

# The Sabbath Recorder

## THE NEW YEAR.

Like a stainless white page comes the new year to greet us,  
 Pure as the petal of lily or rose,  
 Perfumed and sweet as the breath of the springtime—  
 What shall we write as it hastes to its close,  
 With pencil of speech, or of thought, or of deed,  
 In business, in pleasure, in purpose, in creed?

Like a ship at the quay waits the new year to bear us  
 Away on a voyage of weal or of woe—  
 Of woe if the chart and the wheel are neglected;  
 Of weal if we steer by the Book that we know  
 In fog and in cloud, amid billow and blast  
 And winds whistling sharp 'round rigging and mast.

Like a king from his throne comes the new year to show us  
 The way to the summits of life and of love;  
 Eyes beaming with hope and hands laden with good things,  
 He would bless us, enrich us, and lead us above  
 The low valley road of dark doubt and despair,  
 To the sun-lighted heights to walk evermore there.

—Robert Francis Coyle.

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## EDITORIAL

### A Thought for the Week.

*If those who suffer from personal sensitiveness knew its destructive power, they would leave no stone unturned to be free from it. There is no abnormal state of mind, habitual or otherwise, that will not have all the wind taken out of its sails if we meet it with a true and positive remedy from our own wills. When your feelings are hurt, do not act, speak or think from the painful sensation but go on doing what your mind has recognized to be wise at times when you were free from wounded feeling. Tell yourself it is only your love of admiration which is hurt. Look the selfish cause why your feelings are hurt squarely in the face and refuse to have anything to do with it. Turn the experience into practice toward getting free from personal sensitiveness.—Annie Payson Call.*

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### Perfumes From Meadows Far Away.

Midwinter with its snappy cold had come to the city, and people wrapped in furs, bent on Christmas shopping, were hustling through the wind-swept streets. The first display of evergreen trees with smell of balsam was being placed along the curbs from loaded wagons that brought them in by hundreds. Stacks of laurel and holly wreaths for decorations were to

be seen on every hand, and the stir and life of Christmas-tide began to be apparent. No one can escape the influences of such surroundings, and every one seemed to have caught the holiday spirit.

As I turned from the crowds and left the shopping center, my way led to a quiet spot where the air was filled with the sweet scent of clover and timothy from some bales of bright fresh hay lying on the walk. Instantly all thoughts of winter in the city and of Christmas-tide fled, and in their places came memories of summertime and far-away country life.

Somewhere in the country, there was a meadow, fresh with flowers and bright summer sunshine, that had produced this clean sweet hay. There may have been a meadow brook with its music of rippling waters; there were songs of birds; there were soft, refreshing breezes; and there must have been a home near by, where children played, and young people, bright and hopeful, loved the meadow, and enjoyed the perfume of the clover blossoms.

With the fragrance of the hay came pictures of young men and maidens living near to nature's heart, strong, healthy and free, full of life and hope and joy, preparing for life's work in the very best of schools—the farmer's home. Are they contented with their lot? Do they appreciate as they should the rich blessings by which they are surrounded? Or are they restless, and eager to get away from home and crowd into the cities?

Happy indeed are they who love the homes by the meadows, and are content to live in the country.

To me, the perfume from the bales of hay recalled joys of years gone by, the happy home amid scenes of farm life, meadows abloom with clover, timothy blossoms dew-laden each morning, bees gathering their store of honey, rollicking bobolinks swinging on the weeds or merrily singing as they fly, the music of the scythe, the gathering of the hay—all the bright joys of nature expressed by waving harvests, by floating cloud-shadows, by sun-

mer breezes and by glorious sunsets came back to me in this train of thoughts started by the sweet-scented hay. I am glad it lay close by my path, and I am thankful for the blessings and advantages of country life that surround so many of our young people. May they become more and more satisfied with such life as the years go by.

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### Memories of a Good Man.

As I read the obituary of Deacon William B. Van Horn of West Virginia, found on another page of this paper, the words of the wise man of old came forcibly to mind: "The memory of the just is blessed." For three generations the name, William Van Horn, has been familiar to the people of the churches in West Virginia. One hundred years ago, after the first meeting-house had been destroyed by fire, the second house of worship was built on a lot containing an acre of ground, on the old home farm of William Van Horn, who gave the land to the church. William Van Horn Sr. and William Van Horn Jr. are names found among the first members of Lost Creek Church. In 1872, when the old "brick church" was dedicated by Rev. A. H. Lewis and Rev. S. D. Davis, William B. Van Horn was ordained to serve the church as deacon. In 1879 and 1880, during the period of rebuilding the brick church, which had been destroyed by fire, Deacon Van Horn was its treasurer and did well his part in the work of rebuilding. From 1889 he served constantly on the Board of Trustees of Salem College.

My first acquaintance with William B. Van Horn was formed while a guest at his home during the General Conference at Lost Creek in 1884. No one could spend a week in that home, going and coming with him during the Conference sessions, witnessing the quiet dignity of his ways and his faithfulness to duty, without being impressed with his sterling qualities.

Today, after nearly sixteen years of labor in West Virginia and after several years of absence from that field, the very name, William B. Van Horn, brings many pleasant memories. As a wise counselor and sympathetic friend such a man is invaluable. Especially is this true in the case of one who goes among a stranger people, who for generations have been somewhat isolated from the great body of

churches of like faith and whose ways and methods are partially unknown to the newcomer. After many years of faithful missionary work by the fathers had resulted in planting churches of strong good men—men gathered in from other peoples, men who had bravely withstood opposition to the truths they held, until they had become strong in character and well grounded in beliefs of their own, nothing could be more essential to a stranger in taking up the work among them than such a careful, conservative, far-seeing counselor as was Brother Van Horn. To the writer he was just that kind of a helper. And now his work is done, pleasant and helpful memory-pictures of William B. Van Horn in the councils and boards and committees of the association, church and school come at the mere mention of his name. Never did I go to him for advice without going away helped and comforted. Never did William B. Van Horn leave one with any misgivings regarding the genuineness of his friendship. He will be missed on every hand by those who are carrying the burdens of church and school in West Virginia, and to all who have known and loved him his memory will indeed be blessed.

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### Power Right at Hand, Though Unrecognized.

Workmen driving piles for a bridge foundation were thwarted in their plans by an old unused water-main, which every contrivance of the engineers failed to remove. Having vainly tried engines and derricks and tugboats, they decided to abandon all efforts to remove the obstacle, and to change the location. Just then a quiet, unpretentious man stepped up saying, "I can lift that old main out of its bed," and they allowed him to try.

With the quietness of perfect confidence he went about his work. Ignoring the devices used by the others, he ordered two old scows to be placed over the water main, and heavy timbers lying across these were firmly lashed to the main at low tide. Thus, everything being done that he could do, the man sat down and waited for the tide to come in. Soon the undergirders began to tighten, the scows began to strain and tug away at the chains until the tension seemed fearful. Then there came a mighty upheaval that shook and disturbed

the waters from bank to bank, and the tide had accomplished what the men could not do.

This is only a slight illustration of the inconceivable powers awaiting man's use if he will harness them and make them effective. Some of the mightiest powers in the universe are invisible and intangible, yet they can be brought into use by man to accomplish wonderful things. In the natural world power is developed by obedience to laws, and thus great works are performed. To fall into line with the laws of God in nature assures success. To ignore those laws or to violate them means defeat and ruin. Science recognizes these great facts in the physical realm. It can define many laws, analyze many forces of nature and describe many conditions of life; but it does not seem able to grasp their origin. One thing is lacking wherever men fail to recognize spiritual forces behind the physical, coexistent with the physical, immanent in and brooding over all.

When this great truth is recognized, so that natural law in the physical world is no more real than natural law in the spiritual world, and when the great truth is admitted that each complements the other, that each is the counterpart of the other in God's great universe, there is then no difficulty in explaining the origin of all life, and all phenomena of the universe.

Why should we not as readily admit spiritual forces as we do invisible physical ones? Why in such a universe should the spiritual laws of God be considered less real, more mysterious or miraculous, than are many of the physical laws? Have not the spiritual been tested as certainly as the physical? Have not many of earth's great men found them just as real? And have they not harnessed them to accomplish great things for humanity as certainly as that man harnessed the tide?

There are spiritual laws awaiting our use which will transform the world if we work with them, and which will lift humanity out of the quagmires of sin and make this earth a paradise. But these laws violated or ignored will only sink men deeper in ruin. No mere machinery of scientific or socialistic device can accomplish anything without the faith and spirituality that can so adjust as to bring all into harmony with the law God has provided and placed at our disposal.

If men wish to know the secret of power

over others for good, they must conform to the spiritual laws of God. These laws are not less powerful than the laws of nature. Indeed, they are truer, mightier in many ways, because spiritual. What, think you, would be the result, if every worker in social betterment, in reforms, in ethical culture, should begin now to recognize the higher spiritual laws, and to conform to them in every way possible? The mighty power of faith in a personal God would be added to human efforts. This is the mightiest power in the universe to move men.

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### Christ Still Needed.

We hear much in these days about a religion based upon ethics. The socialistic religion of duty to suffering humanity is being made much of. This is well. Such practical views of benevolent activity are greatly needed. But we insist that in all these lines of work Christ is still the one most needed as the perfect example of social service, showing the world what duty is. Any creed that leaves out Christ lacks the one foundation upon which true reforms must be built. Any worker lacking the Christ-spirit or lacking faith in our divine Lord is wanting in that which would add most to his power for good; for Christ is still the mighty power behind those who would save fallen men.

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### The Baptist Ministers' Fund Complete.

The six-weeks' campaign of Rev. E. T. Tomlinson to secure \$200,000 before Christmas for the Baptist Ministers' Fund was successfully completed. The announcement was made at Madison Square church that the gifts and subscriptions somewhat exceeded the required amount. It will be remembered that an offer of \$50,000 was made by one man in Pennsylvania on the condition that \$200,000 be added to it by Christmas. This man positively refused to extend the time, and special effort was made to secure the amount. Most of the money was raised in small gifts from the people both East and West, but the final gift of \$10,000 by Rev. Dr. Henry L. Morehouse was what saved the day. When the amount was secured, a telegram announced that the promised \$50,000 was in a bank in Pennsylvania ready to be drawn upon.

## EDITORIAL NEWS NOTES

### The President in New York.

Last week the President visited New York and Brooklyn to speak before the Economic Club in Manhattan, and the Young Republican Club and New England Society in Brooklyn. At the first gathering his address was upon peace and the arbitration treaties with France and England. He is spoken of as "tearing to shreds the arguments of the Senate Committee," which reported against the pending treaty measures.

At the Brooklyn Club the words of the President that attracted much attention were: "I am not in favor of playing politics for the purpose of putting somebody or some party in the hole."

### Massacres in Persia.

Again the world is shocked over the stories of merciless massacres of defenceless women and children. This time it is in Persia, and the heartrending atrocities were committed by Russians. It seems that the concession on the part of Persia of all that Russia has asked, even to the dismissal of Mr. Shuster, the American treasurer of Persia, does not satisfy the Russians and does not save the people of Persia from being massacred by wholesale. Reports from Tabriz say, "The Russians ignore our overtures for the cessation of hostilities," and the Vice-Governor of that town sends this message, "I swear before God that innocent women and children are being butchered in cold blood."

After a long conference in St. Petersburg between the Premier and the Foreign Minister, reinforcements were ordered to Tabriz, and this announcement was made: "Russia will take justice at Tabriz, Resht and Enzeli into its own hands, and will show no mercy to revolutionary dregs who are shedding Russian blood. The lesson which we intend to give will long be remembered."

Massacres are also reported at Resht, the capital of another province, with five hundred Persians butchered in one day. The people are stupefied over the attacks of Russian soldiers coming immediately

after the acceptance by Persia of all required by the ultimatum. Persia is showing every desire and disposition to conciliate Russia and establish friendly relations.

The ostensible reason given by Russia for her severe action is the loss of some of her soldiers by an attack of the Persians whose country they were invading. What could Russia expect when her invading army is overrunning the realm of another nation? The death of some of her soldiers should be regarded as a natural consequence in such a case, and does not call for merciless revenge by the butchery of helpless women and children.

### Chinese Factions Can Not Agree.

It appears that peace negotiations between representatives of the monarchy and revolutionists in China are likely to result in failure, notwithstanding the urgent request of the powers that they lose no time in coming to an agreement.

Yuan Shih-kai persistently demands a monarchy, and the revolutionists just as strongly insist upon a republic. The crisis is indeed at hand, and any hour now may see the renewal of hostilities. If the Premier holds out in his determination to preserve the monarchy, war is inevitable, since the other party will never consent to a monarchy.

The leaders of both sides have issued declarations from Shanghai. Tang Shao-yi, imperialist leader, pleads for the loyal support of the people in his efforts to keep China united in autonomous rule, and he declares for an undivided China. He pleads for no intervention on the part of the powers.

Wu Ting-fang, the revolutionary leader at the peace conference, in his declaration addresses "greetings to the people of the United States and of the world" from "a representative of the newly formed sister republic." He expresses confidence in the success of the republic, thinks it will be a benefit to all other nations, and feels sure of their sympathy. He also expresses hope that all other nations will remain neutral.

Thus both sides agree in wishing other nations to keep hands off, while the Chinese settle their own troubles.

Tokio seems fearful lest the negotiations at Shanghai shall reach the deadlock stage soon, since both sides are so uncompromis-

ing in their attitude as to what the form of government shall be. Sentiment in Japan is divided, some preferring a republic for China, while others bitterly oppose it.

It is reported that a commercial treaty between Spain and Cuba is now under way with fair prospect of being put through.

After submitting the medical reports regarding the prisoner, Charles W. Morse, to the surgeons-general, and giving the case a careful investigation, President Taft decided not to pardon him. It appears that Morse is not so near death's door as he has been represented to be.

Eleven American war-ships are now in the harbor at Shanghai, China. The cruiser *Monterey* was the last one to arrive. It looks as though Uncle Sam was trying his best to guard against any emergency that may jeopardize the interests of his citizens in China.

When the American treasurer, Mr. Shuster, was formally dismissed by the Persian Government at Teheran, the public demonstrations were so great and so bitter, making popular protests against his being sent away, that martial law had to be proclaimed.

Christmas at the White House was a pleasant affair for many besides the President's immediate family. Mr. Taft has been an extensive shopper for presents, among which were one hundred fat turkeys. One of these was given to each married man among the employes about the White House. The President and family dined at home without guests, on Christmas day.

The closing days of the year are completing the records of immigration at the port of New York for 1911. These records show 300,000 fewer arrivals this year than in 1910. The slump will show a decrease from last year of 30 per cent at least.

Thus the tide of immigration is at its ebb, and not only that, but emigration seems to have set in strongly. Every ship leaving New York is crowded as never before. During the first ten days of December, 1910, 13,706 went back, and during the same time this year 25,245 emigrants took passage for Europe.

Rev. Charles M. Sheldon, author of *In His Steps* and other books, has resigned his pulpit in Topeka, Kan., and is to journey around the world, visiting missions and Young Men's Christian Associations. He has been pastor of the same church twenty-three years.

### "What Are We?"

#### A Few Facts From the Recent Religious Census in Alfred University.

More than one of the readers of the *University Monthly* has taken sides in a debate with chums or classmates, or has been asked questions concerning the religious attitude of Alfred students. Many have wondered if Alfred is still Seventh-day Baptist; some have even questioned whether the college of today is getting more or less religious, if we may be permitted to use this word in a rather inclusive sense. These are vital questions, yet matters on which we have had but little data.

The filling out of the "Blanks for Information for the Christian Associations" on registration day by all the students furnish us with trustworthy data by which we are enabled to answer some of these and kindred questions. The filling of the blanks was purely optional, but all the students registering gave the information desired.

Out of the 147 students matriculating in Alfred University (college department) this year, there were 81 men and 66 ladies. Of this number 95 or 66.9 per cent are active church members. Of the fellows 41 or 50.6 per cent are members, and of the girls 54 or 81.8 per cent are members of evangelical churches today. These are conclusive facts in answer to any one who contends that our colleges are non-Christian,—Alfred evidently does not go in that category.

Of the 95 church members, we find twelve sects or denominations represented, namely, Seventh-day Baptist, Presbyterian, Methodist Episcopal, Episcopal, First-day Baptist, Catholic, Lutheran, Disciples (Church of Christ), Universalist, Congregationalist, Jewish, Seventh-day Adventist, the list being in order of number of members belonging to each.

An examination of the cards reveals the fact that 54 out of 95 (56.8 per cent) of the church members in Alfred University

are Seventh-day Baptists. Of this number 31 are fellows and 22 girls. Also 16 are Presbyterians; 11 are Methodists; 8 are Episcopalians; 6 are First-day Baptists; 5 are Catholics; 4 are Lutherans; 2 are Disciples; and one each Congregationalist, Seventh-day Adventist, Universalist, and Jewish.

All but 7 of the 147 students registering are either church members or gave some preference. To give a few instances, in addition to the 54 members of the Seventh-day Baptist Church, 11 gave that as their preference, 7 preferred the Presbyterian, 5 the Methodist, and 3 the Episcopal. It is interesting to note that, considering both memberships and preferences, Alfred is not Seventh-day Baptist, only 44.2 per cent of all the students being of that denomination. Another fact of importance is that the ratio of preferences to membership in that denomination is less than in any other represented in both classes, being only 20%, compared to 45% Methodist, 44% Presbyterian, 36% Episcopal, etc. Put in another way, a larger percentage of Seventh-day Baptist students in Alfred are church members than those of any other denomination. Furthermore, of the Seventh-day Baptist college girls 91 per cent are church members.

At the beginning of the year there were 25 members in the college Young Men's Christian Association out of 52 old students, or 48 per cent of the fellows. At the same time the Young Women's Christian Association had enrolled 35 members out of 46 girls other than Freshmen, a percentage of 76. These figures are given for both associations omitting the Freshmen, but the 1915 class has since furnished its full quota of members for each association. Of all the men, 80 per cent were either members or willing to become members of the Y. M. C. A., while 90 per cent of all the girls were members or willing to become members of the Y. W. C. A. Furthermore, three times as many girls took active interest in their association as did the fellows in the Y. M. C. A., judging from those who were able to answer in the affirmative each of the following questions: "Member of Christian Association?" "Have you held office in association?" and "Served on Committee in association?" Ten out of 66 girls, about 15 per cent, answered all in the affirmative; while only 4 out of 81

fellows, 5 per cent, could give "yes" as their answer to each of the above questions. All these facts go to show that the girls are more religiously inclined than the fellows, for we must remember also that only 50.6 per cent of the fellows are church members, while for the girls the percentage is 81.8.

It must not be forgotten that many of those most active in Christian Association work are not active members of evangelical churches, several of the fellows in particular believing that they can accomplish their task just as well without formal confession of faith; that they can be as truly Christian and do work for their fellow men as effectually outside of as within the church. Also there is a considerable percentage who do not take active interest in either Christian Association or church but who live consistent, moral lives. Indeed, it is doubtful if there is one from our student-body who, deep in his heart, does not feel that the right way is the best way and in the end will prove of more vital worth than merely living a life for pleasure's sake, or, again, remaining in a state of indifference, having an indifferent, "don't care" attitude toward the problems of life and service.—*Kearn B. Brown, '12, in the December issue of the Alfred University Monthly.*

#### What Wilt Thou Do With the New Year?

What wilt thou do with the year  
That is dawning so fresh and clear,  
Dawning in whiteness,  
Dawning in brightness—  
What wilt thou do with the year?

The World cries: "Give it to me!  
I will deck it with flowers for thee;  
I will fill it with mirth and glee;  
And, if that will not suffice,  
I will give thee a higher price;  
I will crown it with golden days  
Of wealth and honor and praise,  
And will fill it with incense sweet,  
Ascending around thy feet."  
And the end? "O, far away  
Is that strange and misty day."

The Lord speaks: "Give it to me;  
With my life I ransomed thee,  
And I come to set thee free;  
My service is constant peace,  
And blessing with sure increase,  
Joy-springs that will never run dry,  
And work that will satisfy."  
And the end? "A glorious day  
And a crown of life for aye."

—*Sarah Geraldina Stock.*

## SABBATH REFORM

### Error Frankly Acknowledged.

It is a good sign when men begin to acknowledge their errors. This is especially refreshing to see, whenever a Christian leader faces multitudes who in common with himself have cherished a deep-seated, wide-spread error, and frankly acknowledges it.

The *Daily News* of Denver, Colo., contains the following account of a sermon given on December 10 by Rev. O. S. Reed, pastor of a church in Canyon City, Colo., bearing upon the Sabbath question:

The Rev. O. S. Reed, pastor of the First Christian Church of this city, sprung a mild sensation on his congregation this morning when he asserted in his sermon that the common belief that Christ was crucified on Friday and arose from the grave on Sunday, the first day of the week, was a fallacy. He also said the generally accepted belief that Sunday, or the Lord's day, was celebrated by Christendom on account of its being the day on which Christ arose from the dead, is another erroneous idea. According to the Rev. Mr. Reed, who backed up his assertions by quotations from the New Testament, Christ was crucified on Wednesday afternoon and arose from the grave the following Saturday evening, or the Jewish Sabbath.

According to the reasoning of the Rev. Mr. Reed, Christ was typified by the paschal lamb, which was killed on the day before the Jewish feast of the Passover. On this occasion the Passover was celebrated on the fifteenth day of the month Nisan, corresponding somewhat to our month of April. Hence Christ was ordained to be crucified on the day preceding this feast, or on Wednesday, the fourteenth of Nisan.

To prove that Christ arose from the grave on Saturday evening he quoted from Matthew xxviii, 1, in the interlinear edition of the New Testament, which says: "Now late on the Sabbath (Saturday) as it was getting dark toward the first day of the week, came Mary Magdalene and the other Marys to see the sepulcher."

Then the Rev. Mr. Reed quoted Scripture telling how these women on that memorable Saturday evening saw an angel of the Lord descend from heaven and roll the stone away from the mouth of the sepulcher, and how the angel told them to fear not, for he knew they had come to seek Jesus who had been crucified, but that he was not there! He had risen.

Mr. Reed undoubtedly created something of a sensation among his people, for his truthful words must have opened their eyes to the fact that they were openly

transgressing the very law which they recognize as the law of God. What ought to be the outcome of such frank acknowledgment of error? Certainly it should result in a turning away from error and the acceptance of the truth. But will it result in this? Will the preacher be likely to turn squarely away from his acknowledged error and try to lead his people to keep the Sabbath of Jehovah? Will his congregation see and accept the plain teachings of God's Word as set forth by their pastor, and cease to believe that Sunday is "Lord's day" on account of being resurrection day, and therefore no longer let it crowd out the Sabbath Christ kept? How much better this would be than to go into a system of far-fetched arguments and straining of texts to get around the plainest teachings of their acknowledged rule of faith and practice. To me there is a great inconsistency in proclaiming the Bible to be true from Genesis to Revelation, declaring that all men who obey not its precepts are lost sinners, and then explaining away with such illogical arguments the Bible teachings regarding the Sabbath and the Sunday.

But the pastor who preached this sermon evidently does not believe there is any ground for Sunday-keeping in the belief that Christ rose from the dead on that day. This is the first reason usually given for Sunday as a Sabbath, but Mr. Reed does not accept this reason. It would be interesting to know what reason he would give for keeping Sunday instead of the Sabbath of the Bible. If the Seventh-day is right, and the arguments for Sunday are errors, why should not the preacher who believes these things lead his people back to God's holy day?

We wish we had his entire sermon instead of this abstract given by the reporter.

### What Does it Mean?

A friend has clipped an item from the *Living Church*, of December 2, 1911, published under the heading, "Answers to Correspondents," which we give as follows: "The observance of the Jewish Sabbath by Christians died out with the influx of Gentiles into the church who had never been under the law, and were not brought under it by virtue of their conversion to Christianity. The Sabbath was never an institution of the Christian Church."

The writer in the *Living Church* is more correct than many others are in regard to the authority for Sunday-keeping, and the manner in which Sunday crept into the church. Whenever keepers of the Bible Sabbath take the ground that Sunday crept in through pagan influences when the Gentiles were brought into the church, the "Lord's day" advocates raise the cry: "Not so!" But here is a recognized authority on the Sunday side who frankly says the influx of Gentiles—Greeks and Romans—into the church caused the observance of the Sabbath to die out. This is the truth. But the Gentile-pagan Sunday had not gained much headway at the beginning of the fourth century, when the paganized-Christian emperor, Constantine, issued his famous edict about the "venerable day of the sun."

There is a vast difference between the Sabbath commanded by Jehovah and kept by Christ, and the Sunday that caused it to die out with the influx of Gentiles and was commanded by no one but a semi-pagan king.

What does the writer mean? Would he have us think that Gentiles were not required to obey God's law when they professed to be his followers? Paul kept the Sabbath and never spoke of any change in the Sabbath law. Does our writer think the converts from paganism were allowed to make a law to suit themselves regardless of God's law? Was not the Sabbath made for man, rather than for Jews only? To be sure, Gentiles "had never been under the law" when they were converted; but did not conversion necessarily bring them under the law of God? What is conversion?

Again, what does the *Living Church* mean by saying so frankly, "The Sabbath was never an institution of the Christian Church"? Of what church was it an institution in the days of Paul and the apostles, and in the days of Christ? These all observed it faithfully. Was not the church they founded the Christian Church? The Sabbath was certainly an institution of the churches where Paul preached every Sabbath for many years. The churches he planted during his lifetime of faithful Sabbath-keeping and Sabbath services, though composed of Gentiles as well as Jews, must have been Christian churches.

Will not the writer in the *Living Church* give us some better authority for Sunday-

keeping than the mere statement that the influx of Gentiles crowded out the true Sabbath? Is he satisfied to ignore the teachings of the entire Bible and the example of Christ and his disciples regarding the Sabbath, and willing to stand for "paganism surviving in Christianity" as seen in the observance of the "venerable day of the sun"? What is the use of a Bible, if it be not the Christian's guide to right living? Why keep insisting that the Bible is God's Word, and that those who do not obey it are lost, if men can disobey it whenever it suits them to do so, and be just as well off? How can an "influx of Gentiles into the church" so change God's law as to make it right constantly to ignore and disobey it? What kind of a reason is that for keeping Sunday instead of the Sabbath?

### The Friends That Come to a Woman in Trouble.

Writing in the January *Woman's Home Companion*, a woman of fifty, who was suddenly removed from a life of luxury to the necessity of earning a living for her family, tells of the friends who came to her when she was in trouble.

"It has given me a new sense of the value of friends, which discovery the sheltered woman can never quite comprehend. She is too apt to estimate personal obligations in terms of a dinner for a dinner, a ball for a ball; there never can be certainty where convention trespasses upon friendship. I never should have known to what perfection loving thought and tactfulness can reach if I had not cast out from the safe shore where I was brought up, and handled my own rudder. The kindness, too, of people who did not at first come inside the friendship bracket! A dentist who insisted upon treating my teeth and would not send in a bill until I was 'quite ready'; the grocer who let us get behind in our account and held his peace until, little by little, we 'caught up'; a young seamstress who offered to 'exchange work'—stitches for lessons—when she needed the money as much as I! Years ago, before I had matured spiritually, this acceptance of kindness would have given me the horrors. Now I count it a great gain to have seen into the best side of human hearts and to be able forever to deny the assumption that most people are self-seeking."

## THOUGHTS FROM THE FIELD

DEAR BROTHER GARDINER:

We have just completed the canvass of our church and society for the purpose of increasing subscribers to the SABBATH RECORDER. According to the ratio as published in the RECORDER our apportionment is thirteen. We have been unable to secure that number, but we are sending you a list of seven; this, with the two sent in not a great while ago, makes us a total of nine. I wish it might be more, but this puts the RECORDER in nearly every home. It may be possible to send in another subscription or two a little later.

I would like to make one or two friendly suggestions. They may not be practical, but it can do no harm to make them.

1. Many of our people, especially among the shut-ins and non-residents, have expressed a desire to have a sermon in the RECORDER weekly. The desire seems to be a good deal more pronounced since suspending publication of the *Pulpit*. Would it not be possible and practical to have a sermon weekly in the RECORDER the coming year?

2. Would it not stimulate interest and enthusiasm in this "betterment campaign" in securing new subscribers if a list of the churches and the number of new subscriptions placed were published from week to week in the RECORDER?

Expressing my appreciation of the high grade of the editorials and other material found in the RECORDER, and praying that 1912 may find our beloved RECORDER fully self-supporting,

I remain,

Most sincerely yours,

A. L. DAVIS.

Boulder, Colo.,

Dec. 18, 1911.

"An eye wide open to heresy may be tightly shut to nobility of soul and rectitude of life."

Reach up as far as you can, and God will reach down all the rest of the way.  
—John H. Vincent.

### The Remedy.

REV. S. R. WHEELER.

Learn the disease, point out and apply the remedy. This is the work of the medical schools and practitioners. "Show my people their transgression." Persuade them to repent and come near to God has been the standing command to godly people through all the ages. That command is still in full force.

Why are we not making more progress in numbers is the question just now. The second editorial in the SABBATH RECORDER of November 13 gives as "Real Causes": "Members forsaking the Sabbath; lack of the revival spirit; cold spiritual condition of a church; our own attitude toward the Sabbath; parents complaining about the sacrifices their children must make to keep the Sabbath; pressure from the business world." All will agree that these are real causes bringing serious results. The remedy, all agree, is more—yes, more, and still more spiritual life and power. How well I remember sitting close to my old-time college classmate, Brother A. H. Lewis, in his office in the RECORDER building and seriously talking over this matter. We fully agreed that we could not make much advancement without more spiritual life.

How shall we get it? The old-time revivals of religion will bring it. It is fully right to call them old-time revivals. The Old Testament tells of them and their power to lift the people from sinfulness to godliness. My mind goes back to the powerful revivals at Shiloh and Marlboro in my boyhood years, and later at Milton, especially in the great awakening of 1857-58, and also at Alfred in my school-time there. And we praise thee, O God, for the refreshing seasons of revival which have done so much for us in all the years, even to the present time. We can all testify that a genuine revival deepens the work of grace in the steadfast Christian, awakens the indifferent, reclaims the backslider, and converts the sinner. We shall prosper and grow, in proportion as such revivals abound.

It is grand, it is glorious, that so many children with Christian homes and church culture seem to grow into religion. In a certain sense they do. At different times they yield to the touchings of the Divine Spirit. Sometimes the touching is so gen-

tle that it is almost forgotten, and sometimes so distinct as to be remembered for a lifetime. This was my own experience in early boyhood. This work of the Holy Spirit regenerates the child. He is born again, born from above and saved from coming to maturer years with the heart unsubdued and the carnal propensities in full control. Such children come to church membership without much special effort. But this is not the case with the larger number, whom we want to bring to Christ, to the church and the Sabbath. Many of these can only be reached by a deep religious awakening.

Again, comparatively few standard Christians are kept fully alive to do their best service by the regular means of grace. God knew this when he appointed days and weeks of special services—Passover, Pentecost, Feast of Tabernacles—to vigorously stimulate the people to religious activity. Think of it. These three special gatherings came every year. The Christian comes in contact with sin even as his garments come in contact with the dirt on the articles he handles and with the dust floating in the air. He can only be kept clean by constant renewal. He feels the force of the poet's words: "Oh, to grace how great a debtor daily I'm constrained to be." A soul-stirring revival of religion affords him the gracious opportunity of coming unusually close to Christ who cleanseth from all sin." He is raised thereby onto a higher plane of Christian living.

We must also remember we are committed to an unpopular truth. This makes our work harder than that of the popular churches. In the heathen lands there is only one preacher to many thousands. In our homeland there is only one Seventh-day Baptist preacher to many thousands who trample down Jehovah's Sabbath commandment. Which is the easier, to bring an idolatrous heathen to Christ or to bring one of our own fellow citizens to Christ and the Sabbath? Nehemiah, the prophet, said to "the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another" (Neh. iv, 19). This fits us very closely. Brother Editor is right: "It is a marvel that Seventh-day Baptists live at all!" We readily see there must be constant, earnest, vigorous work and much of it in order to in-

crease our numbers. Brother Editor says: "We are able to do four times as much work in the homeland as we now do." Then by all means let us do it. The men and money to carry on foreign work must be produced almost entirely at home. It will require strenuous work to enable us to respond to the pressing demands from the distant lands. Let us do this strenuous work and answer the desires and prayers of our hearts to carry the blessed Gospel to the darkened portions of the earth.

"The harvest truly is great." How deeply was this impressed upon my heart years ago when spending so much time as missionary in Kansas, Nebraska, Missouri and Arkansas. A relief thought came to me then and abides with me now as to the work both at home and abroad. If a farmer has vastly more acres of ripened grain than he can possibly garner, the only thing for him is to do his utmost best to save it all. Then he can not be blamed, even if much of the precious grain goes to waste.

All power comes from God. "Ask, and ye shall receive," is especially true with reference to spiritual blessings. All revivals of religion, all moral reforms, have come in answer to prayer. Daniel, Ezra and Nehemiah prayed. The captives of Babylon went out free men, Jerusalem and the temple were rebuilt and remained until Christ's time. John Huss, Martin Luther, John Knox, with other reformers, prayed, and the Protestant Church was born, grew into power and is now making more progress than ever before. It was a wonderful reform to give an open Bible to all the people, and freedom to worship God according to the dictates of their own conscience. How it encourages us to know that such effectual prayers were offered by men "subject to like passions as we are." Now let us pray. The week of prayer is approaching. No union services in Boulder this year. The thought of the Seventh-day Baptist church is to concentrate our prayers for a revival which shall arouse the entire denomination. Those who can not get out much at night, the lone Sabbath-keepers and the scattered ones can all pray.

At one time the Pardee (Kan.) Church, now Nortonville, learned that Elder Hiram P. Burdick was to visit us. We began to pray and the revival began before he arrived. The first meeting after he came he

said: "We want all to pray. Those who can not attend the meetings can pray at home. The first thing in the morning when you awake ask God to revive his work; when you are about your morning duties ask God to revive his work; while you are working your horses or milking your cows ask God to revive his work." Turning to the women he said: "When you are preparing food; washing dishes, making a fire or sweeping the floor ask God to revive his work! And let it be the last thing at night with us all to ask God to revive his work." We did have a revival which made all rejoice. Such refreshing days and weeks occasionally during the early years of that frontier church did much, very much, to establish it and give it the strength it now has. Let us all pray the Lord to revive his work in every church in the denomination, both in the homeland and the lands beyond the seas.

The prophet Habakkuk (iii, 2), burdened in heart because of the low spiritual state of his people, breathed out this prayer: "O Lord, revive thy work in the midst of the years, in the midst of the years make known." This is an appropriate prayer for us all to learn and offer him from a full heart at any hour of the day from morning till night.

O Lord, revive thy work in these years of our denominational life. O Lord, make known to us in these years that we are thy people and that thou art working through us to the glory of thy great name on earth.

Boulder, Colo.,

Dec. 19, 1911.

### Diversity of Gifts.

What a blessed gift is the ability to walk about among our fellow men with the opportunity which this affords us to give comfort and cheer to those to whom our footsteps lead us. What a pleasure it is just to "step in" to a friend's home to wish a Merry Christmas or to give a kindly hail. We would surely consider it a sad abridgment of our rightful privilege were we suddenly deprived of our power of locomotion.

And yet in one of our homes sits one who in the vigor and strength of a splendid

young manhood was thus stricken, and who has so patiently and bravely borne the great affliction as to teach many lessons to those about him.

But though he was deprived of the power to move about among his fellows, and was shut out from his usual occupation, he has brought into service gifts of brain, of heart, and of hand, with the result that at this Christmas-tide there will go into hundreds and thousands of homes messages of cheer and good will artistically conceived and skilfully wrought by him, thus enabling him by this "Diversity of Gifts" to touch many times more lives with inspiration, with hope and comfort, than he possibly could have reached in personal ministrations.

Thank God for the Diversity of Gifts, and may the consideration of it inspire us with the thought, that when the Father closes one door to us, it may mean that he will open another of greater and more far-reaching blessing and opportunity.

### Resolutions of Respect.

As members of the Dorcas Society, from which death has taken our beloved coworker, Mrs. Amy Allen, we wish to express our appreciation of her efficient service; be it therefore

*Resolved*, That we sadly realize the vacancy in our circle and we earnestly pray that the memory of her dutiful, helpful life be an inspiration to each one in the work her faithful hands have left for us to do without her.

"She has but passed  
Beyond the mists that blind us here,  
Into the new and larger life  
Of that serener sphere."

*Resolved*, That a copy of these resolutions be placed on our society record, one sent to her family, and one to the *Sabbath Recorder* for publication.

Mrs. P. B. HUNLEY,  
Mrs. N. O. MOORE,  
Mrs. E. F. LOONAN,  
Committee.

Riverside, Cal.

"There is not one minister in a thousand today who is not relating his preaching right to the things of today, and when it comes to supplying the needs and solving the problems of the tears and cries of the suffering who are right here with us, ninety per cent of all that is being done is being done by the churches and the other ten per cent is being done by people who receive their inspiration from the church."

## MISSIONS

### The Call of God for Men.

From California's shores of gold  
To Jersey's coast of sand,  
From Minnesota's lakes and hills  
To Dixie's sunny land;  
In East and West and North and South,  
In valley, plain and glen,  
The call of God is sounding loud  
For stalwart Christian men.

In marts of trade where commerce reigns  
And business bears its sway,  
In all our heated, rushing life,  
The call rings out today  
For men of grace and granite too,  
For men of faith and force and vim,  
To rise and serve and laud the King  
And bring the world to him.

Too long the men who bear his name  
Have loitered in the rear,  
Content that weaker hands should toil  
To bring the kingdom near;  
Too long their sisters in the fight  
Have borne the battle's brunt;  
But now in men the feeling swells  
That they should be in front.

They hear the call; they fall in line  
With bullion, brawn and brain,  
And ask to share the thrill and joy  
Of making known the name  
Of Jesus Christ in every part  
Of this terrestrial ball,  
Till pagans fling away their gods  
And crown him Lord of all.

—Robert F. Coyle, in *The Interior*.

### Life Sketch of a Bible Woman.

[The *Missionary Voice* contains the following interesting story of the life and conversion of a Bible woman told in her own words.—Ed.]

We have never known each other face to face, but we have communion in Christ. This little sketch of my life will help you to know more about me and will increase our fellowship. It will also witness to what the power of God has wrought in my life.

I was born of an official family, the youngest of eight sisters, had a bad disposition, was much beloved and spoiled, and was allowed to do as I chose. Consequently I grew up doing little other than smoke and play cards, though I did learn a little painting. At twenty-six I was married. I have one child, a girl, who is with

me now. After eight years of married life my husband died, leaving me sorely grieved. I had no heart to do anything. I smoked from morning till night, nursing my sorrow and contemplating suicide.

The Conference had sent a preacher to our town (Chinese); and when he heard of my sorrow, he came to the house and begged me to go to a school in Sung Kong that had been opened for women of advanced years. I finally consented, though I did not fully understand that it was a church school and a Bible school. If I had, perhaps I should not have gone, for at that time I had a contempt for the church. I took my little girl with me to Sung Kong and began to study the Bible and the other books required in the course of study. I was half inclined to make fun of it all and half inclined to hate it. At one time I contemplated leaving the school for fear that if I waited to finish the course of study pressure would be brought to bear upon me to be a Bible woman. Mrs. Gaither explained to me that not all women were capable of being Bible women and assured me that such a thing could not be forced and that a service like that must come willingly from the heart. Then I stayed.

I still hated everything that pertained to Christianity, but I had given up smoking. Every time I went home I bought fruit, water melon seed, cakes, etc., to offer to my dead husband, and worshiped before his tablet.

Nobody approached me on the subject of being a Christian. All the women, including Mrs. Gaither, had decided soon after they knew me that I would gradually become a believer myself if I were left alone. It was the grace of God that brought me to be what I thought was impossible. I was saved after having been so hard-hearted as that!

Four or five months had passed by after my decision to continue in the school when I realized that it was wrong to worship the dead, and I decided never to do it again. Next, I realized that I was a sinner and that there was no salvation out of Christ. Then I begged to be allowed to join the church and receive baptism. Then my greatest hope was to go out to be a Bible woman and tell other women what had happened to me.

All this came from my own heart; no-

body had persuaded me, because from the first, as I stated, they decided that it was best to let me alone.

The power of God to save me and change me like that was certainly wonderful and mysterious. After I received baptism, I had the witness in my heart that I belonged to Christ. I felt myself growing nearer to God day by day. In 1907, just as I finished the course of study in the Bible school, I was asked to come to the Laura Haygood to help Miss Pyle, and have been here ever since. I love the service here and hope that my life may be blessed to the good of these young girls; but there are many trials and temptations and hard places along the way, and I beg my Western sisters to pray for me. You may thank him for me, too, that out of every trial and fall there comes some realization of my own weakness and a new understanding of him and his great power toward me. You see there is nothing of great interest in what I have to tell in my sketch, but I love to bear witness to what the grace of God has done for me.

My prayer is that God may bless all of you and that we may be joined in heart in the love of God.

Yours faithfully,

MRS. ZEE.

### The Russian Treaty.

There was a Massachusetts college president who happened to be present at what was called "the chapel rush," an annual event which had been born in friendly rivalry between the Junior and the Sophomore classes. The rush had become a serious offence to the pews and the chairs of the chapel as the years went on. The "Prexy" had heard the terrible tales of crushing rushes that had taken place and determined that year to see for himself. He saw, too.

He saw a half-dozen pews leveled and several young hopefuls all but mashed between them. He said nothing, but at the chapel next day, he made a nice little speech, as was his wont on similar occasions. He said that there was a growing feeling in college that the chapel rush should be abandoned, and said that the undergraduates would take a vote upon the abolishing of the old custom. He put the question in the usual form. To the "Aye"

there was not a whimper from the students, but on the "Nay" there was a loud "Nay" that rang from every throat in the chapel. The president said, "The Ayes seem to have it, they have it, and there will be no more chapel rushes. Thank you, gentlemen." There were no more chapel rushes.

The president had tried to use tact in securing the desired result, but failing took matters into his own hands and assumed his prerogative.

The Massachusetts college president handled the student-body much as President Taft handled the House of Representatives in the Russian Treaty. He understands international law and relations as well as any man in this country, and he knew that if the Sulzer Resolution was allowed to take its course, it would do no harm but would only defer the matter of Russia's accepting American passports from Jews. In Russia the time does not seem to be ripe for the granting of equal suffrage to Jew and Gentile alike. That is the way the Russian looks at it. It is his fault, for he has not given them the opportunity afforded by education and freedom in thought that would make the Jewish subjects good citizens. One great asset of good citizenship is loyalty, and how can the Russian expect his Jewish subjects to have the loyalty that these same people show in their new home on this side of the Atlantic, when they have been the under dog for centuries? In America they make as good and loyal citizens as any of the millions who have come to our shores. With freedom of thought and opportunities of education that they have here, they might do the same in Russia, but Russia is not ready for the experiment.

It is a ticklish subject with her, and no one knows it better than the present President of the United States, who intends to handle the question with gloves and not roughshod as the House would have done.

It is only another illustration of the good judgment of the Chief Executive in matters of international law.—*Westerly Sun*.

"The thing that goes the farthest  
Toward making life worth while,  
That costs the least and does the most,  
Is just a pleasant smile.  
'Tis full of worth and goodness too,  
With manly frankness blent;  
'Tis worth a million dollars, and  
It doesn't cost a cent."



### "Baraca."

There are many Baraca classes in our Bible-schools now and yet it is very probable that few know the meaning of the word. We asked not long ago a group of a dozen or more, among whom were many ministers, the meaning of the word; not one could explain it. In the twentieth chapter of Second Chronicles will be found the story from which "Baraca" is secured. Briefly it is this: The kingdom of Judah was threatened by an army of its enemies. Good King Jehoshaphat prayed unto Jehovah for deliverance, and the Lord answered his prayer by vexing the hosts of the enemy, so that they fell upon and slew each other. Thus when King Jehoshaphat and his people went from Jerusalem out to the scene of the camp of the enemy, they found most of them slain and the remnant fled. They also found so many jewels and riches that they were three days gathering up the spoil.

Then comes the twenty-sixth verse, as follows: "And on the fourth day they assembled themselves in the valley of Beracah; for there they blessed Jehovah. Therefore the name of the place was called The valley of Beracah, unto this day." The margin translates this Beracah as "blessing."

When Mr. Marshall A. Hudson organized his first class for young men he wanted a name for it. One day while reading his Bible he came across the word "Beracah," meaning "blessing." He immediately adopted it and changed the spelling slightly so as to permit the making of the monogram pin which is so familiar in our schools today. It is really a new word coined from the Bible word. In countless schools the organization has carried with it the "blessing" its name was meant to imply.—*Baptist Commonwealth.*

### Living Peaceably With Others.

It is not every one who can live peaceably with others. Even though there is the strongest desire to do so, some fail. Not that they become quarrelsome and abusive, but they simply can not get on well together. They make each other unhappy. Why so? They have not cultivated the art of being at peace with others.

To be at peace with others implies several things. First, they who live together

should remember that it is a sort of co-operative process. Each one has something to do to bring about the desired peace—something to do for others. Not to be ministered unto, but to minister unto them. This is different from the view which some take, the view that they are to be made comfortable without any special regard to the case of others. When each one in a family thinks thus of getting something rather than of bestowing something, there is sure to be an alienation, if not conflict.

Second, to live peaceably together, people have to bear many things patiently. There are unintentional occasions of offense and there is much liability of misunderstanding the meaning and the purposes of others. If any one is easily offended, he will be often offended. When irritation ceases and anger cools down, it is sometimes given people to see how foolish they have been and how easy it had been to have kept one's temper and restrained the complaining words.

It is part of the training in the art of living peaceably with others to consider often what must happen if there is not peace at home. When tempted to complain and to condemn, it would be well to look ahead at what may result from this giving way to a wrong spirit. Where is the gain? Rather, where is the loss? Whoever has seen a home that is not peaceful knows how unhappy people may be who are compelled to live in it. There is nothing that could not have been better endured than the alienation and strife that followed the breaking up of the peace of that family.—*American Sunday-School Magazine.*

### Calm Christmas Joy.

When John recognized the Master standing on the shore, he said to Peter, "It is the Lord." "He said to Peter." He did not shout it rudely, and seek to make a demonstration, but to the one whom he knew would feel it most he made the quiet announcement. If a great joy take possession of us as the Master approaches and makes himself known, the effect will be to subdue the spirit and prompt us to tranquilly tell the good news to some congenial listener. The vociferous Christian has but a surface experience. When the depths of his soul are filled he will speak in a low tone, and go softly.—*United Presbyterian.*

## WOMAN'S WORK

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

Now what is here?

A word of cheer

To herald in another year:

May all its days be free of blame—

A little nobler than your aim;

May all its labors be confest

A little better than your best,

And all the joys within its scope

A little brighter than your hope;

And may each year be found, when past,

A little dearer than the last.

—*Woman's Home Companion.*

"A Happy New Year to you,"—yes, this is the same old greeting but it always brings a glow to my heart when I hear it, for it somehow seems to mean so much. Just think, anyway, what constitutes a happy day and a happy year, and then think that is what your friends wish you may have for the coming year.

Since last we heard these words many of us have had great sorrows and we have sorrowed with you; many have received great blessings, and all have rejoiced together, but all of us have had many pleasures and, I trust, have given many pleasures to others.

My wish for you today is that Happiness may continue to dwell with you, and that you will invite more of your neighbors to come and meet her, as she is well worth knowing.

Our article this week, by one who wishes her name withheld, is appropriate for the beginning of the year; for do we not all wish to be greater workers this year than we have ever been before?

### Christian Work and Workers.

Our Master has taken a journey  
To a country that's far away,  
And has left us the care of his vineyard,  
To work for him day by day."

From the beginning of the Book of Genesis to the close of the Revelation, we find most earnest calls, invitations, entreaties and commands to *work*. Even Adam

in the Garden of Eden was not exempt from work, and perhaps for that reason has not been envied so much as have some of his descendants.

The Bible is not a comforting book to those who have a natural dislike for labor, for its pages not only reveal the sin of indolence, but emphasize, over and over, the great need of Christian activity.

If you were seeking a person to take charge of your farm, or your business, what qualities would you consider necessary for that person to possess in order to make a successful manager? I imagine your thoughts would run something like this: "I must have a person who is *willing* to work. I must have one who will take an interest in his work, and will be careful and wise in planning. I must have one who will heed the advice and general instructions that I may give, and consider my interests of as much importance as his own."

Should you be so fortunate as to find a person fulfilling these requirements, your business without doubt would become profitable.

But how many of us who stand as workers in our Master's vineyard can truthfully say that we are earnestly working to make a success of our Master's business? Do we live up to the requirements made of a laborer in the business world?

Take the first requirement mentioned. Are we willing to work? If so, why is it that the work in our churches and societies is continually dragging? Why do we hear the constant cry for more laborers? Why are our prayer meetings so small, and our ladies' sewing societies attended by scarcely more than the "faithful few"?

One reason is because of the havoc played by a little three-lettered word which seems tagging along after many of our good desires.

We are willing to work *but* we haven't the time, or we haven't the talent, or we haven't some of a dozen other things that we can call to mind. Why do we let that little word "but" step in and keep us from doing so many, many bits of work for the Master? Let us be honest at least and say that the reason we are not doing more in our Master's vineyard is because we dislike to put forth the necessary effort.

Bishop Huntingdon says: "Spiritual indolence is in these times the worst enemy the church has to encounter. It is not that men openly make war upon her but that they drowsily sleep around her altar. What we need then to bring back the church to her life is to awake and arise. Where the church *lives* it will never suffer its members to sit idly with folded hands, looking lazily out on the white fields of harvest, where no reaper's sickle rings against the wheat, but it will send them forth to work, nerved with an impulse that no disappointment can palsy, no misgivings keep back."

Willingness to work means more than waiting for work to be thrust into our hands. It means that we are trying to fit ourselves for work; and not only constantly watching for chances to labor, but ever seeking and longing for these opportunities to come to us. It means, as one puts it, that we shall make our religion, "not a separate trade or profession, but the business of our lives."

It means that we should not be selfish of ourselves or of our time. George Bowen says, "How everything in this world wears the appearance of a house, the master of which is far away. Every one doeth that which is right in his own eyes, and goeth about as though he himself had inherited all authority." We talk of our time as if we had inherited all authority over it, forgetting that we are but stewards of our time, and that when our days are past we must render an account of their use as much as of our talents and wealth.

No person can be a good workman who does not feel a real interest in his work. A good farmer—one interested in his farm and his work—will not allow his fences to become dilapidated, the barn doors to hang by one hinge, rubbish to accumulate in the yards, or boards to take the place of glass in the windows of his house. Should he allow such conditions to exist, he would be called "slack", an undesirable term. Yet are not many of us slack when it comes to the performance of our Christian work? Do we not let the fences between us and those who care little, or nothing, for Christianity topple over until we can scarcely tell when we step from our own fields into theirs? Perhaps the frost has been loosening the supports that we thought were set firm and true, and our attention may be needed to right them up

again. A strong fence of convictions built around our beliefs may help others more than any flexible partition that may be moved for the sake of pleasure, social position, or popularity.

A strong, true Christian character is the one that gains the confidence of all, even the unbelievers.

A good workman is obedient and careful in following instructions. How can we expect to fulfil these requirements if we are careless about the study of the Bible, or if we do not study it as a guide in shaping our own lives? In it are God's plans for the work which we are to do for him, and we must know those plans and then work accordingly. Following instructions means more than simply knowing what we are told to do. You may tell your daughter how to make bread, but unless she carries out those instructions and makes the bread, it will neither satisfy your hunger nor increase her usefulness.

It is not knowing, but knowing and doing, that makes the perfect workman.

Some one has said, "We all know more than we live up to." Perhaps our greatest need, then, is to *do* more, to put into practice what we already know that a Christian worker should do; and while still seeking to know more of the work that is set for us to do, let us put our greatest efforts into the accomplishment of that work, that we may be truly "doers of the word."

\*

"Not speed but steadiness counts for the long run. Æsop said that in a little story about a tortoise and a hare. The Bible is older than Æsop. Hear it. 'The race is not to the swift, nor the battle to the strong.'"

There is a peculiar loveliness in the cheerfulness of sick people. It is unexpected—like the bit of green in the desert, it gains by contrast. It is the flower of the Spirit produced in a wilderness.—*J. Edward Harlow.*

The loom of life never stops; and the pattern which was weaving when the sun went down in the evening is weaving when it comes up tomorrow.—*Beecher.*

God bless the good-natured, for they bless everybody else.—*Beecher.*

## YOUNG PEOPLE'S WORK

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

### Winning Young People.—The Young People's Board.

REV. A. J. C. BOND.

*Christian Endeavor* topic for January 13, 1912.

#### Daily Readings.

Sunday—Soul-winners' reward (Dan. xii, 1-3).

Monday—The call to win (Matt. iv, 12-19).

Tuesday—Winning a brother (Matt. xviii, 15-20).

Wednesday—Winning by example (Acts xx, 33-35).

Thursday—Winning by sacrifice (1 Cor. ix, 18-22).

Friday—Winning our friends (John i, 40-47).

Sabbath day—Topic: How to win young people to Christ (Prov. xi, 30; Rev. xxii, 16, 17).

#### WHAT IS MEANT BY PERSONAL WORK.

By personal work is meant individual effort to lead another person to Christ. It is individual effort as distinguished from united effort. Its aim is to reach one person, and not a number; and its object is to persuade that person, not to abandon certain habits, or to believe a certain creed, or to unite with some church, but to accept Jesus Christ as his personal Saviour.

#### WHERE SHOULD PERSONAL WORK BE DONE?

Personal work can be done anywhere. Jesus said to the Gadarene demoniac, "Go home to thy friends, and tell them how great things the Lord hath done for thee." That is the place for every worker to begin, in his own home. It is often the hardest place of all in which to begin work, but unless we are faithful here we can not expect the Lord to bless us elsewhere. Our Saviour found lost souls wherever he went—by the wayside well, on the seashore, among the tombs, up a tree, and even on the cross. Nineteen times it is recorded that he stopped to talk with a single person, and if we will adopt the habit of watching for opportunities we shall be surprised to see how often they come. Matthew was converted in a custom-house, and Peter and John while they were mending their nets.

#### PERSONAL WORK SHOULD BE DONE IN THE SPIRIT OF HUMILITY.

Do not give the impression that you consider yourself a better person than the one you are dealing with, or that you regard yourself an expert in the art of soul-winning. Such an impression will surely defeat your purpose.

The only basis upon which one can safely approach another is that of a sinner saved by grace, who, having been saved himself, desires to help his fellow men. Paul was the greatest soul-winner of his day; but his humility kept pace with his success, as is shown by the following expressions taken from his letters as he advanced in years, "not meet to be called an apostle," "less than the least of all saints," "the chief of sinners."

#### PERSONAL WORK SHOULD BE DONE WITH GENUINE SINCERITY.

The world has an idea that Christians frequently do not mean what they say, either in their personal testimony, or in their exhortations to others. For this reason their words often have but little weight.

The way to avoid giving a false impression is to be genuinely sincere. Say what you mean, and mean what you say. Don't preach purity unless you are pure yourself. Do not urge others to do what you are not willing to do yourself. In other words, do not preach beyond your own experience. If you will be honest with God in prayer, and with your fellow men in speech, you will have no trouble in convincing them of your sincerity.

#### HOW TO OPEN RELIGIOUS CONVERSATION.

It is a great mistake to suppose that a person must lower his voice, and look solemn, the moment he introduces the subject of religion. The Gospel is good news. If you do not think so, the less you say about it the better; but, if it is really good news to you, then speak of it in the same joyful, hearty way in which you would bring any other glad tidings.

The president of one of our largest theological seminaries was led to Christ in that way. During his college course, as he came out of recitation one day, a classmate gave him a slap on the back, and said, "Say, Gus, I wish you were a Christian." Gus made no reply, and the matter was dropped; but years afterward he told his

friend that it was that remark which led him to accept Christ as his Saviour. The hearty and natural way in which his companion spoke made him feel that he was missing something that he could not afford to lose.

#### SOUL-WINNING BY LETTERS.

Few people realize how much Christian work can be done by letter-writing. In some cases a letter is better even than words, for it can be read and reread, and pondered at one's leisure. Henry Clay Trumbull says that he was led to Christ by a personal appeal from a friend in a letter. What preaching and the ordinary forms of church work had not accomplished for him was done by a few sentences in a note. As he reflected upon this, he began to realize the importance of individual work for individuals, and all his life long he engaged in this form of effort.

#### THE USE OF LITERATURE.

The indiscriminate use of tracts by those whose zeal exceeds their wisdom has led many good people to question their value. It is foolish, however, to allow our prejudice against poor tracts to blind us to the value of good ones, and good ones can be had. The choicest thoughts of the best writers can now be found in leaflet form, and many a soul has been awakened by one of these silent messengers that God has put into the hand at the right moment.

Some of the very best evangelistic tracts, by Seventh-day Baptist writers, can be secured from our own publishing house.

#### HINTS TO PERSONAL WORKERS.

(From "Soul-Winning Texts," by Saddler.)

Live a life of prayer. Constantly watch for opportunities.

Seek out the sick and afflicted, and minister the word of life in connection with comfort and sympathy.

Be constructive; teach truth, sound doctrine. Don't spend all your energies fighting error and pulling down fables.

While you are persistent for the salvation of souls, ask God for wisdom that you may not tire them or bore them. Never permit your zeal to make you rude.

Be courteous, pleasant, and sociable; but not indulgent with error, or compromising

with sin. Take a brave and firm stand for truth and righteousness.

At social gatherings, at your home, or in the homes of your friends, seek to win souls for the Master. Don't overlook the soul-winning possibilities in consecrated singing and music.

#### SCRIPTURE TEXTS.

For the Son of man is come to seek and to save that which was lost. Luke xix, 10.

For whosoever shall call upon the name of the Lord shall be saved. Romans x, 13.

So then every one of us shall give account of himself to God. Romans xiv, 12.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Mark viii, 36.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. John vi, 37.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John vii, 17.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. I John v, 13.

#### AN EXPERIENCE.

It is not always the unconverted ones who need to be won for Christ. Sometimes there are professing Christians who have weak points over which they need to be helped.

Mary was a Christian girl, so every one who knew her believed, and so she herself believed. But she had a temper which would "go off" when things didn't go just right. It hadn't occurred to her that there was anything very wrong about losing her temper when it seemed to her there was reason for doing so.

One day she happened to be with a friend who at the time "kept sweet" under trying circumstances. Mary was impressed with the beautiful Christian spirit of her friend. "If her religion can do that for her," she thought, "mine ought to do as much for me."

Unconsciously one consistent Christian life had brought another life closer to Christ.

#### II TIMOTHY II: 15.

The above is the title of a book on personal work published by the United Society of Christian Endeavor. It is designed for use in personal work study classes. The president of the Young People's Board has used it in the weekly prayer meeting of the church, reading a chapter at a time. It is stimulating and suggestive; and, in the main, its principles are sound. We would recommend it to those who may be thinking of forming a class for the study of this important and somewhat neglected subject.

Most of the material in these notes is taken from this book.

#### TO THE LEADER.

You will not be able to use all these suggestions, perhaps. Select and adapt.

1. Assign the daily readings for special study and explanation.

2. Assign the subjects of the several paragraphs as subjects for *short talks* by Endeavorers,—not to read.

3. Give out the "Hints to Personal Workers" for expansion in the meeting.

4. Have members illustrate the use of the "Scripture Texts" by describing situations or conditions which would make their use effective.

Milton Junction, Wis.

#### Who's Who—Topic Writers for 1912.

(Continued.)

#### THE YOUNG PEOPLE'S BOARD.

As the work of preparing the topics assigned to the Young People's Board will be shared by every member of the board, it is fitting that each should have a word said about him here. It is all the more fitting, too, because it is our board and we each ought to be acquainted with those who are at the head of our work.

#### The President.

The Rev. A. J. C. Bond was born of sturdy West Virginia stock, at Roanoke, W. Va., about thirty-five years ago. When his father was a child there was no church nearer than Lost Creek, twenty miles away, and his grandfather would walk that distance while the grandmother would ride the only horse with a babe in her arms and

a child behind the saddle. Our president early became a Christian and an Endeavor worker. He was the first president of the Roanoke Christian Endeavor society, a president of the Clarksburg Christian Endeavor district union, composed of the societies of seven counties in West Virginia, and for several years a member of the state executive committee. A graduate of Salem College, he acquired his theological training at Alfred, N. Y., at the same time acting as student pastor of the churches at Main Settlement and Nile, N. Y. While thus engaged he visited the societies of West Virginia, Dr. A. C. Davis being president of the board. Last summer he visited the Southwest in the employ of the board, full reports of his work being given in the RECORDERS current at that time. For several years past he has been located as pastor of the Milton Junction (Wis.) Church.

(Concluded next week.)

#### Program of the Young People's Board.

MILDRED SMITH.

Rally day, Dec. 16, Ashaway, R. I.

Just as there is an Efficiency Campaign in the United Society of Christian Endeavor, so is there one also among the different Endeavor societies of the Seventh-day Baptist Denomination; and the great cry of the Young People's Board is "Efficiency"—efficiency in all the duties that lie in the path of every Christian Endeavorer, character-building, increased usefulness, religious education, and a greater interest in spiritual affairs.

The board has made plans, which, if carried out by the various societies, will produce this efficiency; and to the society proving most efficient along these lines of work will be given the banner as a reward for its efforts. The banner in itself is not of chief importance, but holds a secondary place. It is that for which the banner stands that must be ever before the minds of the societies. Of course but one society can receive the banner, but all who strive to accomplish the indicated work, although losers in the contest, will gain something infinitely more worth while than a mere outward symbol of victory.

There are five points, each equal in value, for which the banner will be awarded. The first is, Reading the Young Peo-

ple's Department of the SABBATH RECORDER. The board wishes to keep in touch with all the societies, and this is the only manner in which it can be done with satisfactory results. Articles placed in the columns of this department can reach all the societies, while otherwise it would be rather difficult to send a separate letter to each society.

The weekly Endeavor topic is also given in this department, with several remarks upon it, and helpful suggestions, making it a great help to an Endeavor prayer meeting. These and several others are the benefits of reading the department; and since it is of so much help, this was made one of the points in the contest.

The second is, Response of Members at Consecration Meeting. The consecration meeting should be a meeting of importance to every Christian Endeavor member, the stepping-stone between the past month with its failures and mistakes and the month to come with its new resolutions and added obstacles to be overcome. Surely, those words of the pledge which have reference to the consecration meeting are not placed last because they are least. Rather they are placed so, that they may linger longest in the mind of the signer.

The third point has three divisions, any one of which may be taken up by the society as it pleases. The first is Mission Study, the second, Study of the Sabbath, and the third, Religious Education.

A belief which has no firm ground upon which to stand does not have much weight, and any follower of Christ ought to be always ready to give sufficient reason for his belief in him. It certainly behooves every Seventh-day Baptist, who is opposed perhaps more than a person of any other denomination, to be ready and willing to explain fully his reasons for belief in the Sabbath—and not only in the Sabbath, but also in the church and in God. Thorough study of the Bible enables one to set forth what he believes in, and why.

The fourth point is, Money Raised. No society or board can exist without some help, and one of the best means of helping is to raise and send money for it. The society itself knows best how its finances should be carried on and the Young People's Board advises the pledging of certain amounts from each society. In this way, as soon as the pledges are received, al-

though the money may not be in hand, the society knows just where it stands and what it can do.

The fifth point in the contest is Special Work—any good work done by the society which does not come under any of the other four points. Outpost work, distribution of tracts, securing subscriptions for the RECORDER, increasing the number of members of the society and many other items which need not be named but which will be a help towards the upbuilding of the worker, the society, and all mankind.

Fellow Endeavorers, trusting in Christ for strength let us think seriously of these things, putting self in the background, and go forward in the work of the Master with ever increasing vigor and zeal.

### News Notes.

GENTRY, ARK.—Our pastor is holding meetings every two weeks at a schoolhouse two miles from town. He visited the Sunday school held at this place one day and was asked to preach and then to come regularly. At the last meeting of this appointment there were sixty present.—Our Christian Endeavor society has organized a Sabbath, mission and denominational study class; attendance and interest growing.

WALWORTH, WIS.—The Junior society held a Thanksgiving social in the church, December 2.—Two of our members, Miss Stella Larkin and Miss Bernice Ayers, attended the Christian Endeavor rally at Milton, December 10.—Our society observed Rally day, December 16, as suggested by the board.

ROCKVILLE, R. I.—The Loyal Workers (Ladies' Aid) held a chicken pie supper, December 2, at the home of Deacon John F. Palmer. Proceeds \$32.—Pastor Crofoot and his wife are spending the holidays with relatives in New York State.—Another one of our veterans, Abel B. Kenyon, has passed to the great beyond. May God help us who are young to fill up the ranks and push forward the work that is rapidly falling upon us.

ASHAWAY, R. I.—In accordance with the suggestion of the Young People's Board, last Sabbath, December 16, was observed as a Rally day, the young people taking charge of the morning services. Benjamin F. Greene, president of the local union,

conducted the devotional services. Miss Millie Smith, president of our own society, read a paper on the "Program of the Young People's Board." Lloyd Crandall, field secretary of the local union, gave a short address on "The Efficiency Campaign." Pastor Van Horn gave an inspiring address on "The Pledge: An Encouragement to the Best Christian Life." The Juniors for their part furnished the program with a recitation by Henry Burdick, and an exercise for six little girls, prepared for the occasion by Miss Alice A. Larkin.—The annual fair, held by the ladies' sewing society the night after the Sabbath, December 2, was a successful social event and netted them nearly fifty dollars.

### Six Little Juniors.

(An exercise by six small girls.)

ALICE ANNETTE LARKIN.

Rally day, Dec. 16, Ashaway, R. I.

(All.)

Six little Juniors, don't you see,  
We're just as busy as we can be?

(No. 1, holding up Bible.)

We go to our meeting on Sabbath day,  
And these are the verses we learn to say.

(No. 2, holding up song-book.)

We want to be happy, so gladly we sing  
The songs about Jesus, the children's King.

(No. 3, holding up pennies.)

Of course we bring pennies, for we want to do  
good,  
And scatter the sunshine as all Juniors should.

(No. 4, holding up bouquet.)

Sometimes we take flowers to folks who are sick,  
And tell them we hope they'll get well very quick.

(No. 5, holding up small broom.)

At home we help mama to dust, and to sweep,  
And keep very quiet when baby's asleep.

(No. 6, holding up sewing.)

And then when she's busy we help her to sew,  
For girls can be useful and loving, you know.

(All.)

Six little Juniors, don't you see,  
We're just as busy as we can be.

### General Stewart L. Woodford on Peace.

General Stewart L. Woodford, who served in the Civil War, and who was Minister to Spain at the outbreak of the Spanish War, is an earnest advocate of the arbitration treaties. Speaking of the World's peace, General Woodford said:

"Nearly forty years have passed since the last great European war, and that is of itself a tremendous step toward ultimate international peace. My thought goes back over these forty years to the time when the battle of Sedan had been fought, when the house of cards which Napoleon III. had built and called an empire had fallen, and when he was a fugitive. It was my privilege to be the guest of President Grant at his summer home near Long Branch. The Franco-Prussian campaign was naturally a subject of conversation. When General Grant was at his own table among his friends he laid aside his Sphinx-like taciturnity, and talked with rare frankness. After he had commented upon the strategy of the Prussian campaign he laid down his cigar on the table and said substantially: 'These awful butcheries must sometime cease. Rulers make wars and the plain people do the fighting, pay the taxes and bear the burden. Some day this will stop. Some day the common sense of the world will limit these armaments, reduce this taxation, establish a great international court which shall decide differences between nations on the single basis of justice and whose decrees will be enforced by a police to which all the nations of the world shall contribute.'

"Those were the words of one, who, when he uttered them, was one of the three great living soldiers of the world. He Von Moltke and Robert E. Lee were probably recognized at that hour as the three greatest living soldiers. He expressed what he fought for in those words that are written above his tomb,—'Let us have peace.'

"What he dreamed of then will some day come. I know not what struggles these tremendous armaments may compel; I know not what Armageddons may yet be fought in the upper sky; but whatever the combats that shall be, the dawn is brightening toward a day when the song of Bethlehem shall be the inspiration of the diplomacy of the world, and the essence of the great judicial decrees of the world."—*Citizens' National Committee.*

"An open hand sometimes means penury, but an open mind means freedom and power."

"'Grace is a charming sound,' but it is a far more charming possession."

## CHILDREN'S PAGE

### Putting the World to Bed.

The little Snow-people are hurrying down  
From their home in the clouds overhead;  
They are working as hard as ever they can,  
Putting the world to bed.

Ev'ry tree in a soft fleecy nightgown they clothe,  
Each post has its nightcap of white,  
And o'er the cold ground a thick cover they  
spread  
Before they say good night.

And so they come eagerly sliding down  
With a swift and silent tread,  
Always as busy as busy can be,  
Putting the world to bed.

—*Esther W. Buxton.*

### Georgiana's New Year.

It was Christmas night when Georgiana came home. There was no school that week, so Lilla could give Georgiana all her time. Her papa looked very solemn when Lilla said, the day after Christmas, that she was going to stay home with Georgiana. "Have I a rival?" he asked. Lilla threw her arms around his neck and said, "Papa, how foolish!" She covered his face with kisses, and buried her head in his neck. "Papa, you know I love you better than anybody in the world, but Georgiana will be lonely this first day here, and I think she needs me."

He held Lilla a minute close to his heart, in a way that made her the happiest child in the world, and said, "Of course she does. You are right. Stay with her today." He kissed Lilla, walked over to the couch and shook hands gravely with Georgiana, and hoped she would learn to like her new home. Lilla was in the big boarding-house alone.

In spite of Georgiana, Lilla had a wild desire to run after her father. She went with him always to his office, and from there to school with big Fisher as attendant, and under Fisher's escort she went back to the office from school. To be away from her father was a very rare experience, and, even in her own room, it meant an attack of homesickness. The first difficulty that Lilla met was a lack of furniture adapted to Georgiana. Lilla

loved comfortable chairs. She disliked sitting on chairs that were too high, or at tables that were too high. She found that Georgiana must sit on the couch; there was no other way to make her comfortable. The day was a pleasant one. She made her precious child a new dress and hood out of material paid for out of her own money.

"The only thing that troubles me, Georgiana, about you is that I shall have to leave you at home so often, all alone. There is school, and I must stay with papa. You will have to learn to live alone, Georgiana." Georgiana looked quite satisfied.

"You know, dear, I would take you with me always if I could. You would not be at all like Mary's little lamb. You would be very quiet. But I think you might not be good for the other girls in the class. They are not used to you, dear, as I am. You know at first I could not study—I kept looking at you all the time. It was not your fault, dear-heart. It was just ugly me. I loved you so," Lilla whispered softly, "that I wanted to look at you all the time." Lilla felt quite sure that Georgiana understood her.

The days flew very fast that week. Lilla's papa pretended that he was greatly neglected by his daughter and his granddaughter. When bedtime came, he would take one on each knee, and the history of the days was told.

"Lilla, tomorrow is the first day of the year. Do you wish that it was like Christmas?"

"What do you mean, papa?"

"Do you wish that there were presents and New Year's trees and all the things that go to make Christmas such a gay time, such a happy day?"

"No day could be just like Christmas. It's a day just by itself, papa."

"I've been thinking about Georgiana, Lilla. I think she was left out of our Christmas, and perhaps we might make New Year's day her day."

Lilla's eyes grew sorrowful.

"Papa, do you think she felt it? Did she feel left out?"

And Lilla took Georgiana's hand, and pressed her head close to her father so that he would not see the tears in her eyes.

"Oh, no! I do not think she felt left out at all. She came home, and that must

have been a good Christmas gift." Lilla kissed him gratefully. He had felt just as she did about Georgiana.

"Papa, is it too late for me to go out and buy—" Lilla stopped quickly, and looked at Georgiana apprehensively—"Some figs," added her father, with the suggestion of a wink at Lilla, as if to say, "We understand each other." "No, it is not too late—Georgiana will not object to being left alone here. It is far more comfortable than the playhouse."

"I'll put her to bed," said Lilla. She has not taken a nap today."

"Very like her mother," commented the papa, which caused Lilla to blush. Lilla hated "naps," and the suggestion always meant a very unpleasant state of feeling when Lilla had a nurse. She remembered it now; so did her papa. Georgiana was undressed and put to bed on the couch.

When she was covered up, Lilla told her: "I am going to buy some figs, Georgiana. We will leave the gas burning low, dearest."

When Lilla came home, she put the box of figs on the table, and stole quietly to bed. In the morning she got up before it was light, and dragged blankets over to the couch and went to bed with Georgiana. She slept there until the room was flooded with sunshine.

How she hurried and dressed! How carefully she dressed Georgiana, her face radiant with the consciousness of a happy secret!

She knocked on her father's door, and they held a whispered conference. The end of it was that Georgiana was carried into her grandfather's room while Lilla and her papa went to breakfast. Lilla was asked to stay in the parlor after breakfast, while her papa went upstairs. When she was called and went to her own room, she stood in amazement at the door. Georgiana sat in a chair of mahogany, put together with brass-headed nails. In the middle of the room was a four-post bedstead beautifully carved, and made up with sheets, blankets, and pillow-cases; on it was a card, "From Jack and Bill and their mother." The chair had a card on which was written, "From Fisher, with much love."

A table just the right height for Georgiana had a card on top, "From Uncle John, made in the night-time." Brown

had made a rocking-chair for Lilla. "All babies like to be rocked. Brown rocked her mother to sleep many times." Lilla's own present was on Georgiana's head—a warm hood. In the corner stood a doll's carriage with a card, "To my grandchild, for the happiness she has given my child."

Lilla knelt beside Georgiana and whispered softly, "We thank everybody, but most of all dear papa." And that was Georgiana's New Year's, and I think you will agree with me that it might be called Lilla's.—*Mary Allaire.*

### Average Business Man Honest.

The Rev. Reginald John Campbell, pastor of the City Temple, London, England, and one of the most noted ministers of Europe, delivered a lecture to an audience of 1,500 persons in the First Baptist Church of Philadelphia recently, in which he is reported to have said: "Conditions in this world are such today that the business man must take gross advantage of his competitors or go to the wall. Competition is too keen. As a matter of fact, a successful business man in modern times can not be honest." The statement is extravagant. Such pessimism and harsh judgment seem out of harmony with Doctor Campbell's brilliant intellect and tender heart. There are heated competitions that lead to frauds, and there are fortunes that are made dishonestly, and there are enough of these wrong-doings to provoke the indignation of Doctor Campbell as a prophet. But it is ridiculously untrue to say that an honest man can not succeed in business in America, in the face of the fact that a large majority of the men who have prospered have done so because of their wisdom, industry and integrity, and that our successful men pour out their money into every form of benevolence as they do nowhere else on the globe, and as they have never done in the history of the world. We can not believe that our Nation has so slipped out from under the control of a righteous God that only thieves can prosper.—*The Christian Herald.*

Some men live in a well—their horizon is the well's mouth with a tiny patch of sky above it; others dwell on a mountain top, and behold all the kingdoms of the world at every sunrise.—*W. H. P. Fausse.*

## DENOMINATIONAL NEWS

The lecture on China given by Rev. Dr. D. H. Davis in the New Market Seventh-day Baptist church on Tuesday evening proved a good drawing card. Not only was the comment of the lecturer interesting to the last degree, but he showed views of scenes along the great wall of China, in and about Peking, the forbidden city, the summer palace and many other localities. Every one who attended went away conscious of an evening well spent and the stock of local knowledge respecting the wonderful land of the dragon was certainly much increased as a result of the event. The local congregation feel that they were fortunate in securing the services of such an eminent authority on Chinese matters to lecture before them.—*Dunellen Call.*

Mrs. O. D. Sherman was taken to the Willard State Hospital Monday for treatment. Her many friends hope that she will return soon fully recovered.—*Alfred Sun.*

### Deacon William B. Van Horn.

William B. Van Horn was born September 6, 1848, near Lost Creek, W. Va., and died in Salem, W. Va., November 28, 1911, age 63 years, 2 months and 22 days.

He was born of strong, noble-minded parents, and had the care and training of a Christian home. At the age of twenty-one years his quality of mind and his personal gifts made him available for official service in the church as one of the deacons, so that for forty-two years he has been one of our most helpful men of the Lost Creek Church. Being of generous and willing mind he has many times been appointed to go among the members managing the financial business of the church. He was a man of good balance of mind: it may be said of him that his was a healthy-minded religion. He did not lose his head in emotion, but held steadfastly in service to the sound principles of our Christian faith.

September 2, 1868, he was married to Elcie M. Kennedy, a woman also gifted and faithful in true womanly Christian

service; and highly respected, her memory among us ever bringing encouragement.

Deacon Van Horn was among the leaders in building up Salem College and was held in honor for official service. This, back near to the first days of the college, took him away from his home on Lost Creek to reside in Salem; but he kept a warm heart for the home church, ever remembering the practical needs back home, and, when convenient, coming over to give his helpful influence at the quarterly meetings.

After the loss of his companion he made his home for some time with his daughter, Mrs. Wardner Davis, in Salem, but the funeral service was at the home church at Lost Creek, November 30, where a family burying-place in the new cemetery had been provided some years ago.

The service was under the direction of Pastor M. G. Stillman, who spoke briefly from Phil. i, 23: "Having a desire to depart, and to be with Christ, which is far better." A short address was also given by Pres. C. B. Clark, who naturally dwelt somewhat upon Deacon Van Horn's relation to the college.

We have many good men among us, but for one not having had the advantages of a liberal education he was one of the most helpful. Surviving of his immediate family are: Prof. M. H. Van Horn of Salem College, Mrs. Wardner Davis of Salem, W. Va., and Mrs. A. J. C. Bond, Milton Junction, Wis.

M. G. S.

### Surrendered.

I do not ask God's thought to understand;  
I do not seek God's purpose to explore;  
My one cry in the dark is for his hand,  
Knowing he hath the keys of every door.

O God! be thou unhindered by my soul  
From working what thou would'st for my soul's  
best,  
And through it for the world. To thy control  
I yield myself entire,—do thou the rest.

There comes a sweetness as the spirit wills  
Simply to trust and let God have his way.  
A wind of morning blows from distant hills,  
And all my nature feels the approach of day.  
—*Lyman Whitney Allen, D. D.*

"The man who sells his honor sooner or later finds out that he did not receive what it was worth."

## HOME NEWS

PLAINFIELD, N. J.—Christmas-tide at Plainfield has brought many pleasant experiences. The weather has been almost too springlike for winter, and while some longed for snow as more appropriate for Christmas, others were better satisfied with the warm sunny day that dawned upon their holiday festivities.

On Sabbath, December 23, the exercises at the church were given with the cantata, the "Story of Bethlehem," by Spence, as the main feature. After the usual introductory exercises, and prayer by Rev. D. H. Davis of Shanghai, China, Pastor Edwin Shaw with well-chosen words spoke of the significance of the occasion, and of the world-wide interest in the Bethlehem story, and then called upon Editor Gardiner to speak of Bethlehem as he saw it during his trip to Palestine. The cantata began with the scene on a hillside near Bethlehem, and after showing by word-picture that hillside and the scenes surrounding it, the speaker referred briefly to historic events from the death of Rachel, close by Bethlehem, to the birth of Christ, and to the scenes and services in the present Church of the Nativity as he saw them.

Then followed the cantata with its solos, responses and choruses, given in three parts. Each division was introduced by brief remarks from Pastor Shaw: (1) "Hillside near Bethlehem;" (2) "The Power of Heaven's Music;" (3) "The Quest of Wisdom." At the close he gave a word of "Invitation and Exhortation," after which came the final chorus by choir and congregation.

Under the able leadership of David E. Titsworth, the choir had spent many hours in preparing this excellent service, and the congregation greatly appreciated their work. Miss Jessie Utter presiding at the organ, Miss Mabel Maxson at the piano, and Mrs. Violet Truell-Johnston with the violin, added greatly to the enjoyment of the occasion by the beautiful music they rendered.

On Christmas day there were the usual family gatherings and social festivals. One of these was of special interest to the

writer, as an effort to have all the brothers and sisters of the Gardiner family together once more on earth. There were seven in the old home on the hillside forty-five years ago, and all are living today. Six of them were present with some of their families at the home of W. H. Rogers on Christmas day. One sister, Mrs. Clarke, of Hammond, La., was unable to attend. For more than thirty-two years these loved ones have been scattered around the world, from Rhode Island to China, and only those who have enjoyed similar occasions can understand how good it seemed for six of the seven to be together for one happy Christmas. Of the immediate family, there were Rev. and Mrs. D. H. Davis, Mrs. Horace Stillman, Rev. and Mrs. Henry N. Jordan, Charles R. Gardiner and the editor and wife. Then came the children and grandchildren of some of these; and of course this company could not have been complete without the presence of Uncle "Joe" Hubbard, so he came to cheer us all, making twenty-three persons, old and young, who sat together at the Christmas dinner. During the evening William C. and Frank J. Hubbard with their families dropped in to add to the pleasures of the hour. The memory of this family gathering will long be cherished by all who were there.

The Sabbath-school holiday entertainment was held on the evening of December 28, with a program presenting the characteristics of Christmas in different countries.

JACKSON CENTER, OHIO.—December 16-18, 1911, were great days for the Jackson Center Seventh-day Baptist Church and the community generally. At this time occurred not only the dedication of our remodeled church, but other interesting and impressive meetings. For several weeks our people have been faithfully laboring, under the direction of the church trustees, to enlarge and beautify our place of worship. The old hall and gallery have been removed, the entrance and vestibule changed to the tower in the corner of the building, and a large arc window of colored glass placed at the original entrance in the front. The old clear glass windows on the sides of the building have given way to new Florentine glass. The entire in-

side wood finish was removed and a hard pine finish in natural color has taken its place. The walls and ceiling have been repapered and decorated with high-grade goods. The rostrum is enlarged, making room for two dozen opera chairs for the choir, and a new Brussels carpet for the aisles and rostrum has been purchased. A basement has been constructed sufficiently large to hold the new furnace and the necessary fuel. The expense of the additions is about \$1,100.00, the larger part of which is already paid. We now have as fine, and some say the finest, audience-room in town, seating about 250 people.

Feeling that such marked changes in the house of the Lord were worthy of public notice, our Brotherhood organization invited the Rev. L. C. Randolph, D. D., of Milton, Wis., to lead in the dedicatory service. On Sabbath morning, December 16, he gave an extremely interesting and helpful sermon, taking King Solomon's prayer (2 Chron. vi) as the foundation of the discourse.

The central thought of the sermon set forth the idea that as God, by a spirit of forgiveness, had permitted and assisted ancient Israel in erecting that grandest of all edifices, Solomon's temple, so the presence of the modern temple or church should suggest to us the duty and privilege of holding our weak and erring brethren in a spirit of constant forgiveness. It was one of the most impressive and intensely practical sermons to which we have ever listened. Following the sermon, the Rev. D. K. Davis, an old-time resident and member of the church, offered the dedicatory prayer. Added to this was the special music by the new choir under the lead of Chorister O. G. Davis. The afternoon service was the ordination of three brethren to the office of deacon, which will be reported by Brother J. D. Jones, secretary of the ordaining council. In the evening a Christian Endeavor rally was conducted by Mrs. Ida Stout, including special music and an original Christmas story by Doctor Randolph. It was a Sabbath day long to be remembered by the Jackson Center people.

By invitation, Doctor Randolph spoke at the Sunday morning service in the M. E. church, to a large and appreciative audience. His theme was, "Christ the Only

Way." In the afternoon he conducted a men's meeting in the Church of Christ. This service was also very helpful. In the evening a union meeting was held in the Seventh-day Baptist church, when the Doctor discoursed on the "Parable of the Talents," especially emphasizing the duty and privilege of the one-talent man. Thus were held six strong religious services in the various churches of the village.

On Monday evening, December 18, the Doctor gave his popular lecture, "That Delightful Fellow, The American Boy," in the Seventh-day Baptist church, to a full house, the proceeds of the same being \$31.20. Should the Doctor come this way again, he will receive a hearty welcome and a larger audience. Our present anxiety is that these physical additions to the church, the special religious services, the rededication of the building, and the consecration of new church officials, may be but the beginning of new spiritual life in the church. God grant that it may.

Yours for progress,

G. W. L.

**Gifts.**

And one gives wealth, and one gives rank,  
And one gives pleasures rare;  
And one gives naught but a loving heart,  
And a life of loving care.

And ever one finds the diviner trace,  
Or in earth or in skies above,  
The fairer, rarer, heavenly grace,  
In the glad free gift of love.

—John A. Simpson.

"More things are wrought by prayer,  
Than this world dreams of. Wherefore, let thy  
voice

Rise like a fountain for me night and day.  
For what are men better than sheep or goats,  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them  
friend?

For so the whole world round is every way  
Bound by gold chains about the feet of God."

God's ships of treasure sail upon the boundless  
sea

Of Love Divine, of Power Infinite.  
To change their course, retard their onward way,  
Nor wind nor wave hath might.

Prayer is the tide for which the vessels wait  
Ere they can come to port; and if it be the tide  
is low

Then how canst thou expect God's treasure ships  
to see? —Selected.

**SABBATH SCHOOL**

**Meeting of the Trustees of the Sabbath School Board.**

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in regular session on Sunday, December 17, 1911, at 10 a. m., in the office of Charles C. Chipman, 220 Broadway, New York City, with the President, Esle F. Randolph, in the chair.

The following members were present: Charles C. Chipman, Elisha S. Chipman, Esle F. Randolph, Stephen Babcock, Holly W. Maxson, Rev. Edgar D. Van Horn, J. Alfred Wilson, Edward E. Whitford. Visitors: Miss Bessie Van Patten, L. C. Livermore, K. R. Holtman.

Prayer was offered by Rev. E. D. Van Horn.

The Secretary reported that notice of the meeting had been sent to the Trustees. The minutes of the last meeting were read.

The report of the Field Secretary for the quarter ending in September was read and accepted as follows:

*To the Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference:*

DEAR BRETHREN: Since the last regular meeting of your Board, the Field Secretary has been on the field in the Central and Western Associations; in the Central Association, at DeRuyter, Lincklaen, Scott, Brookfield, West Edmeston, Verona, Syracuse, and Rome, N. Y.; in the Western Association, at Independence, Nile and Little Genesee, N. Y. The work during the quarter has been largely among the small and pastorless churches, some of which have been without pastoral care or regular preaching for some time. The busy season of the year in rural communities has in many places seemed to forbid having general public meetings other than those on the Sabbath and the evening following. The work in these smaller fields often does not show the definite results in new organizations, such as might be secured in schools where the work is already organized and the people are more familiar with advanced movements in Bible-school work. It is, indeed, the small school that most needs help and it is among the small schools, according to our reports, where there is the largest percentage of decrease in membership and in organized activity.

One Sabbath has been spent in each place and in some places two Sabbaths. The days following the Sabbath have been, I believe, profitably spent in visitation among the people and in conference with officers and teachers in their homes.

The needs of our Sabbath schools and certain definite lines of organized activity were presented at the Sabbath School Board session of the General Conference for the consideration of individual schools during the coming year. Your Secretary also conducted the Conference Sabbath School.

Since the last report your Field Secretary has spent 12 weeks upon the field, and visited 11 schools; given 39 sermons and addresses; made 46 visits and calls; conducted 1 Sabbath-school session; taught 6 Sabbath-school classes; and led 5 prayer meetings, besides having numerous conferences with individual workers and groups of officers and teachers.

Respectfully submitted,  
WALTER L. GREENE,  
Field Secretary.

The Treasurer reported receipts since June 15, 1911, as follows:

1911.		
June 15	Collection at Eastern Association.	\$ 2 61
" 28	Garwin, Iowa (S. S.)	7 65
July 12	Milton Junction, Wis. (church)	2 65
"	New York City (church)	9 25
"	New York City (S. S.)	84
"	Syracuse, N. Y. (S. S.)	1 18
"	Plainfield, N. J. (church)	27 73
"	North Loup, Neb. (church)	5 30
"	North Loup, Neb. (S. S.)	12 33
"	Nortonville, Kan. (church)	1 13
"	Farina, Ill. (S. S.)	2 67
"	Riverside, Cal. (church)	61
"	Salem, W. Va. (church)	8 15
"	Milton, Wis., Woman's Board	9 53
" 20	Publishing House, sale of Catechisms	93
" 23	Hornell, N. Y. (S. S.)	1 75
" 24	Salem, W. Va., Y. P. Board	10 87
Aug. 20	Syracuse, N. Y. (church)	1 00
"	Alfred Station, N. Y. (church)	3 65
"	Plainfield, N. J., Junior C. E.	1 00
Sept. 12	W. C. Whitford, collection at Conference	30 00
" 19	Walter L. Greene, sale of Manuals	5 85
"	Friendship, N. Y. (church)	11 04
Oct. 9	North Loup, Neb. (S. S.)	19 06
"	Garwin, Iowa (S. S.)	2 21
"	New Market, N. J. (S. S.)	2 50
"	Independence, N. Y. (S. S.)	1 89
"	Milton Junction, Wis. (church)	1 75
"	Plainfield, N. J. (church)	27 91
" 16	Syracuse, N. Y. (S. S.)	1 95
"	Walter L. Greene, collected on field:	
	DeRuyter (N. Y.) Church	\$3 29
	Collections at illustrated lectures:	
	DeRuyter	2 85
	Lincklaen	25
	Scott	2 03
	Brookfield	1 75
	Beaver Creek	1 50
	West Edmeston	2 16
	Verona	2 75
	Independence	1 81
	Nile	2 30

Nov. 6 Publishing House, sale of Catechisms .....	30
" 20 Farina, Ill. (S. S.) .....	2 37
Dec. 3 Alfred, N. Y. (church) .....	6 55
" 6 Albion, Wis. (S. S.) .....	5 00
" 7 Milton, Wis. (church) .....	6 43
" 8 Bills Payable, University Bank note discounted .....	100 00
" 12 Independence, N. Y. (S. S.) .....	1 55

The special committee on the sale of the *Manual* reported as follows:

To the Trustees of the Sabbath School Board:

DEAR BRETHREN: Your Committee on the Distribution of the *Manual for Bible Study* would report that 18 copies were sold at the General Conference, 5 cloth bound and 13 board bound, at the reduced price of 25 and 50 cents.

Respectfully submitted,

WALTER L. GREENE.

(To be continued.)

#### Sabbath School Lesson.

LESSON I.—JANUARY 6, 1912.

#### THE BIRTH OF JOHN THE BAPTIST FORETOLD.

Lesson Text.—Luke i, 5-23.

Golden Text.—"Without faith it is impossible to please him." Heb. xi, 6.

#### DAILY READINGS.

First-day, John i, 1-18.

Second-day, Judges vi, 11-24.

Third-day, Judges xiii, 18-24.

Fourth-day, I Sam. i, 1-18.

Fifth-day, I Sam. iii, 1-18.

Sixth-day, Luke i, 1-4.

Sabbath-day, Luke i, 5-23.

#### The New Birth of an Old Empire.

[A discourse delivered at the Sanitarium Parlor, October 28, 1911.]

It might be of interest to you for me to say a few words about Yuan-Shi-Kai, who seems now to be brought forward.

Yuan-Shi-Kai is a Chinaman, but his family for more than two and a half centuries have been in sympathy with the Manchus. The Chinese people do not trust him altogether. Many of them thoroughly distrust him for two reasons: first, because of his fathers. A Chinaman never forgets; and the deeds of the father are handed down from generation to generation. It is recorded of Yuan-Shi-Kai's ancestors, that in 1644 they betrayed the Chinese cause and assisted the Manchus in breaking over the wall of China and entering the Chinese territory; so that his fathers were highly favored by the Manchu government, and his family during all of these years

have been in evidence in official circles in China.

When the late emperor of China was in difficulty, resulting finally in his being deposed and the empress-dowager assuming control, Yuan-Shi-Kai was the man who

ASSISTED THE EMPRESS DOWAGER,

being in command of the army, directed the army forces in her favor and decided the day; so that when the present prince-regent, Prince Ching, came into power, he being the brother of the emperor that was deposed, it was prophesied on all hands that Yuan-Shi-Kai must pay for his friendship to the empress-dowager by the price of his head. But the government seemed to be merciful, and after the present prince-regent had gotten himself into position, he simply brought such influence to bear as retired Yuan-Shi-Kai from his government position, saying to him, in the modest words of Chinese diplomacy, "It has come to our ears that you have a severe disease in your feet, and it is best for you that you should retire from office until you have cured your feet." And so Yuan-Shi-Kai retired from office.

The irony of this remark was in evidence the other day when the present government, discouraged because of the invasion of the rebels in the Yangtse valley, with one accord invited Yuan-Shi-Kai to come back and take charge of the provinces of Hupeh and Hunan, where the rebellion was worst; and Yuan-Shi-Kai, to "save his face," by Chinese diplomacy, said to the government, "We bow very low to the commands of the government, and will be very glad indeed to serve the government to the best of our ability, but our feet are not yet quite recovered of our disease; so please excuse us until our feet are better." But we are encouraged today that Yuan-Shi-Kai at least has acceded to the importunities of the government and has taken charge of the affairs of the government, and, statesman as he is, he thrusts out the olive branch to the revolutionists and seeks by every means to reconcile them and to allow the government of China to go on in its important tasks.

THE CHINESE NATION HAS PECULIARITIES.

They have peculiarities as a people. Long ages ago, before the pyramids of Egypt were erected, a band of men started from the ancient cradle of the race in

Mesopotamia, crossed the highest mountains on this earth, and found themselves at the headwaters of the Yellow River. Here they instituted the habits peculiar to this ancient race. They were agriculturists, and they had a keen delight for labor, for the Chinaman, whatever he is, is a working man. Of all the people on the face of the earth who love to work, I think the Chinese love to work the best. They are up when the stars are in the sky in the morning, and continue until the stars are in the sky at night.

A few months ago I was in Singapore and met a gentleman from Australia who had been investigating all of the races of the East, asking everywhere for suitable laboring men, and he was about to return to his home. I said to him, "Would you be kind enough to tell me what your conclusions are? What are you going to recommend to your people when you return?" He said, "There is but one man in all the East that I would care to recommend to anybody as a laboring man." I said, "Who is he?" "The Chinaman," said he, "is the only laboring man that I know of who is worth being exported to another country.

The Chinaman incorporated three very important factors into his life, or expressed them, rather, for they were always there—first, his love for labor; second, his love for children—for there is no race, it seems to me, that has such an innate love for children as have the Chinese. You may know that religion has lent its powerful aid to this original notion of the Chinaman, for every Chinaman, according to his religion, must be the father of a son. No matter what else he has or has not, he must have sons.

The third quality of the Chinaman that I wish to speak of is

HIS LOVE FOR LEARNING.

Before Abraham heard the call of God to get out of his country "into a country that I shall show thee of," in that far-off day, the Chinaman had a well-organized government and was promoting his officials to position by means of competitive examinations; and during all of these ages the Chinaman has been pursuing the learning for which he is particularly famous. It is a strange sort of learning.

I was told by a scholar recently that there were probably eighty thousand differ-

ent characters in the Chinese language; and, being somewhat astonished at that, I said to him, "Would you tell me how many characters a Chinaman must learn before he can pass a decent government examination?" He said, "At least 25,000 different characters." You people look to me as if you knew almost everything, but just put the question to yourself, How many different things do I know? The Chinaman must learn twenty-five thousand different characters, so this scholar told me, before he would be able to write an essay that would be accredited by the government as an essay for the highest degree.

The Chinaman did not conquer the original inhabitants as do we. The Chinaman, building his social system on these three great factors, gradually pushed the original inhabitants up the mountain, higher and higher, until they came to the place where they could no longer secure a living from agriculture; and there he holds him until this present day.

THE CHINAMAN DOES NOT LIKE WARFARE.

As I have gone over China with some degree of care, I have asked everywhere as I have passed along the streets, "What is this monument? and what is this monument?" I have repeated that question hundreds of times; and I have never found a monument in China that was dedicated to the memory of a soldier; I have never found a monument in China that was dedicated to the military ideal. I have inquired of other people, and their observation has been the same as mine. That is strange, for you could not go far in any country of Europe, or in America or Japan before you would come to a monument dedicated to the memory of a soldier.

The Chinese do not love to fight; they never have enjoyed it. They differ from us in every way. You remember that when our fathers were driven to this country because of their persecution, and landed on the eastern coast of this land, they first fell on their knees, and then they fell on the aborigines. And that is characteristic of the white man. He says to people, "You serve me or die."

For ages the Chinese government has been an absolute monarchy, with an emperor in the Forbidden City, the nation divided into twenty-two provinces; every province has a capital, and every provin-



cial city is surrounded by a wall; and in that provincial city is a viceroy who is an absolute monarch. Then the various provinces are divided into prefects a little larger in area than our counties; and in every one of these prefects there is a prefectural city, and there lives a taotai who is also an absolute monarch. The word comes down from the emperor to the viceroy, passes on from the viceroy to the taotai, who has absolute power over the people. There is no jury; he is the one judge; he has simply to say, "Take this man's head off," and his head comes off.

(To be continued.)

### Does Foreign Mission Giving Injure Home Missions?

This hoary and ever vexing question was investigated most thoroughly by one of the great commissions of the Edinburgh Conference. Leaders in every communion, both clergymen and laymen, and from all parts of Christendom, were consulted.

The commission reports that the similarity of the replies received is most striking, and that the very unanimity of opinion makes extended consideration of the subject less essential than it otherwise would be. Among the facts thus overwhelmingly established the following are specially important and timely.

It is a common fallacy, they report, that the wealth available for benevolent purposes and for the extension of Christ's kingdom is a fixed quantity, and that contributions made to one object may necessarily leave less for others. This view rests on a mistaken notion of the nature of liberality. Charity, in Doctor Chalmers' phrase, works not by a process of exhaustion, but by one of fermentation. Lack of liberality is due to a failure to understand the joy and privilege of giving. When once the spirit of generosity has been awakened, it increases by exercise.

The conclusion reached by a large array of church leaders is, that in every instance genuine interest awakened in foreign missions increases the spirit of practical beneficence for every other worthy cause. In a word, the spirit of beneficence, once aroused and developed, necessarily and always produces fruit after its kind.

An eminent leader says: "It has been

my constant experience and observation, that, where a church becomes thoroughly interested in the work of foreign missions, the other collections share in the general spirit generated by missionary enthusiasm. I have never known any other good cause to suffer in the church on account of anything that was done by that church for missions." Another says: "The spirit of missionary endeavor is essential to any large work done by a local church."

The superintendent of city missions in one of the large cities of New England stated that he never made appeals in churches that gave nothing for foreign missions, since they could not be induced to give anything for the city. He added: "After thirty years of experience, I can say that, without exception, the church that gives most for foreign missions can be relied upon for the largest gifts to city work."

Another collector of funds for a worthy mission cause at home says: "I utterly fail to arouse interest in churches that have not been indoctrinated with the foreign missionary idea. It is the foreign missionary appeal that opens the heart and the purse, and then all the rest of us share in the awakened liberality."

A bishop writes: "The foreign missionary zeal would seem to be the thermometer by which to test the benefactions of the church."

The number of Christian leaders who say, "The people who do most for foreign missions are the people who do most for everything else, both for home missions and for home charities," is great. A volume could be filled with testimony in detail upon this point.—*Egbert W. Smith, in Presbyterian of the South.*

Nov. 15, 1911.

Frances E. Willard once said: "If I were asked what was the true mission of the ideal woman, I would say, 'It is to make the whole world motherlike.'"—*Exchange.*

Of all the cankers of human happiness, none corrodes with such a silent, yet so baneful an influence as indolence.—*Thomas Jefferson.*

"Sincerity is not Christianity, but Christianity without sincerity is impossible."

## DEATHS

WELLS.—Ruth Wells, the daughter of Ernest A. and Lucy Davidson Wells, was born December 3, 1897, and died at Nile, N. Y., November 19, 1911, in the fourteenth year of her age.

She was a beautiful Christian girl who was always making the world better by her living in it. Her eyes were always quick to see her duties in the home, in the church or in school, her heart always beat in sympathy with the joys and sorrows of others, and her consecrated will ever girded her with strength for the performance of every task. Each duty seemed to be a pleasure to her, and the whole atmosphere of her life was charged with sunshine.

She was baptized and joined the Friendship Seventh-day Baptist Church at Nile, N. Y., June 27, 1908. Besides being a member of a young girls' class in Sabbath school, she was organist in the primary department. The attendance at the funeral of the principal of the Friendship High School, where she attended, together with a large number of her school friends, was a fitting testimony to the high esteem in which she was held by those who had come into the atmosphere of her influence. Her death, which seemed so sudden, resulted from a complication of diseases.

The funeral services were held at the Friendship Seventh-day Baptist church, conducted by her pastor, Rev. H. L. Cottrell, and assisted by Rev. J. F. Derr of Nile, N. Y. Interment in Mt. Hope Cemetery, Friendship, N. Y.

H. L. C.

COOPER.—Polly (Smith) Cooper, a grandniece of Benjamin Franklin, near Marion, Iowa, in the eighty-eighth year of her age, passed to rest December 12, 1911.

Sister Cooper was one of the loyal and faithful members of the Church of God, at Marion, during the five years it has been the privilege of the writer to preach to that people. Notwithstanding her age and infirmity, we always expected, until a short time back, to see Grandma Cooper in her accustomed place. She was married to Joseph Cooper when nineteen years of age, with whom she traveled life's journey, sharing its joys and sorrows for sixty-eight years, leaving the rest of the journey to be traveled alone. To them were born three sons and two daughters, and at the time of her death, there were, living, eleven grandchildren, four great-grandchildren, and one great-great-grandchild. Two sons have passed on before her, while Mrs. Mary Jane Certain, Mrs. Emaline Stevenson and Mr. Ames Cooper have remained to care for and comfort her in her declining years, and stood by to administer to her last wants.

In early youth she made a profession and joined the Congregational Church, in which fellowship she walked until in 1860, when she embraced the Sabbath of the Bible, to which she has been loyal and true to the end. Faithful and

true to her God, and with a heart burdened for her children, she was often heard pleading with God for them, and in all her affliction, when reason would return, her thought seemed to turn to God, as was evinced by words of prayer or familiar quotations from his Word.

Gone to rest, yes, rest in Jesus,  
Rest from sorrow, toil and pain,  
May thy pure life a help be to us,  
So we may meet on heaven's plane.

J. T. D.

LIPPINCOTT.—Eviline (Van Horn) Lippincott, wife of Rev. D. C. Lippincott, was born in Stokes Township, Logan Co., Ohio, on November 10, 1858, and died at her home near Garwin, Iowa, December 18, 1911, aged 59 years, 1 month and 8 days.

In youth she moved with her parents to Nebraska, where she made a profession of religion; but not till after her marriage to Mr. Lippincott, on March 27, 1879, and her return to Ohio, was she baptized, when she united with the Seventh-day Baptist church at Jackson Center. Brother Lippincott has found in her that true and loyal support in his struggles during his school life and in all his pastorates, which makes the weak man strong and the strong man a power for good.

After a pastorate by Brother Lippincott at Garwin of three years, where she endeared herself to all coming under her influence (as was evinced by the large company gathered to pay their last respects), and after an absence of five years, she returned, uniting again with the Seventh-day Baptists at this place, and so soon passes from its fellowship to the fellowship of the church triumphant that one and all bow in sadness.

To Mr. and Mrs. Lippincott were born six children, one dying in infancy. Five have remained to comfort her in her last sickness, and with her husband and a large circle of more distant relatives and friends to mourn her departure.

After words of comfort, by the writer, regarding the satisfaction that sustained her through all her suffering and in her last trying hours, and which closed with the following verses written for the occasion and requested for publication in this connection, she was laid to rest in the Garwin Cemetery, there to await the great resurrection.

Satisfied, she rests in Jesus,  
Rests from toil and care and pain;  
From Heaven's shore she'll beckon to us,  
When we are crossing death's cold main.

Forgetting not the lessons taught us,  
By her life so true and pure,  
May we all seek that life, like Jesus,  
And gain a peace that will endure.

So farewell, dear wife and mother,  
With saddened hearts, we now must part,  
Yet we praise God, who casts out fear,  
With satisfaction in the heart.

J. T. D.

## 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.

## An Important Matter.

The International Reform Bureau, which has done an immense work in promoting good morals and good government in this country, is urging upon the people the importance of action in favor of reform measures now before Congress. Especially does the Bureau insist upon promptness in appealing to congressmen and senators to support the bill which provides for prohibiting the shipment of liquor from a "wet" State into the "dry" territory of another State. That liquor dealers are thus allowed to outrage the institutions of a community and virtually defy the laws of the State can only be accounted for by the fact that the authorities are unduly influenced by liquor promoters. If the reputable people of the land were as alert as the promoters of vice, the lawmakers and courts would tremble at the thought of vicious legislation and corrupt judicial rulings.—*Presbyterian of the South.*

Jesus Christ is going to win in this campaign. The only question is, shall you and I be crowned victors with him in the final conquest of the world?—*J. Campbell White.*

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Second edition, revised and printed in larger, clearer type.

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book has an up-to-date Bibliography, and an Introduction by Professor J. Nelson Nor-  
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In sorrow too deep for word,  
But the eye of the Infinite sees thy need,  
His compassionate heart has heard.  
O wonderful love that in mercy bends  
To us in our night of woe!  
O marvel that Infinite Love on us  
Unceasing thought should bestow!  
For Israel's Guardian never sleeps;  
Each child hath his constant care,—  
Unerring in judgment, unailing and strong,  
To answer his children's prayer.  
When earth shall again be a paradise,  
And we enter into rest,  
Our eyes shall then see what our hearts now know,  
That his will and ways are best.

—Worthie Harris Holden.

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