

Bible Studies on the Sabbath Question

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CONTENTS

Preface, Introduction, General Survey.
(pp. vii-xix)

Part One—The Old Testament. (pp. 1-50)

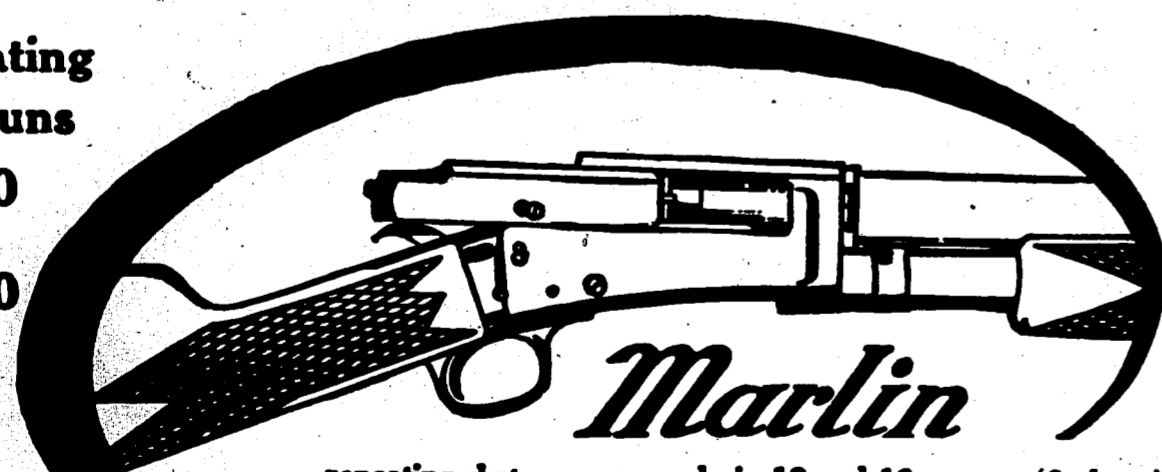
Beginnings of History—Foundations; Reasons for the Sabbath; Beginnings of Hebrew History; *Moses, the Exodus, and the Law*—Moses and His Work; The Sabbath Earlier than Sinai; The Decalogue; The Fourth Commandment; The Sabbath a Covenant of Sanctification; The Sabbath a Sign of the Hebrew National Covenant; Sabbath Rest Safe and Rational; Religion and Good Morals Inseparable; The Sabbath Assembly, and the Holy Bread; The Sabbath a Sanctifying Day; The Sabbath in Deuteronomy; Other Sabbatic Time; *The Great Historical Period*—The Sabbath in Chronicles and Kings; The Sabbath under Nehemiah; *The Prophets*—The Sabbath Social and Ethical; Righteousness Essential to True Sabbath-keeping; Meaning and Relations of a Hallowed Sabbath; The Sabbath in Ezekiel; The Sabbath and National Life; Summary of Old Testament Teachings.

Part Two—The New Testament. (pp. 51-107)

The Synoptic Gospels—Relation between the Two Testaments, and the Authority of Jesus; The Sacredness of Human Needs; Christ Greater than the Temple; The Greater Law of Love; Deeds of Mercy on the Sabbath; The Sabbath among Early Jewish Christians; A Sabbath of Teaching and Healing; The Sabbath Made for Man; Doing Good on the Sabbath; Jesus a Sabbath-day Worshiper and Preacher; Jesus Our Judge in the Matter of Sabbath-keeping; Jesus at a Sabbath Entertainment; The "Preparation"; The Resurrection; *Early Writings Belonging to a Transitional Stage of Thought*—"Proselytes"; The Sabbath in Hebrews and Revelation; *The Pauline Epistles*—Under Grace; Salvation a Free Gift; *The Johannine Writings*—Our Ever-working God and Father; Compassion Greater than Ceremony; Mercy is Free, not Bound, on the Sabbath; Recapitulation and Summary; A Brief Historical Survey; Index of Scripture References; Bibliography.

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The Sabbath Recorder

Gird me with the strength of thy steadfast hills!
The speed of thy streams give me!
In the spirit that calms, with the life that thrills,
I would stand or run for thee.
Let me be thy voice or thy silent power—
As the cataract or the peak—
An eternal thought in my earthly hour,
Of the living God to speak.
Let me rise and rejoice in thy smile aright,
As mountains and forests do;
Let me welcome thy twilight and thy night,
And wait for thy dawn anew!

Give me of the brook's faith, joyously sung
Under clank of its icy chain!
Give me of the patience that hides among
Thy hilltops in mist and rain!
Lift me up from the clod: let me breathe thy breath;
Thy beauty and strength give me;
Let me lose both the name and the meaning of death
In the life that I share with thee.

—Lucy Larcom.

—CONTENTS—

EDITORIAL—Rev. D. H. Davis Home From the West; What Can be Done for Salem? "The World in Cincinnati;" Irresistible Influence of Popular Writers; The World Admires Heroes; Doctor Davis' Work in China	289-291
EDITORIAL NEWS NOTES—Serious Conditions in Mexico; A Nation's Fire Outlook	292
Arousing Churches to Destroy Evils	293
Thoughts	294
SABBATH REFORM—"From Sabbath to Sunday" The Life and Work of Carlstadt	295
WOMAN'S WORK—A Hymn (poetry); A New Year's Celebration in China; Letter From Miss Susie Burdick	303-306

A Lone Sabbath-keeper's Bible Class	306
Matthew, Mark, and Luke	307
Times Changed Since Then	308
YOUNG PEOPLE'S WORK—Sabbath Tract Study Circles; Our Young People and the Sabbath; News Notes	309-311
My Early School Experience	311
CHILDREN'S PAGE—A Picture for Grandpa (poetry); The New Boy's Motto	313
What is Light?	314
DENOMINATIONAL NEWS—Pastors Exchange ..	315
HOME NEWS	317
DEATHS	318
SABBATH SCHOOL	319

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The Sabbath Recorder

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

VOL. 72, NO. 10.

PLAINFIELD, N. J., MARCH 4, 1912.

WHOLE NO. 3496.

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

L. A. Worden, Business Manager.

Entered as second-class matter at Plainfield, N. J.

Terms of subscription.

Per year \$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

EDITORIAL

Rev. D. H. Davis Home From the West.

After spending nearly two months in the West, visiting Battle Creek and the Wisconsin churches, Rev. D. H. Davis returned to Plainfield just in time to give his illustrated lecture on Shanghai and our mission work there to the men's club of the Seventh-day Baptist church of Plainfield at its February session. While in the West Doctor Davis gave several of these lantern talks, some to our own churches, and some to the general public. He has taken great pains to prepare these fine colored views, in order that people in the homeland may better understand the conditions under which their missionaries live in China, and the scenes that surround their homes. Every one who sees these pictures and hears Doctor Davis talk must have a better conception of the work being done and a deeper interest in it. There are pictures showing the mission and its surroundings as they were thirty-two years ago when Mr. and Mrs. Davis first went to China, and others showing the mission buildings as they are today. Pictures of the mission schools and of the public schools, pictures of the native and foreign cities at Shanghai, pictures of street scenes, of canal life, of country life, of mountains and plains and people are shown until one al-

most feels that he has visited China himself.

Doctor Davis has some two hundred and seventy slides, at least one hundred and fifty of which are of scenes in and around Peking, and of special interest to the general public at this time. This general lecture he gave to a large audience in the high school at Janesville, Wis., by special invitation, and the people were delighted with it. The lecture on our own mission work is especially interesting to Seventh-day Baptists. Both the lectures are educative and he is fortunate who can have the opportunity of learning so much in so little time and with so little trouble.

What Can be Done for Salem?

Who can read the report of the canvass for the Salem College debt caused by its new building, and the appeal for help that appeared in the last RECORDER, without being moved? Those who have kept track of the work in West Virginia, marking its progress there from the first missionary efforts to its culmination in the college; those who have watched the growth of this youngest of our schools, noting the transformations it has made and recognizing the worth of the men it has sent out, must certainly be interested enough now not to let it fail, or even to be seriously handicapped for want of a few hundred dollars to clear its debt. From the day in which ground was broken for its first small building, when people young and old turned out to do the work with their own hands, until the day when the new and commodious modern building was placed beside the old, every step of progress was marked by self-sacrificing toil, and by fervent prayers for the success of Salem College. From an empty building without a book toward a library, with no sign of physical or chemical apparatus, without so much as a piano or an organ, with nothing whatever but plain bare plastered walls, glaring windows, and empty rooms for students to come to, the people of the denomination have, during twenty-two years, seen the college grow slowly but steadily,

until the old building, crowded and packed with equipments, overflowing with students, has given place to the modern structure well equipped and with ample room for all who may come. It seems almost incredible, and yet we know it is so for we have seen it all.

No work carried on by the gifts of our people has ever brought better returns. Every one who has given money to help Salem College has the satisfaction of knowing that his money was well spent. Visitors to Salem from other churches, the delegates from the associations who year after year have looked upon Salem's student-body and inspected the work there, have without exception been enthusiastic over it, and gone away with nothing but words of commendation for Salem College. For years, people throughout the associations have watched with commendable pride the fruits of their seed-sowing, the results of their labors of love and their gifts of money, as seen in the West Virginia field. And now, after all this, who can be unmoved by the almost pathetic plea for relief from the debt upon the new building!

Get your last week's SABBATH RECORDER and read again Mr. Van Horn's article and report. He says in a private letter: "Subscriptions are coming slowly. The solicitor gets pretty blue over it sometimes, and so do some of the rest of us. You will see by the reports that he has covered a good deal of ground in West Virginia, to get what he has. We are getting along fairly well on running expenses by the help given by the Memorial Board, and if we could get rid of the debt on the building we could see light ahead."

I pity the managers and teachers of Salem College with all my heart. I know something of the crushing burden they are under, and how dark the outlook must be. Many others too must be moved by their need of immediate assistance, and I can not help feeling that loyal hearts in all our churches will gladly come to the rescue and unite in lifting this load from the shoulders of the West Virginia people, who have already done so well in their efforts to clear the debt. If all would promptly respond the debt would soon be wiped out, and what is now a crushing burden for a few who are under it, would hardly be a feather's weight to the many who might share in bearing it.

After Fourteen Years.

The fourteenth anniversary of the destruction of the *Maine* in Havana Harbor is, in its impressions upon the public mind, decidedly different from any of its predecessors. This is not due simply to the ameliorating influences of the lapse of time, but to the feeling that a sacred duty to the dead, so long neglected, has at last been performed. It has not seemed right to multitudes that the nation's soldier dead should have lain so long in the forsaken hulk at the bottom of Havana Harbor, with no effort to recover the bodies and give them decent burial.

There comes a sense of relief to the public conscience, in the thought that the remains are at last carefully rescued and ready for interment in Arlington, that the hulk of the noble ship is again afloat awaiting an honorable burial, and that the United States has done all in its power to shed light upon the question as to who were responsible for the ship's destruction.

Nobody can now charge our government with not daring to probe the mystery for fear of the revelations that might come. Everything has been done that could aid in solving the problem, and the remains of every body lost on that fatal night have been recovered.

As to the mystery itself, we now know that some outside explosion caused the greater inside one that wrought such havoc. This is all we can be sure of. Never shall we know just who is responsible for the outside explosion, unless some conscience-smitten one should make a death-bed confession. Perhaps it is better that we can not know.

"The World in Cincinnati."

Beginning with March 9 and lasting until April 6, Cincinnati will hold a great missionary exposition patterned after the "World in Boston" held last year. This will be the second missionary exposition on a world-wide scale held in America. The one in Boston was attended by no less than 375,000 people, and it is expected that the one to be held in Cincinnati will have an equally large patronage. It is to be educative and inspirational regarding the missionary work of the world.

Should any profits remain after all expenses are paid, they are to go to the Mis-

sionary Education movement. Missionary boards are supporting the undertaking. There will be practical demonstrations of mission work and its results, in at least ten different countries of the globe, thus exhibiting to the eye the work all over the world, in a way to set people to thinking and talking about world-wide missions. There will be exhibited many religious shrines of other lands, showing the world's multitudinous forms of worship, pagan rites and heathen superstitions.

All departments of mission work in the homeland will be thoroughly set forth by carefully prepared exhibits. These will include mission work among the Indians, the Alaskans, in frontier life, among the negroes, and with the immigrants at Ellis Island and in American cities. Problems of the slums and of the rural churches will be demonstrated, and everything in fact that comes under the head of mission education or mission work.

Every such movement goes to show how thoroughly the mission spirit is taking hold of the hearts of men in our time.

Irresistible Influence of Popular Writers.

A current magazine tells how in a centenary meeting in honor of Charles Dickens one of his most vehement detractors bitterly denounced Mr. Dickens in a five-minute speech. There is nothing strange in the fact that a man who despises an author should speak against him. But the remarkable thing in this case was the fact that in five minutes' time this one who came to scoff at Dickens should use no less than four of the novelist's own phrases with which to denounce him!

This is a forcible illustration of the hold which the expressions of a popular writer have upon even the unwilling hearts of those who dislike him. Probably this man was himself unconscious of the influence Mr. Dickens' words had over him. They had taken root in his heart, and imperceptibly had come to be a part of himself. This would not be strange in the case of one who admired Dickens, but when a man's written words become so mighty that they sway the heart of an enemy, and give direction to his manner of expression, it becomes those who write, to guard well their messages.

If the words of a writer are worth while,

if they are such words as people like to read, there is no end to the influence they may exert after the hand that held the pen has turned to dust.

The World Admires Heroes.

The latest move in China has brought to light the real hero. It is not Yuan Shih-kai. He may be regarded as China's president, but the real hero of China today will easily be recognized in Dr. Sun Yat-sen. To him more than to any one man is due the success of the revolution, and he might easily have held the presidency. But he is patriotic enough modestly to step aside and give Yuan his place for the sake of peace and to save China from further bloodshed.

Doctor Davis' Work in China.

One of the pictures in Dr. D. H. Davis' Shanghai lecture shows a large class of men ready for their examination under his direction. They are fine, bright-looking fellows, many of whom are English, while some are Scotch and German. There are about two hundred of these who come to Mr. Davis in divisions, once each month, to be examined in the Chinese language. Mr. Davis is not their teacher, but only their examiner.

Since some have not fully understood the matter, a brief account of this work will be of interest. It has nothing to do with the consular service, as some have supposed, but belongs to the municipal service of Shanghai—or one of the concessions. These classes are composed of policemen, detectives, tax-collectors, officers of the health department for the city, public school-teachers for the Chinese, and nurses in hospitals, all of whom are required by law to study the Chinese language for three years. They must submit once a month to examinations for promotions and for bonuses, and a certain standard of excellency is required before they can go on. When their course is completed they receive a graduate's seal, and are exempt from further examinations. Mr. Davis gives eight half-days a month to this work, and two original exercises twice a year. In this way he earns his entire salary by using one fourth of his time, all of the rest of which is faithfully given to our mission work.

EDITORIAL NEWS NOTES

Serious Conditions in Mexico.

The conditions in northern Mexico are growing serious indeed. There is great bitterness manifested, especially by the rebels, wherever they think the Americans may invade Mexican territory. There is no intention on the part of the Washington government to send troops across the border, but it does intend to maintain a neutral line joining United States territory, so the lives of our citizens shall not be jeopardized by the bullets of contestants across the Rio Grande. It is also proposed to do what may be necessary to protect our citizens in Mexico; but no move will be made looking toward the pacification of Mexican troubles. These they must settle for themselves.

President Taft recognizes the danger to come to Americans all through Mexico, if it should become necessary to send troops over the line temporarily. The rebels at Baucha have sent a message to Juarez, to the effect that all guarantees will be extended to all foreigners and natives as long as no resistance is offered. If resistance is offered, they declare their purpose to enter the city through blood and fire if need be. And in case of an attack by Americans, the dispatch says, "We will unite without distinction of political parties. All foreigners shall be notified of this announcement." This message is signed in behalf of "all the chiefs," by General Emilio Campa, Colonel Roque Gomez and Major Tomas Loza.

Americans who can leave Mexico are doing so as rapidly as possible. Those whose interests there are too great to be sacrificed are said to be buying guns and ammunition in large quantities to defend themselves. Refugees say the Mexicans in the cities are friendly but those in the country are very much indisposed toward the Americans, and in some districts openly hostile.

United States troops, both on the western and the eastern borders, are being placed where they can respond quickly to calls if emergencies shall require. President Taft keeps in close touch with the sit-

uation through the proper officials, and is anxious lest some unwelcome issue shall arise, making it necessary to exercise power against a friendly nation. Nothing but the sternest necessity can bring about such a move.

A Nation's Fire Lookout.

One of the effectual methods adopted by the government for fighting forest fires is the establishment of lookout stations on the peaks of high mountains. The first great station of this kind has been established on Harney Peak, in the Harney National Forest, 7,242 feet above sea-level. This is a bare peak of rocks, commanding a view of at least 400,000 acres of timber land. Under favorable atmospheric conditions fires have been definitely located from this station twenty-five miles away. By use of maps and charts and the proper instruments the exact location can be fixed, and telephones send the alarm to the rancher station nearest the fire. Thus the fire-fighters with shovels and other apparatus for fighting forest fires can rush promptly to their work.

In a forest country the smoke of destructive fires is often veiled from the nearest ranchmen until the fire is right at their doors. In one instance reported from Harney Peak, the people of a large ranch had no suspicions of danger, until the fire-fighters from a neighboring station rushed down upon them to fight a fire close at hand, which would soon have destroyed the ranch.

This station is also connected with the ranger stations in the Black Hills forest. The keeper on this peak leads a lonely life. His salary is \$75 a month, and he provides for himself. All provisions, including water, are carried up the mountain to him. He lives in a tent at the base of the spire of rock upon which his apparatus for watching is placed. It would be impossible to estimate the amount of money saved through this one lookout station. It was ready for use on July 12, 1911, and by September 30 twenty-eight fires were located, and in every case the rangers were able to reach the scene promptly, and to extinguish the fires before any appreciable damage was done.

The ninety-six-mile hurricane that swept over New York and neighboring cities on February twenty-second shattered

hundreds of store fronts, blew out many large window-panes, and in many places strewn the pavements with broken glass. One six-ton electric sign was blown into Broadway, and there were many narrow escapes. Had the storm struck the city in the daytime, it is probable that many lives would have been lost. Several buildings were wrecked or badly damaged.

It seems that the Colombian Government was not willing to stand by the action of its minister at Washington, who gave Secretary Knox the snub by advising that a visit to Colombia at this time would be "inopportune," and it has promptly called the minister home. It also extended to Mr. Knox a cordial invitation to visit that country while on his trip.

W. Morgan Shuster, the American recently deposed as treasurer-general of Persia, arrived in New York last week. Under the auspices of the Woman's Municipal League Mr. Shuster gave a lecture at the Waldorf-Astoria, in which he told of the intrigues against Persia that resulted in his discharge. He has no word of blame for Persia, but speaks in strong terms against the interference of Russia and the acquiescence of England, as violations of morals and decency and contrary to international fair play. The frustration of Persia's attempt to establish itself with a constitutional government was especially blame-worthy. Mr. Shuster thinks that the acts of the two Christian nations involved in the matter discredit all Christianity in the eyes of Mohammedans, who up to a year ago were being gradually attracted toward Western civilization.

Italy is jubilant over the destruction of two Turkish war-ships in the harbor of Beirut, Syria, by Italian men of war. The European nations appear to think that Italy acted entirely within her rights in the matter, and Rome congratulates her soldiers on their success in destroying the enemy's ships in so small a harbor without injury to the shipping of neutral nations.

The Italian Parliament has voted, amid great enthusiasm, to annex the whole of Tripoli and Cyrenaica. Many now think there are signs of a willingness on Italy's part to submit the question to arbitration.

Arousing Churches to Destroy Evils.

GEORGE H. GREENMAN.

The Christian Church should be not only the great moral and spiritual agency in leading men to Christ, but it should be the vital and aggressive force in combating the organized evils that afflict society. Any church that allows itself to lapse into a dormant, indifferent state regarding these existing evils is on the sure road to decay and death.

The following clippings are from the *Connecticut Citizen*. The first is from *The Moral Equivalent of War*, by Rev. William Fletcher Sheridan, and tells how some of these decaying churches have been aroused to new life and activity, and made to see what the result will be if these aggressive movements are ignored.

"The present widespread anti-saloon campaign will illustrate a second phase of the church's 'moral equivalent of war.' Evangelists like Sam Jones and Billy Sunday get a tremendous hearing with men because they have continually struck the strenuous note. Along with their appeals to men to turn to Christ has gone the appeal to fight organized evil. Whatever may be the verdict as to the direct spiritual value of their work, no one questions the civic influence of their campaigns. Whole regions have gone 'dry' as a result of their meetings. And a multitude of men who have been indifferent church members,—or not members at all,—have become aligned with the forces of Christ, actively, in these militant movements. It is the heroic appeal that has done it,—the 'moral equivalent of war.' For men have iron in their blood and love to fight a real foe.

"It has been proved in hundreds of local contests against saloons and other demoralizing institutions of society, that dormant Christians have been galvanized into new life by the tocsin call to arms. And where such movements are not permitted to degenerate into mere campaigns of denunciation, they have uniformly proved stimulating to all the departments of the church.

"On the other hand, wherever churches ignore these aggressive movements, whether from the fastidiousness of a false culture or from pure inertia, they slowly die. And many of them would die quickly were it not that their depleting ranks are

being constantly reinforced by accessions from churches which have been responding to the heroic appeals. The ecclesiastic public of America would be startled if it had the exact facts put before it of the sheer dependence for existence of many of the most prominent congregations on other and more obscure churches. We could name church after church where there have not been twenty conversions in ten years, but whose infusion of new blood has come from smaller churches which cultivate the 'moral equivalent of war.' And the depressing omen for the future is, that it is these inert churches, slowly dying of respectability and self-restraint, which are, by their wealth and social position, molding the ideals and the policy of the general church."

The other item referred to is from a sermon by Rev. Hugh Elmer Brown of Hartford, Conn., on "Tackling Lions" as a Christian duty. Mr. Brown is a director in the Young Men's Christian Endeavor Union of Connecticut, and one of the Social Service Committee in the Men and Religion Forward Movement that has so recently stirred Hartford churches. In a sermon preached at Wethersfield from the text, "He went down also and slew a lion in the midst of a pit in time of snow" (1 Chron. xi, 22), he said:

"There are lions called 'social ills.' There is racial antipathy which tears away at human brotherhood. There is intemperance which slaughters its thousands. There is the city slum, where babies die like flies, and crime is unrolled like a carpet. There are class divisions which create awful chasms in the social life. There is civic corruption, blatant and rampant, in municipal government. There is war,—black survival of savagery.

"Some of these lions are in pits; some stalk through our front dooryards. It is the business of Christians to tackle these lions. Some good people would deny this statement. To their minds Christianity is a thing of the mountains, never to be brought down into the heat and dust of the valleys which run across the social life. They have forgotten the military Jesus, whose anger was the 'wrath of the Lamb,' and whose blood became fire when he met injustice or inhumanity. He was no retiring mild-eyed philanthropist, but the greatest fighter the world has ever seen."

Thoughts.

It seems so strange that folks can go
To church each week for years,
And still not one whit better grow,
Though sermons fine they hear.

They seem to act just like the folks
Who never go at all;
And sometimes, too, I think they're worse,
The way they pull and haul.

It must be hard indeed to preach
The Gospel o'er and o'er
To people with hearts just of ice,
And "Old Nick's" padlock on the door.

I heard a preacher tell one time,
About a place for those who fall,
And I conclude from his remarks,
'Twill melt "Nick's padlock," ice and all.

This little poem came to me in a letter from a friend in Wisconsin, who is not a Christian, but who makes a much better showing in his relation to his fellow men than many a professing Christian.

Brethren, if we profess to be Christians, let us "come across with the goods."

In my reply to him I enclosed a little card with these words: "REMEMBER—When the church goes through the Pearly Gates, those hypocrites will be left on the *outside of the gate*, on *your* side, unless you repent, and you will have to spend *all eternity with them*. Would it not be better to repent, and live with them a few years in the church, than to spend *all eternity* with them elsewhere? You must spend some time with those hypocrites somewhere. Where shall it be?"

"First cast the beam out of thine own eye" (Matt. vii, 5)." C. S. S.

Dodge Center, Minn.,
Jan. 28, 1912.

Radical Christians.

Some faces are like the midnight. Clouds of scorn, hate and despair overhang them. They are darkened by an evil heart. Other faces are radiant with peace, joy and hope. The Bible speaks of the light of God's countenance. The same light is seen also in the countenances of his people. A pure heart makes a shining face, a cheerful voice and a radiant life. Such people are welcome in the church, in the home and in every place. They bring comfort, encouragement and good cheer. They scatter sunshine everywhere. "Let your face be like the morning."—*Christian Advocate*.

SABBATH REFORM

"From Sabbath to Sunday" is the title of a fifteen-page tract by E. E. Franke, a Sabbath-keeper who is doing good work for the truth, in an independent way, in and around the city of New York. This tract is one of a series headed "The Searchlight Gospel Library" and published by the Seventh Day Christian Church. On the outside of the covers we find two pointed questions: "Why do some Christians keep the Seventh-day (Saturday)?" and "Why do you keep Sunday?" After these questions, comes the suggestive line from Milton, "He who does not reason is a slave." This is followed by the stanza,—

"By education most have been misled,
We so believe because we so are bred;
The priest continues what the nurse began,
And thus the boy imposes on the man."

On page fourteen, after the main arguments on the two questions, we find, "The Bible says: 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'"

The main body of the tract we give in two parts, the first of which follows.

"From Sabbath to Sunday."

E. E. FRANKE.

Are we justified in keeping Sunday in preference to God's ancient and time-honored memorial of creation, the Seventh-day (Saturday)?

There is only one source to which the consistent Protestant can go for a reply, and that is God's word. Doctor Dowling has truly said: "The Bible, and the Bible only, is the religion of Protestants. Nor is it of any account in the estimation of the genuine Protestant *how early* a doctrine originated, if it is not found in the Bible. . . . Hence if a doctrine be propounded for his acceptance, he asks, Is it found in the inspired word? Was it taught by the Lord Jesus Christ or his apostles? If they knew nothing of it, no matter to him whether it be discovered in the musty folio of some ancient visionary of the third or fourth century, or whether

it springs from the fertile brain of some modern visionary of the nineteenth. If it is not found in the Sacred Scriptures, it presents no valid claim to be received as an article of his religious creed."

The prevailing idea is that Christ or his apostles changed the day. But we find the Bible silent on this point. We find that Christ himself kept the Seventh-day Sabbath (Luke iv, 16, 31). The early Christians kept it after the crucifixion (Luke xxiii, 56). Paul preached to Jews and Gentiles on the Sabbath day (Acts xvii, 2; xviii, 4; xiii, 42, 44). We search in vain for one passage in the Scriptures of truth which sanctions Sunday or first day of the week observance.

The greatest obstacle in the way of the Sunday institution is the law of ten commandments. Sunday can not be supported by that law, the fourth precept of which says "*the seventh day is the sabbath*," and to abolish the law would be to abolish the very foundation of the government of God. The leading Protestant denominations agree that the ten commandments are still in force.

The *Methodist Discipline*, Art. III, says: "No Christian whatever is free from the obedience of the commandments which are called moral."

The *Baptist Church Manual*, Art. XII, says: "We believe that the law of God is the *eternal and unchangeable* rule of his moral government."

The *Presbyterian Confession of Faith*, Art. V, says: "The moral law doth forever bind all, as well justified persons as others, to the obedience thereof. . . . Neither doth Christ in the gospel in any way dissolve, but much strengthen, this obligation."

Dwight's *Theology*, a Presbyterian work, Vol. IV, page 120, says: "The law of God is and must of necessity be *unchangeable and eternal*."

Thus we find three of the great Protestant denominations agreeing that God's law of ten commandments is "*unchangeable*," and yet by their practice of keeping Sunday, they virtually assert that it has been changed; for surely a change of the Sabbath would involve a change of the fourth commandment of that law.

Hear these words from Bishop Mallieu, of the Methodist Church, when addressing

a class of young men about to enter the ministry: "Perfection involves the idea of good works and obedience to the ten commandments, emphatically the ten commandments. You will never get a perfection, unless it is the devil's perfection, that will admit you to preach anything that is not found in these."—*Reported in Oil City Blizzard, Sept. 13, 1890.*

And yet we know Sunday is not found in the ten commandments. Remembering this, let the reader draw his own conclusion from the bishop's words.

Having found that the Bible sustains no change of the Sabbath, we turn in vain to history and the leading authorities of these great denominations for Sunday sacredness.

Buck's *Theological Dictionary*, a Methodist work, says: "Sabbath in the Hebrew language signifies rest, and is the *seventh day of the week*, . . . and it must be confessed that there is no law in the New Testament concerning the first day."

The *Watchman*, a Baptist paper, says in reply to a correspondent: "The Scripture nowhere calls the first day of the week the Sabbath. . . . There is no scriptural authority for so doing, nor, of course, any scriptural obligation."

Dwight's *Theology*, Vol. IV, page 401, says: "The Christian Sabbath [Sunday] is not in the Scripture, and was not by the primitive church called the *Sabbath*."

Rev. Geo. Hodges, who preaches in one of the largest churches in Pittsburg, Pa., writing for the *Pittsburg Dispatch*, says: "The seventh day, the commandment says, is the Sabbath of the Lord thy God. No kind of arithmetic, no kind of almanac, can make seven equal to one, or the seventh mean the first, nor Saturday mean Sunday. . . . The fact is that we are all Sabbath-breakers, every one of us."

We will add the following from the best authorities in the leading denominations:

CHURCH OF ENGLAND.—"And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. . . . The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because of the Bible, but the church has enjoined it."—*Rev. Isaac Williams, B. D., Plain Sermons on the Catechism, Vol. I, p. 334.*

PROTESTANT EPISCOPAL.—"Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday?—None."—*Manual of Christian Doctrine, p. 127.*

PRESBYTERIAN.—"The observance of the seventh day Sabbath did not cease till it was abolished after the empire became Christian."—*American Presbyterian Board of Publication, Tract No. 118.*

METHODIST.—"It is true, there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."—*M. E. Theological Compend., p. 103.*

In an essay on the transference of the Sabbath read in the presence of several hundred Baptist ministers and prominent church workers in New York City the eminent Rev. Edward T. Hiscox, D. D. (author of the *Baptist Church Manual*), says: "There was and is a commandment to 'keep holy the Sabbath day,' but that Sabbath day was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. I wish to say that this Sabbath question, in this aspect of it, is in my judgment the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people."—*Examiner, Nov. 16, 1893.*

The writer of this tract was present and heard this remarkable statement. It was evident to all present that Doctor Hiscox had spoken the truth and among the many ministers present, like the chickens mentioned in Isaiah x, 14: "There was none that moved the wing, or opened the mouth or peeped."

It is evident that Sunday can not in any manner be identified with God's holy and sanctified rest day of the fourth commandment, and therefore is only a man-made institution.

(Concluded next week.)

The Life and Work of Carlstadt.

REV. WAYLAND D. WILCOX.

Though hundreds of so-called lives of Carlstadt have been written, the world has waited till the first of the twentieth century for a careful and truthful biography of this great German reformer. Such a critical and authentic life-story has recently been given to us in a two-volume work by a German historian, Hermann Barge of Leipsic, under the title, *Andreas Bodenstein von Karlstadt*. This work came under my observation some five years ago, when it first appeared, and it gave me an entirely new conception of Carlstadt. I am chiefly indebted to this work, and the notes which I took from it at that time, for the material of this paper. I have also made good use of the *Cambridge Modern History*, gaining much help from certain passages in the volume on the Reformation. Such information as I have derived from other sources I have endeavored to use sparingly, and only when it seemed to be in agreement with these more recent and authoritative works.

My paper is prepared under four main topics as follows:

- I. Brief Biography of Carlstadt.
- II. Radical Revolution at Wittenberg.
- III. Luther's Treatment of Carlstadt.
- IV. Results of Carlstadt's Work.

I. Carlstadt's real name was Andreas Rudolph Bodenstein, and he was born at Carlstadt in Franconia, in 1480, thus being by three years Luther's senior. In early life he was distinguished by a thirst for knowledge and a restless disposition which led him to visit various countries, and to pass from school to school. He was a precocious scholar, and soon attracted the attention, and secured the special favor and aid of his instructors. It was a somewhat common custom for scholars to change their names to suit their fancy or desire, and young Bodenstein relinquished his surname and assumed in its stead the name of his native town. Perhaps it was because his rightful name had too plebeian, or possibly a too Semitic sound to his cultured ear. At any rate he changed it, and he had good precedent and company in the practice of contemporaries. Both Erasmus and Melancthon, you will recall, did the same thing.

Carlstadt went to Rome, and there

plunged into the scholastic philosophy and theology; and having obtained the degree of bachelor of divinity, he arrived, in 1504, at Wittenberg. Here he was appointed professor at the university, first in the philosophical faculty, and ultimately (in 1513) in the theological. After obtaining his degree of doctor in theology, in 1510, he was appointed canon of the castle church at Wittenberg, and was chosen archdeacon. In 1511 he was appointed dean or rector of the university; and in the following year it fell to his lot to confer the degree of doctor on Luther. He was Luther's professor in theology, and a strong friendship sprang up between the two men. Carlstadt had already attained a high reputation for learning, eloquence, and logical power. For the purpose of studying the canon law, he went a second time to Rome, in 1515, and returned again to Wittenberg the following year. In the storm of persecution which raged about Reuchlin, Carlstadt took the part of the persecuted scholar. He also adopted about this time the views of Luther; and in April, 1517, he published a series of theses in which he asserted that the authority of the Holy Scriptures was above that of the fathers of the church, and that in the absence of the scriptural authority, an appeal must be made to reason. It was at the end of October in the same year that Luther affixed his theses to the church door at Wittenberg, and Carlstadt strenuously supported him. In 1519 he debated with Doctor Eck in the Leipsic Disputation on grace and free will. He was no match in argumentation for Eck, however, and came off second best. In the Papal Bull against Luther, promulgated in 1520, Carlstadt was particularly named and condemned; and he was the first to appeal from the judgment of the Pope to a general council. In 1521 he accepted an invitation from Christian II of Denmark to teach the doctrines of the Reformation in that kingdom, but he did not remain there long. When Luther dropped out of sight in his retirement at Wartburg, Carlstadt became the natural leader of the Reformation. It was in consequence of the proceedings in Wittenberg under Carlstadt that Luther declared openly against him. In 1523, being compelled to leave Wittenberg, Carlstadt retired to Orlamünde, in Thuringia, where

he was pastor of the village church. He also worked a little farm, and printed some books at Jena. In 1524 he came out with his Zwinglian theory of the Lord's Supper; and in the same year was exiled from Saxony by the elector, at the instigation of Luther. For some time he wandered from place to place, pursued as a promoter of peasant revolts, and exposed to great hardships. At last in his extremity he wrote to Luther, offering to prove his innocence, and entreating him to intercede for him with the elector, and get permission for him to return to Saxony. Luther listened to him, printed his defence, and succeeded in inducing the elector to allow his return. For several years Carlstadt led a quiet, retired life upon his little farm. But he was at length again drawn into controversy, and his permission to remain in Saxony was revoked. He went to Switzerland, where through Zwingli's influence he was named first a deacon in the church at Zurich, and then pastor at Alstetten. He afterwards returned to Zurich as archdeacon and preached there with great success. In 1534 he settled as pastor and professor of theology at Basel, and this position he occupied till his death. He died at Basel, December 24, 1541.

II. Radical Revolution under Carlstadt at Wittenberg.

Most writers have agreed in calling Carlstadt a dangerous and extreme fanatic, and have held him largely blameable for the peasant uprisings which occurred in his time. He has been commonly regarded as a revolutionary disturber of the peace. It is easy to see how he was misunderstood by contemporaries. His acute intellectual powers and his radical views, so in advance of his age, gave him the reputation of being a reckless agitator. Carlstadt did introduce radical and sweeping reforms at Wittenberg, and he held many views which were far in advance of his day. It was while Luther was sojourning at the Wartburg, in 1521 and 1522, that Carlstadt abolished the mass and administered the Lord's Supper in both kinds to the congregation. He also attacked clerical celibacy in a voluminous treatise, making marriage compulsory for secular priests, and optional with monastics. Consistent with his belief, he himself married. He was the first to write against celibacy, and was the first Protestant preacher to take a wife.

His marriage was a public ceremony, and was, of course, severely criticised. He was the first to doubt the Mosaic authorship of the Pentateuch and the identity of the Gospels as then existing; and this was considered as evidence of mental instability rather than as an indication of sound reason. He denounced the whole instruction of monarchism, and pronounced the adoration of the Eucharist and private masses to be sinful. He induced the common council to order the pictures and images removed from the churches, and there followed an iconoclastic riot of the mob. There was a riot against the mass on December 3, 1521, and the university demanded its abolition, but the council refused to concur with the request. But on Christmas, Carlstadt administered the sacrament of the altar in both elements, omitting preparatory confession, the elevation of the host, and the abominable canon, which implied that the eating was a sacrifice. Carlstadt allowed the laymen to take the cup and the bread in their own hand, contrary to the priestly custom of the Catholic Church. He found his exegetical and doctrinal ground for this innovation in the Synoptic accounts of the last supper, where, in each case, the account says that Jesus *took* the bread and the cup and *gave* them unto his disciples, very evidently implying that the disciples took them both in their hands.

Reminiscences of Hussite doctrines may have predisposed the Saxon population on the borders of Bohemia to Carlstadt's views. They took kindly and speedily to them at any rate, and the reformation spread very rapidly. A lawless element took advantage of the situation, and fanatics were not lacking to lead the mob. The Zwickau prophets soon appeared in Wittenberg. These men (Storch, Münzer, and Stübner) were extreme radicals, professing to be sanctified, and exerting the same insane influence which men of that type seem always to wield. They had fled to Wittenberg from Zwickau where their plot to destroy all their enemies had been fortunately discovered. Their arrival in Wittenberg was welcomed by the mob. The magistrates were inert and careless about the public disturbances that followed, and soon the excitement attending their demonstrations was beyond all civic control. Carlstadt's zeal for reformation had

started a fire which the Zwickau prophets had fanned into a conflagration that was beyond his power to stop. In the midst of the excitement Luther returned, in December, 1521, to see for himself how things were going. He was chagrined to find such confusion and took steps to stop the trouble. The means he took were to result in much unpleasantness between himself and Carlstadt, and in a good deal of trouble for the latter, as we shall see. The Papists desired Luther to return to Wittenberg because they thought he might restrain things. Spalatin wrote to Luther from Frederick, giving him the wink to return to Wittenberg from the Wartburg. Luther returned, after having learned from an interview with certain Swiss students at Jena something as to the status of affairs. He preached eight sermons in Wittenberg, and succeeded in securing the restoration of the elevation of the host, vestments, and the priestly offer of the sacraments. All of these were regarded by Carlstadt as essential evils and their restoration he regarded as a menace to the cause of the reformation, and a return to popery. Strained relations between Carlstadt and Luther resulted. Carlstadt retired to Orlamünde, where he lived quietly, working a little farm and preaching as pastor at the little village church. His life here, although the subject of much discussion and some resulting contumely, seems really to have been very orderly and peaceful. He did toil daily upon his little farm; and possibly he may have labored barefooted and hatless, as he has been accused of doing. But it is probable that his purpose in so doing was, like Tolstoi's, quite as much to set a right example of industry and frugality to the neighboring peasants as to display religious fanaticism. He continued to observe his Protestant reforms and innovations in his ministry at Orlamünde. He continued to distribute the Lord's Supper in both kinds, bread and wine, and he preached and officiated at the services of the church in citizen's clothes; which I suppose was, in that time, about as unclerical and undignified as it would now seem if one of us should stand before his congregation in his shirt sleeves. Yet there are places I suppose where that would seem less undignified and be more excusable than in a city pulpit; and I imagine that, laying aside any preconceived no-

tions they may have had as to the superiority of the minister by virtue of his station and office, the Orlamünde peasants were not greatly shocked at the clerical dishabille of their pastor. However, reports of his extraordinary life traveled abroad, and Duke John of Saxony sent Luther to investigate the true state of things. Luther preached against Carlstadt at Jena, and they held a discussion on the *real presence*, which Carlstadt was the first to deny, and an open quarrel broke out between them. Luther reported that Carlstadt was holding and teaching dangerous and fanatical views, and the result was that he was banished from Saxony. This severe measure has sometimes been justified on the grounds that he was a revolutionary disturber of the peace. His crime, however, consisted in this, that (at Orlamünde) he proceeded in the introduction of reforms independently of Martin Luther. Even thus do great men sometimes fall a prey to petty jealousy. I have mentioned, under the discussion of his biography, the subsequent wanderings and persecutions, and the final peaceful settlement and successful labor of Carlstadt in Switzerland. There his true worth and great ability seem to have been appreciated, and his last days were his best. I wish to pass now to the third main division of my paper, which is a discussion of the attitude of Luther toward Carlstadt and the possible reasons or explanations for it.

III. Luther's Treatment of Carlstadt.

It was after the Diet of Worms, during Luther's sojourn at the Wartburg (April 1521—March, 1522), that he decided on a union of the new reformed church with the state. At that time, Carlstadt was introducing the first actual reforms in Wittenberg, abolishing the mass and administering the Lord's Supper in both kinds to the congregation. Luther realized that Carlstadt's course was sure to lead to divisions within the Saxon church. After some hesitation he resolved that a new church should be organized only when the state was ready to make the new creed compulsory on all its inhabitants. In other words to maintain the (nominal) unity of the church, the task of ecclesiastical reformation was to be taken out of the hands of the people and turned over to the princes and secular rulers, to whom, it must be said, the acceptance of the Refor-

mation brought great material advantages. After he had decided that the new church of Lutheranism was to be introduced by the Saxon government, and the organization of the proposed new church should consequently be deferred, Luther returned from Wartburg to Wittenberg and discarded the reforms which had been introduced by Carlstadt. Mass in the Latin language was restored, and the communion in both parts was abolished at the public altar. The weak, it was urged, were offended by Carlstadt's reforms. The fact, on the other hand, that the restoration of Romanism caused great offense to many was ignored. When Frederick the Wise died, in May, 1525, and his brother John, a staunch Lutheran, succeeded him, the new church was organized and the Lutheran creed made compulsory for the whole land, the protests of the weak being considered out of place at this time. It has been cited above that Carlstadt's exile from Saxony at the instigation of Luther was for no other crime than the independent introduction of reforms in Orlamünde. Luther showed, in his treatment of Carlstadt, not only a jealous disposition, but a disposition to deviate from the principle of the liberty of conscience.

The interesting question naturally arises: What would presumably have been the result had Luther not deviated from and discarded the principle of liberty of conscience? Was there reasonable prospect for at least a measure of success, if he had insisted on religious toleration? Frederick the Wise, the most enlightened and tolerant of the Saxon rulers of the sixteenth century, would have considered an actual proposition of general toleration as visionary and impossible, both for political and other reasons; and this was also the view of Philip of Hesse. Among the people, on the other hand, there were a great number who had been led to see the necessity of religious liberty. The Peasant's Reform Movement of 1525, which eventually developed into the Peasant's War, would, if successful, have led to a separation of church and state.

It must be borne in mind that the peasants, in the first stage of the movement, expected liberty to be obtainable without an appeal to arms. They hoped that the movement would become national in scope and the authorities would not dare to stand

in the way of progress and reform. Such was Carlstadt's hope for the gradual progress of reform and the betterment of the social conditions of the common people. Had Luther espoused their cause, their hope for success would have been by no means unreasonable. But even at the time when the peasants did not propose to take up arms, he had decided on a union of church and state. He fully realized that their proposed reforms, moderate and sane though their program was, would if accepted by the princes, bring to naught all his own plans for a uniform reformation of the church by the civil authorities. Hence Luther had proved their most formidable foe. Carlstadt did not share in this prudent and politic view. He had a deeper feeling for the peasants than Luther had; but he had no intention to exhort to rebellion or to encourage open revolt. The uproar at Wittenberg, following the reforms instituted by him, went beyond his wish and control. Yet that excitement was a direct result of the reformation enthusiasm fostered by Luther. But Luther, as we have seen, took hasty and sure measures to check the disturbance. The time was not ripe for the extreme reforms of Carlstadt. Luther disposed of him and of his reforms as well. And the people found themselves betrayed by the very one who had been so largely instrumental in bringing them to a realization of their evil circumstances and the perverseness of existing conditions. His treatment of Carlstadt and the summary way in which he handled the whole situation of the uprising at Wittenberg are evidences of Luther's dictatorial character and self-confidence. Such character and confidence are, however, necessary to the man who would rule, and Luther was a born ruler. Carlstadt was an enthusiast; he was extremely conscientious, and he had the courage of his convictions. Masterful force as a leader he lacked.

Reform in the ceremonies of the church was a matter of principle with Carlstadt, but a matter of indifference with Luther. Personally Luther was very fond of art and ceremony. Carlstadt, as we have seen, was for doing away with the embellishments. Luther could not tolerate the Anabaptists, and in this it would seem that he made a great mistake, for the Anabaptists would have helped Lutheranism. But the

uproar at Wittenberg and the persecution of Carlstadt at Orlamünde were not caused by the Anabaptists, but were the result, in the one case, of Luther's reformatory views, and in the other case, of his jealous and dictatorial disposition.

IV. Results of Carlstadt's Work.

One of the first and immediate results of the reformatory works of Carlstadt, and of their failure through Luther's intervention, was a strong reaction against the reformation on the part of the common people. The devout Catholics were naturally led to mock at the extreme tendencies and the reckless reform measures of Carlstadt; at the same time they exulted over the rigorous and drastic reactionary methods of Luther. His bitterest enemies rejoiced and helped to spread his writings, and to advertise his position and attitude toward actual reform. The incomparably heartless words in which Luther, somewhat later, called upon the civil authorities to forcibly check his own reforms (inaugurated to be sure by another), and to crush the rebellion which grew so naturally out of his own work and teachings, will ever stand as a dark blot on the reformer's name. The attitude of the common people toward the success of the Lutheran reformation became a matter of comparative indifference. They discovered that they were to be given no voice whatever, either in religious or secular matters. Luther had identified his cause with that of the princes; the consequence was the weakening of his popular support and the strengthening of autocratic government in Lutheran countries.

The principle of liberty of conscience was eliminated from Luther's program of reformation when he resolved upon a union of church and state. But the seed he had sown in the first years of his reformatory labors, and the seed sowing of Carlstadt was destined to result in an abundant harvest. There arose a mighty popular party which took up the primeval war-cry of the Reformation—the Anabaptists. Had the state refused to lend its strong arm to any ecclesiastical body, the Anabaptists would, about the year 1528—that is, a number of years before the rise of the Münster fanatics—have been the strongest religious party in South Germany. Those within the state churches, both new and

old, who were ready to endure persecution for their creed constituted a far smaller number than that of the Anabaptist martyrs. Intolerance proved to be fraught with the direst consequences for the religious life of the people. All their anticipations of freedom were doomed to disappointment, and their religious interest, which had been so thoroughly aroused, turned into apathy and indifference. They accepted the religious principle expressed in the infamous maxim, *Cujus regio ejus religio*, which was formally subscribed to by the Estates in 1555; they professed the faith of the state and changed their creed on the command of their rulers. The Anabaptists alone stood for separation of church and state and complete liberty of conscience. Of this splendidly heroic people we shall have a full account later, and I mention them only as successors to Carlstadt, taking up the work of actual reform where he was forced to lay it down, and carrying it to its logical and conscientious conclusion.

Although I have the *man* Carlstadt as the subject of my paper, and it would be of exceptional interest to pursue a careful study of his private life during the troublesome times at Wittenberg, and in the period of retirement at Orlamünde, and his subsequent vicissitudes and successes, I do not feel warranted to thus prolong my paper, or to ask your further indulgence. I have tried to give only such facts concerning him as are of importance in their bearing on the great work of the Reformation, with which he was so intimately connected, and in which we are chiefly concerned. However, I should like, if I can, in the limit of my closing paragraph, to remove some of the false impressions which have long clustered about the reputation of this great man. Our latest information concerning him has been secured by a careful study of letters, diaries, and other obscure sources of evidence, which would throw light upon the true character of the man. The result of such study has been to place him much higher in the esteem of the impartial student of history, than he was hitherto regarded. A peculiar odium has long been attached to the name of Carlstadt. In the light of the latest research, almost every feature of his character comes forth into fair and enviable distinction, like an old portrait

when it is cleansed. It can not be denied that Carlstadt went too far and too fast as a reformer, that he paid too little attention to the views of the civil authorities, or that he was too much inclined to mysticism and radicalism. But these faults are not inconsistent with the character of the reformer, nor greatly incompatible with the reforms he sought to institute. And, indeed, he did not greatly exceed others who had a similar interest and purpose. It is not true that he, in the absence of Luther, forced reforms in Wittenberg to which the citizens or any of the leading university professors were disinclined. It is not true that he was moved by the "heavenly prophets" as Luther called them, to push to extremes the measures which he favored. It is not true that anybody in Wittenberg was greatly influenced by these visitors from Zwickau. It is not true that there was anything radical or dangerous in the books of Carlstadt which the censor condemned and destroyed. It is not true that Carlstadt said or did anything worthy of banishment from Saxony, or of any other punishment. It is not true that when he died he left his wife and children in abject poverty. So we might go on almost indefinitely to deny statements found in the ordinary lives of Carlstadt and now proved to be erroneous. Our conclusion can only be that Carlstadt was ahead of his times in thought and practice. As a scholar, a Christian, and a man he was truly great, and his greatness was grossly unappreciated.

The Test of Christian Life.

No man's experience will exhaust the possibilities of God's grace, and therefore no man's experience can become the exponent of the fulness of the blessing of the Gospel of Christ. Each must learn to examine himself in the light of the Scriptures and to apply to his own heart the scriptural tests of a gracious state and to build upon the sure foundation, without reference to the peculiarities found in other people. In some temperaments powerful emotions inevitably attend conversion and must be looked for in every step of advancement toward the maturity of grace. In others but little emotion is to be ex-

pected. The circumstances of their earlier lives do not warrant the belief that their transition into the kingdom of grace, by personal faith, will produce startling sensations. Their experience grows with the development of their moral agency, and perhaps with as little emotional excitement. The main thing is the scriptural standard of experience, which is the spirit of adoption. Whether it come suddenly, with the rapturous joy of conscious pardon, or reveals itself in the soul so quietly and gently as to require inward searching to verify its presence, it must be accepted as God's own testimony and seal, and nothing else should be allowed in its place.

The time was, in the history of the church, when this point received more attention than now. May it not be that we have erred in not keeping it more prominently before the mind as the real test of Christian life? It is well to make much of the enjoyments found in Christian fellowship, and to speak of the highest possible attainments in the life of faith; but even this should not divert attention from the inestimable privilege of all believers, the true basis of permanent joy in God, which is the abiding presence of the Holy Ghost as the spirit of adoption. All varieties of experience come back to this standard, for in the manifestation of the spirit of adoption there is variety enough to meet every peculiarity of constitution, temperament, circumstances and outward condition; and there is flexibility enough in God's plan of dealing with men to adapt his working energy to every particular case; but the standard of privilege is invariable, as the law of God is unbending and the conditions of salvation are unalterable. The variety has respect to incidentals; but the essential requirement of the new birth, followed by holiness of heart and life, is in all cases imperative.—*Bishop S. M. Merrill.*

Charity.

A good Samaritan will see
His brother's need, before he falls,
And with a Christlike charity
Will gently aid him ere he calls.

He will not coldly, harshly chide,
But will give hope, with words of cheer,
And Christ will also walk beside.
And heavenly hosts be always near.

—A. M. Wallace.

WOMAN'S WORK

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

A Hymn.

The tender light of home behind,
Dark heathen gloom before;
The servants of the Lord go forth
To many a foreign shore;
But the true light that can not pale
Streams on them from above,
A light divine, that shall not fail—
The smile of him they love.

A wealth of love and prayer behind,
Far-reaching hope before,
The servants of the Lord go forth
To seek a foreign shore:
And wheresoe'er their footsteps move
That hope makes sweet the air;
And all the path is paved with love,
And canopied with prayer.

Christ in the fondly loved "behind,"
Christ in the bright "before,"
Oh! Blest are they who start with him
To seek a foreign shore;
Christ is their fair, unfading Light,
Christ is their Shield and Sword,
Christ is their Keeper day and night,
And Christ their rich reward.
Amen. —Selected.

The letters this week from Mrs. Crosby concerning the boys of the boarding school and from Miss Burdick of the girls' school are full of interest. In a note accompanying her letter Miss Burdick writes:

"I have not said anything in my letter about the famine, but it is awful. At our meeting tonight a report was made by a man who has just been in the northern part of this province and who made careful investigation, and the conditions are fearful. In one town of fourteen thousand unless aid is given ten thousand must die. They consider that a conservative estimate. He made a house to house visitation going in with an electric flash lamp and seeing just what they had to eat. It is planned to help those who will work, but just think of how slowly aid will reach them at best! There was an appeal tonight for men to help overlook the work and to help in the distribution of aid. I think it can not be so hard to get help this

year, for there are so many refugees here from the interior."

I dare say that before this issue of the RECORDER reaches you, an appeal will have been made in many of our churches for help for the famine sufferers. In response to letters from Doctor Crandall and Miss West collections are being taken now in the villages of Milton and Milton Junction.

A New Year's Celebration in China.

HANNAH L. CROFOOT.

To see our mission place today one might easily accuse us of being anything but neutral. A funeral procession is to pass here sometime this afternoon of a man who was cruelly put to death for killing the governor of Anhwei some four years ago. His body has been reposing in the guild house just west of us and today it is to be taken with considerable pomp and ceremony to the Hangchou railway station to be borne to his native place. There are several of the new "Republican" flags—the five bars, red, yellow, blue, white and black—along the road between the "Crofoot home" and the church, and I presume the boys of the boarding school have run theirs up.

While waiting for the procession to come along I will try to tell something about the entertainment the boys gave on the night of January 14 to celebrate the New Year's day of the first year of "The Republic of China" which was celebrated this year on the fifteenth of January but hereafter is to coincide with our New Year's day.

It is true of our boys in particular, and I think of the Chinese schoolboys in general, that they are clever in getting up historical plays and especially so of history in the making. I presume some one has already written of the forcible cue cutting, some of which we have witnessed right here at Zia-jau.

The first play was about the cue cutting. Some young men came along and posted a proclamation that all cues must be cut off. A young man was reading it when an old farmer in blue smocked skirt, with a large market-basket on one arm and a Chinese umbrella made of oiled paper slung on his back by a big square of blue cloth, came along and asked what it was

all about. He was told to read it for himself; so he proceeded to adjust his big round spectacles set in bone frames and to read at it. As he was reading it some young man came along and cut off his cue. While he was bemoaning the loss of his cue, saying, "The home people will say things," a young man of the rowdy class, nice Chinese clothes but a foreign cap very much over one ear, came and enquired the cause of his weeping and after being told exclaimed, "I'd like to see them get my cue." While he was reading the proclamation the cue cutters came and after considerable trouble succeeded in getting his cue. He was so wrathful about it that they all agreed to go to the magistrates.

The next scene represented a magistrate's office of the old order, that is, no order, every one talking at once. When the case of the cue cutting was stated, the magistrate said they had no right to forcibly cut cues and ordered them to be beaten and then went on to say, "Why, I have a cue," and taking off his cap he revealed his cue wound about his head in such a way that with the cap on it gave the appearance of having no cue; whereupon the young men fell upon him and relieved him of his cue, and the court broke up in confusion. They then proceeded to another court where the magistrate was of the up-to-date order and the decision there was that they had a perfect right to remove cues if the people did not heed the proclamations. The last scene was of the farmer and the rowdy outside the second magistrate's office, the farmer still looking sorrowfully at his cue, and to his question, "What shall we do now?" the rowdy replied, "Do now? Why, go home and eat our supper."

The other two plays though not historical were equally funny and all were well acted.

During the entertainment we were given tea and other light refreshments and afterwards they had some very nice fireworks. The walk from the gate to the door was lighted by pretty lanterns. The boys had taken great pains to have the schoolroom clean and attractive and their program interesting and I hope they felt amply repaid by the enjoyment they got out of it themselves in the preparation and presentation, and in the appreciative audience which we foreigners and the few

Chinese guests present formed, for I think without exception we all entered into the spirit of the occasion.

*West Gate, Shanghai,
Jan. 21, 1912.*

Letter From Miss Susie Burdick.

MY DEAR MRS. CROSLY:

The last letter sent from this house to the RECORDER was written on January 15, the day appointed by Dr. Sun Yat-sen to be observed as the first New Year's day of the republic. The decision to change from the old Chinese reckoning to the Gregorian calendar came too late to admit of a proper celebration on January 1. Since that, President Sun has been reproved for making so sudden a change and without duly submitting the question to the people. Some of the people are saying that it will be very inconvenient if such a change is made. The farmers will never know when to put in their crops and certain shopkeepers will never know the proper time to buy their stock, and all track of birthdays will be lost, not to speak of the difficulties in the observing of days and seasons.

But on January 15 all schools were closed and there was a liberal display of flags and, in the evening, of lanterns. Doctors Palmborg and Crandall, Miss West, Dzau Sien-sang and I took the girls to our place in the city to see the procession. It was a long and orderly procession made up of the students in various colleges and schools and of well-trained volunteers. Every one was in some sort of uniform and carried a lantern, or a transparency, or some design in flowers, and there were plenty of flags. There were bands, and several native fire companies with brightly burnished helmets and engines elaborately decorated. We were amused by a large white elephant trundled along on wheels. There is still a division of opinion among us as to the relationship of this elephant to the well-known G. O. P. elephant.

It was really quite an imposing procession and was greatly appreciated by the girls. If the republic comes to pass, and in all probability it will, we hope the girls will remember that they saw the first New Year's demonstration. It came to be something of a joke before we reached home; for in an evident effort to let all

parts of the city see some portion of the procession it broke up and different units went in various directions and we could not get away from it. Even after we had left the city and thought we had seen the last of it, not far from Zia-jau we came upon another detachment and as we reached our gate another was heard coming from some direction.

Since that Monday the days have been tense. Abdication of the throne by the Manchus has seemed certain and near, then all has been changed. History has seemed likely to repeat itself, the advice of elderly men to be ignored, and the counsels of the young men followed. Will it mean the division of the kingdom?

Then came the attempt upon the life of Yuan Shih-kai, whether by Manchu or republican has not been clear yet. Yesterday's paper published a letter from some private source giving much circumstantial evidence that it was done by Manchus. Both sides seem to distrust him. During the peace negotiations any favorable report was met by nearly all the Chinese we know with, "We hope it is true but, you know, we do not trust Yuan Shih-kai."

For the last few days there has been an effort to find who was to blame for the failure of the peace negotiations. Yuan Shih-kai insists that there has been bad faith on the part of the revolutionists. Doctor Sun says he has simply been trying to protect the republic. They do not care for Yuan Shih-kai as a representative of the Manchus. People ask if the trouble has come from Yuan's jealousy because Doctor Sun was elected president of the provisional government. Does he want China for his own? Or has he been making the best of a bad situation and is he at heart a republican?

It certainly seems impossible that any one can have followed the events of the last three months and still believe that the Manchu dynasty has any further hope in China. We have just had one little glimpse of the hatred for the Manchus which has evidently been smoldering in the hearts of the Chinese people all these years. About five years ago a young man from Shao-shing, Che-kiang province, was in the Anhwei province, an expectant tao-tai. He killed the governor because he was a Manchu. One remembers how he was punished and after death how his

body was mutilated and how his father and family were made to suffer. I think they were all killed. Even the city of Shao-shing had certain punishments. Last Sunday in the we-kwe near us, the rallying place of men from Shao-shing, four coffins were placed with great decorations and in the afternoon a memorial service was held. In one coffin were the bones of the young man who all those years ago assassinated the governor of Anhwei. It was said his bones had been gathered up from the ground where they had been deposited in a cloth or paper. In two of the coffins were two of his friends and associates who were also killed when he was. In the fourth was the body of a revolutionist who was killed in one of the French hospitals, about whose death there is great mystery. At this memorial service many prominent men spoke and the man who suffered such an ignominious death was lauded as the first revolutionary martyr, a patriot who loved his country and was eager to deliver it from the Manchus and restore it to the Chinese to whom it belonged.

The day following the memorial service the coffins were brought out and carried to the Hanchou Railway station to be sent back to their homes for burial. They were carried along the road just back of our compound and accompanied by the most impressive procession we have yet seen. There were many companies of soldiers in remarkable order, guns reversed, everything done with solemn precision. There were three bands with foreign instruments and there were many floral offerings. The procession was remarkable for some of the features which were lacking. There were no priests and nothing idolatrous. In four sedan-chairs were the tablets and in one or two there were also pictures of the men. Two companies attracted my attention especially. One was dressed in very neat, dark-gray uniforms, with felt hats, the brim on the left side being caught up and fastened to the crown. They reminded one of the Rough Riders of our war with Spain. The other company was dressed in bright scarlet coats and caps, black trousers with broad yellow stripes down the side. These men appeared about here some two weeks ago and have had barracks just over the bridge. They are the "Iron Blood Corps", the

"Bomb Brigade." They have had especial training in bomb throwing. If there were any "Amazons" in the procession I did not detect them. We see them occasionally as we go and come on the trams.

There have been many promises of religious liberty in case the republic wins out. We hear every now and again of temples which have been closed. Daung Nyang Nyang was telling yesterday of a fine temple near her home. A nephew has recently brought her word that it has been turned into soldiers' barracks and the idols have been taken for stepping-stones over wet and muddy places.

Another great change which is to take place, indeed has already commenced, is the removal of the city wall. During the recent panic great numbers left the city for the foreign settlement and it was felt that the gates were no security at all, but a source of danger instead. A broad boulevard is promised in the place where the wall and moat now are. It certainly is a time of great change.

One week ago Doctors Palmborg and Crandall started for Lieu-oo, purposing to stay unless there are new developments. They report a good trip out and cheerful letters have come from them since. In the schools vacation is just a week ahead. Last Friday the two schools here were addressed by Major Guise who has been traveling in India and other places in the interest of the Children's Scripture Union. We hope it means more interest in work for others on the part of the boys and girls, as well as development for themselves.

Very sincerely yours,

SUSIE M. BURDICK.

West Gate, Shanghai,
Jan. 28, 1912.

A Lone Sabbath-keeper's Bible Class.

DEAR DOCTOR GARDINER:

The RECORDER came this morning bringing its usual message of good cheer. Will you kindly permit me to correct a mistake in the item copied from a LaPorte daily regarding my Bible class? As stated in the daily the class has grown in six years from a beginning of three members to a total enrolment of seventy-four (now seventy-six) instead of twenty-four as given in the RECORDER.

With your permission I would like to

give the RECORDER readers a little history of the class in connection with this correction.

Six years ago the pastor of the Baptist church asked me if I would take a class of ladies, stating there were several not in Sunday school whom he was anxious to engage in Bible study.

After a few days of careful, prayerful thought I consented to do so under the conviction that it was God's call.

The pastor sent out personal invitations and three ladies of middle age responded to the invitation.

For some time the class has presented a varied appearance, with ages ranging from twenty-six to eighty-six, with persons of favored circumstances down to the laundress, and from those very conversant with the Bible and well posted on matters in general down to one who could neither read nor write.

The class has suffered the loss of twenty-five members, mostly by removals from the city, making our present list fifty-one. Some of the members are always away for the winter—others for the summer. Some are feeble, living long distances from the church and unable to meet with us very often, and this detracts from our regular attendance. January was a record-breaker for weather, but we had an average attendance of twenty-four.

Last April we organized under the name of "The Deborah Class," taking for our motto, "Where duty calls," and were received into the Indiana Sunday-school Association. Our certificate of membership, containing the names of the charter members, is framed and hangs on the walls of the class-room.

The pastor claims that it is the best adult ladies' class in the city. However that may be, I have no hesitancy in saying that its spiritual influence is good and on the increase.

The acceptance of the class meant sacrifice. It necessitated my giving up one church service on Sunday and remaining in my room the preceding evening whatever the attractions were outside, as the little strength I had must be saved for my work. To forego hearing Mrs. Ballington Booth speak for the sake of teaching three ladies a Bible lesson might appear foolish to the onlooker, but God had given me my work and would hold me responsible for its being done.

My personal needs and my business I must attend to lest I become a burden to others, but I think I can truthfully say that I have allowed nothing but sickness to come between me and my duties to the class. For four years in succession I did not fail once to meet my class at the appointed hour when in LaPorte, and then came an enforced vacation of eight months.

It is my hope that the work of the class is just begun. I take no praise to myself for what has been done, only that I have tried to lie passive in God's hands and let him use me according to his will.

At the social gathering noted in the RECORDER, the pastor's wife closed the program with prayer in which she earnestly thanked God for what the teacher had been able to do for these ladies and prayed that she might be able to lead them on to still greater attainments in the divine life. No one but myself knows what a chord that struck in my heart.

I grow faint sometimes under a sense of the responsibility God has placed upon me. Will all who love the cause of our Lord and Saviour Jesus Christ remember me at the throne of grace?

MARTHA H. WARDNER.

LaPorte, Ind.,
Feb. 21, 1912.

Matthew, Mark, and Luke.

REV. ARTHUR E. MAIN.

THE SON OF MAN.

I. Biblical uses of the title.

(1) In the Old Testament.

(a) In the plural form: 1 Sam. xxvi, 19; 2 Sam. vii, 14; Ps. iv, 2; xi, 4; xii, 1, 8; xiv, 2; Lam. iii, 33.

(b) In the singular: Num. xxiii, 19; Job. xvi, 21; xxv, 6; xxxv, 8; Ps. viii, 4; lxxx, 17; cxliv, 3; cxlvi, 3. Isa. lvi, 2; Jer. xlix, 18, 33; l, 40; li, 43; Ezek. ii, 1, and many other places; Dan. vii, 13; viii, 17. The reference here is to man as man; in his actual weakness and worth; in his normal power and dignity. See Psalms viii, 5-8.

(2) In Matthew, Mark, and Luke.

Matthew.—viii, 20; ix, 6; x, 23; xi, 19; xii, 8, 32, 40; xiii, 37, 41; xvi, 13, 27, 28; xvii, 9, 12, 22; xix, 28; xx, 18, 28; xxiv, 27, 30, 37, 39, 44; xxv, 31; xxvi, 2, 24, 45, 64.

Mark.—ii, 10, 28; viii, 31, 38; ix, 9, 12, 31; x, 33, 45; xiii, 26; xiv, 21, 41, 62.

Luke.—v, 24; vi, 5, 22; vii, 34; ix, 22, 26, 44, 58; xi, 30; xii, 8, 10, 40; xvii, 22, 24, 26, 30; xviii, 8; xix, 10; xxi, 27, 36; xxii, 22, 48, 69; xxiv, 7.

2. The general significance of the title.

It is a self-designation, and is not applied to Jesus by others. It does not denote either his lowliness or his exaltation, his present or his future; but himself, his personality.

3. The content of the title.

The content of this title is furnished by our Gospels. The words stand for the historical Christ, his mission, and the ideals he came to teach and to realize in himself.

4. Daniel, chapter vii.

In Daniel vii, beasts are vision symbols of kingdoms that shall be destroyed; while "one like unto a son of man" is a symbol of an everlasting kingdom that shall be given to the saints of the Most High. And Jesus knew that in himself, as the Founder of this kingdom, the prophet's dream was being fulfilled. This made his assumed title a fitting one.

5. The question of its current meaning.

The phrase could not have been a current Messianic title; otherwise Jesus' use of it would have stirred up among the people more false hopes still concerning their looked-for deliverer and king. With highest wisdom he did not reveal the dignity of his person and the greatness of his mission at once.

6. The five elements in this remarkable title.

(1) He who called himself "The Son of man," is truly man. His real humanity is thus emphasized.

(2) As man he is the one true man, unique and perfect; ethically and religiously, in person and work, altogether unlike any other man before or since his day.

(3) He is vitally related to all men; a uniquely representative part and parcel of mankind; the great historical central figure of the human race. These three elements in the title, not its Messianic content, are the starting point for discovering the fulness of its meaning.

(4) The title naturally came to express his Messianic dignity, or kingship. Jesus was conscious of being himself the proph-

ecy-foretold, personal, spiritual Saviour, Teacher, and Leader of the world; the King of the kingdom of God, from its beginning to its consummation. He did not, however, choose the title because it reported his messianic consciousness, or announced his messiahship; but because it fitted his place among men, and his person and work in the spheres of earthly suffering and heavenly glory. But although the words did not at first declare his messiahship, they grew to denote it, because, in redemptive history, he proved himself to be the Messiah. Jesus was the Messiah because he was the Son of man.

(5) The title breaks down race and national barriers, and proclaims the universality of the Messianic kingdom. The Messiah brings the kingdom of God from heaven to earth, and lifts all men into fellowship with his Father and ours. And a kingdom with such a King, must, of necessity, be religious, ethical, social, and enduring, that is, spiritual.

Times Changed Since Then.

[The following was published in the Plainfield *Courier-News* in reply to a criticism of the article by Wm. M. Stillman on the saloon evil, published in the SABBATH RECORDER (Feb. 5) from the *Review* of North Plainfield.

The question is a live one anywhere in these days, and will interest our readers.—ED.]

DEAR SIRs:—In your number of January 25, 1912, you took occasion to criticize my article on local option, printed a few days before in the Plainfield daily papers. Kindly let me reply as follows: There is no need of the existence of a "speak-easy" if the local police and city magistrates do their duty, as they have done in Plainfield. With our good city judge and fine police force we have quite wiped them out of existence. The state law is very rigid, \$100 fine being imposed in every case, one-half going to the informer.

Times have changed from what they were twenty years ago. We are face to face with the same problem that the people of the South and West have met so successfully, namely, the coming of the Southern black and the foreigner. The latter in his own country has been used to a light red wine, but here he is supplied

with our fiery whiskies and beers and they make madmen and criminals of them. It is as much a necessity for the States of Pennsylvania and New Jersey to do away with the saloon as the South and West found it necessary on account of the black man, who, fired by the liquors furnished him by the legal saloon, became a criminal that menaced the homes of the whites throughout all those sections. Our saloons in New Jersey today are full of foreigners and blacks, and nine tenths of our crimes come from this source. I repeat that Pennsylvania and New Jersey are the only two States in the Union (for Nevada is so small as to population that it should not count) that deny to their people the right to vote on this question, namely, whether we want the saloon or whether we do not want it, and thereby we are not freemen, but are disfranchised. It is said on good authority that 80 per cent or more of all the saloons and speak-easies in the State are owned by the Newark breweries, who pay the license fees and take back chattel mortgages to protect themselves. They have millions of dollars for the defense of their business at their disposal, and it is quite hard to get these facts before the people.

I know of one country community near this section that has tried for years to abolish two hotels, as they have destroyed their sons, and been the cause of much crime, but the county court goes right ahead in spite of their protests and grants the licenses. Do you call this liberty?

I am only speaking now against the saloon. Under present United States laws and decisions nothing can prevent a delivery by a wholesaler to a home or otherwise, but there is no question if we abolish the saloon in toto we will get rid of most of the crime and drunkenness in the State and the destitution that follows it, and the immense bill that the taxpayer has to pay to carry on the business of these Newark brewers.

Respectfully,
WM. M. STILLMAN.

"Some men give according to their means, and some according to their meanness."

"Some one has beautifully said that the race marches forward on the feet of little children."

YOUNG PEOPLE'S WORK

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

The Christian Endeavor topic and lesson notes have not reached us this week, and we are obliged to go to press without them.

Sabbath Tract Study Circles.

As yet we have heard of but three classes of young people formed for the study of the Sabbath tracts arranged for that purpose by the Young People's Board. Other societies have ordered sample sets of the course. The object of this letter is to call your attention again to this important matter. This course has been described in this department. The board has had a neat envelope printed which contains the necessary tracts and the printed questions and suggestions. The name of the course, "The Sabbath in Scripture and History," appears in the upper left-hand corner of the envelope under the C. E. monogram and followed by the address of the Young People's Board. It makes an attractive package and advertises the Sabbath. It costs the board three cents to mail.

If your society can not form a class for its study at present, order sets for private use by those who feel the need of being informed on this subject. It will help you to answer questions concerning your faith.

Orders ought to come in thick and fast for single packages. Lone Sabbath-keepers, young and old, would find it personally helpful, and just the thing to hand to others who are interested or whom they would like to interest in the Sabbath. The suggestions for the study of each tract is an important and illuminating feature.

But we make a special appeal to the young people's societies. If you do not feel the importance of this matter, won't you let your loyalty to the board and your confidence in them move you to send a postal for sample? We are trying to serve you and to meet your needs. Try this matter out and see whether it meets your need in any respect.

A. J. C. BOND,
President.

Our Young People and the Sabbath.

ETHEL C. ROGERS.

Rally Day, New Market, N. J., February 10, 1912.

Henry Ward Beecher has said, "A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden." Multitudes of people, then, are going through life continually missing the smiles, never breathing the fragrance of the flowers, and utterly unmindful of God's beautiful gardens; for Sunday as a Sabbath is a thing of the past, and the spirit of true Sabbathism is rapidly dwindling away.

It is, therefore, an unpopular cause that is upheld by Seventh-day Baptists, and continued adherence to it has termed us "a peculiar people." Accordingly one might reasonably inquire why it is that our young people continue to observe the seventh day of the week as the Sabbath when such principles are so generally regarded as antiquated. Is it because our parents have always done so? Is it merely a matter of habit? If these are our reasons, then indeed are they weak.

It is not the purpose of this paper to discuss the Seventh-day versus Sunday, but to bring a few thoughts to those who are already Sabbath-keepers, to the end that we may be more loyal to God and to the cause which we represent. It must be confessed that we young people do lack a working knowledge of the Holy Scriptures; we slight our denominational literature and we hesitate when asked to explain our views; but at heart we believe in the Sabbath of the Bible. Still, we are not strong Seventh-day Baptists until we can give reasons for so being, until we have sufficient knowledge of our Bibles to confirm our observance of a Sabbath which the world ignores.

In our homes and churches we often hear disheartening statistics and discouraging reports concerning our decreasing numbers. These do not tend to renew our denominational vitality, and it is a mistake to enlarge too much upon this phase of the subject.

"Just think how frightfully fast all the germs of disease grow and multiply!" said one who had been studying the subject.

"I suppose evil grows according to the same terrible increase."

"Yes," was the answer, "and so do good germs."

More interest would be aroused and greater enthusiasm diffused if less were said about our numbers, and more about our powers and possibilities.

Safely harbored within our own churches and societies, our young people meet little real opposition in observing the Sabbath. It is when they leave home and find themselves in school or in business among those who have never heard of Seventh-day Baptists that the real difficulties arise. A certain amount of hindrance is good for one; it arouses spirited determination within him, and makes him more of a man than he could have been with no obstacles to meet. Consequently the Sabbath means vastly more to those who have had to contend with opposition. Loyalty to right pays at any cost. It brings happiness as its immediate result, and it confers at last that wonderful gift—nobility of character.

Too frequently the complaint is made that our young people are handicapped in their efforts to earn a living; that the greatest opportunities are closed to them because they are not free to work on all days. But on the other hand, the real situation may be summed up by saying that there are more opportunities today for Seventh-day Baptists than ever before, and if our people are limited it is because they lack in preparation or disposition rather than in opportunities. There is always a demand for men and women who are thoroughly competent to fill a position, and it behooves our girls and boys to make ample preparation for the places they wish to occupy. Surely God does not give us special talents for any business, trade, or profession that requires us to break one of his commandments. Therefore, in choosing our life-work, one of our first thoughts should be, "Can I do this and keep the Sabbath?" If we can not, then let us drop its consideration at once. Upon investigation, however, we shall find that conscientious Sabbath-keepers have invaded nearly every walk of life, and have been able to continue loyal to the doctrines in which their faith is grounded.

There exists a careless expression among us in regard to "cracking the Sabbath."

It is as if we had said that a "white lie" is much less harmful than a "black one." But beware of these trifles, for it is the "little foxes that spoil the vines."

Sometimes in the Alps an explosion is heard, indicating the beginning of a crevasse. At first the fissure is very slight, hardly admitting the blade of a knife, but this apparently slight fracture finally becomes a horrible, yawning chasm. So it is when we break with God—just a flaw at first, but it results in disaster.

Then how may we keep the Sabbath better? By loving it more. And how shall we love it more? By keeping it better. The two go hand in hand—they are inseparable.

Now we have found that true Sabbathism is unpopular, that we must first love the cause, then meet all opposition to it with a definite knowledge of the faith for which we stand, and with abundant training for some position in life. Still there is something to which we must give greater emphasis. It is unity of action, and determination of purpose.

In 1783 there was born in Connecticut a boy who was dedicated by his mother to the cause of missions. From his earliest boyhood Samuel Mills was inspired by her stories of Eliot and Brainerd, those "apostles to the Indians." When he became a student of Williams College he used to meet with four others in a beautiful maple grove near the campus to talk upon his favorite topic. Upon one such occasion a sudden rain-storm forced them to seek shelter under a near-by hay-stack. This day Samuel Mills was very enthusiastic about carrying the Gospel into Asia, and he said,—

"We can do it if we will."

Then and there they prayed together that they might be permitted to carry out their plan. This meeting marks the beginning of the foreign missionary movement in the United States. On that very spot now stands a monument erected to the memory of those five young men. One hundred years later a great company of students interested in the same cause met at that monument, and standing in a circle, clasped hands and repeated the motto given so long ago by Samuel Mills.

Dear Endeavorers, we are often told that we are the men and women of tomorrow; that upon our shoulders will fall the man-

gles of our elders. How are we prepared to go on with the work? Let us clasp hands today, and form an ever-widening circle around the Bible which is our monument of faith and practice, and let us say of the Sabbath of Jehovah,—

"We can keep it and we will."

News Notes.

PLAINFIELD, N. J.—The Woman's Society for Christian Work have held three all-day sewing meetings, December 6, January 24 and February 21. Basket lunch was brought by each, coffee served by the Refreshment Committee and a good time enjoyed by all.—A straw-ride was enjoyed by the Christian Endeavor society, January 13. The party went to Westfield and returned to the church where a pleasant surprise was in store for them in the way of refreshments consisting of chocolate, sandwiches and pop-corn. The surprise was sprung by three couples who stayed at home. "Object, a good time. We had it."

DODGE CENTER, MINN.—A leap-year valentine social was held by the Ladies' Aid society; proceeds to be used for general purposes as needed.—F. E. Tappan and wife have gone to Glendale, Ohio, to take charge of a farm school for boys. The young people of the family will remain in Dodge Center until high school closes, as one of them is a member of the graduating class.

ALBION, WIS.—The Rev. Geo. B. Shaw of North Loup occupied the pulpit Sabbath morning and evening of February 17.—On the evening of February 18 Dr. D. H. Davis gave his interesting and instructive lecture on China.—Pastor L. C. Randolph of Milton is now holding revival meetings in our church. The spirit is excellent and we are hoping that much good will result.—The Christian Endeavor society and the Ladies' society have purchased a new organ for the prayer room.—At a recent church meeting our pastor's resignation was accepted and it was voted to call Rev. C. S. Savre of Dodge Center, Minn., to become our pastor.

MILTON, WIS.—Mr. Geo. R. Boss who has served us so acceptably as Sabbath-school superintendent has resigned, as he

expects to locate elsewhere, and Mr. B. I. Jeffrey has been appointed to fill the vacancy.—Pastor Randolph has filled several appointments for the Anti-Saloon League since the first of January, the latest being in Monroe and at Lake Geneva.—President Daland will preach for us next Sabbath, his theme being Christian Colleges.—The quarterly meeting, January 19-21, was not as well attended as usual by delegates from other churches on account of the extremely cold weather.—Dr. D. H. Davis gave us his interesting lecture on Peking, February 6, also showing his beautiful pictures of the Great Wall and parts of Shanghai.

MILTON JUNCTION, WIS.—We began the new year with the Week of Prayer, holding services at 10.30 a. m. and 7.30 p. m.—Rev. E. B. Saunders spoke to us New Year's both morning and evening.—Dr. D. H. Davis spoke to us Sabbath morning and in the evening lectured on Shanghai. This lecture was very interesting, and it seemed good to see the faces of our missionaries both at Shanghai and Lieu-oo.—The Ladies' Aid society is serving 15-cent suppers once a month which are proving a success, socially and financially.—The Christian Endeavor society enjoyed letters from its absent members at the January consecration meeting.—We have a class of seven which meets with the pastor every Sunday for tract study as arranged by the Young People's Board.

My Early School Experience.

DEAR EDITOR RECORDER:

I read with considerable interest the address of Hon. Jesse F. Randolph in the RECORDER of October 16, 1911, on education a generation ago.

It certainly is cause for rejoicing that education has made such rapid advancement during the last generation or more, not only in West Virginia, but in all sections of our country.

Brother Randolph's early school experiences were somewhat different from the writer's, however. It was a few years after the founding of Alfred Academy that I commenced attending common or district school. Among my first teachers were Miss Harriet and Miss Abigail Maxson. They were the daughters of Mr. and Mrs. Abel Maxson, early pioneers of western New York, who settled in the town of

Friendship about one mile west of the village of Nile. They were the parents of quite a large family of boys and girls, several of whom became quite noted teachers. The Maxson family was a family of exceptional culture and refinement. That the Maxson girls were in advance of the times goes without saying, for they had been under the tutelage of Rev. Wm. C. Kenyon.

It is well known that Miss Abigail became the wife of President Allen, with whom she gave her life to the upbuilding of Alfred University. "Mother Allen" was much loved and honored by all who came under her influence. Geo. W. Maxson, one of the sons, spent the most of his life in the South. He became a Presbyterian clergyman and was also connected with several Southern colleges.

My first "man teacher", if I remember correctly, was Mr. Anson Congdon. He was a young man of commanding and dignified bearing and of almost giant proportions. He had no use for the rod, as no one thought of questioning his authority. We hear considerable said about the schools in those early days, as having been ruled by brute force. This was not according to my experience. Usually kindness and an appeal to the reason of the pupil did the business. Mr. Congdon was all his life a prominent figure in educational and civic affairs—was what we would call a political boss.

I will speak of one more lady teacher, Miss Wealthy Capron. Miss Capron was a devout Christian, a beautiful singer and reader, and a young woman of most interesting personality. She read the Bible in school and offered prayer. The pupils joined in the reading. Miss Capron became the first preceptress of Friendship Academy. A few years later she was married to a Mr. Sylla, a prominent educator, with whom she spent several years in teaching.

My last teacher at district school was Mr. Asa F. Randolph. He was a son of Rev. Azariah F. Randolph, who was one of the first, if not the first, pastor of the Nortonville Seventh-day Baptist Church. Mr. Randolph was at the time preparing for college. He was not only an indefatigable worker himself, but had the faculty of imparting his enthusiasm to his pupils. It was said that he was a lead-

ing spirit among the young men at Alfred while there at school. Mr. Randolph acted on the advice of Horace Greeley—went West and grew up with the country. If we were correctly informed he was for a time attorney-general of Kansas.

Our schoolhouse was built of a good quality of pine lumber, and was equipped on the inside with comfortable seats, writing-desks, etc. There was a huge fireplace at one end of the room. The wood was hauled to the door in draughts, and cut up by the large boys at the noon hour. Sometimes there would be several young men in school who were "six-footers."

I have made no comparisons between the teaching methods of those days and the present, but all will concede that improved methods are being introduced constantly. I believe, however, that the evening schools in vogue at that time for teaching writing, spelling, etc., were of great benefit.

A word about teachers' wages. Yes, the teachers received a mere pittance for their services. So did all laborers. Farm laborers received from fifty cents to seventy-five cents a day, and usually took their pay in farm produce, or an order on the local store. Usually produce would not sell for cash at any price; so it was extremely difficult to raise money to pay school and other taxes. Those who sent children to school paid according to the number of days, as there was no free-school law. Now this is all changed. We rejoice that the burden is the lightest on those who have a large family of boys and girls, and who have but little of this world's goods.

W. D. CRANDALL.

Nile, N. Y.

Out in the Fields With God.

The little cares that fretted me—
I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.
The foolish fears of what may hap—
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die, and good are born,—
Out in the fields with God.

—Elizabeth Barrett Browning.

CHILDREN'S PAGE

A Picture for Grandpa.

ALICE ANNETTE LARKIN.

Daisy an' I had our pictures took
To send to my Gran'pa Brown,
Who lives on a farm in the country.
While we have to stay here in town.

Now Daisy is dreadfully funny;
She really did make me feel bad
To see how she treated 'at picture-man,
The minute she saw what he had.

I worked very hard all 'at mornin'
A-tryin' to get her to shine;
I tookened my papa's best hank'chief
'Cause I couldn't find any o' mine.

An' then when I thought she looked lovely,
An' called her my dear Buttercup,
I hunted for papa's best hank'chief,
An' I guess she had eated it up.

For it wa'n't on the ground where I put it,
An' it wa'n't anywhere in my dress;
So she must 'a' been awfully hungry,
An' eated it up then I guess.

She tried to take hold o' my apron,
An' she pretty near spoiled my best hat;
An' then when the man was all ready,
She turned right around quick as that.

Jus' as if I would want such a picture,
Not showin' a bit of her head!
But papa, he tied her up tight then,
To make her keep stiller, he said.

Well, I'm glad 'at that picture is over,
An' I guess at' my gran'pa will laugh;
But I almost forgot to tell you
'At Daisy's my little brown calf.
Ashaway, R. I.

The New Boy's Motto.

After Halstead Murray and Roger Barnes left school they each applied for a place in the First National Bank in Hughestown, the small city where they lived. Roger got the place and came around to tell Halstead about it. "Sorry for you, old fellow," he said cheerfully; "but there was only one place you see, and I had the pull. You know Mr. Stevens is one of the directors, and my uncle worked for him for years. Uncle Sam said a good word for me, and there I am."

Mr. Murray was blacking his shoes when

Halstead told him about Roger's visit. He finished the side of the shoe he was rubbing, and then, as he dipped his brush in the blacking box again, he asked him with a quizzical smile, "What did you say to that?"

"Why," Hal laughed a little, "I said I was glad for him. That was all. There seemed to be nothing else to say."

"That's right," said the father, as he fell to rubbing the second shoe. "We'll have to try to catch hold of some other rope, boy."

But no other opening appeared, and Halstead was feeling rather blue when he received a card asking him to call at the bank one day. He went promptly, and came back with the great news that Roger had left and he was engaged in Roger's place. A week afterward he found his Cousin Clara at the table when he came home, a little late to dinner. "How is banking?" she began.

"I can only tell you about ice banks," returned Hal, cutting his beef soberly. "I'm an ice chopper, ma'am. Been at it all morning."

Clara looked puzzled. "Why, your mother said you'd gone into the First National. What do you mean?"

"I'm hardly in," he said, "I'm rather an outside clearing house. It's stormed nearly all the time for a week you know, and my part of the banking business is to keep the bank steps and sidewalks cleared."

Clara smiled. "I see," she said, "beginning at the lowest round, and all that sort of thing. Too low down for Roger, wasn't it?"

"Roger says," replied Hal, "that he told Mr. Peters that he could shovel snow anywhere. He came here to learn banking."

"How about you?" Clara persisted.

Halstead hesitated. Then he opened his watch at the back and passed it across the table. Engraved on the inner cover were the words "Obey orders." "Father and mother had that put on when they gave me the watch, two years ago," he said.—*Exchange.*

"How crooked and uneven are our lives at the best! Yet, if we but let him, God has a definite purpose in each of our lives and he writes straight on crooked lines."

What is Light?

DR. W. D. TICKNER.

Where is the way where light dwelleth? Job xxxviii, 19.

Just what light is has been a subject of great interest to scientists for many years. Certain phenomena of light have been observed, and by being carefully studied and compared, theories have been formed concerning its origin, its rate and direction of motion. Rays of light have been analyzed and the wave length of each component ray has been accurately measured. In fact, it seems to be fairly well understood.

It is now believed, by scientists, that all space, not otherwise occupied, is filled with a something which for want of a better name we call ether.

A body becomes luminous when the molecules at its surface are thrown into extremely rapid vibration. This motion is communicated to the surrounding ether, which also vibrates. These vibratory waves pass outward in straight lines, while the vibrations themselves are transverse to the axis of the ray.

Experiments show conclusively(?) that the above theory is, at least in the main, approximately correct.

At first glance, there seems to be no reason to doubt the theory, but, upon a more careful examination, many difficulties are encountered. The theory necessitates belief in the vibratory motion of the ether. Vibration means motion. Motion means change of position. Before a body can change its position, there must be a space not otherwise occupied into which the body can be projected. According to the hypothesis, all space not otherwise occupied is filled with ether; therefore, before vibration, some of the ether must move out of space. This is absurd.

The theory requires the vibration of rays in all directions at once. If the rays do not vibrate in unison, interference would result. As all light waves of the same color are equal in length and vibrate with the same rate of frequency, interference would result in the total cessation of motion, and darkness would reign supreme.

The theory calls for waves of different lengths and different rates of frequency of vibration for each color of which white light is composed.

If every ray of white light is composed

of rays of different colors, each vibrating in every direction with its own wave length and its own rate of frequency, these wave motions could not coincide. Interference is the inevitable result. The stronger wave would predominate and some color other than white would survive, while all the weaker waves would be annihilated. If the strength of all the waves were equal, the interference would cause all vibration to cease and darkness would result.

The theory assumes the possibility for two beams of light of the same wave length and rate of frequency to cross each other and continue their course in the same straight lines.

The waves of both beams of light being of the same length and rate of frequency, the interference, at the point of intersection, would result in complete cessation of motion. No cause for continued wave motion beyond the point of intersection is even suggested.

These are only a few of the points concerning which questions might properly be asked, but they are sufficient to suggest to the thoughtful student, that the question which God asked Job thousands of years ago is just as pertinent today as it was then.

The law of light is thus seen to be not simple but complex beyond all power of analysis.

Shall we not confess as did Job, "I know that thou canst do everything. . . . I uttered that I understood not; things too wonderful for me, which I understood not. . . . Wherefore I abhor myself, and repent in dust and ashes"?

What a great and incomprehensible God is this God of ours! He dwelleth in light unapproachable. As I write, there come to mind the words of Revelation. "And there shall be no night there; and they need no candle; neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

The fat man was waiting at the station and got into conversation with a doleful looking individual who seemed to want to unload his troubles on some one.

"I have only one friend on earth—my dog," remarked the whiner.

"Why don't you get some more dogs?" suggested the fat man.—*The Continent.*

DENOMINATIONAL NEWS

Pastors Exchange.

The pastors of the Eastern Association have arranged a system of exchanges by which they may help each other in their work. Under this plan Pastor Clayton A. Burdick of Westerly, R. I., has just spent two Sabbaths with Pastor Edwin Shaw of Plainfield, N. J. Brother Burdick preached on Sabbath eve and Sabbath morning two weeks in succession. A little later Pastor Edwin Shaw will perform a similar service for Pastor Burdick in Westerly. The pastors at New Market, N. J., and Rockville, R. I., are soon to make similar exchanges, and all other churches in the association are looking forward to some such exchange of pastors.

Brother David E. Titsworth, general manager of the Potter Press Works of Plainfield, N. J., led a strong delegation, representing no less than fifteen printing-press companies, to meet the Senate Finance Committee, in Washington, and present the manufacturers' side of the tariff question, as involved in the bill proposing to place printing-presses and machine tools on the free list.

The delegation led by Mr. Titsworth presented an extensively signed memorial setting forth the great damage that would come to the printing-press interests if the bill is allowed to become a law, and the leader in well-chosen words showed the calamity that would come to thousands employed in the printing-press industry if the bars are thrown down, permitting foreign competition to affect both the laborers and the manufacturers.

The Alfred Alumni banquet, given at the Hotel St. Denis, New York City, was the largest ever held there by Alfred's alumni, there being 122 guests at the tables.

Charles C. Chipman presided, and Fred C. White acted as toast-master. Hon. George H. Utter, President Davis, Dean Main and Professor Wilcox were guests of honor, and all responded to the call of the toast-master. Music was furnished by Mrs. Edward Kendrick, Mrs. John B. Cottrell, Dr. and Mrs. Harry Prentice. Dr.

Marcus Clawson of Plainfield, N. J., was elected president and Fred C. White was chosen secretary and treasurer for the coming year.

President Davis announced that enough of the \$100,000 fund for Alfred's debt had been paid in, so the remainder could be secured by individuals in a manner to meet Mr. Carnegie's approval, and that therefore the work on the Carnegie Library building could begin. He also reported Alfred out of debt and \$5,000 in bank to meet the coming bills.

President Davis announced that enough A. E. Whitford attended a meeting of the presidents and deans of Wisconsin colleges at the home of President Van Hise in Madison Tuesday.

You are Partly to Blame if Moving-pictures are Bad.

The October *Woman's Home Companion* contains an article on "The Moving-picture Show"—what it really means in the town and what it ought to mean. Eight million people visit moving-picture shows daily in this country. There are 15,000 moving-picture theaters. One hundred million dollars are invested in the business. Why not make this great force a power for good?

There is more money to be made out of wholesome moving pictures than bad ones. Following is an extract from the article:

"The motion picture, developed along proper lines, combining educational and amusement features, would raise the standard of living, promote municipal and domestic sanitation, and stamp out disease.

"It would give housewives an intelligent idea of food values and instruct young men and women in the conditions which confront workers in the various industries.

"It would inculcate kindness to animals and promote an interest in normal, healthful sports.

"Are the moving pictures in your town dragging the young people down, by disregarding their natural healthy taste for pleasure, or are they interesting them in broader, bigger themes?

"You don't know!

"Yet you ought to know, for the good of your children, your neighbor's children, yes, and for the good of your real-estate holdings!

"Man or woman, married or single, you ought to go to the moving-picture show in your town. At the little picture theater, a block or two from your home, your children, your neighbor's children, the maid who serves you at supper, the boy who delivers your meat and your bread, the young girl who clerks in the five-and-ten-cent store, are all crowded together like sardines in a huge box, watching the flickering films of real life.

"And what are they seeing?

"Don't you think you ought to know, you who vote and pay taxes, form clubs and organize municipal movements? Don't you honestly think you ought to get acquainted with the most popular diversion in your town?"

Do You Know Them?

Several years ago I set for the members of a freshman class an examination paper composed of examples from Tennyson's poems which contained biblical allusions. Of these the men showed an alarming ignorance. Nine failed to understand the quotation,—

"My sin was as a thorn
Among the thorns that girt my brow."

Eleven failed to apprehend the "manna in my wilderness." Sixteen were likewise ignorant of the significance of Moses' striking the rock. Sixteen, also, knew nothing about the wrestling of Jacob and the Angel. No fewer than thirty-two had never heard of the shadow turning back on the dial for Hezekiah's lengthening life. Twenty-six, even, were ignorant of Joshua's moon. Nineteen failed to recognize the peculiar condition of Esau's hand. Twenty-two were unable to explain the allusion to Baal. Nineteen apparently had never read the idyl of Ruth and Boaz. Eighteen failed to indicate the meaning of Pharaoh's darkness. Twenty-eight were laid low by the question about Jonah's gourd. Nine, and nine only, had knowledge enough to explain the allusion to Lot's wife. Twenty-three did not understand who "Arimathean Joseph" was. Twenty-two also had not read the words of Christ sufficiently to explain, "For I have flung thee pearls, and find thee swine." Twenty-four had not so read the account of Christ's first miracle as to be able to

explain a reference to it. Eleven did not understand the mark Cain bore. Twenty-five were as ignorant as heathen of the foundations of the church of Peter. Twelve, and twelve only, had gathered up sufficient knowledge to indicate certain truths about the serpent in Eden. No fewer than twenty-seven were paralyzed by the allusion, "A whole Peter's sheet." Twenty-four were unable to write anything as to Jephtha's vow. Eleven only, however, were struck dumb by the allusion to Jacob's ladder. Only sixteen were able to write a proper explanation of "the deathless Angel seated in the vacant tomb." In a word, to each of these thirty-four men twenty-two questions were put, which would demand seven hundred and forty-eight answers. The record shows that out of a possible seven hundred and forty-eight correct answers, only three hundred and twenty-eight were given.—*Exchange*.

Saving the Babies.

A baby dies in the civilized world every ten seconds. One fifth of the total mortality registered in the United States is of infants less than one year old. Taking 200,000 as the yearly average for the past decade, the loss of child life since the twentieth century began is at least two million. These startling facts and the conviction that this tremendous waste of child life can be very greatly reduced have brought a new organization into life—the American Association for the Study and Prevention of Infant Mortality.

The heavy death-rate, they assert, is due to conditions which can be ameliorated. Some of these are bad housing, questionable industrial methods, ignorant or indifferent mothers, irresponsible fathers, disregard of the essentials of personal or baby hygiene, imperfect or inadequate supervision of the milk supply, inadequate or unenforced sanitary laws.

Through its various departments the organization is working actively for reforms along the lines suggested. The association has lent its assistance to the campaigns for pure milk which have been carried on in many parts of the country, specially in summer.—*The Christian Herald*.

"The Lord is looking for service—not advice."

HOME NEWS

JACKSON CENTER, OHIO.—Again we have been highly favored by the presence of a denominational leader. Dr. D. H. Davis of China was with us February 17-20. On Sabbath day he gave a strong missionary sermon wherein he showed the vital nature and relation of mission work and piety in the soul and in the church; also that foreign missions are not only biblical but inhere in the very nature of God. He also gave many facts of vital interest concerning our work in China, and its relation to the new republic.

In addition to several family visitations he gave a stereopticon lecture in the church to a crowded house on Sunday night. On Monday night another lecture was given in one of the town halls. The subject of the first was "Shanghai and Vicinity;" that of the second was "Peking and Adjacent Points of Interest." The proceeds, including some personal gifts, were some over \$20. His lectures were of especial interest, because of political changes now taking places in that heretofore burdened empire.

His visit here was made doubly attractive to himself by the presence of his friend and classmate, Rev. D. K. Davis, whom he had not seen for thirty-one years, and who claimed the honor of being chief entertainer during the Doctor's stay with us. It was cheering to the society to hear our guest state that great improvements had come to us in many ways since his visit of twenty years ago.

Brother Davis left on Tuesday morning to visit his youngest son in Alfred, thence to join the remainder of his household in Plainfield, N. J. May this visit and instruction give new inspiration to our interest in foreign missions, is our fervent prayer.
G. W. L.

"Men without convictions are, in Dr. O. P. Gifford's opinion, like radishes: you have to get ten of them in a bunch before they have any market value."

"Religion is not enjoyed until it is employed."

On the Narrow Ledge.

A company of hunters were eating their lunch up in the Scotch Highlands when one of them spied, on the face of a great precipice opposite, a sheep on a narrow ledge of rock. He pointed it out to the rest, and one of the guides explained that the sheep had been tempted by the sight of green grass to jump down to some ledge a foot or two from the top of the cliff. Soon, having eaten all the grass there, and unable to get back, there was nothing else for it to do but scramble down to some lower ledge. It would finish what might be there, and would have to jump to some ledge yet lower.

"Now it has got to the last," said he, looking through the field-glass and seeing that below it was the steep cliff without a break for two hundred feet.

"What will happen to it now?" asked the others, eagerly. "Oh, now it will be lost! The eagles will see it and swoop down upon it, and, maddened with fright and hunger, it will leap over the cliff and be dashed to pieces on the rocks below."

Is it not just like that that a soul goes astray? A man is tempted to partake of the pleasures that are on the ledge just a little lower than the high table-land of moral life on which he has lived. Do some of you not know what it means. It is only a little way down, so you think, to that show of pleasure or seeming gain, attractive as the show of green grass was to the sheep. You expected to go right back, but it is easier to go down to the next ledge than it is to get back, and so down you go, like King Saul, and like the lost sheep. Time passes away, and your heart becomes harder and more indifferent than you had thought possible.

Do not despair, even though you are on the last ledge. The Good Shepherd is hunting for you. He has left the ninety and nine in the wilderness, and has come out over the bleak mountains of sin seeking for you. If you will heed his voice, he will lift you again to the highlands of peace and joy.—*W. B. Gray*.

"What is the great word of our modern times? Dr. H. B. Frissell, principal of Hampton Institute, says that it is co-operation."

DEATHS

SWIFT.—Edward Ethelbert Swift, fifth son of Leonard and Elizabeth Silsbe Swift, was born in Livingston County, N. Y., December 20, 1844, and departed this life at his home near Hebron Center, Pa., February 5, 1912.

He was a great sufferer for more than two long years, and had it not been for his strong constitution he would have succumbed to his bodily afflictions months ago. His hopeful and determined spirit no doubt prolonged his days.

For the last three years or more Brother Swift manifested a deep but quiet interest in the Christian life. Having become deeply interested in a series of practical gospel sermons then being preached in the schoolhouse at Coneville, he, with his good wife, began to verify the truths set forth in those sermons, thus letting God speak to him through his own Word. It was almost one year after they began to study the Bible, and after it had been almost read through, that the writer was called to the home, and there, before God, companion and pastor, he professed the Saviour of the world to be his Saviour, and the Seventh-day as the Bible Sabbath, and expressed his determination to follow Christ, the remainder of his days. And while in all his life before his Christian avowal he stood for truth, equity and neighborly kindness, the last few months of his life were marked by a deep faith in God, and he grew more and more like him who only can give comfort in the dying hour.

In 1866 he was married to Miss Sarah Neal, who passed out of this life August 7, 1894, leaving him and their son Frank to mourn the loss of a loving companion and mother. On December 12, 1900, he was married to Miss Jane Scutt, who, with his son Frank, wife and little daughter Dora, remained faithfully by his side until his change came. He leaves three brothers, one sister and a host of faithful friends living in this vicinity.

The funeral was conducted February 7, at two p.m. in the Coneville schoolhouse, in the presence of a large congregation of sympathizing friends and neighbors. Pastor Davis spoke from the words of Paul in Phil. i, 21, "to die is gain," on the theme, "Death is Gain to the Christian."

The body was laid in the Rathbone Cemetery, and we all returned to our homes realizing that we had lost in him a good man, a faithful friend and helpful neighbor.

Thus God has called another of his children home, and methinks we can hear him sing,—

There is no sorrow here,
No sickness, death nor pain,
But love and gladness everywhere,—
"For me to die is gain."

There is no conflict here,
No discordant dirge-like strain,
But peace hath spread her pinions fair,—
"For me to die is gain."

There is no parting here,
No sad farewell refrain,
For God has wiped away all tears,—
"For me to die is gain."

W. L. D.

PLACE.—Francis Crandall Place the little son of Mark and Ellen Crandall Place, was born in Milton, Wis., May 29, 1909, and died in Chicago, February 6, 1912, after a brief attack of pneumonia.

The child had a hard struggle for life and health up to last April, since when his improvement has been almost magical. Bright and sweet in disposition, he won his way into many hearts. Services were conducted by Pastor Randolph at the home of A. R. Crandall, Milton, February 8.

L. C. R.

HOWARD.—At Farina, Ill., on February 7, supported by a belief in the loving fatherhood of God, entered into rest after a long illness; William H. Howard, son of the late William H. and Sarah J. A. Howard.

He leaves one sister to mourn his loss.

A. H.

VAN SLYKE.—Peter J. Van Slyke, aged 89 years, 6 months and 28 days, died at 8 o'clock Wednesday evening, February 7, 1912, at the home of his daughter, Mrs. James Klostermyer, at No. 1314 West F St., Perry, Okla., of general weakness due to advanced age.

The deceased was born on a farm in Wyoming County, N. Y., January 10, 1822, and was at the age of twenty-two married to Hannah M. Edwards, third daughter of Uncle Daniel and Aunt Clara Edwards, at Little Genesee, N. Y. To this family were born seven children, only three remaining living: E. E. Van Slyke, Tonkawa, Okla., E. W. Van Slyke, Oklahoma City, Okla., and Mrs. James Klostermyer, Perry, Okla., all of whom were at his bedside when the end came, as was also Frank Van Slyke, a grandson, who is a student at the state university at Norman.

A family funeral service was held at the Klostermyer home, after which the remains were taken to their former home in Hamilton, Mo., where they were interred beside his wife who passed on several years ago.

Mr. Van Slyke came to Little Genesee some years previous to his marriage and was employed as sawyer, at first running the "Deacon Potter" mill up "the Valley" and later the Edwards mill, and soon after his marriage he contracted with Uncle Daniel and Uncle John to operate the mill and cut a certain tract of timber into lumber at the halves, and this lasted several years, or till (I think) 1861. After this he removed to a farm he owned in the town of Eagle, Wyoming Co., N. Y. Later on he sold this farm and returned and lived on the Edwards farm and later bought a home in Ceres. In 1868 he sold this place and removed to Hamilton, Mo., where most of his children were brought up and educated. It was the writer's good luck to have the pleasure of two visits with him in the last year, after a separation since 1868, and it was a delight to him to talk over old times with me as I knew of many things happening in those days that his children

SABBATH SCHOOL

LESSON XI.—MARCH 16, 1912. THE PARALYTIC FORGIVEN AND HEALED.

Lesson Text.—Mark ii, 1-12.

Golden Text.—"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Ps. ciii, 2, 3.

DAILY READINGS.

First-day, Matt. xvi, 13-20; John xx, 19-23.

Second-day, John v, 1-16.

Third-day, Acts iii, 1-10.

Fourth-day, Acts xiv, 8-20.

Fifth-day, Luke v, 17-26.

Sixth-day, Matt. ix, 1-8.

Sabbath-day, Mark ii, 1-12.

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

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knew nothing about, and so I could make talk interesting to him. His delight was to talk of those old times and he asked if I remembered things that happened very soon after I was born.

D. R. E.

DAVIS.—Albert A. Davis, son of Nathan G. and Mary Ann Davis, was born December 29, 1851; died February 9, 1912.

He was converted in early life and joined the Salem Seventh-day Baptist Church, of which he remained a consistent member until his death. He was married to Virginia Kelley, February 22, 1873, of which union eight children were born, six boys and two girls, four of whom preceded both the father and mother to the better land. The remaining four are Iven E., Launa Isabelle, Ira C. and Lewis E. Davis. His wife, Virginia, departed this life October 11, 1899.

He was a brother of Deacon M. V. Davis, Samuel R. Davis, Clementina M. Davis, Emily Jane Polan and Hannah F. Davis, all of whom still survive.

He was a quiet, unassuming, devoted Christian citizen and father, of which all who knew him can testify, and in his last hours gave to his friends striking evidences of his loyalty and devotion to his God, expressing his joy and happiness in his Saviour in the last moments of his life.

G. W. H.

STILLMAN.—Francis H. Stillman, president of the Watson-Stillman Company, manufacturers of hydraulic machinery, died suddenly yesterday morning from intestinal hemorrhage at his house, No. 105 Rodney Street, Brooklyn, in his sixty-second year. He was born in New York City and was graduated from Yale in the class of '74, with the degree of B. S.

Mr. Stillman was a member of the Hanover Club, of Brooklyn, the Engineer's Club, the American Society of Mechanical Engineers, and was treasurer and a director of the National Association of Manufacturers since 1903. He organized the Machinery Club, of New York, and was its first president. Mr. Stillman was the first president of the National Metal Trades Association.

In addition to being president of the Watson-Stillman Company, he was president of the Bridgeport Motor Company, of Bridgeport, Conn., president of the Pequannock Commercial Company, and a director of the Manufacturers' Association of New York. He was a member of Hyatt Lodge, F. & A. M., the thirty-second degree Brooklyn consistory, Knight Templar, noble in Kismet Temple and a member of the Royal Arcanum. His wife, formerly Miss Irene M. Bancroft, of Boston, and two sons, Edwin Arthur and Austin Frank Stillman, survive.

The older RECORDER readers will recognize the deceased as the only son of Paul and Lydia Rogers Stillman. Paul was interested with his brothers, Thomas B. and Alfred Stillman, in forming the American Sabbath Tract Society, and the New York Seventh-day Baptist Church. Francis H. Stillman was also at one time a member of that church.

W. M. S.

"Trouble is one of the things you can get for nothing."

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, 450 Audubon Ave. (between 187th & 188th Sts.), Manhattan.

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

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

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

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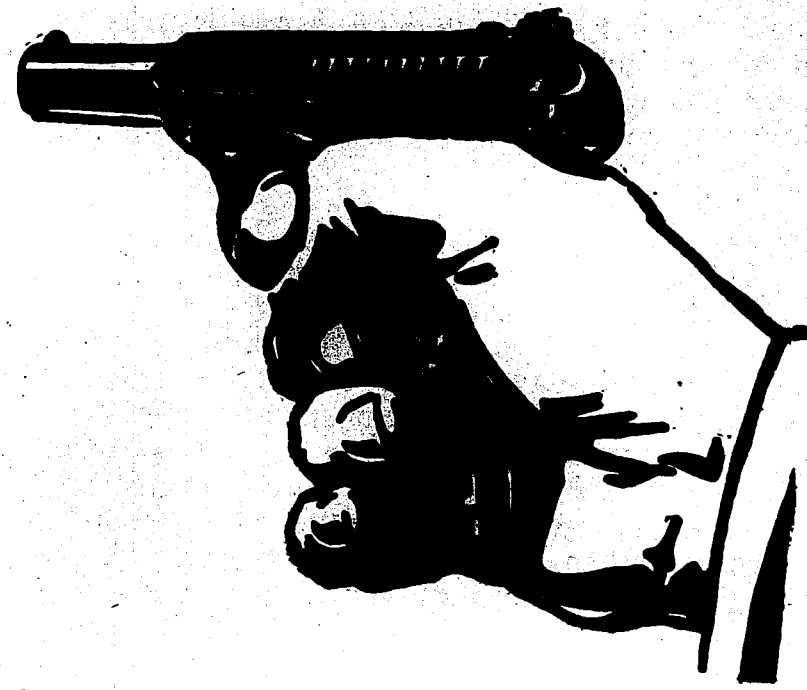
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CONTENTS

Preface, Introduction, General Survey,
(pp. vii-xix)

Part One—The Old Testament, (pp. 1-50)

Beginnings of History—Foundations; Reasons for the Sabbath; Beginnings of Hebrew History; *Moses, the Exodus, and the Law*—Moses and His Work; The Sabbath Earlier than Sinai; The Decalogue; The Fourth Commandment; The Sabbath a Covenant of Sanctification; The Sabbath a Sign of the Hebrew National Covenant; Sabbath Rest Safe and Rational; Religion and Good Morals Inseparable; The Sabbath Assembly, and the Holy Bread; The Sabbath a Sanctifying Day; The Sabbath in Deuteronomy; Other Sabbatic Time; *The Great Historical Period*—The Sabbath in Chronicles and Kings; The Sabbath under Nehemiah; *The Prophets*—The Sabbath Social and Ethical; Righteousness Essential to True Sabbath-keeping; Meaning and Relations of a Hallowed Sabbath; The Sabbath in Ezekiel; The Sabbath and National Life; Summary of Old Testament Teachings.

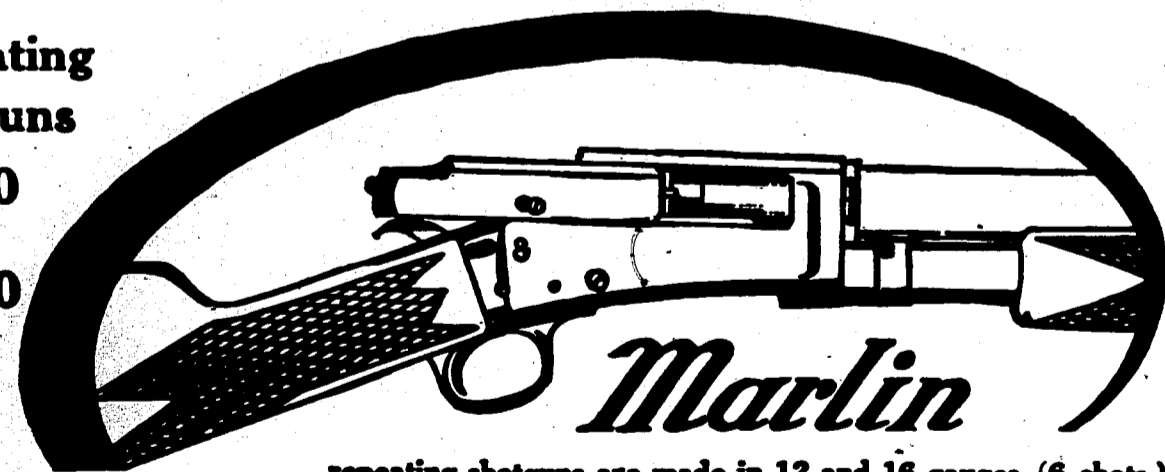
Part Two—The New Testament, (pp. 51-107)

The Synoptic Gospels—Relation between the Two Testaments, and the Authority of Jesus; The Sacredness of Human Needs; Christ Greater than the Temple; The Greater Law of Love; Deeds of Mercy on the Sabbath; The Sabbath among Early Jewish Christians; A Sabbath of Teaching and Healing; The Sabbath Made for Man; Doing Good on the Sabbath; Jesus a Sabbath-day Worshiper and Preacher; Jesus Our Judge in the Matter of Sabbath-keeping; Jesus at a Sabbath Entertainment; The "Preparation"; The Resurrection; *Early Writings Belonging to a Transitional Stage of Thought*—"Proselytes"; The Sabbath in Hebrews and Revelation; *The Pauline Epistles*—Under Grace; Salvation a Free Gift; *The Johannine Writings*—Our Ever-working God and Father; Compassion Greater than Ceremony; Mercy is Free, not Bound, on the Sabbath; Recapitulation and Summary; A Brief Historical Survey; Index of Scripture References; Bibliography.

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A little more cross and a little less creed,
A little more beauty of brotherly deed;
A little more bearing of things to be borne,
With faith in the infinite triumph of morn;
A little less doubt and a little more do
Of the simple, sweet service each day brings to view;
A little more cross with its beautiful light,
Its lesson of love and its message of right;
A little less sword and a little more rose
To soften the struggle and lighten the blows;
A little more worship, a little more prayer,
With the balm of its incense to brighten the care;
A little more song and a little less sigh,
And a cheery "good day" to the friends that go by;
A little more cross and a little more trust
In the beauty that blooms like a rose out of dust;
A little more lifting the load of another,
A little more thought of the life of a brother;
A little more dreaming, a little more laughter,
A little more childhood, and sweetness thereafter;
A little more cross and a little less hate,
With love in the hands and a rose by the gate.

—Baltimore Sun.

—CONTENTS—

EDITORIAL—Thoughts Suggested by Two Old RECORDERS; The Memorial Fund; The Beginning of a Strong Church; The Ministers' Relief Fund Grows; To Sail for Africa.....	321-324
EDITORIAL NEWS NOTES.....	325-327
The Problem of Education.....	327
SABBATH REFORM—"From Sabbath to Sunday".....	329
Matthew, Mark, and Luke.....	332
MISSIONS—The Voices of the Women; Monthly Statement.....	334-336
Sabbath Lesson.....	337
Bible Studies on the Sabbath Question.....	337
Alfred Theological Seminary.....	337
WOMAN'S WORK—A New Version (poetry); "Heroines of the Bible".....	338

YOUNG PEOPLE'S WORK—The Saloon and Its Allies; One Frank Saloon-keeper Gives Fair Warning; Success Worth Having, and Not Worth Having; Young People and the Church; The Why of the Tract Study Course; A New Book on South Africa, by Robert E. Speer; News Notes.....	341-346
The Circulating Library.....	346
CHILDREN'S PAGE—A Mother's Trials (poetry); Animals and Music.....	347
DENOMINATIONAL NEWS.....	348
HOME NEWS.....	349
MARRIAGES.....	351
DEATHS.....	351
SABBATH SCHOOL.....	352