

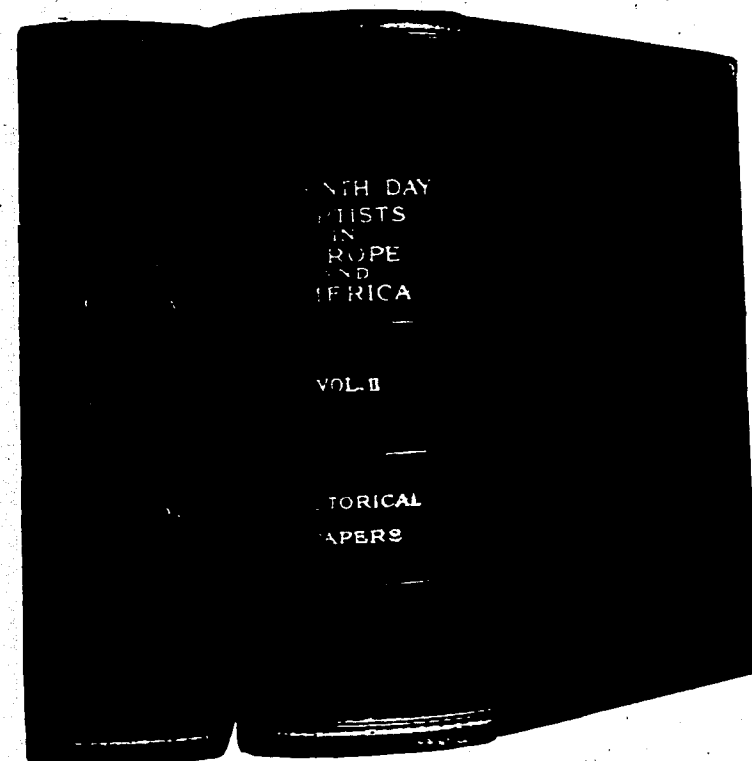
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# The Sabbath Recorder

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you; and to ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

—Henry Van Dyke.

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**Theo. L. Gardner, D. D., Editor.**

**L. A. Worden, Business Manager.**

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## EDITORIAL

### Hopeful Signs.

The Pharisees and Sadducees once came to Christ, asking for a sign from heaven, and he rebuked them for failing to read the signs of the times that were all about them on earth. They had eyes to discern the signs in the sky, but were evidently blind to the significant things close at hand, full of promise for the kingdom of God. They were sticklers for old forms and ceremonies, and constantly prophesied evil to all who recognized the dawn of a new era, and who joined in the new gospel movement. Could they have caught the spirit of the Master and his few faithful followers, they might have seen in that movement the promises of a glorious future for the Israel of God. But their eyes were holden, and they, failing to catch the true vision, saw only those things that pointed toward ruin.

I sometimes fear that Seventh-day Baptists, in studying the signs of our times, are too prone to magnify things merely physical and incidental, such as loss of numbers, changes in church polity, while some of the most hopeful signs of future good are overlooked. I suppose that Gideon of old, working upon this plan, would have seen only certain ruin to come from the decimations that whittled his thirty thousand down to ten thousand, and then to only

three hundred! But he learned that God did not depend upon numbers merely, but that the spirit and quality of men had more to do with success than numbers. There were certain signs that must have cheered the leaders in Gideon's day, and they must have seen them, or their faith would have failed. In times of testing, when God's people face formidable foes, nothing is more essential than that they shall be able to see the signs, full of promise, pointing toward victory.

No one can read the columns of the Young People's department in the SABBATH RECORDER during these years, without seeing signs of denominational strength, and sure prophecies of better days to come.

Never before in the history of Seventh-day Baptists have we had such an army of loyal young people, ready to take up the pen in service for the truth, ready to take their places as leaders in church, and as helpers in evangelical work. Forty years ago such things were unheard of among us. Whoever overlooks this great fact misses one of the most hopeful signs of the times.

Again, who can contemplate the new movement among the young people for systematic study of the Sabbath question, as seen in their department of the SABBATH RECORDER, without being filled with hope for the future of our Seventh-day Baptist cause?

If any one thing has been neglected in years past, it has been the systematic and faithful home study of the Sabbath question. We have left our own children—and one might almost say our own churches—uninstructed, while our energies have been expended trying to convert the outside world to the Sabbath! We have taken it for granted that our own children would always be true, simply because their fathers and mothers kept the Sabbath, and have taken too little pains to indoctrinate them in the truth that makes us a separate people—and who shall say that we have not suffered untold loss thereby? The Roman Catholics know how to keep their own chil-



dren. They bank upon the value of careful indoctrination during childhood and youth, not even trusting their young people to public schools. The result of such training is clearly seen in the loyalty with which Catholic young people stand by their church. Seventh-day Baptists might take profitable lessons from that people in regard to things necessary to hold their own. Nothing has come to the front among us in recent years, so full of promise as is this movement among our young people for a thorough systematic study of the Bible on the Sabbath question. It is indeed worthy of our encouragement, and from it great good must come.

\*\*\*

### True to the Faith, Yet Helping Others.

A letter from a lone Sabbath-keeper, who has lived away from his own people forty years and always been true to his Sabbath, is so full of cheer and good suggestions that we must give some of it to our readers. The writer is a faithful helper in Bible school and church work with other denominations. This he prefers to do rather than to deprive himself of all religious meetings. Upon this matter he writes:

I am of the opinion that staying away from all religious services, even though we can not meet with our own people, is not a good thing to do. I think that by so doing a person is apt to lose interest in religious activities. If we had done that way we should have heard but few sermons in the last forty years. . . . I am glad to say that always and everywhere during all these years we have been respected as Seventh-day Baptists, and have received the best of treatment.

We like to behave ourselves so that people will respect not only us, but our denomination. I am glad to say that several times I have heard people speak highly of the Seventh-day Baptists because of having known one or two of them whose excellent spirit commanded respect. . . .

When we sit down on Friday evening for quiet Sabbath rest, with no work to be done, we love to read to each other in the SABBATH RECORDER. We like to begin with the editorials, and we read the paper pretty nearly through. I do not know how we could get along without it. It grows better and better. My father and mother took it sixty years ago.

We love to think of the hundreds of lone Sabbath-keepers scattered about through the States, who are thus holding to the faith of their fathers and, in the spirit of the Master, doing what they can to help their neighbors in fighting the powers of sin.

We must not forget to count the host of consistent lone Sabbath-keepers when we try to estimate our strength as a people. These too must be sowing good seed, which under God shall bring forth fruit to his glory in the coming harvest.

\*\*\*

### Ode to Salem College.

The appeals from Salem College for funds to pay off the seventeen-thousand-dollar debt have touched the heart of one of its old students, who sends us the following ode. Its author was for many terms in one of the college quartets, and knows something of the power of the college song in arousing enthusiasm for his alma mater. I can imagine something of the quickening influence of this song upon the people among the West Virginia hills, as the present student-body begins to catch its spirit and to make its chorus ring throughout the land.

They are doing a great work there, and we trust, will find many a helping hand among the readers of the SABBATH RECORDER.

Hail to Thee, Salem College.

JOHN H. WOLFE.

Tune: "Marching through Georgia."

'Twas ere the speeding "fifties" were recording deeds profound,  
That seeds of higher learning fell on West Virginia ground,  
Which prayerful years have nurtured, making fruits of joy abound,  
Hail, Salem College, dear, we hail thee!

Chorus—  
Hurrah! hurrah! we raise our joyful sound!  
Hurrah! hurrah! for what the years have found—  
In our West Virginia college decked with hills of glory round,  
Hail, Alma Mater, dear, we hail thee!

Her telling strides of progress were through crises deep and strong,  
All hail to patriot leaders who have pushed the cause along;  
Their "walk by faith" to victory inspires our grateful song,  
Hail, noble leaders, dear, we hail thee!—*Cho.*

Her beacon light is shining far, the noble youths to win,  
To where the paths of usefulness and higher life begin;  
To royal joys and blessings college days will usher in,  
Hail, beacon light, with joy, we hail thee!—*Cho.*

We've cheers for Fouke and Shiloh, cheers for Milton and A. U.,  
Cheers for all their loyalty, for all the good they do;  
But a bugle blast for Salem for we're Salem through and through,  
Hail, Alma Mater, dear, we hail thee!—*Cho.*

We'll rally round our standard headed boldly for the right,  
Uphold her plan, ennobling man—she's a dynamo of might;  
We'll honor and defend, for aye, the "lavender and white,"  
Hail, Alma Mater, dear, we hail thee!—*Cho.*

\*\*\*

### A Burning Shame.

In one of the finest cities in all the land—a city of many millionaires, a city of schools and churches, a city of exceptional refinement—the Anti-Tuberculosis League publishes in its report the following sad case. It is only one selected from several cases given in the same report:

There was another mother whose husband was a drunkard, one for whom ordinary drunkards would blush. The woman had a very rapid form of the disease—what used to be known as galloping consumption. One of the league doctors was called upon to attend her soon after the birth of the third child. She was just getting about the house, in spite of her weakness, a bad cough, and a temperature of 103, and nursing the new baby that was failing on the nourishment available. The drunken husband was not furnishing sufficient food, clothing or fuel, although he was capable of earning four dollars a day as a skilled mechanic. He and the wife and the baby occupied the same bed. The other two children, three and five years old, respectively, slept on a cot in the same room. The woman was abused day and night. She was kept awake by blows and curses and unprintable indecencies. But she held her ground till the Anti-Tuberculosis League and the Charity Organization Society took her away so that she could die in peace, and sent the children where they would have a fighting chance to live.

The above is a fair sample of thousands of cases that may be found in cities throughout this land. All honor to the Christian charity organizations that are working so faithfully to ameliorate the sufferings of the poverty-stricken and oppressed. All honor to the glorious Red Cross Society, to the Anti-Tuberculosis League, to the Young Men's and Young Women's Christian associations, to the rescue missions and to the Salvation armies that are making such consecrated and self-sacrificing efforts to relieve the distresses due to poverty, impurity and drunkenness.

But what chance have such workers to realize the best results from their labors in towns where the saloons outnumber the churches! There are many such towns.

It is a burning shame that, in Christian America, towns noted for schools and churches, towns of wealth and culture, will persist in licensing saloons, the sure and undeniable results of which are to make paupers, criminals and outcasts! The saloon is responsible for most of the conditions found in such homes as the one described above. Many a husband and father would provide for his family and keep his manhood, if saloons were not planted right in his path, and the fumes of liquor placed where he can not escape them. What chance is there for a man to reform who has an appetite for rum, no matter how much he may desire to do so, when he can not go to the bank, the store, the market or the postoffice without passing place after place where signs with pictured cups of foaming beer are flaunted in his face and where the fumes of liquor arouse his ruling appetite? It is a burning shame that the very towns whose citizens give so much to aid rescue missions and charity organizations should at the same time plant the most abominable traps to snare men and bring them to poverty and distress. Think of it! And then they appoint police to watch the keepers of the traps to see that they ruin men according to law. Think of it! And whenever some poor man with an overmastering appetite for the bait found in these legal traps is overcome thereby, until he begins to stagger and to make a show of the natural and legitimate output of the saloon, he is hustled to the lockup and made to pay a fine, thus giving the town a double income from this drunkard-making business!

Again, it is a burning shame that wherever towns, counties, or even States, decide to banish the saloon, wherever people vote to prohibit this life-destroying nuisance, and try to protect their fellows from its ravages, there the general government steps in, and obeying the mandates of liquor leagues and brewers' congresses, absolutely brings to naught the will of the people as expressed by the prohibition vote, by forcing them to submit to the sale of rum in "original packages"; and these original packages may be small enough for drunkards to carry in their pockets. It is



a burning shame when any government treats its citizens thus just for a little revenue! No man can say a good word for the saloon business. It means ruin to thousands without a single redeeming quality. It is damaging to all legitimate business. It is the enemy of the home, the church, the school and the great social world. What a shame to establish such a business by law!

\*\*\*

### Ignorance of the Bible.

It is hard to believe that reports concerning an examination on the Bible recently given to the young men of one of the great American colleges can be true. If true, they reveal an ignorance of the Bible on the part of many young men of college age that is alarming. It would be hard to find a more humiliating exhibition of ignorance regarding the Book of books, than that which the *Presbyterian Standard* and the *Bible Recorder* describe in recent issues, an idea of which we give below.

Were the answers not so humiliating, they would be truly amusing; but no one can treat lightly such unmistakable evidences of neglect in the homes where these young men had been trained from childhood. Here are some of the answers given: "By the Law was meant the laws given by Christ to his disciples, while the Gospel simply means the Scripture as taught to the people." Again: "The Gospels were letters which St. Paul wrote to the churches;" "The temple of Solomon was in Babylon;" "Nazarene was the mother of Christ, Nazareth was his father;" "Levi was a name applied to Jews who were small in stature compared with Leviathan, which meant large;" "Levi was a Jewish male, Leviathan was a woman;" "The Isle of Patmos was where the children of Israel were fed in the wilderness;" and "Abraham was called of God to preach the Gospel."

What could have been the standard of living, the rule of morals, the guide in religion, in homes where these young men were reared? When we remember that they were not little boys, but men, ready for college—men grown, who had left the preparatory schools—their ignorance of the Bible is all the more astonishing. Had they never belonged to a Bible school? Had these young men never known church privileges?

## EDITORIAL NEWS NOTES

### Russia and Persia.

Russia is again on the rampage. This time it is the all but helpless government of Persia with which the bear has picked a quarrel. Twenty-four hours was the time given in the ultimatum for the Persians to yield, or they would have to fight. Promptly upon expiration of this time Russian troops began to march upon Teheran, the capital of Persia. The excited Persians are clamoring now for "liberty or death," and are preparing to meet the Russians as best they can in defense.

What is it all about? Simply this: The Persian Government has had in its employ an American financial expert, W. Morgan Shuster, as its Treasurer General, whose administration of Persian finances has not pleased the Russians. Last week the Czar's government demanded that the Persians dismiss Mr. Shuster from their employ, giving them only twenty-four hours in which to do so; in case of refusal the Russian troops would start for Teheran. This ultimatum also contained a demand for indemnity sufficient to pay the expenses of sending the troops.

To add to the excitement two prominent politicians were assassinated, one in Teheran, and one in Kashin, a town ninety miles north of the capital. It is also said that bombs intended for the assassination of Mr. Shuster had been discovered.

Persia's reply to Russia's ultimatum is calm and dignified in tone, giving its reasons for declining to comply with this demand, and inviting Russia to examine into the case more closely and then to restate or reformulate its demands. Instead of so doing the troops of Russia began to march upon Teheran. This has aroused the Persians to a desperate state of excitement. From the provinces around Teheran many messages assure the government of the unlimited support of the people. A general boycott on Russian goods has begun, and the Russian tramway is being put out of commission. In Teheran great parades throng the streets, and the

walls and legations are being placarded with strong appeals for "liberty or death."

It seems that Mr. Shuster had been laboring under the impression that he was serving an independent sovereign state, instead of one upon which Russia had some claim; and he therefore offended the Czar's government by appointing Englishmen to certain positions in northern Persia, where the Russians think their so-called claim of influence should have been observed. To recognize officially this Russian claim in the north, Mr. Shuster felt would betray the people he is serving. The *New York Tribune*, in an editorial, says of him:

Mr. Shuster's attitude is nothing less than heroic, with the heroism of simple loyalty to duty. He stands almost alone in an alien land, stalked by assassins and hated by the great overshadowing power which seems about to crush the government which he is serving. But he shows no sign of faltering. He went there to serve the Persian Government, and he means to serve it to the best of his ability so long as it desires him to do so. When it dismisses him he will go, but until then all the threats and menaces that the north wind can bear to him are disregarded. It is a spectacle which must make Americans glad that Mr. Shuster is their countryman.

### Eighteen New Cardinals.

The newspapers of the world have been making much of the incidents taking place in Rome during the week. Under the most impressive ceremonies, conducted in the Vatican amid scenes of medieval splendor, the Pope appointed eighteen new cardinals. Three of these were Americans: John M. Farley, Archbishop of New York; William O'Connell, Archbishop of Boston, and Diomedede Falconio, former Apostolic Legate at Washington. These Americans are described as kneeling and kissing the Pope's hand and foot as they received the red hats, the insignia of the office of cardinal.

### Astounding Confessions.

For many months the eyes of the entire country have been turned toward Los Angeles, Cal., where James B. McNamara and his brother, John J. McNamara, have been held as prisoners awaiting trial, charged with the crime of dynamiting the *Times Building* of that city, in which several lives were destroyed. The remarkable detective work that traced these men from ocean to ocean, and unearthed evidences of their connection with other con-

spiracies as well as with the one that destroyed the *Times Building*, has attracted much attention, and elicited many comments, both favorable and unfavorable.

The conflict between capital and labor has been intensified, great sums of money have been raised by labor unions to defend the prisoners, and Mr. Gompers, the president of the American Federation of Labor, has been extremely severe in denouncing the movement as an outrage against organized labor. Mr. Gompers has made the land ring with his outcry against "kidnapping innocent men," and against "a deep-seated frame-up and outrage," which the American Federation of Labor would spare no pains or expense in showing up in its true light! Now after all this bluster, and after all the bravado with which the accused men have faced their accusers, protesting their innocence, they have broken down under the overwhelming evidence of guilt and confessed the whole thing! The entire country has been astounded over the evidences of far-reaching conspiracies and wide-spread outrages. The bribing of three jurors before the trial was stopped, added one more crime to those already committed. It looks now as though several other men would be brought to justice before the investigations cease. Government officials are starting the probe, and the "men higher up" may yet run for cover.

Herbert Montagu, a British army lieutenant, had his commission canceled for joining the Turkish forces at Tripoli. His action was considered a breach of the neutrality laws.

The first regular session of the Sixty-second Congress began Monday, December 4. Since the organization was completed at the special session in April, the country will not have to witness the usual political play and scramble for places, before anything can be done in the line of business. One thing is certain, the business circles of the entire Nation do not seem much elated over the reassembling of the lawmakers. If Congress would soon get down to some kind of genuine work that would beget confidence in the business world, and inspire real trust in the hearts of the people, it could do no better thing for the Nation. If it goes at the old bus-



iness of hedging and scheming and pull-hauling for political capital to be used in the Presidential campaign, it might better have stayed at home, so far as any good to the country is concerned.

Everybody will regret that James Whitcomb Riley, after suffering two years from a paralytic stroke, now feels that he has written his last poem. The paralysis has reached his right hand, rendering it completely useless.

The Italians report two victories in the war with Turkey, one at Benghazi and the other at Derma. The Turkish losses were much heavier than the Italian.

A bomb thrown into a mosque at Istib, Turkey, killed twelve and injured twenty persons.

Thousands of home-going foreigners, mostly bound for Mediterranean ports, have had to be left on the docks in New York City, because the ships about to sail could not hold all who applied as steerage passengers.

### Extracts From Letters of Pastors.

DEAR BROTHER GARDINER:

In accordance with my promise to you last week, I am submitting to your readers some extracts of letters received from the pastors of the Northwestern Association. These are given to indicate the spirit of these men, and their practical unanimity in approving such work as the Missionary Committee has proposed.

The plan of the committee as presented to these pastors has much in common with plans of the Tract Board for home work as they appear in the minutes of a recent session of that board. This action of the Tract Society will perhaps give more interest to the extracts from these letters which follow.

"I am very much pleased with the way the committee has taken up the work. The plans are excellent. I think it likely that our people would support some special revival meetings some time during the winter. The sentiment is rather against a long continued revival of the usual type. But a quickening of the religious life and activity in a strong, normal way under the

leadership of some one who would command the support of the various elements would, I think, appeal to the people."

"If conditions in this church shall be right for it, I shall be very willing to go to some other church for a little time of special meetings sometime during the year, provided this church and the Missionary Board agree to the plan.

"I very much like the plan put on foot by our association in the appointment of your committee.

"I like very much what you said about the *permanent* establishment of the mission work in southern Illinois. When will our people learn to put the home missionary work on the right basis? Stand by these places and the work as persistently and faithfully as we have by Shanghai for fifty or sixty years, and the base of supplies will be wonderfully enlarged. Don't give up the foreign work, but add largely to the work on the home field."

"Your circular letter came to hand to-day, and will say that I heartily approve. And I think my church will do so likewise, though I have not consulted them. I like W. D.'s scheme for southern Illinois. Would like to go with the tent. I believe we should hold that field at all hazards, and Davidson is surely a good man for that place. I will do what I can in this 'co-operation' business. Call on."

"Your letter regarding methods of work in the Northwestern Association, pastoral exchange, etc., was received and read before the congregation Sabbath day.

"I think it was almost, if not quite, a unanimous vote, endorsing or approving the plan, and the maker of the motion stating that his idea in making the motion was to include having some one come here, and allowing the pastor to go elsewhere, as suggested in your letter."

"Yours inquiring about coöperation of pastors in evangelistic work received. Am in favor of such work. Was brought up that way. Held a good many such meetings while I was a United Brethren and a Baptist. But not many such since uniting with the S. D. B.'s. The lack of this among us is one of our chief weaknesses. One reason of such lack of coöperation is

our isolation. So far apart—hard to come to each other. A few dollars makes a great difference sometimes."

"In reply to a letter some time ago I will say, I think our people will be pleased to have some one come to hold meetings. As to the question whether I would be willing to go to some other place, I have never claimed evangelistic gifts, or done much of that special kind of work. I have always felt that a normal church with a fairly qualified pastor should make a steady and healthy growth, both in graces and numbers, and that such a growth will really produce the best fruitage. I am not wholly in favor of the methods employed by some evangelists (so called), but I do not think we have ministers of that sort. Personally I shall be glad to have such work done if the Master can be honored by it."

A. J. C. BOND.

### A Worthy Cause.

To the Editor of the SABBATH RECORDER:

DEAR SIR:—Once more at the season when our thoughts turn to the needs of God's little ones we are preparing to help the wives and children of men in prison.

It has been to us a great comfort at past Christmas times that so many reading the appeal in your pages have responded and enabled us to bring practical aid into the homes of these sorrowing ones. It is not their fault that they are deprived of the support of husband and father; they are innocent sufferers and yet their hearts long for the joys of Christmas as much as do our own happier little ones. So many of these little children are underfed and poorly clothed that we plan to send them, as well as toys and good things, warm clothing and groceries and, where they are within easy reach, chickens or turkey.

We will spread no great feast to feed the poor promiscuously, but we do plan to carry Christmas into hundreds of homes. The Volunteer Prison League being so closely in touch with the men in prison comes to know of these home needs that would be hidden from the world, for these women are not beggars for charity. Each case is investigated and we have a record made of the sizes and ages of all the children so that we do not send the clothing haphazard, but buy to fit each child.

May I ask your readers to help us in this practical charity? Any donation of clothing, dolls, toys or money will be most acceptable. They should be directed to Mrs. Ballington Booth, Volunteers of America, 34 West 28th Street, New York City.

Again may I say we wish it distinctly understood that the Volunteers of America is a duly incorporated society; that our books are properly audited, and that our treasurer will send a receipt for every dollar received, and will hold vouchers for every dollar expended. This appeal is my only means of raising the funds necessary for this work, as I send out no solicitors, nor do we beg publicly for this branch of work. In the past the response has been generous, but the need has always been greater than the supply of help, and our hearts have often been heavy with the realization of what we have had to leave undone. I confess that this year I face the Christmas season with anxiety, and can only pray that many hearts among the happy and fortunate may be touched by the thought of these prison shadowed homes, and that they may help us to bring in the sunshine of Christmas good will to those who are not only needy but worthy of their sympathy and help.

MAUD B. BOOTH.

A Japanese Christian tells how he was won to Jesus: "A missionary lady got twenty-five Japanese boys into a class to tell us of Jesus. We had great curiosity to see this foreign lady, and not caring about Jesus, we did care to see how everything looked—her dress, her books, her furniture, her pictures. But every time she would have us read the Bible. We had the Gospel of Luke. We read till we came to the crucifixion. She could not speak Japanese; she had an English Bible, we had a Bible in Japanese language. When we read the story of the Cross, she got down on her knees and prayed for us. We could not understand what she prayed, but we watched her close. Soon she began to cry. Then she fell on her face, weeping bitterly. Then twenty-five Japanese boys cry too. Then inside of three weeks, all us twenty-five boys give our hearts to Jesus.—*Exchange*."



## SABBATH REFORM

### The House Divided Against Itself.

One of the "proof texts" used in favor of Sunday as a Sabbath is Colossians ii, 16, 17: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

In the *Christian and Missionary Alliance*, under the heading, "The Spiritual Clinic," Mr. J. Hudson Ballard answers a request for him to explain this text. As a spiritual adviser he offers the following:

There were those at Colosse who sought to bring the Christians back under the bondage of the law by imposing upon them the regulations of the Mosaic order. This included such things as "meat," "drink," "holy days," "new moons" and "Sabbath days." Paul says of these, they "are the shadow of things to come." The application of this admonition would be, that we are not to allow the zealous members of the Seventh-day Sabbath faiths to persuade us to go back under the law, and keep Saturday as the Sabbath day. We are freed from such things because "the body" has now come, the reality is here in Christ, and we have no longer to do with "the shadow of things to come." All the regulations concerning the Sabbath of every kind in so far as they are found in the law, are not binding upon us. We keep the Sabbath, that is, one day in seven, not because the command was given through Moses but because Christ and the early church adopted this principle of giving God one day in seven, and endorsed the method as binding upon Christians as a matter of voluntary obedience to God in this dispensation. We have no way of knowing whether the seventh day of our present week is in exact mathematical series with the seventh day as it was observed in the age of Moses. The intervening record is broken and the reckoning lost. Even if we wish to keep the seventh day, therefore, we would be unable to know which day is the seventh. It is a matter of much comfort and liberty to realize that we are free from such things in so far as they are found in the law and that we are not presumptuous, but simply insisting upon our liberty in Christ when we refuse to let any man judge us concerning the question of the Old Testament Sabbath.

It is hard to see how any one holding the position of spiritual adviser to those inquiring after truth can so completely overlook the plain teachings of the Bible, and assume so much that is contrary to

the Book of books. Read this insert carefully. See how adroitly the misleading assertions are put, in order "not to allow the zealous members of the Seventh-day Sabbath faiths to persuade us to go back under the law, and keep Saturday as the Sabbath day."

No careful Bible student would say what is said there if his study had been made from the Bible standpoint alone. Evidently all such assumptions are made from the standpoint of one who finds his practice out of harmony with the Bible, and feels compelled to construe Scripture so as to excuse himself for apparent disobedience, if possible. What does this writer mean by saying, "All the regulations concerning the Sabbath," etc., are not binding on us? What does he mean by the assumption, "Christ and the early church adopted this principle of giving God one day in seven"? Does he mean to have that statement taken according to the actual truth contained in it, or according to the implied error it contains? It is true that Christ and his early disciples did give one day in seven to God; but that one day was God's holy Sabbath, which they kept "according to the commandment." But the adroitly put *untruth*, which it is clearly evident he meant to impress upon his questioner, that Sunday was the day the Lord and the early church gave to God and bequeathed to their followers, is entirely assumed without any Bible authority. It is "after the commandments and doctrines of men," of which Paul speaks in the same chapter.

Whether or not we can tell which day is the seventh as observed by Moses, has nothing to do with the question, since we know what day Christ observed. But we would not be presumptuous enough to imply even, that Christ did not know which day Moses commanded. If one were to assume that the days in the weekly cycle have been lost since his day, that would be as fatal to the first day of the week as it would to the seventh. One who insists upon his liberty in Christ to disobey the very law Christ kept all his life, and which he said he came not to destroy, must be "presumptuous" even though he claims he is not. Where do we find liberty in Christ to disobey the law of God?

Again, it is hard to see how this spiritual

adviser can be ignorant of the fact that Paul in this text did not refer to the weekly Sabbath of the Decalogue at all; but that he did refer to the several ceremonial sabbaths classed with meat and drink and holy days and new moons. Upon this point let me introduce here the testimony of other eminent First-day scholars, who have made a study of this same text, and given us their understanding of its teachings. This will go farther with our Sunday-keeping friends than any Seventh-day Baptist authority can. But we can not help noticing the fact that with the following testimonies arrayed against this writer, we see a house divided against itself. Jamieson, Fausset and Brown say in their commentary:

*Holiday*—a feast, yearly. *New moon*—monthly. "*Sabbaths*" (not "the sabbaths") of the day of atonement and feast of tabernacles have come to an end with the Jewish services to which they belonged. The weekly sabbath rests on a more permanent foundation, having been instituted in Paradise to commemorate the completion of creation in six days. Leviticus xxiii, 38 expressly distinguishes "the sabbath of the Lord" from other sabbaths. A *positive* precept is *right because it is commanded*, and ceases to be obligatory when abrogated; a *moral* precept is *commanded eternally, because it is eternally right*. If we could keep a perpetual sabbath, as we shall hereafter, the positive precept of the sabbath, one in each week, would be not needed. But we can not, since even Adam, in innocence, needed one amidst his earthly employments; therefore the sabbath is still needed, and is therefore still linked with the other nine commandments as obligatory.

Albert Barnes in explaining this same passage says:

*Or of the Sabbath days.* Greek "of the sabbaths." The word *Sabbath* in the Old Testament is applied not only to the seventh day, but to all the days of holy rest that were observed by the Hebrews, and particularly to the beginning and close of their great festivals. There is, doubtless, reference to those days in this place, as the word is used in the plural number, and the apostle does not refer particularly to *the Sabbath*, properly so called. . . . for there is not the slightest reason to believe that he meant to teach that one of the ten commandments had ceased to be binding on mankind.

While both the above writers are Sunday men, they evidently do not believe that the weekly Sabbath was meant in Colossians ii, 16. They did not think it belonged to the "handwriting of ordinances that was against us, which was contrary to us," and was "blotted out." The Sabbath law is nowhere in the Bible classed

as a handwriting of ordinance. Neither was the Sabbath against man and contrary to him. The Sabbath was not a shadow of the coming Saviour. The rites and ceremonies of the Jews were shadows of good things to come. They pointed to Christ, and when "the body" came, the shadow vanished. The Sabbath of Jehovah was instituted even before sin entered, and before a Saviour was promised. It could not, therefore, like the Passover, Pentecost, and Ingathering sabbaths, foreshadow the Saviour's coming. No one of the Ten Commandments, no part of the moral law could be regarded as "a shadow of things to come." "These commandments," according to Doctor Barnes, "are, from the nature of moral law, of perpetual and universal obligation."

### Spiritual Service—Its Nature and Scope.

REV. WM. C. WHITFORD.

*Semi-annual Meeting, Independence, October 22, 1911.*

In this busy world of strife and conflict, of making money and spending money, of haste and turmoil, we are too apt to live in the realm of the physical and to ignore the spiritual. We are ready to admit that there is a higher and better plane of living than that which we enjoy, but know not how to attain it. We think of the spiritual as the impossible, or else as the impracticable,—a conclusion which amounts to the same thing.

But certainly the spiritual is neither impossible nor impracticable. It is invisible and in a certain sense intangible, but it is a real part of the life of mankind. The spiritual is the inner kernel which with the outer physical makes up our human nature. Neither can claim completeness by itself; both are alike essential.

The natural reaches out toward the spiritual and joins with it, or else the man is going back in the descent toward the brute. The spiritual must have its root in the natural, or else it is vague and unreal.

Some philosophers find three parts in the nature of man: the body, the mind, and the spirit; but it is more convenient, and perhaps more in accord with the fundamental realities, to think of two parts only, the physical and the spiritual. The mind belongs partly to one realm and partly to



the other. When we think of mind and body as the extremes, we express concretely their intimate relation by saying, The scholar without a sound body and the athlete without mental development are both miserable failures. We may make an equally emphatic statement when we think of the physical and the spiritual as including all the elements in human nature. The man who exalts the physical as the all in all gives free course to the sensuous and becomes sensual. He is worse than a failure, and has debased the image of God. On the other hand the man who has lost sight of the value of the things of this life, and thinks that the spiritual may be exalted without any regard for the physical is rightly called a fanatic, and is even more dangerous to society than the other.

True spiritual service is not then the burning of incense nor devotion to the observance of ritual worship. The spending of long hours upon the knees in prayer is not spiritual service. The feeling of joy in the service of God is not spiritual service.

Our Christian ancestors of a hundred years ago laid too much stress upon feeling and subjective sensations. For them the Christian life had its beginning in a profound conviction of sin, and then went from one ebullition of emotion to another. These manifestations of intense feeling were what constituted Christian experience. They had little confidence in a life which lacked these outward tokens.

While it would be absurd to deny the reality of these subjective manifestations of religious emotion, yet it is safe to deny that such experience is of value unless it shows result in character. The aim of the Christian should never be to enjoy experiences but to attain righteousness. Many a young Christian came near being discouraged from the Christian life because he did not have the experiences which he coveted. Others have been encouraged to have confidence in the experiences which they were so fortunate as to have, and so lost sight of righteousness, and made shipwreck of life.

*Spiritual service is not ecstatic feeling, but righteousness.* Our ancestors believed that there was a great gulf between the religious and the secular, and that there was practically no relation between what

we do in connection with worldly affairs and what we do in connection with the worship of God. But really religion is not an incidental part of our life. True religion has its part in everything that we do. Every task set before us, every transaction in business affairs must be done as a part of our relation to God. There is no proper distinction between the religious and the secular.

*Spiritual service is not confined to a particular class of deeds and to a narrow field of action, but refers to the whole of life.*

St. Paul in that epistle which we regard as his masterpiece, the Epistle to the Romans, after he has rounded out his theoretical discussion concerning the nature of justification and the means whereby it is attained, comes at length to what we call the practical part of his letter. With the twelfth chapter he begins an exceedingly practical exhortation. In view of all that he has said he brings a message to the consciences of his hearers. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your *spiritual service*." This translation of the Revised Version has come nearer to the thought of the apostle than the rendering to which we are more accustomed. It is indeed *reasonable* that we should render this complete service, but that is not what Paul is talking about. This gift is not the lifeless mummery of ritual in presenting of something that has no very close contact with the givers. Our spiritual service is not the cold formality of offering a slaughtered animal to our God, but is the active offering of our own selves, not dead but full of life. We surrender ourselves to God, but we are not like surrendered prisoners of war, disappointed and sullen, and destined to inactivity and constraint. We are living, and active, and free, walking at liberty because we seek Jehovah's precepts.

Our spiritual service is not a service in thought and feeling only, a service of the soul, seen only by the eye of faith. It is most practical and real. Our bodies are instruments of this service. All that we do and think are a part of it. Even after we have once started upon this service it is easy for worldliness to creep into life; and so the apostle goes on to exhort

his readers not to be conformed to this world, but to be transformed by the renewing of their minds.

It will often happen that the spiritual man and the worldling are doing the same identical outward acts. If you enter a store and are waited upon by a polite and attentive clerk, you do not know whether he is acting as he does in a hypocritical endeavor to get your money or whether he is really anxious to serve you.

*Both spiritual service and worldliness consist not in what is done, but in the attitude of mind that goes with the doing of it.* The external acts do not count in spiritual service. A man might be continually engaged in charitable work as the representative of a charity organization society, and yet be doing no really spiritual service because his heart was not in the work. But we need not be in great doubt when we have many acts of others to judge from, nor in any doubt at all about ourselves when we stop to notice our motives. From the ninth verse of the twelfth chapter of Romans and onwards Paul sets forth very concretely the course of conduct that springs from the principle of love, and results in spiritual service to fellow men and to God.

*If then we would be spiritually efficient we must not be looking in upon ourselves for feelings and subjective conditions of holiness, but looking out for work to do and concrete manifestation of loyalty to ideals.* It is not the monk, secluded from the affairs of men and meditating upon service to God in abstract devotion, that can be the most spiritual; but rather the busy man intent upon the affairs in which men are interested, and eager that the Christ-spirit shall be manifest in his own life, and that the evils that mar the happiness and the appropriate development of the human race shall be put away. Amos, and Hosea, and Isaiah, and Jeremiah, and the other great prophets of the Old Testament were not talking about a spirituality manifest in any sort of an abstract way, nor even in careful attention to the ritual of sacrifices and feasts. What Amos condemns is the trampling upon the poor, and the taking of exactions from him of wheat. He speaks of the evil-doers as "ye that afflict the just, and take a bribe, and that turn aside the needy in the gate from their

right." His exhortation is "Hate the evil, and love the good, and establish justice in the gate." Micah very well expresses the ideal of the Old Testament prophets. Micah vi, 8. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

God gives us spiritual bread as he does our daily bread. Neither of them comes into our mouths with no effort on our part. We understand that there is law in the realm of the physical. We must seek to know this law through experience if we would accomplish results in any field of physical activity. I mean that no one would seek to raise a crop of potatoes simply through prayer. The same is true in the realm of the spiritual. We can not expect God to work in our spiritual natures apart from conditions and circumstances. We must seek to know the law of spiritual development, and expect results in accord with that law. The youth who will steal a point in a game of lawn tennis or cheat in playing croquet can not hope to be developing a character to which the theft of a dollar would be a revolting action.

The law of spiritual service is intense loyalty to the light that we now have, and eagerness to gain more light. We are to attain spiritual service, and maintain the spiritual standard of living, by giving diligent heed to our ideals, by yielding ourselves to our heavenly Master, and by willingness to adopt for use in daily life the principles that he teaches. The careful study of the Bible is not in itself a virtue, but it is a means of acquaintance with our Master, and with his instruction for practical living. We are to learn also by experience. The man who thinks does not need to look in the Bible every time to see whether what he proposes to do is right or wrong. If we have hatred of evil and love for our fellow men and for God, we may be sure that we are making progress toward the ideals of life.

Spiritual service is an ideal well within possibility for all.

Lighthouses do not ring bells and fire cannon to call attention to their shining; they just shine on.—J. H. Gilbert.



## MISSIONS

### Hammond, La.

DEAR RECORDER READERS:

The cold wave from the north reached Fouke, Ark., during the night after the Sabbath. I left there for Hammond, La., on Monday morning. The cold wave had been there and cut the cane, doing some damage. It seems a frost improves it, but this had been more than a frost, freezing sufficient to make a crust of ice. It was quite cool Tuesday when I arrived. People were talking about winter—and temperature above freezing-point! It had not even destroyed all of the beautiful flowers on the lawns. The nights continued cool, but during the day it seemed almost summer heat.

My stay lasted nearly a week. It was a pleasant one and I hope profitable. The Hammond of fourteen years ago, when we had the sweeping revival, has changed to a thriving city. Brick blocks and department stores have grown up. There are still a few people I used to know; I had to inquire where they lived; more are gone.

Plans were at once made for holding evening meetings in our church. The town has grown up around our church building. It is central. The spire in sight of the city is pointing men up to God. The bell rings them to worship on Sabbath morning. That the most of the city do not heed it, is not the fault of the brave little group of perhaps twenty-five Sabbath-keepers who remain faithful.

I have long had a desire to winter at Hammond. I wonder that more of our people do not go there. Business thrives, and that for twelve months of the year. I doubt if there is a winter resort where one can live so cheaply and so well. The Sabbath society is ideal. The people there did not ask me to say nice things of them; but they did take the greatest interest in the meeting. We had a deep interest and the best of after-meetings. A rain came and prevented the one set for Sabbath evening. Two day-sessions were held on the Sabbath and none at night on account of the lecture course previously arranged for.

To avoid clashing with the Sunday morning services in the churches of the town, we had an afternoon 3 o'clock service. The church was pretty well filled. Here I met more of the old friends of fourteen years ago who belong to other churches.

The meeting for Sunday night was at the house of my cousins, Mr. and Mrs. F. R. Saunders. The large house was full; chairs were brought from the church. After an hour of social conversation a church meeting was called and a conference held in laying plans for sustaining the regular appointments of the church. The Sabbath school has been well sustained, though it has been crippled some by the absence of several families, who have spent the summer in the West and North. Several propositions are under consideration for the winter. Either occasional visits will likely be made by our ministers, or some of the elderly men come there to winter. I pray God will direct in this matter. I feel a little like getting old and going here myself. Before I left, the church kindly remembered both the boards financially as well as by their counsels and by their prayers.

I wish that members of both boards could visit and see what I have during the last few weeks. It would give the members new courage and hope in this wide and rapidly changing field. "Lift up your eyes, and look on the fields; for they are white already to harvest." While I was at Hammond, Brother Witter was at Shepherdsville, Ky., holding meetings, and Brother Hurley was at Attalla, Ala., at work with our people, where I went and made my next visit.

Your brother,

E. B. SAUNDERS.

John Ridgely Carter, secretary of the American Embassy at London, was piloting some American friends through the museum at Hastings when he observed an unhappy attendant wearing a military uniform, with a helmet from which a chin-strap hung, at whom an inquisitive tourist was firing all manner of silly questions. The tourist's last question was, "Say, what is that strap under your chin for?" The attendant sighed. "The strap is to rest my jaw when I get tired answering questions," said he.—*Harper's Weekly*.

### The Advantages in Music Offered by Our Colleges.

LELAND COON.

*Joint session of the Christian Endeavor societies of the First and Second churches of Alfred, N. Y.*

Many people of the day seem to consider the study of music as unnecessary and as the special privilege of those who have means to learn of the impractical as an accomplishment. Modern educators, however, are fast coming to recognize that music affords as many practical benefits as do a large per cent. of the courses of a different nature which are offered in schools and colleges.

Seventh-day Baptists have not been slow in recognizing this fact. In all three of our denominational colleges—Alfred, Milton, and Salem—substantial departments of music are maintained under the supervision of able directors. We are not to be ashamed of the popularity which these departments are rapidly gaining. Our schools will not be outdone in educational matters.

Last year in Salem College 32 out of the 233 students enrolled were taking work in music. This represents 14 per cent. of the total enrolment. The department is in charge of Mr. Samuel O. Dew, a student at the Peabody Conservatory of Music from 1901 to 1904. Mr. Dew teaches piano, harmony, theory, and history of music. His assistant, Miss Lelia Stillman, a graduate of the department of music in Milton College, has charge of the vocal courses. A music certificate is given to all students who complete six grades of the course in piano, who have taken vocal, harmony, and history of music, who have 120 academic counts, and who have given a public recital. To all who, in addition to this, complete another grade, study theory, and gain 240 academic counts, a music diploma is given.

At Salem the interest in music has been slack but is now increasing, since more emphasis is being placed upon it. Several are specializing in music there. They have a chorus, men's and ladies' quartets, and the girls' lyceum gives at least two musical programs during the school year. Two recitals are given, besides one during commencement week.

Milton College has an especially strong department of music, as well as a healthy

sentiment in favor of musical subjects. Miss Alberta Crandall, a student in the New England Conservatory in Boston from 1902 to 1903 and again from 1907 to 1908, and previous to that time, in the school of music at Milton, is at the head of the department. She teaches pianoforte, harmony, vocal, and elementary chorus. Miss Crandall is working her hardest to give the department an enviable reputation. Miss Cora Anderson, of Janesville, Wis., has classes in voice culture. In addition to this, instruction on all stringed instruments is given by Mrs. Ellen C. Place. The glee clubs and orchestra are doing good work. One semester hour credit is given for chorus. A college choir is also maintained, which renders an anthem Tuesday mornings in chapel; on Friday mornings a double mixed quartet furnishes music.

A distinct addition to the musical advantages offered at Milton is the new pipe organ in the church, given by Mr. Paul Green in memory of his wife, Abbie McHenry Green, who died in 1909. The organ cost nearly four thousand dollars; it has seven hundred forty-eight pipes, two manuals, and a pedal keyboard. It is one of the best in the denomination. At the dedicatory exercises held September 16, President Daland, that master of the organ, presided at the instrument. Milton people have reason to be proud of this valuable acquisition.

Recently a choral union of over sixty people has been formed there, which, although composed partly of village residents, is practically under the control of the college. Prof. A. E. Whitford of the college faculty is the director. Milton College may well boast of its advantages along these lines. During the year 1908-09, forty-three out of ninety-two, or 47 per cent. of the college students, were taking music. Since then the number has by no means decreased.

With the department of music in Alfred University we are all more or less familiar. Under the efficient supervision of Professor Annas comprehensive courses are given in pianoforte, harmony, theory, vocal music, the Dunning system of instruction for beginners, music history, and music in public schools. College credit is given for work in this department up to an amount not to exceed fourteen hours. This may be ap-



plied on the number of hours required for graduation.

"At the completion of the course in pianoforte a certificate is given. To obtain this students must have passed an examination in theory and harmony, taken part in at least four public recitals, have a repertoire of twelve pieces of moderate difficulty besides certain sonatas specified in the course, have done work in ensemble and accompanying, and must give at least a portion of a closing recital." To those who complete the course in public school music a certificate is given which is recognized by the State. Last year but sixteen out of one hundred forty-one, or fourteen per cent. of the college students, took work in this department.

We, here in Alfred University, have excellent advantages for the study of music if we will only accept them. The trouble is that altogether too few of us are sufficiently interested along these lines to take the time from our school work. But let us say right here that you can spend your spare moments in no better way than in learning the untold beauty which music possesses. The study of music will give you a keener appreciation of the beautiful things in this world, will raise you to higher ideals of living, and will, above all, arouse in you a longing to be of greater service to your fellow men.

Nov. 4, 1911.

**Minutes of the Semi-annual Meeting.**

The semi-annual meeting of the Minnesota and northern Wisconsin churches convened with the New Auburn (Minn.) Church, October 6, 1911. At 7.30 p.m. the first session was called to order by the moderator, Frank Hall. G. G. Coon, Rev. Madison Harry and Mrs. G. E. Richey were appointed committee on arrangements. Rev. Mr. Hurley preached the introductory sermon. Text: Micah vii, 3. Theme: If all Christian people worked as hard as Satan, Christianity would prosper.

The second session, Sabbath-day, 11 a.m., was opened by song, and repeating of the Lord's Prayer. Elder Sayre read the Scripture lesson, Matt. xix, 13-26. Elder Hurley offered prayer. A quartet by Elder Sayre, Elder Hurley, Clarence Richey and F. Hall was listened to with interest. Elder Sayre's sermon on the importance of becoming Christians, especially when young, was very good.

Praise service, Sabbath night, 7.15 o'clock, was led by Elder Harry. Sermon by Elder Hurley. Text, Heb. iv, 3. Theme: The hidden power of God.

Fourth session at 10 a.m., Sunday. Rev. Mr.

Hurley preached a very stirring sermon. Many were moved to tears as he told of some life experiences. This was followed by a business meeting at 11 o'clock. The moderator being absent the secretary, George Truman, called the meeting to order and Elder Hurley was chosen moderator. The reports of the churches were called for. Dodge Center gave its report by letter, and Elder Hurley and Elder Harry gave verbal reports of their respective churches. These reports were interesting. Elder Hurley, who had been delegate to the Iowa yearly meeting, talked very encouragingly about it and gave some interesting history concerning the Welton Church. The minutes of the last semi-annual meeting were read. Mrs. Mack was elected moderator and Miss Maude Coon secretary of the next meeting, which will be held at New Auburn, Wis. Voted that Elder Sayre preach the introductory sermon, Elder Harry to act as alternate. Voted that Arthur Ellis of Dodge Center, Geo. S. Truman of New Auburn, Minn., and Victor Freeborn of New Auburn, Wis., prepare essays for the next meeting. Voted to adjourn.

Fifth session, 7.30 p.m., Sunday. Frank Hall led a brief song service. Prayer was offered by Elder Hurley. Elder Sayre preached from this text: "Let us go up at once, and possess it; for we are well able to overcome it." Collection for the Missionary and Tract societies amounted to \$6.00. Elder Sayre and Elder Hurley were the only delegates present, but they were so filled with the Spirit, that they inspired and encouraged us all.

The moonlight evenings were beautiful and the meetings were well attended in spite of the muddy roads, a dance, and picture show.

GEORGE S. TRUMAN,  
Recording Secretary.

**Seventh-day Baptist Education Society.**

The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society was held at the Theological Seminary in Alfred, N. Y., November 28, 1911, at 4.30 p.m.

The meeting was called to order by the President, Prof. W. C. Whitford, and the following other members were present: Messrs. W. L. Burdick, F. L. Greene, A. B. Kenyon, A. E. Main, J. N. Norwood, C. F. Randolph, F. E. Stillman, and W. D. Wilcox, and Mrs. W. C. Whitford.

Prayer was offered by Rev. W. L. Burdick. The Treasurer presented his quarterly report as follows:

**Treasurer's Report.**

First Quarter—57th Year—August 1, 1911, to November 1, 1911.

**I. REVENUE AND EXPENDITURE.**

**Dr.**

Balance, August 1, 1911:		
Seminary Fund .....	\$637.35	
General Fund .....	403.05	
Twentieth Century Fund ....	4.80	\$1,045.10
Interest on Bonds:		
Denver & Rio Grand Ry. . . .		50.00
Interest on Mortgages:		
George F. Berry .....	45.00	

C. G. Callen .....	35.00	
Daniel Lewis .....	63.60	
M. L. B. Merrill .....	21.16	
C. L. Shaw .....	69.00	
Loyal Van Horn .....	75.00	308.76
Interest on Theological Endowment Notes:		
D. S. Burdick .....	5.00	
Mr. & Mrs. G. N. Burdick..	20.00	
S. G. Crandall .....	5.00	
G. W. Hills .....	10.00	
S. D. Hemphill .....	5.00	
M. B. Kelly .....	20.00	
Mrs. A. R. Sheppard .....	5.00	
E. W. Vars .....	4.00	
Frank S. Wells .....	27.00	
W. D. Wilcox .....	5.00	
E. A. Williams .....	2.50	
C. J. York .....	5.00	113.50
Interest on Loan Association Stock:		
Alfred Mutual Loan Assn...		60.00
Contributions for Seminary:		
From Conference .....	123.45	
From Churches:		
Milton Junction, Wis. \$17.20		
Nile, N. Y. .... 16.92		
Plainfield, N. J. .... 29.99	64.11	187.56
Total .....		\$1,764.92

**Cr.**

Alfred Theological Seminary..	\$ 600.00	
Alfred University .....	375.00	
Twentieth Century Endw. Fund:		
Milton College .....	\$1.44	
Salem College .....	1.44	
Alfred University .....	1.44	
Alfred Theological Seminary.	.48	4.80
Salary of Treasurer, Aug. 1 to Nov. 1, 1911 .....		25.00
Balance:		
Seminary Fund .....	513.85	
General Fund .....	246.27	
Total .....		\$1,764.92

**II. PRINCIPAL.**

**Dr.**

Stock Matured:		
Alfred Mutual Loan Assn....	\$400.00	
Theological Endw., Notes Paid:		
M. B. Kelly, Nortonville, Kan. \$100.00		
Mrs. A. R. Sheppard, Chicago, Ill. ....	100.00	200.00
Total .....		\$600.00

**Cr.**

Loan from Revenue Acct Repaid	\$103.00	
Loan Association Stock:		
Alfred Loan Association.....	80.00	
Washington Trust Co. Savings Department .....	300.00	
Balance on hand .....	117.00	
Total .....		\$600.00

**III. CONDITION OF ENDOWMENT.**

(a) Productive:		
Bonds .....	\$15,552.35	
Mortgages .....	23,450.00	
Loan Association Stock .....	820.00	
Theological Endowment Notes..	2,637.66	
Washington Trust Co. Sav. Dept.	306.42	
Real Estate Contract .....	3,200.00	
Cash .....	117.00	
Total .....	\$46,083.43	
(b) Non-Productive:		
Theological Endowment Notes ..\$	550.00	
Total .....	\$46,633.43	

**IV. LIFE MEMBERS ADDED.**

A. R. Sheppard, Chicago, Ill.  
Mrs. A. R. Sheppard, Chicago, Ill.  
Alexander M. Ross, Chicago, Ill.  
Rev. M. B. Kelly, Nortonville, Kan.  
Mrs. M. B. Kelly, Nortonville, Kan.  
Paul B. Kelly, Nortonville, Kan.  
Ruth A. Kelly, Nortonville, Kan.  
Respectfully submitted,  
PAUL E. TITSWORTH.  
Alfred, N. Y., November 1, 1911.  
Examined, compared with vouchers, and found correct.  
E. E. HAMILTON.  
W. D. WILCOX,  
Auditors.

The above report was approved by the Board. It was voted that \$450 be paid to the Treasurer of Alfred Theological Seminary, and \$225 to the Treasurer of Alfred University for the use of these schools.

Voted that the Treasurer be authorized to pay our share of the expense of printing the Conference Year Book on presentation of bill for the same.

The minutes were read and approved. Adjournment.  
W. C. WHITFORD,  
President.  
W. D. WILCOX,  
Secretary.

O friend, it has been a strange year for you; sin in it, folly in it, neglect of duty and God in it; but if the heart is crying: "I will not let Thee go except Thou bless me," if the interests of life are moral ones for you, if the one worth of being alive at all is daily self-conquest to the glory of God—then bid defiance to your sin and failure, in the name of Christ forget the things that are behind; there is a year worth living ahead of you.—G. H. Morrison.

They that know God will be humble, they that know themselves can not be proud.—John Flavel.



## WOMAN'S WORK

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

### An Invalid's Help.

MRS. ANGELINE ABBEY.

The invalid sat in her chair by the fire,  
Alone and discouraged and sad,  
As she thought of the hunger and thirst in the world,  
And of those who never were glad.

"Oh, for a strong body to work for thee, Lord,  
That I might do something each day  
To help those that perish for lack of thy Word,  
To teach them the Truth and the Way!"

The postman delivered a letter just then  
From a friend in a distant clime,  
Who was toiling so hard, 'mid discouragements,  
To help spread the Gospel sublime.

She opened it quickly and eagerly read,  
"Dear Friend," and these words just below:  
"Thank you, oh! so much for your kindly words,  
Your letter encouraged me so!"

The worker was filled with new, inspired zeal  
To labor and fight against sin;  
And many were gathered into God's fold  
For the words of the feeble "shut-in."

### A Letter From Doctor Crandall.

DEAR MRS. CROSLY:

History is making very rapidly in China just now. I do not know how fully the home papers are giving details of events, but I am sure many of the facts will be known to the readers of the RECORDER long before this reaches you. But it is something to be "on the ground" as we are and feel the tension of the moment.

Ever since the taking of Hankow excitement has been high. The streets of Shanghai are not unlike the streets of New York in some ways, for the newsboys are upon almost every corner, crying "extras" for the Chinese press. The people have been quiet in their excitement but as a whole their sympathy is strongly with the revolution. One event proved this very clearly. Shantung Road is the Park Row of Shanghai. One day early in the struggle one of the native papers put out a bulletin of an Imperial victory. The people immediately demanded to see the

telegram. When the paper failed to show forth convincing proofs, mud began to fly and the bulletin had to be taken down.

Rumor, of course, has been rife. Every one said that the next thing after the fall of Hankow and the Han-yang arsenal would be the fall of the Kiang-nan arsenal which is situated barely a mile from us on the Whang-poo River. The main road to the arsenal begins at our corner and from our upper veranda we have a good view of the passing of traffic along this road. In fact much of it goes along the new road between our yard and the canal on its way to the settlements. For many days this road has been filled with carts and wheelbarrows loaded with household goods as the people have been hurriedly moving from the vicinity of the arsenal to the safer haven of the foreign settlements. It is a noticeable change in the sentiment of the people that now they seek the protection of the foreigners. The revolutionists have been very careful to protect all foreign and Christian interests.

Last Friday things came to a climax here in Shanghai. A ship had been loading with ammunition at the arsenal preparatory to going to Tientsin. The revolutionists had warned the authorities that this ship must not carry away the ammunition in question. Evidently the work proceeded and consequently the revolutionary leaders appeared. A few men went into the city Friday afternoon late, called the police together, told them that they were now serving the revolutionary party, tied white bands about their left arms (the rebel badge) and told them to keep order. The taotai had already moved to the foreign settlement. The magistrate gave up his position and so Shanghai became a rebel city with no demonstration and only an undercurrent of intense excitement. The gates were closed only a short time and business was resumed as before, perfect order being maintained. At about the same time a small party of men took possession of the shipyards at the arsenal. About 10.30 p. m. the fire-bells rang and upon looking cityward we saw the smoke and flames of a big fire. It was the taotai's yamen. Firemen were on the spot and prevented any spread of the flames. Thus all was done with dispatch and in order and with no unnecessary loss of life

or property. The same police were on duty, only that they now wore the white band. Happiness, an intense electrical sort of happiness, seemed to be everywhere. Our own Mr. Dzau came in during the evening to tell us of the fall of the city and his face shone with a sort of exaltation as he told of the wonderful event. There was evidently no fear of the revolutionists or of what they would do. In fact the people of Shanghai are almost all rebels at heart. I might include the foreigners in that although, of course, we must be neutral.

At daylight Sabbath morning we were awakened by rapid artillery firing at the arsenal. Soon we learned that the arsenal was taken with the loss of only five or six lives and several wounded. About the middle of the forenoon the head man's house there was burned. Our corner was the scene of intense excitement all day. None of us felt that we could do much but watch the most interesting moving picture which was being lived at Zia-jau. We did manage to have our usual services in order and quiet. However, we felt that war was pretty near us when we saw soldiers and volunteers, Red Cross men and even wounded men passing right by our gate. The three or four camps of soldiers in this vicinity went over to the revolutionaries almost to a man.

During the day we heard that the Wusung forts which guard the entrance to the Yang-tse and Whang-poo rivers had run up the rebel flag. The gunboats lying at the arsenal were also taken with no resistance. Yesterday we learned that four of the Imperial gunboats which were in the harbor here had also run up the rebel flag.

The whole city has been like an American city on the Fourth. The streets are literally full of rebel flags. Anything from a white bed sheet to more elaborate designs are shown. The favorite seems to be a red flag with a white square at one corner in the center of which is a circlet of blue stars,—a very pretty flag and one which makes our American hearts warm because of the red, white and blue.

Yesterday a mass-meeting of representative men was held in the city to elect the officers of the new administration. Such men as Wu Ting-fang were in attendance,

which in itself is a recommendation for the new order of things. In fact this revolution is not a revolution of the rabble. It is a revolt of the very best elements China can supply and that is saying much. Practically all the men of the new education, all foreign-trained men, and all who long for the upbuilding of the nation, are in it. The Christian element welcomes it, although deploring the necessity of war.

At the beginning there was slaughter of the Manchus but instantly a protest arose and that has been stopped. A significant thing was told in yesterday's missionary prayer meeting. One of the native secular papers in protesting against killing the Manchus quoted as follows: Buddha said, "Be merciful to all men." Confucius said, "All men within the four seas are brethren." Jesus said, "Love your enemies." When the secular press quotes the sayings of Jesus it begins to look as though the dawn were beginning to come in China.

I have written too much so must send the rest in next mail as I can't get it all copied.

Best wishes to all,

GRACE I. CRANDALL.

*West Gate, Shanghai,  
Nov. 7, 1911.*

### Minutes of Marlboro (N. J.) Yearly Meeting.

The yearly meeting opened Friday night, November 17, at 7.30 o'clock, under the direction of Rev. James L. Skaggs of Shiloh, the Marlboro Church being without a pastor. All the churches of the yearly meeting were represented by one or more delegates. After praise service led by Rev. Edgar D. Van Horn of New York City, Rev. James L. Skaggs spoke words of welcome and conducted the prayer and conference meeting, taking the lesson from 2 Kings vi, 14-17. Theme: Seeing.

Sabbath morning, 10.30.—After singing, and repeating the Lord's Prayer in concert. Rev. James L. Skaggs read the Thirty-fourth Psalm, followed by prayer by Rev. Edgar D. Van Horn. Dr. D. H. Davis preached a missionary sermon from John xvii, 18: "As thou hast sent me into the world, even so have I also sent them into the world." Theme: A true missionary. He said that in order to show the true missionary spirit, we must begin at home. It was an inspiring sermon.

Sabbath afternoon, 2.30.—Meeting called to order by Supt. Albert Bivins. After singing, Rev. Jesse E. Hutchins of Berlin, N. Y., led in prayer. After alternate reading of the lesson, Rev. Edwin Shaw of Plainfield gave a blackboard talk. Theme: Be ye holy unto the Lord. This was represented by good and bad elements.



The bad elements were sin, transgression, wickedness, guile, iniquity and lawlessness. The good elements were purity, loyalty, helpfulness, bravery, unselfishness, honesty and Christlikeness. After this, came a duet by the Misses Nellie and Elizabeth Harris of Shiloh. Mrs. D. H. Davis gave a talk on the Sabbath school in China, and also repeated the Lord's Prayer in Chinese. Rev. Edwin Shaw closed the session by having the congregation repeat the Twenty-third Psalm and the Mizpah benediction in concert.

Sabbath night, 7.30.—Song service conducted by Rev. Henry N. Jordan of New Market, followed by Scripture reading (Luke xix, 20), and prayer by Rev. Edwin Shaw. After singing, Rev. Jesse E. Hutchins preached from the text, Luke xix, 41-42. Theme: The Saviour's grief over lost souls.

Sunday morning, 10.15.—Business session called to order by moderator, Rev. James L. Skaggs. Rev. Edgar D. Van Horn led in prayer. Voted that the schedule and time for holding the yearly meetings be left to a committee of three to be appointed by the chairman. He appointed Mr. C. C. Chipman, Leslie Tomlinson and Rev. Edwin Shaw. This committee reported as follows:

(1) We recommend the following order for holding the yearly meetings subject to such modifications as local conditions may require, as may be determined by the yearly meeting:—Plainfield, 1912; Shiloh, 1913; Berlin, 1914; New Market, 1915; New York, 1916; Marlboro, 1917. (2) We recommend the continuation of the present plan of holding the yearly meetings in the month of November, the date to be fixed by the entertaining church.

Respectfully submitted,  
C. C. CHIPMAN,  
LESLIE B. TOMLINSON,  
EDWIN SHAW,  
Committee.

Report accepted. Voted that the pastor and officers of entertaining church constitute the Executive Committee. Voted that the correction and approval of the minutes be left with the Executive Committee. The collections taken, amounting to \$30.38, go to pay the expenses of visiting pastors. Voted that the sermons be printed in the SABBATH RECORDER. Voted that the clerk send a copy of the minutes of the meeting to the SABBATH RECORDER for publication. A vote of thanks was extended to the church by the visiting delegates. A vote of thanks was extended to Rev. James L. Skaggs from the Marlboro Church.

10.30.—After singing and repeating the Lord's Prayer in concert, Rev. Edgar D. Van Horn selected Psalm xix for responsive reading. After singing Rev. Edwin Shaw read Scripture lesson from 1 John ii, and 1 Cor. xiii. Prayer followed by Rev. Henry N. Jordan. Rev. Edgar D. Van Horn preached from the text, 1 Cor. xiii, 7. Theme: Christian love. Rev. James L. Skaggs led in closing prayer.

At 2 o'clock Rev. Edwin Shaw gave a very interesting and instructive blackboard talk on "Daniel." At 2.30 came singing, "Open the Door for the Children." Mrs. L. E. Hummel read Psalm ii, and Dr. D. H. Davis led in prayer. Dr. and Mrs. D. H. Davis sang, "Blessed Assurance," in Chinese, followed by Mrs. Davis' talk on missions in China, she answering a number of questions. Doctor Davis also gave a few remarks about the "Sabbath" in China. Rev.

Edwin Shaw answered what questions were asked and gave an interesting talk about the African Mission.

Evening session.—Opened with song service conducted by Rev. Edgar D. Van Horn. Dr. D. H. Davis led in prayer. After singing, "Softly and Tenderly," Rev. James L. Skaggs led in prayer for the return of sinners. After singing, "More Like Jesus," Dr. D. H. Davis read the Scripture lesson, 2 Cor. v. Rev. James L. Skaggs led in prayer. Sermon by Rev. Henry N. Jordan. Text 2 Cor. v, 14. Theme: The constraining love of Christ. Consecration meeting, in which several took part. After singing, "He Leadeth Me," the benediction was pronounced by Rev. Edwin Shaw.

A large attendance and great interest was shown throughout the meetings. Dinner was served in the basement of the church, by the ladies, to about 110 persons on Sabbath, and 120 on Sunday. Minutes were read, and approved later by Executive Committee. Meeting adjourned for one year, until the meeting with the church at Plainfield in 1912.

List of delegates: Rev. Jesse Hutchins and Dea. Frank Greene, from Berlin; Rev. Edgar D. Van Horn, C. C. Chipman and son Robert, from New York; Rev. Edwin Shaw, Plainfield; Rev. James L. Skaggs and a large delegation from Shiloh; Rev. Henry N. Jordan, Dea. Iseus T. Randolph, Alvin Burdick, Jesse Burdick, Mr. and Mrs. A. E. Curtis, Mr. and Mrs. Wm. Ryno, and Mrs. Frank Ayars, New Market; Dr. D. H. Davis and wife, returned missionaries from China.

LESLIE B. TOMLINSON,  
Clerk.

### Needed by Many.

C. H. WETHERBE.

He who has much knowledge of the condition of things in the various churches of the land, is aware of the fact that a very large number of the members are not genuine Christians. And this fact has reference to what are called evangelical churches. It always was true that in every Christian church some of the members were unconverted. Probably such a thing could not be entirely avoided. But it is a lamentable fact that for many years there has been an increasing looseness in respect to the reception of persons into church membership. It is a very common practice to receive as members a good many people who never gave any safe evidence of having been actually converted. The greatest need of such ones is true conversion.

The late Doctor Cuyler, in an article printed in 1903, said: "Tens of thousands of church members are in painful need of

a thorough reconversion. The church gets very little from them, except their names on its rolls, and their appearance at its communion table. The community gets no benefit from their religion. Not only do they not help the work of the church—they are a hindrance and a reproach. No 'revival' is more needed than a reawakening and a reconversion of backsliding church members. I once heard the venerable Dr. Lyman Beecher say that during a powerful revival in Cincinnati there was a remarkable outpouring of the Holy Spirit in the Lane Theological Seminary, of which he was then president. Several of the students, whose religious experience had been very shallow and whose spiritual life was very feeble, abandoned their hopes, and dug down deeper to find the Rock. They were reconverted, and the Doctor said that these reconverted men were especially effective when they got into their public ministry." I surmise that they had never before been really converted. One of the best revivals that many a church could have would be the exclusion of its dead members.

### Brubaker on Government License.

(By request.)

The guests at the great Battle Creek Sanitarium heard State Chairman Wm. A. Brubaker last evening on the theme, "What Fools These Mortals Be." Some months ago Dr. J. H. Kellogg, who is an ardent friend of the Prohibition cause, invited Mr. Brubaker to speak under the auspices of the sanitarium.

In the course of his address Mr. Brubaker said: "What is the purpose of government? To protect its citizens." Government should give its protection to no traffic that injures or destroys its citizens. He then gave a number of illustrations showing that the citizenship is being destroyed for the benefit of the drink traffic. Talk about conservation of our resources when here, the most valuable of our Nation's resources, is being destroyed to benefit the vilest traffic that ever cursed the earth. This government is under solemn, sacred obligation to see to it that every little child under the folds of its flag is protected in its natural rights. Every lit-

tle child in America has a natural right to the necessities of life; it has a right to parental care and training; it has a right to be reared in decency unsullied by vice; it has a right to a common school education; it has a right to a fair chance at the opportunities of life. And the government should use all its power—its armies and navies—if need be—to protect the humblest little child in the land in the enjoyment of these rights. Does our government do it? No. Does it even attempt to do it? No, no. On the contrary, it goes into partnership with a robber and a murderer; it gives the sanction of law to the pillage and murder of its helpless and defenseless little children, and it joyously receives a share of the plunder from this red-handed murderer.

The government says to the rumseller, when it hands him his license (not in so many words, of course, but practically): "Here's a legal authority for your business. We know what are the inevitable results of your business, but go now, reap your harvest in every field. Pillage every home in America, if you can. Beggar every little child; break every mother's heart; debauch every young man; defile every young woman; brutalize every father; send every soul in America to a drunkard's hell, if you can. One condition, however, we do demand; you must give us a share of the loot that you gather up from plundered homes and beggared childhood and debauched manhood and womanhood."

For shame! For shame! Is that the purpose of government? This government owes it to its own existence to destroy the liquor traffic. If it does not, it will be swept into the rubbish pile of nations. *And it ought.* Patriot, as I am, to the last fiber of my being, I yet declare to you that a government that reaps a revenue from the destruction of its citizenship, under God, has no right to live.—*The Vindicator.*

Every sinful act is another cord woven into that mighty cable of habit, which binds the spirit to the throne of darkness.—*David Thomas.*

Heaven's gates are not so highly arched as king's palaces; they that enter there must go upon their knees.—*Daniel Webster.*



## YOUNG PEOPLE'S WORK

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

### The Transforming Gift.

REV. H. L. COTTRELL.

*Christian Endeavor topic for December 23, 1911.*

#### Daily Readings.

Sunday—The gift of God (John iii, 16).  
Monday—The gift of life (Rom. vi, 23).  
Tuesday—The sustaining gift (John vi, 33-35).  
Wednesday—The measureless gift (John iii, 34; 2 Cor. iii, 18).  
Thursday—The gift of love (1 John iii, 1).  
Friday—With him all gifts (Rom. viii, 32).  
Sabbath day—Topic: The Gift that transforms the world (2 Cor. ix, 15; Luke i, 46-55). (Christmas meeting.)

#### MAN'S NEED OF TRANSFORMATION.

"At the gateway of life, each soul finds as it were a block of the purest marble, time, a chisel and a mallet, ability and opportunity, placed at his disposal by an unseen messenger. It rests with him whether this rude block of marble shall be squared into a horse-block or carved into an Apollo, a Psyche or a Venus de Milo. He may chisel out an angel or a devil. He may rear a palace or a hovel. One shapes his marble into a statue that will enchant the world, or sculptsures it into frozen music. Another chisels it into disgusting forms which will demoralize man in all time and poison every beholder."

But man, because of a weak moral constitution inherited from his ancestors, because of evil tendencies, purposes, habits, thoughts and deeds, because of evil companions and associations, has too often shaped his own life into a statue of wickedness, a statue that corrupts and degenerates all who look upon it. Many times the noblest intentions and purposes of men seem to be defeated by the mighty power of an immoral heredity and environment. Many moral strugglers have felt like crying out with that great apostle, Paul, "For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under

the law of sin which is in my members. O wretched man that I am! who shall deliver me out of the body of this death?" He realized the need in his own life of a divine power and influence that would help him in realizing his ideal of Christian manhood. How often do people who bear the name "Christian" allow the image of God in them to become marred and disfigured by the subtle and deceitful desires of self. They can never chisel their own lives into monuments of righteousness and service until they realize with Paul that it is God, through Jesus Christ, their Lord, who giveth them the victory over sin and death.

#### THE TRANSFORMING GIFT NEEDED.

Thus the weak moral constitution of man, the presence and power of sin and its consequences, the moral depravity caused as a result of sin, emphasize the necessity of a Saviour. God was not unmindful of the need of him whom he had created after his own likeness; so after sending to him glimpses of truth and the better life through the law and the prophets, he "so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." And Christmas will be celebrated in vain if we fail to realize the divine significance of the event which it commemorates. Only a babe in a manger of Bethlehem! Only a child of poor and humble earthly parents! But the birth of that babe ushered in divine and eternal forces that are transforming the world today.

Christ was human. As a matter of history, Christ was more human in the highest sense of the word, and more divine than any other man has ever been or ever can be. He has an undeniable place in the history of the world. He lived a normal life as a boy, young man and Saviour. He knew the meaning of love, duty, faith, patience, labor, temptation, pain and sorrow and he was not unfamiliar with social, civic and spiritual relations.

He was divine. It is useless to attempt to determine dogmatically what was human and what was divine; he seemed to have a divine spirit in a human body. But this we do know: he bore a unique relation to God and man; he lived a life that has never been duplicated, or in any sense equaled in its holiness and love; he gave

to the world old truth in its sublimest beauty, power and completeness, and new truth, which will never lose its authority over the lives of men or fail of application to the moral, spiritual and intellectual problems of any age; and he, as no other personality before or since, accomplished a divine work and founded a spiritual kingdom that will gradually conquer the whole world and endure for all ages.

The consciousness of his divine mission came gradually and normally with the advancing years. At the age of twelve, he discussed deep theological questions with the lawyers, and to his parents, who found him after a long search, he said, "How is it that ye sought me? Knew ye not that I must be in my Father's house?" But then he went down to Nazareth and was subject unto his parents. Some eighteen years afterward, at the time of his baptism, he seemed to have received a much fuller consciousness of his mission when he heard the voice from heaven, "Thou art my beloved Son." While Jesus always lived a life of harmony with God, his prayer in Gethsemane most clearly expresses the ideal spiritual union of the human with the divine, "Not my will, but thine, be done."

#### HOW JESUS CHRIST TRANSFORMS MEN.

Jesus Christ accomplishes this moral and spiritual transformation by bringing about a reconciliation between God and man. I would not infer that God needed to be reconciled, for he is ever longing to bring man into harmony with him; but it was man who needed to be reconciled to God. Man could be brought into harmony with God and thus transformed, only by a revelation of God to man. Jesus Christ was this revelation. By his spotless life, his moral and spiritual teachings, his miraculous works of mercy, his death and resurrection, he revealed to man the love, mercy, justice and holiness of God, expressed God's yearning desire for man's salvation and transformation, instilled in man a new desire for righteousness and service and supplied him with power for the realization of his new ideals. Thus when man saw the realistic picture of God in Jesus Christ and became better acquainted with his great character of holiness and love, he ceased to think of him as a powerful and angry God, un-

touched by his infirmities, and began to call him "Father." He then desired to be like his "Father" and showed the intensity of that desire by nobler deeds and a more Christlike life. Thus Jesus, by a revelation of God to man, by the power of his divine teachings, by the example of his spotless life of love and sacrifice, by his ever-sustaining power and comfort, brings to man a moral and spiritual transformation and points him to the way that leads to the fullest and most abundant life.

#### QUESTIONS.

What is the real significance of Christmas?

Why do we give gifts at Christmas time?

What is the best Christmas gift?

What do you think about most at Christmas time?

#### BLACKBOARD EXERCISE.

Jehovah of hosts (Isa. liv, 5)

Elect (1 Peter ii, 6)

Son of God (Matt. xvi, 16)

Unspeakable Gift (2 Cor. ix, 15)

Saviour (Jer. xiv, 8; Luke ii, 11)

Counsellor (Isa. ix, 6)

Hiding place (Col. iii, 3)

Redeemer (Isa. lix, 20; Titus ii, 14)

Immanuel (Isa. vii, 14; Matt. i, 23)

Shepherd (Ps. xxiii, 1; John x, 11)

Teacher (John xi, 28—R. V.)

#### IS GOD'S GIFT TO MEN

Different Endeavorers might be asked to speak upon the different names of Christ as indicated in the blackboard exercise.

#### Proverbs, xxvii, 2.

"Let another man praise thee, and not thine own mouth."

A member of the Conference Committee on Young People's Work had something to say in a recent issue of the SABBATH RECORDER which can not be said to be in praise of the work of that committee. I am sure it will be interesting and inspiring to many Endeavorers to read the following letter from one of the young people on the recommendations of that committee.

Perhaps the writer of the article had in mind better plans for the young people. They ought to have been presented to the committee for consideration. The suggestions which were made came largely from the young people themselves. They show that the young people are interested



in the work of the denomination, and that they are willing to do their part. He who never makes mistakes never makes anything. The young people may make mistakes, but they will make progress, too.

We shall be glad to hear from pastors and interested laymen; we want their help: but greatest consideration will be given to the recommendations of the young people themselves. We want the Young People's Board to be what its name implies. We are glad to pass this letter along. Let us hear from other young people, whether what you have to say is in harmony with the sentiment of this letter or not.

Sincerely,

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Rev. A. J. C. Bond,

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RUBY S. COON.

City and County Hospital,  
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### Consolation.

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## CHILDREN'S PAGE

### Little Foxes.

Among the tender vines I spy  
A little fox named "By and By";  
Then set upon him quick, I say,  
The swift young hunter, "Right Away."

Around each tender vine I plant,  
I find the little fox, "I Can't";  
Then, fast as ever hunter ran,  
Chase him with bold and brave "I Can."

"No Use in Trying"—lags and whines  
This fox among my tender vines;  
Then drive him low, and drive him high,  
With this good hunter, named "I'll Try."

Among the vines in my small lot  
Creeps in the young fox, "I Forgot";  
Then hunt him out and to his den  
With, "I Will Not Forget Again."

A little fox is hidden there  
Among my vines, named "I Don't Care";  
Then let "I'm Sorry"—hunter true—  
Chase him afar from vines and you.  
—A. H. Morrell.

### The Christmas Cookies.

There was just one year's difference in their ages.

Furthermore, when they stood in bare-footed anxiety against the door to be measured, there was now the difference of just one inch in their heights. Of this one inch Philip was justly proud. Not so very long ago it had been two inches.

Except for the inch more of David than Philip, the two little Cooks were as exactly alike as two peas in a pod. They were both brown-haired, brown-eyed, and brown-skinned. Both wore brown suits, brown ties, brown stockings, and brown shoes. Add to these facts that they both came on the twenty-third of December, that they were the only little folk in two big families, and that they were just about as sweet as two such small boys possibly could be, then you will understand at once why, to all the relatives on both sides and to everybody else who knew them at all, they were "the Christmas Cookies."

To everybody? No. Away up in the hills of northern New York lived two old great-aunts. Years ago they had helped bring up a certain brown-haired, brown-

eyed youngster who was now a big, jolly, brown-bearded man,—the father of the Christmas Cookies. To these old aunts their nephew David's boys were David and Philip. They had never heard of the Christmas Cookies.

In fact, they had never even seen their great-nephews. But for several years at Christmas time Aunt Lois or Aunt Eunice had written to their nephew, "Do bring your boys to see us this year."

The Christmas that made David nine and Philip eight, father said to mother, "Just get the Christmas Cookies ready, Emily, will you? I'm going to send them up to visit their great-aunts. I'll put them on the train, and old John can meet them at Saybrooke. I want them to have a real country Christmas for once. You write Aunt Lois."

A few days later a letter from mother found its way up, up, up, the winding hill-road to the great-aunts' farmhouse.

Aunt Lois put on her spectacles and read aloud:

"Instead of any other gift, we're going to send you the Christmas Cookies this year. I will pack them up, and we'll get them off on the 10 train Wednesday morning, the 24th. They'll reach Saybrooke some time that afternoon—in time for your supper anyway. Of course you'll have old John meet them. I hope they'll be good, and that you'll enjoy them as much as we do."

"Christmas Cookies," exclaimed Aunt Eunice peering over Aunt Lois' shoulder. "Well, that's kind of nephew David's wife."

"I don't want to say a word I shouldn't," said Aunt Lois, still studying the letter, "but it does seem as if I must ha' read it wrong someway. Don't it seem sort o' strange to you, Eunice, that David's wife should send cookies to us away off here?"

"Maybe she's got an extra good recipe," said Aunt Eunice. "It reads plain enough—Christmas Cookies."

"I sh' think she'd send cookies by mail," said Aunt Lois. "And it does seem queer to think o' John's meeting them. However, he can go over to Saybrooke horse-back just as well as not."

Supper in the old farmhouse was ready. In the center of the well-spread table a

### The Children of King George V.

Among the most studious and best brought up boys and girls in all England are the six children of the royal family. Even in the summer, when the family goes to the royal castle at Blenheim, in Scotland, there is a corner of one of the gardens set aside for nature study. Each child has a piece of land with hotbeds and garden tools of his own, where he digs and plants and sows. They are earnest, hard-working little farmers.

When the royal family is at home in London, at Buckingham Palace, the king often goes with the children to a large lake in the park, where they have a fleet of little ships which they learn to manage. King George also frequently accompanies the children on long walks and takes them to see football games. The king loves his family devotedly and they are all very affectionate and happy.

Prince John, the baby of the family, is a sturdy little fellow now almost six years old. Next comes Prince George, nine years, and Prince Henry, eleven. The only daughter is Princess Mary, who is fourteen and is said to rule her brothers with a rod of iron. She is described as a fearless little lady, with a strong will of her own, and she is very fond of study. Prince Albert is fifteen and Prince Edward was seventeen on June 23.

As heir-apparent, Prince Edward is studying very hard to prepare himself for his future duties. For two years he has been one of the best pupils at the naval school in Dartmouth. He fares as do the rest of the students, eating, playing, working just as they do. He is fond of all sports, swims like a fish, boxes and plays football. The prince is a manly young fellow and is said to have "a heart of gold." His kindness toward animals was shown one day when he said, "When I am king nobody shall cut puppies' tails." Edward, who was a great favorite with his grandfather, Edward VII., is altogether a charming young prince, handsome, full of high spirits and good humor. He is extremely popular, for "his kindness, his perfect courtesy and his unaffected way make him loved by everybody."—*The Advance*.

I believe the first test of a truly great man is humility.—*John Ruskin*.

big quaint, blue plate waited for the coming of the Christmas Cookies.

In her window Aunt Eunice knitted briskly on a small red mitten, and kept an eye meanwhile on the road. In her window Aunt Lois knitted just as briskly on a small blue mitten, and kept both eyes on the road.

Suddenly she dropped her work. "I hear Sampson," she said.

Aunt Eunice nodded. Both stood up to watch. Then into view came the old horse, and on his back—the boy in front clinging to the gray mane, and the boy behind clinging to the boy in front—rode two small, brown-coated, brown-capped, brown-mittened, brown-shod youngsters. Behind Sampson came old John tugging a dress suit case.

"Sakes alive!" cried both great-aunts in a flutter of surprised excitement. And they reached the door just as Sampson came up with his load.

"Why, it's little David," cried Aunt Eunice helping him down.

"And Philip," cried Aunt Lois.

"Yes, ma'am," said both boys, briskly. And David added, "I say, but Sampson's a fine horse. Can I ride him alone sometime, auntie?"

"And can I ride him alone, auntie?" said Philip.

"Dear heart alive," cried both aunts. "Of course you can."

"But you're not so very big, auntie," said David, on the way into the house. "Father said you were great-aunts."

"I'm 'most as tall as you are now," said Philip, reaching up.

"But where did you come from, David?"

"From home," said David, reaching for the cat. "Mother wrote—"

"Yes, ves," said Aunt Eunice, "but she said she'd send cookies—"

"Christmas Cookies," added Aunt Lois. "Did you bring them?"

David dropped the cat. "Why, didn't you know, Aunt Lois?" he said. "We are the Christmas Cookies."

"We're both Christmas Cookies," cried Philip.—*Alice E. Allen*.

One should go to sleep as homesick passengers do, saying, "Perhaps in the morning we shall see the shore."—*Henry Ward Beecher*.

## DENOMINATIONAL NEWS

EDITOR *Milton Journal*:

Will you kindly permit us through your columns to thank our many friends who have generously remembered us in our time of sorrow in the sudden taking away of our Willie. The shock to us was indeed great; and the words of sympathy that have come from our many friends are comforting.

MR. & MRS. PLATTS.

264 West 42d St., Los Angeles, Cal.

Dr. A. L. Burdick of Janesville went to Chicago Sunday morning and returned that evening accompanied by Alexander Daland who has been at the Hahnemann Hospital recovering from an operation performed on his ear a couple of weeks ago.—*Milton Journal*.

At the recent church meeting Rev. E. E. Sutton of Andover was given a unanimous call to the pastorate of our [Little Genesee] church.

Pastor Randolph has received the sad news that his son John, who is teaching in Arkansas, has tuberculosis and must give up work there. His brother Wardner will go south immediately to take his place in the school. John will come north as soon as possible and enter Bon Air Sanitarium. The family have the sympathy of all.—*Alfred Sun*.

To hold down a political job for thirty-eight years and still have a grip on it, is making a pretty good record, especially in these latter days, when the rule seems to be "investigate" and throw out. But this is the record held by Charles Stillman of Alfred, over in Alleghany County. For seven years he was the assistant clerk of the board of supervisors of that county, and on top of that he has been clerk of the board for thirty-one years, being re-elected this week.—*Olean Evening Herald*.

### South America's Prehistoric City.

Peru is a land of contrasts—the everlasting snows that crown the Andes, the sun-scorched deserts of the Pacific Coast and the dense impenetrable forest region of the interior on the headwaters of the Amazon—a land of great mountains and deep valleys; a country of direst poverty, and yet one of the richest of all countries in its untapped mineral wealth.

Here the ancient and the modern blend—the Indian with his flock of llamas on the lonely heights of the Andes, the caballero mounted on his prancing steed, and the electric railway, the latest mode of rapid transit. The unwashed Indian in his rough homespun poncho, the proud don of Span-

ish blood, dressed in the excess of fashion, the low-caste Cholo and the Chinaman and the modern European all mingle in the crowded thoroughfares of Lima.

The famous city of Arequipa, nestling at the foot of the peak of Misti, the wonderful Lake of Titicaca, an island sea embosomed among the Andes, 12,500 feet high, and the historic city of Cuzco, the Athens of the Incas, are all reached from the port of Mollendo. From the archeologist's view-point, Cuzco is a city without an equal in Latin America. Here the traveler stumbles across ruins at every street corner—cyclopean fortresses, temples, palaces, monuments of an unwritten history and of a people whose sun has long since set in gloom. There is no finer stone-cutting anywhere in the world than some of the stone work of the Temple of the Sun and other old buildings.—*The Christian Herald*.

### Avoid the Blues.

The temptation to yield to the blues often assails people when they are weak in bodily health. Often it attacks them when they are encumbered by mental troubles. A wise elderly woman once said to a young girl: "Anybody can cope with real trouble. It is the vague, intangible trouble that gets the better of one and clouds the gay spirits until one walks in the blackness of a fog." Whether trials are real or simply imaginary, a good rule for every one is to seek the sunshine. If there is the least derangement of health, trust in God with all your might and apply to the best physician within reach.—*The Christian Herald*.

### Anvil Sparks.

Even the smallest fault is a fault just the same.

He that hath lost his faith hath little else to lose.

You can not share your joy too much, nor your grief too little.

Don't write down your grievances; the sooner they are forgotten the happier you will be.

When you make a blunder, step ahead of it; and thus you will make it an occasion for advancement.—*The Christian Herald*.

## HOME NEWS

RICHBURG, N. Y.—My ministerial work began upon this field the second Sabbath of last July. My work also includes a visit to Petrolia two Sabbaths in each month, to attend their services at 2.45 p. m.

The Richburg Church has undergone many changes during the last thirty years. Some have moved away, some returned, others have gone on to their eternal home. Many of the ministers who have labored here have laid down the burdens of this life. Others are still active in the Master's work elsewhere. While the church has been weakened by many removals, yet a few have struggled on to keep the light burning. Sabbath services are fairly well attended. A good interest is shown in the Sabbath school. Sixth-day evening prayer meeting is attended by the faithful few. The Christian Endeavor is not doing as much as it did, owing to sickness; yet we trust the work may again become active.

Union Thanksgiving services with the First-day Baptists were held in our church, W. N. Mason of their church preaching.

The mission at Petrolia I am satisfied was started under the leadership of the Holy Spirit. It is one of the best Bible schools I ever attended. It is noted for life and activity. Storms make but little difference in attendance. A sociable people who are engaged in the enterprise are satisfied it has been good; and parents, who have witnessed the conversion of their children, can testify to its blessed work.

Pray for us, dear brethren and sisters, that God's blessing may be richly poured out upon this entire field.

G. P. KENYON.

### How McKenzie Made the Grade.

Some of Norman Duncan's brief sketches of the labors of the "Sky Pilot of the Lumber-jacks" are too exquisite to be forgotten. Especially is this true of those incidents in which he attended the dying in their last hours. Here his service was as gentle as a woman's, and as effective. Of such is the story of the dying of Alex. McKenzie, a teamster. It is here repro-

duced, just as Norman Duncan tells it.

When Alex. McKenzie lay dying in the hospital at Bemidji—a screen around his cot in the ward—the Pilot sat with him, as he sits with all dying lumber-jacks. It was the Pilot who told him that the end was near.

"Nearing the landing, Pilot?"

"Almost there, Alex."

"I've a heavy load, Pilot—a heavy load!"

McKenzie was a four-horse teamster, used to hauling logs from the woods to the landing at the lake—forty thousand pounds of new-cut timber to be humored over the logging roads.

"With help, Alex."

"Pilot," he asked presently, "do you think I can make the grade?"

McKenzie said nothing for a moment. Then he looked up. "You mean," said he, "that I need another team of leaders?"

"The Great Leader, Alex."

"Oh, I know what you mean," said McKenzie, "you mean that I need the help of Jesus Christ."

No need to tell what Higgins said then—what he repeated about repentance and faith and the infinite love of God and the power of Christ for salvation. Alex. McKenzie had heard it all before—long before, being Scottish born and a Highlander—and had not utterly forgotten, prodigal though he was. It was all recalled to him now, by a man whose life and love and uplifted heart were well known to him—his minister.

"Pray for me," said he, like a child.

McKenzie died that night. He had said never a word in the long interval; but just as his last breath was drawn—while the Pilot still held his hand, and the sister of charity numbered her beads near by—he whispered in the Pilot's ear:

"Tell the boys I made the grade!"—*United Presbyterian*.

Let us guard well our thoughts. Thought is eternal in its effects, and every bit of hope and cheer that enters our minds and goes forth from them, helps not only ourselves but the world.

He that will believe only what he can fully comprehend, must have a very long head, or a very short creed.—*C. C. Colton*.



## SABBATH SCHOOL

### Responsibility of the Church to the Sabbath School.

MRS. T. R. COON.

*Read at a Sabbath-school Institute, Leonardsville, N. Y., November 18, 1911.*

The first work of the church is to know the Bible—so to know it that its truths, entering into daily life, become controlling and inspiring. The importance of Bible study is not appreciated by those who do not see the gross ignorance of our young people. I have watched this carefully for years, and have been unable to discover any class lines. All the children, those who have been brought up in Sabbath school, those from the best Protestant families, seem as ignorant as any. I have sometimes thought that the Sabbath-school teachers spent so much time moralizing about the lesson that they have failed to teach the story. This, I think, is a great mistake. The dealings of God with his people can not be fully understood by children, but if they know the stories these will take on added meaning as the years go by.

The increase in scholarship among our boys and girls, due to increased opportunities for study, has too often been an increase in knowledge without corresponding increase in power. Our courses of study have broadened, but in many cases and with many pupils they have become shallower. "The old order changeth, yielding place to new."

Our methods of religious work must be adapted to the new thought. The idea of verbal inspiration is gone forever along with the "harp and halo." In their place we have a clearer vision of the love of God, which never ceases to reach after the sinner. Christ did not die, "once for all." We crucify him afresh with every sin, of deed, word, or thought. When we can bring ourselves into harmony with the Sermon on the Mount we are in heaven.

The particular thing before the church today is the Sabbath school. The Sabbath school, in its relation to the church, is as a child, while the church is the parent.

Much depends on the teachers. They constitute one of the great coöperative forces in the work of the church. For every class in a school there is some one person best fitted for teacher of that class. If that person refuses the charge, some one less capable must accept. Some people of real personality and power are very often unwilling to teach Sabbath-school classes. There is no more important work before the church today. The church spends millions freely on revival and mission work. This is wise and right; but more important than the reclamation of those who have spent years in sin, is the prevention of our children touching the unclean thing. The child will in time be the parent. How important that the child be well grounded in the great principles of life.

The teaching of the Scriptures in the home can not be too strongly insisted upon. Some Christians get discouraged and fall for no other reason than the fact that they have neglected their Bible. Some parents do not read it themselves, neither do they urge it upon their children. If we neglect our Bibles, we may pray and ask God to use us in his work, but God can not make much use of us; for there is not much for the Holy Spirit to work upon.

A school with which I was connected adopted a constitution in which the superintendent was elected by the church, also a committee of five to elect teachers and officers in the Sabbath school. The church is not a few of the membership, but all members constitute the parents. How great a responsibility, then, rests upon each church member, for each member is personally responsible for the Sabbath school and should feel that it is his or her duty to attend it.

The lack of interest shown in the Sabbath school by the church itself is often a great hindrance. A large degree of interest and earnestness in the church will easily and surely energize the work of the Sabbath school. For the best results in the school, therefore, we need to find in the church men and women with a firm, positive faith in the mission of the church in the world, who realize the necessity of creating and maintaining the interest of the young of the parish in the church's work; who believe in the great possibilities of Bible study for the forming and training of

Christian character, and who recognize the effective agency of the Bible school, when rightly directed and conducted, to prepare the young for Christian life and service. Such a church feels it to be its imperative duty to provide for its Sabbath school, as superintendent and teachers, men and women whose learning and ability are proved, who have high ideals of Christian character, and who possess aptness to teach and ability to conduct school work.

The home altar has gone from among us. The school must incidentally furnish the religious instruction that properly belongs to the home. Only the church is left. Pastors are recognizing this condition and are forming classes from the Sabbath school which they are teaching personally on week nights. We must bring our young people into the church before they are twenty, or we shall have to spend ten times the energy with less than a tenth of the return in our attempts to get them back after they have passed that age. The church of Jesus Christ has always been a friend to the young people and should be a mighty factor in their uplifting.

Two things are greatly needed in the modern Sabbath school:—one is, as we have said, the deeper study of the Bible; the other is the more diligent study of the lesson. The ideal teacher is hard to find. There never was but one perfect teacher, and that one was Christ. In selecting teachers we must take the best of the material we have, and those whose hearts are filled with Christian love. The pastor should show his appreciation of this service. The teachers ought to be remembered in the prayers of the congregation, that one great Bible truth may be taught every Sabbath; that the teacher may hope to win all in the class into the fellowship of Christ and into the active life of the church. It is for this alone that the Sabbath school exists.

#### Sabbath School Lesson.

LESSON XII.—DEC. 16, 1911.

EZRA TEACHES THE LAW.

Lesson Text.—Neh. viii, 1-18.

Golden Text.—"The law of the Lord is perfect, converting the soul." Psa. xix, 7.

#### DAILY READINGS.

First-day, Neh. vii, 70—viii, 8.

Second-day, Neh. viii, 9-18.

Third-day, Ezra ix, 1-15.

Fourth-day, Ezra x, 1-17.

Fifth-day, Neh. ix, 1-21.

Sixth-day, Neh. ix, 22-37.

Sabbath-day, Neh. x, 28-38.

### Christianity in Africa.

Here are some figures showing the progress of missionary work in Africa—the "Dark Continent" of fifty years ago—and incidentally showing how comparatively little has been done toward saving that great mass of human souls for Christ. The population of the continent is estimated at 175,000,000. There are about 2,470 Protestant missionaries and 13,089 native assistants at work—a little leaven that must leaven so great a lump. To date there are about 527,000 adherents to the Christian faith, in addition to about 225,000 communicants. These Christians have 4,790 places of worship. There are about 200,000 pupils in about 4,800 schools. Nearly one hundred hospitals minister to the sick and suffering, while sixteen printing presses are kept busy and the Bible is supplied in all the principal languages. The largest proportion of Christian population is in Uganda and Cape Colony.—*Onward.*

Simple friendship is the most helpful expression of any man's religion. He is most like God who most loves man. Religion at its best is doing deeds of kindness, showing friendship in plain, everyday ways. It is the laying down of life for men not by dying but by daily living for them. By thoughtfulness, gentle consideration, practical helpfulness, by doing whatever the friend of sinners would do for them, it proves itself born from above.—*Henry F. Cope.*

No matter what the appearance, declare for peace, and power, and plenty. Remember, the mind is your workshop; in it are forged the ideals which, one day, are manifested in the world material.

Do not search for the cause of unhappiness in the things about you, for all happiness lies within. Search for it and you will find it.

A happy home is the single spot of rest which a man has upon this earth for the cultivation of his noblest sensibilities.—*F. W. Robertson.*



### No Ministerial Dead Line.

St. Cloud, Minnesota, a city of about 12,000 inhabitants, has two large Roman Catholic churches with a relatively small Protestant population divided into not less than ten separate congregations. Passing along the streets on a hot July Sunday morning, I found evidence of the church-closing fashion in at least half of these ten churches.

"What Protestant church holds service today?" I asked a young physician making his professional rounds. "The Presbyterian, to be sure," he replied. "The old man's always on the job—and he preaches a mighty good sermon, too. You'll make no mistake if you go to hear him." The heartiness and confidence of the commendation settled the destination of the inquirer and raised the further query: "What manner of man is this who is 'always on his job'?"

The first partial view of the congregation from the vestibule, where the stranger, a little late, waited for the close of the prayer of invocation, showed several seats pretty solidly filled with young men. This fact was not in the line of expectation, in view of the physician's description of the preacher as "the old man," especially since I had been told at the hotel that two pulpits in the city were occupied by stirring young ministers.

The pastor in this Presbyterian pulpit was certainly venerable in appearance. He had gained age's crown of glory in the hoary head. The unshaven bearded face also added to his patriarchal appearance. But as the service progressed, I found myself asking the question: "What has happened to renew this minister's youth in that period after fifty, supposed to include a larger proportion of declining years?"

I remembered signs of approaching age when I heard this same man preach in the same church over twenty-five years ago. However, it is hardly true to fact to say "this same man." At some point in the interval of a quarter of a century, he must have reached the age limit and turned his course backward toward youth.

In the sermon and spoken prayers there was continual evidence that he had made marvelous advance, in later years, in the great sectless school of Christ. The impression of the simple service, closing with

the sacrament of the Lord's Supper, was of faith, hope and love revived. Coming in the midst of the hottest part of the summer season, that Sabbath morning's vacation experience was like the springs of water in Elim, and the grateful shade of its palm trees, to Israel's pilgrims forested by their wanderings through the parched places of the desert.

I asked this minister of seventy-five years (whose name, Campbell, by the way, points back to Scotland, and who has appeared in the Presbyterian Minutes for nearly half a century as Rev. E. V. Campbell) what had turned the seeming infirmities of approaching age at fifty into exuberance of youthful vitality at seventy-five.

"I feel better," he said, "and am actually stronger for my work than I was at fifty, or even at thirty. I got a new lease on life when I determined to get away from the study, as much as possible, and live in the open. In summer I took to gardening for recreation. I am a special lover of flowers. To have something to do in the long winters, I built a greenhouse and raised roses for the market for several years. It was delightful work and helped to increase my income considerably. Latterly I have taken to spending much of my summers in a little lakeside cottage eight miles from town. But to keep up my parish work, I bought an automobile and I can run back and forth in half an hour easily. So you see, I can take my summer outing and at the same time do more pastoral work than I have ever been able to do before. I have no temptation to go away for vacations. I enjoy nothing better than running around to see people in the summer when the roads are good."

Living among the green growing things of the summer garden; breaking the hours of winter work by rest times in the great sun parlor of a greenhouse, amid the beauties of bursting rosebuds and unfolding Easter lilies—the air sweet with the perfume of violets and carnations; and these later summers by the lakeside, with daily pleasure rides through a farming country, fair as the garden of the Lord—herein lies the secret of his escape from the ministerial dead line.—*Joseph Hayes Chandler, in the Continent.*

## MARRIAGES

**KEMP-BURDICK.**—At the bride's home, on November 18, 1911, by Rev. G. P. Kenyon, Mr. Jay S. Kemp and Mrs. Ida R. Burdick, both of Alma, N. Y.

## DEATHS

**BARBER.**—Rowland A. Barber died at his home in Portville, N. Y., November 13, 1911.

Rowland A. Barber was born in Woodville, R. I., December 17, 1827. He was a son of Samuel and Nancy Crandall Barber, and came to this section when about three years of age.

On December 21, 1848, he was married to Sylvia Main who died January, 1867. On April 25, 1868, he was united in marriage to Julia Stillman Hull who survives him. Besides his wife he is survived by three daughters.—Mrs. H. B. Clark, Mrs. A. C. Sanford, and Mrs. Dora Maxson of Little Genesee; one son, R. E. Barber of Portville; one sister, Mrs. Martha Barber of Barbertown; nineteen grandchildren, and nine great-grandchildren.

He became a constituent member of East Portville Church when it was reorganized, of which he has since remained a member.

The funeral was held at the Seventh-day Baptist church.

G. P. K.

**STILLMAN.**—Barton G. Stillman, son of Barton G. and Sophia Wells Stillman, was born in DeRuyter, N. Y., February 6, 1856, and died in Brookfield, N. Y., November 14, 1911.

He made a determined but unequal fight for about two years against the disease of pernicious anemia. His hopeful and determined spirit no doubt materially prolonged his life.

His education was secured in the schools at DeRuyter. At the age of sixteen he came to Brookfield, where he has since resided. In 1877 he entered the office of the Brookfield Courier, acquiring a half-interest in the paper in 1884. This interest he retained until his death. "He was a good printer, a forceful and versatile writer and a business manager of exceptional ability. Pronounced and aggressive in his advocacy of those policies which appealed to his sense of right and justice, he had little patience with those things which were unworthy of endorsement." He maintained high ideals and helped to make the Courier a power for good in the community. He held many positions of trust with honor and efficiency. For many years he was treasurer of the Brookfield Madison County Agricultural Society, and he held the position of postmaster at Brookfield since 1908. Though not a member of the church he was a Sabbath-keeper, an attendant and supporter of the church. He possessed deep moral and re-

ligious convictions and exemplified in his daily walk many fruits of the Spirit.

In 1881 he was married to Miss Annette Babcock, who passed away in 1903. In 1905 he was married to Miss Margaretta A. Taylor. She and a little daughter, Katherine, are left to mourn the loss of a loving husband and father. He is also survived by two brothers,—George A. of Alfred, N. Y., and Phineas M. of Syracuse, N. Y., and two sisters,—Mrs. Marie S. Williams and Mrs. W. H. Cossum of Norwood, Ohio.

Funeral services were held at his late home in Brookfield, conducted by Rev. Walter L. Greene, a former pastor. Interment in Brookfield Rural Cemetery.

W. L. G.

**KENYON.**—Abel B. Kenyon was born January 3, 1837, and died at his home in Rockville, R. I., November 28, 1911, aged 74 years, 10 months, and 25 days.

March 31, 1855, he was baptized by Rev. Phineas Crandall and united with the Rockville Seventh-day Baptist Church, of which he remained a faithful member till called home. November 3, 1859, he married Julia A. Burdick, who preceded him to the better land July 20, 1911. To them were born two children, Marietta and Emory A. Kenyon, who with three grandchildren mourn the loss of a kind father.

He served his country in the Civil War from September 6, 1862, to June 9, 1865, as a member of Co. K, 7th Regiment, R. I. Volunteers. He was wounded at Jackson, Miss., July 13, 1863, and at Spottsylvania, Va., May 12, 1864.

God is calling his children home one by one. "Be ye also ready: for in such an hour as ye think not the Son of man cometh." A. G. C.

Vera, eight years old—"What does transatlantic mean, mother?" Mother—"Across the Atlantic, of course; but you mustn't bother me." Vera—"Does 'trans' always mean across?" Mother—"I suppose it does. Now if you don't stop bothering me with questions I shall send you right to bed." Vera (after a few minutes' silence)—"Then does transparent mean a cross parent?"—*Ideas.*

The beautiful soul sees only the good in everyone and everything; it refuses to see or dwell upon the dark side of any subject, however it may be presented.

Knowing the divine law we can forever rest from all anxiety, all fear: for "He openeth his hand, and satisfieth the desire of every living creature."

Never admit a fear. Bid it get behind you. Never admit a "can't." Pull yourself together and declare, "I can—I WILL." Keep right on acting as if you felt no fear, and in due time it will disappear for good.



**SPECIAL NOTICES**

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

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

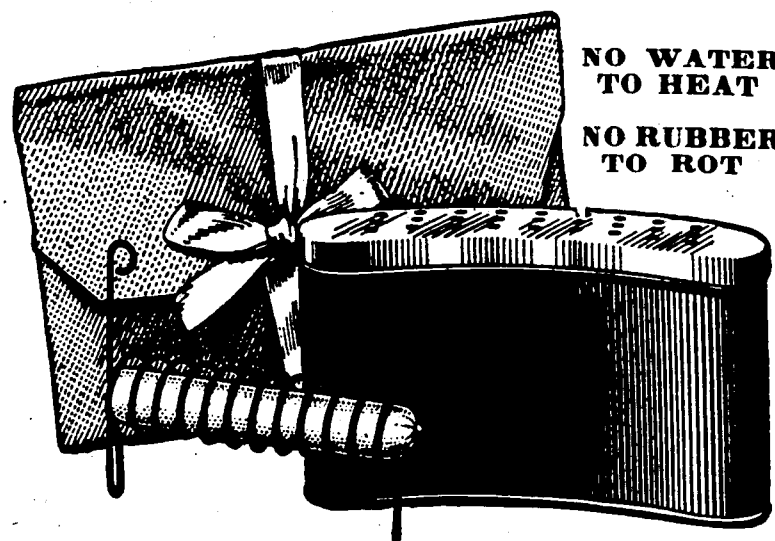
The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 1043 Southern Boulevard.

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

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

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 136 Manchester St.

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