tremendous hold upon our youth, more especially in Germany and France, but also here. One has only to read the novels of the last ten years to see how true this is. The effect of all these things is seen in a

certain drying up of the spiritual nature, that makes idealism and the life of the soul seem illusions.

There is always, however, a speedy end to this sort of thing. Things never satisfy humanity long—not even pleasant things. There is always a rekindling of desire for the bread of life. Signs of this awakening are rising just now in every sky. Science is tending toward a spiritual interpretation of the universe. Philosophers are becoming idealistic. The brutality of Nietzscheism is becoming disgusting, even in Germany—as is the kind of young men that type of philosophy has produced. In our own land there is a decided renewal of interest in religion among business men, as witnessed by all the recent men's movements. We believe that the young men of America have not lost power of response to the call to leave all this money grubbing and the service of Bacchus and Venus—yes, even the worship of our modern god, "Success"—to follow him who offers only high manhood, a passionate enthusiasm for humanity, and a chance to give rather than to get.

Now is the moment to swing the world up again out of the realm of "things" into the kingdom of the Spirit. Now is the day to offer men the water of life, for their souls are already athirst. They are sickening of husks and harlots and are coming home. But some one has got to lead them. Some one must persuade this age that life is more than meat. Some one must make the ideal so attractive that we shall greatly desire it. Some one must stem this tide of materialism that drowns men more quickly than the sea.

Here is opportunity for the ministry, and here, too, is its challenge. If prophets of the Spirit be not forthcoming the prophets of the world will have us all—and they are legion. But for young men who have seen visions, who still believe in purity, who believe that men have souls, who have known Jesus Christ and caught some of his passion for service, who desire to render humanity the greatest help, there is no calling that offers so wide an exercise of power, and no calling which demands more greatness, both of mind and heart, than the ministry.

Here is the crux of our whole modern fight between atheism and faith. Men do not trouble to deny the divinity of Christ, but, at least by their neglect of him, affirm

the worthlessness of either the life he lived or the life he taught. He who shall save the coming age to the idealism of Jesus Christ is the great benefactor.

Three other new opportunities of the ministry ought to have peculiar fascination for the young man who wants to be a leader of men. There is the new social movement. Religion has been largely concerned with the saving of souls from out of the city. More and more it is seeing that the other half of its task is to save the city. Clean houses for clean people, good laws for good men, saloonless neighborhoods for temperate working men, healthy tenements for healthy children. Christian relationships between Christian nations, economic justice for just citizens—these are the tasks to which the church is everywhere addressing herself. She calls for leaders—wise, broad-minded men who wish to do their part in building the city of God. The church, and not reform societies or settlements, will ultimately solve the social problems. For social reform not grounded in religion soon loses its enthusiasm.

In another respect the church is just now entering upon a critical period. The problem of Old Testament criticism has been settled. The process has not disturbed the church so much as some people think. For, after all, the Old Testament documents are not the chief basis of the Christian religion. To most Christians, the question of whether Joshua made the sun stand still is not vital to faith in Christ. But when the gospels come to the test, it is different. The critics of Europe and America mean to subject them to as thorough a questioning as they gave the Old Testament. Some recent books on the miracles by leading men of our own denomination are only an indication of what is before us. The faith of many is going to be shaken in the next few years unless wise and competent ministers lead our congregations through the maze of conflicting opinions. Regardless of what the outcome may be—and it may be a strengthening of the already accepted views—here is an opportunity for faith and scholarship to be of inestimable service to perplexed men.

Many other new opportunities for the influence of the ministry we would like to point out, but will mention only one more here. The church is just entering upon a new phase of world expansion. No one could follow the conference at Edinburgh

without feeling that missions are about to pass beyond the attempt to win converts in a few selected outposts of the East, into a long and arduous conflict with other great religions for the supremacy of the world. One of the results of our splendid missionary achievement has been to awaken Mohammedanism and Buddhism to new life. The struggle is going to be fiercer than we complacent Christians have yet realized. In this conflict the Christian ministry offers a greater opportunity for statesmanship, both at home and abroad, than any other field of work can give. The great days of the Christian ministry are not behind us. They are just in front beckoning the leaders and scholars and heroes of the new generation.—*The Congregationalist*.

One who sins only a very little may be much more dangerous to others than one who sins a great deal. A little tolerated sin in the apostle Paul would have been a greater menace to the church and the world than was the gross sin of Judas Iscariot. The more nearly right we are, the more dangerous are our divergencies from the right. A clock that is five minutes out of the way is a much more misleading time-piece than a clock that is five hours wrong. This fact does not mean that gross sinners are better or safer citizens than those who sin less; but it does mean that one who has been led out by God on to a high plane of life is peculiarly useful to Satan if he is led into seemingly trifling sin. The more steadfastly we live in consecrated obedience, the more disastrous, in poisonous effect upon others, is our yielding to any sin.—*S. S. Times*.

WANTED

Two copies Henry Clarke's History of the Sabbatarian Baptists, 1813; One copy Tamer Davis' History of the Sabbatarian Baptist Churches, 1851; History of the Seventh-day Baptist General Conference, 1866, one copy, by James Bailey. Address

C. H. GREENE
 232 North Washington Ave., Battle Creek, Mich.

DENOMINATIONAL NEWS

The Milton paper informs us that Rev. L. C. Randolph has gone to Michigan to lecture, that Rev. E. B. Saunders who had been visiting in Wisconsin, has left for the East, that Rev. John T. Davis, recently of Garwin, Ia., passed through Chicago en route to West Edmeston, N. Y., where he is to become pastor, and that Rev. W. D. Wilcox was expected to give his illustrated lecture on Africa before the church social of the Chicago Seventh Day Baptist Church, to be held at the home of Doctor Post.

Pastor George B. Shaw has received a call to the Riverside (Cal.) Seventh Day Baptist Church. He has not yet announced what he will do in regard to it, whether or not he will accept it.—*North Loup Loyalist.*

Rev. H. D. Clarke has accepted the superintendency or management of the Haskell Home, at Battle Creek, Mich., and takes charge immediately. This is a real promotion which came to Brother Clarke without his seeking. His correspondents will hereafter address him as above.

Home News.

CAMBRIDGE SPRINGS, PA.—The Blystone Church was visited this quarter by Rev. G. P. Kenyon of Richburg, N. Y. The meetings were well attended, and much interest was shown. We feel strengthened and blessed by them, and ask all readers of the SABBATH RECORDER to remember us in prayer, that all may remain faithful and still uphold the banner of truth.

We shall be glad to have Brother Kenyon visit our field again; also any one else who is interested in the Master's work will be a welcome visitor.

LUCIA M. WALDO.

"The preacher should be an honest and industrious middleman, serving between the Bible producer and the congregation consumer."

Social and Religious Conditions in Leading American Cities.

Seventy-five North American cities with a combined population of 20,000,000, were "surveyed" last year by the Men and Religion Forward Movement. About 1,000 questions were addressed to the local communities having charge of the surveys in each of the cities, covering—among other things—the following subjects: the population, municipal administration, social influence, industrial life, the saloon, dance halls, crimes and arrests, housing, health, political life, social service agencies, public schools, libraries, recreational life, juvenile delinquency, and the general condition among the churches in these cities.

Of the churches in these cities 77.7 per cent are Protestants, 11.3 per cent are Catholic, 4 per cent are Jewish, and 7 per cent consist of other denominations. The Methodist Episcopal Church leads in point of membership. Then come the following churches in order: Presbyterian, Baptist, Episcopal, Congregational, Lutheran, Christian and Reformed. The membership in all Protestant churches consists of 30.7 per cent of men, 54 per cent of women, 6.2 per cent of boys between the ages of 12 and 18, and 9.1 per cent of girls between the ages of 12 and 18. It is a striking fact that only 5.1 per cent of the boys in the Sabbath schools in these cities are members of the church, although, during the past ten years the number of men and boys uniting with the Protestant churches has increased 2½ per cent, there being a steady gain in this respect from year to year.

Sixty-five per cent of those who attend the Sabbath morning services in the Protestant churches are women and the morning attendance at all the churches is 65 per cent of the total attendance of the day. More people united with the church at the age of 14 than at any other time, and here is a sharp decline in church accession after 21. Forty-one per cent of the churches have organized movements to greet strangers. Forty-eight per cent have missionary committees and 42 per cent have mission study classes. In fully one-third of the churches practically every member contributed regularly to missions, and 42 per cent of all the churches have weekly offerings for missionary purposes. However, 73 per cent of all the contributions of

the Protestant churches in these 75 cities for the last fiscal year was used for congregational expenses. Seven and four-tenths per cent of the total was used for denominational home mission purposes, and 7.7 per cent for denominational foreign missions. Of the total contributions of the churches for all purposes, 62.5 per cent were given by the congregations themselves; 9.9 per cent by the Sabbath schools; 18.2 per cent by women's organizations; 1.4 per cent by men's organizations; 3 per cent by the young people's societies; and 15 per cent by individuals, presumably in large personal gifts. During the past ten years, five-tenths of 1 per cent of the men in the churches actually went out from the churches as missionaries, either in the United States or in foreign countries, and two-tenths of 1 per cent of the men in the churches today intend to become missionaries.

Of the enrolment in the Sabbath schools 57.2 per cent are women and girls, and 42.8 per cent men and boys; and of the enrolment in the Bible classes 62 per cent are boys between the ages of 12 and 18, while 38 per cent are men. Of the teachers of men's Bible classes in the Sabbath schools 23.7 per cent are clergymen; 36.5 per cent are business men; 11.4 per cent are women; 17.3 are professional men; whereas the teachers of the boys' classes in the Sabbath schools are 5.3 per cent clergymen, 7.9 per cent professional men; 8.8 per cent male school-teachers; 19.4 per cent business men; 19.5 per cent men of other classes; 7.5 per cent women under 20 and 31.6 per cent women over 20 years of age.

There are more than three times as many saloons as there are churches in these cities, but as the survey includes many Southern cities which are under prohibition rule, the actual proportion of the saloons in most cities is very much greater. Of the nearly 25,000 saloons in these cities 40.6 per cent serve free lunches, 32.9 per cent have games and cards; while 1.3 per cent have cafes, 9.5 per cent have hotels, 4.6 per cent have club rooms, and 1.9 per cent of the saloons have dance halls in connection.

Fifteen per cent of the labor unions in these cities meet in halls connected with saloons and 9.8 per cent of the unions regularly hold their meetings on Sabbath. In not a single instance do the labor unions hold their meeting in the public schools,

and in only one case does a labor union meet in a church.

Among the millions of subscribers to the public library 27.5 per cent are men; 35.6 per cent are women; 19.6 per cent are boys and 17.3 per cent are girls. The truancy of boys in the public schools is reported at 2.52 per cent. Socialism has increased nearly fivefold during the past ten years in these 75 cities. Of the amusement centers, 12.1 per cent are theaters; 23.2 per cent are motion picture shows; four-tenths of one per cent are penny arcades and 62.2 per cent are pool rooms.

The crimes and arrests indicate that of those arrested 83.9 per cent were men; 9.1 per cent women; 6 per cent boys and 1 per cent girls. Forty and eight-tenths per cent of the arrests were due to drunkenness; 15.9 per cent to disorderly conduct; 8.2 per cent to disturbance of the peace; 7.8 per cent to vagrancy; 6.1 per cent to assault; 4.8 per cent to larceny; 3.5 per cent to gambling; 6.1 per cent to social evils. The Juvenile Court records show that 25.4 per cent of the boys committed were guilty of larceny; 26.3 per cent incorrigibility; 8.2 per cent truancy; 6.1 per cent disorderly conduct; 2.2 per cent assault; and 31.8 other causes. The parents of these boys were 52.3 per cent American born, 7.6 per cent German; 5.8 per cent Irish; 5.1 per cent Italian; 2.2 per cent Russian and 27 per cent were of other nationalities.

The birth-rate in these cities during the past year was 20.02 per thousand of the population, while the death-rate during 1910 was 15.63 per thousand, there being a steady decrease in the death-rate from 17.19 per thousand in 1901. Tuberculosis was responsible for 11.4 per cent of the deaths during the past ten years; pneumonia was chargeable with 9.7 per cent; heart disease 8.2 per cent, accidents 5.8 per cent; cancer 4.1 per cent; typhoid fever 2.2 per cent; and 58.6 per cent were due to other causes.—*Rev. Charles Stelzle, in Presbyterian of the South.*

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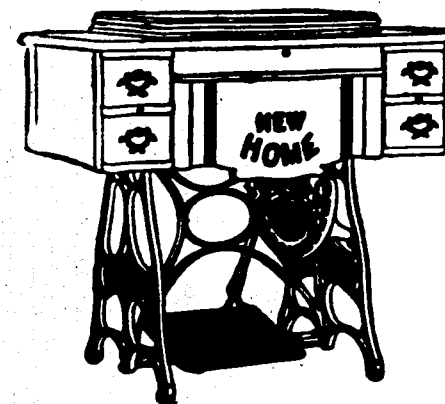
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