

Bible Studies on The Sabbath Question

For use by Pastors, Sabbath Schools, Young
People's Classes, in Home Study, etc.

By Arthur Elwin Main, D. D., L. H. D.

Dean, and Professor of Doctrinal and Pastoral Theology, Alfred Theological Seminary,
Alfred, New York

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Besides the table of contents, a Preface, and an Index of Scriptural References, this
book has an up-to-date Bibliography, and an Introduction by Professor J. Nelson Nor-
wood, of Alfred University. The following is a paragraph from the Introduction: "There
are multitudes of people who would derive greater spiritual satisfaction from the ob-
servance of the Bible Sabbath than from the day they now observe. This fact alone would
make the Sabbath an important issue. Hence the need for spreading the knowledge of
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ment at once spiritual, scholarly, and sane."

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Sabbath Recorder

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The Sabbath Recorder

THE VOICE OF THE CHRIST-CHILD.

The earth has grown old with its burden of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air,
When the song of the angels is sung.

It is coming, old Earth, it is coming tonight!
On the snowflakes which cover thy sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
That voice of the Christ-child shall fall;
And to every blind wanderer opens the door
Of a hope which he dared not to dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the holiest have trod.
This, this is the marvel to mortals revealed,
When the silvery trumpets of Christmas have pealed
That mankind are the children of God.

—Phillips Brooks.

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L. A. Worden, Business Manager.

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EDITORIAL

A Man of Wonderful Power.

Since hearing Gipsy Smith in one of New York's great churches, and seeing something of his power to move men by the simple Gospel of Christ, I have been deeply interested in the announcements of his work in various cities on both sides of the Atlantic. I doubt if any minister of today is winning more men from the paths of sin to the highway cast up for the ransomed, than is this quiet, simple-hearted man of faith. It is refreshing to see the promises of God so completely verified, regarding the results of preaching the Gospel of Christ. It is reassuring to see how faithfully Christ is fulfilling his promise to be with his trusting children always.

Gipsy Smith resorts to no sensational methods by which to draw men to the Saviour. I never heard the simple story of the cross and of a father's love told in a more natural and commonplace way. And yet I never knew the Gospel to be preached with greater power. There is something wonderful about it. Men may seek a new religion if they will; they may question the genuineness of the gospels; they may discount the divine in the Christ, and talk about the religion of ethics and of

culture; but so long as the world sees the verification of Bible truths, and the power of the Gospel as manifested in such men as Dwight L. Moody and Gipsy Smith, they will cling to the religion of the New Testament.

No other gospel than that of Christ has ever proved itself adequate to reach and save depraved and sinful men. Ethical culture and social reforms are good and right in their place; but back of these, if men's consciences are to be awakened and impulses toward holy living given, there must be the doctrines of a personal God and a divine Saviour, such as are constantly being proclaimed by Gipsy Smith and by other consecrated spiritually minded men. Destructive critics may explain away or cast doubt upon many Bible doctrines, but they can not explain away the doctrine of the Holy Ghost as manifested in the life and preaching of a humble Gipsy minister. Men may belittle the Gospel preached by Peter on the day of Pentecost, but they can not discount in the eyes of men the fact of such a pentecost as now accompanies the work of this man of God on the Pacific Coast.

This brings me to what I really took up my pen to write. Gipsy Smith has been conducting a campaign of gospel meetings in the States of Washington and Oregon. In Seattle immense throngs gathered to hear his preaching, and there were four thousand professed conversions. In Portland there was a greater stir than in Seattle, and a tabernacle seating 7,000 was erected for the meetings. In Spokane services were held in a great tent. In Portland the theater at noonday would be packed with people, and the great tabernacle overflowed night after night, hundreds being unable to get in.

Who shall say that the real Gospel of the Bible is losing its power? Why can not more of us manifest the "power from on high" which Christ taught his disciples to seek?

A Loving Tribute.

Attachments between the young and the old, springing from unselfish love on the one side and deep and tender respect on the other, are always beautiful. "Grandpa at the Portals," on another page of this issue, is a tribute to the one, and an expression of the other, that will touch the heart of many a reader.

During the last illness of William B. Van Horn of Lost Creek, W. Va., while the death-angel hovered over the home and the conviction seized the loved ones that the end was close at hand, the young grandson was impelled to write this simple, pathetic description of the death scene, as the only way to relieve his overburdened heart. His uncle sent it to me. It is a touching tribute to one of West Virginia's best men.

Doubles His Subscription Money.

A friend in West Virginia, after telling how much the SABBATH RECORDER helps him, says: "I see by the label that my time is about out for it, so I want to pay for 1912 in advance. And as I like Elder Cottrell's plan of meeting the deficit by enlarging the subscription list, I will send two dollars for one new subscriber." He thereupon gives name and address of the one to whom he wishes the RECORDER to go. Several friends are doing this way; and if a little more than two thirds of our paying subscribers would promptly do the same thing, the influence of the RECORDER would be extended by that much, and the deficit would be wiped out. No one of the contributors to such a cause would suffer, or feel any special burden on account of his gift, many hearts would be gladdened.

Opportunities for Christian Endeavor Societies.

When Brother Cottrell's plan for enlarging the subscription list of the SABBATH RECORDER was first published, mention was made of a proposed plan by the business manager, Brother L. A. Worden, by which the Christian Endeavor societies might "earn commissions by securing new subscribers." This offer was suggested as a possible help to the movement proposed by Brother Cottrell. Societies desiring to earn

something in this way were requested to confer with L. A. Worden, Plainfield, N. J. (See SABBATH RECORDER, Nov. 13, p. 611.)

Since no word has been received from any society regarding this matter, Mr. Worden now calls attention to it as follows:

An opportunity is offered every Christian Endeavor society in the denomination to earn money, without one cent of invested capital, and at the same time extend a strong influence for good. This plan is: To cooperate with the pastor and church in securing the number of new subscribers to the SABBATH RECORDER that has been apportioned to your church in the movement inaugurated by Rev. I. L. Cottrell to secure fifteen hundred new subscribers. A liberal commission will be paid for every new paid-in-advance subscription, and sample copies, subscription blanks, etc., will be furnished as required. If every Christian Endeavorer would secure even one new subscriber it would make a considerable increase in the income of your society and enable it to expend that much more, and at the same time help in extending the influence of the SABBATH RECORDER. Write to the SABBATH RECORDER for agents' terms, subscription blanks, etc.

It does seem as though such offers and appeals ought to bring good results. What the outcome will be remains to be seen. This will reach our readers a little later than the proposed RECORDER day; but the first week in the year will be a good time to push the good work. Who will respond? Are you not interested? Would it not be fine if in the next two or three weeks of effort we could realize as many new subscribers as there are Endeavorers in the denomination? Try it.

A Correction.

In the SABBATH RECORDER of December 11, page 749, under "The Advantages in Music Offered by Our Colleges," please read, "Joint Session of the Intermediates and the Young People's Society of the First Alfred Church."

A Suggestion.

We have no means of knowing that an article is intended for any particular department of our paper if it is not so stated by the sender. The regular course for articles for any department is through the contributing editor of that department. But if for any reason a writer is advised by one of these editors to send his manuscript direct to us, be careful to state department for which it is intended.

EDITORIAL NEWS NOTES

The Gift of the King.

When King George V. and Queen Mary had been solemnly crowned Emperor and Empress of India at Delhi, the King in person having proclaimed his coronation, Lord Hardinge announced that King George had resolved to devote some \$1,600,000 to the work of education in India. The announcement was also made that further generous gifts for this purpose would follow.

It was also announced that a half-month's pay would be given to all non-commissioned officers, and to the men of the British army in India, and that the officers and men of the native Indian army would hereafter be eligible to receive the Victoria Cross for bravery in battle. A half-month's pay was further awarded to subordinate civil servants, and certain classes of prisoners were given their freedom. The seat of government is henceforth to be Delhi instead of Calcutta.

When the King and Queen arrived, great crowds of people awaited them, who had come in magnificent carriages hours before; and the enthusiasm knew no bounds. Great bands of musicians struck up "God Save the King," and the multitudes thundered cheers of welcome. Trumpets blared, drums rolled. India has seldom witnessed such manifestations of joy.

England's Compulsory Insurance Bill.

The national insurance bill before the Parliament has passed both houses and awaits the King's assent to make it a law. This bill provides for compulsory insurance against sickness and unemployment of the working classes. It is an adjunct to the already existing law providing pensions for the aged. It is expected that this new law will compel about 9,200,000 men and 3,900,000 women to insure under its provisions. These provisions are: (1) Small deductions must be made each week from the wages of the laborer, to go into a fund; (2) Their employers must contribute an equal amount to go into the fund; and (3) The state adds a further contribution. These three items shall form

the premium, which will secure medical relief, something for maintenance during illness, and life pensions for the permanently disabled and infirm. The joint fund also provides an allowance during times of unemployment except in cases where idleness is caused by a strike.

The deductions from the laborers' wages to go into this fund will be graduated according to the earnings of each one insured.

The Maine Wrecked in the White House.

When the investigating board reported to the President and his Cabinet at the White House, a unique plan was devised to demonstrate the manner in which the ship was blown up in Havana Harbor. A model of the ship had been constructed at Havana and brought to Washington. This was arranged on the large table in the cabinet room so as to represent the ship riding at anchor. At a certain point in the explanation Admiral Vreeland pulled a string or two, and the model was a complete wreck exactly like the wreck of the *Maine* as she lay at the bottom after the explosion.

We see that the show people at Coney Island have offered the government \$1,000,000 for the wreck. But we are glad Congress refuses to sell it to them. It would seem almost like sacrilege to put the old ship into such a place as Coney Island for money-making purposes.

The State Department assures the chairman of the Committee on Foreign Affairs that everything is being done that can be to protect the rights of W. M. Shuster, Treasurer General of Persia.

The British Government has decided to exclude all American packers, against whom prosecutions have been started in the United States, from bidding for contracts for meat to supply the British army and navy. Great Britain has usually purchased large quantities of the American packed meats, and this action will greatly reduce our export trade.

Still it should be no matter of surprise, for England has persistently refrained from entering into business relations with firms whose affairs are involved in litigation. This has been particularly so in cases where the litigation concerned the

legitimacy of the methods of such firms. This has been the policy of the British Government even toward firms of its own country, and therefore no ground of complaint exists when the rule is applied to foreign firms.

According to reports the New York banker, C. W. Morse, who was taken from the federal prison at Atlanta to the Fort McPherson hospital, is rapidly sinking. If the much sought pardon comes in time to do him any good, it must come soon. We understand that the President would pardon him at once but fears the shock of the good news before the prisoner rallies might prove fatal.

The Commercial Travelers' League has served notices on the hotel men that its members will pay no more tips after January 1. One of New York's great dailies thinks this too good an ultimatum to be withdrawn, and says the tipless hotel and restaurant may be the best gift 1912 can bring to the traveling and dining-out public.

The level head of President Taft is likely to save the country from plunging recklessly into trouble with Russia. The House of Representatives passed a rabid resolution using extravagant language condemning the Russian Government by a vote of 300 to 1. The Russian people began to show signs of offense, but our President soon took the initiative and assured the Russian Government that the language would be modified in the Senate resolution. In a grave and decorous manner the President denounced the treaty and informed the Russians that at the end of the prescribed term it would be abrogated. He also found the Senate ready to ratify his action by means of a dignified and temperate resolution. The amenities of international intercourse are now likely to be preserved and the way left open for a more satisfactory treaty. We understand that Russia takes kindly to the President's formal denunciation of the treaty, in which he shows that it is obsolete; and it now seems that Mr. Taft has won friends in St. Petersburg.

There is a wide-spread and growing feeling of dissatisfaction in this country over the exorbitant charges for postage in the parcels post department of the mail serv-

ice. As Christmas time approaches and people begin to mail gift packages, they are reminded that discriminations are made against our own citizens which are really oppressive. Unless they wish to mail packages to some far-away foreign country, they must pay a much higher rate than is charged anywhere else in the world. They also find an unfair discrimination as to the size of the package they can send. In the United States it must not be more than four pounds in weight, but to go to Germany, Italy, Austria—anywhere in Europe, Asia or Africa, packages may weigh as high as eleven pounds.

If we wish to send a four-pound package to the next town we must pay sixty-four cents postage, or sixteen cents a pound. In Germany, Italy, Austria and the United Kingdom a four-pound package is carried for a total charge of twelve cents. France charges eleven cents for four pounds, Belgium ten, Japan eight, Switzerland five and Russia twenty-three to forty-four cents. But it is left to the United States to charge sixty-four cents for the four-pound package!

We pay sixteen cents to send a pound a few miles or two or three blocks by mail in our own land, and can send only four pounds in any package; but our government provides for carrying eleven pounds from California to Saint Petersburg for twelve cents a pound. No wonder the people are dissatisfied with the mail service.

Grandpa at the Portals.

COURTLAND V. DAVIS.

The morning dawns cold and still. O'er the earth lies winter's blanket of white fleecy snow. The sky is overcast, yet all is calm and quiet. Soon the snow drifts quietly down and the world is filled with the sweet, sad thoughts of nature's winter. Grandpa is quiet. Over his face steals a heavenly calm, a wonderful, beautiful sweetness given only to those who lie near the portals of heaven.

Slower and slower falls the snow. At last it ceases, and amid the quiet sweetness of nature a soul passes into the great beyond. The silent watchers around the bedside of the loved one are all unconscious of its passing. Now the face assumes the cold rigid attitude of death, yet

in it is seen the unselfishness that made that one's life a blessing to all who knew him. At last a hysterical cry breaks the silence and a choked voice exclaims, "He is gone."

Thus passed from this world one whose whole life had been one of sacrifice and devotion to the cause of others,—as truly a hero as he who is celebrated far and wide in the pages of history; as truly a Christian as he who died at the stake of the pagans. If there be a heaven—and who can doubt that an all-loving God will provide a resting-place for such saints as this—he will surely enter there, and be among those to greet me when I too have passed, as I hope I may, to the other shore. And there shall be glory, the like of which no man living hath seen.

I thank the good God who, in his infinite love, has seen fit to leave Grandpa with us as long as he has; and now that the time has come for him to go, I can not say I feel no regret, but I am satisfied. The example of strong, faithful, unselfish manhood will forever be a guidepost for me along the path of life; and when my life-work is ended, I hope that I too may go to meet my Saviour with the consciousness of having at least constantly and consistently striven to do what was right in the sight of God.

"So live, that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but sustained and
soothed

By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Salem, W. Va.

Salem College.

At a recent business meeting the Lost Creek Church came generously to the aid of the college, as will be seen in the following resolution which was passed at that time:

"In view of the heavy debt on Salem College incurred by the building of the new school building, and feeling our duty as a band of Christian workers organized into a Christian church, and desirous of aiding in all benevolent and charitable institutions for the good and advancement

of all Christian organizations, and being financially blest of the Lord in his giving to us from beneath the earth of his limitless treasure, we, therefore, in recognition of our duty to him who guides the destinies of all his followers, give to Salem College \$500.00 to be applied in liquidating her present debt." (Passed at a regular business meeting of the Lost Creek Church, December 8, 1911.)

The Lost Creek Church has always lifted heavily in maintaining both church and school throughout the denomination.

The progress of the canvass is reported below:

Amount required\$17,000
Subscriptions already reported..\$5,035

	NEW SUB.	PREV. PAID
Ottis Swiger and wife.....	\$50	\$60
Dr. Edw. Davis and wife....	25	
Phineas R. Clark	5	25
Alfred Meek	5	
Mrs. Ella Meek.....	15	
Ray Randolph	25	50
W. F. Davis	10	25
Guy Davis	15	
Lost Creek S. D. B. Church	500	
S. O. Davis and family....	500	500
Erlow Davis and wife.....	25	25
L. A. Bond	50	
W. F. Randolph	100	50
H. O. Van Horn.....	10	
J. Lewis Davis	15	25
Milton S. Davis	25	
L. B. Davis	25	45
Eunice Kennedy	25	5
Scott Randolph	10	25
Emery H. Bond	25	100
Curtis F. Randolph, Alfred, N. Y.	15	
Lucius Sanborn, Davison, Mich.	10	
Mrs. Abby Berry, Independ- ence, N. Y.	5	
A Friend	10	

Total subscribed to date, ———\$1,500 ———\$ 6,535

Balance yet needed\$10,435

Trust in God, as Moses did, let the way be ever so dark, and it shall come to pass that your life at last shall surpass even your longing; not, it may be, in the line of that longing, that shall be as it pleaseth God. But the glory is as sure as the grace, and the most ancient heavens are not more sure than that.—Robert Collyer.

"The home of the soul is reached through paths that lead along God's Highway."

SABBATH REFORM

A Strange Loyalty Indeed.

In a clipping from the *Herald and Presbyterian*, published in the *Presbyterian of the South*, we find an unusually strong and clear appeal for a return to the plain teachings of the Bible. It is difficult to see how words could be put together so as to make a stronger appeal for loyalty to Bible truths, and for a firm, conscientious stand against error. After speaking of "all sorts of heathenisms being introduced and all forms of error being countenanced," the writer says:

We need to arouse ourselves and every one else to an actual faith in the old faith, and to a resistless preaching of the preaching that God bids us preach. Yes, by all means, let the men of the church arouse themselves to a new earnestness. Let them awaken and let them awaken others. But let the emphasis be placed on the old startling and regenerative truth of God's Word, and let there be a pledging, in God's name and strength, to a new loyalty to the Lord Christ and the inspired teachings of his holy Word.

This is well said in behalf of the truths of God's Word, a strong plea for men to rally in a movement to reestablish the inspired teachings of the Bible. But we will venture the assertion that if the attention of the publishers of this appeal was called to the "heathenism" introduced by men's supplanting God's Sabbath by Baal's day—"the venerable day of the sun," for which there is no word of Bible authority, the writers of this appeal would immediately begin to hedge and argue and plead for this "error"! They would try to explain away the plainest teachings of the Bible for which they plead, and the example and teachings of the Christ they profess to follow, in order to excuse themselves for continuing in this one great error of the ages!

There is no one great truth more clearly taught in all the Bible than that the Seventh-day is the Sabbath. There is no word to indicate that any change was ever made either by Christ or his apostles. Many of the churches have, hanging over their pulpits, the words of the fourth commandment. Many of them read those words every Sunday in worship, and still

the leaders and people ignore them and cling to error.

They accept the authority of the Church of Rome, by keeping the day that church put in place of the true Sabbath of Christ. They persist in keeping a man-made Sabbath instead of the day God's inspired Word commands, the day Christ kept all his life, and then keep making such ringing appeals for "the preaching that God bids us preach," and for loyalty to "the inspired teachings of his holy Word." There is no infidelity, no higher criticism, no new thought, no "encouragement of heresy," that has ever done more to shake faith in the Bible than this very attitude of those who claim to be its friends, and still ignore and disobey its plainest teachings.

A loyalty that claims the right to change God's law, and to disobey his commandments—the commandments which Christ faithfully kept—is a strange loyalty indeed.

Sabbath-keeping in the Home.

In Sabbath-keeping as in everything else there is the true and the false. Much that is called Sabbath-keeping is lacking in almost every essential element of that which God would have his people know.

All through the Bible the Sabbath is pointed out as a day of joy and activity. When Jesus was chided for his healing work, and accused of breaking the Sabbath law, he said, "My father worketh hitherto, and I work." At another time he justified his course by alluding to the fact that the priests were busier on the Sabbath day than on any other day of the seven. They "profane the sabbath," he said, and yet "are blameless."

From this teaching of the Lord Jesus we may learn much that will be of value to us in our home experiences. Certainly there is need of the inspired statement, "I desired mercy, and not sacrifice." If it was important that the Jewish people should grasp the thought of God as that thought had been expressed through the prophet, how much more important it is that we upon whom the ends of the world have come should discover it, and accept it, and live it.

"I desired mercy, and not sacrifice." These words convey the thought that in the observance of the Sabbath we may put too much stress upon the idea of rest-

ing—of doing nothing. More than this, they show that it is possible, in our effort to keep the letter of the law, to leave out that element which is the real essence of all law-keeping, the element of mercy. The law of the Sabbath is but the law of well-doing, the law of bringing gladness and sunshine to every place and to every person that needs it. This was what Jesus did. To relieve the ox fallen into the pit, to satisfy the needs of the hungry, and to heal the wounds and bruises of mankind,—such acts won his divine approval.

The Saviour placed great emphasis upon the principle of *doing well* on the Sabbath day. And if we would introduce into our homes and families a real relish and reverence for the Sabbath, we must give this truth a practical endorsement. It is time that our children have an opportunity to enjoy earthly Sabbaths; for only those who enjoy them here will know what it is to enjoy them "over there."

Children particularly love to be doing. It has been my observation that the inactivity of the Sabbath observance in many homes is the part which is especially distasteful to the little ones. To sit still and be quiet because it is the Sabbath, is an announcement which carries with it a spirit at antipodes with all that is pleasant and good as the child views it. He wants something *to do*, and this want is one which is only normal, right, and best. God has recognized this as right; and years ago he instructed parents so to plan for the Sabbath that the day might be filled with those activities that would conduce to symmetrical and substantial character-building.

Now it must not be supposed that our children, of themselves, alone, will be able to plan wisely for the Sabbath day. If left to themselves, they will plan; but they will many times plan wrongly. The planning should be done by the parents with the children. Just as far as possible, train them to think, and thus bring into their lives the power to discern the difference between the wrong and the sacred, the holy and the common. How many times this would help us who are older; for, like Israel of old, we too often, in our haste and carelessness, "put no difference between the holy and profane."

Whatever our plans, they should include, in their fulfilment, both parents and chil-

dren. Let the parents stay with their children as far as is possible. Go with them to the Sabbath school and to church. Go, not as detectives or spies, but as taking part with them in all that is good. The journey to and from Sabbath school has been the cause of the downfall of many a child, and all because a loving parent's helping hand was not there to lead and hold. O brethren and sisters! let us all take heed to this feature of the Sabbath day, and keep our children with us.

The idea that some one else can bear the parent's responsibility is fast obtaining nowadays, and is working much harm. The ticket of child life is non-transferable. God has given the children to their parents, and of them he will require an account. All through the more tender years the parent stands in the place of God, and it is his duty to see that the child-gift is placed upon the altar and kept there for him.

The whole Sabbath day should be provided for in a wise way. This will embrace something more than going to Sabbath school and meeting. To spend the day in the ideal way, follow the methods of the Lord Jesus. His Sabbaths were spent in doing for others,—in visiting and laboring for the sick and sinful. This was the secret of his divine success. He spent no time idly, nor, what would be worse than idly, in entertaining himself. When children and youth have before them a definite purpose to help and comfort others, there is brought into the Sabbath hours that which takes away from them all tediousness and dullness and unloveliness. The day is filled with active duties from earliest morn till setting sun. Missions of mercy with angel wings waft over the hearts of all a divine influence, and all unconsciously the day has flown, leaving behind a trail of bright memories and glad recollections.—*C. L. Taylor, in Review and Herald.*

There is a perennial nobleness, and even sacredness, in work. Were a man ever so benighted or forgetful of his high calling, there is always hope in him who actually and earnestly works. In idleness alone is there perpetual despair.—*Carlyle.*

"If ingratitude toward man is sinful, ugly and repulsive, what shall be said of ingratitude to God?"

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, December 10, 1911, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, D. E. Titsworth, W. C. Hubbard, H. N. Jordan, Asa F. Randolph, T. L. Gardiner, Jesse G. Burdick, F. A. Langworthy, C. W. Spicer, H. M. Maxson, L. A. Worden, O. S. Rogers, M. L. Clawson, O. B. Whitford, A. L. Titsworth.

Visitors: Miss Bessie Van Patten, Jacob Bakker, Raymond C. Burdick, Dorothy Potter Hubbard.

Prayer was offered by Rev. Edwin Shaw.

Minutes of last meeting were read.

The Supervisory Committee reported matters as usual at the Publishing House, and that the new folder had been installed and put in operation.

Report adopted.

The Committee on Distribution of Literature presented the following report:

Tracts have been sent out from the main office during the past month as follows:

	No.	Pages
The Sabbath and Seventh-day Baptists	21	336
The Sabbath	25	200
Why I am a Seventh-day Baptist	46	736
Pro and Con	36	142
Sabbath post-card	36	36
Bible Reading on Sabbath and Sunday	11	88
Christ and the Sabbath	11	332
How Did Sunday Come into the Christian Church?	10	160
Exposé of Faith and Practice	1	4
Post-card list of tracts	1500	1500

1697 3554

Paganism Surviving in Christianity, one copy.

The revised edition of *Bible Studies on the Sabbath Question*, by Dean Main, has been completed, and the entire edition of 1,000 copies has been or soon will be shipped to the author, except 100 copies each of the cloth and paper bound editions. Doctor Main is to take charge of the distribution from Alfred, N. Y.

The little tract, "Suggestions for Sabbath Tract Study Circles," has been completed and will be sent tomorrow, December 11, to the Young People's Board at Milton Junction, Wis.

The two tracts, "Christ and the Sabbath," and "An Exposé of Faith and Practice," which were ordered reprinted at the last meeting of the Board, have been printed in editions of 5,000

copies each and are almost ready for distribution. The two Bibles ordered sent to parties in Nyassaland have not yet been sent but will be in the very near future.

The paid subscription list of the SABBATH RECORDER has increased during the month of November by about 20.

Report adopted.

The Treasurer reported all bills paid and no loans outstanding.

The Joint Committee reported having held a meeting of the combined committees last week, but have no special recommendations to make at this time.

Correspondence was received from V. Alex. Henry, Metta Platts Babcock, Rev. E. B. Saunders, Rev. J. D. Orr, Rev. E. H. Socwell, Joseph Booth, W. W. Olifan, Amon Malinda, Andrew S. Amuhoni, Yakobi K. Chigowo, and Gilbert Chihayi.

The correspondence from V. Alex. Henry was by vote ordered sent to the Missionary Board, with the hope that they may be able to render the assistance desired. Correspondence from Rev. J. D. Orr was by vote referred to Corresponding Secretary Shaw with a request to reply to Rev. Mr. Orr that we have no funds available for the purpose of which he wrote.

The remaining time of the meeting was given to the reading of correspondence from Africa, and an informal discussion of the same.

Voted that the manuscript of Rev. C. S. Sayre for publication in tract form be referred to the Committee on Distribution of Literature with power.

Voted that the correspondence from Africa addressed to the Society be referred to the Joint Committee.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

When Did Christ Enter the Holy of Holies?

REV. C. S. SAYRE.

(Concluded.)

WHAT DOES DANIEL SAY ABOUT THIS?

Use the American Revision, and read the eighth and ninth chapters of Daniel, and here is what you will find:

I. Receiving the vision. viii, 3-14.

II. Receiving the interpretation relative to the surrounding nations. viii, 15-27.

III. Receiving the interpretation relative to the Jewish nation. ix, 22-27.

The first interpretation relates to three great world-powers that predominate during the time covered by the vision: Medo-Persia, Grecia, and the "little horn" that "waxed exceeding great", or Rome.

The second interpretation runs right alongside of these events, but relates to events that are to transpire among the Jews during the same term of years, but principally and primarily relates to what will transpire among them at the close of the period under consideration.

You notice that the suggestive thing in the vision is brought out in the expression, "Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." viii, 14. From this it seems clear that at the end of the 2,300 years the sanctuary is to be cleansed. And this is the point in the vision that troubled Daniel, the thing that needed explanation, and especially received it. Notice that at the very beginning of the explanation Gabriel sweeps away any notion that the vision had reference to the beginning of the 2,300 years by saying, "Understand, O son of man; for the vision belongeth to the time of the end." viii, 17. Please take special notice that he does not say that the vision belonged to the "end of time", but to the "time of the end." This vision which Daniel saw belonged to the "time" of the "end" of the period that was under consideration—the end of the 2,300 years. And Gabriel was so determined to impress this truth upon Daniel that he repeats it in the nineteenth verse in this way, "For it belongeth to the appointed time of the end,"—not the end of time. This vision, the thing he had seen, the subject-matter under consideration, belonged to the closing years of that long period first mentioned, the 2,300 years.

Then at the very beginning of his explanation which relates to the Jewish nation, Gabriel says, "Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy." ix, 24. With 7 days in the week, the 70 weeks foot up to 490 days, or as is understood in the prophecy, 490 years. And a

Bible student could hardly ask for anything plainer than the language here used to enable him to see that the prophet was talking about events that did actually transpire 490 years later when Christ came and introduced the Gospel. And if ever "vision and prophecy" did get the "seal of God" stamped upon them, this is the vision, and this is the prophecy. Those events closed this last epoch, the 490 years, and as these events "belonged to the time of the end", they naturally closed the 2,300 years. And that this is the case, let us notice:

(a)

This vision revealed the fact that at the end of 2,300 years the "sanctuary" should be "cleansed." And this, we know, took place in the fullest and most complete sense when the atonement of Christ changed the house of God from a slaughter-house to a pure, clean sanctuary of worship. This cleansing was vastly greater than that simple little service of scrubbing the pavements and altars and utensils of the temple, though that was a fairly good type of the great cleansing that actually took place when Christ abolished the whole bloody system of sacrifices that had characterized the temple service for near a thousand years.

This idea that Christ had a cleansing work to perform in heaven, and especially in the inner court, the holiest place of all, is so utterly obnoxious to me, and so foreign to what we may reasonably expect from what we know about God, and his holiness and purity, I can hardly take the time to speak of it. And I do not believe that any sound Adventist can possibly agree with Uriah Smith in his book on Daniel and the Revelation, page 176, where he says, "This continual transfer, we say, of sins to the heavenly sanctuary, makes its cleansing necessary on the same ground that a like work was required in the earthly sanctuary."

(b)

We notice that nowhere in all this Scripture does Daniel make an inquiry about the 1,810 years unaccounted for. He seems perfectly satisfied with the explanations and declarations covering 490 years. Surely he must have accepted Gabriel's statement that "the vision belongeth to the time of the end", and that he meant the end of the 2,300 years, and that 1,810 years

had already elapsed, and had no place in the interpretation.

(c)

We used to think, and some think now, that the cleansing of the sanctuary took place in 1844 A. D., and that Jesus did not enter the holy place until that time. But we have shown abundant New Testament Scripture that proves that Jesus entered that apartment of the heavenly temple the day he ascended from the Mount of Olives. And we see also that the cleansing took place by virtue of Christ's atonement, which swept away then and forever that old ceremonial system.

(d)

The 490 years marked the closing epoch of the 2,300 years. And let us just observe the noted events that mark the beginning and close of this closing epoch:

It opened with the order to rebuild and restore Jerusalem, an event of nation-wide importance to the Jewish people.

It closed with the establishment of redemption through Christ, an event of world-wide importance.

But I submit that it is out of the question to find anything of importance to the Jewish nation or any other nation that marks 1844 A. D., the date that would close the 2,300 years if Gabriel had told Daniel that the vision belonged to the *beginning*, instead of the "end" of the 2,300 years.

(e)

If we follow out the analogies we used when we held that Christ entered the inner court in 1844 A. D., I find a mathematical proportion that gives us the time when he should come forth from that apartment; for the earthly priest could not spend more than one day in the inner apartment, any more than he could spend more than 359 days in the outer court. And so, as the earthly priest was 359 days in the outer court offering sacrifices for the people, and was 1 day in the inner court making atonement for them, just so Christ having spent 1,810 years in the outer apartment of the heavenly temple, would be a correspondingly long time in the inner court. The proportion stands: 359 days is to 1 day, as 1,810 years is to x years. Worked out, x equals 5 years plus, and we will call it 6 years though it is much nearer five. Christ then should

have made his second advent six years after he entered the Holy of Holies of the heavenly temple. So if he entered that apartment in 1844 A. D., then he must have been all through in 1850 A. D. and the second advent should have taken place at that time. But he did not appear then, nor in '60, nor in '70, nor in '80, nor in '90, nor in 1900, nor in 1910, and we are now sweeping down the seventh decade, more than 61 years removed from the time when he should have come if we are to adhere to such analogies.

But if Jesus should come tomorrow, we are too far removed from 1850 A. D. to establish any confidence in the "1844" theory; for the calculations are wrong as the above figures show. And there are other good and sufficient reasons why the calculations are wrong.

Saying nothing about the New Testament record, which absolutely forbids such calculations by its universal testimony that Jesus entered the holiest place when he ascended, let me ask, What was it Jesus came to fulfil? Was it the *time* occupied in carrying out the forms and ceremonies of the old ritualistic system? or was it the *deeds* of that system? The only intelligent reply must be, "*The deeds.*" Then it follows that it must be the *deeds* that should claim our attention when we are looking for the analogy, and not the *time*. And that this is so is seen in the fact that when we try to follow out an analogy of time, the whole structure falls to pieces. But when we try an analogy based on the *deeds*, there is character and point that carry dignity and poise that can not be mistaken.

(f)

It is clear that those who still hold to the "1844" idea realize the ominous and ever-increasing discrepancy in their calculations concerning the 2,300 years. And it is pitiful—for I love them—to see them bolster up the rickety old structure by saying that Christ is now delaying his coming to "test their faith", and "to carry forward investigative judgment." And both reasons are without Bible ground.

"We need a great revival just now and here. It is a revival of loyalty to the living God, to his Son and to his revealed Word."

THOUGHTS FROM THE FIELD

A Lonesome Sabbath-keeper.

Our aged friend, C. J. Sindall of Boring, Ore., writes:

"It is now a long time since you have had any word from me. I am still in life, but getting old. I have not forgotten the Seventh-day Baptist Church, and am still a Sabbath-keeper. But we are the only ones I know of in this part of Oregon, so it is very lonesome for us here. A few days ago I noticed the SABBATH RECORDER of June 12, 1905, among some other old papers, and read it over again. It made me feel lonesome for the RECORDER, and I would like to see it again. This makes me write for the paper now. I don't know whether it is still published in Plainfield, but I will send some money and you will please begin sending it to me."

We are glad to welcome Brother Sindall once more to our SABBATH RECORDER circle.

"Could we not have some papers written by the pastors and any one interested, and published in the SABBATH RECORDER, on the subject 'Tithing'? Never having had the opportunity of hearing much about it I am anxious to read about it and I think there are others that feel the same way. We enjoy the RECORDER very much."

Among the Green Mountains.

REV. J. E. HUTCHINS.

After Walter L. Greene had been with the Berlin Church for a short time last October we received word that it was a favorable time to go up to Rutland, where we had learned that a man had accepted the Sabbath and was inquiring about our people. From that field I wrote a few lines for the SABBATH RECORDER but never sent them in; today I received a letter from that field which arouses the spirit of things of which I wrote.

The man whom we visited lives about five miles from Rutland near a country village on the stage route between Rutland and Woodstock. It is a farming community. It is a neighborhood of splendid

Christian spirit, although the people are of many religious faiths. There is a M. E. church in the place, but of course we were not able to get the use of that. So we held meetings several nights at the home of Mr. Barton, which was well filled each night and there was a good interest in the meetings. After this long time Mr. Barton writes: "Many have spoken of the good meetings, the singing, etc. If you ever come again, you will find many glad to see you and to hear you preach. The Sabbath after you left, I met Mr. Kinsman in the road and he said that he wanted to know more about the Sabbath question. I had some of your reading in my pocket and gave it to him. He said, 'I fell in love with those men.'" While at this place we did not preach on the Sabbath question, but for those who inquired we gave a copy of the tract, "The Sabbath and Seventh-day Baptists." Several came back for copies to give their friends.

I write of this trip at this time because I believe that here is a favorable place for carrying out some of the plans for Sabbath Reform work which have been suggested. I believe that we should send a quartet of singers and preachers with a tent onto this field to make a vigorous campaign. It is not so far away from the Berlin Church but that it could become a charge of this church. A quartet of singers would stir up that whole community as it has never been stirred before. I am very anxious to see this plan carried out, or some better one; but whatever is done we must also keep in mind the 'follow up' plan. If we look back in history we find that at one time there were two Seventh-day Baptist churches in the State of Vermont, but because there was no one to lead the flocks they were lost in the mountains. There are also other places where we have lost in just this way. I believe it would be a good thing for any church to have such a charge as this to which it could give its pastor for regular work on the field and sometimes send a layman out for a visit. Several of the churches of this association have granted their pastors leave of absence for a few weeks to be spent in this kind of work. Why not send those pastors together to some field like this?

Berlin, N. Y.,
Dec. 12, 1911.

MISSIONS

An Explanation.

DEAR RECORDER READERS:

Since the correspondence with Brother N. O. Moore and C. S. Sayre in regard to going to Africa was largely through me, and since the minutes of the Joint Committee and those of the Tract and Missionary societies regarding their call have been published in the RECORDER, I feel that an explanation to the people from me is due these brethren. Their first and only proposition was to go to Africa on an investigation, which might require a year or some such length of time more or less. There is nothing in what they have ever written me to warrant the extending to them of a call to become permanent missionaries in Africa. Brother Sayre consented to go at my solicitation. I did ask Brother Sayre if he would go to Africa for one year. In fact, I suggested this length of time to both men and it met their approval. I too well realize our limited means and dearth of workers to desire farther to scatter our forces unless there is an especial Sabbath interest coming to us from Nyassaland.

Yours fraternally,
E. B. SAUNDERS.

Work in West Virginia.

REV. L. D. SEAGER.

Many months have passed since I have written from West Virginia. There has been no lack of news, but great lack of readiness to write. West Virginia has had its share of drouth and hot weather, but the late rainfall has given such a growth of fall pasture that much destitution has been averted and the people are rejoicing. Stock are still grazing and very little feeding is done in the county. There is an abundance of fruit, and nothing that we buy has advanced to the extreme figures anticipated. It does look strange to see the amount of baled hay and straw and ground feed hauled from the railroad by the farmers, but it is certainly gratifying that they can avoid selling their stock.

There has been but little sickness, and on the whole it can not be called a year of disaster.

The cause of God has not languished. The Ritchie Church has maintained a good Sabbath school and Junior Endeavor society. Cottage prayer meetings of great interest have been maintained, part of the time twice a week and then not as often. A very interesting Children's-day service was held at the close of the summer. Much was due to the untiring efforts of Draxie and Conza Meathrell for its success. There have been several baptisms, and additions to the church.

Middle Island has maintained good interest. Thanksgiving services and donation for general missionary work were heartily enjoyed by the large number who attended. The following Sabbath five were added to the church. Two more have been baptized and expect to unite later. We have had Old Folks' day and Children's day, and all has been conducive in bringing us nearer each other.

Greenbrier Church had an excellent Children's-day service and maintains its usual loyalty.

Trip to the Southwest—Shepherdsville.

REV. E. A. WITTER.

Having arrived at Shepherdsville the evening of November 8 I went out about five miles to Pleasant Grove church, near which Thomas H. Wise and his good wife reside. Here I was made welcome and given a very pleasant and hospitable home during my stay. These good people were not long in letting me know that they had been looking with longing of soul for some one to come and stay with them for a time. An evidence of this longing was had in the fact that they had made arrangements with the Baptist people for me to hold meetings in their church for a time.

The first day I was there a funeral was held in the church in the afternoon. Mr. and Mrs. Wise help in the music of all the religious services of this country. Mrs. Wise generally plays the organ and sings soprano, while Mr. Wise sings a good tenor. I went with them to this funeral. When the friends arrived they had no minister, as the one they expected sent word he could not come; so they called me out to take charge. This I did to the

best of my ability. The house was packed.

This service proved to be the best introduction I could have had among this people and was the means of my having an audience of about 150 interested listeners that night. While there was evidently a feeling of fear of me lest I might give them something they would not like to have, this gradually gave way as the meetings continued, and I had more invitations to visit their homes and take meals with them than it was possible for me to accept.

Sabbath night and Sunday night, November 11 and 12, the Baptist pastor was there on his regular semi-monthly visit and preached. In the first service he worked hard to whip Seventh-day Baptists. So evident was his purpose that some of his people spoke to me about it and showed their disapproval of the same. He has said that he will either preach Mr. and Mrs. Wise out of the community or he will convert them. Should you visit in the community for a time, and learn how much they esteem Mr. and Mrs. Wise, you would be satisfied that he is making pretty slow progress.

By vote of the congregation I continued preaching in the church during the week closing November 19. The interest deepened during the week with audiences ranging from 40 to 175 the last night. I spoke on the Sabbath question the last night and at the close gave out nearly 500 pages of tracts to those who asked for them. I was also asked to come again and assured of a warm welcome should I do so.

Having been urgently requested to come out to Bethel, a Methodist church about two miles farther out in the country, and give them a few services, I accepted the invitation and went out there the twentieth. Here I found a spirit of kindly interest manifest and a fairly good audience. I spoke here three evenings. At the close of the last service, as we sang the last hymn, nearly the whole congregation came forward and shook hands with me while they wished me Godspeed. This meeting was full of tenderness, and prayers were offered for the Father's blessing to rest upon the word spoken.

I made thirty-six visits upon this field during the fourteen days of my stay. The weather was good most of the time. I

preached thirteen times during this stay. The day I left, it was raining and looked as though bad weather had set in.

Having given this much of a report of the work and the interest, I wish now to give some of my impressions of this field and, if possible, help our people to know a little more of the possibilities here. At one time there was organized here a church of fourteen members. I neglected to get the date of that organization. At different times such men as Nathan Wardner, A. B. Prentice, A. E. Main, L. R. Swinney, T. L. Gardiner, J. M. Todd, T. J. Van Horn and E. B. Saunders have been to visit this people. Some of them were there only a day or two, just long enough to visit the Sabbath-keepers and give them the encouragement of a visit, while others remained and preached a few times. For some reason there have been no regular visits and the interests have gradually died out, either because of the death of the members or removal or leaving the Sabbath, as has been the case with but one or two who married First-day young men. There are now five Sabbath-keepers here, three of them the remaining members of the Shepherdsville Church and two who have never united with any church. These last are aged eighty-four years and seventy-three years respectively, I believe. Humanly speaking it would seem that the days of this little church are well-nigh numbered, as the youngest member is fifty-two years of age.

After having spent fourteen days there in house to house visitation and in a careful sounding of the pulse of the community, and having observed the eagerness with which some young men, yes, and women also, came to the meetings, coming several miles each evening to be present and then asking for leaflets on the Sabbath question, I am of the opinion that with a sure confidence in God and a faithful working of the field for a month or more with a tent and a couple of workers who will be a support to each other, there ought to be a gathering in to the cause of the Sabbath and a strengthening of the things that remain. A good location for the tent can be had and free entertainment will be given to the workers, and the friends there will do all they can to support the work both in person and with the means they have.

All are anxious for this. I found in this community quite a number who are well informed on the Scripture teaching of the Sabbath.

(Continued.)

Stone Fort, Ill.

DEAR RECORDER READERS:

The eight o'clock Monday morning train left me at Stone Fort. Kind friends had been looking for my coming for one week. In view of this, Pastor F. F. Johnson had appointed a meeting on the previous night, to be held in our church, two miles out of town. This had been largely attended, and with a good interest. An appointment had also been made for Monday night.

When I arrived, only a little after 6 o'clock, the house was well filled. I had not been preaching more than ten minutes when a heavy rain-storm struck the building. I have never been to Stone Fort without a storm. The next severe drouth they have, they are expecting to send for me. The meeting was one of great power, above high-water mark, so that some people did not know of the storm until they came to go home.

Not many weeks ago the Methodist church held a very successful series of meetings in town. Our people attended, helped what they could; received a blessing, and a number were converted. They were eager and in good condition to continue the meetings at our church, which is centrally located for us as a people. The services were continued each evening through the week with an increasing interest. Seekers were usually forward for prayers. The conversions came after a great struggle and were very bright. I think it must have been the "old-time religion."

One young woman who had been under conviction more or less for weeks said it was of no use to ask for prayers; she had tried that. She came under great conviction; her face wore the look of despair; she refused the first night to go forward but promised she would, before she slept, read her Bible and kneel in prayer. The next night she was surrounded by her girl friends who had recently found Christ, consented to go forward, and finally knelt with them for prayers. This final struggle lasted for nearly an hour. When the

light suddenly came she arose to her feet, and standing among the group of her girl friends, sang a sweet solo. Unbelievers and ungodly people wept with us tears of joy. It seems that the old-time sorrow for sin is not gone, and that through repentant tears some seekers find great joy.

It was a beautiful sight when a brother and sister came forward together, after one of them, I think it was the brother, had found Christ. He turned to help his sister and very soon she too came into the light. The next night another brother and sister came together in the same way and were both converted.

On Sabbath morning Pastor Johnson received eleven members into the church. Nine of them are awaiting warmer weather for baptism. That night the meetings closed. The house was full to the last seat and interest good, but no new ones came forward. It seemed as if people had decided. When I gave the closing invitation, I said: "My eternity-bound friends, you who think you have not decided this greatest of all questions, if you shall awake to find that leaving, simply leaving it, is settling it for eternity, you may blame me if I do not tell you tonight. It may be my last, it may be your last invitation." God knows whether we did right in closing the meetings—a time and place freighted with eternal consequences. I am distressed when I think of it. I can only pray and leave it with God.

The church at Stone Fort is holding its own. The farming and mining lands are rapidly increasing in value. There are two reasons, I can see, why this church lives and others die. It has grown up around two men of more than ordinary character—Elder Robert Lewis and Dr. F. F. Johnson, both converts to the Sabbath, some of the results of Elder Kelly Sr.'s work. The pastoral care of the church has been in the hands of those men mostly for years, one of them taking it for a year and the other for the next year, with an occasional pastorate like that of Brother T. J. Van Horn, J. A. Davidson and others for shorter periods and for special meetings. One other factor in the life of this church is in the wealth of this country which is beginning to be found. The church is now a working church.

On Sunday morning Brother J. A. Davidson and myself started for Delwood,

Ill., the headquarters of his large field of labor. It is located in the roughest part of the State, said to be ten miles from Stone Fort. We climbed mountains, crossed ravines, opened gates from nine in the morning until the sun was setting in the afternoon. We did stop for dinner with one of our families and make one or two other short calls. We finally drove up in front of a cozy little cottage where Brother Davidson makes his home. The horse was champing the cloth-covered bit which I had improvised in order that it might press on it with its tender mouth and so be reined more effectually over the rough roads until its owner can find time to give it a course of study in the blind asylum for dumb animals. Brother Davidson built up a good fire, prepared supper, then went to learn about the meeting to be held that night in the chapel not far from his home. I was glad to rest before going to the service. I wish all could know how hard some of our men work on these fields. In all we traveled for three days.

The second day we drove more than twenty miles over better roads and country. We made a number of calls among kind friends of Brother Davidson and of the Sabbath, who have come to know and embrace it through his faithful work. I wish we could go through our land, taking it by counties, place the Bible in destitute homes and, where the people would receive it, give them the Sabbath. This is just what he is doing. There are occasional churches, but only a few are sustaining the weekly service. Some disagreement among the people has resulted in closing them. I think not more than one of them could have been obtained for us to hold meetings in.

Great good is coming out of this work. There are a few families who have strength of mind and character to investigate and then receive the Sabbath truth. Such people appreciate the work being done and are rejoicing in the Sabbath. What of the future of this work? I can not tell; but if among the converts there shall be found a Velthuysen, a Bakker, a Kelly, a Doctor Johnson or a Robert Lewis, or other such men as I could mention, it would mean, with a little help and encouragement from us, another Seventh-day Baptist church bell to ring on Sabbath morning and call men to prayer. If any of us

think we can follow Brother Davidson and glean where he has thrust in the sickle we shall be disappointed. His argument is the most conclusive and his conviction the deepest.

If I close this letter right here and leave you in this rough country, I hope you will not be offended with me. In fact, I wish I might get you to leave something here that would call your thoughts back daily as you gather around the family altar or close your closet door to be alone with God who answers prayer.

Your brother in Christ,
E. B. SAUNDERS.

Annual Roll-call Meeting.

Sabbath, January 6, 1912, will be the time of the annual roll-call meeting of the Adams Center Seventh-day Baptist Church. It is hoped that every non-resident member of the church will find it in his or her heart to send to the pastor a communication to be read at the roll-call in connection with the covenant meeting preceding the communion. We are a great family, and quite a large number of our members are away from home. It is a joy to the home circle to have these words of communication from the absent ones, and we hope it will be a pleasure to those away to send their communications that they may help to make a joyful day in the Lord.

Your pastor,
E. ADELBERT WITTER.

Winter.

Down swept the chill wind from the mountain peak,
From the snow five thousand summers old;
On open wold and hilltop bleak
It had gathered all the cold,
And whirled it like sleet on the wanderer's cheek;
It carried a shiver everywhere
From the unleafed boughs and pastures bare;
The little brook heard it and built a roof
'Neath which he could house him, winter-proof;
All night by the white stars' frosty gleams
He groined his arches and matched his beams;
Slender and clear were his crystal spars
As the lashes of light that trim the stars:
He sculptured every summer delight
In his halls and chambers out of sight.
No mortal builder's most rare device
Could match this winter-palace of ice:
'Twas as if every image that mirrored lay
In his depths serene through the summer day,
Each fleeting shadow of earth and sky,
Lest the happy model should be lost
Had been mimicked in fairy masonry
By the elfin builders of the frost.

—James Russell Lowell.

WOMAN'S WORK

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

Fly, little Snowbirds, fly east and fly west!
Carry my greetings to all I love best.
The Robin's for spring and the Lark is for June,
The summer brings Bobolink's merriest tune,
But when Christmas comes and the other birds
flee,

You stay with us singing your chick-a-dee-dee.
—Kate Douglas Wiggin, in *Ladies' Home Journal*.

A Song for Christmas.

Chant me a rhyme of Christmas—
Sing me a jovial song,
And though it is filled with laughter,
Let it be pure and strong.

Sing of the hearts brimmed over
With the story of the day—
Of the echo of childish voices
That will not die away;

Of the blare of the tasseled bugle,
And the timeless clatter and beat
Of the drum that throbs to muster
Squadrons of scampering feet.

But oh, let your voice fall fainter,
Till, blent with a minor tone,
You temper your song with the beauty
Of the pity Christ hath shown,

And sing one verse for the voiceless;
And yet, ere the song be done,
A verse for the ears that hear not,
And a verse for the sightless one.

For though it be time for singing
A merry Christmas glee,
Let a low, sweet voice of pathos
Run through the melody.

—James Whitcomb Riley.

Christmas Traditions.

MRS. WILLIAM C. HUBBARD.

We often become so used to following certain customs and consider them as a part of the daily routine as they recur, that it were well perhaps to consider for a moment why we observe some of our Christmas traditions, and also their origin.

Almost every country has, in some form, its Santa Claus, from the Kriss Kringle of Germany to our own familiar ruddy-faced, white-bearded saint. In Germany he appears

at Christmas to learn how the children have behaved during the year, and to reward with gifts or beat with switches the good or bad children as need may be. In France it is the Christ-child who leaves in the sabots on the hearthstone the hoped for gifts. To our children he comes as the one who, with his pack on his back, in his reindeer-drawn sleigh, somehow gets down the chimney to fill the waiting stockings, and disappears again as mysteriously as he came. Tradition says this same Saint Nicholas was once bishop of Lyra, in Asia Minor. Being of a most helpful disposition and looking about for some unfortunate, he was much distressed to observe the sorrow of an impecunious nobleman who was grieving because he could not provide a marriage portion for his eldest daughter. He had taken off his stockings and hung them to dry over the fireplace, and Saint Nicholas climbed to the roof and threw down a gift of gold, aiming it with such precision that a portion fell into each stocking. Great joy reigned in the home the next morning and the daughter's wedding preparations were brought to the desired termination. It is a far cry from 300 A. D. till now, but some of us are not too old yet to enjoy hanging up our stockings for the fun of seeing what good Saint Nicholas has brought to us, on Christmas morning.

About the Christmas tree many happy stories are related, but perhaps we may best like the more modern one which attributes its use to Martin Luther, who, in trying to describe to his children the wondrous beauties of a clear winter night, brought into his house a little fir tree and fastened to its branches a great number of candles—a fitting illustration of a snow-covered forest against a glittering sky.

We deck our houses with holly and with mistletoe in honor of the Christmas season, to be kept in place till Twelfth-night. In England the mistletoe was held in great veneration, especially by the Druids, whose white-robed priest, observing special rites at this season of the year, severed this parasite from the oak tree with a golden knife. Because its berries grew in groups of three, others considered the mistletoe symbolical of the three Wise Men who came to worship the Manger Babe.

Holly, with its bright red berries, betokened the blood of Christ shed for us, and

his everlasting love. The ancients believed it to have a subduing effect on any animal touched with a spray of it, and for this reason the Italian peasants, who believe that the cattle kneel in homage to Christ at midnight on Christmas eve, decorate their stalls with it. The simple folk of many countries still believe that all animals sing at this midnight hour in worship of the Child Jesus. The ancients brought greens into their homes at this season to hush the sylvan spirits from the biting winds, while a religious touch is given to the pine and cedar by some, in referring to their use as recorded by Isaiah (lx, 13), "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary."

The Yule log was an important feature of Christmas, being brought into the great hall of the house with much ceremony, lighted and allowed to burn mostly away, the remainder being preserved to light the next year's log. This celebration was supposed to insure the household against the visits of evil spirits throughout the coming year. During the evening each one of the company assembled was supposed to contribute to the evening's pleasure by song or story, family differences were patched up, and the spirit of peace and good will prevailed.

Even the plum pudding and mince pie of Christmas had their tradition, in that their spicy richness was supposed to typify the gold, the frankincense and myrrh of the Wise Men's gifts. Our north of England cousins even today bake their Christmas pies in an oblong shape, a sign of the manger, and also fashion from the Yule dough a baby figure with currants for eyes and with crossed hands to simulate the infant child.

With Twelfth-night came the conclusion of the Christmas festivities. On its religious side it marked the time of the visit of the Wise Men to the manger, Epiphany. In Norse legend, it celebrated the beginning of new life in nature with the winter solstice, and for that reason was made a time of great rejoicing. In England, later, it became a season of sports and revels, the time to elect new kings and queens of festivities, and every one vied with another in the mad merriment that prevailed. On this night all holly must be taken down,

else for every leaf left in place you will see a goblin, in the coming year.

When the Christmas-tide has come and gone, with all its traditions, and we have once again hung up our stockings for St. Nick to fill, have enjoyed the twinkling lights of the Christmas tree, have listened to song and story as a united family clustered about our Yule log in the glowing fireplace, and have played Santa Claus to our own dear ones and some less fortunate than we, may we too feel the Christmas spirit, as expressed in the following lines by Edmund Vance Cook:

"Tis not the weight of jewel or plate,
Or the fondle of silk and fur;
'Tis the spirit in which the gift is rich
As the gifts of the Wise Men were;
And we are not told whose gift was gold
Or whose was the gift of myrrh."

Letter From Doctor Grace Crandall.

DEAR MRS. CROSLY:

We had the privilege of attending a meeting the other day which I felt was an epoch-making event. It was the public meeting of the new Famine Relief Committee. This committee is composed of eleven representative foreigners and eleven prominent and trustworthy Chinese. It was striking to see that group of capable men upon the platform before an audience three fourths of whom were Chinese. The spirit of the meeting was most cordial and friendly. It was very evident that the Chinese appreciate the helpful spirit of the foreigners and are anxious to cooperate in every possible way.

Bishop Graves, of the American Episcopal Mission, set forth the object and methods of the committee. He told how there had been dissatisfaction with the old method of distributing help gratis and that now the plan was to outline and superintend needed repair work on roads, dykes, embankments, etc., and pay the needy ones for the work, thus helping to prevent future suffering while relieving that now present. A medical sub-committee would care for those suffering from famine diseases, and those unable to work would also be cared for by some method.

Wu Ting-fang, who is a member of the committee, then spoke in Chinese, evidently giving somewhat the same sort of a speech. There was also a report by Mr.

Jameson, a civil engineer, who has been sent over here to look over the flood area and devise means for preventing future floods. He is in the employ of the Red Cross Society of the United States and will make an advisory report to the Chinese Government when he has finished his work. His words gave us a vivid picture of the needs and of the immense quantity of work necessary to control the great volume of water in the rivers of this flat country. The work is colossal and can only be done by efficient government supervision and by expenditure of much money. But the returns to the people would be amply sufficient to repay any such expenditure. His speech was interpreted in Chinese.

Another man whom it was a privilege to see and hear was H. E. Chang Chien, president of our Provincial Assembly. His speech was interpreted in English. He is a man who from childhood has had an ambition to inaugurate just such work as Mr. Jameson outlined. He saw some books when a boy which told of such work, and ever since he has hoped and planned for something of the kind. Since he has come into official position, he has organized a surveyor's school which has trained a large body of young Chinese surveyors. They have been working at the survey of this low country for some time. Mr. Jameson speaks in the highest terms of their work and of their leader. Mr. Chang is eager to cooperate in any way possible in the present movement. He is a clear-cut, clear-headed Chinaman, a true servant of the people. We also heard the Shanghai taotai who is taotai no longer.

There have been some rather amusing happenings at this grim time. Yuan Shih-kai, who is supposed to have been largely responsible for the treachery to the late Emperor and was favored by the Empress Dowager, was at the time of her death sent to his home, ostensibly to nurse a sore foot. Every one knew that he was dismissed because the Prince Regent feared and hated him. However, he is a man of a great deal of military skill and powerful with the army. So when the present difficulties arose, the authorities at Peking sent for him to become commander-in-chief of the army. His reply was that he would have to delay because his sore foot was not yet well. Later he accepted and the government has heaped many ap-

pointments upon him. However, his whole attitude has been dilatory and it has not been at all evident whether he really favors the government or not. It is apparent that the people do not wholly trust him or his motives. It was rumored yesterday that his assassination had been attempted, but the rumor has not been confirmed.

Last Sabbath at the Wu-sung forts one of the commanders told a foreigner who lived near that he would be perfectly safe as long as he himself was there, but otherwise he might have to flee. He advised the foreigner to keep up steam on his launch so that he could leave quickly. Later, when the rebels were coming, the commander with other officers went on board the launch and told the men in charge that they had permission to go to Shanghai on it. Landing at Shanghai, the officers said they would return by train. Needless to say Wu-sung has not seen them since. Thus the foreigner inadvertently failed to maintain his neutrality.

In China a great volume of prayer is going up for the preservation and leading of the Chinese people at this most trying time. The foreigners' hearts ache for the suffering and anguish war is bringing to the people. We long to help them to come out into the true light and we hope our friends at home will also have them upon their hearts in prayer. This is surely the birth of a new nation and we hope it may be a nation filled with the spirit of Christianity.

GRACE I. CRANDALL.

A Touch of Good.

May every soul that touches mine—
Be it the slightest contact, get therefrom some
good,
Some little grace, one kindly thought,
One inspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond the gather-
ing mists
To make this life worth while,
And heaven a surer heritage.

—Selected.

"Thy gentleness, O Christ, hath made us great,
Thy uncrowned majesty, our lost estate
Redeemed by bitter woe;
And, though our trembling fingers feebly hold,
Yea, scarcely touch thy holy garment fold,
Thou wilt not let us go."

YOUNG PEOPLE'S WORK

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

Courage.

REV. A. L. DAVIS.

Christian Endeavor topic for January 6, 1912.

Daily Readings.

Sunday—Its source (Eph. vi, 10).
Monday—Its basis (John xvi, 33).
Tuesday—Its extent (Phil. i, 28).
Wednesday—Faith courageous (Heb. xii, 1-4).
Thursday—Peter's courage (Acts iv, 13-20).
Friday—Elijah's courage (1 Kings xxi, 21-29).
Sabbath day—Topic: The Christian virtues. I. Courage (Ps. xxvii, 1-14). (Consecration meeting.)

During the year 1912 we are to have a series of topics on "The Christian Virtues." The list includes courage, generosity, patience, perseverance, unselfishness, fidelity, honesty, temperance, hopefulness, humility, zeal and gratitude.

In 2 Peter i, 5-7, we are given a list of the Christian graces. We are commanded to "add to your faith *virtue*." But the word "virtue" includes the whole group of graces that follow. He here doubtless means something distinct. The classical meaning of the word is *manliness*, a holy courage that enables men to quit themselves like men. In the midst of assaults by the Tempter we need a resolute determination to do what is right, to make no compromises with evil. But courage and firmness may do harm unless directed by knowledge. No grace can stand alone; each needs to be supplemented by another. So Peter says: "Add to your faith *courage*, and to your courage *prudence*" (judgment). Paraphrasing somewhat, then, we may name the graces thus: courage, prudence, self-control, patience, godly reverence, love of the brethren, love.

So while virtues and graces are not synonymous, the greater part of the graces as named in Peter are included in the topics to be considered under Christian Virtues. Courage appears in both lists.

Courage! What a splendid topic for these days! The word is a derivative of the Latin *cor*, meaning heart. Hence our

definition: "That quality of mind which enables one to encounter dangers and difficulties with firmness, or without fear, or fainting of heart." It has many synonyms—heroism, fortitude, bravery, valor, intrepidity, resolution, etc.

COURAGE, A MUCH ABUSED WORD.

The term "courage" has been much abused. They point us to the Roman soldier who stood on picket duty at the gate and allowed himself to be gradually buried by the lava from Mount Vesuvius. But that was not true courage. An automaton could have done as much. It was but blind obedience to orders, a misconception of duty.

But a few weeks ago the papers lauded the act of the man who, heedless of all warnings, rushed by the police into a burning building, when all hopes of rescue had been abandoned. He lost his life. His was not the act of a hero; it was foolhardiness—courage without sense.

Courage is bravery, not bravado; it is saneness, not foolhardiness. It does not mean the absence of fear, but the mastery of it. It is not the reckless waste of life, but a sacred regard for it, another's as well as one's own.

Much that passes in the world for heroism deserves only our contempt. It is no mark of heroism when the strong impose upon the weak, nor when some one does a great deed for favor or renown. The world lauds Napoleon and Caesar and Pompey, but they were only self-seeking warriors. The boy who picked up the apples for the old woman, amid the jeers of his companions, when rude boys had upset her basket, displayed marked courage, a courage greater than that displayed by many a soldier on the battle-field.

PRESENT-DAY HEROES.

Heroes and heroines are not all dead yet. There are deeds of courage and valor and sacrifice being performed in these days that give one faith in humanity. Whenever a brave fireman risks his own life to save others from a burning building, or a railroad engineer or fireman hazards his life by running out on the cowcatcher to lift some straying baby from the track, while the train is in full motion—well, our faith in humanity is strengthened, and we thank God for the true and the brave.

It might be well to tell again the story

of the Johnstown flood, and the girl who stood at her post of duty and sent messages down the valley, warning people to flee—and stayed, and stayed—so long, she was buried beneath the rushing torrents of the seething flood. And Daniel Periton, who rode the length of Conemaugh valley to warn the people, will not soon be forgotten.

And the name of Mrs. Sallie Rooke, the telephone "central", of Folsom, New Mexico, ought to be immortalized. There was a flood in Folsom and thirty lives were lost. Had she not stayed at the switchboard, there might have been two hundred. Says the *Western Christian Advocate*: "She was warned of the coming torrent in ample time to make her escape. But she didn't go. One by one she called up the subscribers down the valley and gave her message, 'Run for the hillside.' Forty households got the warning, spread the news, and reached safety. And then the big wall of water rushed down upon the telephone exchange and no more messages were sent. They found her body twelve miles down the canyon the next day. The head-piece worn by telephone operators was still fastened to her ears—a helmet that a knight might envy. For never warrior died a nobler death."

PRESENT-DAY NEEDS.

It takes courage to withstand ridicule, taunts and jeers. Nehemiah was ready to lose his life at any time God wanted it; but he was not ready to sacrifice it needlessly. Taunts and jeers and ridicule could not turn him from his plain duty. His answer was: "I am doing a great work, so that I can not come down."

It takes courage to obey one's conscience in the face of opposition, to do what conscience says is right though our associates and companions may sneer and ridicule. It takes courage to wear threadbare clothes when others about us wear silk and broadcloth. It takes courage to endure honest poverty and to work in hard and obscure places, when others grow rich, and occupy places of ease and prominence.

Yes, it takes courage to say, No, when others say, Yes. It takes courage to refuse the glass when offered, to shun evil companions, or to join in questionable amusements. Mr. Ridgway, in the *Sunday School Times*, says: "When you have learned to put your tongue up against the

roof of your mouth and make the sound of 'N' you will have started on your way up."

It requires more courage to espouse an unpopular cause than to charge a battle. Recall the lives of such men as Garrison, John Hancock, Rev. John James, et al. And to be a Seventh-day Baptist takes courage as well as grace and consecration. And, dear young people, it is a high privilege to be thus honored. Let us be proud of the fact that we are Seventh-day Baptists, and gladly let our lights shine. We too are "doing a great work," and we can not afford "to come down." We can't afford to be side-tracked, to compromise with evil, or to barter the truth for worldly gain, or honor.

A MANLY STAND.

And I want to urge our young people with all the earnestness I can command to stand bravely and loyally for what they believe to be right. When there is a battle to be won, be counted on the right side. And there is possibly no place where our young people need to take a more positive or resolute stand than in high schools and colleges. Not infrequently a reckless element, to a large extent, leads in class and social life. Those who stand for better things often by not positively opposing such allow a false standard to prevail. "Frats," often but places of dissipation, and "smokers" and dances flourish by school authority. The fact that a "patron" or "patroness" from the faculty is present, is no guarantee of its rightness or moral fitness. And it is much to be lamented that some of these evils find recognition in some of our denominational schools.

Too few of our young people realize how much their influence and their open espousal of a right cause mean to others struggling to do right, often at great odds. Remember, too, that every open stand for the right leaves its impress indelibly on your own lives.

May God help our young people, help us all, at every temptation to be side-tracked or to compromise our convictions or to be untrue to our trust, to stand true with a courageous heart. May our answers in such hours be as was Nehemiah's: "I am doing a great work, so that I can not come down."

A STRING OF PEARLS.

A man of courage is also full of faith.—*Cicero*.

You rise to a place of influence when you commit yourself heart and soul to a cause. As you secure strength to stand against temptation, you will grow in confidence and power.—*Albert Bryant*.

No matter how dark the way may be; if one can say, 'The Lord reigneth,' he can stand every taunt of the enemy, and possess his soul in peace.—*T. L. Gardiner*.

A good resolve: To do the best human endeavor can render at all times and in all places; not as in the sight of men, but as in the sight of God; freely, without favor; frankly, without reserve; hopefully, without gloom; trustfully, without doubt; so that Jesus my Master may add his smile and benediction.—*Selected*.

SUGGESTED HELPS.

I. Have some one present present-day examples of heroism; as, The Austin flood.

1. Ida Lewis, "The Grace Darling of America," keeper of Lime Rock Light.

2. Nathan Straus, of New York City, the protector of infants.

3. Editor Alf Williams of the *Minneapolis Tribune*.

4. Jack Sheets, 16-year-old boy, the wireless operator of the steamer *Lexington*.

5. Engineer Smith's "Long Chance."

6. Heroic men of medicine:
(a) Dr. Lazaer, martyr to the cause of yellow fever.

(b) Dr. Franz Mueller, of Vienna, victim of the bubonic plague.

(All the above are discussed in *The Human Factor*.)

II. Have some one prepare a brief paper on Seventh-day Baptist heroes.

III. Read: "Side-Tracks—Satan's Trick," *Sunday School Times*, Nov. 25, 1911.

Topic Writers for 1912.

(Continued.)

JAMES L. SKAGGS.

In the winter of 1897-98 there came to Milton College, in company with the Rev. S. H. Babcock, who was returning from a missionary trip, a stalwart son of Elder J. F. Skaggs, of Boaz, Mo. This young giant entered college and soon won a reputation for thoroughness and logical grasp of subjects studied. It was the writer's good fortune to share a room with him that

winter and to form a friendship which the years have only strengthened. Against many difficulties Mr. Skaggs has wrestled, and obstacles has he surmounted in college, and in the seminary course. While a student at Alfred he worked in the machine-shop and later was pastor at Nile. For a year and a half he has been pastor of the Shiloh (N. J.) Church. During part of this time he has taken theological work in Crozer Seminary.

THEODORE J. VAN HORN.

The Rev. T. J. Van Horn, another member of the "original quartet," came to Milton College from Welton, Iowa, a little village that has produced many Seventh-day Baptist preachers. Like others he had to struggle to obtain his education, having his own expenses to meet. His seminary work was done at Morgan Park, Ill. Since graduation he has served as missionary on the southern Illinois field, has been pastor at West Hallock, Ill., and at Brookfield, N. Y. He is, at present, pastor at Albion, Wis. While in Illinois he led in the Louisville (Ky.) campaign which consisted of evangelistic tent work and Sabbath Reform. He was assisted by Dr. A. H. Lewis. For several years he has been the efficient corresponding secretary of our General Conference.

(To be concluded.)

Young People's Rally.

At Milton last Sunday was held the third annual rally of the Seventh-day Baptist young people's societies of southern Wisconsin. There were morning and afternoon sessions, with dinner at the church served by the Milton Endeavorers.

At 10 a. m., Prof. A. E. Whitford led in song service and the address of welcome was given by Pastor L. C. Randolph. Pastor T. J. Van Horn then delivered the principal address of the day on "The Lookout Committee."

Dinner was served at noon. The west wing of the church was screened off for the dining-room and was beautifully decorated in the Christian Endeavor colors and monogram. Each guest was furnished with a hand-painted monogram which bore also the date and place of the rally. These were to be worn as badges by the delegates. The noon hour was well used by the young

people in visiting and having a general good time.

The afternoon session began at two o'clock with a pipe-organ recital by President W. C. Daland and at 2.30 the president of the Young People's Board, Pastor A. J. C. Bond, led a conference meeting on young people's work. Other members of the board had part in the service and the work of the four societies represented was reported by representatives. Other societies in the Northwest were heard from also, through members who were present. The young people of Milton furnished several selections of appropriate music.

These rallies are pleasant occasions and give excellent opportunity for an exchange of experience and consideration of plans and methods in Christian Endeavor work.—*Milton Junction Telephone.*

The Efficiency Campaign.

REV. WM. L. BURDICK.

Our young people have seen much, I presume, by this time about the Efficiency Campaign. Our president, Rev. A. J. C. Bond, has asked me to write concerning it.

At the St. Paul convention in 1909, there was started what was called the Increase Campaign. The aim was to found ten thousand new societies and secure one million new members before the next convention, July, 1911. In these two years this was more than accomplished, and at the Atlantic City convention last July, when the Increase Campaign was closed, President Francis E. Clarke started an Efficiency Campaign, and the convention and United Society adopted the plan. To increase the efficiency of the eighty thousand societies with their four million members is the prime objective point for the next two years. This does not mean that there is to be no effort to form new societies and secure new members. The Increase Campaign is to be continued, and a new one began to make all more efficient.

This is the most vital point in Christian Endeavor work, and all Christian work. Henry Drummond wrote, "God is all for quality; man is for quantity. The immediate need of the world at this moment is not more of us, but, if I may use the expression, a better brand of us. To secure ten men of an improved type would be better than if we had ten thousand of

the average Christians distributed over the world." The great need of our societies at the present hour is better quality of work. Ten active, dependable members are better than many hundreds that are not. It requires open, earnest Christians to make Christian Endeavor societies; otherwise the society exists only in name—a mockery—no matter how many members.

One source of weakness is a lack of information regarding Christian Endeavor societies and how they should be conducted. The societies are so constantly changing as to membership that because the members in the past were informed as to society work does not prove that they are at present. The Efficiency Campaign is to be one of information to remedy this defect. Sometimes so large a percentage of a society is made up of those who are not dependable that the work not only drags but languishes, and the saddest thing about it is that those young people who are not dependable in Christian Endeavor work will not be active in the work of the church in after years. The Efficiency Campaign has for its purpose the making of all members faithful in their several societies, which is service for Christ and the church.

The work and the efficiency of the work of the Christian Endeavor societies mean more than pen or tongue can tell. The future of Christ's kingdom rests with the young. Many new forces have entered into the training of the young; some of these are departing from both home and church, while others have always been antagonistic; if the young are trained for real Christian service the church must do it. The nature of the Christian Endeavor society is to train the young in active Christian work. It is a law of the soul that unless an affection is given expression in outward life it dies. The Christian Endeavor work not only trains the youth in the work of Christ and the church but by thus doing causes them to give expression to the holy affections, strengthening them and crushing the unholy. The Bible school teaches them the truth; the Christian Endeavor trains in active work, leads them to put their knowledge into active work for him who died for them. Both the Bible school and the Christian Endeavor are essential in this day of the world's work. It is suicidal to neglect either. We have realized this regarding the Bible school, but do

we regarding the Christian Endeavor? The Efficiency Campaign is vital to our work and life.

I had thought to write a series of short articles upon the methods of the campaign and helps therein, but I conclude that it will be better for our societies to send to The United Society of Christian Endeavor, Tremont Temple, Boston, Mass., for literature on the subject. The literature which you want is called the "Efficiency Campaign Tests", and is made up of leaflets for the various officers, committees, and for all the members. The leaflets for each officer will tell him what his part in the Efficiency Campaign is to be, that for each committee what its is to be, and that for the members what theirs is to be. For a society of twenty-five members there are one hundred twenty-three leaflets costing \$1.23, while leaflets for a society of fifty will cost \$2.00, etc. Full explanation will be found in the *Christian Endeavor World* for September 21, 1911, and this paper has something about the campaign every week. The campaign is to be waged for two years, or till the next convention, which will be held in Los Angeles, 1913.

Many societies have already commenced the campaign. It is just what our societies need. We shall be blind to our interests and recreant to our high calling unless we enter and push the campaign in whatever way we can.

Alfred, N. Y.

News Notes.

MIDDLE ISLAND, W. VA.—Three members have been added to the church recently, three by experience and two by letter. A series of special meetings have been conducted by Missionary Seager with a good interest. The workers are being organized for the prohibition amendment fight next November.

SALEM, W. V.—The Y. P. S. C. E. had a social on Sunday evening, December 3, at the home of Mr. and Mrs. Lucian Lowther. A very pleasant evening was enjoyed by all.—The W. C. T. U. held a bazar in the M. E. church, Tuesday, December 5. A home-talent concert was given in the evening.—Sunday, December 3, occurred the second annual Home-coming service. Rev. L. D. Seager, Rev. M. G. Stillman, and our

former pastor, Rev. E. A. Witter, were with us besides several others from neighboring churches. We enjoyed very much the good, helpful messages which were given, as we did also the bountiful basket dinner which was provided.

LOST CREEK, W. VA.—The Ladies' Aid society held its annual Thanksgiving supper and fancy sale, November 30. The proceeds, which amounted to over forty dollars, are to be used for the various interests of the society.—Mrs. M. G. Stillman entertained the Jane Lew W. C. T. U., on Wednesday, November 22. A literary program, consisting of recitations, readings and music, was given and dainty refreshments were served.—At the regular business meeting of the church it was voted to give five hundred dollars to Salem College toward the liquidation of the debt.—Two members of the faculty and the financial agent occupied the time of the church service, December 9, each giving an address in the interest of the school.

Christian Endeavor Program.

(Dec. 16, 1911.)

A morning service, Ashaway, R. I.

Voluntary, Anthem, Invocation, Response by the Choir.
Devotional (Scripture and Prayer)—Benjamin Greene.
Hymn, Offering, Offertory Prayer, Notices.
Reading Christian Endeavor Pledge (all standing).
Junior Exercise—Six little girls.
Program of the Young People's Board—Mildred Smith.
Junior Recitation—Henry Burdick.
The Efficiency Campaign—Lloyd Crandall.
Address—"The Pledge an Encouragement to Christian Life"—Pastor.
Hymn, Benediction (C. E.).

This world can be saved only by means of the changeless Gospel of the living Christ. Let those who have been betraying Christ repent in sackcloth and ashes. Let the whole church assume the attitude of loyalty and love for its Lord, and demand that those who aspire to be its leaders shall stand for the truth as it is in Jesus.—*Herald and Presbyter.*

"If we ever get to heaven there will probably be some of our neighbors there to whom we will need an introduction."

CHILDREN'S PAGE

Clementine's Boat Ride.

ELLEN W. SOCWELL RAMSEY.

"I don't like her one bit. Wisht she didn't come to school," said Prue, rocking vigorously, while Hester tossed her curly head with a grown-up air as she replied, "So do I. It's just perfectly disreptle, so it is."

"Dear me. What's the trouble with you girls this morning?" asked Aunt Margaret, looking up from her sewing.

"Taint us. It's that girl, 'nd we don't like her," answered Prue.

"Her name's Clementine," added Hester in a tone intended to clinch the matter in their favor.

Aunt Margaret suddenly dropped her thimble, and as she stooped to get it the corners of her mouth gave some funny little twitches.

"Clementine isn't so bad a name, is it? I once saw a little girl with that name and she—"

"Is it a story, Aunt Margaret?" interrupted Prue with sudden interest.

"Oh, tell it to us," pleaded Hester.

Two little rocking-chairs were instantly moved close to Aunt Margaret who put down her sewing and took off her glasses.

"Up among the mountains of eastern Kentucky there once lived a man and woman who had just one little girl. She had no one with whom to play, and they were too poor to buy her a doll. So her papa used to whittle sticks for dolls, and mark their faces with charcoal. Then she would dress them in bits of bright calico, and felt very proud of them.

"They had a large flock of chickens, ducks and geese, and sometimes Clementine was allowed to go with her mother when she took a basket of eggs to the town down in the valley, where the eggs would be traded for groceries or a few yards of calico.

"Such days were wonderful ones to Clementine, as, in her eyes, the little straggling town was a grand city, and each trip to it paid her a dozen times over for the long, rough climb it took to get back to the little home perched on the mountainside.

"They had only one room in the house,

and did not need much furniture, and her father had made most of what they did have. But the rough, home-made bed and trundle-bed were piled high with billowy feather beds and downy pillows which her mother had made.

"They had a fairly good garden, and her father shot plenty of game up among the mountains, with his long rifle.

"They lived as happy and contented as could be until Clementine was about ten or eleven years old. Then the war broke out between the North and the South. Clementine's papa was what their friends and relatives called a 'Unioner,' and it made them all very angry, as they believed in the South.

"They threatened to shoot him, and he finally had to hide in the mountains most of the time, and did not sleep at home at all.

"Clementine and her mother saw him only once in a while in the evening, when he would slip out of his hiding-place. He never told them where he hid, as strange men often came and asked for him. And they would be very angry when her mother would tell them that she did not know where he was.

"One day several of Clementine's uncles came and asked where he was. But Clementine and her mother did not know, as he had not been at home for several days. When Clementine's mother told them this, they swore at her, called her bad names and threatened to hurt her, although she was their sister.

"But their big Newfoundland dog would not let them come near to either Clementine or her mother. So then they went into the house and broke the dishes and threw the furniture and feather beds into the fireplace, where they soon blazed and set fire to the house.

"Then they went away after telling Clementine's mother that they would come back and shoot them if they did not leave inside of two days.

"Then her mother sat down and cried. She did not know where to go, or what to do, and did not know what might have happened to her husband.

"But as soon as it became dark, here he came. He had been hiding farther up the mountain and had seen the men, but did not show himself, as he knew they would shoot him, and he saw the dog was taking care of them.

"He told them, too, that he was now going to cross the mountains into Virginia and join the Union army under General McClellan.

"Clementine and her mother must take the dog as their protector and make their way North, where they would be safe.

"So he helped prepare what little food they could, and in the early morning he took them to a place where he had hidden a boat along the bank of a stream. He put them into it, telling his wife to paddle for the North as fast as possible; to stick to the boat, and beg of the negroes when they got out of food, as the negroes could always be trusted to help a 'Unioner.'

"Then, shouldering his rifle, he bade them 'good-by' and disappeared in the timber.

"The little boat then started on its journey. They dared not talk much for fear they might be heard. So, mile after mile was left behind them, and the stream opened into a large one.

"The days were hot, and the nights were cold, but Clementine would cuddle down beside the big dog to keep warm, while her mother almost unceasingly plied the paddle.

"One stream would open into another, each one getting larger than the last, until a real river was reached. Sometimes they were very hungry, and poor little Clementine would cry herself to sleep without any supper. Then again they would have plenty, thanks to the friendly negroes.

"On this river they felt safer as the days went by, as it was so wide they did not attract so much attention, and were not so easily hailed by people on shore. But one day a rebel picket hailed them, and finally shot at them several times, because they would not come to shore. Clementine's mother had no intention of going ashore at his command, so she paddled faster, and made the dog and Clementine lie flat in the boat. But there were other men who came down to the shore, shouted and fired several shots at them. But none of them touched the boat, although some of the bullets struck the water close by.

"The firing seemed to stir up a great commotion in the rebel camp, but the boat soon rounded a bend in the river and was out of sight.

"On and on they went, past towns, farms and bridges, the river growing larger and

larger, until one day the little boat with its precious cargo floated out on the broad Ohio.

"To them it seemed like the ocean. The boat danced on the waves and they thought they must surely upset just when safety was in sight. The dog whined and howled in his fear, while Clementine cried and her mother's heart seemed to rise into her throat.

"But on the far side of this rolling flood lay the long-looked-for North. So all her energies were applied to the management of their little craft, and at last they got across.

"Here they found people who gladly gave them shelter, food and the much needed rest and sleep.

"By degrees the little boat carried them down the Ohio to Cairo, Ill., and their journey was ended.

"Here, too, they found friends who gave them work to do, and they lived in anxious waiting for the time to come when they should hear from Clementine's papa.

"But no word came, and the years went by, until the war closed, and still no word came from him. At last they gave him up as dead.

"But at length a tall soldier in a faded, blue uniform limped into Cairo, and her papa had come, as he had promised to do if he lived through the war.

"Smiles and tears were blended as they listened to his stories of battle-field, hospital and prison pen, and of how fearful he felt that he might not find them, when at last he started North.

"With his pay as a soldier he was finally enabled to buy a little home in northern Illinois and he made the journey to it by himself, with a horse and buggy.

"Then he returned to Cairo, where he got a 'prairie schooner', and with his wife and Clementine he again made the trip, staying all night at our house each time, big dog and all."

There was a silence in the room for a moment, broken by Prue, who looked shyly at Aunt Margaret.

"We'll just tell this story to Clementine and see how she likes it. P'raps she'd like to hear about a girl with her name."

"We'll do it," said Hester. "It don't soun' so *very* disreptle after all."

And Aunt Margaret knew that the trouble was over.

DENOMINATIONAL NEWS

Founders' Day at Alfred University.

The seventy-fifth annual Founders' day was celebrated last Wednesday. The regular date was Tuesday, but as the weekly assembly came on Wednesday, it was decided to observe Wednesday as Founders' day. President McKenzie of Elmira College delivered the address of the day, which will appear in full in the *Sun* soon.

President Davis, before introducing President McKenzie, explained to the students how it was that Elmira College and Alfred University came to have the same colors. Doctor Ford, an alumnus of Alfred, entered Elmira as an instructor, and introduced the same college colors there as his alma mater had, so that Elmira received her college colors from Alfred University.

Dr. McKenzie said that he was glad that President Davis had mentioned Doctor Ford, because he was one of the grandest men that he had ever known. He said that such men as Doctor Ford and Judge Seymour Dexter reflected honor upon Alfred.

The assembly-room was decorated for the occasion in college banners, class pennants and purple and gold streamers. The decorations were done under the auspices of the Junior class.

Professor Lake gave a violin solo at the opening of the exercises. This was the first time that the present Senior class had appeared in public in cap and gown, and as they marched in, while students were singing their alma mater song, it was indeed an impressive sight.—*Alfred Sun*.

A Chalk Talk.

On Sabbath, December 16, Pastor Edwin Shaw gave a chalk talk for the children instead of a sermon. He used blank paper and a blackboard, and sketched a most interesting sermon from the text: "Thou hast the dew of thy youth" (Ps. cx, 3). Each chart was hung on a line across the platform, so that when he was done each point hung in order before the audience. The first paper contained the text only, and when this was removed, there remained the

blank upon which to make the first point. Thus each chart with a point, when removed, left a blank for the next.

After speaking a word upon the beauty and the blessings of the dew, Pastor Shaw pictured three things that might belong to the dew of youth—hope, health and hustle. The first was symbolized on its chart by an anchor, the second by a foundation built of stone, and the third by a pump. The elements of hope were shown, by pictures drawn, to be *dreams* or visions, *expectation* and wise *wishes*; the elements of health to be *outdoor life*, or communion with nature, and *freshness*, represented on the chart by flowers. Then the symbol showing the elements of hustle were (1) a *yoke*, representing labor or service—the right relations to the thing to be done; (2) an *ozone* retort of the laboratory, to give the idea of strength and vigor, which ozone supplies; (3) an *umbrella*, representing protection or careful guarding; (4) a clock, for *time*, or opportunity that never comes again; and (5) a *hive* of bees, showing co-operation in work.

When all these pictures were done, showing the elements of hope, health and hustle, the first letters of the words (found here in italics) made an acrostic which read, "dew of youth." It was an interesting and helpful chalk talk sermon.

President Daland will conduct the Friday night meeting. Sabbath morning he will preach the sermon which made such a strong impression at Conference, "A Great Salvation."

Pastor Randolph is to preach the sermon at the rededication of the church at Jackson Center, Ohio, next Sabbath morning, and participate in the ordination of deacons in the afternoon. On Sunday he is to preach three times, and lecture Monday night on "The American Boy."—*Milton Journal*.

A note from our missionary friend, Rev. J. J. Kovats of Chicago, brings the information that his two sons, Joe E. Kovats, aged fifteen, and John A., aged sixteen years, were baptized November 11, 1911, in Lake Calumet.

It is affirmed that over 460 square miles of territory have been devastated by the recent eruptions of Mount Etna.

HOME NEWS

RICHBURG, N. Y.—The pastor went to Petrolia the Sabbath after Thanksgiving for the service in the afternoon. After the meeting was dismissed, Dr. H. L. Hulett came forward and with appropriate remarks presented to the pastor \$6.75 in money, also some canned fruit, vegetables and groceries as a Thanksgiving offering showing their appreciation of the pastor's services.

If faces are a true index to the heart, then God must have a large place in their hearts.

May God continue to bless them.

G. P. KENYON.

Dec. 12, 1911.

ALFRED STATION, N. Y.—The Second Alfred Church is rejoicing in the outpouring of the Holy Spirit of God into the hearts of the people. Brother M. B. Kelly, of Nortonville, Kan., finished his efficient and much esteemed labors with us as an evangelist, Monday night, December 11, and the next morning took the train for Kansas via Milton where his son Paul is in school. A line received from him today told of his arrival at Topeka, Kan., within thirty miles of home.

The attendance at the meetings was unusually good, especially toward the close. The last night, though dark, muddy and somewhat rainy, about two hundred people came out to attend the closing services. Nearly all came forward to shake hands with Evangelist Kelly and Pastor Cottrell as a pledge of their purpose to press forward in the Christian life and not to keep back anything from Christ. Many who had not before taken so decided a stand joined in this service. This was followed by a reception in the ladies' parlors and dining-room, for Brother Kelly, when lunch was served and nearly every one stayed. The following Sabbath eve, December 15, about the same congregation assembled and nearly thirty offered themselves for church membership, while most of them requested baptism. It was a meeting that rejoiced out hearts.

The next morning, Sabbath day, December 16, was covenant meeting, communion

and baptism, with a well-filled house notwithstanding the rain. Twenty-three willing candidates were baptized and three more are awaiting baptism in the near future, while others join the church by confession or letter or restoration.

Pray that the Spirit may still linger with us in power, and others may find their way into the fold; and pray, too, for the advancement of the work in all our churches, for God is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children.

I. L. C.

ANDOVER, N. Y.—As it has been a long time since anything has appeared in the SABBATH RECORDER from Andover, you may have decided that we are not doing anything worth reporting, but such is not the case. We feel we are very much alive.

The Ladies' Aid has recently repapered and grained the interior of the church, besides some other repairs. We think that the inside of our church will compare favorably with any of the other Protestant churches in town. The repairs cost the ladies about \$145.00, the most of which they already had on hand. The balance was raised before the work was completed. A few evenings after the work was completed they served a supper in the church parlors, from which a nice sum was realized.

A Christian Endeavor society has recently been organized, which holds its meetings on Friday evenings, alternating with the regular prayer meeting. It is not intended that this meeting shall be for young people only, but that the young people shall have charge of the service. In a small society we feel that a plan of this kind will work better than trying to hold the meetings separate.

The churches of the village have for some time been holding union services on Sunday evenings, in which our church has been glad to join. These meetings have been continually increasing in attendance and interest.

We are planning to begin a union evangelistic meeting the second week in January. We are praying that the churches may be greatly revived and that many souls may be born into the Kingdom.

The Andover Church feels it has been greatly blessed the past year in having a resident pastor, as our church has not

been strong enough to support one before. We deeply regret we feel we must give Pastor Sutton up to go to a larger field in Little Genesee next year.

MRS. H. S. LIVERMORE.

Dec. 13, 1911.

What is to Become of the Preacher?

REV. H. D. CLARKE.

II.

That quite largely depends upon *what* he preaches and *why* he preaches, and more, vastly more, than upon what salary he gets. It was "woe" to Paul if he preached not the "gospel" and it will be woe to many others in these days, salary or no salary. Some leave the ministry because they really find that they are not adapted or fully qualified for it or circumstances beyond their control compel them. But the man really called of God to this holy mission is obligated to preach, salary or no salary. Of course that in no wise excuses the laymen's neglects. Woe to them also if they do not give the "laborer his hire." Let no layman hide behind the preacher's "woe", for God will as surely bring a woe upon the stingy and neglectful "lay Christian" as upon the minister who preaches for "filthy lucre" or refuses the call of God.

Paul was not under any "woe-spell" concerning the preaching of some "scientific-investigation-new-truth-advanced-thought theology." It might have been "woe" to him if he had preached some modern advanced thought. But he was fearfully concerned for "the gospel of Christ", and about sin and its terrible results; about how men looked at the resurrection question, baptism, faith and trust in Jesus, the question of repentance, justification by faith, obedience to the law of God. Oh, these are mighty questions yet. There's no mistake about it, men are lost in this year of grace and there are the same means of salvation. Men would realize more their lost condition if preachers and congregations were more concerned and in earnest themselves about it. Men everywhere would be convicted of the great sin of Sabbath-breaking if Seventh-day Baptists spent less time at the beach and at picnics and secular visiting and were less worldly in conversation on the Sabbath, and if preachers told the truth

about this sin, that the wages of it, the same as the wages of any other sin, is *death*. Is it a question of salvation? We are judging no man or motive now, and God may and perhaps does "wink at ignorance", but if the fourth commandment has any place with the other nine, then to obey is a question of salvation and to disobey is sin, and the wages, *death*. Let preachers preach *that* without excuse and on the authority of God's Word, and there will be more fruit for their labors. The preacher and congregation that are in dead earnest about it will by their example and earnestness convict and convert more than their debating about it can. You can "argue" almost anybody into admission that we are right on the question from a Bible standpoint, *but*—they'll keep right on in sin. Men *know* in their hearts that they need Jesus Christ and that he calls for full obedience, and now what the world looks for is full faith in it by Christians and earnestness in the preacher.

Again, neither Jesus nor his apostles had an easy time. Preachers have no reason to expect it. They are not to be popular with the world. That's one trouble with the modern preacher; he wants, and his congregation wants him, to be "popular with the masses." Jesus said of Paul, "I will show him how great things he must suffer for my name's sake." And history tells how he *did* suffer. What preacher would not want such a record as that for angels and history to tell about two thousand years from now? Loss of salaries and persecution do not lessen the number of preachers or of Christians. Persecution has always increased the number in the long run. The church dies quickest when it has an easy time. What is to become of the preacher will depend upon how earnest he is in gospel work, and God's support will come in some way. A manly Christian minister will suffer opposition in the world and in his own church, but he will command respect. Let him be warned about saying too much about his salary and seeking pity from men because of his troubles. If I had a dozen boys adapted and qualified for even a humble position in the ministry, I'd say to each, "My boy, enter the ministry and fight a good fight and endure hardness as a good soldier. You'll have a hundred million years or more to rest from your hard battles, and to

praise God eternally for such a privilege as he gave you. Go in for it."

O you Christians, you ought to make brave and stalwart your boys and girls and not coddle them to death. Say, boys, don't you want to be ministers of Jesus Christ? Think and pray about it. And where would you go? Far, far away from home? Why, bless you, you'd go three thousand miles across the continent, away from brothers and sisters and father and mother, to get another position at \$1,000 a year. "All the world" is the only limit for the gospel message. At the door of the world stands Jesus, and midst the confusion of present-day commercialism, his clear voice rings, calling you and others to a great *mission*. It is not "home and foreign missions", but *mission*, and if you accept his call he will tell you where to go.

Come, Seventh-day Baptists, get alive with interest and zeal (with knowledge) as never before for the great mission. He who apologizes for missions the world over will soon "get left." People who do not believe in missions or the Gospel for "the whole world" will have no more standing in the church than those who disbelieve in a moral law. And preachers who stop to "scientifically demonstrate" biblical questions do not have revivals and do not become missionaries. Some day they will step down and out and lose their salaries. God will settle the question with them. Gospel preachers will go on about their business.

"What is to become of the preacher?"

HE WILL STAY.

No community can live without him. No church or people will prosper without him, say what you will. *What kind?* Healthy ones, thinking ones, self-made or otherwise, men with magnetism, fearless, tender, humble, gentle, brave, self-sacrificing ministers who "preach the gospel."

Say, dear brethren in the pew, don't criticise the preacher too much. You couldn't do any better if you tried and were called of God. You would have faults and mannerisms, and tempers and weaknesses, and you would fail to please the masses and even many in your own congregation. Yes, you would; you'd get sensitive and discouraged sometimes, and you would think of your salary, and your boys and girls needing an education, and

of your approaching old age with little to depend upon when you neared the time of shelving, and you "couldn't sing" and you couldn't play ball with your young members. As a preacher, your flesh and blood would be about like what it is just now. Be kind to your preacher and be careful what you vote against him for.

The preacher has come to stay—stay in America, in Africa, and "in the land of Sinim."

Cincinnati, Ohio.

Once Billy Mayhew, a hard-working lad of Virginia, started with his ax to the hill for his daily toil. He never returned. Anxious searching parties found that he had saved the lives of the people of the valley; but in doing so he had lost his own life. Billy having found the mountain dam damaged by an excessive rain, had tried to stop the dangerous leak. When found he was lying dead at the dreadful crevice with the escaping water rushing over his cold, pallid face; but his efforts had checked the undermining process until the neighbors arrived. It is said that the villagers in the valley have never forgotten that night "when every muscle of every man was strained to desperation to save their homes from a breaking flood." Feeling that they owed everything to Billy Mayhew, they buried his body on the mountain near where he gave himself for others, and every year the grateful villagers go with flowers to decorate the hero's mountain grave.—*Rolfe Hunt*.

Look not mournfully into the past. It comes not back again. Wisely improve the present. It is thine. Go forth to meet the shadowy future without fear and with a manly heart.—*Longfellow, from the German*.

"They have actually eaten themselves out of house and home."

"Hereditary. The parents of all mankind did the same thing, if you remember the circumstances of the Garden."—*Browning's Magazine*.

"When some found fault, the Saviour said of a trembling woman, 'She hath done what she could.' Do we not long for the same tender commendation?"

MARRIAGES

WILLIAMS-DAVIS.—On September 3, 1911, at the home of the bride's parents, Mr. and Mrs. J. J. Davis of Long Run, W. Va., by Rev. L. D. Seager, Mr. Charles E. Williams and Miss Bessie L. Davis.

PEET-WHITFORD.—At the home of the groom, in Leonardsville, N. Y., on December 7, 1911, by the Rev. R. J. Severance, Mr. Charles Peet and Mrs. H. DeEtte Whitford of Utica, N. Y.

GRAHAM-PEET.—December 12, 1911, at the home of the bride's father, Mr. Charles Peet, in Leonardsville, N. Y., by the Rev. R. J. Severance, Mr. George H. Graham and Miss Minnie E. Peet, both of Leonardsville.

GOODRICH-BOND.—At the Seventh-day Baptist parsonage, North Loup, Neb., on December 12, 1911, by the Rev. Geo. B. Shaw, Lorenzo G. Goodrich and Letty Iva Bond, all of North Loup.

DEATHS

DAVIS.—Lula Davis, daughter of Stillman and Keziah Davis, was born August 11, 1874, and died at her home on Greenbrier, W. Va., November 3, 1911, aged 37 years, 2 months and 22 days. She was married to W. J. Davis, April 1, 1897, to whom she bore seven children, five of whom are still living. L. D. S.

POTTER.—Sarah A. (Thomas) Potter, daughter of Samuel S. and Dorcas (Main) Thomas, and wife of J. N. Potter, was born in Petersburg, N. Y., August 3, 1843, and died December 3, 1911, near Alfred Station, N. Y., aged 68 years and 4 months.

Sister Potter came to Alfred with her parents when a small child, and her home has been in this town ever since. She was married to J. N. Potter, February 9, 1861, and commenced house-keeping in the Potter homestead at Five Corners, where they lived continuously until, about a year ago, they moved near Alfred Station, where she spent the rest of her life. Last September they celebrated their golden wedding. Among the large company present were their daughter, Mrs. Mary A. Wilber of Santa Ana, Cal., and Mr. Potter's only brother, A. E. Potter, and wife, from the same State, and many other relatives and friends. This happy and long to be remembered gathering was very appropriately held at the old Potter homestead at Five Corners, which is now occupied by their only son Albert and family.

Sister Potter was the mother of five children,

of four grandchildren, and two great-grandchildren. She also leaves two brothers and one sister besides her companion of over fifty years. Brother and Sister Potter were baptized by Rev. Nathan V. Hull and, uniting with the First Seventh-day Baptist Church of Alfred, nearly fifty years ago, had never changed their membership.

Sister Potter united with the Ladies' Industrial society of Alfred Station and joined heartily in its work. Her realm was largely in her own home, and she has won a reputation for industry, unselfishness and kindness. She was a true wife, a devoted mother and a good neighbor. One of her new neighbors said of her, "She is the most like mother of any one I ever knew." Her home was loved by many, who found there a warm welcome and a pleasant time.

Farewell services, held at the church, were attended by an unusually large number of people, and interment was made in Alfred Rural Cemetery.

I. L. C.

KELLOGG.—Arthur S. Kellogg, son of Frank S. and Ida G. Kellogg, was born at Adams Township, N. Y., January 12, 1890, and died at Casteline, Ohio, the morning of December 4, being nearly twenty-two years of age.

For three years Arthur had been preparing himself for nurse and attendant at baths in health resorts. He had endeared himself to many whom he had served. The morning of his death he was going out hunting with a friend. He was found lying on the bed in his room with his hunting suit on. He had been dead for some time. Burial took place at Adams Center, December 8, conducted by the writer. "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

E. A. W.

RASMUSSEN.—Christian Rasmussen was born in Saaby, Denmark, April 6, 1851, and died of cancer at his home in Milton, Wis., December 7, 1911.

He came to this country in 1873, settling at Raymond, near Racine, Wis. His parents were among the earliest Baptists in Denmark. He was converted through the influence of an earnest friend when twenty-seven years of age, and at once began to tell the Good Tidings. As he preached in the Methodist churches of Racine and Raymond, many were converted. In 1886 he joined the Baptist Church, and was for four years the leader of the church at Union Grove, earning his living chiefly by farming. There were also many conversions here. He and his wife coming independently to the same conclusion, they began to observe the Seventh-day as the Sabbath fifteen years ago. He continued to hold meetings, chiefly from house to house. For the past six years he has been in poor health. Two years ago the family moved to Milton.

He was a man of deep consecration and of large native gifts. With little education of the schools, he was self-taught and Spirit-led. He was richly blessed in his nine children, whom he dearly loved and who were devoted to him. He was ready to go, and prayed that Jesus would come soon. His life was inspiring, and his death triumphant.

SABBATH SCHOOL

LESSON XIV.—DEC. 30, 1911.
REVIEW.

Golden Text.—"If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." I John i, 9.

DAILY READINGS.

First-day, Ezek. iii, 1-27; xlvii, 1-12.
Second-day, Ezra i, 1-11; ii, 64-70; iii, 1-iv, 5.
Third-day, Psa. lxxxv, 1-13; Esther iv, 1-v, 3.
Fourth-day, Dan. v, 1-31; Ezra viii, 15-36.
Fifth-day, Neh. i, 1-11; iv, 1-23.
Sixth-day, Neh. vi, 1-19; viii, 1-18.
Sabbath-day, Mal. iii, 1-iv, 3.

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

Christmas Once, Christmas Still.

The silent skies are full of speech
For who hath ears to hear;
The winds are whispering each to each,
The moon is calling to the beach,
And stars their sacred wisdom teach
Of faith, and love, and fear.

But once the sky the silence broke,
And song o'erflowed the earth;
The midnight air with glory shook,
And angels mortal language spoke,
When God our human nature took
In Christ the Saviour's birth.

And Christmas once is Christmas still;
The gates through which he came,
And forests wild and murmuring rill,
And fruitful field and breezy hill,
And all that else the wide world fill,
Are vocal with his name.

Shall we not listen while they sing
This latest Christmas morn,
And music hear in everything,
And faithful lives in tribute bring,
To the great song which greets the King
Who comes when Christ is born?
—Phillips Brooks.

"Oh, the earth is full of sinning
And of trouble and of woe,
But the devil makes an inning
Every time you say it's so:
And the way to get him scowling,
And put him back a pace,
Is to stop this stupid growling,
And to look things in the face."

"Like Paul, we are receiving benefits from men, or else from God on account of men; and, like him, we should be making some return."

Services were held at the home, December 10. Pastor Randolph's text was 2 Tim. iv, 6-8.

L. C. R.

GREENE.—Emma J. Hull Greene, daughter of Benjamin Franklin and Margaret Sweet Hull, was born March 26, 1851, and died in the town of Adams, N. Y., December 9, 1911.

Mrs. Greene united with the Adams Center Seventh-day Baptist Church, April 23, 1870. She was married to William DeFrance Greene, June 29, 1886. Mrs. Greene's mother was helpless for eighteen years and tenderly cared for by the daughter during all those years of helplessness. Her husband was quite feeble for more than a year with partial paralysis, and Mrs. Greene was often both courage and feet for him. She has been closely identified with all the work of the church and will be greatly missed in the counsels of the Ladies' Aid. Her presence and helpful work in all the social work of the church will be greatly missed. Those who have reason to remember her because of her kindly helpfulness to them are legion. A sister, companion, friend and Christian woman has gone to the silent land. While we mourn her loss, may the dear Father help memory to weave the beautiful garland that her deeds are worthy of. Burial services were held at the late home, Tuesday afternoon, December 11.

E. A. W.

FITCH.—At her home in Leonardsville, N. Y., December 11, 1911, Ellen Fitch, aged sixty-six years.

She was the youngest daughter of Erastus S. and Lucy A. Davis Fitch, born in Leonardsville, August 29, 1845, and was a lifelong resident of the village in which she was born. April 28, 1877, she united, by baptism, with the First Brookfield Seventh-day Baptist Church and remained a faithful and consistent member to the time of her death. The nearest remaining relative of Miss Fitch is a niece, Miss Ethel Haven, who has cared for her during her declining years.

Farewell services were held from the late home, conducted by her pastor, assisted by the Rev. Sherman Haven of Waterville, N. Y.

R. J. S.

There is one word which may serve as a rule of practice for all one's life: that word is "reciprocity." What you do not wish done to yourself, do not do to others.
—Confucius.

There can be no middle ground for the Church of Christ. There is but one Bible to believe, one Christ to accept, and one Gospel to preach.—*Herald and Presbyterian*.

"If we get to doing something for our fellow man in love, for Jesus' sake, God will accept it graciously as done to him. The Book of books, faithfully followed, will unerringly guide us in acceptable service."

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.

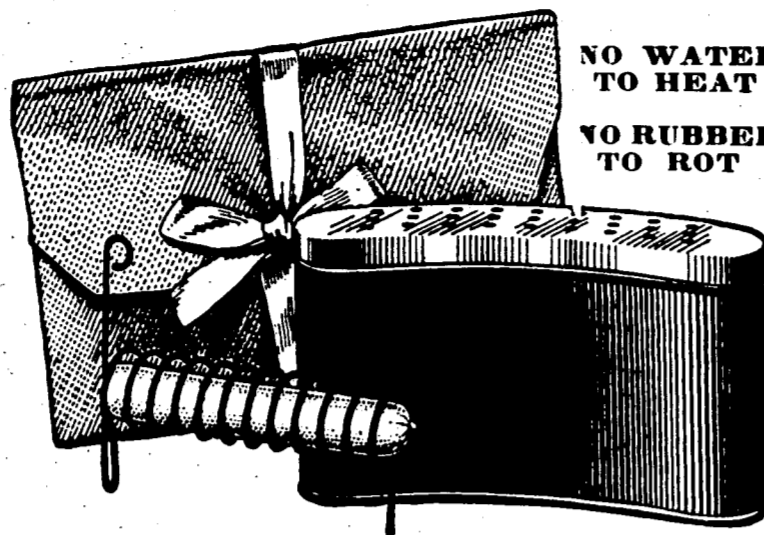
Recent excavations at the summit of the Mount of Olives have resulted in the discovery of the remains of a Christian church dating from about A. D. 330. The site is thought to be the spot fixed by the oldest traditions as the place where Christ taught his disciples to pray. The floor of the nave is not yet uncovered, but that of the transepts is fully exposed. The floor is of mosaic and is perfectly preserved. In the chancel there are two separate floors of different designs, one thirty inches higher than the other. The lower level is thought to be a floor of St. Helena's church, which the upper is believed to be a restoration by the Crusaders. A baptismal pool was found in the south transept bearing a quite legible inscription of the name "Theodorus" in Greek letters.—*Baptist Commonwealth.*

I can do all things through Christ which strengtheneth me.—*Paul.*

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