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—E. H. Gillett.

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# The Sabbath Recorder

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

VOL. 74, NO. 16.

PLAINFIELD, N. J., APRIL 21, 1913.

WHOLE NO. 3,555.

## The Gospel of Good Cheer.

Some one has said: "Twenty tall pippin trees grow in the orchards to every crab apple, and there are a million clover-blossoms to every thistle." The one who looks at life and its vicissitudes as this man did upon the orchards and the meadows will be sure to get the greatest good out of living. One of the secrets of a happy life lies in the art of drawing comfort and sweetness from every circumstance or condition. This looking on the sunny side and seeing the good rather than the evil will act like magic in changing all things into blessings, and there is nothing like it to enable one to become a power for good over others. The world looks up to the one who takes hopeful and bright views of life, and he has plenty of followers. They too will look toward the sunrising and do valiant service for the good of men. But the man who constantly looks for the dark side will always find one if there is any dark side to be found. Had such a one been placed in Eden, he would even there have found things with which to find fault. Chronic grumblers beget grumblers, and the more of them the world has the more will life be emptied of possible joys and its sweetness turned into gall.

The world needs more of those rare spirits who always discover the kindly traits in their fellows, who see hopeful signs of future good in every cause, and who find something for which to be thankful for in the most disheartening circumstances. It is a great thing to be able to catch rays of light and to find good cheer in the darkest day.

We know that a cheerful disposition is the natural birthright of many people, while others are handicapped at the outset by an inheritance of gloom and despondency. But no matter what may be the inborn disposition, we also know that much may be gained by careful cultivation. Men can school themselves to cheerfulness, and through discipline the crotchety spirit and critical mind may become sweet and charitable. The narrow mind given to seeing

only the disheartening things, and inclined to do nothing but criticise and pour cold water on every new enterprise, can become charitable and broad-viewed and learn to see the good in everything, if he will. But if he will not, then he can never become a leader of men. The world will not follow the habitual faultfinder. The person that preaches a hopeful gospel of good cheer makes a host of friends wherever he goes. He inspires confidence and makes things go. If a man wishes to be left alone to bear his own burdens, let him be morose and doleful and his wish will be realized. But if one would have willing helpers in every time of need, let him rejoice in a gospel of good cheer.

"Laugh, and the world laughs with you;  
Weep, and you weep alone;  
For this sad old earth must borrow its mirth,  
It has trouble enough of its own.  
Rejoice, and men will seek you;  
Grieve, and they turn and go;  
They want full measure of all your pleasure,  
But they do not need your woe."

There is no better medicine for a sore heart than active efforts to see the good, and nothing will prove more effectual if one wishes to build up a good cause. Then, my friend, when you feel doleful and the outlook for your people seems dark; when you feel like finding fault and like magnifying the evils that threaten our good cause, just take up your pen and write all the good things, the hopeful things and promising things within our borders that you can think of, and you will feel better. When you are blue and everything tends to discourage, just find the brightest, sunniest place you can; get under the genial rays of a good light and write the brightest, most cheerful article you can write. Don't let your pen get into the vinegar or the gall a single once, but compel it to keep sweet. If by mistake it scratches a single doleful or bitter sentence, cut it out and try again.

Look for the tall pippin trees in the orchard, and never mind the crab apple trees. Look for the clover blossoms and sweet-scented timothy in the meadows, and don't



spend all your energies in worrying about the few thistles. Admire the roses and pansies and sweet-williams in the garden, and don't stoop to frown upon the "pusley." Everybody knows the pusley is mean and ugly, and nothing is gained by telling it over and over. Keep people looking at the roses and violets; and when they see them likely to suffer from the weeds they will quietly root the weeds up—and that, too, amid the sweet perfumes of the garden.

\*\*\*

### Another Minister Embraces the Sabbath.

The following letter from the island of Ceylon tells its own story. It is the old, old story of conversion to God's truth through the silent messenger of the printed page. The good seed scattered far and wide takes root under the blessing of God, and we have new witnesses for the truth, sometimes in Canada, sometimes in England, sometimes in Africa; and now from the far-off island of Ceylon there comes news of faithful witnesses for God's holy Sabbath. Thus, in God's own time and way, the lights are being lighted throughout the world, and from many little centers the truth is being proclaimed. It matters not through what instrumentality the leaves bearing the message are sent, whether by Brother Seeley in New Brunswick, or Brother Richardson in England, or Brother Lucky in Austria, or by the Tract Board in America, it is all God's work, and we rejoice together when conscientious souls embrace the truth. This time it is a minister of the Gospel, and we pray that the blessing of God may attend his every effort to win men to Christ and to his Sabbath.

Rev. T. L. Gardiner, Plainfield, N. J.:

DEAR SIR: I beg to inform you that I am also one among you, as God has taught me about his command on keeping the Sabbath holy. Thank God, I received some of your tracts through a Ceylon brother, E. W. Perera, who used to get tracts from Lt.-Col. T. W. Richardson, England. I am now very much enlightened and blessed by reading many tracts. I have also written to Mr. Richardson about my life. I hope he will mention my name. I am a minister working for the last twenty years throughout India and Ceylon in the full licensed ministry of the Gospel and publishing handbills and tracts for the propagation of the full salvation, but I did not think about the fourth commandment of the Lord. Now I believe God wants me to teach this blessed truth also.

I pray to God to give me an open door so that I may be useful in teaching all these Bible truths to all my fellow men in many languages, and I am also waiting to get the opportunity to come and see you all at the next General Conference, that will be held at Brookfield, N. Y., August 19-24, 1913.

I request you to pray for me and make known amongst all ministers about me, especially to Rev. T. J. Van Horn.

I beg to remain yours most obediently in Him,  
N. EASAW JOHN.

Address:

Rev. N. E. John,  
Gospel Hall,  
Chilaw, N. W. P.,  
Ceylon.

\*\*\*

### How One Church Does It.

For many weeks our readers have been watching the reports in the SABBATH RECORDER regarding the payment of the Tract Society's debt, and so many have expressed an interest in the matter, hoping to see it soon wiped out, that we deem anything to be of interest that bears on this question. We must also remember that the Missionary Society has a similar debt, caused by the same necessity. The matter was presented to the Plainfield (N. J.) Church in a circular letter addressed to all the members:

About a year ago our church voted on the question of sending two men to Africa. Some voted against it, some voted for it, and some did not vote at all.

The same question was voted on by practically every church in our denomination, with the result that, by a good large majority, the men were sent, at an expense, of approximately four thousand dollars,—two thousand dollars for each of the two boards, the Missionary and Tract.

Our church has not as yet made any special effort to meet this expense aside from its usual contributions to the work of the boards. It would seem that no matter what our individual opinion may have been, or no matter which way we voted, it is our place just now, in loyalty to our denomination, to take hold and cheerfully and generously help in raising this debt.

You ask, "How much?" Well, if every member in the denomination were to share alike, young and old, rich and poor, resident member and non-resident member, everybody, then fifty cents a person would just about make the four thousand dollars, the statistics for 1912 giving 8,182 members, of which 152 are in foreign lands.

The membership of our church is 230. At fifty cents each that would be \$119.50. But the Plainfield Church can and should do far more than its pro rata share. There is no one who can not give the minimum of fifty cents, but most of us can give double, and five times, and ten times, that amount.

So then, let us do it, and do it now. Contributions may be left with either of the treasurers

of the church, the pastor, sent to the treasurers of the boards, or placed on the collection plate in an envelope suitably marked. In any case, the amounts will be equally divided between the Missionary and Tract societies which are carrying this debt.

This seems the fair, just, and right thing to do, does it not? Then let's do it.

F. J. HUBBARD,

Treasurer Tract Society.

Plainfield, N. J., March 16, 1913.

In the treasurer's report for March, on another page, the people of this church who gave for the debt after the issue of this letter will find half of their gifts credited to the Tract Society, the other half having gone to the Missionary Society.

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### Partners With God.

Among the last written words of D. L. Moody were these: "If God be your partner, make your plans large." A little study of the life-work of that great evangelist will convince any one that he realized the partnership between man and God. So did the apostle Paul when he wrote, "For we are laborers together with God." On the strength of this copartnership the apostle said, "We are ambassadors for Christ;" and again, "We as workers together with him, beseech you also that ye receive not the grace of God in vain."

When Paul and Barnabas returned from their first mission, they "gathered the church together" and "rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Then when they went up to Jerusalem to render an account of the work, they "declared all things that God had done with them." But the Pharisees disputed their testimony and withstood them, whereupon the apostles again declared "what miracles and wonders God had wrought among the Gentiles by them."

These statements were all-convincing to the church at Jerusalem, and the work of the apostles was accepted as correct because the elders and leaders saw that they had been partners with God. Moody's great work, the greatest work of evangelism in his generation, was successful because he recognized his own nothingness without this partnership with his Lord and Master. In too many cases in these days this good old-fashioned partnership with God is lost sight of. Thus the work comes to naught. Men do not plan as though

absolutely sure that God is their partner, and that he has all power to help them carry out large plans. We are too prone to look upon the human side only, to count human strength and human ability, just as if God were not in the partnership. What, think you, would be the result if every Seventh Day Baptist, whether in pulpit or in pew, could have as clear and strong a sense of the actual nearness of God as partner and colaborer, as Paul and Peter and Moody had? If we could plan and execute with this full assurance of the divine presence, this conscious and intimate communion with the Almighty, it would not be long before those living in any land where our evangelists might go would be saying of us as people said of the apostles, "These that have turned the world upside down are come hither also."

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### Slow but Sure, for the Debt.

The number of persons responding with cash for the debt is so small this week that we are almost ashamed to report it. Yet we would not give the impression, by not reporting, that we are in any way discouraged or feel like giving up. Six persons this week have sent \$20.99. This makes \$1,032.22 in all to April 17. How many really think the debt is a detriment to a good cause? Speak up.

### Divine Healing.

The poor little fellow was suffering in the throes of the fever caused by the poison in the blood coming from some reason, they knew not exactly what. It seemed that he was indeed sick unto death. But the disciples of Christ had built and equipped a house where the sick could be cared for, and the coming of the kingdom of Christ had revealed to men strange and wonderful means for healing. Here the little fellow was carefully brought, skilfully put to sleep, and the diseased and poisonous bone and tissue were cut away. Once was not enough. Again it was done, the very veins where danger lurked being removed. For days and nights with tender care they watched. And, lo! the lad arose, the wound was healed, he played about the house and yard, restored. And the scar he bears will always be to him, and to those who know and love him, a sign of a healing that was indeed divine.

x.



## EDITORIAL NEWS NOTES

### Inestimable Value of the Red Cross.

The excellent work of the Red Cross Society has often been seen in times of war and earthquake and pestilence, but never to better advantage than in the flooded districts of Ohio, Indiana, Illinois, Kentucky and West Virginia. In Ohio alone 4,200 homes were destroyed, 40,500 people were rendered temporarily homeless, and 9,000 families, outside of the three large cities flooded, are in sore distress. Thirty cities and towns in that State, twenty in Indiana, and many in the other States mentioned, are in sore distress. It would take a line 2,000 miles long to surround the devastated territory.

All through this region organized agencies of the Red Cross have been established, and as fast as the waters subside, aid is given the sufferers in rehabilitating their ruined homes, and by furnishing wearing apparel and bedclothes and food. This army of Red Cross workers is bringing order out of chaos. In some of the devastated country, families have been compelled to flee with all haste to the hills, sometimes ten miles away, leaving their homes and all the intervening country from fifteen to twenty-five feet under water. For all such homeless ones temporary shelter, mostly by tents, has been furnished. Every effort is being made to relieve suffering and to prevent disease. Ravages by fire leave a place clean and free from germs of diseases, but devastation by flood leaves every danger to health behind when the waters pass on.

### J. Pierpont Morgan's Funeral.

On April 14 the body of J. Pierpont Morgan was laid to rest in Hartford, Conn., his native city. The body arrived from Europe last week, and on Monday, the fourteenth, funeral services were held in St. George's Church, Stuyvesant Square, New York City. Many thousands of people thronged the way to the church and stood without during the services. Fifteen hundred and fifty had tickets, which were issued for admission to the church. It was crowded to its utmost capacity. One hundred and fourteen men and boys sang

in the choir, several ministers took part in the service, and many noted statesmen were present. There were several carloads of flowers, some of which were furnished by foreign rulers. Many of these were sent to hospitals after the funeral.

On the same day memorial services in honor of Mr. Morgan were held in Westminster Abbey, London, England, and in the American Church of the Nativity in Paris, France.

Outside the iron fence, where a curious throng was being held back by the police, a little old woman pressed to the front and gave her name as Mary Nixon, saying she, as a servant, had waited on the table for Morgan when he and his second wife were married years ago at Highland Falls. At this, the papers say, the crowd and police allowed her to stand in front of all the rest that she might have a better view. She now sews at forty cents a day in the chapel of St. George to pay rent on a tiny room at \$1.00 a week. \$100,000,000 is the estimated wealth of the man whose servant she had been and whose funeral she had left her work to witness.

### Fourth American Peace Congress.

All denominations have been invited to send delegates to the Fourth American Peace Congress, to be held in St. Louis, May 1-3. Representatives from at least fifteen Latin-American countries are expected to be present, and speakers from all over the world will be invited to address the meetings. From fifty to one hundred of the churches of St. Louis will open their doors to the delegates and speakers on Sunday, July 4, and the Church Peace League of America will cooperate.

It is expected that this convention will enlist many pastors and churches in active work for international peace. The committee requests the religious press and Christian leaders of the United States to keep the question constantly before the people, and so do what they can to create public sentiment in favor of world unity.

The congress will open with the dedication of a \$500,000 Jefferson Memorial structure commemorating the Louisiana Purchase, the greatest peaceable acquisition of territory in all history.

King Alfonso of Spain had a narrow escape from the bullets of an assassin, in Madrid, last week. One shot wounded his

horse in the neck, and when the King used his spurs vigorously, the horse reared and plunged so that the assassin's next two bullets missed their mark. By the time three shots had been fired, the would-be murderer was seized and disarmed.

Miss Jessie Woodrow Wilson was a popular speaker at the Young Women's Christian Association convention held in Richmond, Va., last week. The unusual demand for cards of admission made it out of the question for all to gain an entrance to the auditorium, so Miss Wilson announced that she would speak at an overflow meeting to accommodate those who could not get in at the first meeting. Her theme was, "What the Association Means to the College Girl."

Three sheriffs in the State of Maine have been impeached for malfeasance in office, on account of failure to enforce the prohibition law in Bangor, and the Legislature has asked the Governor to remove the last one, who was found guilty on April 11. One of the other two resigned rather than have his office taken away from him, and one is now on trial.

The first policeman to lay off the police blue and put on the prison garb of grey, on the strength of the graft investigations in New York City, entered Sing Sing Prison at 12.30, April 12, to serve from two and a half to three years for perjury. His name is John J. Hartigan, but what is a name in prison? By only a number can he be designated there. This is only the beginning, and it looks as though Hartigan might soon have plenty of company from among his old pals to enjoy cool prison shades with him.

The White Star steamship *Olympic*, companion of the ill-fated *Titanic*, has been completely overhauled and a double hull put in, since the "unsinkable" *Titanic* met such a sad fate. The work has taken six months, and although a new and up-to-date vessel a year ago, improvements amounting to \$1,500,000 have been added. She now has an "inner skin" that will practically make her immune from great damage by collision, and is heavier by 1,200 tons of iron plate and 250,000 additional bolts and rivets.

The *Olympic* came into port on April 10

with 1,553 passengers. Many of these testify that she rides the ocean a great deal more steady than before her rebuilding. It is noteworthy that this work of safeguarding ocean travel is the direct outcome of the awful lesson of April 15, last year, when the *Titanic* sank. Ocean travel is much safer now than ever before.

### Others Also.

C. H. WETHERBE.

The spirit of true Christianity is broadly unselfish. It would lead the subjects of it to favorably consider the well-being and the well-doing of those outside of their own households and their own neighborhoods. We may well be suspicious of the professed piety of those who act as though they did not care whether any others besides themselves were saved. The ancient Noah was not only desirous that his own family might be saved during the flood, but he was exceedingly anxious that all outside of his household might be saved; and he showed his anxiety by continuing many years to preach to those people, warning them of the judgment that was coming.

A writer in *Great Thoughts* says: "No one ever shirked the duty of showing love for those outside of his home because of his fidelity to the demands of love within his home. There is always some other reason, and that other reason is always selfishness, and never unselfishness. Those who love their own best are those who most love others. If we are not serving sacrificially the needs of those who are far from our own home circle, we may be sure that our own dear ones are being injured by this neglect."

There are professing Christians who have no practical interest in foreign missions. They excuse themselves by saying that their own church needs all the attention and money that they can spare. It may be accepted as a fact that such ones have but very little to "spare," even for their own church. How close and cold-hearted they are! The world would perish if all persons were like them. Poor saints!

"A measure of that ingredient of humility which is called common sense would save many a man from making himself ridiculous."



## SABBATH REFORM

### Christ and the Sabbath.

Christ found the Sabbath buried under a load of ceremonialism and meaningless requirements. By precept and example he freed it from these and fitted it for spiritual service in his new kingdom. Instead of abrogating it or treating it as of little or no account, he made constant efforts to exalt and honor it. Christ Christianized the Sabbath; and whoever throws it away, or dishonors it, is thus far disloyal to him.

So long as the early church followed Christ's example, and kept the Sabbath as he left it to them, the spiritual life of the church remained at "full tide." After the time of the New Testament when pagan philosophy and prejudice against the Jews began to teach the falsehood that the Sabbath was only a "Jewish affair," and that it was not binding on Christians, the spiritual life and power of the church declined in swift and increasing ratio. This was especially true after Christianity became a religion of the Roman Empire, by civil law, and Sunday, and other festivals appointed by the state-church, were exalted and fostered. Thus the Sabbath was driven out, slowly, but steadily. Nowhere are the evidences of cause and effect seen more clearly than in the apostasy of the church from Christ's Christianity, after the falsehoods of no-lawism and no-Sabbathism were adopted in the creed of paganized and declining Christianity. The cyclone does not mark its path with desolation more surely than these errors which began with the rejection of the Sabbath left a trail of spiritual decay behind them.

These influences culminated in the papal power and the long midnight of the dark ages. Other influences contributed to this decay, but first and foremost was the falsehood, which pushed God, his law, his Sabbath, and hence communion and fellowship with him, out of the hearts and lives of men. All that was given in return was the authority of the church, backed by the law of the state. The dark years of the wilderness life of Christianity between the middle of the fifth century and the time of the German reformation, are crowded with

lessons showing that a sabbathless Christianity is correspondingly a godless Christianity, and one from which all the better elements of spiritual life are driven.—A. Herbert Lewis, D. D.

### "Seventh Day Sabbath Bill."

The New York *Tribune* has recently opened a department called the "People's Column," in which those having any special question to discuss may state their case. It is called "An Open Forum for Public Debate."

In the issue of Sabbath, April 12, an article is published from Rabbi Bernard Drachman of New York City, president of the Jewish Sabbath Association, concerning a bill offered in the Legislature to permit those observing the Seventh-day to do business on Sunday. The *Tribune* gives to the article the heading above, and a sub-heading as follows: "A plea is made for its passage as a matter of justice." We give here Rabbi Drachman's letter in full, and shall be glad to see any answer that may be made.

To the Editor of The Tribune:

SIR: On Wednesday, April 2, the bill introduced in the Legislature at Albany at the request of the Jewish Sabbath Association by the Hon. Aaron J. Levy, permitting persons who observe the Seventh-day Sabbath to attend to their business on the first day of the week, was rejected by the Assembly. This, if the undersigned mistakes not, was the sixth time that a bill to this effect had been introduced into the Legislature and defeated.

Its history is a wearisome account of fair promises and partial successes, ending invariably in final defeat. When introduced for the first time it passed both Assembly and Senate and was vetoed by Governor Odell. On other occasions it passed one house and was defeated in the other. While the Republicans were in power Democratic representatives told our society that nothing else could be expected from the Republican party because of its narrow and illiberal views. Now the Democratic party is in the saddle and has meted out to Seventh-day Sabbath observers the same inconsiderate and unsympathetic treatment as its predecessors. We have always been loth to put this matter in the foreground

of public attention, thinking that it is not a matter of particular consequence to the community in general whether those persons who rest on the Seventh-day shall be permitted to attend to their secular business on the First-day or not, and that there was no need to create public excitement on this account. But the constant disheartening experience through which we have gone convinces us that our policy has been a mistaken one, and that it is necessary to enlist public opinion in our behalf if we would succeed.

We are, therefore, now appealing to our fellow citizens of New York and, in particular, to the recognized leaders of public opinion, the press, the clergy and public-spirited citizens in general, to consider this question and to give expressions to their views thereon. The question is a simple one and seems to us one of elementary justice and American citizenship rights. There are in this State several hundred thousand citizens, orthodox Jews and Seventh Day Baptists and Adventists, who strictly abstain from all labor and business from Friday evening to Saturday evening, observing that period as the Sabbath and holy time. Nevertheless, these conscientious and religious people are prevented by the Sunday law from attending to their secular business on Sunday, and are put to serious disadvantage and loss, being deprived of one sixth of their time without compensation. Only sincerely religious and conscientious people suffer under the law, for those of easier principles violate their Sabbath and care nothing for it.

Shall this disability continue? To us it seems almost inconceivable that the Legislature of a free American State should subject a most worthy element of its citizenship to such disadvantage. Twenty-four States of the Union, among them our neighboring States of Connecticut and Rhode Island, grant this exemption and no harm has resulted therefrom. How strange that in New York, where the Seventh-day observing element is much more numerous, it can obtain no consideration for its needs and justified wishes!

In behalf of the Jewish Sabbath Association,

BERNARD DRACHMAN,  
President.

New York,  
April 10, 1913.

### Co-operation Among Christians.

REV. ARTHUR E. MAIN.

The following letter is the occasion of this article:

Rev. A. E. Main, Alfred, N. Y.:

MY DEAR MR. MAIN: It is my pleasant mission to notify you of your appointment, by the president of the Federal Council, as a member of the Commission on Sunday Observance.

The chairman of the commission is Rev. Peter Ainslie, 537 N. Fulton Ave., Baltimore, Md.

It is earnestly hoped that you will avail yourself of this opportunity, in behalf of the constituent body of the council which you represent, to render a common service to all the churches of Christ, and to the cause of Christian unity and coöperation.

In behalf of the president of the council,  
Sincerely yours,  
CHARLES S. MACFARLAND,  
Secretary.

New York,  
April 2, 1913.

In connection with my being a member of the Executive Committee of the Federal Council of the Churches of Christ in America, and of the Commission on Sunday Observance, I have nothing to conceal from my own people or from my First-day friends. And it occurred to me that it might be well to state publicly and briefly my attitude or principles, as I have already done to Secretary Macfarland.

1. They who, by the grace of God and through the influence of the Holy Spirit, have, in sincerity and by faith, living and energizing faith, received Jesus Christ as Saviour and Lord, are going in the right religious and moral direction, although with varying degrees of progress. Speaking doctrinally, such persons are saved.

2. It is the duty of all believers to co-operate, as far as possible, for the purpose (1) of helping one another along in the heavenly life; and (2) of trying to persuade others to walk the same way of faith and of individual and social righteousness.

3. Other things being equal, the Church would advance in efficiency by swifter stages of progress if it would accept the general biblical and historical principles of the Baptists and of Seventh Day Baptists.

4. It is possible for baptism and the Sabbath to appear so big as to hide from conscience and practice, what, according to *Galatians v, 22*, is the fruit of the Spirit.

5. It is well worth our while to seek earnestly to know and do all the will of our Father and Redeemer; it is well worth



while to practice and teach with intelligent emphasis the truth of the Sabbath, not because most church members are on the road to perdition, but because of the great spiritual, moral, social, and industrial value of the Sabbath idea and day.

6. Scripturally and historically, to substitute any other day for the seventh is to break the vase and waste the precious ointment. The fourth of November could not contain the ideal sentiment of the fourth of July.

7. In spite of all protests to the contrary, Sunday legislation is religious legislation; and it is therefore un-American, unscriptural, and has no support in the spirit and teaching of Jesus.

8. There are some things that must be done seven days in a week; but it is a crime for employers to compel employes to work all of these seven days. The government should protect every citizen in the right to rest and worship one day in seven.

9. According to its avowed principles the Federal Council has no right to interfere in any way with the fundamental doctrines or practices of any of its constituent bodies. But let us not forget that we are scarcely ten thousand communicants among millions, in this great movement; and in view of the increasing fraternity shown to us let us be very patient and charitable. If we were any considerable fraction of these millions the case would be different; but as it is, let us be undisturbed by any emphasis their representatives may place upon the "Lord's Day" and its better observance, unless they seek to have the civil government enforce its observance. For over four years as an officer of the council, I have exercised the right to protest against such appeals to the state on behalf of religion; and if permitted to live and labor another four years, I shall, as a member of the Executive Committee and now of the Commission on Sunday Observance, continue to oppose this, to me, un-Christian procedure, or sever my connection with the council. Sunday-keeping is a question of religion; Sunday laws are a matter of human relations.

10. Seventh Day Baptists are not in the world chiefly to make and save Seventh Day Bapists. Our Lord taught that they who are bent on saving their life are in danger of losing it. Men and women, boys and girls, homes, neighborhoods, in-

dustrial, commerce, national and international conditions, need salvation; and the more of these we Sabbath-keepers save, the more will Seventh Day Baptists grow. The only safe place for truth is in the world's work. To do our part of the world's work among the sinning, suffering, and sorrowing, is to sow the seed of truth.

11. There are at least two sides to most questions. The council as a whole has done no more than it ought to have done in all the fraternal courtesies it has shown us; but that does not free us from obligation to answer back with equal kindness and brotherliness. Not long ago the large-hearted and warm-hearted executive secretary said to me in substance, I have never heard the least suggestion of a feeling that the council can not afford to be bothered by such a small body as yours; and then he added, I am glad your people are in the council, for it makes us think.

12. Many of us think that membership in the Federal Council offers opportunities for usefulness that we ought to welcome. Indeed, one of our most influential younger ministers said he thought it would be a sin for us to refuse membership and coöperation. (1) Here is an opportunity to coöperate with other Christians in promoting social service, peace and arbitration, evangelism, religious education, foreign missions, home missions, family life, and temperance; and to have a part in counsels relating to Sunday observance, and to rest one day in seven for every hand and brain worker. We do not have to surrender any truth that we hold as vital, in such coöperation, or be indifferent to any error in belief or practice. Some believe that destructive errors are held among Seventh Day Baptists; and yet we do not refuse coöperation on that account. If we did, there would be no conference, or societies, or any walking together. The United Society of Christian Endeavor, the Woman's Christian Temperance Union, Interdenominational Bible School Conventions, and the Federal Council, are extensions of this principle of coöperation. (2) Here is not only an opportunity to work in living connection with a great religious and moral movement, but to work as a body of people known, recognized, and fellowshipped, as Sabbath-keeping evangelical Christians. The Rev. Darwin E. Maxson once said that men would judge of us

as Sabbath-keepers very much by what we are in other respects. (3) It is far better to be engaged in this kind of coöperation, than to unite with enemies of religion and the church in opposing Christians in their well-meant efforts to secure, even by legislation, a better observance of the Sunday. There are, it is to be hoped, better ways of breaking down error and building up the truth.

Alfred, N. Y.,  
April, 1913.

### The Theological Seminary Needs Help.

MY DEAR DOCTOR GARDINER:

Through the columns of the RECORDER I should like to call the attention of the people of our denomination to the straitened circumstances in which the Theological Seminary now finds itself. In a letter from President Davis I learn that the school needs about seven hundred dollars between now and next June and that one thousand dollars are necessary to carry it through the year. Part of this need will be taken care of by interest on mortgages and bonds falling due between now and July first inclusive, but it seems probable that the Seminary will still face a deficit of some four or five hundred dollars at the close of this Conference year unless we can rouse ourselves to meet the need.

Perhaps some figures concerning contributions to the work of the Seminary will tell the story better than I can. Mr. Curtis F. Randolph, the treasurer, finds that in 1910-11 there were contributions from the churches and individuals amounting to \$859.83. In 1911-12 this amount had shrunk to \$549.58. This decrease of over three hundred dollars wiped out the little balance which the Seminary has usually had at the end of the year and left the school to begin the year without such a balance. So far this year the contributions from the churches and the people have been only \$449, including some \$130 received from individuals in response to the solicitation of Dean Main himself. That means that the contributions from churches and individuals up to now have been only \$319.

If each of us would give a little to help straighten things out, it would not be long before the Seminary would again be on its feet financially. Perhaps at no time in the

history of our people has the work which it is doing been of more significance and more necessary to the propagation of the truths for which the denomination stands than at present. It is "up to us," as they say, to see that this our school is not hampered in its usefulness. It is a remarkable fact that since the reorganization of our Seminary in 1901 no direct appeal to the people for maintenance funds has had to be made. Undoubtedly, the trouble is now that so many things are demanding our attention that for the time being we have lost sight of the demands of the Seminary. For this reason, therefore, I am mentioning this need to the readers of the RECORDER, believing that they will respond amply to the call for help.

Very truly yours,

PAUL E. TITSWORTH,

Treasurer of the Seventh Day Baptist  
Education Society.

April 10, 1913.

### The Answer.

DEAR BROTHER GARDINER:

I desire, through the columns of the SABBATH RECORDER, to give answer to the very important and to me vital question used as headline to column one, page 193, of the RECORDER of February 17, last, namely, "Why Not Close Them All the Time?" I have waited two months, hoping for the answer, but have waited in vain.

I am now, in the language of Paul, "bold" to give answer thus: "Because the membership of the Protestant Christian Churches of the United States do not want them closed."

A CONSTANT READER.

### Year Book Appreciated.

Some time ago the secretary of the Baptist Historical Society of London, England, requested me to send him a copy of the 1912 Year Book. This I did. Recently, in acknowledging the same, he said:

"I thank you for the Year Book. I have read many pages in the President's Address, the Obituary Notes, and most except from the pages of accounts! But the whole book has a deep interest for me. For one thing, you are not the people that are going far from the Holy Scriptures! Praise God for that!" C. H. GREENE.



**MISSIONS**

**Grand Marsh, Mich. Wis**

This is a bustling little town on the C. and N. W. Railroad. There are seven stores here and a meat shop, millinery shop, blacksmith shop and barber shop; livery barn and lumber yard. A year ago there was only one general store. It is a great country for raising potatoes. There is, in the village, a large concrete building for storing the product, in which three to six men were employed during the winter. A great deal of stock also is shipped from here.

There has been considerable excitement over the question of saloons or no saloons here this spring. It is reported that a good many "liquor men" have recently moved here. Temperance people have worked hard, for the last few weeks, distributing literature and talking. Quite a number who were neutral, or in favor of license, have come over to the temperance side the last week or so. Yesterday settled the question: thirty-nine votes in favor of saloons to seventy-five against.

This is a very important field for Seventh Day Baptists and for missionary activities in general. Work ought to be done here continuously. Personal work is fully as much needed as the conducting of meetings, if not more so. Ours is the only church organization except the Lutheran. There is a Christian Endeavor society and Ladies' Aid Society, both undenominational, to which some of our people belong. Many of the professed Christians are worldly minded, and need to be led to a closer walk with God, and to be established upon a higher plane of living.

Our own society is very faithful in attendance on Sabbath services. The First-day people seem appreciative, also, and attend religious services better than in many such neglected places. With the town growing rapidly, if our people are aggressive, faithful and persevering, there surely ought to be a strong Seventh Day Baptist church here in time. As our people have always stood for the pure, the noble and

the true, we believe they will not fail in this corner of the Lord's vineyard.

ANGELINE ABBEY.

Grand Marsh, Wis.,

April 2, 1913.

**Monthly Statement.**

March 1, 1913, to April 1, 1913.

S. H. DAVIS, Treasurer,

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in treasury February 28, 1913	\$ 706 84
Mrs. Mabel Sherlock	1 00
Mr. and Mrs. D. C. Waldo	2 00
Mr. and Mrs. C. H. Threlkeld	6 00
F. F. Randolph	1 00
Laura Ayars	8 00
Anna M. West	15 00
Little Genesee Church	40 14
R. J. Davis and family	40 00
Hammond Church	5 32
Syracuse Church	1 00
Los Angeles Church	10 00
First Westerly Church	5 10
Haarlem Church	15 00
Dodge Center Church	19 55
Haarlem Sabbath School	10 00
Plainfield Sabbath School	16 95
Farina Sabbath School	8 30
Plainfield Church	22 68
Young People's Board	25 00
Woman's Executive Board	321 30
Tract Society, 1/2 E. B. Saunders' Feb. exp.	10 63
Washington Trust Company loan	500 00
Income from permanent funds	226 01

\$2,016 82

Cr.

Mrs. Angeline Abbey, for work at Grand Marsh	\$ 8 33
J. J. Kovats, account of February salary	20 00
E. B. Saunders, acct. of February salary and expenses	104 59
E. B. Saunders, copy book	2 00
D. B. Coon, account of February salary	41 66
J. H. Hurley, advance on Quarter's salary	25 00
H. N. Jordan, Italian appropriation for February	23 00
J. W. Crofoot, acct. of salary Jan. 1 to April 1	287 50
Anna M. West, acct. of salary Jan. 1 to April 1	135 00
Dr. Palmborg, acct. of salary Jan. 1 to April 1	112 50
Incidentals, China field	25 00
Native evangelist, China field	28 00
Girls' Boarding School, China field	150 00
Washington Trust Company, interest on note	8 47
S. H. Davis, Treas., for Anna M. West, contribution from Miss West	15 00
Treasurer's expenses	25 00

\$1,011 05

Balance in treasury March 31, 1913 .... 1,005 77

\$2,016 82

Bills due and payable April 1, 1913 .... \$2,000 00

Notes outstanding April 1, 1913 ..... 3,300 00

E. & O. E.

S. H. DAVIS,

Treasurer.

**"Myth" and "Novel"**

The following is the more important and substantial part of a letter received by me not long ago:

DEAR SIR:

In reply to your call for help for the Seminary I am writing to say that our church will not and can not conscientiously contribute anything, on account of some of your views. We understand that you believe the story of Adam and Eve to be a myth, and the book of Job a novel. Why, if the story of our foreparents is a myth, the whole Bible would be a confused affair, and there would be no God and no Bible, it seems to me. I am surely surprised that you would believe this, and hope there is a mistake about it. I only write what I have heard, and what the whole church aims to do.

With good wishes, etc.

There is, it seems to many, a growing twofold tendency in Christendom,—one toward Roman Catholicism, the other toward a Free United Church of Christ, the latter tendency being represented in this country by the Federal Council of the Churches of Christ in America; believers' baptism and the Sabbath are, I think, coming to the front as never before; Seventh Day Baptists have opportunities for usefulness hitherto unknown, or, at any rate, unrecognized; our younger pastors, loyal to the core to truth and duty, are becoming inspired with new ideals of service for all the people within reach of their influence and effort; and our boards and schools, with increasing demands and opportunity, are under heavy and sometimes almost heart-breaking financial burdens; and yet, at times, there appear to be within our own borders a growing suspicion of one another; and increasing divisions, parties, and lack of mutual confidence, charity, willingness for freedom of thought and speech, and patience. This is somewhat depressing; and yet I see no way of doing but to keep on trying, with malice toward

none, with charity for all, to go forward, walking in the light as God gives us to see the light.

The following letter is quite as supposable:

MY DEAR GARDINER:

It has occurred to me that you might be interested in brief references to some of my neighbors. One is a jovial fellow; another very mercurial; and another acts, sometimes, like a lunatic. There are a few who hold their saturnalia every December; and almost every week, on Wednesday or Thursday, we are disturbed by a bacchanalian carousal. But I am glad to say that there are many who consider higher interests, and as the result of their contemplation, are likely to escape the adversity which fate is sure to send upon the others. O that men might realize that their welfare does not depend upon the destinies or the stars, but upon themselves!

Fraternally yours,

MAIN.

Alfred, N. Y.,

Sunday, January 12, 1913.

Now the fourteen italicized words in the above letter are pagan, mythical, and superstitious in origin; that is to say, they have come to us from a time when men believed in mythology and in pagan superstitions, as may be learned from any good English dictionary. But, in our use of them, as well as of many other words, they have wholly lost their pagan meaning. We keep the language without its superstition. The words are still mythical in form, but absolutely non-mythical in content. For, I suppose, no intelligent and fair-minded person would dream of charging Doctor Gardiner and myself,—especially Doctor Gardiner,—with believing in the gods Jupiter, Mercury, Saturn, Bacchus, Woden, Thor, the Sun-god, or Janus; or with believing that the Moon and the Stars influence the mental condition or fix the destinies of men.

In the case of the early narratives of Genesis, and some other parts of the Bible, I come to their study with a point of view quite like that of a well-informed and thoughtful reader of the supposed letter to the editor of the RECORDER. These narratives were spoken or written when men actually believed that Jehovah God formed man of the dust of the ground, and breath-



ed into his nostrils the breath of life, thus making him a living soul; that he planted a garden in Eden; that he formed beasts out of the ground, and brought them unto the man to see what he would call them; that a serpent talked with the woman; that Jehovah God walked in the garden in the cool of the day, and called to the hiding transgressors; that he made coats of skin for Adam and his wife; that he shut the door of the ark; that he came down to see the city and tower of Babel; that he went down to look into the reported wickedness of Sodom and Gomorrah, and afterward went his way; and so on.

I do not believe in the paganism, mythology, or superstition that gave rise to the fifteen words given above; but I do believe in the realities for which they stand in modern and Christian language usage. I do not believe in the literalness of the biblical narratives mentioned; but I do believe in Jehovah God my Maker; in the certainty of temptation; that when we sin God comes in conscience and says, Where art thou? that he clothes our moral nakedness with garments of salvation; that he knows, without having to come down from the skies, the wickedness of Washington, Philadelphia, New York, Chicago, San Francisco, Milton, Salem, Plainfield, and Alfred, and that wickedness will not go unpunished; and so on. That is to say, in the progress of religious thought these primitive narratives lost their mythical content, and, by inspired writers, were kept in our Holy Scriptures because of their great and universal value as pictorial expressions of divine truth, just as we keep in our language such words as *lunatic*, *joyful*, *Thursday*, *bacchanalian*, *consider*, *contemplate*, *adversity*, *fate*, and others, without being troubled at all by their mythical source. We not infrequently hear one say, You may well bless your stars. This is thoroughly mythical in form; but it only means that the person has reason to be thankful for some good.

I am entirely willing that the conscientious writer of the letter at the beginning of this article, whom I highly esteem, should believe in the literalness of the early narratives of *Genesis* and such belief is, to me, no bar to cordial fellowship. But I can not believe in their literalness; and if there is no alternative given me but to agree with the writer or be judged athe-

istic, I shall submit to such judgment. I thank God, however, that my own conscience and the character, work, and confidence of my students, do not shut me up to this alternative. My resignation as dean of the Seminary and professor of theology, and my withdrawal from the denomination with which I cast my lot nearly fifty years ago, can all be had for the asking, by those who have the right to make such request; but no one shall take from me my right to find truth and duty, God, religion, and salvation, in my own way.

As to the book of *Job*: I can not believe that Job and his friends discussed some of the hardest problems of human life in sublimest poetry. There is for me then only the alternative of believing that a great and inspired poet has given to us one of the world's grandest poems, based upon the experience of a great, good, and sorely tried man,—a poem that discourses upon religious, moral, and philosophical questions, of profound and universal interest.

The word *moved* in *Genesis* i, 2, and *fluttereth* in *Deuteronomy* xxxii, 11, are the same in the Hebrew, and refer to the brooding or hovering of a bird. Now it is not probable that any one believes that the Spirit of God actually brooded over the face of the waters; or that Jehovah is literally our shepherd, making us to lie down in green pastures, leading us beside still waters, comforting us with his rod and staff, and carrying the lambs in his bosom; or that he measured the waters in the hollow of his hand, meted out heaven with the span, comprehended the dust of the earth in a measure, or weighed the mountains in scales, and the hills in a balance; or that there is a fountain filled with the blood of Jesus, in which sin can be washed away; or that *Pilgrim's Progress* is real biography and history. But we do believe that the Creator brought order out of chaos; that love and compassion, wisdom and might, belong to our God; that Christ is our atoning Saviour; and that it is infinitely well worth our while to escape from a worldly to a heavenly life. And if the face of truth can shine clear and bright through pictorial, figurative, and poetic language in *Genesis*, the *Psalms*, *Isaiah*, *Cowper*, and *Bunyan*, why not in the book of *Job*?

ARTHUR E. MAIN.

Alfred, N. Y.,  
April, 1913.

## WOMAN'S WORK

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

### The Reed.

'Midst other reeds she grew beside the stream,  
And oft would join them in a rush of song  
When swept by fingers of the minstrel wind,  
And then her notes were glad, and sweet, and strong.

But when the wind had wandered on his way,  
In breathless, voiceless plight, the reed forlorn  
Would doubly mourn her powerlessness to sing  
The songs that ever thrilled her, night and morn.

She loved the mystic rapture of the spring,  
The joyous message of the sun-drenched air,  
The stirring in her veins of God's own blood,  
The fragrance of the flowers exhaled in prayer.

Yet she was voiceless and without perfume.  
She could not tell her bliss as drowsy bees  
Drone their contentment in the slumbrous noon,  
Or fluting thrushes triumph in the trees.

And so she pined from sheer excess of joy  
And ecstasy unuttered, till one day  
A strolling shepherd cut her down and made  
A pipe, and trilled thereon in measures gay.

Then was she glad indeed, for lo! she deemed  
The power was hers at last to break the spell  
Of silence o'er her cast by cruel fate,  
And song of breeze, and bird, and bee, excel.

Alas! Like many a one who fain would find  
Expression for his soul, she learned anon  
That right of song is gift divine, whilst she  
Was one of those that must be played upon.  
—Everett Ward Olmstead in *Neale's Monthly*.

### Republican First-fruits in Shantung.

Our progressive leaders are not very patient with those of us who have charge of the girls' schools and who do not approve entirely of the too sudden and radical changes, both as to dress and manner of the girls. We have had to refuse so much, that when it was proposed for us to walk into the city to visit a private flower garden, we decided to make the attempt.

Weih sien city has always been an extremely conservative city, more so than any other place in Shantung. It was but yesterday a friend told me that the position of the higher class women was no better than that of criminals confined in the jails;

that she, from the time she came from her own home some distance away, has resented the restrictions placed upon her freedom.

When this invitation came to us we felt that some one must make the first trial; take the first step; so why not we, and at this time? Many of the foreign friends were uncertain of the consequences, but we had the assurance of the police and leaders of the new movement that no harm would come to us.

Hearing of our intention the men who have the opening of girls' schools in charge thought it their opportunity. They have been having such a discouraging time and could make no headway. We were asked, in case they could collect enough women, would we be willing to speak to them on certain subjects, saying that probably there would not be more than twenty or thirty. They advertised the meeting several days ahead by posters, giving notice that the finished product of girls' education would be on exhibition. We consequently selected two of the coming graduating class, the woman teacher, and a foreigner, to speak.

It was a beautiful morning when the procession started on its six or seven mile walk, with two of the foreign women leading, one in the rear, our men teachers and two or three others, making in all about sixty-five. We were followed closely in the rear by a cart and a chair to pick up the tired ones. The cart was decorated with the school flags and colors. At the east suburb gate we were met by two policemen and soon joined by the head policeman, who remained with us all day. Passing through the large suburb we entered the city and traversed the large business street. It is needless to say that with the extensive advertising we had crowds of people awaiting us all along the line. No one attempted to follow and the faces exhibited nothing but the most intense interest. When we reached the flower garden, our old friend, Ting-tai-tai, was there to meet us, who, with the younger women of the family, entertained us, serving tea and showing us the curios, pictures, and the beautiful garden.

From here we were escorted to the large theater for the popular meeting, where we found, much to our surprise and to the great delight of the progressives, an immense audience awaiting us. The large



theater was packed with women and many were outside in the courtyard. We were told that some had been there since early in the morning, so as to secure good seats. It was estimated that between eight hundred and a thousand women were present. No men were allowed in except those interested in getting up the meeting and a few of the "Republican Intelligence Society."

We were a little uneasy, fearing the speakers, being so unaccustomed to speaking, would be too frightened to speak so as to be heard, but they said: "No, this mass of upturned faces is an inspiration." And so it proved. The school sang several times. The first time, while they were singing, two men were seen going through the audience telling the people when and how to clap, so, after each song and speech, the peculiar sight of women clapping was seen and this alone showed a great change.

We were proud of our girls; they spoke splendidly and sang well. I was told by the men who stood in the back part of the theater, that every word could be heard. The first girl spoke on "Woman's Part in the New Republic." She gave no militant suffragette ideas, but a good, practical, and inspiring talk. The second girl also gave a well-prepared talk on "Foot-binding;" as to the harm of it, as to the customs of other countries, and the duty of all in the new republic. It was much appreciated both for its humor and common sense. The woman teacher talked on: "The Importance of Girls' Schools." Splendid arguments she gave and I am sure they had a good influence. I followed with an account of our own schools, that we have had schools for over twenty years, that our girls have been teaching in ten different provinces and all over Shantung. Two speeches from the men and a final song, national, by the girls, finished the program.

Those of us on the platform were soon surrounded by a crowd of women asking us more about the schools, the unbinding of feet, and so forth. They would not leave, so we were obliged to force our way out through a side entrance.

We then marched to our city chapel, in the south of the city, where we rested, had refreshments, and met those who came to see us. We all had a splendid opportunity to talk to individuals about Christ, and the girls were earnest in this.

Later in the afternoon it was a tired but happy procession which wended its way homeward, through the southern part of the city, thus making a complete tour of the city and suburb.

We did not expect an immediate result, but hoped in time it might lead to the opening of the much desired schools. Much to our surprise, a few days later, we were invited to the opening of a school of forty-four girls. One of the speakers said, we had made it possible; that an entirely different attitude was noticed since the popular meeting, and that not only this school but others would be opened in consequence. Another result is the impetus it has given to the unbinding of feet. We have been asked to prepare a paper giving directions how to unbind the very small feet.

This all may not seem strange to those who live in the ports or nearer the center of the new movement, but it means a great deal to this section, this dreadfully custom-bound city and country. One of the higher class women told me that they had great difficulty in getting the consent of the men of the family to attend the meeting. One woman told me their family school was but a few doors away from her living quarters, but that she had to climb into and down from a cart every time she wished to visit the school, though when she comes to call on us she is able to walk from one end of the compound to another.

We certainly feel repaid for the step we took and are sure that it will result in a great advance in the cause of the education of girls.—Mrs. Robert Mateer, in *Woman's Work in the Far East*.

**Minutes of the Woman's Board Meeting.**

The Woman's Executive Board met in Milton Junction with Mrs. A. J. C. Bond on Monday afternoon, April 7. The members present were: Mrs. A. B. West, Mrs. S. J. Clarke, Mrs. J. W. Morton, Mrs. A. R. Crandall, Mrs. A. J. C. Bond, Mrs. J. H. Babcock, Mrs. J. F. Whitford, Mrs. G. E. Crosley, Mrs. A. S. Maxson. One visitor was present, Mrs. I. B. Clarke.

The President opened the meeting by reading the Nineteenth Psalm and offering prayer.

The minutes for March 3 were read. The Treasurer's report for March show-

ed receipts \$384, and disbursements \$544. 60. This report was adopted.

A number of letters received with mon- eys sent to the Treasurer were read by her, and the Treasurer's report for the quarter ending March 31 was read and adopted.

The Corresponding Secretary reported regarding a number of letters written by herself concerning the business of the Board, and also read several which had been received. After a discussion of these the Corresponding Secretary read the Mis- sion Study program prepared for May on the Work of the Education Society, and it was adopted as read.

The committee on the Conference pro- gram of the Board reported progress.

Mrs. Babcock in behalf of the Woman's Executive Board presented Mrs. Bond, who is soon to leave us for a home in Salem, a teaspoon as a slight token of the appreciation of the work done by her as a member of the Board. Mrs. Bond replied by expressing her thanks and assuring the Board that her interest in the work would be undiminished by her removal from headquarters.

After the reading and approval of the minutes the Board adjourned to meet May 5 with Mrs. Crosley.

DOLLIE B. MAXSON,  
*Recording Secretary.*

**Treasurer's Report.**

For the three months ending March 31, 1913.

MRS. J. F. WHITFORD, Treasurer,  
In account with  
THE WOMAN'S EXECUTIVE BOARD.

<i>Dr.</i>	
To cash on hand December 31, 1912	\$319 63
Sumner, Wash., Mrs. J. W. Wood:	
Miss West's salary	5 00
Milton Junction, Wis., Church:	
Miss West's salary	12 50
Alfred Station, N. Y., Ladies' Evangelical Society:	
Tract Society	\$3 80
Missionary Society	3 80
	7 60
Alfred, N. Y., Woman's Evangelical So- cety:	
Miss West's salary	10 00
Dodge Center, Minn., Woman's Benevo- lent Society:	
Tract Society	\$10 00
Missionary Society	10 00
Miss Burdick's salary	10 00
	30 00
New York City, Woman's Auxiliary So- cety:	
Board expense	\$ 5 00

Debt of S. S. Board	10 00
Refund Board Expense Fund	15 00
Daytona, Fla., Mrs. Lucy Langworthy:	6 00
Unappropriated	10 00
Akron, N. Y., Mrs. S. A. B. Gillings:	
Tract Society	\$10 00
Missionary Society	10 00
African Investigation	10 00
SABBATH RECORDER	2 00
	32 00
Panama City, Fla., Mrs. M. A. Ayars:	
Unappropriated	1 00
Jackson Center, Ohio, Ladies' Benevolent Society:	
Unappropriated	10 00
Salem, W. Va., Ladies' Aid Society:	
Unappropriated	25 00
Guilford, N. Y., Mrs. Maryett Benjamin and daughter:	
Fouke School	13 00
Walworth, Wis., Circle No. 2:	
Fouke School	5 00
Boulder, Colo., Woman's Missionary Society:	
Fouke School	5 00
Los Angeles, Cal., Mrs. Harriett Dutton:	
Tract Society	\$ 50
Missionary Society	50
	1 00
North Loup, Neb., Mrs. Marianne Rood:	
Ministerial Relief Fund	5 00
Nortonville, Kan., Woman's Missionary and Benevolent Society:	
Miss Burdick's salary	\$25 00
Miss West's salary	25 00
	50 00
Milton, Wis., Miss Alberta Crandall:	
Tract Society	\$5 00
Missionary Society	5 00
	10 00
Gentry, Ark., the Good Will Society:	
Unappropriated	2 00
Welton, Iowa, Woman's Benevolent So- cety:	
Tract Society	\$5 00
Missionary Society	5 00
	10 00
Chicago, Ill., Ladies' Society:	
Unappropriated	15 00
DeRuyter, N. Y., A Friend:	
Tract Society debt	\$2 00
African Investigation	2 00
Ministerial Relief Fund	1 00
	5 00
Westerly, R. I., Woman's Aid Society:	
Tract Society	\$35 00
Missionary Society	35 00
Miss Burdick's salary	38 00
Milton College debt	100 00
Alfred Scholarship (Pawcatuck Woman's Aid Society)	25 00
Board expense	5 00
Ministerial Relief Fund	10 00
	248 00
North Loup, Neb., Woman's Missionary Society:	
Unappropriated	15 00
Oriskany Falls, N. Y., A Friend:	
Marie Janz	1 00
Salem, W. Va., Junior C. E. Society:	
Miss West's salary	5 00



Salem, W. Va., Ladies' Aid Society:	
Unappropriated .....	25 00
Plainfield, N. J., Woman's Society for Christian Work:	
Tract Society .....	\$25 00
Missionary Society .....	25 00
Miss West's salary .....	10 00
	60 00
	<u>\$958 73</u>

Cr.

By cash paid W. H. Greenman, Treas.	
S. S. Board .....	\$ 10 00
The Davis Printing Co., leaflets .....	2 00
SABBATH RECORDER .....	2 00
The Davis Printing Co., leaflets .....	2 00
The Davis Printing Co., leaflets .....	2 00
F. J. Hubbard, Treas., Tract Society:	
General Fund .....	\$89 30
Debt .....	7 00
	96 30

S. H. Davis, Treas., Missionary Society:	
General Fund .....	\$94 30
African Investigation .....	12 00
Miss West's salary .....	140 00
Miss Burdick's salary .....	75 00
	321 30

C. E. Crandall, Treas. Milton College:	
Milton College debt .....	100 00
Curtis F. Randolph, Treas. Alfred University:	
Pawcatuck Woman's Aid Society Scholarship .....	25 00
	\$560 60
Cash on hand March 31, 1913 .....	398 13
	<u>\$958 73</u>

MRS. J. F. WHITFORD,  
Treasurer.

### Denominational News.

Rev. Wilburt Davis of Gentry, Ark., has received a call to the West Virginia home mission field to succeed Rev. L. D. Seager, who has resigned on account of poor health.—*Alfred Sun*.

Milton College carried off the honors in an intercollegiate debate held at Milton, between students of Ripon College and Milton. The winners of the prize were John N. Daland, Albert E. Garey and Fred I. Babcock. The judges were from Madison and Janesville. The debate was held in the new gymnasium, and much interest was taken by the people of Milton and vicinity.

Pastor Shaw announced at the morning services last week that he had declined the call to become pastor of the Riverside (Cal.) Seventh Day Baptist Church.—*North Loup Loyalist*.

Rev. John H. Biggs and wife, of the Gentry (Ark.) Seventh Day Baptist Church, have been spending the winter in North Carolina, their former home. For several weeks he supplied the pulpit of the Cumberland Seventh Day Baptist Church, with which he first held membership after embracing the Sabbath. They are happily situated in Gentry, and like the country there very much. "A friend" in Manchester, N. C., writes of his helpful service to the Cumberland Church during his visit, and speaks of him as a humble God-fearing man walking in the commandments of God.

### The Presidents' Bibles.

Clerk McKenney of the Supreme Court of the United States has purchased Bibles for all the Presidents inaugurated since he has held his office, but two or three of them did not use the Bibles he purchased. When Grover Cleveland came to the Capitol for his first inauguration, he brought with him a little red Bible his mother had given him when he was a boy, and which he had always cherished as a keepsake. On that Bible he took the oath of office. A few days before Mr. McKinley's inauguration, a number of African Methodist bishops came into Mr. McKenney's office one morning with a tremendous package, which proved to be a large family Bible in a big plush box, and they wished to have Mr. McKinley use it. Their request was granted, and the big Bible was one of the show objects in the Red Parlor of the White House for a long time afterward. When Mr. Roosevelt was inducted into office as governor of New York some one presented him with the Bible which he used on that occasion. His name, which was written on the fly-leaf, was misspelled, but he used the same Bible at his second inauguration, and it has been one of Mrs. Roosevelt's most treasured mementoes ever since.—*The Christian Herald*.

"I want to see you just a minute," said the lady at the bottom of the steps, "but this hobble skirt is so tight I can't climb the stairs. You come out, won't you?"

"I would if I could," sighed the one inside, "but this new hat is too wide to go through the doorway."—*Ladies' Home Journal*.

## YOUNG PEOPLE'S WORK

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

### The Christian's Prayers.

REV. WALTER L. GREENE.

*Christian Endeavor* topic for May 3, 1913.

#### Daily Readings.

Sunday—The model prayer (Luke xi, 1-13).  
Monday—The Christ model (Mark i, 35-45).  
Tuesday—Regular (Dan. vi, 4-10).  
Wednesday—Secret prayer (Acts x, 9, 30).  
Thursday—Spirit-taught prayer (Rom. viii, 26-30).  
Friday—Effectual prayer (Jas. v, 13-20).  
Sabbath day—Topic: The ideal Christian. V. His prayers (Matt. vi, 5-13). (Consecration meeting.)

The Topic Committee has indicated prayer as one of the great fundamental elements in the life of the ideal Christian. The centuries have shown that the strong men of God have been men of prayer. Jesus felt the need of prayer. Again and again he went into the mountain to pray, especially just before the great crisis of his life. If Jesus needed to live the prayer life, how much more do we need the practice of prayer all along the pathway of life. The ideal Christian is a praying Christian.

#### WHAT IS PRAYER?

Prayer is communion with God. It is the heart's expression to him on all subjects concerning which the child of God may need or desire to commune with his Father. It includes not only petition, but the expression of adoration, gratitude, penitence, and aspiration and the opening of the heart to God. No genuine speaking to God is excluded from its range.

#### FOR WHAT SHALL WE PRAY?

Some prayers are very selfish. They seemingly importune an unwilling God for things to satisfy the physical nature. Prayer for specific needs is not out of place, but the great object is the doing of the will of God. "Thy kingdom come. Thy will be done." This is the point toward which all our petitions should focus.

On this thought of "For what shall we pray?" let us quote from Doctor Hillis: "For what, then, can I pray?" asks some

youth. "Have I any right to pray for guidance as to my occupation and life profession?" Certainly. But suppose the prayer is answered in this way,—that God makes you submissive and humble, subduing your inordinate vanity and pride. And supposing, then, that some friend tells you plainly that you have no gift for the profession you are about to choose. Perhaps as he smites your vanity and scourges your pride, your prayer may be answered. "Has a man any right to pray for guidance and wisdom on the intricate affairs of a nation, that ought to be guided by statesmen?" Assuredly. The woes and sorrows and wrongs of millions of slaves would seem to justify the interest of God; the troubles of a million people living in tenement houses would seem to warrant a Providence that would overrule men's selfishness and make them generous. Only when a group of men have wealth or have received genius enough to produce wealth to build, themselves, a temple or school that would correct the evil and bring about the good, they ought to be ashamed to be asking God to do it for them. Any answer to that prayer would be a premium upon selfishness and moral inertia. Then some one asks, "Did you pray for San Francisco or Sicily?" Yes; that sympathy might be opened up like a gushing fountain in the hearts of the prosperous and strong, that selfish men might give like princes and fling away their treasure as if bank notes were worthless leaves.

"But so far as praying against another earthquake is concerned, I should confine my petition to the hope that men would have sense enough hereafter, for the next ten thousand years, in earthquake regions, to build cement houses held together with steel, that would never suffer, instead of little brick cubes bound together with lying mortar. California and Sicily need architects quite as much as they need prayer. "But how does God enlighten the intellect?" man asks, "and if prayer simply makes the mind open and receptive and humble, what good does that do?" Wait a moment! When you want a portrait of your revered father or your beautiful mother, the important thing is for you to have a plate made sensitive, and then the writing is fixed there forever. The photographer knows that, unless that plate is delicate and just right, neither the noble face of the father



nor the power of the summer's sun itself will avail for painting this likeness in indelible lines. And without this receptive sensitive spirit and humble heart, not even the summer-making God can print his lineaments upon your mind and heart, or grant you guidance. 'But have I a right to pray for a friend who is ill, for health and life for the little child?' Why not? Many a surgeon and many a physician battling for the life of a patient, having used all the resources of science, has finally addressed the will of the patient, and called upon God, and in the emergency breathed a petition to the great Physician of Souls, and the intellect has asserted itself, and the whole soul undertakes a battle. Some hidden medicine helps, and the crisis is past. But, be it remembered, that the surgeon's movements have been along the path of natural law, and not once against it. That is why Sir Oliver Lodge declares that physical science buttresses prayer, and establishes the very doctrine that once it attacked."

#### CONDITIONS OF PREVAILING PRAYER.

The promise of answered prayers is not unconditional. Two conditions particularly are mentioned by Jesus. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." If we dwell deep in Christ by spiritual unity with him, and his words of divine instruction dwell in us to guide our petitions, then our requests will be granted. In other words the better our desires are and the more like God's own, the more certain are the prayers that express them to be affirmatively answered. From this agreement of the human desire with the divine comes the certainty that the human desire will be fulfilled. What more ought we to ask?

Another condition is expressed in the prayer of Jesus in the garden: "Nevertheless, not as I will, but as thou wilt." Submission is essential. The spirit of unsubmission shows lack of harmony with God's will and reveals stubborn selfishness. Real prayer is not the securing of something that one desires simply because he desires it. Still less is it the obtaining of something that a man wishes but God does not approve.

#### RESULTS.

By prayer the child of God becomes acquainted with him. Moreover, by lifting his soul to God the child grows into the

divine fellowship and becomes more receptive of God's inward working. God can do more in a praying soul, because that soul is more open and responsive to his grace. Prayer is thus the most direct of all helps to the divine life.

#### QUESTIONS TO ANSWER IN THE MEETING.

For what did Jesus teach his disciples to pray?

Mention some appropriate subjects for prayer.

Name some conditions of prevailing prayer.

Why do we need to pray?

Tell of some remarkable answers to prayer.

Which of the gospels is most complete in its teachings about Jesus' prayer life?

Quote one of Jesus' teachings about prayer.

### Study of the Conference Year Book.

#### Lesson VII.

#### MISCELLANEOUS.

#### Daily Readings.

Sunday—See pp. 40, 41.

Monday—Report of Secretary, Memorial Board (p. 50).

Tuesday—Report of Secretary, Memorial Board, including Summary Treasurer's Report (p. 78).

Wednesday—About Lone Sabbath-keepers, Resolutions and Auxiliary (pp. 28, 107 f, 122).

Thursday—Reports Committees, Systematic Finance, and Denominational History (p. 106).

Friday—Pages 108, 109, 125.

#### Class Study.

1. How many morning (sunrise) prayer meetings were held? Who led them?

2. How many Young People's rallies were held? Who conducted them?

3. A "Tablet" in the memory of whom was unveiled on Sabbath morning? Who took part in these services?

4. Who administered the Lord's Supper at Conference? How many of the deacons who assisted in this do you know?

5. Who preached the evangelistic sermons? What kind of a service was held at the tent Sunday night? By whom led?

6. Name the officers of the Memorial

Board. Where is this board located and for what does it exist?

7. For how large a fund is this board responsible? What is its income for the year? What rate of interest does it earn?

8. Is the fund increasing?

9. What is the purpose of the Lone Sabbath-keepers' Directory? Who prepared it? What further step was taken by Conference to benefit Lone Sabbath-keepers? Who were the officers elected?

10. What patriotic service was held at Conference this year? Who conducted it, and who spoke?

### Alfred University Notes.

On March 13 the Footlight Club of the University gave a presentation of the play, "The Climbers," by Clyde Fitch. Although this is a rather heavy play and a difficult one to handle, each of the participants took his or her part with credit to themselves and to the college.

The annual public session of the Orophilian Lyceum took place in Kenyon Memorial Hall on the evening of March 15. All seemed to enjoy the occasion very much.

The Junior class recently presented the play, "Sweet Lavender," for the benefit of the *Kanakadea*, the year book issued annually by the Junior class of the college. The play was a great success both financially and as a product of art.

### News Notes.

MARLBORO, N. J.—On March 1 Mrs. Linwood Mayhew gave a Darktown social for the Christian Endeavor at her home. All who masked as colored persons paid only five cents; the others paid ten cents. It was very appropriate for the evening, for it was so dark that one person lost his way. A feature of the evening was a molasses candy pull.

On March 29 the prepared Sabbath Program was satisfactorily carried out. Since we had no pastor then, the program was given in the morning in the place of other services.

Rev. Jesse Hutchins and his family arrived safely the first week in April and were welcome at church on Sabbath day, the fifth. We can hardly express our thankfulness at having a pastor once more,

and especially such a capable one as Mr. Hutchins.

In place of Sabbath school, the fifth, the fourth quarterly Missionary Program was given. During the year we have collected a little over \$20, which will be sent to Doctor Palmberg to use in the best way she sees fit.

On Sabbath evening, April 5, a topsyturvy social and a Christian Endeavor business meeting were held at Miss Lucy Campbell's. The name suggests the entertainment and a five-cent lunch was served.

NILE, N. Y.—The Christian Endeavor society held a maple-sugar social in the hall, March 8.—The Juniors held an egg-shell social, March 22. Proceeds, \$5.00.—At a special church meeting, held April 6, a call was extended to William Simpson to become pastor of the church.

SALEM, W. VA.—The Rev. Mr. Woofter is supplying our pulpit until the new pastor arrives.—The Ladies' Aid society held a ten-cent supper at the home of Mrs. E. O. Davis, February 27, and another at the home of Mrs. C. F. Randolph, March 11; both were well attended.—Mr. Topping of Clarksburg, the only Christian Endeavor expert in the State, had charge of our Christian Endeavor meeting, February 21. We were very glad to have him with us.

"If I have planted hope today in any hopeless heart,

If some one's load has lighter grown because I did my part,

If haply I have caused a laugh that chased some tears away,

And if tonight my name be named where some one kneels to pray—

I claim my day has been well spent,  
Not lived in vain, and am content.

"If cup, or crust, or covering has been dispensed by me,

If I have helped the weak to stand,  
Or warmly clasped some hungry hand

In friendship, it may be;

Or if some lonely little child  
Has known my comradeship and smiled,

Then, humble though I be, I know  
I have been helping God, and so

Serene, I claim my nightly rest,  
Just glad that I have done my best."

Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. iv, 16.



## CHILDREN'S PAGE

### Two Little Imps.

I'm a pretty good girl, as little girls go,  
But my mother says—and I guess it's so—  
That two little imps sometimes get hold of me,  
And make me as troublesome as can be.  
This is the way of it: Yesterday  
I flew downstairs "like a flash," they say,  
Or "like a blue streak" (though red or blue,  
I never yet saw a streak that flew).  
Well, the band was parading up the street,  
And the fifer blew and the big drum beat,  
So down I raced—and there came the cook  
With a tray full of dishes! 'n' I didn't look,  
And smash! went the teacups—one—two—three!  
And that was Imp-et-u-os-i-ty!

And the other imp—oh, that's worse yet!  
I try to remember, but I forget;  
It comes so quick on its little wings,  
And buzzes about, and darts, and stings!  
This is the way of it: Just today  
Baby came out to watch us play,  
Helen and me. We were having tea  
Down under the old horse-chestnut tree;  
And when we weren't looking, up he slipped  
And spilled the sugar and cream, and tipped  
Over the teapot, and ate the cake.  
And I—I gave him the awfulest shake!  
He's so little, and cunning, too;  
And don't understand, like big folks do.  
And I was as 'shamed as I could be;  
For that was Imp-a-tience! Oh, dear me!

—Frances Moore Geiger.

### Boy Life in Japan.

"Isn't the orchard pretty just now?" Joe Carter observed, as he and his aunt set out for a walk in the bright spring sunshine.

"Yes; it is like a great bouquet of pink and white blossoms," Aunt Minnie agreed. "It reminds me of Japan. The whole land seems to be a flower there in blossom time."

"Yes; it must be a pretty sight, for the pictures you brought home are all full of flowers. But, remember, you were to tell me a story on our way over to the village," Joe reminded his aunt.

"Well, let me see what I shall tell you about today," Miss Carter mused for a moment. "How would you like me to tell you something of the Japanese boy?"

"I'd like that very much," was the eager reply.

"Then let's begin with him as a very wee

little boy, just beginning to walk. It is then that he meets his first test of strength. He is placed in a big basket, whose bottom is not level. About his shoulders are placed some heavy rice cakes, and he is bidden to walk with such impediments as these. Of course, his efforts are futile, and he falls down; but this fall is supposed to fill him with a sort of caution and to preclude all danger of future falls. His toys are, some of them, very like our own small boy's. A hobby-horse is a great favorite; and, instead of calling out, "Get-up! Get-up!" as he waves his whip in the air, the Japanese boy shouts, "Haiyo! Haiyo!"

"Another much loved toy is a dull, harmless wooden sword, which the lad proudly carries at his side. The Japanese family does not sit about one long or round table at meal-time, as we do; but each member of the family occupies a small individual table. Thus the small boy occupies a table all to himself, but his mother sits quite nearby him, so as to watch over him. This table is a foot and a half square, and is generally covered in some bright color—red or green. The most important article of diet in the Japanese home is rice. It is served with all meals and in abundance. A bucket full of it occupies the center of the table. Before beginning to eat, the lad looks at his elders and says, "Itadakimasu," which means, "I take this with thanks."

"The boy starts to school when he is six years of age. He is equipped with a slate, a copy-book, a writing box and inkstand, a cake of India ink, a china mug, brushes and an abacus. The last-named article is a frame, whereon wires are strung. On these wires are small wooden beads, which are used to teach counting. It is on the abacus that the lad learns his first lessons in arithmetic. Instead of a lunch-basket, such as you carry to school, the Japanese boy has a "lunch set," which is a sort of round box, containing three compartments. When the upper box is emptied, the other two are placed in it. With the "set" is a pair of chop-sticks, which the boy uses instead of knife and fork. The students occupy desks, just as you do, but the beginners—the small boys—sit in the rear of the room instead of in the front desks. The boys read aloud in concert, with the teacher as leader.

"Two favorite toys among Japanese schoolboys are tops and slings. Their tops

are two and a half inches in diameter, and have an iron ring a fourth of an inch thick. Instead of carrying these toys in their pockets, the boys often conceal them in their large sleeves. The teacher has a queer way of punishing a fellow for misbehavior in school. The miscreant is sent from the schoolroom with a basin, which he fills to the brim with water. He then returns to the building, bearing the basin, and is forced to stand in the hall, just outside the doorway, where every one passes, holding the vessel. Here he stands until the teacher deems his punishment sufficient.

"A favorite out-of-door game is Kotorokotoro. Two boys are given the names of imp and chief, respectively. The smaller boys all line up behind the chief, each holding on to the belt of the fellow in front of him. Then the imp stands in front, facing the chief. The object of the imp is to catch the boys back of the chief, but he is not allowed to touch the chief in trying to reach the other boys. It is the chief's duty to protect his 'sons,' as the other fellows are called, so he dodges with his line behind him, until finally some player stumbles or breaks the line, and the imp is enabled to get past the chief without touching him, and so takes captive the 'son.' The game goes on until the imp has caught, and taken captive, all the sons of the chief.

"Clam fishing is a very delightful pastime among Japanese boys. They wade in the shallow water, bearing rakes which they use to catch the clams, and baskets, into which they put the clams. These clams are not very easy to catch, and a boy who captures many of them on one trip feels very triumphant. Fishing with a net is easier. The net is three by four feet in size. When the fishermen are tired, they go back to their boat or to the shore and eat their picnic lunch, which consists of rice cakes, dotted with sesame seeds, and possibly pickles and some vegetables. They also cook the clams, which they have caught, and eat them with much relish.

"Both boys and girls in Japan are busy during the tea-crop season. The boys work at the tea heaters, rolling the steamed tea leaves, and holding them over the fire to dry. The girls bend over, picking the leaves to be dried. During their work the young folk often indulge in much merry singing, which seems to lighten their tasks.

One especially strong voice will carry the air, and the others join in the chorus. So, you see, the Japanese boy has his work, his school duties and his play, just as you have."

"Yes; and that makes him seem closer kin to me," said Joe, thoughtfully. "Heretofore, I've always fancied him a very strange, unnatural, almost artificial sort of fellow; but now I know that he isn't so unlike the rest of us."—*Baptist Boys and Girls.*

### The Little Red Shoes.

They were very little and very red and—oh, dear me!—how pretty they were, especially to the tiny Louisa May, who had never owned a pair of red shoes in all her short life before.

There were many little folks in the Alcott home, and very, very little money, so when a friend from Boston sent Louisa the red shoes, the whole family stood about to admire and help the small girlie rejoice in the very loveliest things she had ever owned in all her life!

Shoes have to be worn, or they will soon become too tight for little feet, and so it was that Louisa May trotted about that summer, day after day, in her red shoes. They were a perfect fit, and the little girl was so happy the whole bright summer long, just because she could look at her own pretty feet and forget that she did not have any of the things that other little girls had.

Well, one day in the early fall, Louisa May put on her red shoes. Then she slipped into a pretty little white dress with red dots on it, and at last her mother tied a big red bow in her hair. Then it was that an idea entered this small girlie's head. She would run away, and see the world! She always had wanted to see it, and this bright day, when she had on a new dress and the wonderful red shoes, was the very time!

With Louisa Alcott, a "think" very speedily grew into a "do." So it was that, by and by, the little red shoes trotted along right bravely, turning corner after corner, until at last she had no idea in which direction lay her home! Hours passed, and still the little red shoes trotted along.

By and by the sun hid, and the rain came. Then it was that a very tired and frightened and homesick little girl crept



into an open doorway, and curled up in a miserable ball. It rained harder, and then it grew dark. Louisa drew her red shoes up under her short skirts, and sobbed herself to sleep.

Nine o'clock had boomed out from the town clock, when a queer cry rang through the streets, mingling with the ringing of a bell. "Lost!" cried a man's voice. "A little girl, in a red-and-white dress, with a pair of red shoes on!"

"Why-y-y-y!" cried an ecstatic little chirp right under the man's nose. "Why-y-y-y, them's my red shoes you's a-finding!"

"And you in 'em, I'm thinking!" cried the man. He flashed the light of the lantern on the forlorn little figure in the doorway and gave a shout of delight. "I've got her!" he called, and then others came running up out of the darkness, and a very tired but very happy little Louisa May was clasped in her father's arms.

"He found my red shoes, and that's how come he got me," she said in sleepy chirp that night, when her mother tucked her into bed. "And me'n them ain't ever, never, going away not no more er tall, Muvver Alcott!"—*Child's Gem.*

**American Sabbath Tract Society.**

*Treasurer's Report for the Quarter Ending March 31, 1913.*

F. J. HUBBARD, *Treasurer.*  
In account with  
THE AMERICAN SABBATH TRACT SOCIETY.

*Dr.*

To balance on hand January 1, 1913 ... \$ 626 17

To funds received since as follows:

Contributions to general fund as published:

January .. \$354 06  
February .. 117 40  
March .. 342 48

813 94

Contributions to apply on Debt and for cost of African Investigation as published:

January .. \$158 50  
February .. 155 63  
March .. 270 40

584 53

Payments on Life Membership .. 25 00

Income on Invested Funds:

January .. \$1,777 08  
March .. 233 00

2,010 08

Jesse E. Hutchins, Sabbath Reform expenses returned .. \$ 5 00

Review & Herald Publishing Co., 1/3 of cost of copy

of probate proceedings of Marilla B. Phillips Estate .. 2 33  
General Conference of Free Baptists, 1/3 do. .... 2 33  
City National Bank, interest on bal. .... 6 97

16 63

Publishing House Receipts:

RECORDER .. \$2,010 50  
Visitor .. 109 38  
Helping Hand .. 227 73  
Tracts .. 3 80  
Lewis' Biography .. 75  
Spiritual Sabbathism .. 1 50  
Bible Studies .. 75

2,354 41

Loans .. 1,000 00

\$7,430 76

*Cr.*

By cash paid out as follows:

G. Velthuysen, appropriation \$151 50  
George Seeley, salary . \$75 00  
George Seeley, postage 15 00

90 00

Jos. J. Kovats, salary .. 60 00

Marie Jansz, appropriation .. 37 50

E. H. Socwell, salary .. 37 50

Geo. W. Hills, appropriation for Los Angeles Church 62 50

Geo. W. Hills, appropriation for Pacific Coast Association .. 100 00

S. H. Davis, Treasurer Missionary Society, 2-5 salary E. B. Saunders, Missionary Secretary .. 100 00

S. H. Davis, Treasurer Missionary Society, 1/2 expenses E. B. Saunders, Missionary Secretary .. 17 95

D. Burdett Coon, stenographic work, Miss Emma Rogers .. 24 24

Edwin Shaw, Corresponding Secretary, postage and stenographic work ... 12 93

Sabbath School Board, *Junior Quarterly* .. 100 00

Henry N. Jordan, acct. Italian Mission .. 50 00

\$ 844 12

F. J. Hubbard, expenses Lewistown, Ill., in re. Marilla B. Phillips Estate .. 32 66

Loans and interest paid .. 2,032 17

Publishing House Expenses:

RECORDER .. \$1,889 71  
Visitor .. 252 56  
Helping Hand .. 187 01  
Tracts .. 117 48

Tract Society:

Year Book .. \$67 70  
Envelopes, Seeley .. 3 35  
Envelopes, Cor. Sec. .. 98  
Circular letters, do. .. 6 95  
Stamped envelopes .. 11 89  
Cor. Sec. .... 12 60

Treasurer's book .. 12 00  
Freight, etc., to Gold Coast .. 2 40

117 87

2,564 63

\$5,473 58

By balance on hand .. 1,957 18

\$7,430 76

E. & O. E. F. J. HUBBARD,  
*Treasurer.*

Plainfield, N. J., April 10, 1913.

Examined, compared with books and vouchers and found correct. D. E. TITSWORTH,  
ASA F. RANDOLPH,  
*Auditors.*

Plainfield, N. J., April 13, 1913.

Present outstanding indebtedness .. \$1,000 00

Accounts payable April 1, 1913 .. 650 00

Life Member added, J. O. Babcock, Welton, Iowa.

**Treasurer's Receipts for January, 1913.**

Contributions General Fund:

F. B. Robbins, St. Cloud, Fla. .. \$ 5 00

Jensine Anderson, Asaa, Denmark .. 27

Marie Jensen, Asaa, Denmark .. 45

Alice Bakker, Asaa, Denmark 1 39

F. J. Bakker, Asaa, Denmark 4 54

J. A. Milliken, Vancouver, Wash. .. 2 00

Miss V. A. Willard, Belmont, N. Y. .... 5 00

Young People's Board .. 10 00

Lloyd and Emma Bond, Tiawah, Okla. .... 5 00

Mrs. T. W. Jones, Llangamarch Wells, Wales .. 2 37

Mrs. Jennie Babcock, Dodge Center, Minn. .... 5 00

H. D. Clarke, Mt. Healthy, Ohio .. 10 00

Churches:

Walworth, Wis. .... 25 58

Welton, Iowa .. 13 37

Boulder, Colo. .... 7 08

Marlboro, N. J. .... 4 00

Farina, Ill. .... 17 88

Riverside, Cal. .... 18 44

Plainfield, N. J. .... 13 07

Andover, N. Y. .... 3 20

First Brookfield (Leonardsville), N. Y. .... 10 21

First Hopkinton (Ashaway), R. I. .... 29 53

Nortonville, Kan. .... 16 01

Milton Junction, Wis. .... 30 53

Lost Creek, W. Va. .... 45 00

Second Alfred (Alfred Station), N. Y. .... 8 42

First Verona, N. Y. .... 26 34

Welton, Iowa .. 7 00

Salem, W. Va. .... 3 25

Plainfield, N. J., Sabbath School .. 11 71

Plainfield, N. J., Sabbath School, *De Boodschapper* .. 5 42  
Farina, Ill., Sabbath School .. 7 00

\$ 354 06

Contributions for Debt and cost of African investigation:

Welton, Iowa, Church .. \$ 5 00

Lone Sabbath-keepers, W. Va. 2 00

Mrs. Hannah Ayres, Westerly, R. I. .... 2 00

Mrs. J. D. Washburn, Earlville, N. Y. .... 2 00

J. A. Saunders, Westerly, R. I. .... 2 00

Mrs. Geo. W. Burdick, Friendship, N. Y. .... 3 00

Mrs. D. B. Rogers, Horseheads, N. Y. .... 5 00

Mrs. Wm. B. Maxson, Plainfield, N. J. .... 2 00

Mrs. A. P. Hamilton, Alfred Station, N. Y. .... 5 00

Edgar R. Greene, Berlin, N. Y. .... 10 00

Mrs. A. B. Prentice, Verona, N. Y. .... 5 00

Hartsville, N. Y., Church .. 15 00

Mrs. J. E. Kimball, Plainfield, N. J. .... 5 00

G. P. Kenyon, Richburg, N. Y. .... 6 00

Mrs. G. W. Rosebush, Alfred, N. Y. .... 1 00

J. A. Hubbard, Plainfield, N. J. .... 5 00

Lone Sabbath-keeper, Oriskany Falls, N. Y. .... 1 00

Nannie Bramlet, Eldorado, Ill. .... 5 00

Mrs. W. L. Russell, White Plains, N. Y. .... 1 00

A Friend, Brookfield, N. Y. 1 00

Mrs. Sarah Spooner, Brookfield, N. Y. .... 2 00

A. R. Hurley, Welton, Iowa 2 00

L. A. Hurley, Welton, Iowa 5 00

Salem, W. Va., Church .. 5 00

"Tithe," Plainfield, N. J. ... 3 00

Mrs. M. E. Clement, Ord, Neb. .. 10 00

W. B. Maxson, Milton, Wis. 10 00

O. D. Crandall, Grimes, Okla. 2 00

Mr. and Mrs. J. L. Shaw, Milton, Wis. .... 2 00

W. D. Wilcox, Chicago, Ill. 1/4 proceeds of lecture tour .. 10 00

Miss Jennie Babcock, Dodge Center, Minn. .... 5 00

Burtus A. Brooks, Waterford, Conn. .... 1 00

D. E. Livermore, Andover, N. Y. .... 5 00

L. O. Greene, Andover, N. Y. 2 50

Selucia Livermore, Andover, N. Y. .... 3 00

Mr. and Mrs. J. A. Hardy, Portsmouth, Va. .... 8 00



Income on Invested Funds:

Eugenia L. Babcock Annuity	\$ 125 00
George S. Greenman Bequest	153 00
Mary Rogers Berry Bequest	20 20
Susan E. Burdick Bequest	18 78
Eliza M. Crandall Bequest	23 62
Elizabeth L. North Bequest	3 00
Richard C. Bond Bequest	3 00
John G. Spicer Bequest	4 28
Sarah L. Burdick Bequest	1 92
Julius M. Todd Bequest	1 92
Nancy M. Frank Bequest	08
Lois Babcock Bequest	1 27
Deborah Randall Bequest	20 52
Sarah Elizabeth Brand Bequest	95
Martha G. Stillman Bequest	1 92
Elizabeth U. Maxson Bequest	96
A. Judson Wells Bequest	64
Rosannah Green Bequest	33
Parsonage Fund, Berlin, Wis.	2 87
S. D. B. Memorial Fund	

Accts.:	
Am. Sab. Tract Society Fund	14 54
D. C. Burdick Bequest	222 93
D. C. Burdick Farm	11 82
E. W. Burdick Bequest	33 95
Geo. H. Babcock Bequest	982 89
Sarah P. Potter Bequest	26 63
Henry W. Stillman Bequest	100 06
	1,777 08
Payment on Life Membership:	
J. O. Babcock, Welton, Iowa	25 00
Miscellaneous Item:	
Jesse E. Hutchins, Sabbath Reform expenses returned	5 00
Review & Herald Publishing Co., 1/3 cost of copy of probate proceedings, Marilla B. Phillips Estate	2 33
General Conference of Free Baptists, do.	2 33
City National Bank, interest on balances	6 97
	16 63

Publishing House Receipts:	
RECORDER	\$ 861 65
Visitor	49 25
Helping Hand	144 54
Tracts	25
Lewis' Biography	75
Spiritual Sabbathism	1 50
Bible Studies	50
	1,058 44

Loans	1,000 00
	\$4,389 71

Receipts for February, 1913.

Contributions General Fund:	
Wm. R. Crandall, Independence, N. Y.	\$ 15 00
Mrs. Delia Estee, Alfred, N. Y.	5 00
Mrs. R. T. Cook, Danville, Vt.	1 00
Alice A. Peckham, Bushes Landing, N. Y.	2 00

Churches:

North Loup, Neb.	30 00
Plainfield, N. J.	34 36
Chicago, Ill.	16 00
First Alfred, N. Y.	14 04
	\$ 117 40

Contributions for Debt and cost of African investigation:

"DeRuyter, N. Y."	\$ 5 00
Mrs. Hannah Babcock, Alfred, N. Y.	1 00
First Alfred (N. Y.) Church	7 85
Mrs. Dell Burdick, Stonington, Conn.	1 00
Mrs. J. D. Washburn, Earlville, N. Y.	1 00
Mr. and Mrs. H. E. Davis, North Loup, Neb.	10 00
W. H. Ernst, Gentry, Ark.	3 00
F. D. Crandall, Aztec, N. M.	3 00
Miss Kate Clarke, Milton Junction, Wis.	1 78
S. C. Maxson, Utica, N. Y.	5 00
"A Friend," Walworth, Wis.	25 00
R. O. Babcock, North Loup, Neb.	1 00
S. C. Stillman, Leonardville, N. Y.	5 00
James Ameyden, Oneida, N. Y.	1 00
Pres. C. B. Clark, Salem, W. Va.	5 00
H. A. Chase, North Loup, Neb.	1 00
Nellie E. Black, North Loup, Neb.	1 00
Mary A. Stillman, Providence, R. I.	2 00
T. A. Saunders, Milton, Wis.	5 00
Mr. and Mrs. H. W. Rood, Madison, Wis.	3 00
H. C. Stewart, Clearwater, Minn.	3 00
M. E. Ford, Garwin, Iowa	3 00
A Friend of the Society, Freedom, Okla.	10 00
Alice A. Peckham, Bushes Landing, N. Y.	2 00
Miss Louise J. Crandall, Kilbourn, Wis.	5 00
S. G. Burdick, Cuba, N. Y.	2 00
Friends, Albion, Wis.	2 00
Farina, Ill., Church	16 00
Mr. and Mrs. D. L. Randolph, Plainfield, N. J.	2 00
Mrs. Thomas B. Titsworth, Plainfield, N. J.	1 00
Senior C. E. Society, Battle Creek, Mich.	3 00
Junior C. E. Society, Battle Creek, Mich.	1 00
Two Endeavorers, Battle Creek, Mich.	2 00
Mrs. A. H. Babcock, North Loup, Neb.	1 00
C. C. and Laura Van Horn, Gentry, Ark.	2 00
Carlton W. Crumb, Milton, Wis.	5 00
Marie and Jennie L. Clarke, DeRuyter, N. Y.	4 00

Dr. and Mrs. Welcome Lewis, Battle Creek, Mich.	2 00
Mrs. Ella Weeks, Salem, W. Va.	2 00
	155 63

Publishing House Receipts:

RECORDER	\$ 478 49
Visitor	21 10
Helping Hand	55 21
Tracts	1 00
Bible Studies	25
	556 05
	\$829 08

Receipts for March, 1913.

Contributions General Fund:

A Friend, Berlin, N. Y.	\$ 2 00
Ethel A. Haven, Leonardville, N. Y.	5 00
Woman's Executive Board	89 30
Churches:	
Plainfield, N. J.	21 04
Hammond, La.	5 32
Pawcatuck (Westerly), R. I.	103 79
First Westerly, R. I.	4 79
Los Angeles, Cal.	10 00
First Genesee, N. Y.	12 40
Milton, Wis.	37 25
Piscataway (New Market), N. J.	30 00
Plainfield, N. J., Sabbath School	10 67
Plainfield, N. J., Sabbath School, De Boodschapper	2 02
Farina, Ill., Sabbath School	8 90
	342 48

Contributions for Debt and cost of African investigation:

Riverside, Cal., Church (for Cr. Joint Com.)	50 00
Mr. and Mrs. S. F. Lowther, Salem, W. Va.	10 00
Mr. and Mrs. Arthur Franklin, Verona, N. Y.	5 00
Mrs. D. E. Titsworth, Plainfield, N. J.	10 00
O. M. Witter, Nile, N. Y. (Tampa, Fla.)	5 00
First Brookfield (Leonardville), N. Y., Church	19 50
Mrs. Ivy Green, Ely, Minn.	14 00
W. H. Ernst, Gentry, Ark.	5 00
Mr. and Mrs. J. B. Babcock, Humboldt, Neb.	5 00
North Loup, Neb., Women's Missionary Soc.	10 00
Jay Van Horn, North Loup, Neb.	1 00
Mrs. E. L. Noble, Bristol, N. Y.	1 00
Mrs. A. K. Witter, Westerly, R. I.	3 00
Robert and Addie Bell, Farmington, Ill.	3 00
Amy E. Dingman, Roulette, Pa.	1 00
Mrs. H. C. Livingstone, Earl, N. D.	1 00

Mrs. D. C. Coon, Nortonville, Kan.	1 00
"West Virginia"	1 00
Farina, Ill., Church	7 00
Jackson Center, Ohio, Church	36 00
Laura Ayars, Earl, N. D.	1 00
First Genesee, N. Y., Church	5 00
Mrs. E. C. Crandall, New Auburn, Wis.	1 00
Thos. B. Titsworth, Plainfield, N. J.	50
Mr. and Mrs. T. L. Gardiner, Plainfield, N. J.	1 00
Sarah L. Wardner, Plainfield, N. J.	50
N. S. Wardner, Plainfield, N. J.	1 00
"Debt," Plainfield, N. J.	2 50
O. B. Whitford, Plainfield, N. J.	2 50
C. W. Spicer, Plainfield, N. J.	5 00
Anna B. Spicer, Plainfield, N. J.	5 00
Harold W. Spicer, Plainfield, N. J.	2 50
H. C. Stillman, Milton, Wis.	2 00
C. C. Babcock and wife, Farnam, Neb.	25 00
Mr. and Mrs. Ralph Comstock, Comstock, Neb.	3 00
John J. Goodrich, North Loup, Neb.	2 00
G. E. Osborne and family, Long Beach, Cal.	3 00
Mrs. J. F. Burdick, Wellsville, N. Y.	1 00
Mr. and Mrs. Jay Van Horn, North Loup, Neb.	2 00
Mrs. J. A. Howard, Manchester, N. C.	50
Woman's Executive Board	7 00
Farina, Ill., Sabbath School	8 00
	270 40

Income on Invested Funds:

George Greenman Bequest	\$ 45 00
Maria L. Potter Bequest	15 00
Ellen L. Greenman Bequest	6 00
Paul Palmiter Gift	6 00
Nancy M. Frank Bequest	12 00
Sarah E. Saunders Bequest	3 00
Mary A. Burdick Bequest	1 80
Mary S. Stillman Bequest	7 50
Sarah A. Saunders Bequest	60
Mary Saunders Bequest	60
Reuben D. Ayres Bequest	7 50
Charles Saunders Bequest	1 50
Benj. P. Langworthy 2d Bequest	1 50
George S. Greenman Bequest	125 00
	233 00

Publishing House Receipts:

RECORDER	\$ 670 36
Visitor	39 03
Helping Hand	27 98
Tracts	2 55
	739 92

\$1,585 80

E. & O. E.

F. J. HUBBARD, Treasurer



## SABBATH SCHOOL

LESSON IV.—APRIL 26, 1913.

JOSEPH SOLD INTO EGYPT.

LESSON TEXT.—Gen. xxxvii, 1-36.

Golden Text.—“Love envieth not.” 1 Cor. xiii,

4.

### DAILY READINGS.

First-day, Gen. xxxv, 1-15.

Second-day, Gen. xxxv, 16-29.

Third-day, Gen. xxxvi, 1-19.

Fourth-day, Gen. xxxvi, 20-43.

Fifth-day, Jer. xxxviii, 1-13.

Sixth-day, Gen. xxxvii, 1-17.

Sabbath day, Gen. xxxvii, 18-36.

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

### Impressions of the Religious Education Convention.

The tenth annual convention of the Religious Education Association held in Cleveland, Ohio, March 10-13, 1913, was a great meeting from many points of view. Over thirty meetings were held in the four days, addressed by over a hundred different speakers, who presented the problems of moral and religious training in homes, schools, churches, colleges, theological seminaries, Christian associations and in civic life. The problems were studied carefully and helpfully in papers and addresses by those recognized authorities and leaders.

As I look back upon the convention these great impressions abide with me. I shall hope to bring more specific thoughts from the convention at a subsequent time.

First, the cosmopolitan character of the convention. I know of no other organization that enlists the services of so many prominent workers from so many different fields of effort. Educators in colleges, seminaries, and public and private schools, pastors and laymen from the churches,—city and rural, editors of religious and secular papers, social workers and high ecclesiastics met to consider ways and means of inspiring the religious forces with an educational ideal and the educational forces with a religious ideal.

Second, coöperation. The necessity of coöperation between the home, the school and the church for moral and religious ends was emphasized by many speakers from different points of view. Economy

of time, money and energy, and the efficiency with which moral and religious work can be done require coöperative and federated efforts, for community welfare.

Third, religion in the public schools. There is a strong and growing desire to bring real religious education and training into the secondary schools. There is evident a desire to recognize the fact that religion has a place in public school education. No sessions were more largely attended than those which considered the moral and religious problems of the high schools. Our public schools are fundamentally religious and are becoming more and more so as the years go by, in spite of what the pessimist may say.

Fourth, the Bible school a school. The Bible school should be a real school as to educational efficiency, through appropriate courses of study, effective organization and the training of its leaders.

Fifth, Seventh Day Baptists should attend. I am persuaded that more of our people, pastors and Sabbath-school workers, should have been at this meeting, particularly those who lived within a reasonable distance. The next meeting is to be held in New Haven, Conn. Many of our people from the eastern part of the United States should keep this in mind and remember the date, which comes in March, 1914.

### Some “Don’ts” for Adult Teachers.

Don’t ask questions the answers to which are perfectly obvious. There is no real work in them, and those who answer feel foolish.

Don’t ask questions upon the answers to which you have not yourself thought hard. Not, however, that you must have the one and only correct answer; the adult teacher is not infallible.

Don’t (ever) “side-step” an earnest question, no matter how upsetting it sounds. This does not mean you must answer offhand; it does mean that you share the divine responsibility of seeing that he who seeks finds.

Don’t dominate. The ideal adult Bible class is not a benevolent despotism; it is a democracy.

Don’t worry about the man who takes the off side. He will do you lots of good by making you work harder and by developing your tact.

Don’t fail to make your members *think*. Too pitifully often religious convictions stagnate. We have a hope, but no reason for the hope that is in us. We do not study to show ourselves approved unto God. In the adult class, of all places, these things ought not so to be.—*Sunday School Times*.

Prof. J. N. Norwood, occasionally assisted by Prof. W. L. Greene and Prof. P. E. Titsworth, is conducting a series of studies in the Bethel class of the First Alfred Sabbath School under the title of “Turning Points in Christian History.” Some twenty characters are presented, who typify phases of Christian history or who stand at the great turning points. The following are the topics being used during the first and second quarters: Constantine, Athanasius, St. Augustine, Pope Leo the Great, The Sabbath in the Ancient Church, St. Benedict, St. Columban, Gregory the Great, The Albigensian Heretics, Oliver Cromwell, Zinzendorf, Jonathan Edwards, John Wesley, Jane Addams, Lyman Abbott.

### A Grand Old Book.

For nineteen hundred years the battle between the spiritual and the material conception of life has raged around the Bible. “Search the Scriptures,” was the command of Christ and to the Scriptures the Christian world has turned ever since for its authority.

Atheists and materialists have assailed the Bible at every point; they have disputed the facts which it sets forth and ridiculed the prophecies which it recites; they have rejected the account which it gives of the Creation and scoffed at the miracles which it records. They have denied the existence of the God of the Bible and have sought to reduce the Saviour to the stature of a man. They have been as bold as the prophets of Baal in defying the Living God and in heaping contempt upon the Written Word. Why not challenge the atheists and the materialists to put their doctrines to the test? When Elijah was confronted by a group of scorners who mocked at the Lord whom he worshiped, he invited them to match the power of their god against the power of his and he was willing to concede superiority to the one who would answer with fire. When the

challenge was accepted he built an altar, prepared a sacrifice, and then, to leave no room for doubt, he poured water upon the wood and the sacrifice—poured until the water filled the trenches round about. So firm was his trust that he even taunted his adversaries with their failure while his proofs were yet to be presented. The prophets of Baal, be it said to their credit, had enough confidence in their god to agree to the test, and their disappointment was real when he failed them—they gashed themselves with knives when their entreaties were unanswered.

Why not a Bible test? The Book of books has lived and grown through the centuries; we have celebrated the three hundredth anniversary of the King James translation. The Christian world has confidence in the Bible; it presents the book as the Word of God but the attacks made upon it by its enemies continue in spite of the growth of the Bible’s influence. The Christian world, by its attitude, presents a challenge to the opposition and this is an opportune moment to emphasize the challenge—the moment when Christianity around the world has been celebrating the triumphs that the Bible has won during the past three centuries.

Is the Bible the work of man, or is it an inspired book? Is it the product of human wisdom, or did its authors speak as they were commanded by the Lord?

Atheists and materialists declare that it is merely the work of man—that it was written under the limitations that apply to human wisdom. Taking this position, they must necessarily contend that, unless man has degenerated in ability and declined in wisdom, he can now produce a book equal to the Bible. Let them produce it.

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing-presses and they lacked the learning of the schools; they had no great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth and no newspapers to



spread before them each morning the doings of the day before. Science had not unlocked Nature's door and revealed the secrets of rocks below and stars above. From what a scanty supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave and they have set up sign-posts at every dangerous point along the path. We turn back to the Bible for the Ten Commandments which form the foundation for our statute law, and for the Sermon on the Mount which lays down the rules for our spiritual growth. The Bible gives us the story of the birth, the words, the works, the crucifixion, the resurrection and the ascension of him whose coming was foretold in prophecy, whose arrival was announced by the angel voices, singing Peace and Good-will—the story of him who gave to the world a code of morality superior to anything that the world had known before or has known since—the story of him who is the growing figure of all time, whom the world is accepting as Saviour and as the perfect example.

Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of universities—as many as they please and from every land. Let the members of this selected group travel where they will, consult such libraries as they please, and employ every modern means of swift communication. Let them glean in the fields of geology, botany, astronomy, biology and zoology, and then roam at will wherever science has opened a way; let them take advantage of all the progress in art and in literature, in oratory and in history—let them use to the full every instrumentality that is employed in modern civilization; and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. Have they the confidence that the prophets of Baal had in their God? Will they try? If not, what excuse will they give? Has man fallen from his high estate, so that we can not rightfully expect as much of him now

as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man—which?

But our case is even stronger. The opponents of the Bible can not take refuge in the plea that man is retrograding. They loudly proclaim that man has grown and that he is growing still. They boast of a world-wide advance and their claim is founded upon fact. In all matters except in the science of life, man has made wonderful progress. The mastery of the mind over the forces of nature seems almost complete, so far do we surpass the ancients in harnessing the water, the wind and the lightning.

For ages, the rivers plunged down the mountainsides and exhausted their energies without any appreciable contribution to man's service; now they are estimated as so many units of horse-power and we find that their fretting and foaming was merely a language which they employed to tell us of their strength and of their willingness to work for us. And, while falling water is becoming each day a larger factor in burden-bearing, water, rising in the form of steam, is revolutionizing the transportation methods of the world.

The wind that first whispered its secret of strength to the flapping sail is now turning the wheel at the well.

Lightning, the dread demon that, from the dawn of Creation, has been rushing down its zigzag path through the clouds as if intent only upon spreading death, has been metamorphosed into an errand boy and brings us illumination from the sun and carries our messages around the globe.

Inventive genius has multiplied the power of a human arm and supplied the masses with comforts of which the rich did not dare to dream a few centuries ago. Science is ferretting out the hidden causes of disease and teaching us how to prolong life. In every line, except in the line of character-building, the world seems to have been made over, but the marvelous changes by which old things have become new only emphasize the fact that man, too, must be born again, while they show how impotent are material things to touch the soul of man and transform him into a spiritual being. Wherever the moral standard is being lifted up—wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to the influence

of the God and Christ of whom the Bible tells.

The atheist and the materialist must confess that man ought to be able to produce a better book today than man, unaided, could have produced in any previous age. The fact that they have tried, time and time again, only to fail each time more hopelessly, explains why they will not—why they can not—accept the challenge thrown down by the Christian world to produce a book worthy to take the Bible's place.

They have prayed to their God to answer with fire—prayed to inanimate matter with an earnestness that is pathetic—they have employed in the worship of blind force a faith greater than religion requires, but their Almighty is asleep. How long will they allow the search for the strata of stone and fragments of fossil and decaying skeletons that are strewn around the house to absorb their thoughts to the exclusion of the architect who planned it all! How long will the agnostic, closing his eyes to the plainest truths, cry "night, night," when the sun in his meridian splendor announces that noon is here.

The Bible has stamped its impress upon the map of the world; its boundaries are clearly marked and the light that emanates from the Christian nations is flowing outward toward those who sit in darkness. Back of the progress that marks the present day is the code of morals that Christ proclaimed and back of that code of morals is the divine character of him who is both Son of God and Saviour of mankind. It is not necessary to rely upon his birth as a virgin's child or upon his mysterious resurrection to prove his claim to our worship. "He walks today along the shores of every sea" and performs that continuing miracle which we behold when a man begins "to hate the things he loved, and to love the things he hated"—that mysterious exercise of mysterious power that converts the selfish, self-centered human being into a center from which good influences flow out in every direction.

The followers of Buddha may look upon life as a misfortune, if they will, and see escape only in the loss of individual identity—"the dewdrop melting into the sea;" those who believe in the Bible will still regard life as a great opportunity to be crowned with a heavenly reward.

The followers of the Arab prophet may put their faith in force and rely upon the sword for proselyting power; those who believe in the Bible will still trust in the persuasive influence of love and depend upon its manifestations to bring recruits to the army of the Prince of Peace.

The followers of Confucius may content themselves with the negative philosophy of their teacher; those who believe in the Bible renew their strength in proportion as they embody in their lives the precepts of him who would make man a positive force for good—an overflowing spring.

The materialist may confine his thoughts to the things that the senses can weigh and measure; the Christian's faith reaches out toward the throne above and takes hold upon the verities that the mind can not grasp.

The atheist may delude himself with the thought that he has driven God out of the universe; the Christian sees the Creator everywhere, hears his voice in the promptings of conscience and feels his presence in his heart.

To the doubts and "I do not know" of the agnostic, the Christian, Bible in hand, answers: "I believe."—*William J. Bryan.*

To be hindered in the work, and yet not be impatient with God's way or doubtful that the work is going on,—that was the exile's problem on the little dry island of Patmos. And ever since, it has been the problem of many a man tempted to think himself forsaken.—*Hilton Jones.*

#### Unspoken Words.

Unspoken words, like treasures in the mine,  
Are valueless until we give them birth;  
Like unfound gold their hidden beauties shine,  
Which God has made to bless and fill the earth.

How sad 'twould be to see a master's hand  
Strike glorious notes upon a voiceless lute;  
But, oh, what pain, when at God's own command,  
A heartstring thrills with kindness but is mute!

Then hide it not, the music of the soul—  
Dear sympathy, expressed with kindly voice;  
But let it like a shining river roll  
• To deserts dry—to hearts that would rejoice.  
Oh, let the sympathy of kindly words  
Sound for the poor, the friendless and the weak,  
And he will bless you! He who struck these chords  
Will strike another when, in turn, you seek.  
—*John Boyle O'Reilly.*



## HOME NEWS

**NORTH LOUP, NEB.**—A memorial pulpit was installed in the Seventh Day Baptist church at the morning services last week. The pulpit is a gift from the descendants of Charles P. Rood, and is a memorial to one who did his little part in the settlement of this country by the Seventh Day Baptist people. The body of the pulpit is of native cedar, cut from logs which supported the roof of the first Rood home in Mira Valley. In front, and supporting the top, are two pillarettes, cut from timber from the old homestead in Dakota, Wis. The bases and capitals of the pillarettes are from timbers which supported the bell at Milton College for many years. The Bible will rest upon boards from the ceiling of the old schoolhouse at Dakota, where so many who came from that neighborhood went to school and to church. The work was done by Louis Rood of Milton, Wis., and is nearly perfect, as an examination of the pulpit will show. Altogether it is a fitting memorial to one whose few years of life here were so closely identified with the growth and development of the new country, of one whose belief in the country prompted him to make a second overland trip from Wisconsin in company with three young men to spy out the land, that he might know at first hand something about it before he induced others to come. Mr. Rood, our father, died March 17, 1878.—*North Loup Loyalist.*

**JACKSON CENTER, OHIO.**—In view of the terrible storms and recent destruction of property and loss of life both human and brute through our State, many friends have anxiously inquired as to conditions in Jackson Center.

While in this locality the storm was the greatest ever witnessed by the oldest living inhabitants, yet only one person near us was drowned. But twenty-five to thirty miles south and on to the Ohio River, covering the State from east to west, conditions in many cities are beyond description. Not only have many lost their lives, but thousands are left homeless except by the charity of friends and public institutions. Hundreds of thousands in money and pro-

visions have been received from many cities and States. Most of the cities and villages from within the State, and outside the flooded district, have sent one or more car-loads each, of food, clothing and horse-feed. We have just sent our car-load from Jackson Center.

The entire spring has been peculiar. Little or no seeding has been done and the rain continues to fall. But we remember that seed-time and harvest are promised, and with all these unusual occurrences we have great reason for profound thankfulness that we have been shielded from this unprecedented calamity.

In response to the suggestion of Brother Shaw our church held an unusually interesting service on March 29, considering "Sabbath-keeping and Sabbath Reform Work." Instead of a sermon, after some introductory remarks by the pastor, five laymen presented the following subtopics in brief addresses:

1. "The Relation of Home Training and Business Life" to the above topic—J. D. Jones.
2. "The Relation of the Bible and Sabbath Literature"—Dr. L. M. Babcock.
3. "How May the Children and Young People Aid Us?"—Prof. W. G. Polan.
4. "What Duty Have We to First-day People—How Conduct It?"—J. L. Lawhead.
5. "Some Chief Hindrances to Sabbath Reform Work"—Eld. D. K. Davis.

We trust that this service may bear much fruit in causing greater care as to how we use the Sabbath, and also to make us more zealous in "Sabbath Reform Work." The one perplexing problem in most localities is in searching for, or producing, occasions for study with First-day people. At present they seem utterly indifferent to any appeal whatsoever. Our chief work, then, is to arouse conscience in these self-satisfied people, and our strongest argument is better Sabbath-keeping among our own members.

Yours for the Truth,

G. W. LEWIS.

Apr. 14, 1913.

"When the prophet caught a glimpse of God's holiness he called himself unclean. Nothing helps us to a true estimate of ourselves—which involves real humility—like a clear conception of the character of God."

## DEATHS

**BABCOCK.**—Mrs. Jane (Burdick) Babcock, widow of Charles Henry Babcock, was born in Grafton, Rensselaer Co., N. Y., April 29, 1828, and died near Alfred Station, March 28, lacking one month and one day of being eighty-five years old.

She was married June 26, 1849, in Grafton, where she lived some time, and then came to Ward, Allegany Co., and has lived in different places in the county ever since. She leaves one son and one daughter, eleven grandchildren, and was herself one of a family of eleven children, eight of whom are still living.

Mrs. Babcock has been with her sister, Mrs. Ruth Odell and Louis Odell's family since last December, and was up and took breakfast with the family the last day of her life. She was a kind woman who had the gift of winning friends, and made many in the different places where she lived, and we trust she accepted the friendship of the greatest Friend of all.

Farewell services were conducted by Pastor Cottrell in the Baptist church at Almond, March 31, and interment made in the Almond Cemetery. I. L. C.

**LEWIS.**—Huldah Estelle Buten, daughter of B. C. and Amelia Crandall Buten, was born at Little Genesee, N. Y., January 20, 1870, and died at her home in Little Genesee, April 1, 1913.

She was married to C. L. E. Lewis, December 5, 1895. To this union were born three children, Clara G., aged sixteen, Ruth E., aged eight, and Gerald E., aged six. She was baptized by Rev. Geo. W. Burdick and united with the First Genesee Seventh Day Baptist Church May 16, 1885, of which she was always a faithful member. As a wife and mother she was devoted and loving, endeavoring to train her children in ways of righteousness. She was truly a companion and a friend. In the church and Bible school she was always found at her post of duty, doing what she could for the cause of her Master.

While we sit here together in the church where she loved to worship, may the heavenly Father help us to humbly submit to his will, and with renewed faith set our hands to the tasks before us, and throw about these loved ones our arms of sympathy and love. Of her immediate family only the mother is left. The bereaved family have the deepest sympathy of the community.

Services were held in the first Genesee church, Friday morning, April 4, conducted by her pastor. E. E. S.

**THOMAS.**—Marshall Evans Thomas, son of Jesse and Catherine (Wooley) Thomas, was born March 10, 1831, and died April 4, 1913, at Alfred Station, aged eighty-two years. He married Lovinnie Esther Satterlee, May 6, 1854. He enlisted in the U. S. Army, September, 1864, in Company D, 188th Regiment, New York State Volunteers and was honorably discharged at the close of the war. Thirty-five

years ago this past winter he enlisted in the army of our Lord, during the pastorate of the late Dr. A. H. Lewis and united with the second Seventh Day Baptist church of Alfred, receiving the hand of fellowship with about eighty others. Mr. Thomas spent the first year of his married life in Hartsville. He then came to Alfred Station and this place was his home for thirty-five years. The fourteen years following were spent in Hornell, and his last nine years in Alfred Station again.

He had been in poor health for about three and one-half years, and for the last year was confined mostly to the house. During this time he was cared for by his faithful, untiring and devoted companion of nearly sixty years.

Four daughters came to comfort their hearts: Lilian Rosetta, born January 5, 1855, and died September 6, 1859; Mrs. Ellen Burnett Whitford of Hornell; Mrs. Minnie Mabel Abbott of Alfred; and Mrs. Rose Melissa Baird, born August 7, 1860, and died May 13, 1897. They also have living, five grandchildren and three great-grandchildren.

Brother Thomas was the last one of a family of twelve children. He was a good citizen, a kind and obliging neighbor, a genial man, a good friend, patient in sickness and appreciative of favors.

Funeral services were conducted by the pastor in the church. Music was furnished by the church choir. Six sons of veterans from Alfred acted as pall bearers, and interment was made in Alfred Rural Cemetery. I. L. C.

**MILLER.**—Mrs. Esther A. Rowley Miller, daughter of the late Rev. Charles Rowley, and wife of William H. Miller, was born at Wellsville, N. Y., July 1, 1837, and departed this life at the same place, April 10, 1913.

The husband and three children survive her. She was an earnest Christian and a loyal member of the Wellsville Seventh Day Baptist Church, and a member of the Burton Chapter, Order of the Eastern Star.

The funeral and burial services were conducted by Rev. Arthur E. Main, Rev. L. D. Woodman, of the Methodist church, and the Eastern Stars. She lived all her days, excepting a few years spent in school at Alfred, and in teaching, where she was born; and her body rests in Woodlawn Cemetery. A. E. M.

## 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

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

L. A. Worden, Business Manager.

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Search others for their virtues and thyself for thy vices.—*Fuller.*

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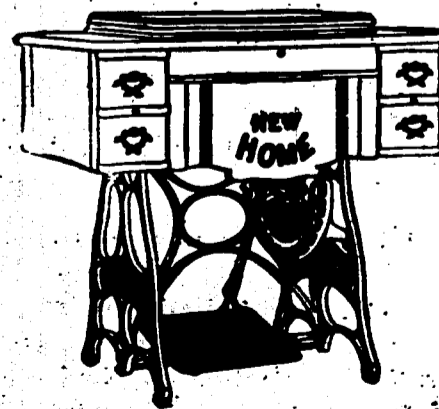
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## LIFE AFTER LIFE.

Joaquin Miller died a few weeks ago leaving as his last utterance to the world this poem of faith.

"Could I but teach man to believe,  
Could I but make small men to grow,  
To break frail spider webs that weave  
About their thews and bind them low;  
Could I but sing one song and lay  
Grim doubt; I then could go my way  
In tranquil silence, glad, serene,  
And satisfied, from off the scene.  
But ah, this disbelief, this doubt,  
This doubt of God, this doubt of good.  
The damned spot will not out.

"Wouldst learn to know one little flower,  
Its perfume, perfect form and hue?  
Yea, wouldst thou have one perfect hour  
Of all the years that come to you?  
Then grow as God hath planted, grow  
A lordly oak or daisy low,  
As he hath set his garden; be  
Just what thou art, or grass or tree,  
Thy treasures up in heaven laid  
Await thy sure ascending soul,  
Life after life—be not afraid!"

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