To sing of brooks, of blossoms, birds and trees,
And all the rare things of the summer-tide,
When joy’s wing upon the playful breeze,
And all the prospect’s smiling as a bride—
Aye, that were sweet! All worthy themes for song,
Each speaks the bounty of a lavish earth—
The blessings rare that rightly do belong
To them that seek the treasuries of mirth.
Yet would I pause the while, and seek a theme
In ways less smiling than the countryside.
In far-off scenes of stress I sometime seem
To find a voice that may not be denied—
A voice that mid the arid scenes of woe
Still lifts itself on high in notes of cheer
Hath for my soul a richer, deeper glow
Than happy bird-notes in the morning clear.
Who sings amid the joyous fields of peace
Where all is fresh and sweet, and lustily green,
But gives an inward happiness release,
And adds new glory to a gloried scene;
But he whose song springs forth from care and strife,
Like an oasis in some desert plain,
His is the song that gives the hopeless life
And thrills with living joy the heart of pain!
—John Kendrick Bangs.
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EDITORIAL.

Don't Forget to Send Your Name.

Now and then some one forgets to give us
his name when sending news notes or
home news to the Sabbath Recorder.
We should be allowed to know who does
the writing, even when the name is not to
appear. If you wish your name withheld
for any reason, please say so.

We would suggest that whether home
news is intended for the general depart-
ment or for some other department, pains
should be taken to send only items of
general interest to Recomand readers.
It is the mere fact that some one called upon
another, or that a person unknown to
the most of our readers is taking a little
trip, while interesting enough for the local
paper in your village, is not sufficiently in-
teresting to people scattered throughout
the United States to warrant its being sent
to the Sabbath Recorder. We are anx-
ious, however, to have items of news re-
garding any of our well-known denomina-
tional leaders, our missionaries, our
missionary society, the American Sabbath
Tract Society, and the Sabbath-Day Baptis-
manship Education Society.

THE REAL QUESTION.

On another page will be found a brief
article calling attention to the editorial of
June 10, on page 738, upon the question,
"Is Not This Going Too Far?" We wish
the subject of this question, the powerful
movement so far as the Sabbath or the giving
of the law is concerned. It runs all
through the editorial, beginning with the
illustration in the first lines, and has to
do with the question of the attitude of one
who insists upon his own interpretation of
Scripture language or none at all.

For instance, two men have implicit
faith in God and both believe with all the
heart that Jehovah gave the Ten Com-
mandments to man to be his rule of life
in all generations. One takes the words
literally and believes that Jehovah in hu-
man form, with hands like a man, and with
his own finger, chiseled the law on tablets
of stone. The other believes that Jehovah
made use of a chosen man who for forty
years had been communicating with him
in the desert and who had said before him
on hallowed ground at the "burning bush,
learning to see him and hear his voice in
everything and now in the fulness of time
took this prepared man—this chosen law-
giver—into the most perfect heart-com-
munion with himself, and made him—the

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THE SABBATH RECORDER.

I have known of one or two cases where the persons themselves were dissatisfied with their baptism, and were rebaptized at their own request.

I can see no reason why one should reject the baptism of another, if for valid reasons—being too young to understand, or not realizing the true meaning of baptism—should request such a service. But instances of this kind are very rare, and I would not encourage such a course so long as there is hope of persuading the persons concerned to accept the baptism already received.

This, however, is only my individual opinion. As to the question of baptizing those who have not, as yet, seen the way clear to accept Sabbath truth, but who promise to take the Bible as the rule of life, I should no more dare refuse to baptize them than I would dare refuse to pray with them if requested to do so. In such cases it would of course be my duty to show them the Bible teaching upon the Sabbath question, and its claims upon every one, and reminding them of their probation and the responsibility for obedience entirely with themselves.

There is another phase of the question involved in the article referred to, regarding which another London correspondent writes, taking exception to the use of the word "apostate" which another London correspondent side.

This writer says of the other, he "can not be a Seventh-day Baptist, else he would not of universal laws which exact penalties alike from the honest and the dishonest to remove, as that no truth is so insignificant that a man can disregard it without suffering loss, it becomes us to be sure we are not blinded by error. If we misapprehend God's laws, and sincerely fall out of line with his will, to disobey, our sincerity can not save us from loss. Sincerity can not make wrong right. The only way not to suffer loss, is carefully to obey God's laws.

THE SABBATH RECORDER.

I wish it every success in the cause of Sabbath reform."

The Sabbath Recorder approves the suggestion to avoid the use of unnecessarily harsh words, and really feels that the article in question should be stronger and do more good if the term "apostate" had been allowed to go in a milder word.

Nothing is gained, and sometimes a good cause is injured, by the use of extravagant terms, or words that mean too much.

I could not feel justified in applying the term "apostate" to all Christian people who have not seen and accepted the Sabbath truth. Had this matter impressed itself thoroughly upon the editor before the word was published, it would have been modified.

***

In one of our exchanges the editor, in discussing the necessity of standing squarely by the truth and of rejecting every error, says: "All the honesty in the universe, if it were as steady and fast as the pole-star, would not save a man from losing something by reason of every truth or fact he misses through error of opinion." 1

If this be true, and we think it is, how anxious we should be to stand on the right side of every moral and religious question. When we realize that we live in the midst of universal laws which exact penalties alike from the honest and the dishonest to remove, as that no truth is so insignificant that a man can disregard it without suffering loss, it becomes us to be sure we are not blinded by error. If we misapprehend God's laws, and sincerely fall out of line with his will, to disobey, our sincerity can not save us from loss. Sincerity can not make wrong right. The only way not to suffer loss, is carefully to obey God's laws.

***

A Mistake.

A mistake was made as to the authorship of the article on Salem College in the Sabbath Recorder of two weeks ago, on page 742. President Clark's name should not have been given to the article. The article was not his. The name was placed there through a misunderstanding on the part of the editor.
THE SABBATH RECORDER.

EDITORIAL NEWS NOTES

Appreciation As Well As Blame.

England has followed America in the matter of showing just appreciation of the faithful services rendered by Captain Ros­trorn of the Carpathia in saving shipwrecked passengers from the Titanic. This is well. He deserves it all. The world is quick enough to blame a man for neglect, and does not always wait to see if the blame is really deserved, while it is often too slow in recognizing and appreciating real worth.

It may be that when all sea-captains behold the entire civilized world hastening to recognize such worth as was seen in the captain of the Carpathia, doing his full duty, the influence will be to produce more such men, and fewer men like the captain of the Titanic and the Californian.

It is to be hoped that by these expressions of appreciation of Captain Rostron others may be led to emulate his characteristics.

The Panama Canal Bound to be Popular.

Mr. M. H. De Young, one of the vice-presidents of the Panama Exposition, on reaching London in his tour around the world, expressed himself as being sure of the popularity of the canal, especially among the nations most interested in the Pacific trade. Already the great steamship companies of the world are eagerly seeking wharfage room on the Pacific coast for their steamships. Twenty-one steamers are to be used in the coming Panama trade being chartered by one foreign nation alone, and other nations are building ships for the same purpose, as fast as they can.

Eleven countries have already formally accepted invitations to take part in the Panama Exposition, and others are sure to follow suit. The Japanese are bound to be formal rivals with other nations in the matter of extending trade, as they are getting a wonderful foothold all through China as promoters of steamship lines.

There is some promise of success for the governments both in Cuba and Mexico, and of the breaking up of organized rebel­lion, but the probabilities are great that the disorganization of rebel forces in both instances will result in a vexing guerilla warfare.

Nineteen cases of bubonic plague, with seven deaths, were reported by the authorities in Porto Rico.

Paris is threatened with a bread famine owing to the high price of flour. This commodity is $4.60 a sack higher now than it has been for ten years, being $14.60. Flour from the new harvest can not reach the market until August, and the prospect is alarming. The situations are more serious on account of the seamen's strike, which will prevent the arrival of flour from Algeria.

French liners continue to be delayed from sailing on account of the strike. Last week two more sailings were canceled, and the companies refuse to arbitrate as recommended by the government. No bluejackets were available this time and the liners had to remain in port.

It will be remembered that Samuel Gompers, John Mitchel and Frank Morrison were found guilty of contempt of court in the Buck's Store and Range boycott case some time ago. They appealed the case, and now the Supreme Court of the District of Columbia has confirmed the decision of the lower court, holding them guilty. The sentences of one year in one case and of six months in another were fixed. The men will now attempt an appeal to the Supreme Court of the United States.

Much interest has been aroused in the Society of Friends over the proposed sale at auction of Swarthmore Hall, Lancashire, England, the ancient home of George Fox, the founder of the society. An effort on the part of Pennsylvania Quakers is being made in the hope of securing the property, and fear is expressed in England lest the success of this undertaking might mean the removal of the hall to America.

Gen. Edward S. Bragg, commander of the famous 'Iron Brigade' of the Civil War, died June 20, at Pond du Lac, Wis. He was a native of Unadilla, N. Y., but moved to Wisconsin while a young man. He was a Douglas Democrat and a delegate to the Charleston convention in 1860. Early in the Civil War he joined the Union army and worked his way from the grade of captain to that of brigadier general. He took part in many battles. Since the war he has served several terms in Congress, and was appointed Minister to Mexico by President Cleveland. He is a strong supporter of McKinley and was made United States Consul General at Havana, Cuba. Owing to prejudice in Cuba growing out of a word written by him to his wife regarding the ability for self-government on the part of the Cubans, Mr. Bragg was transferred to the consulsip at Hongkong, China, where he remained until 1906. Being in feeble health he was soon after granted a pension by Congress of $50 a month.

Death of Rev. J. Allison Platts.

Just as the pages of this paper are being made up for the press the sad news reaches us of the death, from pneumonia, of Rev. J. Allison Platts, in Wilkinsburg, Pa., on Sunday, June 23. According to newspaper dispatches, Mr. Platts was taken ill in church on Sunday, the sixteenth, and as soon as his home was known the following day he was taken to the hospital, and died as stated above. He leaves a wife and six children, to mourn his loss. These together with our dear brother and sister, Doctor Lewis A. Platts and wife of Los Angeles, Cal. (his father and mother) and his brother Arthur of Chicago, have the heartfelt sympathy of the Sabbath Recorder readers.

Home Again.

REV. J. T. DAVIS.

After our three months' absence, Garwin looks exceedingly good to us, and our hearts were warmed by the cordial welcome we received.

The average dog and most ministers seem to enjoy the pouting they receive when they feel it is an expression of love. So when we hurriedly responded to a call home on Sunday night, June 9, to find the house filled with merry-makers, and after we had spent a most pleasant evening together, and when all had departed and we had awakened to the fact that we had been severely "pounded," we did not even whine.

Yes, all these expressions of love and care touch a tender place and strengthen the bonds that bind us to this place and this people. And wherever our lots may be cast in the future, the kindness shown us by our friends and the love we have for the land of our birth, will be the guiding star that will lead us on our journey.

But in our absence we have made new acquaintances which have awakened new interest. We had read of Gentry and Fouke as being places somewhere on the map in the sunny South, and our imagina­tion had pictured sunshine, flowers and pleasant drives. Imagine our surprise to find so much rain, snow and mud that during our stay in Gentry only four services could be held, and although the time was spent in visiting, this was under difficulties.

We have no doubt Gentry is a beautiful country when storm and mud give way to more pleasant conditions.

We were surprised to see so many discouraged because of the depleted condition of the church, for, as a matter of fact, they are much stronger than many of our churches. After having so large a church, the depleted condition would tend to dis­couragement. We would not consider it encouraging reports from Gentry at no distant day when they shall become reconciled to their new conditions; for we found them well organized regarding denomina­tional work, and Gentry is blessed with strong and loyal workers.

At Fouke climatic conditions were more favorable and, commencing with the evening after our arrival, services were held with good interest which increased to the point of being enthusiastic, with both late converts to the Sabbath, while others seemed almost ready to take a stand, one assuring us of accepting the Sabbath truth the following week. I should also have been a little surprised when we were not to sneak of the noble work of Brother Randolph and his corps of teachers in their self-sacrificing labors for our cause in Fouke. If Brother Randolph could find the elixir of life for the people of the South, we need feel that the future of Fouke was assured.

The last Sabbath of our month's work for the Tract Board was spent with Brother and Sister Carr and their son Al-
William and Lawrence were in the habit of saving part of their dessert from the evening dinner for consumption the next morning, and, in accordance with this custom, two small cakes had been placed on the cracker jar for them, says the Youth's Companion. William being the first up on the following morning and being hungry, went to the jar. He found only one cake, and a large piece had been bitten out of that. Full of wrath, he went upstairs and roused his brother. "What do you demand," he was asked, "I want to know who took that big bite out of my cake!"

"I did," sleepily answered Lawrence.

"What did you do that for?"

"Well, when I tasted it, I found it was your cake, and so I ate the other one."

—Exchange.

The four-year-old daughter of a popular New Hampshire clergyman was ailing one night, and was put to bed early. She said: "Mama, I want to see my papa." Her mother replied, "No, dear; your papa must not be disturbed." Pretty soon she said, again, "I want to see my papa." The mother replied as before, "No; your papa must not be disturbed." It was not long before she uttered this clincher: "Mamma, I am sick; and I want to see my pastor."

—The Christian Herald.

"The money trust, oil trust, steel trust, tobacco trust, may be very wicked, but their combined wickedness is nothing as compared to that of the 'commercialized vice' interest."

The Deeper Meaning of the Sabbath.

A prominent conception of the Jews made the Sabbath a "memorial of Creation." That idea was not erroneous, but was seriously incomplete. Christians have not risen above that interpretation as they ought to have done. Those who have continued the observance of the Sabbath, and those who observe the first day—especially since the Reformation—have injured themselves by depending too much on that incomplete idea. The more nearly complete conception of the Sabbath makes it "God's representative in human life, through time." This is a much larger idea. It indicates the purpose of the Sabbath to be spiritual acquaintance with God; a time for spiritual communion and religious instruction. This larger and deeper meaning of the Sabbath should be made a corner stone in the foundation upon which Sabbath-keeping is built. The idea of God as Creator is all-embracing. Being the Author of all things, he is Father, Law-giver and Redeemer. A fundamental demand of religion is that we remember God and come into communion with him in these different relations. In this way the Sabbath law links itself with the all-embracing idea of the One True God, Creator and Redeemer of men. A law which forms such a central bond of union between God and his children, and which brings him before his children, week by week, must be as universal and enduring as time and human existence.—Rev. A. H. Lewis, D. D., LL. D.

The Sabbath a Living Question.

The Sabbath is a living question, today, in Christian literature, and in the world of Christian life and thought. Conventions are held, addresses made, sermons preached, books written, papers published, and State and National legislatures petitioned, in the interests of Sunday observance. This is a recognition of the importance of having some particular day set apart for change and rest for body and mind, and for special religious and humanitarian purposes. History and experience witness to the vital connection between such a day and the physical, moral, and spiritual welfare of mankind. And it is my belief that if the Church would come back to the Sabbath of the Old and New Testaments, its behalf of Sabbathism would be supported by Scripture, history, reason, and sentiment, as can not be the case in efforts for the Sunday.

Advancing knowledge in the fields of physical and mental science, and of history, has greatly changed and enlarged our conceptions of God, man, and the universe. Through our increasing knowledge of ancient peoples and religions we have been led to look upon all the great religions of the world as signs that men everywhere have been seeking after God, who met them on the highest level of their thought and desire. But as the Christian Scriptures, religion, and ethics claim to be the true and the best, they must stand the test of history, experience, and reason.

Industrial progress, new social conditions, and closer international relations, are the wonder of our times, and must be reckoned with by us who believe in the final triumph of the religion and morals of the kingdom of our Lord.

The study of the history and literature of the Bible has been lifted to the level of other history and literature; and the right of the Bible to the results of a critical, scientific, historical, and literary investigation of its claims is recognized as never before.

The rational and practical, the scientific and historical spirit and method prevail.

What are things worth to us while we fight the battles of life? Will they help us realize our aspirations for what is better? Modernly educated young men and women, and, indeed, all really thoughtful persons, ask for freedom clearly defined, clearly verified, and well arranged. And the historical spirit views the world of men and events as a great whole of related parts, to be studied and explained according to the principles of evolution or development. We believe in Christ because of his alleged miracles; they must first believe in Christ the revelation of God, then in miracle. Men will not believe in the Bible because told that
it is inspired; they will first believe in the Scriptures as the most wonderful of all books on religion and morals; then they can not but believe in its inspiration. Men will not believe in the supernatural as something which contradicts or violates the natural; for this also was God's work; but in the supernatural as only another name for that which is natural in God's sight. Such are the changed points of view, such the proposed new light for old faiths, demanded by modern thought and our growing knowledge of the great world; such the new tests and new opportunities that Christianity must meet in the twentieth century. And, in turn, things modern and new as well as things traditional and old in theory and practice, must answer whether they can adjust themselves to the ethical and spiritual principles taught and lived by Jesus the Nazarene. We need have no fear as to the results, if we will only do the will of God as he gives us to know his will; for then we shall know whether the doctrine be of him or not.

The Sabbath must also prove itself equal to the demands of these new points of view, and the great opportunities and responsibilities of the Christian Church and religion today, or surrender its claim to represent a truth of God, providentially ordained to bless the human race. That it is worthy of an honored place in the Christian faith and practice of this century, we believe to be the teaching of the Old and New Testaments when interpreted historically and reasonably.—Arthur Elwin Main, D. D., L. H. D., in Bible Studies on the Sabbath Question.

Bible Studies on the Sabbath Question.

Some Comments.

Some months ago I began, a series of sermons on the Ten Commandments and last week it came time, I thought, to speak on the fourth, and so came the time to read your book on the Sabbath. I hope to study it more but I have found already something of the value of it. I certainly do like it but it seems as though the other fellows have said all the nice things about it so that there is nothing left for me to say. I feel that all the adjectives that others have used about it, so far as I know, are well applied. The one that perhaps stands out in my mind more than any other is “timely.” I am very grateful for it I assure you.—J. W. Crofoot.

I want to express my appreciation of your revised Bible Studies. . . . I am glad you have taken in hand to add this valuable book to our denominational literature.—T. J. Van Horn.

I am very glad to have the book and would like to thank the one to whom thanks are due. I have not yet read it word for word but have looked it through with much pleasure and profit. I hope I shall be able to pass on some of the profit.—Susie M. Burdick.

A few days since I received a copy of your book on the Sabbath which I have read with great interest. . . . I prize it not only for its merit, but as a gift from the author.—Martha H. Wardner.

A book in defense of the Sabbath under the title “Bible Studies on the Sabbath Question” has been published by Alfred Theological Seminary, Alfred, N. Y., whose author is Doctor Main, the Dean of the Seminary. Besides the preface it contains an Introduction by Prof. J. N. Norwood of Alfred University, a general survey of the field, 22 studies in each of the Old and New Testaments, a brief historical survey, an index of Scripture references, and a bibliography of nearly 150 titles, all intended to sustain the so-called Seventh-day Baptist argument for observing the seventh instead of the first day of the week as the day of rest and worship. Pp. 107. Cloth, postpaid, 50 cts.—The Watchman.

I have received your second edition of Bible Studies on the Sabbath, and appreciate it very highly. I thought it a beautiful thing to find it dedicated to the late Dr. Abram H. Lewis as he notes in the dedication. Can seven be sent here for Bible students? I have five on hand and more applying if ever funds allow.—J. Booth.

“Not how much of my money will I give to God, but how much of God’s money will I keep for myself.”

“Let us fail in trying to do something rather than sit still and do nothing.”

Eld. J. H. Hurley

Historical Sketch of the Dodge Center (Minn.) Seventh-day Baptist Church.

REV. H. D. CLARKE.

(Continued.)

In the spring of 1900 a new organ was purchased at a cost of $75, the committee consisting of Lulu Ellis, A. North Jr., and Miss Anna Ayars.

In the autumn of 1900 C. C. Van Horn, an able singing-school teacher, was secured to teach singing, and a successful term was held ending with a concert.

On December 20, 1900, Charles S. Sayre, missionary pastor of the Berlin, Marquette, and Coloma (Wis.) churches, at the close of a sermon by him on his visit, was married to Miss Mabel A. Clarke, a teacher in the Dodge Center High School. As he was soon to be ordained somewhere and go to Hammond, La., as pastor, the Dodge Center Church voted to request him to receive his ordination while at Dodge Center.

Consenting to this, the church called a council of its church officers and ministers for his examination and to arrange suitable services. On First-day, January 6, 1901, Eld. H. D. Clarke preached the ordination sermon from John xx, 21; Matthew xxviii, 19, 20. Eld. O. S. Mills offered a consecration prayer; Pastor Hurley gave a charge to the candidate; Eld. Ernst spoke upon “The Laity as Related to the Clergy”; and Eld. A. W. Coon gave a welcome to the candidate to the ministerial office. Eld. and Mrs. Sayre sang a duet and the meeting closed.

On Sabbath day, June 1, 1901, the church lost again by death its deacon, this time Eugene S. Ellis, who for sixteen years had been a very able and active servant of the church. He died of cancer at the hospital in Rochester, Minn. Funeral services were conducted by Elders J. H. Hurley and H. D. Clarke, the church building being filled to overflowing and much respect shown the faithful man now gone to his reward. Deacon Ellis was especially prominent in looking after all details of church work; in attending to the wants of the poor and needy; in aggressive temperance and prohibition work; in attending to the duties of an official when elected by school patrons or village electors. He was a leader in the church pastors and to the church, and died triumphant in the faith of Jesus Christ.

July 21, 1901, it was voted to raise the pastor’s salary to $300. October 1, 1901, Eld. Geo. W. Lewis, son of former pastor H. B. Lewis, was licensed by this church, came from the First and Second Verona (N. Y.) churches and began his pastorate here. Pastor Lewis was a good preacher, doctrinal in style and manner, ear-
nest and a reformer in purpose and aggressive effort, fearless in what he believed right.

January 6, 1902, at a church meeting, the question of deacons and deaconesses was discussed. Concerning the appointment of the latter there was some difference of opinion as to its being scriptural or advisable. The pastor had preached upon the subject and strongly advised such appointments. A final vote elected as deacons Joel Tappan and Giles L. Ellis, and as deaconesses Mrs. Mary Rounsville and Mrs. Flora Tappan. Brother Ellis declined to serve owing to his poor health, but his consecration to the Master's service and to his church made the appointment most fitting had other things made it advisable for him to accept. The deaconesses declined to receive any formal ordination but consented to assume the duties of the office. Such active service has been most efficient up to this present time.

January 10, 1902, Mrs. M. G. Townsend of Milton, Wis., in the employ of the Seventeenth-day Baptist Missionary Society, came and held meetings nineteen days. There had been no general response to the call for extra meetings, though the membership attended fairly well. Mrs. Townsend had formerly been prominently connected with the Ohio Woman's Christian Temperance Union and had accepted the Seventeenth-day Sabbath. As a temperance speaker she had been quite successful.

The ordination of Deacon Tappan took place in October, 1902, with services as follows: conductor of examination, Eld. H. D. Clarke; ordination sermon, Eld. E. H. Soewell; consecrating prayer, Eld. G. W. Burdick; charge to the candidate, Eld. W. H. Ernst; charge to the church, Eld. G. W. Lewis; hand of fellowship, Dea. E. A. Sanford.

The pastorate of Eld. G. W. Lewis closed September 9, 1905; and from here he went to the pastorate of the Milton Junction (Wis.) Church. Closing that pastorate he returned to Dodge Center in October, 1905, purchased a home, but later on was called to the Jackson Center (Ohio) Church. The additions to the church during this pastorate were 19 baptisms and 11 by letter; dismissals, 6 by excommunication and 3 by letter. On June 8 of that year, at the annual Sabbath-school picnic, there was held a forty-third anniversary of the church with exercises similar to those of the fortieth but more brief.

Eld. M. B. Kelly came to hold meetings some time during this or the beginning of the next pastorate. Brother Kelly was one of the most powerful evangelists and of the church no doubt would have had a good ingathering had his health not suddenly failed him. He was obliged to cease work altogether and retire to the Pacific coast for recuperation.

In April of 1902 the Advisory Committee began the annual appointment of the Disciplinary Committee which had special oversight in such matters and submitted the same to the church at its quarterly business meetings. This committee, however, in no way supplanted the right of any member to bring up any case for discipline or inquiry.

October 7, 1905, the church elected as pastor Eld. Charles S. Sayre, who was then serving the Second Alfred (N. Y.) Church. As he had important work to finish at Alfred he declined the call.

Eld. W. H. Ernst residing here and occasionally supplying the church was elected pastor until a permanent one could be secured. This office he held from January 7 until the church again called Elder Sayre, who began his pastorate here April 1, 1906.

In February of that year the parsonage was traded for the Sanford residence on Main Street and into this the pastor-elect moved.
THE SABBATH RECORDER.

active members some of our Seventh-day Baptist young men (one of whom is now leader of the excellent cornet band of Milton, Wis.). In the autumn of 1908, when it was reorganized some objected to the presence of these Sabbath-keeping members because they would not play any time on the Sabbath and in places that "our boys" thought objectionable. Hence the Sabbath-keepers were practically ruled out. This was not a calamity but in the long run a blessing to our own young people, for Pastor Sayre soon organized a band of about 23 pieces and the "Dodge Rousville" who is quite an accomplished musician.

In October, 1907, the question of having individual communion cups came up in church meeting but nothing definite was done.

Late in the autumn or early winter of 1908, the Denominational Board of Syn-tematic Benevolence called a meeting for the Northwestern Association, to be held at Milton, Wis. To the meeting this church sent as delegates D. T. Rousville and Norman Severance. Upon their return they recommended that this church

camping for lunches. Others went by train. Of late the interest seems to have decreased, as people are more absorbed in business, and the cost of going is so great. People are not so willing to sacrifice time and work as formerly, that they may "go up to the feasts." The Minnesota semi-annual and the Iowa yearly meetings exchange delegates each year. The churches at Isanti and Trenton that formerly belonged to this semi-annual meeting are now extinct.

Though far on the border of the Northwestern Association of Seventh-day Bap-tists, this church has entertained said association in the following years: 1876, 1887, 1894, 1903 and 1908. Moderators on the occasions have been Prof. Albert Whitford, Eld. A. G. Confoot, Prof. Albert Whitford, Prof. Edwin Shaw and H. W. Rood. The associational clerks have been Eld. H. E. Babcock, '76; Eld. E. M. Dunn, '87; Eld. H. D. Clarke, '93; Miss Phoebe Coon, '98. The preachers of introductory sermons were Eld. Var- num Hull, '76; Eld. G. J. Crandall, '87; Eld. G. W. Burdick, '94 (from Ezek. ix, 4); Eld. A. B. Prentice, '93 (from Matt. xxvi, 27); and Eld. J. T. Davis, '08 (from Col. xiii, 2). Delegates from sister associational churches were Elders W. C. Tittsworth, C. M. Lewis, I. L. Cottrell, F. O. Burdick, G. W. Hills, S. D. Davis, A. H. Lewis, B. F. Rogers, B. C. Davis, Clayton A. Burdick; S. S. Powell, R. J. Severance, T. L. Gardiner, H. C. Van Horn, L. C. Randolph, D. B. Coon, Walter L. Greene and Prof. C. B. Clark. Appearing at Dodge Center in behalf of the Missionary, Tract, Young People's, Woman's and Sabbath School boards, and our colleges, were A. H. Lewis, O. U. Whitford, Phoebe Coo, Edwin Shaw, T. L. Gardiner, W. C. Daland, A. A. Main, H. D. Clarke, M. B. Kelly, E. B. Saunders, W. B. Greene and possibly others. The pastors of this church on these occasions were Zuriel Campbell, Samuel R. Wheeler, H. D. Clarke, George W. Lewis and C. S. Sayre.

This has been a source of spiritual power and religious interest, as the people have driven with their teams back and forth, several being together, singing as they journeyed, and

THE SABBATH RECORDER.

Committee on Arrangements and Pro- gram, Eld. H. D. Clarke, chairman, K. Robert Wells, Mrs. Lulu Ellis, Mrs. Nellie Ellis and Mrs. Flora Tappan. These arranged the following order of service which was carried out, beginning June 4, 1909, with:

Song and devotional service led by K. R. Wells.

Opening remarks by Pastor C. S. Sayre on "Some Reasons why this Annu- lary should be observed and some Benefits expected by it." Sermon by ex-Pastor S. R. Wheeler, which in his absence was delivered by Eld. H. D. Clarke, Brother Wheeler's text was John iii, 17. Theme, Christ's Contract with God.

Reminiscences by ex-Pastor G. W. Lewis, ex-Pastor G. M. Cottrell and others.

Sabbath evening.—Song service led by Miss Cora Ellis.

Sermon by Pastor C. S. Sayre from Rom. xii, 2.

Roll-call of all members of the church since its organization, with responses from those present and by friends of the dead and absent ones in their be-half.

Sabbath morning, June 5.—Introductory services conducted by Pastor Sayre. Ephesians vi and Isaiah lx were read. Prayer by Eld. H. D. Clarke. Sermon by Eld. G. M. Cottrell from Rev. xiv, 6.

Sabbath afternoon.—Sabbath-school study and extra services conducted by the superintendent, Mrs. Flora Tappan. Eld. G. M. Cottrell read an appropri- ate poem from Carlton's Farm Festi- vals.

Mrs. Mabel Clarke Sayre gave a paper on "What the Young People have done for the Church these Fifty Years."

K. R. Wells read his paper on "What the Young People, the Young People these Fifty Years."

"The Elderly People and the Church" was a paper by Frank E. Tappan.

Soul-stirring messages were then received from Rev. J. Arrasmes, Mr. N. V. Re, read by K. R. Wells; Del. A. A. Whit- ford, Farina, Ill., read by Miss Grayce

First-day, June 6,—Introductory services by Pastor Sayre.

Scripture selections from 1 Cor. iii, and Ephesians.

Prayer by Eld. G. M. Cottrell.

Sermon by Eld. G. W. Lewis from 1 Cor. iii, 9, 10.

The anniversary picnic was held in the grove of Deacon Tappan, where the pioneers first settled and built the first log house. At this dinner the Dodge Center Seventh-day Baptist Cornet Band gave a concert.

In the afternoon was held a sacred concert arranged by Pastor Sayre and K. R. Wells, which was a most interesting "Historical Sketch of the Sabbath School," by the superintendent, Mrs. Flora Tappan, was read.

The "History of the Church for Fifty Years" was given by Eld. H. D. Clarke, and "A Prophecy of the Future." Led by Eld. G. M. Cottrell, the remnants of the choir of twenty-three years ago sung. This brought sweet and sad memories of those days past and gone.

In the evening Eld. G. M. Cottrell preached upon "Waiting for Power" and led the closing conference. Thus closed a rich feast.

(Time to be continued.)

Gems From Wesley.

I follow my Bible in all things, both great and small.

My only rule for doing a thing is plain Scripture.

I try every church and every doctrine by the Bible.

I am determined to do the work of Him that sent me.

I love and serve wherever I find it.

While we do live, let us live in earnest.

We have need to use all the common sense God has given us.—Selected.

Time of the Western Association.

EDITOR SABBATH RECORDER:

Presuming that the other associations will adopt the plan of having their sessions in the fall and in the reverse order of harmony with the report of the committee that has been working on the question, the Executive Committee of the Western Association has fixed upon Thursday, October 3, 1912, as the time for the opening of the Western Association.

That other associations may plan to have their meeting to follow this in the prescribed order, if they so desire, will you kindly publish this statement.

Sincerely yours,

E. L. BURDOCK, Moderator Western Association.

Condersport, Pa.,
June 20, 1912.

Shut In.

ANNIE L. HOLBERTON.

Apart from the social pleasure, As fate has so long desired, Deprived of the sacred worship For which the spirit has need, I sit in the dark, gloaming, And question the reason why Hopes so long and fondly cherished Recede as the years pass by.

I long to help bear the burden Of dear ones who daily toil But the body weakly falters, The heart's purpose still to fail. Shut in with the pain and weakness, It is now my lot to bear, From the friends who give me communion It would be such joy to share.

Shut in, but I will not murmur, If it is my Father's will; Who yet chastens not in anger His own purpose to fulfill. While in patience still abiding, May I humbly kiss the rod, And accept it as a blessing To be thus shut in with God.

Thoroughly out of patience because there are so many calls for money? Why don't you do as some of your friends do? They plan as much as a year ahead to meet the calls, and regard them as so many Christian opportunities. There is pleasure in giving, if you go about it in the right way.

—Exchange.

THE SABBATH RECORDER.

WOMAN'S WORK

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

World Tragedies.

1. Two hundred and seven million bound by caste—Hinduism.

2. One hundred and forty-seven millions persecuted with atheism—Buddhism.

3. Two hundred and fifty-six millions chained to a dead past—Confucianism.

4. One hundred and seventy-five millions under the spell of fatalism—Mohammedanism.


The Degradation of Women the Result of False Religious Teaching.

WOMEN UNDER MOHAMMEDANISM.

Of all the women in the world over one hundred million live in Moslem countries. Mohammedanism now occupies wholly or in part Turkey, Egypt, North Africa, Asia Minor, Persia, India, China, and some of the islands of the sea. In these countries the position of women varies somewhat, but without exception Mohammedanism is nowhere friendly to the female sex. Mohammed himself was a degrader of womanhood and embodied his own life in his religious teachings about women and their social position. In the Koran we read, "Men shall have preeminence over women because of the advantages in which God has caused the one to excel the other, and for that which they expend of their substance in maintaining their wives." Mohammedanism teaches that women have only a temporary marriage, and only through their husbands. A Moslem may have four legal wives at one time and as many concubines as he pleases. They may exchange wives, but must not marry an unbelver, a mother, a daughter, a sister, or an aunt. The system of contract marriage in which women are passed along from one temporary husband to another. Divorces are very common. A man may divorce his wife at pleasure twice, but cannot marry her a third time until she has married another man and been divorced. The Koran declares that divorce is the sole prerogative of the husband.

The Mohammedan women are married early in life, and are then secluded in the home called the harem, and are never allowed to be seen in public with uncovered faces. So narrow and secluded and miserable is the life of Mohammedan women suicide is very common. One missionary said that she had been asked a hundred times by women for some drug that would end their misery.

UNDER CONFUCIANISM.

Confucianism counts its women by the hundreds of millions. Under this system of religion women are tolerated because they are necessary to the perpetuation of the race. As one writer says, "Woman is made to serve in China, and the bondage is often a long and bitter one: A life of servitude to her parents, a life of submission to her parents-in-law after marriage; and the looking forward to a life of bondage to her husband in the next world; for she belongs to the same household there, and is not allowed, by the sentiment of the people, to be properly married to another after his death."

Confucianism, together with Taoism, are the religious beliefs of most of the Chinese people. Taoism permits polygamy, and endorses the slavery of women to their husbands. It teaches the husband to despise the wife and not to listen to what she says. It has encouraged fornication and the destruction of female children, or their sale into slavery. Neither Confucianism nor Taoism recognizes the sanctity of marriage. The marriages are all made without the consent of the contracting parties, and often when they are quite small. Sometimes very young girls are married to very old, diseased, or worthless men, just to get rid of them. Polygamy is practiced, and divorces are common.

BRAHMANISM AND HINDUISM.

Brahmanism and Hinduism may be considered together, because they are closely related, and form the religious belief of a large part of the people of India. These two systems have to their credit some of the greatest sorrows of the womanhood of all
ages and races. Under no other religious systems have women been so degraded. Women are put below the dog in the estimation of men, and the dog is the lowest of all animals. So great is the suffering of women that one is said to have prayed this prayer: "O God, let no more women be born in India." The Brahmins consider a woman so vile that no man must ever seek her face except as his wife. A good Brahman must not read his scriptures while a woman is passing his door.

Child marriage and child widowhood are the great curses of India. Before the British Government forbade "suttee," or the burning of the widow on the funeral pyre of the husband, this was commonly practiced in India. Some claim today that suttee is more merciful than the present custom of treating widows. Since girls are married or betrothed at a very early age and the death-rate is high, there are over a million widows in India today. The Hindu scriptures teach that when the husband dies he is bound to leave the home committed by his wife when in some previous state of existence, hence she must be punished by complete isolation and deprivation and every form of abuse. Widows are forbidden to remarry.

Among the Brahmins the marriage ceremony is very elaborate and expensive, and when there are several daughters to be married the parents are often impoverished for life by the time they are all provided with husbands. This custom has led to the destruction of many girl babies soon after birth.

Both Hinduism and Brahmanism teach polygamy as a divine right: polyandry is also practiced. It is said that some of the Brahmins sell themselves as husbands to a great number of wives whose friends pay liberally for the privilege of having their daughters so highly connected. (The Brahmins belong to the best caste in India.) But in the present age when women have no souls divorces are easy to get.

Buddhism.

Buddhism, next to Mohammedanism, is the most vital of the heathen religions of the present time. Its influence is widespread, having adherents in nearly all the Asiatic countries. It has many sects and varies in different countries. Buddhism is the best of all the non-Christian religions in its teachings. It is founded on the principle that all evils come from self-indulgence. That to gain the supreme good one must seek for inward purity of heart and mind. Marriage was looked upon as an evil but polygamy was not to be tolerated for the perpetuation of the race. One of the five fundamental principles for the regulation of conduct forbade adultery. Yet under this system, with so much in its teachings that is admirable, there is nothing of good promised in the event of death. The wife must either be avoided, without a soul, and with no hope of heaven unless she might have the good fortune to be reborn a man. In childhood she must be subject to the father, after marriage to her husband. The contempt for women led to the murder of girl babies, and to the suppression of affection for daughters on the part of parents. Girls were sold like cattle when the household income ran low. In Japan, one of the strongest of Brahman-Buddhist, the women are notoriously impure. When foreigners first went to Japan they were disgusted by the exhibitions of indecency, and even today some of the religious ceremonies are shown. In Japan the marriage relation is held very loosely and divorces are common. The same may be said of China and other countries where Buddhism prevails. Polygamy is practiced where there is need for the support of a large household. The Emperor of Japan formerly had many concubines, but it is reported that he now conducts his household after the manner of Christian people. Where a religious sect calls the beast above women, as does Buddhism, there can be no hope of an exalted people. The two will ever remain on the same level. Christianity differs in many ways from all other systems of religion. It is pointed out that women have their rightful place. Christianity gives marriage a place of honor, and commands husbands to love their wives. It emphatically denies the right of polygamy, and in many cases in the New Testament teaches lessons showing the evil of such practices. Christ taught that it was wrong to put away a wife, save for the reasons of adultery. The Bible contains remedies for all the evils committed against womanhood, and wherever it goes it elevates woman and places her on a level with man in home and social life.—Woman's Missionary Record.

The Men and Religion Forward Movement.—Country Church Theme.

Rev. E. D. Van Horn.

In my report of the Convention Congress of the Men and Religion Movement thus far I have endeavored to give only a brief digest of the proceedings. While I may write a short review of the Missionary Work Committee's Commission report for the RECORDER later I shall close the series of articles at present with a review of the report of the Country Church Commission. This commission consisted of twelve of the leading experts on Country Life in America and was headed by Mr. Henry Wallace, editor of Wallace's Farmer, Des Moines, Iowa. It will be remembered that Mr. Wallace was also chairman of the Country Life Commission appointed by Mr. Roosevelt during his administration. There is probably no man in this country who has a keener and more sympathetic insight into country life, its problems and opportunities than Mr. Wallace. This review of this report comes with special authority and interest to all students of economic, social, and religious life as found in the country community. As the theme of our General Convention year this year is to be the Country Church those having part on the program will do well to consult this report and other literature which will be found in the circulating library at Alfred. All I can hope for in this short review will be merely to stimulate interest in this great question.

The commission has made a brief but comprehensive survey of "Rural Civilization and Institutions" in which it reveals the economic causes which have led up to the present condition of the country church. What is styled "profitless living" in rural communities is attributed as the first great cause of this decline. The price of land has gone up while at the same time the value has gone down so that while the farmers have grown bigger capital he has a decreased rate of interest on his investment. This is a discouraging situation. Many yield to the temptation to sell out and seek cheaper lands further West. The result is a shifting population which takes little or no interest in churches and schools. People with these nomadic habits are not building homes, to say nothing of schools and churches. The report discusses many other causes among which is the ownership of land by wealthy "retired" men who are not interested in schools and churches because of the increased taxes. Nor can the man who rents the land be expected to spend from his meager income for such advantages when he may move on to another community in another year or two. Indeed it was found in many cases that landlords had instructed their tenants to encourage improvements of schools and churches as they were paying all the taxes they felt they could afford, and they enforced this instruction under penalty of increased rents.

Then again this maladjustment of economic relations has produced an austere type of mind. Men so engrossed in wrenching a living from the soil take little time for pleasure and recreation and permit their young people or hired help to go to the large city. This is a growing dis­ tinct for country life. Young people chafe under such unjust restraints as the church. Where they can find attractions and their freedom, the social life and amusement is the last thing the farmer thinks of. He gets his recreation by going to town to do "the trading" and not infrequently sits around the store stove and squires while they read the current gossip and crop prospects. These same men, if you suggest that the boys of the community should have a baseball diamond where they could engage in a healthy, vigorous outdoor contest occasionally, or other good methods of recreation, would show you a fine contempt with the overwhelming argument that they can "find exercise at home" and that the last decade has seen so favorable changes taking place this "all work and no play" attitude is still a deadening influence in many country communities. The results may be seen in the attendance of the young people, in the grinding of the old delinquent playhouses, an oversupply of which you will always find in the towns and small cities. There are always plenty...
of unscrupulous men who are ready to exploit for selfish gain the unexploited resources of the country young people.

These are some of the conditions which have sent many of the brightest and best of our young people to the city to fight the battle of life. It has taken the young blood from the church and in many cases with disastrous results to both. The conclusion estmates upon a survey of thirteen counties in Illinois, that in that State alone in the last twenty years, 1,700 churches have been closed. 'And they are abandoned in twos and threes,' and in man-

50 55 60 65 70 75 80 85 90 95 100 105

ner 50 have been closed in Missouri and the Southern Baptists report that they have 10,000 closed on every Sunday of the year while the Southern Methodists have 6,000.

Without attempting to review other cause of this decline of the country church I wish to call attention to some of the ideals of the profession for.

1. A reasonable income for the farmer. What Dean Bailey calls 'an income good enough to support a family; good enough to give something to the community; good enough to enable the farmer to keep up the land in as fertile and productive condition as it was when he got it.' "A rural civilization that will hold men to the soil must be satisfactory materially, intellectually, socially, and spiritually, to the boys and girls born and bred on the soil. If agriculture is to be the basis of a rural civilization, it must furnish a comfortable living, whose ideals are as yet unexpressed, to the farmer. The wine of which Solomon spoke, 'that goeth down sweetly, causing the lips of those that are asleep to speak,' is the joy of social intercourse to the young people. Society thrives on the ground the soil will touch the farmer's heart and mold his character. It must not appeal to his emotions alone, although emotion has its place, nor to reason, as it has a large place. It must take in the whole life—the plowing, the sowing, the cultivating and reaping, his home life; the ethics of his business; his political life; the education of his children and their sports and play as well."

But more than the failures of the ministry are the petty jealousies of the people themselves between different denominations. The bigotry, the intolerance, the narrow-mindedness, the self-righteousness and Pharisaism are stumbling-stones in the progress of the kingdom. During the Conservation Congress one speaker spoke of going West one spring and he said ev-

everybody was mending fence, and everywhere fences were in evidence; but later in the fall when he came back there was not a fence to be seen. The farmers had been raising corn. The fences were there but something besides repairing them fences had been going on. Here is a practical suggestion for this great field for missionary effort and the splendid men who are to occupy it as ministers and laymen in re-deeming a country church from its present decline.

The Great Guest Comes.

While the cobbler mused, there passed his pane a beggar, sneezing as he came. He called him in from the stony street. And gave him shoes for his bruised feet. The beggar went, there came a crow, her face with wrinkles of sorrow soon; A bundle of fagots bowed her back, And she was spent with the wrench and rack. He gave her his loaf and steadied her load. And led her on her errand, to the weedy road. Then to his door came a little child, Lost and afraid. In the big dark world. Catching it up, He gave it the milk in the waiting cup. And led it to her mother's heart. Out of the reach of the world's alarms. The day went west, the night came on, And with it the hope of the blessed Guest; And Conrad sighed as the world turned gray: "Why is it, Lord delay? Did you forget that this was the day?"

Then, soft, in the silence a voice he heard: "Trust in the heart, for I kept my word. Three times I came to your friendly door; Three times my shadow was on your floor. Was the big beggar? I was the woman you gave to eat; I was the child on the homeless street."—Edwin Markham.

Protecting the Chicks.

Henry G. Burton of Atchison, whose slum work has given him wide knowledge of the poor, was praising America's many country week associations. "They do a deal of good," he said, "and nothing is to be said against them. Some of these country week excursions in charge of a lot of slum children, who have never seen the country before. A kind-hearted little slum girl in my party saw, one evening, a dear little boy out to gather her brother of chicks under her wings. The little girl rushed up to the hen and shouted: 'Shoo, you ugly thing! How dare you sit down on those beautiful little birds?'—Exchange.
Personal Appearance.

REV. JAMES L. SKAGGS.

Christian Endeavor topic for July 13, 1912.

Daily Readings.
Sunday—Vain ostentation (John ii, 15-17).
Monday—Old-time finery (Isa. iii, 16-26).
Tuesday—Inner adornment (1 Pet. iii, 1-6).
Wednesday—Womanly modesty (Gen. xxiv, 61-67).
Thursday—Apostolic ideals (1 Tim. ii, 8, 10).
Friday—Christ's advice (Matt. vi, 25-34).
Saturday—Sunday School. (Kings ix, 30-35: Ps. xiv, 7-15.)

We read that "man looketh on the outward appearance, but the Lord looketh on the heart." We find these sayings that I remember my mother using when I was a small child is, "Pretty is that pretty does,"—thus suggesting that whether a child is pretty or not is to be determined by his acts, not by his appearance. We all are sometimes found who care little or nothing for external appearance, but the Lord looketh on the heart. One may remember my mother using the words, "We read that the heart is to be determined its purity, value and worth."

We may or may not see, but we certainly cannot hear, dress and person, with coarseness of manner and unrained expression of emotion, may be received as evidence that the spirit and refinement of Christ are not in the heart in any large measure. In either of these cases there may be virtue and legal honesty, but the religion of Jesus demands more—character, humility, love, tenderness, refinement. Refinement and culture are not Christian virtues in themselves, but to true Christian virtue add real refinement and culture and you have the finest product of the creative power of God. I do not find in the overdressed and most stylish belle or dude an expression of culture and refinement, but rather in the unsupposing, clean, tidy people who have sufficient of warmth, sympathy, gentleness, and good manners to enable them to mingle with different classes of people without giving or receiving offense.

Personal appearance has much to do with success and failure in human experience. Suppose one is entering a community for the first time. The impression which he makes is of great importance. We at once and almost unavoidably form some conclusion concerning a stranger who comes among us. When we have once seen his face, heard him speak, and watched him as he walked along the street, we are sure to form some estimate of his value. Such conclusions are often very nearly correct. Usually character and strength, or their opposites, are discovered by such observations. The exceptions are rare. The appearance of a man must commend him or he is at a great disadvantage. Men of great minds and hearts are sometimes found who care little or nothing for external appearances, but they must be very extraordinary men if they ever rise high in the estimation of refined and cultured people. But the man whose clothes are neat and clean, whose carriage is erect and natural, whose step is energetic and purposeful, whose eye is modest but fearless, has a great advantage. And these characteristics are within reach of every man who has a sane mind and a sound body.

Often there are those who just miss positions of great honor and usefulness because of a lack of personal care and tidiness. And again, there are those who are equally unfortunate because they are overnice, overprecise,—stiff.

Care should be taken that real modesty and decency may not be sacrificed in following some fashions that are put forth in the name of beauty. Is not this sometimes approached dangerously near by some of our best and purest girls and women? Innocently, of course, but that does not change the fact. Arrows thus sent forth to the hearts of men sometimes rebound with deadly blow upon those from whom they come forth.

In character, in manners, in style, in all things, the supreme excellence is simplicity.

"Hetty Green may wear a faded shawl, and an occasional celebrity be careless of dress, but it is only the few among business people who risk eccentricity in personal appearance. Their names pass into bywords, and their eccentricities are smiled at, not praised."

"The man who is careful how he 'speaks out' will always be polite. For discourtesy and coarseness, impudence and insolence, there is never an excuse on the part of either the employer or the employé. Our manners are as much a part of us as our hands, our feet, or our tongue. The conduct of no one else is ever an excuse. Under the most trying circumstances our real ladies are always ladies, our real gentlemen do not change."

Plans for Killing the Bible School.

Never take any notice of it; it will lower your self-respect to do so.

Be sure to speak of it as the nursery of the church.

Never speak enthusiastically of it from the pulpit.

Urge invitations to the socials, but never invite to the Bible school.

Find fault with officers, teachers and everything around you.

Never make any suggestions for improving the general work.

Put your foot on such new-fangled notions as teacher training.

Advocate the school sessions being held in the basement,—de-basement.

If you are to build a new church, or altar, don't think of the Bible school.

Let no Bible school plans or purposes be mentioned in the pulpit.

Never, attend conventions, nor read what the state secretary sends you.

The Superintendent's Plan.

Never open the school on time; make the folks wait your pleasure.

Make up for tardy opening by holding over fifteen minutes at the close.

Make an old grouch of yourself. It is a sin to smile or be pleasant.

Let anybody select the hymns; any old thing will do to sing.

See that there is but one torn hymn-book for each class.

Don't waste money on Bibles; what are the lessons leaves for, anyhow?

Never consult your teachers; it is beneath you so to do.

Waste no thought on any new thing; you know it all, anyhow.

Make no provision for teachers' meetings; it's a waste of time.

Never read any new book, nor the literature that reaches you.

Do not go yourself, nor plan for delegations to the conventions.

The Teacher's Plan.

It is a waste of time to prepare the lesson; children won't know the difference.

Don't try to interest your classes in the home study of the lesson.

If you give out questions, never think of asking for them.

If paper, return maps, essay work, or answered questions never refer to them.

Growl at the way the superintendent opens and closes the school.

Make the superintendent supremely happy by taking no part in the exercises.

If you are to be absent next Sabbath, don't for anything let the superintendent know.

Don't volunteer to lead in prayer; if asked, excuse yourself.

Never tell the superintendent that the school has a good swing, if it has.

The Parent's Part.

Tell the children they need not go if they have no desire to do so.

Don't go to school yourself and don't ask any one else to go.

If you do go, be sure to arrive as late as you possibly can.

Keep others from coming, whether you come yourself or not.

If the weather is not ideal, be sure to stay at home.

If the weather is ideal, take your own and your neighbor's children out driving.

Be sure to be a fault with the teachers in the presence of the children.

Never boom the school; it might take on new life if you did.

It would be fallacy to pray for either teacher, pastor, or superintendent.
Kicks, and kick hard, if any new plans are introduced by the school. 
Keep these things going, then ask the state secretary to preach its funeral sermon.—Rhode Island S. S. News.

News Notes.

ADAMS CENTER, N. Y.—The Ladies' Aid society held its annual meeting, June 11, voting out $75 to the Missionary Board. They are now planning for needed work at home—Pastor Witter was with the Scott Church, the latter part of May, preaching six times, making many visits and distributing Sabbath literature—Earlier in the season Brother D. B. Coon was with us in the interests of Battle Creek.—Dr. H. D. Davis was with us in April, giving his lectures on China.—The appointments of the church are fairly well attended. One evening a month is devoted by the Christian Endeavor society to a study of the Sabbath, using Doctor Main's book.

GENTRY, Ark.—Pastor Davis spent the first and second Sabbaths in June at Little Prairie.—Miss Gertrude Ford of Gar­

Pastor Bond was at Grand Marsh.—Fred Babcock of Albion and the Rev. Mr. Ash­

torque spoke to us the Sabbath on our pastor's first year in our school at Fos­s

sionary on this field, Pastor Hills has been teaching the past three years, making many visits at home.—Pastor Witter was appointed to the mission field, having come from Chicago. He has been here six times, making many visits at home.—Pastor Witter has done quite a nice sum. The church has been teaching the past year in the school at Fos­s

three of the four who were graduated from our school this year, are our Seventh-day Baptists. Pastor Cottrell was with us the first part of May, and preached its second Sabbath in June, giving a very interesting sermon preached by Pastor Bond, June 2.—The Ladies' Aid society served the alumni banquet, from which they realized quite a nice sum.

MIDDLE ISLAND, W. Va.—Pastor Seager is spending some time of his vacation on his berry farm in Illinois.—The Rev. I. L. Cottrell was with us the first Sabbath in June, conducting our quarterly meeting, and spending several of the days following among the people in the interests of the Tract Board, with special reference to Recorder subscriptions.

ALFRED STATION, N. Y.—The social recently held by the Endeavor society netted $5.50 which is to be used for society expenses.

From Darkest Africa.

DEAR ALFRED SIR:

It would be difficult to give a word-picture of the prospect that is presented to one who stands upon the deck of a ship in Table Bay early in the morning of May 6, and as soon as it was sufficiently light we gradually approached the very substantial stone landing pier where we were made fast at about eight o'clock. Table Bay lies in the horsehoe formed by the peninsula ending in the Cape of Good Hope and the western coast of the mainland. On the map (that is, a suf­ficiently large one), the peninsula looks like a diminutive Italy, with Table Mountain forming the heel of the boot. The city of Cape Town lies just at the foot of this mountain, which is very properly named, for it is very precipitous and flat on top, presenting much the appearance of a table.

In the narrow margin of sloping land between this mountain and the bay, and following the sea board to the west, nestles the city of about a hundred thou­sand inhabitants. It has many fine build­ings, wide streets, up-to-date department stores, beautiful parks, and an excellent system of light-house and harbor works. The double-decked tram-cars give a thoroughly London-like appearance to the streets, but the crowds of London are lacking.

It is always in the people of a place that I find the greatest interest, and in this respect Cape Town is picturesque. Here you can see almost every color in dress and countenance, from the contrast­ ing white skin and dark dress of the Euro­pean to the black skin and gaudy colors of the native women in gala dress. Turbaned Arabs and Turks with their little red fezes mingle with Malays and mulattoes.

I have often confessed to a habit of looking at people's feet to see how they are shod, and neat looking foot gear will excite much in the rest of one's attire with me. So I can not help noticing the wide variety in the costumes of our native throngs of the down-town district. Many of the natives of both sexes go barefooted, and from that convenient state to the latest European and American boots there is every degree of style and fashion. One of the most peculiar things I notice is a kind of wooden sandal which is fastened to the foot only by a single wide-headed nail worn between the big toe and its next neighbor.

It is a keen disappointment to me that the nature of the industries of the Cape be to serve the fingers of the natives and Malays, for one can never go upon the street without seeing many of these carrying or wheeling their catches either to their own homes or to market. It makes a humble disciple of Walton a little envious of their luck. In deed, fish seems to be a principal article of food with the natives here, and the quality of the fish caught is such as to make them a very palatable food for all. We have taken one or two trolley trips of interest, one being a most enjoyable ride along the cliff road towards Camp Bay. We are planning to climb a nearby mountain called Lion's Head. This peak stands quite by itself, and at its top there is a huge formation of rock which very much resembles a great lion lying in a resting posture.

In the beginning of the winter season here, but we find the climate very delight­ ful, and the semitropical trees and plants give the streets and lawns a very charming appearance. The seasons are of course marked by the reverse of our northern season, the longest day of the year being December 22, and the shortest, June 22. People who live here are already complaining of the cold, but it seems very mild to me and rather summi­ter to be able to pick roses and other flowers that mark our brief sum­mer at home.

Since we shall have finished our work here in time to do so, we plan to leave on Tuesday, for London, the city where we have an errand, and while there we shall visit Loveland College, the oldest and largest institution for the higher edu­cation of natives in Africa. I shall surely have some interesting things to write about it.

May 12, 1912.

It will be necessary for me to write this second instalment of my letter before leaving my mission in Cape Town because I must mail my letter soon after I reach there. Continuing, then, from the place where I stopped in my former account, I will tell of my experiences up to date.

On the Sabbath I had the unique experience of listening to a service, and sermon read and preached, by a native in the Sizeloso language. An interpreter trans­lated it into English for our benefit. The language was very rich and free, and me­merized me, for they carried the several parts with perfect harmony, although they had no instrument to aid them.

Sunday morning a little party of us climbed to the top of Lion's Head Mount­tain, the highest peak of Cape Town. It is about 3,500 feet high, and its top looks very much like a huge lion in recumbent position. Our ascent was slow, and diffi­cult in places, and we arrived at the sum­mit in time for lunch. The view was very grand. We could see the countryside and the ocean for a very great distance to the right and left and before us, while behind us stretched Table Mountain and a chain of mountains called the Twelve Apostles. The day was perfect, and the experience
was one I shall never forget. The descent seemed harder to me than the ascent, for some of the steep places made the danger of sliding very perilous indeed; sometimes it seemed as if a sheer precipice yawned before us. But in due time we got down from the steep part of the mountain to the well-worn and easy paths of the lower slope. Our pedometer showed that we had walked, climbed, jumped or fallen, about ten miles by the time we reached our stopping-place.

Yesterday we went by train to Wellington, which is a very pretty town, situated about a mile from the railroad, and being chiefly important as an educational center. There are two colleges, one for men and one for ladies; a theological seminary of the Dutch Reformed Church; and several preparatory schools in this place. After looking about a little, we drove some ten miles, in one of the quaint two-wheeled carts they have here, to the home of Mr. Peter Wessels, a well-to-do Boer farmer, where I am now writing this letter.

We had an excellent opportunity to see the country on this trip. We were not riding the flat, lying in a valley which is perhaps five miles wide, with low ranges of mountains on either side. The farms are very large, and the houses far apart. Mr. Wessels had one other farm about five miles under cultivation. The principal crops are the different grains, but there are also large orchards of fruit trees. He has a large orange grove, which is now in heavy fruitage.

I was greatly surprised to find that in his home there is a very fine, large music-room with a grand piano. The ceiling is very high and thus furnishes good acoustic qualities to the room. There are a number of grown-up children in the family, but only four are at home now. They are all well educated, graduates of the Wellington colleges, and of European and American schools. Two of the daughters gave us an excellent performance of classical music last evening upon the violin and piano. The pianist is a graduate of the Royal Academy of London, and a teacher here. The violinist is just completing her work here, and purposes to study in Europe. She practises five hours each day, and I can well believe it for she plays beautifully. She played several pieces that I have heard Sol Marcossen and others render, and it seemed to me she played as well as they.

When one has such experiences in the "darkest continent," one wonders at the are in which he lives. But darker things yet to be seen by us before we leave Africa.

This must be brought to a close now, for I shall have to leave soon for my train to Cape Town, from which place we sail tonight for East London.

With kind regards to all, W. D. Wilcox.

Wellington, Cape Colony, May 14, 1912.

O Earth, Sufficing All Our Needs.

O Earth, sufficing all our needs, O you With room for body and for spirit too, How patient while your children vex their souls Devising alien heavens beyond your blue.

Dealing with the immortal and unseen, How obdurate in my blindness have I been, Not comprehending what your tender calls, Veiled promises and reassurance, mean!

Not far and cold the way that they have gone, Who thru' your surdness darkly have withdrawn.

Almost within our hand-reach they remain Who pass beyond the sequence of the dawn.

Not far and strange the heavens, but very near, Your children's hearts unknowingly bold dear: At times we almost catch the door swung wide— An unspoken voice almost we hear!

I am the heir of heaven—and you are just. You, you alone I know, and you I trust. Thou! I seek God beyond the farthest star. Here shall I find him, in your deathless dust.

—Charles G. D. Roberts, from The Craftsman.

A Boy's Essay on Breath

Prof. Emil Otto, the German educator, read at a dinner in Milwaukee, an essay on "Breath" that a Milwaukee school-teacher had given him as a curiosity. This essay, the work of a boy of nine, ran as follows:

"Breath is made of air. We breathe with our lungs, our lights, our livers, and our kidneys. If it wasn't for breath we would die when we slept. Boys that stay in a room all day should not breathe. Boys in nature they get out of doors. Boys in a room make carbonic acid. Carbonic is the most poisonous of living things, dead or alive."—The American Boy.

Carnegie Won the Race.

When Andrew Carnegie's parents first came to America from Scotland, says Success, they went to East Liverpool, Ohio, to stay with some relatives. Their son was about fourteen years old at the time, and was an object of considerable interest to the boys of the neighborhood. On one occasion, when he was sixteen years old, he went with his cousin to visit William and Michael Fisher, who lived on a large farm in the town. The four boys spent some time in examining the pet rabbits and other objects of interest, and, at length, when they were all standing at the top of a grassy slope, William Fisher challenged Carnegie to a foot-race. Carnegie, who was a lot taller than I am, and your legs are longer, and I believe you can beat me, but I'll race you just the same.
THE SABBATH RECORDER.

Anarchy Bred in American Homes.

The most difficult feature of general American life at present does not lie in the ignorance that prevails, nor in the extent of pauperism, but in the prevalence of what will have to be called the anarchical spirit. Anarchy when it becomes extreme we should all agree in fearing and condemning. But every extreme begins by being moderate.

Anarchy is a Greek word that signifies contempt for established authority. Respect for authority is equally essential to the character of the individual and the harmony and security of the public. The natural world knows no anarchy. There is not a drop of rain that falls, nor a flower that blooms, nor a star that revolves which does not act in strict obedience to established ordinance. Nature is like the marching of an army whose rhythmic movement is determined by the throb of the drum.

Obedience to law is the fundamental virtue, both of the child, the citizen, and the Christian. Sinai gave a great many human beings their code and Calvary has not blotted out Sinai, but only touched it with lines of color that beautify its contour without revealing its severe solidity. However, we may be in our theology and whatever the emphasis we may lay upon the divine affections, we work the debit of our own characters and loosen the foundations of our civiliza-
tion as much as we neglect the theology some ingredients from the seriousness of the Old Covenant, and occasional quotations from the mind of Paul, Augustine and Calvin. I believe there is nothing that will more dispose a man, layman or clergyman, to pick up some of the dropped stitches of his inherited old-schoolism, than trying to stem the tide of lawlessness and moral bankruptcy. Law and character can be accumul-
ated only along the line of obedience.

THE HOME. THE PRIME COLLEGE OF OBEDIENCE.

And the place to begin learning that is the home. Set the home—ordinance—is this important and serious institution.

The hope of the world lies there. The root of all that is best in church and state is buried in its soil. Any movement that even suggests lessening its importance is which by nature, Scripture and history is laid on the home, is a slap at our civilization and a menace too serious to be appreciated by those who, taken off their feet by impatience ambition, are unable to penetrate intelligently into the heart of the world's complex situations.

Man alone disobey. The ability to disobey is indeed one of the greatest of human endowments. Man only of all created things is competent to stand up in the presence of law, and even in the face of almighty. That he can do that is what renders him man. But if he does do that, he is an anarchist. No being was ever so able to act regardless of objective requirements as men, and men are so close as he to the line of objective requirements. "I do always," he said, "those things which please my Father."
The Call.

Both sides of the main street in Malcolm's Mills were fringed with a ravelled selvage of cottages, backed by cultivated fields where occasional cannon factory nestled. About the middle of the populated portion of the street was a small frame church, past its glory. Ben Sinders, seminary student, had been in charge of the work here for a few days, in the interim between his graduation and the ordination soon to come.

He walked by the wooden chapel, now, toward the house he made his boarding quarters, where Edgar Durion, his seminary roommate, was waiting for him, having driven over to visit and bring some mail.

"Probably a call to some charge for you in one of those letters," Durion smilingly suggested. "How many have you had so far and how high run the fever of your 'Don't-know-which-to-take' feeling?"

Sinders shrugged his shoulders, tucked the mail away for later attention and glanced down the gray street. As a matter of fact no one had as yet indicated a desire to have him as a minister after his ordination on the following Sunday; and it would have been great satisfaction to write his mother saying that some church, somewhere or other, was waiting for him.

Of course he would continue to work. The chiefs of the church would tuck him somewhere. There were places enough like Malcolm's Mills, where, even though the equipment was poor, things were opening again and potatoes fetching three dollars a barrel at the station.

Sinders was shy. He had kept much to his books; he wasn't brilliant and had attracted no attention. Durion was altogether different. He rocked back and forth, now, with easy grace, on the cool porch. Durion had finely finished fingers, the artistic kind; and he had the same sort of mind. Hosts of friends were interested in him because he had a way with him.

In his student days he had assisted the minister of a big, fine church.

"I've had fourteen chances already," Durion complacently observed. Then he meditatively continued: "There's that church at Oakdale, for instance—"

Just at this point Mr. Henderson, called in haste, for Sinders to visit a sick child.

"All the time she wants you," Mr. Henderson wistfully explained. "'Mr. Sinders, make me a star!' Sometimes it's a cross she wants, or a dolly. She's satisfied for a minute, then her frets and calls again."

Sinders smiled sympathetically as he trundled out his bicycle. His knack of folding a piece of paper so that a single tear would always always always divide the little ones.

"There's somebody wants me as a pastor, anyway," he whimsically told himself, "though 'may be it's too young and too sick to be particular."

Mary was too sick for stars and doll'sies, at any rate. Yet she calmed quickly under the sound of his voice. In the course of an hour, during which Sinders held her hand, she went off to sleep. The doctor had no fears of the slight relapse being serious, but he was grateful for the spell which the young man cast over the sick girl.

After a while Sinders went back home and—looking over his letters. One was from an old clergyman friend, hastily written, saying that he would be in the town for a few days, as he had in mind for him a pleasant place with a very beautiful church building.

"A pleasant place with a very beautiful church building." That rang in the ears of Sinders during the remainder of the week. And it doubtless had much to do in making him even more gracious and tactful, when the convalescing Mary and rheumatic, tacky Peter Garber.

To be sure he had no other chances to hold off in the meantime, but one might come on the Sunday of the ordination, a glorious day, it happened. In the cathedral-like nave of the church, that morning, he took his place happily with his classmates, only one of a thousand persons glanced there.

There were double banks of a hundred choristers; there were soft colors of great windows to satisfy any one; there was richness and glory and greatness—it surely was all Sinders needed.

To be sure, he had no object in the matter, but he realized that he had decided which of your opportunities you will take?"

Sinders colored a little and hesitated a moment while he tried to frame the soft insinuating things. He had the choice when there was only one offering, and that purely tentative. But the chief did not wait for an answer.

"The people at Malcolm's Mills, he said, "were always courteous and showed much appreciation for the ten years of sometimes over-hard work. All past weariness was, for a little while, at least, utterly forgotten as he stood with his classmates and listened to the music of a thousand voices behind him rising to us the lofty shadows of the vaulted roof.

The ceremony proper was soon over. Sinders, duly commissioned to the great office, proudly marched back to his seat. The sermon followed. A minster's religion is to visit the fatherless and widows."

The preacher laid emphasis on the thought that the church should have rich equipment, when possible, in beautiful buildings and among a cross of a people. "Also," he declared, "it should be rich in personal consecration; and the last should be first."

Then came the aftermath of the service, 'though may be it's too young and too sick to be particular."

Sinders remained silent. During the first instant he was thinking how he would live the church at Malcolm's Mills had given him a call. Then he would add that he had declined with.

But would he? After all, it was his only real call. The other chance represented the influence of a friend. He thought of the very beautiful church, he thought of the pedal strap on the Malcolm's Mills Mills.

The ecclesiastical dignitary was looking at him with kindly eyes which seemed as if they had seen much of the pettiness and the nobility of many lives. Sinders felt his decision determined.

"I shall be very happy to accept the call," he said quietly.

Perhaps it was one of the compensations involved that he felt no trace of regret when he wrote to tell his clergyman friend of his decision. As for his mother—with pardonable vanity he told her that he had a tentative opportunity to take a very beautiful church, but he had accepted a call to Malcolm's Mills, instead. He knew, without reasonizing it out, that she would be glad.

But his letter to the clergyman friend must have crossed with one from the friend, which had been sent as usual to the seminary and then forwarded.

"A thousand and apologies," it ran "for having raised your hopes only to dash them. I trust I have not caused you to miss a good opportunity by my hasty optimism. I learn, on good authority, that the church has been offered to me.

"I have a hand in the direction of the minister's study, where I have been assisted by the onrushing 

William Jackson, in Forward.

"The want of the church is not more money for religious work, but more moral fiber in the body of religious life."
DENOMINATIONAL NEWS

Rev. Walter L. Greene supplied the pulpit at Hebron, Pa., last week and remained a day to deliver a stereopticon lecture on Sunday evening.—Milton Junction, Wis., Telephone: Rev. and Mrs. A. E. Webster and sons returned to Chicago this morning after a ten days' visit with relatives here and at Albon.—On their return from Oswego Dean and Mrs. A. B. Kenyon spent Sabbath day and Sunday with Dr. and Mrs. L. W. Potter at Homer, N. Y.—Prof. J. Nelson Norwood has just refused an offer to go to the University of Pittsburgh to teach history in their summer school this summer.—President B. C. Davis gave an address before the graduating class of the Eldkand (Pa.) High School one night last week.—Rev. and Mrs. D. H. Davis were in Nile from Wednesday to Monday. They were guests of Mr. Whitford and other friends. Mr. Davis gave an interesting lecture on China, Wednesday evening at the church. They went to Little Genese Friday.—Pastor Cottrell returned Thursday from West Virginia. The family visited the town of Lost City in the interest of the Tract and Missionary work. He also visited at Plainfield, N. J., and Leonardville, N. Y., on his return trip.—Alfred Sun.

Dean Edwin L. Lewis has been in attendance at commencement exercises in both Alfred and Milton, delivering addresses on both programs.

MARRIAGES

BURDICK-CRUMB.—At the home of the bride’s brother, Wallace Crumb, in Otiselic, N. Y., June 7, the marriage of Benjamin L. Burdick of Lincklaen (son of Grant Burdick of West Edmeston) and Miss Lelia Irene Sanford of the late Henry Crumb of Otiselic.

COALWELL-SANFORD.—At the home of the bride’s parents, Mr. and Mrs. E. A. Sanford of Dodge Center, Minn., June 11, L. B., Miss Leila Irene Sanford and Mr. William L. Coalwell of Rochester, Minn., by Pastor T. J. Van Horn.

DEATHS

WOODRUFF.—Near Alfred Station, N. Y., May 21, 1912, Mr. William C. Woodruff, aged 92 years, by the will of God. He was born May 16, 1820, in York Co., Pa., in the vicinity of the Elkland (Pa.) Church, and was the pioneer life for several years in the vicinity. His wife died twelve years ago and he made his home with his son, W. R. Woodruff, who has affectionately cared for him in his failing strength. He is survived by one son, W. R., and one daughter, Mrs. Sarah A. Turner, both of Alfred Station, N. Y.

A large company of neighbors and friends gathered, Friday afternoon, May 24, 1912, to attend his farewell service, which was conducted by Rev. William L. Burdick, and burial took place at the Carter Cemetery.

CHURCHWARD.—At the home of the events, in Dodge Center, Minn., on May 27, Doniver, infant son of Everone and Martha Churchward, "Woodbridge, and one daughter, Mrs. Frank C. Churchward, remained with our children and for bid them to come unto me, for of such is the kingdom of heaven." T. J. V.

CRUMB.—The many friends of Sarah Adaline Crumb were pained to hear of her death Monday morning, May 27, 1912. She suffered an attack of heart failure at about three o’clock. Friends in attendance summoned a physician who came promptly to her assistance but she passed away in a few minutes.

Mrs. Crumb was born in Berlin, N. Y., September 1, 1839. She was the daughter of Orrin and Mary Carpenter Coon. She moved with her parents to Walworth, where she was united in marriage to Albertus D. Crumb July 5, 1858, and spent the remainder of her life in Walworth and vicinity. Besides her many friends she leaves a daughter, Mandane, Mrs. Eliza N. Booth of this village, and a grandson, Elbertus Booth.

For many years Mrs. Crumb has been a faithful member of the Seventh-day Baptist church. Her activity and usefulness in the church, her thoughtfulness of others, won for her the respect and affection of a happy old age. She was a woman of rare sweetness and gentleness of life, and is mourned by relatives and friends. Such a life as Adaline Crumb lived means that life and character are of value.

The funeral services were conducted by Eld. A. P. Ashurst, pastor of the Walworth Seventh-day Baptist Church, where Mrs. Crumb’s membership has been for many years. The text was Luke xi., 2: "They will be done, as in heaven, so on earth." Interment was at the Walworth Cemetery.

The pastor said: This is a family matter; let us make it our theme today, Love is characteristic of family life. But how is love to be shown? Our Saviour was careful to tell us: "If ye love me, keep my commandments." How that hush my commandments and keepeth them, it is that loveth me. We have often wrong ideas about the will of God, as if it were something very painfull or disagreeable into which we could not consent except as we are crucified in the sense of suffering. Angels, by the very nature of their being, are servants doing God’s will and earth is the obedience of happy beings. Obedience is the fruit of happiness; hence the love of the angels.

"As the standard of the doing of God’s will on earth, it is a high ideal, and yet there can be no lower. The petition is a prayer that we may begin in our hearts here on earth. Indeed, it must begin in us here or it will never begin at all for us. The kingdom of heaven begins with the greater will of God’s will and will, of course, be the same. He is the Lord’s own words. How do they live in heaven? What is that sweet, beautiful life into whose spirit we ask now to be introduced and ultimately to be altogether transformed? There will be a perfect accord with the divine will. Much of the suffering of the world as we see it and in our mind, is simply an after effect of all passing—letting the divine will be done in us.

What is the life of heaven? God has given us the rule for our life and his law. The divine law is summed up in one word—love. "Thou shalt love the Lord thy God." "As the love of God the love of man." "As the love of man for each other." This love means love wrought out in all pure, beautiful, holy life. Preparation for death is simply life’s work well done up to the moment.

"Not upon us or ours the solemn angels Have evil wrought; The God who liveth is a glad evangel. The good die not. God calls our loved ones, but we lose not wholly. We look in heaven. They live on earth in thought and deed, as truly in his heaven."

FINCH.—William Brown, son of Homer and Elizabeth Brown Finch of 130 S. 11th St., Olean, N. Y., and his mother in law, Mrs. Finch, May 30, 1912, and died May 10, 1912. Farewell services were held in the home, Sunday afternoon, May 12, conducted by Pastor Sutton. T. E. S.

WOODARD.—In Alfred, N. Y., June 2, 1912, Dr. A. B. Woodard, in the eighty-first year of his age. Dr. A. B. Woodard was born in Danville, N. Y., and was the son of Hiram and Orpha Hindle Woodard. In 1862 he married Miss Philena C. Potter, who came to Alfred, N. Y., and commenced the practice of medicine in the house in which he died. About twenty years ago Mr. Woodard died, and in 1894 he married Miss Sophrona Potter of Geneva, N. Y., and continued to reside in the same house until his death. He was a photographer and inventor, his chief work being dentistry, by which he had established an extensive practice. He was honored by the community of Alfred, Genesee, N. Y., for his good deeds and services. He was a member of the Methodist Episcopal church of Alfred, N. Y., and the Seventh-day Baptist church of Wellsville, N. Y. He was a successful physician and lived an active life to the eighty-first year, when he died.

Funeral services were held at the house of the family in Wellsville, N. Y., on Monday, June 3, 1912, at which the Rev. Dr. A. B. Woodard was the guest of honor. He was laid to rest in the Wellsville Cemetery.

ARMSTRONG.—In Alfred, N. Y., June 6, 1912, Mrs. A. B. Armstrong, aged 68 years, her death followed a lingering illness of several months. Andrew Jackson Armstrong was born in Rushford, N. Y., and was the son of Thomas J. and Elizabeth (Hill) Armstrong. He was a small lad when his parents moved to Clarksville, N. Y., and here he grew up. In November, 1847, he enlisted in Company C, New York Volunteers and served in the Federal army till June 9, 1865. He was in many engagements, among which were the battles of the Seven Pines, Fair Oaks, South Mountain, Franklin, and Goldsborough. April, 1864, was wounded with the horrors of Andersonville and Florence prisons. He returned to Alfred, N. Y., and resided in West Genese, N. Y., Portville, N. Y., and since 1889 in Alfred, N. Y.

During his residence in Alfred he took an active part in its business and civic life, conducting a mercantile business ten years and serving as president two years. November 29, 1896, he married Miss Elmina Crandall of West Genese, N. Y. Mrs. Armstrong died in November, 1911, was born one son, Alfred, N. Y., besides the son, three brothers survive him.—Frank A. Armstrong of Portville, N. Y., and Charles of West Genese, N. Y., and three sisters,—Mrs. Ellen Nash of Olean, N. Y., and Mrs. Emma Woodard and Mrs. Lura Howden of Corryville, Pa.

Funeral services were held at his late home, Sabbath afternoon, June 8, 1912. His con-
WARD-BURDICK, officiated, and the burial was in Alfred Rural Cemetery.

LANGWORTHY.—Nathan Thomas Langworthy was born in Brookfield, N. Y., May 26, 1806, and died at his home in Milton Junction, Wis., June 13, 1903, in the eighty-fifth year of his age. He was the son of Nathan Langworthy, deacon of a Free Will church in the western part of the town of Brookfield. When ten years old he gave his heart to Christ and was baptized, uniting with the church mentioned, which contained both Seventh-day and First-day people. He was an observer of the Sabbath. He received an elementary education and worked as a farmer. In 1835 was married to Mary Ann Clarke, by her brother, the Rev. Joshua Clarke, of Brookfield till they moved to Milton Junction, Wis., where he settled on a farm near Albion in Wisconsin he settled on a farm near Albion where he lived and died. While at Albion his family attended the Albion church, of which Mr. Langworthy was a generous and sympathetic supporter. He was a very tender-hearted man, somewhat reticent about his religious feelings, but very kind, and possessed of many friends. He was fond of flowers and domestic animals, and especially of children, who were always attracted to him. About five years ago he began to grow somewhat feeble and his powers to wane. During these last years he was the recipient of loving care, especially from his devoted wife and daughter, who was always at his side.

Funeral services were held at his late home in Milton Junction, Wis., June 13, 1912, conducted by Rev. D. Babcock, Milton College, assisted by the Rev. O. S. Mills, as neighbor and friend. Interment was made in the village cemetery at Milton Junction.

“The glory of the night of the birth of Christ was the first flash of time. Against the background of the star of Bethlehem the forms of vast watching sheep, and projected them upon the unrivalled curtain of the future, as the first seekers after Christ.”

“Millions for art treasures for museum walls, and pitiful he get or fifties for the old minstrel and his widow, his orphans. Such things make one wish the ‘mills of God’ would grind faster for a while.”

LESSON II.—July 13, 1912.

THE SEED IN THE FOUR SOILS

Lesson Text.—Mark iv, 1-12.

Golden Text.—“Receive with meekness the en­graved word, which is able to save your souls.” James i, 21.

DAILY READINGS


(Special Reading, July 13, page 34.)

THE SABBATH RECORD.

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STEVENS VICTOR, 25 Stevens caliber, target sights, take-down, list price $75.00; will sell for $70.00.

The new Model 27 Marlin Repeater, 32-20 cali­ber, smokeless steel barrel, take-down; shoots perfectly. Good for game up to and including deer. List price $15.00; will sell for $12.00.

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In the name of the Lord Jesus Christ, I beseech you both, to walk worthy of the vocation wherewith ye were called, with all lowliness and meekness, with long­suffering; bearing with one another tenderly. Eph. 4: 2, 3.
Books for Your Library

Critical History of Sunday Legislation
By A. H. Lewis, D. D., LL. D.

Second edition, revised and enlarged.
Contains 297 pp. Chapter captions: The origin and Philosophy of Sunday Legislation; Sunday Legislation under the Roman Empire; Sunday Legislation after the Fall of the Roman Empire; Saxons and Sunday; Laws Concerning Sunday; Sunday Laws in England; Sunday Laws in the Puritan Period; Sunday Laws of the States and Territories of the United States. Price $1.00.

Spiritual Sabbathism
By Abram Herbert Lewis, D. D., LL. D.

This splendid volume contains 223 pp. and a photogravure of the author. Table of contents: Preface; General Survey; Beginnings of Hebraism; Moses, the Exodus, and the Law; Moses and His Work; The Sabbath Earlier than Sinai; The Decalogue; The Fourth Commandment; The Sabbath; A Covenant of Sanctification; The Sabbath, a Sign of the Hebrew National Covenant; Sabbath Rest Safe and Rational; Religion and Good Morals Inseparable; The Sabbath, Assembly, and the Holy Bread; The Sabbath, a Sanctifying Day; The Sabbath in Deuteronomy; Other Sabbathic Time; The Great Historical Period; The Sabbath in Chronicles and Kings; The Sabbath under Nebuchadnezzar; The Prophets; The Sabbath, Social and Ethical; Righteousness Essential to True Sabbath-keeping; Meaning and Relation of a Hallowed Sabbath; The Sabbath in Ezekiel; The Sabbath and National Life; Summary of Old Testament Teachings.

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