

# Bible Studies on the Sabbath Question

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# The Sabbath Recorder

## A LITTLE MORE CROSS.

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.

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## EDITORIAL

### Thoughts Suggested by Two Old Recorders.

A friend recently handed me two old SABBATH RECORDERS bearing dates forty years back, and said as he passed them out, "I will give those to you. Maybe you can make some use of them." For several days they have lain on my desk, waiting an opportunity to be noticed. They have been very patient and kept very quiet—more so, perhaps, than did some who wrote the messages they bore to the denomination so many years ago.

The time was a few months before the purchase of the SABBATH RECORDER by the American Sabbath Tract Society, while the paper was only an individual enterprise. It was then a large four-page blanket sheet, with one page given mostly to advertisements. I do not see how any one can look over the pages of the papers printed forty or fifty years ago without being impressed with the fact that as a people we have made great progress and many improvements since those times.

While our growth has not been phenomenal, still we have held our own under a pressure that would long ago have annihilated some other denominations; and in the long run we have made a little numerical gain. Aside from this the advancement in the spirit, methods, amount

and variety of our work has been almost phenomenal. And when we look at the rank and file of our workers, the great company of interested young people and the army of lay workers identified with the cause we love, we have reason to be proud. As I read the pages of old RECORDERS I do not feel one bit like longing for the "good old days," but more like giving thanks for the strong, true men and women of today and the excellent spirit with which they are pushing forward the various enterprises to which we are putting our hands.

In 1872, the date of one of these RECORDERS, the number of communicants in America was given by Rev. James Bailey in the *Seventh-day Baptist Quarterly* as 7,895. The *1911 Year Book* gives the membership in this country at 8,030. Thus during the entire forty years, instead of a hopeless dwindling out, foreboding utter annihilation, we have actually witnessed all the pressure from every other denomination combined against us, and from ten thousand temptations and allurements of the business world during its most commercial age, still holding our own with a little net gain to our credit. This of itself ought to put some new hope into our hearts, and strengthen our purposes for better work. But when we compare our contributions for churches, for missions, for Sabbath reform, for education, and for other benevolent enterprises, with those of forty or fifty years ago, we have abundant reason to "thank God and take courage."

#### THE SPIRIT OF UNITY.

Once in a while we hear some one lamenting the lack of unity among us, even suggesting that conditions today are worse than ever before. But when we come to the questions of differences of opinion and friction between the leaders resulting in unpleasant and personal arguments, we need only to go back to RECORDER pages of a few years ago, to find much greater friction than the young people of today have ever seen. In one of the papers referred to above, nearly half the first great



blanket page is filled with personal letters between brethren in sharp debate over the question of secret societies. Churches were alienated and bitterness crept in between brethren on account of it, and it is doubtful whether the good cause ever fully recovered from the damaging effects thereof. Certainly it did not recover during that generation.

Who can read the long drawn out debates of years ago, over the communion question, the resurrection question, and various phases of eschatology, regarding which brethren argued and indulged in personalities until people were thoroughly tired, without feeling glad that those things are over? A better day has dawned, and we rejoice in the kindlier spirit of our times. Some of us remember how sick at heart our fathers and mothers grew over those long controversies, and how they hungered for the warm, comforting, inspiring truths of the Gospel. They were starving for the bread of life.

We can not help feeling that the good done by such arguments was largely outweighed by the harm that came to so many hearts; and we feel that the churches were not helped much thereby.

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### No Memorial Fund.

Further consideration of the old RECORDER mentioned above reminds us of the fact that forty years ago there was no Memorial Fund in the denomination. Today we have in the hands of the Memorial Board \$470,664.66 well invested and earning, last year, the sum of \$26,938.12 for denominational purposes. All this and more we have raised since the printing of that RECORDER, for this does not include the endowments placed in the hands of three boards of college trustees, and the Missionary and Tract boards. Really this is much better than in the "good old days."

On the second page of this paper is a plea made by President Allen, in which he seconds a suggestion from President Whitford, published two weeks earlier, to celebrate the two hundredth anniversary of our denominational life by raising a fund of \$100,000 to be called the Memorial Fund. This matter was started by these two men representing the East and the West, and they spent some time canvassing the denomination that year. A year later

the Memorial Board was organized to take charge of the fund. Today instead of \$100,000 we have almost five times as much. President Allen's article is eloquent. After referring to the blessings that had come to other denominations through the raising of such a fund, and the enthusiasm which the effort had aroused, he said:

Can we not, as Seventh-day Baptists, be warmed with something of a like enthusiasm? Can we not move forward? Can we not uphold each other's hands—cheer each other on?

Permit me to make three propositions:

1. Unite as one man in raising one hundred thousand dollars as a memorial fund, to be held in trust by the denomination as a general Education Fund, for the good of all of our schools.

2. To this end, "LET US HAVE PEACE." Let all criticisms, faultfindings about every one and every thing, be laid aside. Let no more of it appear in the RECORDER, or in our public gatherings, till the whole sum be raised. Let our energies be sacredly devoted to building up, instead of tearing down. Let the mote remain in our brother's eye, and the beam in our own, for the time being. Let the old guide with their wisdom and uphold with their strength. Let the young not devote their energies in palsying the arm of age, or tearing down what has already been built, but rather let them lend the enthusiasm of their sweet, generous, young lives, to cheering on, upholding, strengthening.

3. Let the work be begun in prayer and a re-consecration. The two hundredth anniversary falls on the 23d of this month. This is Sabbath—symbolic and significant. Let this subject be made the especial object of prayer in the prayer and conference meeting, the evening previous. Let our pastors preach a memorial sermon on this anniversary Sabbath.

Finally, let peace reign. Let prayer ascend. Let enthusiasm kindle. Let us work and sacrifice, and the object can be accomplished. Who will respond?

Read carefully President Allen's second proposition above. It breathes the very spirit of the Prince of Peace, and stands in most striking and touching contrast with the spirit of censure found elsewhere in that RECORDER. The one refreshing thing about it is the revelation it makes of the desire for united and practical Christian work, to take the place of the spirit of criticism and debate.

Right there and then we began to take on new life, and, as a people, to move forward in various lines of upbuilding. Work for our schools took a new start with a denomination-wide interest; the Sabbath reform movement was revived, the American Sabbath Tract Society enlarged its business,

and six months after this old paper was printed, purchased the SABBATH RECORDER; an increased interest in missions sprang up, and soon sectional feelings began to disappear. Two years later a large company of Conference delegates visited in a body the old Newport meeting-house, the birthplace of Seventh-day Baptists in America, and there, around the altar of our fathers, pledged themselves anew to practical denominational work for God. I shall never forget that day. It was indeed the beginning of a new era. Men and women from the East and from the West pledged their money and their powers in a united effort to build for the great future, upon the foundations their fathers had laid.

One year later the first theological class went forth from our own Seminary at Alfred, a band of brothers, educated together and in full sympathy with each other, and in complete accord with the spirit urged upon them by President Allen as seen in this extract from his letter. They were also imbued with the spirit of evangelism, and went forth determined to strengthen the things that remain and to win souls for Christ. From that day to this, such has been the spirit and purpose of each and every class sent out from our denominational school. The tide had turned, and its currents henceforth were to follow in the channels of peace and of unity of purpose and harmony of work. In keeping with President Allen's plea the young, today, are devoting their energies to our cause; they have indeed lent "the enthusiasm of their sweet, generous, young lives, to cheering on, upholding, strengthening" the leaders.

Brethren, let us not fix our gaze too much upon our losses, and brood over them till we become disheartened. They are sad enough, to be sure, but nothing can be gained by magnifying them. If things seem to go wrong in some respects, let us not enlarge upon them until the burden weighs everybody down, and we become handicapped by friction or worry, and unfitted for good work. Let us, too, cling to the policy of Allen and Whitford, and turn the hearts and minds of the people toward some practical Christian work in which everybody can unite, the accomplishment of which will make them forget the evils and rejoice together in the good.

### The Beginning of a Strong Church.

Look with me again at that old SABBATH RECORDER, and you will see on the same page with President Allen's article another from Elder Oscar Babcock, then of Dakota, Wis., regarding the proposed location of a colony at North Loup, Neb. This, too, starts a chain of memories, gives rise to suggestive thoughts as to Seventh-day Baptist growth and prosperity. For years our good friend and classmate, Rev. George J. Crandall, was missionary pastor at North Loup and led the young church through its darkest days. As an active member of the Missionary Board during those early years, we were enabled through Brother Crandall's reports to follow the little flock in its struggles of pioneer life. Then, thirty years after, it was the editor's privilege to find it a great flock and to become its pastor.

It is impossible to tell what might have been the good results if every colonizing enterprise proposed by Seventh-day Baptists had been planned as wisely and executed as conscientiously and thoroughly as was that of North Loup.

The letter from Brother Oscar Babcock was dated December 11, 1871. After referring to a former communication regarding the proposed sending out of a locating committee of four to discover and recommend a suitable and promising place for their settlement, he said the work of the committee had been thoroughly done, and a second committee had also gone to see about timber prospects, both of which committees had recommended the valley of the North Loup. Then follows a plea for all families who contemplated going West to join this colony, and establish a Seventh-day Baptist church at the very outset. He says:

The land is all subject to entry as homesteads, and consequently no arrangements can be made to control any portion of it, and if any of our brethren from abroad wish to join us in trying to build up a Seventh-day Baptist society in that beautiful valley, they should move on early in the spring. From eight to ten families, and heads of families, from here, will be on the field by the 10th of May next, to welcome all who may come from abroad, and others will follow early in the summer.

Now is an opportune time for the scattered brethren to gather in and secure desirable lands, so generously donated by the Government to the actual settler, and immediately provide themselves with congenial religious society and good



schools for their children. Our success will depend largely upon the encouragement we receive from our missionary brethren and other leading men of our denomination. If they favor and encourage this "gathering in" enterprise, we shall certainly build up a society which the denomination will not be ashamed of. We have already received letters from a large number, scattered through six or seven different States, who express a purpose to join us, and we say to such brethren, *Come on*, and we will organize a church in the Loup Valley before next autumn, and have our schools in operation in the early winter.

From the first Sabbath day after those colonists arrived in the North Loup valley, when they assembled on the river banks to worship, and Elder Babcock preached to them with a chair for a pulpit, the success of their church was assured. The "gathering in" enterprise has proved its value wherever tried, while the "scatteration" plan has invariably been disastrous. Brother Babcock's words, "We shall certainly build up a society which the denomination will not be ashamed of," have indeed come to pass. For the growth and success of the enterprise described in this good brother's letter we are truly thankful. We will also remember that this is not the only "gathering in" enterprise that has succeeded. Look at Milton and Farina and Nortonville and Boulder! Surely there are some hopeful things to cheer us in these trying days. Let us "thank God and take courage."

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### The Ministers' Fund Grows.

Treasurer Joseph A. Hubbard tells the editor that since we began trying to secure a fund for the support of indigent and aged ministers a little more than \$1,000 has come into his hands. This is already invested at six per cent, and together with the \$1,000 given by Mrs. Charles Potter will bring an income of \$120 a year.

We have been about four years raising the \$1,000. This is not very fast. We need \$10,000 at least, and at this rate it will require about forty years to secure the minimum amount needed. Most of the RECORDER readers will be gone by that time. Why not give this worthy cause more attention now, and raise at least \$1,000 a year. We could do it so easily if our hearts were only in the work. We simply neglect and forget to do what we really mean to do sometime, and which we feel should be done. Thus the work

goes by default and the good cause suffers.

Probably a thousand readers of this item will say, "I really meant to send something to this fund before this time. It is a worthy cause and I would like to see it succeed." Well, why not do it now? If a thousand would send a dollar this week, the treasurer could immediately invest another thousand dollars and set it to earning money for the aged ministers' fund. This could easily be done and no one be burdened thereby.

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### To Sail for Africa.

In less than a week from the time this RECORDER reaches its readers, Rev. William L. Burdick and Brother Nathan O. Moore are expected to sail for Africa. Arrangements are being made for them to go on the steamship *Lusitania* of the Cunard Line, which sails at one o'clock in the morning on the twentieth of March.

The boards are faithfully trying to carry out the clearly expressed wish of the people as found in the referendum vote recently taken, expecting of course that the people will stand by, and furnish the money promptly. Unless this is done, both boards will be driven to hire more money. One thousand dollars from each board is now needed, and should be available by the time this paper reaches the people—two thousand in all, for a starter. The entire cost of the trip will probably not be less than \$3,500, but the \$2,000 must be paid before the brethren start.

Let all the people take hold as one man and help carry the burden. Will the pastors please take up the matter in the next Sabbath services, and see that special effort is made to secure the funds. Have good persons appointed to make a thorough canvass, since this is a special matter not included in the regular contributions already voted, or provided for, in the churches. It is so much extra, and if we wait for it to come by the ordinary methods of passing the boxes, and by public appeals, we fear it will come too slowly, and the boards will be driven to make loans.

Let every Christian pray for the success of this undertaking, and for God's blessing to rest upon Brethren Burdick and Moore, as they go forth on their mission. Don't fail to act promptly. May pastors and people push the financial part, and so assure the boards of their hearty cooperation.

## EDITORIAL NEWS NOTES

### Revolt and Riot in Peking.

The mutiny and revolt of two or three thousand soldiers under Yuan Shih-kai, the new president of the Chinese republic, has caused much alarm, and great misgivings prevail as to the outcome. Riot has run rampant in Peking, the soldiers being joined by great mobs of malcontents, and an immense amount of property has been destroyed. Great sections of the city have been burned; and while no foreigners have been killed in Peking as yet, all have had to take refuge in the consulates and concessions, and much foreign property has been destroyed. Among the refugees at the American Legation are Willard D. Straight and his wife. Mr. Straight was at one time consul at Moukden, but is now representing a great business firm in New York City.

From Peking the rioting spread to other cities, and reports on March 5 show that Tien-Tsin and Pao-Ting-fu have for three days suffered terribly, the last named city alone having been damaged to the amount of \$6,000,000.

In Tien-Tsin, fires were set all over the city, so that fourteen were raging at the same time. The soldiers there were joined by the rabble, and looting from house to house was the order of the day. The people were kept intimidated by the firing of guns by soldiers. But few of the police remained loyal, and these were powerless to restore order. The burning Pei-Yang mint was looted by the soldiers, the silver vaults broken open and everything of value stolen.

The German Consul sent a guard to protect German citizens in the city, and a physician who was trying to assist German friends was shot dead by looting soldiers. No other foreigners in that city were molested. A British regiment was sent to protect the British station and railway property. There are not enough foreign troops in Peking belonging to all the powers, to properly police that city.

The latest reports show that Yuan Shih-kai is bringing in a body-guard of Manchu soldiers from his home province, Ho-

Nan, to aid him in Peking, since the Manchu regiments are proving more loyal than others. They are the ones who really saved the Imperial City, and with it the Forbidden City, from the rioters and mutineers after the gates had been fired.

The real cause for the mutiny is not known. Some believe the soldiers were incited to rebellion by the prospect of being disbanded, some think the requirement to cut off the cues had something to do with the dissatisfaction, while others, suppose that loss of faith in Yuan Shih-kai had much to do with it. There is also quite a sectional feeling at Peking against southerners. Everything about these recent events goes to show a fatal ignorance of the real meaning of republican government. They do not comprehend the significance of the new flag everywhere seen in place of the Dragon.

When the mutineers began operations they issued three orders: (1) No foreigners shall be interfered with. (2) There shall be no killings; (3) no burnings. But they observed only the first order. Not many were killed, but the rabble seemed bent on firing as many buildings as possible. Peking's loss alone is estimated at \$20,000,000.

### Americans Are Leaving Mexico.

The report comes from Mexico City that many United States citizens are leaving the country on the strength of President Taft's advice. All sleeping-car accommodations were engaged in advance, and the steamer lists at Vera Cruz are full. Another effect of the President's proclamation has been to send many Americans to the consulate to register themselves and their personal effects, and to learn just how far they can be protected there in case of trouble.

Although the President's message was admirable and salutary in tone, intended only to advise Americans regarding their safety, and to insure absolute neutrality as far as possible between the United States and Mexico, still it seems to have been either misunderstood or misrepresented in various localities along the border in Mexico. There is nothing in this message at which Mexico should be offended, for it stated only conditions which everybody knows are true, and exactly such as President Madero himself publicly pro-



claimed. The fact that many Americans in Mexico might be tempted to take part in the fighting, from personal interests if for nothing more, and the fact that some of our citizens along the border might be inclined to participate in fights which now and then come within rifle shot of them, gave abundant reason for our President's taking the stand he did. After this plain warning no filibuster, if he gets into trouble, can demand protection from the government whose neutrality laws he has violated.

It looks now as if the spirit of revolution was rampant all through Mexico, and although the movement is unorganized, it promises to give more trouble. Conditions are likely to become worse before they are better.

#### The War Against Tips.

It seems that the Commercial Travelers' Association did not succeed very well in getting the hotel-keepers of this country to cooperate with its members in the effort to correct the tipping evil. The hotels evidently expect their customers to go on paying the wages of waiters in tips, rather than to pay better wages themselves and so relieve the traveling public from the importunities of the itching palm whenever service is rendered at tables and on Pullman cars. Therefore the Commercial Travelers are pushing a bill in the New York Legislature at Albany, making it unlawful either to give or receive a tip while in a hotel, restaurant, dining-car, or sleeping-car, and fixing the fine for so doing at \$100.

One thing is certain, the tip-paying public are getting thoroughly tired of paying these "middlemen of the tray and napkin," after having paid the hotel full price for entertainment, and every one will rejoice if such a law could become operative. It is time that more satisfactory relations were brought about in hotels and restaurants between the waiters and those waited upon.

#### The Unfortunate Olympic.

The great steamship *Olympic* seems to be particularly unfortunate thus far in her short career. She has recently met with two mishaps, both of which placed her in dry dock for repairs. On her trip from New York to Liverpool, on February 27,

in mid-ocean, she struck a submerged floating wreck, breaking her propeller and doing other damage that sent her to Belfast, where she was built, for repairs. When these repairs were completed, as she was leaving the harbor at Belfast, on March 4, she bumped her bottom on the West Twin Island, and was obliged to put back and again go into dry dock for repairs. The first accident to this giant liner occurred on September 20, near Southampton in Cowes Roads, where she came in collision with the British cruiser *Hawke* and was damaged to the amount of nearly \$100,000.

#### Final Honors at Havana.

Everybody will be interested in the announcement of the program for the final honors at Havana, Cuba, for the *Maine's* dead, and for the burial of the ship itself. On February 27 President Gomez issued a decree setting forth the program of ceremonies as follows:

"The bodies will be removed from Cabanas Fortress to City Hall. There they will lie in state during the night under guard of honor, the coffins covered with American flags and flowers. The following morning they will be escorted through the streets lined with Cuban soldiers and sailors, and placed aboard a funeral barge, which will transfer them to the United States armored cruiser *North Carolina*.

"The American squadron will be escorted to the spot where the hull of the old *Maine* will be sunk, the three Cuban gunboats participating in the ceremonies, firing a final salute.

"As the fleet passes out of the harbor, the parapets of Cabanas and Morro will be lined with Cuban troops standing at attention, the bands playing dirges. Throughout the day half-hourly guns will be fired from Cabanas."

#### Who Finds Fault With Postal Banks?

The *Postmaster's Advocate* tells us that the saloon-keepers in certain mining towns of the West are the only ones thus far to make unfavorable criticisms upon the postal savings banks. The complaint is that the saloon business suffers in proportion to the amount the laboring people place in postal savings banks. So long as only the old line banks were handy for deposits, the drink business could go on with no drawback, because the drinker could pay

off with checks. Postal savings banks can not be drawn upon by checks, and no money can be secured from them except in the daytime, at the usual postoffice. Thus it happens that the evening business of the saloons has diminished quite a good deal, and money that usually goes for drink is saved to the depositors.

The saloon-keeper's kick was reported to Postmaster General Hitchcock, but he feels that the more the system damages the saloon business, the greater blessing it will be to the country.

Despite all the efforts of the British Government to avert the coal strike in that country, it was precipitated last week, and about one million miners went out. This promises to be disastrous to many lines of business. Even railroads have given notice that prospective coal shortage necessitates the curtailing of their business. The closing of a large number of factories for want of fuel will bring untold suffering upon the families of operators.

Evils of such extraordinary magnitude are regarded by Parliament as requiring stern measures in order to remedy them. The Crown's lawyers have been consulted, and a bill has been drafted, looking to the fixing of wages, with safeguards against abuses, and provisions for arbitration by government officials whenever the joint boards of masters and men fail to agree. The bill, if passed, will be compulsory as to the matter of arbitration.

Three suffragettes in London were sent to jail for a term of two months for smashing windows and leading in riots.

President Taft went to New York to pay loving tribute to William D. Howells on the author's seventy-fifth birthday. Mr. Taft voiced the feeling of the whole people when he referred to Mr. Howells as the greatest living American novelist. A great company of literary folk gathered at Sherry's restaurant to help Mr. Howells celebrate his birthday.

The Eastman Kodak Company has announced that on July 1, \$500,000 will be divided among its employes. This money will be paid out to the men according to the length of time they have been with the company. There are six thousand men employed in the Rochester works alone.

Secretary Knox received a warm welcome as he stepped from the United States armored cruiser *Washington*, at Colon. The Panama Government fulfilled its promise to make the Secretary's visit a notable event. Mr. Knox was not prepared to meet with such cordial and enthusiastic welcome. The station was literally covered with American flags, and as Mr. Knox appeared on the street, the immense throng halted and stood uncovered while the band played "The Star-spangled Banner."

#### The Problem of Education.

PRESIDENT WILLIAM C. DALAND OF MILTON COLLEGE.

The problems of education are many, but the problem of education is one. It is the problem of life. Till the question of how to live is settled, the question of education will be a debatable one. Education is the process by which the people of one generation, in any state of civilization, seek to fit their children, the people of the next generation, to live better than they themselves have lived. This is true in any essentially civilized nation, that is, in a nation that is in the least degree progressive.

This being the case, the single problem of life is seen to be divided into two parts or elementary problems. The lower or more primitive is how to live at all; the higher or more developed is how to live well. These two elements are present, though not always consciously so, in every view of the vast problem of human life.

The elementary problem of living is simple, though not easy. It is to find out how to prolong and preserve our life on this planet, how to exist as human beings, fulfilling our natural destiny. The primitive man solves this problem in part when he sees one of his fellows eat a poisonous berry and die, as well as when he eats nutritious fruit or nuts and grows thereby. He makes a bow and arrows or a spear, to kill animals for food and clothing, as well as to defend himself against his foes, who seek to shorten his life. Then he teaches his child the difference between poison and food and instructs him in the use of weapons. This becomes his education. We do much as does the primitive man, except that we make anti-toxin and



tuberculin, as well as Maxim guns and battleships. We teach our children chemistry, sanitation, and mechanic arts. And all this is to help them live. For many, life itself is but a vain hope. The struggles of the poor, the frantic efforts of the weak and the sick, the despair of the incompetent,—all testify to the constant presence of this vast elemental problem, still unsolved, *How to make sure to live.* Till it is solved, education will be a moot question.

But the higher element of this problem, though secondary, is more complex, *How to live well.* This phase of the problem requires leisure for its solution. When men are too busy about how to live at all, they can not think about how to live well. If you talk to a poor woman, vainly trying to support herself and her children by the few cents a day that are all she can earn with her needle, it will be difficult to interest her in ways and means of living better. Sanitary improvements, refined cleanliness, culture of the mind, religion,—all in her view are secondary to the sterner and more present problem of living. Tell her, in the words of St. Paul, of the value of preserving her "soul and body blameless," and she will say, "I have too much to do to keep soul and body together to think about improving them."

But nevertheless this higher part of the problem is of the greater moment. Our life is not "length of days." Jesus of Nazareth with his thirty-three years, not Methuselah with his nine hundred and sixty-nine, is the "Lord of Life." "A man's life consisteth not in the abundance of the things which he possesseth." We are to seek first the kingdom of God and his righteousness, not meat and drink and "the prolongation of the existence of the human organism." Our life is intensive, not extensive.

But living well is not easily conceived, as it is not easily achieved. The race has blundered on and on. More than one Cain has experimented, assuming that in order to live well he must first get the other fellow out of the way. There are now many such who do not use the rock or the bludgeon. Many a Jabal thinks that to live well is to amass wealth. Some follow this theory in practice, though they scorn it as false to truth. Better are the Jubals who think that to live well is to make music and poetry to lighten the som-

berness of this transitory life. Millions of Tubal Cains go on manufacturing tools and weapons, printing-presses, bridges, automobiles, and airships. Now and then a Lamech fancies that if one wife is good (or the reverse) another will be better. There are as many notions of what is the desirable life as there are souls with appetites and desires.

The earliest widespread ideal of living well was that of a full physical life, with the life of the soul and of the spirit associated therewith to make the physical life more nearly perfect. This was the ideal of the Greeks. The best man is the perfect physical being. This ideal is still maintained, in our schools of physical training and in our athletics. Then came the ideal of the middle age, which was that of living as benefits one's noble descent. This is the ideal of the English universities. Then came the ideal of pure knowledge and learning, in the centuries following the renaissance. The ideal man is the one who knows the most, regardless of his family or of his physique. This is the ideal of the German universities. But last of all comes the best modern view, slowly emerging, that the ideal man is the man of character, or moral and spiritual culture. This is the ideal of the American college. It is the ideal also of Christian manhood. It is the ideal of the great Master, at once new and old. Of course, when in former days, or at the present, any or all of these views have been held, the primitive elemental aim of making a living is more or less blended with these higher ideals of living well. But let us first teach our children to live well, to be strong and healthy, to be proud of their good name, to increase in wisdom and knowledge, and above all to be men and women of character, to seek first the life of the eternal world. Let us then give them our blessing, and they will find a "way to live," and to live long enough to thank us that we have inspired them to *live nobly* rather than to *make a living.*

Here is a tip to dancers and to those foolish parents who have terpsichorean aspirations for their children: Sam Jones said that if he had a daughter with number four head and number seven feet, he would send her to a dancing school, as he believed in educating—the big end!—*Er.*

## SABBATH REFORM

### "From Sabbath to Sunday."

E. E. FRANKE.

(Concluded.)

Neander, who is admitted by all to be the greatest and most reliable church historian, says:

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect, far from them and from the early apostolic church to transfer the laws of the Sabbath to Sunday."—*Rose's Neander*, p. 186.

But the question is asked, Who changed the Sabbath? In Daniel vii, 25 we read of a power, which all Protestant commentators agree is the Papacy, or Roman Catholic power. We read in the verse named, "He shall think to change times and laws," meaning, of course, the times and laws of God, and it was this power which has been tampering with God's holy Sabbath, the only times in his law, and they flaunt it in the face of Protestants as a token or mark of their authority in other matters of tradition.

Let the Catholic Church answer this charge for itself:

In a little Catholic work entitled *Abridgment of Christian Doctrine* (fourth commandment) we read:

"*Ques.* By whom was it (the Sabbath) changed?"

"*Ans.* By the governors of the church.

"*Ques.* How prove you that the church hath power to command feasts and holy days?"

"*Ans.* By the very act of changing the Sabbath into Sunday which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Ques.* How prove you this?"

"*Ans.* Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin."

—Page 57.

In another Roman Catholic book, Keen-

an's *Doctrinal Catechism* imprimatur Cardinal McCloskey, we read:

"*Ques.* Have you any other way of proving that the church has power to institute festivals of precept?"

"*Ans.* Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."—Page 174.

The following are three letters from Cardinal Gibbons, of Baltimore, the highest authority of the Catholic Church in this country. The first and third of these letters are signed by the cardinal's secretary, and the second by his chancellor.

The first was written to Mrs. Mary J. Stavelly, of Edesville, Md., and is as follows:

"DEAR MRS. STAVELLY:—In the old law, that is, before the coming of Christ, the Sabbath, the last day of the week, was the day of rest. In the new dispensation, that is, after the coming of Christ, the day of rest was changed from the *last* to the *first* day of the week, namely, Sunday. The church, the mouthpiece and representative of Jesus Christ, made the change.

"The reason of the change is this: Sunday is the day upon which Christ rose from the dead, and is the day also upon which the Holy Spirit descended upon the apostles. Sunday is therefore the day upon which two of the most important events of our church took place. Hence it was deemed most appropriate by the church that this should be the day set apart for rest and religious exercise, rather than the Sabbath, or seventh day, which had been observed in the old law.

"Yours respectfully,

"WM. A. REARDON.

"Cardinal's Residence, Baltimore, Md.,  
"February 18, 1892."

The following letter was written to Mr. John R. Ashley, of Rock Hall, Md., and is more to the point:

"John R. Ashley, Esq.,

"DEAR SIR:—In answer to your first question, directed by the cardinal to reply to your letter, I will say:

"1. Who changed the Sabbath?"

"*Ans.* The holy Catholic Church.



"2. Are Protestants following the Bible or the Catholic Church in keeping Sunday?"

"Ans. The Protestants are following the custom introduced by the holy Catholic Church.

"3. The Protestants do contradict themselves by keeping Sunday, and at the same time profess to be guided by the Bible only.

"I am faithfully yours,  
"C. F. THOMAS,  
"Chancellor.

"Cardinal's Residence, Baltimore, Md.,  
"February 25, 1892."

The following letter, from Cardinal Gibbons also, to the writer, bears on the same point:

"DEAR MR. FRANKE:—At the request of his eminence, the cardinal, I write to assure you that you are correct in your assertion that Protestants, in observing the Sunday, are following, not the Bible, which they take as their only rule of action, but the tradition of the church. I defy them to point out to me the word 'Sunday' in the Bible; if it is not to be found there, and it can not be, then it is not the Bible which they follow in this particular instance, but tradition, and in this they flatly contradict themselves.

"The Catholic Church changed the day of rest from the last to the first day of the week, because the most memorable of Christ's works were accomplished on Sunday. It is needless for me to enter into any elaborate proof of the matter. They can not prove their point from Scripture; therefore, if sincere, they must acknowledge that they draw their observance of the Sunday from tradition, and are therefore weekly contradicting themselves.

"Yours very sincerely,  
"W. A. REARDON.

"Cardinal's Residence,  
"408 N. Charles St., Baltimore, Md.,  
"Oct. 3, 1889."

Some time since the writer saw a printed sermon by Father Enright, a Catholic priest who has charge of Redemptorist College, Kansas City, Mo., offering \$1,000 for a Bible proof for Sunday-keeping. The writer took the liberty to address him, and received the following letter over his signature:

"DEAR FRIEND:—Your letter reached me only a few days ago. The paper you speak of I've not seen. My words were: 'I have repeatedly offered \$1,000 to any one who can prove to me from the Bible alone that I am bound to keep Sunday Holy.' There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, 'Remember that thou keep holy the sabbath day.' The Catholic Church says: 'No! By divine power I abolish the Sabbath day, and command you to keep holy the first day of the week.' And lo! the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church. Excuse delay in answering.

"Yours respectfully,  
"T. ENRIGHT, Css. R.

"Lock Box 75, Kansas City, Mo.,  
"Jan. 11, 1892."

The writer wrote to Archbishop Ryan, stating Father Enright's position, and received the following reply:

"Mr. E. E. Franke,

"DEAR SIR:—Of course Father Enright is correct. There is not a word in the New Testament about Christ's changing the day. On the contrary, he always observed the Sabbath, the seventh day.

"Consult any Catholic work that has a chapter on tradition, and you should find what you need.

"The church alone is authority for the transfer from Saturday to Sunday.

"Truly yours,  
"IGN. F. HOOSTMAN,  
"Chancellor.

"Archdiocese of Philadelphia,  
"Chancellor's Office,  
"225 N. Eighteenth St.,  
"Philadelphia, Pa."

In a Catholic work called *Letters of Senex*, published by John Murphy & Co., Baltimore, 1890, we find the following:

"Thus the biblical Christian who conscientiously clings to the Bible as his rule of faith, can not close his eyes to the awful truth and fact that *there exists a positive command of God—one of the ten—that he has never once kept during his whole life because he has lived his whole life keeping another day in direct violation of his own rule of faith; whilst in this matter which should be, to him, one of prime im-*

portance, he is *blindly and slavishly* and, what is far worse, *sacrificing his own fixed religious principles to follow the command of the Catholic Church* which requires the keeping of Sunday, rather than Saturday."—*Letters of Senex*, p. 10.

The foregoing testimony is from the highest authority of the Catholic Church in this country. Some, however, are not willing to receive Catholic admissions; for such we will give three good Protestant testimonies.

Dr. N. Sumnerbell, in his history of the church from the time of Christ to A. D. 1871, says:

"In 321 Constantine made a law that Sunday should be kept in all cities and towns. But the country people were allowed to work, and not until 538 A. D. was country labor prohibited by the third Council of Orleans, which called it *the new Sabbath*."

This was a Roman Catholic council.

Rev. John Snyder, in an article in the *St. Louis Globe Democrat* of April 3, 1887, said:

"Every instructed man knows that there is no New Testament authority for the change of the day of rest from the seventh to the first day of the week. Every instructed man knows that the Catholic Church gave to the Christian world the Sunday, and determined the manner in which it should be used. And when Protestantism threw off the authority of the Catholic Church, it abandoned the only ecclesiastical foundation upon which Sunday can logically rest."

The above testimony comes from a man who is himself a Sunday-keeper.

Rev. E. T. Hiscox, D. D., author of the *Baptist Manual*, said:

"What a pity that it (Sunday) comes branded with the mark of paganism and christened with the name of the sun-god. When adopted and sanctified by the Papal apostasy, and bequeathed as a sacred legacy to Protestantism and the Christian world."—*Reported in the Examiner*, Nov. 16, 1893.

Now we appeal to every honest Protestant to choose whom he will serve. Paul says, in Romans vi, 16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"

Are you obeying God and keeping his

day? or are you obeying the Catholic Church and keeping Sunday? We can not serve two masters.

Christ says:

"In vain they do worship me, teaching for doctrine the commandments of men."

### Prehistoric Citizen.

Three weeks ago the municipal authorities of Central City, W. Va., began the work of removing the prehistoric mound, located in Madison Avenue, at Thirteenth Street. Monday, when at a distance of twelve feet from the base of the mound, the excavators found a partly preserved skeleton surrounded by a wealth of rude trinkets. The skeleton measured six feet eight inches in length, and was of massive proportions. The skull, the ribs and all the larger bones of the limbs were in an almost perfect state of preservation. Near the feet and, at a position presumably marking the resting-places of the arms were found heavy bracelets. After the mold was burnished from the trinkets it was found that they were of purest beaten copper. Eight of these bracelets were discovered. There was also found a curiously inscribed piece of partly petrified wood, believed to be hickory. Local scholars who have examined this find, believe that the inscription marks the totem legend of some tribe long since departed. There were also found a number of arrow heads and stone hatchets. The news of the discovery will be conveyed to the Smithsonian Institute, and the relics offered.—*St. Mary's Oracle*.

### Sheep in Palestine.

To the traveler in the Holy Land the sheep are a perpetual joy, for they seem to carry a burden of sunshine in solution on their backs; they soften the hard lines in a landscape and lend interest and romance to the most desolate hillside. They and their black brethren, the goats, are often united in one flock, and form a pleasing contrast. When being led from one pasture to another, the sheep are invariably on the right side and the goats on the left. Often, too, a shepherd will be encountered carrying a little lamb in his strong arms, reminding one of Isaiah's picture: "He shall gather the lambs in his arms."—*Sunday at Home*.



## Matthew, Mark, and Luke.

REV. ARTHUR E. MAIN.

## THE SON OF GOD.

The phrase or the idea of divine sonship in the Old Testament:

It is applied to angels in Gen. vi, 1-4; Job i, 6; ii, 1; xxxviii, 7; Ps. xxix, 1; to individual Israelites in Deut. xiv, 12; Hosea i, 10; to the nation in Ex. iv, 22; Deut. xxxii, 6-10; Hosea xi, 1; and to a king in messianic passages, that is, in passages prophetically ideal (2 Sam. vii, 8-17; 1 Chron. xvii, 12-14; xxii, 10; Ps. ii, 1-12; lxxxix, 19-37).

This Old Testament form of expression is largely figurative; but, evidently it denotes special dignity, rank, or relationship; or representative privilege and power.

The phrase or title in the New Testament:

(1) Jesus says, My Father, or, Father; but not, Our Father, in the sense of thus fully identifying himself with his disciples in the relation of sonship to God (Matt. vii, 21; x, 32, 33; xi, 25-27; xv, 13; xvi, 17; xviii, 10, 19, 35; xx, 23; xxiv, 36; xxvi, 39-42; xxviii, 19; Mark xiii, 32; xiv, 36; Luke ii, 49; x, 21, 22; xxiii, 34, 46).

For the expressions, your Father, or their Father, see Matt. vi, 8, 32; vii, 11; xiii, 43; Mark xi, 25; Luke xi, 13.

(2) Passages that seem to imply our Lord's possession of more than a human consciousness: Matt. vii, 22, 23; viii, 8-13; x, 28-40; xi, 25-30; xiii, 40-43; xvi, 24-28; xxv, 31-34; xxviii, 18, 20; Mark ix, 37; xii, 35-47; Luke ix, 46-48; x, 21-24; xx, 41-44.

(3) Parables that imply his sense of sonship to God: Matt. xxi, 33-46; xxii, 1-14; Mark i-xii; Luke xx, 9-18.

(4) The testimony of Mark's gospel (i, 1).

(5) The angelic message to Mary (Luke i, 30-35).

(6) The witnessing Voice at the baptism of Jesus (Matt. iii, 17; Mark i, 11; Luke iii, 22); and at the transfiguration (Matt. xvii, 5; Mark ix, 7; Luke ix, 35).

Modern psychology may require that we place greater emphasis upon the probable inwardness of these heavenly testimonies; but that would make them none the less real in the consciousness of our Saviour.

(7) The Tempter's suggested doubt (Matt. iv, 3-6; Luke iv, 3-11).

(8) The testimony of disciples after the storm at sea (Matt. xiv, 33).

(9) Peter's witness at Cæsarea Philippi (Matt. xvi, 16).

(10) The words of "demoniacs" (Matt. viii, 29; Mark iii, 11; v, 6, 7; Luke viii, 27, 28).

(11) Jesus' answer to the High Priest (Matt. xxvi, 63, 64; Mark xiv, 61, 62; Luke xxii, 66-71).

(12) When Jesus hung on the cross:

(a) The words of railing passers-by, robbers, and officials (Matt. xxvii, 40-44; Mark xv, 31, 32; Luke xxiii, 35-38).

(b) The centurion's exclamation (Matt. xxvii, 54; Mark xv, 39; Luke xxiii, 47).

These words, of course, had varying degrees of meaning and value according to the spiritual and moral insight of those who heard, spoke, or recorded them.

The phrase was no doubt Messianic; but it was by no means exclusively so. Officially Jesus was the looked-for Messianic King (Mark xv, 43; Luke i, 46-55, 67-79; ii, 29-32; xxiii, 50, 51), because he was religiously and ethically qualified to establish a kingdom; and these spiritual qualities were grounded in his metaphysical unity, or unity of being, with God. He was not the Son of God because he was the Messianic King; but he was the Messiah because, in some very real and unique sense, he was the Son of God, and the Son of Man.

The religious, moral, and social Ideal of the Old Testament, represented by an indefinite expectation; an elect King; a chosen People; or a unique Person, now suffering, now exalted,—this Ideal was realized in Jesus the Christ.

Beyschlag holds to the sinlessness of Jesus, to his entire religious and moral harmony with God, in thought, will, and purpose; and teaches that his absolute spiritual and ethical completeness makes him the perfect revelation of God and holy love, and gives him the right to be called "Divine." But he denies all beyond moral human perfection, and an exceptional human consciousness; and refers to the Temptation, Gethsemane, and the Cross; and to such passages as Matt. xi, 25; xx, 23; xxvi, 38; Mark x, 18; xiii, 32; Luke x, 21 (*New Testament Theology*, Vol. I, pp. 73-76). But it is not contrary to reason or the Gospels to say that such expressions and such experiences may find their inner har-

mony in something deeper than ethical union with God; namely, in a unique Personality, whose uniqueness consisted in his being both Son of Man and Son of God, Divinity in Humanity, God in Man, not only in some exceptional but in some metaphysical sense.

All men are sons of God (Luke iii, 38; xv, 11); but we have to *become* sons of God in the Christian, ethical, religious sense (Matt. v, 9, 43-45; Luke xx, 34-36); but the Sonship of Jesus impresses us as being personal, original, perfect, and unique,—a sonship that must be grounded in some kind of unique metaphysical likeness to the Father, that is, likeness of being.

The name "Son of God" points to greater depths in the self-consciousness of Jesus than "Son of Man," and has a full, deep, new, and sublime meaning, far beyond its Old Testament use. It suggests that in his innermost being he was more than ethically and religiously separated from other men; and that separation in being is an essential explanation of the uniqueness of his Person, Life, Teaching, and Work. His incomparable personality, his perfect will expressing itself in the sphere of character and conduct in complete and sinless harmony with the redemptive purpose of God and his kingdom, require some incomparable relation to God, as their basis. And the history of Jesus, in Matthew, Mark, and Luke, lays foundations for Pauline and Johannine theology; and helps us to understand how, in and through him, God and eternal life can be communicated to us.

"A scientific examination of the Gospels, whatever else it brings out, brings out this, that the root-element in the consciousness of Jesus was a sense of Sonship to the Divine Father; deeper, clearer, more intimate, more all-embracing and all-absorbing, than ever was vouchsafed to a child of man." *The Hastings Dictionary of the Bible*, IV., 575.

It may be that in our three Gospels we should emphasize the theocratic and official sense of the name Son of God; that we must go outside of these books to "come upon the metaphysical sonship as possibly the prevalent meaning of the term"; and that "Son of God means here, then, that the Messianic kingdom is a theocracy, in which God is the real ruler, and the Mes-

sianic king represents God. Only, with the new meaning that the life and teaching of Jesus had put into all these current phrases, it would signify to a Christian writer that this representation was real, and not merely official, that in Christ the ideal of the theocratic king had been realized, a prince who really represented the mind and spirit of God, and established the Divine law among men after the Divine method."—Gould, on Mark i, 1, in *The International Critical Commentary*.

But the following paragraph seems to me to be the more adequate expression of the meaning of the name: "In this opening statement the evangelist gives his own view of the great subject of his narrative. Here, therefore, the title designates that subject as the Messiah, but (as Meyer rightly puts it) 'in the believing consciousness of the metaphysical sonship of God.' To Mark, writing after the ministry, the death, and the resurrection, the person whose life he records is the Messiah, but also one related to God by nature, having his being from God as a son has his being from his father." Salmund, on Mark i, 1, in *The New Century Bible*.

The name "Son of God" means, then,—

(1) That Jesus was truly a Son of God.

(2) That he was uniquely so, the Son of God; otherwise the name means no more than "Son of Man."

(3) That he possessed Divinity, incarnate, so that his sonship covered the whole range of the Father's redeeming power, purpose, love, and grace. He knew the love and will of God, and responded to them completely.

(4) That he was fitted to be the Saviour and Lord of men, his spiritual Messiahship being grounded in his Divine-human Personality, in which personality God revealed himself as in no other way.

(5) That, because he reveals and represents the Universal Father of men, his salvation is universal in purpose and possibility.

"Have you any references?" asked the lady of the house?

"Yes, ma'am. A lot of 'em."

"Then why didn't you bring them with you?"

"They're just like my photographs, ma'am. None of 'em does me justice."

—*Biblical Recorder*.



## MISSIONS

### The Voices of the Women.

"There is so much work at home that interests me, I really can not pay much attention to foreign fields. To tell you the truth, I am not interested in missions, they are too far off."

Such was my reply one stormy evening to the patient collector, who for half an hour had been trying to arouse my sluggish sympathies for the benighted peoples and earnest workers across the seas. She left me and I returned to my cosy chair and glowing fire, wondering why she need have disturbed my reading to tell me so many disagreeable things. I preferred pleasant thoughts, or if I must go outside of those, it suited me far better to breathe a gentle sigh over the woes of an Evangelist, than seriously to consider the needs of other lands or sympathize with the degraded wretches who, after all, were incapable of such depth of feeling as my delicate self.

Still the disagreeable facts so gratuitously presented by my caller, partook of her persistence, and I tried in vain to dismiss them from my mind until, finally leaving my book and fire, I said pettishly, "I'll see if a good night's sleep will restore my balance." But the thoughts pursued me as the monotonous drip of rain from the eaves resolved itself into the steady tread of feet, and I seemed to be standing on a high platform with a wondrously fair woman whose stern eyes fastened accusingly on me, made me quail, while a seemingly endless procession of women approached us. As they came near, I saw that they were divided into companies. The first division stopped in front of the platform and looked earnestly at me. They were small and dark-skinned, dressed in white jackets and striped skirts, while many-hued scarfs gave a brilliancy like the tropics to the scene. I was about to ask my companion, despite her austere look, who they were, when one of them pointed at me and said with intense scorn,—"Women of Siam, behold this woman! She claims to love the Saviour who made her what she is; she says she is grateful to him for her sheltered, petted

life, but she has no interest in us. We are taught that our very existence is a curse for misdeeds in some former state. The happiest of us are sold to be one of many wives; the most wretched are gambled away by our own mothers to become slaves. We are brought up in profanity, in lying, in brawls, in filth. For us is no heaven, only a dreary hope of purchasing from our gods merit that shall secure for us a happier state in our next transmigration; but she is not interested in us. Degraded, ignorant, despised at home, she, too, despises us and calls herself a follower of the meek and lowly Nazarene! He cares for us and commands his children to bring us good tidings, but this child of his grudges a single half-hour to hear of our needs; she even refuses us her prayers, because she is 'not interested' in missions."

Overwhelmed by this sudden address, I glanced at my companion, but only to cower before her piercing eyes fixed so severely upon me. The procession moved on, and lo, another division stood before me. They were gayly dressed, but the eyes beneath the white veils were very sad. With mournful mien and voice one of them spoke,—"Syrian women, here stands one who was welcomed at her birth, who has had many advantages, who claims the great Allah of America as her own, whose hope of heaven is bright. She says her Allah cares for all, and she is like him, but she is not interested in us. When we were born, forty days of mourning were observed. Our Allah has no care for us, we are only women; we may never enter a mosque; our brightest hope is a heaven by ourselves, to be gained by obedience to our husbands. They must ignore us abroad, at home they beat us. We reckon ourselves as the wild beasts. We are deceitful, profane, debased, but how can we be any better if they who know a more excellent way have no interest even to listen to our story, or to send us help?"

With a dreary sigh which was echoed by all, she led the way and they passed on. For very shame I hid my face, but was constrained to look up as there tottered towards me a vast company whose crippled feet proclaimed them from the Chinese Empire. The almond eyes of the leader fastened on me as she said,—"Your parents rejoiced once, because God had given them a daughter; your welfare has been

consulted in everything; nature was not interfered with and your feet will carry you whithersoever you will; education has been freely yours; evil has been carefully eradicated, and today you pride yourself on your keen sense of right and wrong. Our parents were disgraced by our birth; if they had murdered us, no one would have interfered. We were crippled from childhood; our education was confined to lessons of obedience to fathers, brothers, husbands, and sons; beyond our own doors we are forbidden to be known either for good or evil. Unable to read, ranked by our most advanced thinkers with the monkeys and parrots, what wonder if we are superstitious, depraved and vicious? O American woman, who hath made us to differ, and by what right are you 'not interested' in us?"

Before I could have spoken, if I had desired, they had passed forward and their place was filled with short, robust figures, clad in mantles of tanned skin, leather petticoats, and short beaded aprons. Beads of all varieties, buttons, buckles, and rings of iron and copper decorated their stout figures in many fantastic ways. They marched entirely around the platform, closely scanning me, before any one spoke; then the leader said,—"Free to come or go, no terror in her life, at liberty to marry or not, certain of protection from any abuse,—surely, sisters, this is a favored woman. We of Africa are chattels. We must marry whom our fathers choose and be one of many wives, subject to every caprice of our husband. If he commands us not to stand upright before him, henceforth we must crawl in his presence, on pain of cruel punishment. If he favors one of us, disfigurement or death awaits her from her jealous companions; unless he favors us, he beats or kills us as he chooses, with none to interfere; we are his, body and soul. Unmarried, we form the estate of our father or brother to be divided at his death among the heirs. But this woman is 'not interested' in us; she cares not that to us no heaven is promised equal to what she now enjoys; we are too far off. O God of America, are we too far off for thee to care? Is there no help for us? Is thy child a true representative of thee?"

A cold terror was settling upon me and I looked for some escape from the place, but even as I looked, before me were flash-

ing jewels, rich silks and costly apparel. With eyes as bright as her jewels, a woman cried passionately—"Would you like to know our story? We were born in far-off India. We were all married before we were ten, some of us before we were three, years old. We were taken to our husband's home to be slaves to his mother, to cook his food and send it to him, awaiting outside our portion from whatever he might leave. In sickness, no physician must see or touch us; we are taken out and laid by the Ganges, the sight of whose holy waters is to cleanse our sins. After death the same sacred stream will receive our ashes. Forbidden to sew or read, our only occupation is to quarrel with our associate wives; and so we live with no purpose, and die with no hope. But we are the favored ones in fair India; ours is the enviable lot; you shall see our unhappy sisters to whose condition we may be reduced at any moment." She waved her hand and her followers fell back, leaving a space before me which was immediately filled with the most sorrowful faces that had yet appeared. Here were no jewels or silks, but scanty cotton garments, uncombed hair, and eyes heavy with woe. Their speaker stepped forward and tremblingly said,—"We are widows. When our husbands died, our ornaments were stripped from us and we became slaves to all about us. We may never change our condition, but must live on, sleeping on the floor with but a mat beneath us, eating but one scant meal a day, fasting twenty-four hours once a fortnight, eating apart from others, forbidden even to see others happy. We must have no society and no one must show us a kindness. Blows and curses are our portion and death our only released." As her voice ceased she, too, waved her followers back, and instantly my platform was surrounded by little girls, the oldest under six. Such drawn, pitiful, wan faces I hope never to see again. They lifted pleading hands and raised beseeching eyes to mine as they begged,—"O Christian lady, pray your God for us. We are widows already and this woe is ours for life. Look at the petted children of your land; think of the curly heads and laughing eyes that you love in your homes. Look at our tired feet and bruised arms, and remember how tenderly you hold the tiny hands and guide the dainty



feet of your darlings. We beg you spare one thought, utter one little prayer for us, for we number eighty thousand under six years old." Eighty thousand pairs of eyes looked wistfully into mine for a minute, but suddenly a voice said, "It is useless; her Saviour said, 'Suffer little children to come unto me,' but she is 'not interested.'" The faint hope died out of their faces and they all vanished.

Noting the tears on my face, the fair one at my side asked,—“Need I do more to interest you in missions?”

“You!” I stammered; “who are you?” “I am Conscience,” she replied, “and I stand here to tell you that your vision of tonight is no disordered dream. I have brought truth to your door; shall it knock in vain? I gave you an elevated position, for you are above the sisters whom you have seen, but the platform that raises you is the Rock, Christ Jesus. Will you be content to stand there alone, or have you at last interest to spare for the nations low in the dust at the feet of Allah and Brahma? Will you help them up, or will you choose to hear your Redeemer say to you, ‘Inasmuch as ye did it not to one of the least of these, ye did it not to me?’”

For answer I fell on my knees and Conscience left me, satisfied to have brought me to my God, knowing that she could trust my waking with him. To a pitiful Saviour I confessed all my pride and indifference and he forgave me; then I slept sweetly and refreshingly. The next morning I hastened to the house of my friend the collector, took back my heartless words of the night before, and gave her double what she had asked. That morning was the beginning of a new life to me, for I promised my Saviour that henceforth his cause should be mine, and that I would give to the women of other lands as freely as I had received from him; and I pray God to keep me from ever being again so fast asleep as I was on that night when asked to contribute to foreign missions.—*Emma C. Cummings, M. D.*

**Monthly Statement.**

February 1, 1912, to March 1, 1912.

S. H. DAVIS, *Treasurer,*  
In account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.  
*Dr.*  
Bal. in treasury, Feb. 1, 1912. \$1,995.07  
E. B. Saunders ..... 2.00

Mrs. R. T. Cook .....	2.25
Mrs. Christina Sweden .....	5.00
Mr. and Mrs. W. H. Ingham .....	50.00
Second Brookfield Church .....	45.40
First Westerly Church .....	4.25
First Alfred Church .....	21.24
Plainfield Church .....	34.36
Welton Church .....	22.50
Haarlem Church (Amsterdam) .....	25.00
Tract Society .....	11.99
Young People's Board .....	50.00
Jane Davis Estate .....	47.45
Permanent Funds .....	61.00
Loan (Washington Trust Co.) .....	500.00
	<hr/>
	\$2,877.51

*Cr.*

E. B. Saunders, salary and traveling expenses .....	\$ 107.31
D. B. Coon, salary for Jan. ....	50.00
Joseph Booth, salary for Jan. ...	50.00
J. J. Kovats, salary for Jan. ....	20.00
Ira Goff, account of salary. ....	62.50
J. W. Crofoot, salary and allowance .....	287.50
Susie Burdick, salary of present quarter .....	150.00
Dr. Palmborg, salary of present quarter .....	150.00
Dr. Grace I. Crandall, salary of present quarter .....	150.00
Anna M. West, salary of present quarter .....	150.00
Toong Tsing-oong, salary of present quarter .....	28.00
Girls' School (China) .....	75.00
Incidentals .....	25.00
C. B. Loofboro, Ebenezer's schooling .....	25.00
J. A. Davidson, January salary .....	50.00
J. W. Crofoot (China Relief from Welton Church) .....	22.50
Geo. B. Carpenter, expense to Alfred for Joint Com. ....	25.00
Wm. L. Burdick, acct. expense and equipm't of African trip. ....	200.00
N. O. Moore, account expense and equipm't of African trip. ....	200.00
Tract Society, printing <i>Year Book</i> .....	94.89
Treasurer's expense .....	20.00
Fisher will— Harry H. Atwood, advertising Fisher will .....	4.98
Rockwood H. Bullock, surety for executor .....	33.33
John W. Mawbey, executor's certificate .....	50
Washington Trust Co., interest and exchange .....	26.83
Washington Trust Co., note .....	500.00
	<hr/>
	\$2,508.34
Balance, March 1, 1912 .....	369.17
Bills due and payable March 1, 1912. ....	500.00
Notes outstanding, March 1, 1912. ....	2,500.00

S. H. DAVIS,  
*Treasurer.*  
E. & O. E.

“Words with a sting in them seldom awaken people to a sense of duty.”

**Sabbath Lesson.**

For April 6, 1912.

Instead of the regular lesson suggested by the International Committee the *Helping Hand* offers a Sabbath Lesson for the first Sabbath in April. Attention is called to this matter in order that Sabbath-school teachers may give notice to their classes, and thus avoid confusion in the preparation of the lesson for this day.

This lesson is prepared by Doctor Main, and merits our careful study.

WILLIAM C. WHITFORD.

Alfred, N. Y., March 3, 1912.

**Bible Studies on the Sabbath Question.**

*Some testimonials.*

The book meets my need for a ready reference book on the subject treated; and I am using it in my class of young people in the study of the Sabbath question. It ought to be extensively used among us, and should be widely circulated among other people. The world is indebted to you for this scholarly treatment of so vital a subject. It breathes the true spirit of Christianity. The book makes excellent reading for the quiet hour, it is so devotional in spirit.

I wish to say that you have done all Sabbath-keepers a valuable service in putting out this book. I can only wish that you saw clearly that the resurrection accounts make plain that Christ rose on Sabbath evening.

I appreciate the book more and more.

A book which should be in every home among us.

A great improvement upon the first edition. . . . A preface full of interest by J. Nelson Norwood. . . . An ideal textbook. The young people in all our churches should form classes.

I notice several changes which to me seem to be a benefit.

J. W. Thirtle, LL. D., treasurer of the Baptist Historical Society of London, England, writes:

I have to thank you for so kindly sending me the volume of “Studies”,—second edition. I have looked it through with care; and among other impressions is that as to the TONE of the work. There is no censoriousness. That is good all round; for, after all, with the best people censoriousness does not tell.

Interesting and conclusive. Second edition much better than the first.

An improvement over the earlier edition; although I felt at the time that it would be hard to present the Sabbath question in a more logical and convincing way than that did. . . . I feel sure that it is going to have a great influence in shaping and grounding the religious conceptions and convictions of our people, especially those who are growing up under the freedom of modern thought.

**Alfred Theological Seminary.**

A course of four excellent lectures, provided for by the Abram Herbert Lewis Foundation, was recently given before the seminary, by the Rev. W. D. Burdick, of Farina, Ill. The subjects were, “Individual Work,” “Organization with reference to Permanency,” “Expansion,” and “Some Problems and their Solution.” In the first lecture the speaker emphasized the need and opportunity for Christian effort outside the pulpit, for the salvation of men, especially conversation with people one by one. In the second he set forth the value of various kinds of organized church work, not only for the purpose of securing good results, but for the purpose of insuring their permanence in the life of the individual and of the community. In the third, while declaring his firm belief in the importance of foreign missions, he urged, with intelligent force, that home missions be placed upon the same high level with respect to the quality of work and leadership demanded, organization, supervision, recognized dignity, and support. In the fourth, among other problems, he advised that in the choice of a pastorate, particularly at the beginning of one's ministry, the decision be made, as a rule, in favor of the smaller and more needy field.

No course of lectures ever given here has been more highly appreciated by the students than this one was.

On Tuesday evening, after the regular seminary prayer meeting, students and teachers met Mr. Burdick in a social way at the home of Dean and Mrs. Main, where all seemed to have a good and pleasant time. It was an enjoyable and profitable week for the seminary.

A. E. MAIN.

Alfred, N. Y., March 3, 1912.



## WOMAN'S WORK

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

### A New Version.

"Make not my Father's house a house of merchandise."—*St. John* ii, 16.

O Lord, I come to thee in prayer once more;  
But pardon if I do not kneel before  
Thy gracious presence, for my knees are sore  
With so much walking. In my chair instead  
I'll sit at ease and humbly bow my head.  
I've labored in thy vineyard, thou dost know;  
I've sold ten tickets for the minstrel show;  
I've called on fifteen strangers in our town,  
Their contributions to our church put down;  
I've baked a pot of beans for Saturday's spree,  
An old-time supper it is going to be;  
I've dressed three dolls, too, for our annual fair,  
And made a cake which we must raffle there.  
Now, with thy boundless wisdom, so sublime,  
Thou knowest that these duties all take time;  
I have no time to fight my spirit's foes;  
I have no time to mend my husband's clothes;  
My children roam the streets from morn till night,  
I have no time to teach them what is right;  
But thou, O Lord, considering all my cares,  
Wilt count them righteous, and wilt heed my prayers.

Bless the bean supper and the minstrel show,  
And put it in the hearts of all to go.  
Induce the visitors to patronize  
The men who in our program advertise;  
Because I've chased these merchants till they hid  
Whene'er they saw me coming—yes, they did!  
Increase the contributions to our fair,  
And bless the people who assemble there;  
Bless thou the grab-bag and the gypsy tent,  
The flower table and the cake that's sent;  
May our whist club be to thy service blest,  
Our dancing party gayer than the rest;  
And when thou hast bestowed these blessings,  
then

We pray that thou wilt bless our souls. Amen.  
—*Sunday School Times.*

The poem this week was selected by one of our readers who sends it with the wish that "the lesson in it may sink deep into the heart of every reader, and that we may all realize the necessity of a deeper work of grace in our hearts to keep us closer to God."

A request has come from Mrs. N. H. Randolph of Plainfield that the societies that have tract committees report through these columns on the work of those committees. She writes that this committee

in the Plainfield society writes letters to their non-resident members, and solicits RECORDER subscriptions. This society has been holding "all-day sewing meetings" that have proved very successful not only in the amount of work accomplished, but also in a social way, the luncheon being a pleasant feature of the meetings.

We have had a few reports from the societies this year. Had you noticed how few? Wouldn't you be glad to read about the work of other societies? Why wouldn't some one else be glad to hear from your society? Just try it and see if you can't add to the interest of this department. I am sure you can if you try.

### "Heroines of the Bible."

MRS. T. J. VAN HORN.

Several inquiries having come to me regarding a course of study which the Albion Campus Club pursued last year, I have thought perhaps others might be interested.

This club is composed of busy housewives, already devoting much time and effort in the maintenance of their local benevolent societies, but for five years they have also carried on a club work that has proved profitable to themselves and has been a powerful influence in the social, intellectual and civic life of the community.

Last year's course of study is outlined below. Their sources for material were the Bible, a good Bible history, concordance, biblical cyclopedia, Peloubet's *Notes*, a stray volume of Geikie's *Old Testament Characters*, Josephus, *Nameless Women of the Bible*, Milton's *Paradise Lost*. Nearly all of these books can be found in any village and probably others equally helpful in any pastor's private library.

The general line of treatment was, first, to become thoroughly familiar with the Bible story of the woman's life, then form an estimate of her character, draw practical lessons from the study, and lastly, trace her influence in art, music and literature down through the centuries. Here is the outline of topics with some brief notes regarding their treatment.

#### HEROINES OF THE BIBLE.

1. "Our General Mother"—Eve.
2. "The story of a Great Love"—Rachel and Leah.

### "Cut it Out!"

A week ago today, Christmas Sunday, the inmates of the Cook County jail, in Chicago, held a novel service. Arrangements had been made for the usual holiday festivities, and a number of outsiders were present to assist in the entertainment. But at the religious service of the day the real interest was centered in certain of the inmates, and especially in one who had requested the privilege of speaking. This one was a condemned murderer, who is to suffer the penalty for his crime with a few days. When it was known that he had requested the privilege of speaking, there was an interest on all sides; a man who requested such a privilege under such conditions on such an occasion must have something that he really wanted to say.

His talk was a short one. He said that every man confined in the jail knew personally that ninety per cent of them had been brought to their present condition because of liquor. As for himself, he had no recollection of his crime; it was committed while he was drunk. But the punishment was justified by the crime, and his guilt had been established in accordance with the law. He had no complaint to make, but he had a message for the "boys" who were sooner or later to be free again, and that message was to cut out the drink. Although his talk was short, it was of a kind which none can forget. There was no "theorizing" about it; the cold fact was the source of the advice—"Cut out the drink!"

A message like that, coming from such a source and under such conditions, is one by which others than those who hear it can profit. It is a fact that a good many young fellows right here in Westerly, if honest with themselves, must admit on this New Year's eve, that the taste for intoxicants has a stronger hold upon them than it had a year ago. We do not mean the "down and outs," or even those who are near "down and outs," but we do mean young men who have had the opportunity to observe the evil of the habit, and who have found during the past year the opportunity for the social side of the habit conveniently at hand. Because the poor fellow out in the Cook County jail saw in his fooling with liquor the source of his dis-

3. "Two Prophetesses"—Miriam, Deborah. (The "Song of Deborah" read aloud aroused great interest.)
4. "Two Famous Queens"—Esther the patriot, Jezebel the passionate. (The contrast between the two queens was effectively brought out. One used her royal rank to save her nation—was willing to die for her people; the other used her power to avenge herself on any opponent. How shall we use our influence?)
5. "Three Mothers in Israel"—Rebecca the ambitious, Hannah the devout, Rizpah the tragic. (Types of motherhood—all devoted to their children, but how differently expressed!)
6. Gentlemen's Night. (A stereopticon lecture by Dr. L. C. Randolph of Milton on life in the Holy Land.)
7. "Domestic Life among the Jewish Women of Old Testament Times."
8. "The Virgin Mother"—Mary. (A very interesting number on this afternoon's program was a grouping of thirty or more copies of famous "Madonnas." Every creative artist tries his hand at this subject.)
9. "Sisters and a Home"—Mary and Martha. (A glimpse of Christ's most intimate friends.)
10. "The Other Marys." (So much confusion in people's minds about these. This was cleared up.)
11. "Serving the King"—Dorcas, Lydia, Priscilla, Phebe. (These women were all in different walks of life from Lydia, the rich business woman, to "Phebe, a servant," but the King made no distinction in accepting their devoted service.)
12. "Nameless Heroines"—The Shunammite, The Little Maid, The Woman of Samaria, The Widow and Mite. (Each of these women, though nameless, stands as a distinct personality and points a peculiar lesson. They need no other name.)

Sincere Prayer.—Teacher: "Now, Tommy, suppose a man gave you one hundred dollars to keep for him and then died, what would you do? Would you pray for him?" Tommy: "No, sir; but I would pray for another like him."—*United Presbyterian.*



aster, it does not follow that every young man here in Westerly who at present thinks that he is among the "select customers" is going to the electric chair, but it requires no argument to prove that the sure way not to follow in that fellow's steps is to "cut it out."

Forty years ago there lived in Westerly more or less of the time a Scotch printer, who came from a fine family, and for whom great effort had been made by his family to save him from his appetite for drink. But early in life he thought that he "could drink when he wanted to and leave it alone when he wanted to"—a sort of fool's paradise. At last, when he could no longer control his appetite, and he knew as well as he knew the night was to follow the day that he was unable to free himself or to protect himself, he used to say to two or three boys who knew him well, "Boys, it may be fun to fool with liquor, but in a little time liquor will fool with you." Poor Sandy has been gone these many years, but his conclusion is as true today as it was then, and the fellow in the Cook County jail told the same story.

Come, young fellow, cut it out!—*Editorial, Westerly Sun.*

### The Boy and the Dean.

Many of you have read "Gulliver's Travels," and would like to read a story about Dean Swift, who wrote that delightful book.

A friend of Dean Swift's frequently sent him a turbot as a present. The boy who was in the habit of taking the fish to the dean's house had never received anything from the dean for his trouble and felt rather aggrieved.

One day, instead of leaving the fish at the door as usual, he marched straight into the dean's study, laid the fish on the table and said somewhat rudely: "Master has sent you a turbot."

"Young man," said the dean, rising from his chair, "is that the way you deliver your message? Let me teach you better manners. We will change places. Sit down in my chair and I will show you how to behave in future."

The boy sat down in the easy chair, and the dean went to the door, knocked, advanced to the table in a respectful manner,

and making a bow, said: "Sir, my master presents his compliments, hopes you are well, and requests you will accept this small present."

"Does he?" replied the boy. "Return him my best thanks, and here's half a crown for yourself."

At that the dean laughed heartily, and gave the boy a crown for his smartness. The dean had a lesson, as well as the boy.—*Exchange.*

### Love for Lincoln.

To think of Lincoln is to love him with deep affection, mixed with pitiful regret for much that he had to suffer. Just before his first inauguration he read on his knees the gospel account of Christ in Gethsemane. He walked bravely forward also to his cross. He told Mrs. Stowe that after the Battle of Gettysburg he was a Christian. So out of the backwoods came this giant lover of humanity; so he carried the welfare of the Republic on his great heart; so he passed through the furnaces of the Civil War; so he won place in the heart of the world; so looking upward out of his agony toward the heavens he was transfigured by the divine love of Christ, whom he came at last to know and to adore and to follow.—*C. D. Wilson.*

### Too Late.

What silences we keep year after year,  
With those who are most near to us and dear;  
We live beside each other day by day,  
And speak of myriad things, but seldom say  
The full, sweet word that lies just in our reach,  
Beneath the commonplace of common speech.

Then out of sight and out of reach they go—  
These close familiar friends, who loved us so;  
And, sitting in the shadow they have left,  
Alone, with loneliness, and sore bereft,  
We think with vain regret of some fond word,  
That once we might have said and they have heard.

For weak and poor the love that we expressed  
Now seems beside the vast, sweet unexpressed,  
And slight the deeds we did, to those undone,  
And small the service spent, to treasure won,  
And undeserved the praise, for word and deed  
That should have overflowed the simple need.

This is the cruel cross of life, to be  
Full visioned only when the ministry  
Of death has been fulfilled and in the place  
Of some dear presence is but empty space.  
What recollected services can then  
Give consolation for the *might have been?*  
—*Nora Perry.*

## YOUNG PEOPLE'S WORK

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

### The Saloon and Its Allies.

PASTOR JAMES L. SKAGGS.

*Christian Endeavor topic for March 23, 1912.*

#### Daily Readings.

Sunday—The saloon's supporters (1 Cor. vi, 9, 10).

Monday—A nest of corruption (Ps. lxxiv, 1-10).

Tuesday—Idleness an ally (Isa. v, 11-17).

Wednesday—The "license" ally (Isa. v, 22, 23).

Thursday—Our neglect an ally (James iv, 17).

Friday—The saloon breed (Rom. i, 28-32).

Sabbath day—Topic: The saloon and its allies (Hab. ii, 1-15).

The saloon wherever legalized by law is an enthroned enemy of mankind. It is a distributing point for that which converts promising young men into hopeless outcasts. It wrecks the hopes and breaks the hearts of fathers and mothers and of wives and sweethearts. It makes children orphans and homeless. It makes brawlers and murderers. It fills our prisons, reformatories and asylums. It takes from the pockets of the people millions of dollars for the support of paupers, criminals and courts. It is a pity that the great American people are so hypnotized by the brewers and saloon-keepers that they submit to such debauchery and robbery.

The saloon can not stand upon its own merits, for it has none. It is dependent upon external support, for its very existence. What are the forces and influence which are allied with such an institution which make its existence possible?

1. There is that great army of men who are engaged in the brewery and distillery business and the thousands of those who are running or tending saloons. This business is one which pays large profits to those who are engaged in it. They are as a rule heartless and indifferent to human welfare. They have succeeded in amassing great wealth; they are organized and are determined to go on as long as possible in their destructive business. They are successful in their efforts to make great numbers of men believe it would be a

great calamity if their business should be stopped. They are buying voters, lawyers, judges, and the votes of men in legislative halls.

2. There are those who have developed an appetite for alcoholic drinks. In order that they may have a chance to gratify that appetite many of them are allies of the saloon and are doing what they can for its maintenance. Doubtless many of them see their danger, but they have become slaves to habit and to appetite. They are to be pitied. Boys, take warning: touch not, taste not.

3. There are those who are in sympathy with the saloon because of the revenue which it pays to the community or municipality. "Woe to him that buildeth a town with blood, and establisheth a city by iniquity" (Hab. ii, 12). If a town can not be run without the blood-money of the poor, would it not be better for it to quit business? Those who advocate such a policy are allies of the saloon.

4. There is the farmer who opposes prohibition because he fears it would decrease the market price of corn, barley, or hops. He places himself in the same category with the liquor dealers and would continue the saloon because it might bring a little money into his pocket. The farmer would not lose by the abolition of the saloon; even if he would, that would not be sufficient reason for maintaining that institution. The National Grange, the leading farmers' organization of the country, met some months ago in Columbus, Ohio. A resolution was passed in that convention which states: "It has been proved that but twenty-five brewers of the country, out of the large number doing business, manufacture their products from barley, hops and malt, the greater bulk of the beers, ales and porter placed upon the market being compounded from sorghum, glucose, etc." There is no good reason why the farmer should favor the liquor business. If he does he is an ally of the saloon.

5. There are three States yet in which the state governments are strongly allied with the saloon element: the State of New Jersey in which I now live is one of them. The people are not even granted the right of local option. Just now strenuous efforts are being made in the State Legislature to secure to the people of any community or municipality the right to say



whether they will have saloons. So long as this present condition exists, the state government is an ally of the saloon and in that respect it is an enemy to the welfare of the people.

6. Our national government is allied with the saloon interests. It "justifies the wicked for a reward." As long as federal licenses are easily obtained to sell liquors without regard for local or state laws; while our government requires common carriers to transport shipments of liquor into prohibition territory at the instance of liquor dealers, and while there are murmurings in our Supreme Court that it would be "unconstitutional" to change the régime, we can not come to a conclusion otherwise than that our national government is allied with the saloon.

Many of our States are waking up and are making battle upon the degrading business. May the time hasten when the Christian churches of our land shall demand of their representatives in legislative halls and of the men in public office that this business shall be ended.

What can we do to make conditions better? This is a question for each society to consider for itself. But let us remember that a reform never goes forward without there are those who will pull and those who will push. We can never gain anything by stopping and kicking political parties and everything in general.

As young people we can abstain from all alcoholic drinks.

We can use our influence for reform in our respective communities.

We can vote for reformers who stand a chance of being elected.

We can pursue a campaign of education among children.

We can pray for the legislators who are sorely tempted by the bribes of the liquor dealers.

We can write encouraging letters to our legislators.

### One Frank Saloon-keeper Gives Fair Warning.

Tombstone, Arizona, claims credit for the frankest saloon-keeper in the United States. He keeps the Temple Bar saloon, and advertises his business with most surprising frankness. "Allow me to inform you that you are fools," he says, yet his place is usually filled.

He maintains that he is an honest saloon-keeper, and that it will not hurt his business to tell the truth about it. He has had printed an advertising card which would make an excellent manuscript for a temperance lecture. The card reads as follows:

"Friends and neighbors—I am grateful for past favors, and, having supplied my store with a fine line of choice wines and liquors, allow me to inform you that I shall continue to make drunkards, paupers and beggars for the sober, industrious, respectable part of the community to support.

"My liquors will incite riot, robbery and bloodshed. They will diminish your comforts, increase your expenses and shorten life. I shall confidently recommend them as sure to multiply fatal accidents and incurable diseases.

"They will deprive some of life, others of reason, many of characters and all of peace. They will make fathers fiends, wives widows, children orphans and all poor.

"I will train your sons in infidelity, dissipation, ignorance, lewdness and every other vice. I will corrupt the ministers of religion, obstruct the Gospel, defile the church and cause as much temporal and eternal death as I can. I will thus 'accommodate the public;' it may be at the loss of my never-dying soul. But I have a family to support—the business pays—and the public encourages it.

"Should you doubt my ability I refer you to the pawnshops, the poorhouses, the police court, the hospital, the penitentiary and the gallows, where you will find many of my best customers have gone. A sight of them will convince you that I do what I say. Allow me to inform you that you are fools, and that I am an honest saloon-keeper."—*New York Tribune*.

### Success Worth Having, and Not Worth Having.

PASTOR JAMES L. SKAGGS.

*Christian Endeavor* topic for March 16, 1912.

#### Daily Readings.

Sunday—Was Lot a success? (Gen. xix, 15, 30).

Monday—Dangerous success (1 Kings xi, 9-14).

Tuesday—Our danger (Deut. xxxii, 9-15).

Wednesday—Consecrated success (Gen. xli, 37-46).

Thursday—Successful against self (Rom. xv, 1-3).

Friday—Success in failure (John ii, 18-22).

Sabbath day—Topic: Success worth having and not worth having (Dan. iv, 28-37).

Success is defined as the "favorable termination of anything attempted; attainment of a proposed object." The word is used without reference to the moral quality of that which is accomplished, or the means used in reaching the end. Many men are as successful in their attempts to accomplish evil as others are in their efforts to do good. Still others would use evil means to reach good ends.

All brand their achievements "success." We must look at success from a Christian standpoint. What are the conditions which determine whether a success is worth having or not worth having?

#### 1. Not Worth Having.

Success that is gained through dishonesty and trickery is not worth the price. It matters not what the success may be, it is not worth the moral quality and the self-respect which one must forfeit in order to obtain it. "For what is a man profited, if he gain the whole world, and lose or forfeit his own self?" (Luke ix, 25.) The dishonest man can not be right with God, he can not be right with himself, he can not be right with his fellow men. He loses his good name. "A good name is rather to be chosen than great riches." He loses favor with men, which is a greater calamity than being without gold and silver. A man in dishonesty and trickery is not with Christ, for Christ never used such methods. Whatever the desired success may be, whether to gain wealth, to win social standing, to stand at the head of a class in high school or college, to win in game on the athletic field or in the gymnasium, it were better never realized than to be had by wrong-doing. Ralph Connor says in *Glengary School Days*: "There is just one thing better than winning, and that is, taking defeat like a man."

No other so completely fails as he who "succeeds" through anti-Christian methods. We Christian young people are often called upon to label "failure" a great deal that the world counts success.

#### 2. Success Worth Having.

The achievements of the past of which we are proud are those that have been made

in behalf of freedom, righteousness, and truth. The battle is still raging and he who scores a point deserves our commendation and thanks. The degree of Christian civilization which we have is the cumulation of the successes of the past that have been worth having. He who has achieved something for righteousness and truth within himself and in the world has been a contributor to our present good.

The young person who is making a successful fight against temptations to do wrong and who is continually gaining in the power of self-control is achieving successes that are worth having. He is laying the foundation for almost unlimited building in the years that are to come. "The man who remains master of himself never knows defeat."

Our success is worth having when we are helping others to be purer, nobler, more industrious and more Christian; when we are doing something to make our towns and communities more safe and wholesome for children and young people.

Business success is always worth having if it is achieved by right methods. All our communities need more strong, Christian, determined young men who have the courage, energy, and ability to take our farms and other enterprises about our churches and make a business success of them.

#### QUOTATIONS.

"If I were to select the prime requisites for success, I would say, first of all, energy. But equally necessary as energy is concentration and determination. Shielded from the wind and hitting in the same place every time, little drops of water will wear a hole in the living rock. But if the wind blows them here and there over a small surface, they have little effect. Thus with a man's energies—let them be concentrated and persistent. Hard study and hard work never injure; no standard is too lofty. But once having selected your pinnacle, no matter how difficult the way, never rest until you have reached it."—*Albert J. Beveridge*.

"Every life that seeks in love and loyalty to do the will of God is a complete and perfect life, no matter how or where it ends; that to be faithless is to fail, whatever the apparent success of earth; that to be faithful is to succeed, whatever the apparent failure on earth.



'For thence,—a paradox  
Which comforts while it mocks,—  
Shall life succeed in that it seems to fail.'

"Failure, then, is never an obsolete word—always relative; and the only real failure is inside, not outside. It is not being true to the best we know. Inside failure is the only calamity. Outside failure may be the greatest blessing."—*Mattie D. Babcock.*

"The aggregate of our daily victories or defeats will be the measure of our whole life's success or failure."

"Hold the mind prayerfully in conference with God. We are certain of success; go, nothing doubting."

"He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it whether by an improved poppy, a perfect poem, or a rescued soul; who never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

"To be beaten but not broken; to be victorious but not vainglorious; to strive and contend for the prize, and to win it honestly or to lose it cheerfully, to use every power in the race, and yet never to wrest an undue advantage or win an unlawful mastery; verily in all this there is training and testing of character which searches it to the very roots, and this is a result which is worth all that it costs."—*Bishop Potter.*

### Young People and the Church.

JESSE G. BURDICK.

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

The Church of Jesus Christ has been at work among men for nearly two thousand years; its activities have spread out in many directions and it is striving in a multitude of ways to turn the hearts of men towards one who said when only a mere child of twelve years of age, to his anxious mother, "Wist ye not that I must be about my Father's business?" and make them ac-

knowledge him as their King. And yet some one has said, that in spite of the many and varied activities of the modern Christian Church, there have been no new principles created. That all the activities of the Christian Church of the present time and for the past nineteen hundred years are founded upon two fundamental principles, and these were put into operation by Jesus in his personal work on earth, and were further emphasized by his disciples. These were first evangelical, to convert and change the life of the man. Christ taught this first principle to Nicodemus when he said, "Except a man be born again, he cannot see the kingdom of God." The second fundamental Christian principle is to teach the converted man and build him up in the faith. He told his chosen followers, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." He was continually teaching and training his followers for the work of the church. To convert and then build up in the faith has always been and is today the principal work of the Christian Church. The young people of today will be the bone and sinew of the church a few years hence. The successes and failures of the future church will be dependent upon the loyalty the young people of today sustain to the church. Some one has also said that present-day conditions demand most emphatically that the best Christian work can only be brought to pass when the workers have been properly trained for their work. The greatest of all teachers was a great exponent of this basic principle, in his daily practices among his disciples.

We have come together today as Christian Endeavorers, or in other words, as a body of young people organized for the purpose of training and development for the better carrying out of the primary work of the Christian Church. Its object is to make the young people loyal, efficient members of the Church of Christ; its motto, "For Christ and the Church." Its societies number 79,077; its members number 3,953,850, scattered all around the world. It must become a prominent factor in the future success of the Church of Christ if its powers are directed in right channels.

The relation of the young people to the church is and shall be the same that the

branches bear to the vine, not the whole thing, but a very important part. The greatest of teachers said, "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Each is dependent upon the other; the closer the union between the two, the more abundant shall be the fruitage. Whenever we connect ourselves with any organization, we take upon ourselves certain obligations which we pledge ourselves to be loyal to and carry out by our words and actions. All Endeavorers subscribe to what is termed the Christian Endeavor Active Members' Pledge.

It may be of interest to those of us who are not members of the Christian Endeavor society, but who are church members, to hear what this pledge is that your young people have taken upon themselves, as the branches of this vine, the church. I will read it.

"Trusting in the Lord Jesus Christ for strength I promise him that I will strive to do whatever he would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day; and to support my own church in every way, especially by attending all her regular Sabbath and mid-week services unless prevented by some reason which I can conscientiously give to my Saviour; and that just so far as I know how, throughout my whole life I will endeavor to lead a Christian life."

A brief analysis of this obligation may give us a closer conception of the relations the Christian Endeavorers sustain to the church. We notice there are several plain statements made, outlining their duties toward the church.

1. We acknowledge the Lord Jesus Christ as the source of our strength.
2. We promise to strive to do the things that he would like to have us do.
3. To grow in wisdom, and in favor with God, we make it a daily rule of our lives to pray and read the Bible.
4. We declare our loyalty to the church, by pledging to support her in every way possible, especially to attend all her Sabbath and prayer meeting services.
5. To let our voices be heard in giving testimony for our Lord.
6. To not excuse ourselves from the performance of any Christian duty, with-

out a conscientious reason the Master would accept.

These obligations are no greater, neither are they any less, than any person takes upon himself, when he assumes to become a member of the Church of Christ. And it is by the daily practice of the principles set forth in their Christian Endeavor pledge that the young people of this and other churches are seeking to develop their Christian powers, and to better train themselves to assume the burdens of the church that you older ones will sooner or later have to lay down. But I wish to call your attention to this thought: The branch can not live except it gets its strength from the vine. The young people need your fostering care and protection.

### The Why of the Tract Study Course.

At the Young People's Rally held at Milton Junction, August 31 and September 1, 1909, the following recommendations were passed: "That each local society form a Tract Study Circle for the purpose of tract study, that we may become better acquainted with the foundation principles of our distinctive beliefs, and also become better prepared to meet opposition." "That our Young People's Board secure the systematic arrangement of our tracts for the use of the Tract Study circles referred to above." Again at Westerly last year the importance of our young people's informing themselves on the question of the Sabbath was emphasized.

But there is an inside reason which had its influence. Last fall some of our young people came back from their vacations saying that they were going to know more about their beliefs and the faith of Seventh-day Baptists before they went among strangers again. They had been embarrassed by questions which honest enquirers had asked them and which they ought to have been able to answer. The fault was not all theirs. The matter of religious training, and of information along the lines of our distinctive tenets has been neglected in our churches. At the Country Life Conference at Madison a few days ago I heard a Catholic priest tell what he was doing to ground his young people in religion, and it put me to shame. I have no great sympathy with those who kick the Catholics for this, either. It is their



privilege, and, from their view point, their duty. Let us turn our criticisms upon ourselves who have been too long remiss, if not sinfully negligent, in this matter.

Pastors, do you read this department? Or don't you have the time? One pastor writes that he isn't able to give much time to his Christian Endeavor society, being a busy pastor. *Busy?* It is not a difficult matter to be *busy*. The important question is, What are we *busy about*?

Is there anything more important in a busy pastor's life than the work with the young people? And is there anything in connection with the work with young people that is of more importance than to see that these young people are well grounded in the fundamentals of our Holy Faith?

A. J. C. BOND,  
President.

### A New Book on South America by Robert E. Speer.

On his return from a tour of South America Mr. Robert E. Speer gave a number of addresses on conditions in the South American republics which aroused much interest in that country. One of the most notable of these addresses was the one given at the Student Volunteer Convention in Rochester. This address was widely quoted and much discussed.

As the outcome of his studies Mr. Speer has put in book form his observations concerning the South American republics. This book is now in press, and will be published by the Student Volunteer Movement in March.

F. P. TURNER.

### News Notes.

INDEPENDENCE, N. Y.—The valentine social held at the home of W. D. Clarke, February 14, was greatly enjoyed by the Endeavorers, \$5.35 being realized.—The Music Improvement club continues its bi-weekly meetings with great pleasure and success, the last session being held at the home of Mrs. C. S. Clarke, February 17.

MARLBORO, N. J.—We enjoyed a week of very interesting meetings led by the Rev. Wilburt Davis of Gentry, Ark., assisted by the Rev. J. L. Skaggs of Shiloh. Rev. D. B. Coon of Battle Creek, Mich., spoke for us also one evening.—A farewell re-

ception was given Rev. and Mrs. Wilburt Davis the night after the Sabbath, March 2, as they were about to leave for New York on their return South.—Mr. and Mrs. Luther Davis have recently returned from Fouke, Ark., from their school work there, the Rev. G. H. F. Randolph resuming his duties on that field.

### The Circulating Library.

The Circulating Library of Alfred Theological Seminary contains some two hundred and fifty volumes; and several more books are soon to be added. One person who is using the library very faithfully writes:

"The books were read in the usual time. Am waiting eagerly for more. Oh, how the field opens up! This course has been of untold value to me. I seem to have a fuller, broader, deeper, and farther view."

Another writes of the great satisfaction found in the regular reading of books from the library.

A catalogue will be sent to any address upon request.

ARTHUR E. MAIN.

Alfred, N. Y.

### Forgiveness.

The true forgetting is in keeping with the genuine forgiving. As helps to the attainment of the forgiving spirit and its fruits in the life, let us remember our proneness to transgress the perfect commands of our heavenly Father and our need of forgiveness from him. Have we asked him in sincerity to forgive us for our failures in this regard? When we have asked for divine forgiveness, and have put forth greater effort to keep the commandments which Jesus emphasized, have we not felt that the petition has been granted? The strongest evidence of this forgiveness is our willingness to forgive others and our desire that they shall realize our friendliness toward them and our readiness to serve them. It is impossible for the unforgiving spirit to have the consciousness that its own sins are forgiven.—*Rev. I. J. Mead.*

To love abundantly is to live abundantly, and to love forever is to live forever.—*Henry Drummond.*

## CHILDREN'S PAGE

### A Mother's Trials.

ALICE ANNETTE LARKIN.

Yes, it's nice to be a mother  
With lots of girls and boys,  
If only they'd remember  
To put away their toys.  
Now today I'm very busy  
For Geraldine is sick;  
I ought to telephone at once  
For good old Doctor Dick.

I've done a great big washing  
And hung it out to dry;  
Tomorrow will be ironing day,  
So now I'll have to try  
To sew awhile on Billy's coat,  
He's nothing fit to wear;  
And Isabelle has ruined hers,  
I don't know how or where.

No, Geraldine, you can't get up!  
You've really got the croup;  
I think you caught a dreadful cold  
By sitting on the stoop.  
There, Isabelle, I told you once  
To put away that slate.  
No, course you can't this afternoon,  
It's far too cold to skate.

I 'spect you'll drive me crazy,  
And then what will you do  
If you don't have a mother  
To wash and sew for you?  
Oh, deary me! Now, Sally Jane,  
I've told you twice today  
To put your ribbons in the drawer  
Before you go to play.

But hush! Who's that a-coming  
Right through the garden gate?  
I do believe it's Uncle John,  
And dearest Auntie Kate.  
So, children, I must leave you  
For mother calls—"Come, Mac,"  
'Cause now I'm just a little girl;  
Good-by, I mustn't stay.

Ashaway, R. I.

### Animals and Music.

Many of the forest folks are very fond of music, and seem to take as much pleasure in it as we do ourselves. A young blue jay at one time spent two months as a guest in my home. We all know what harsh voices the jays have. Did any one ever hear one sing a sweet, tuneful little song, I wonder? While the small jay lived with me, it was my custom to practice singing for half an hour every

morning. No sooner had I seated myself at the piano and struck a few chords than "J-J" hopped over the doorsill and settled himself on the rung of a near-by chair. He listened with rapt attention, and after a few days he tried a bit of song himself. At first I had to stop and laugh, his performance was so amusing; but after a few weeks' practice he could sing very sweetly—not exactly the tunes he heard, but little ones he made up as he went along. If any noises pleased him, he began to sing. A heavy thunder-shower or the whirr of the sewing-machine always moved him to express his delight in song.

More than two hundred years ago a young violinist, Isidore Berthaume, was obliged to practice on his violin many hours daily. One day he saw a spider peeping at him from its crack in the wall. Soon he ventured forth, and every day it grew a little bolder, drawn irresistibly by the sweet sounds which issued from Isidore's fiddle. At last, one day the boy had the great pleasure of seeing the spider take his place on his bow arm. Presently his stepmother, coming into the room and seeing the spider, killed it with a blow of her slipper. The death of his pet was such a blow to the boy that he fell fainting to the floor, and was ill for three months afterward.

When the great herds of cattle on the plains become restless, the cowboys sing to them and often prevent a stampede in that way.

Squirrels and mice are ardent music lovers. Doctor Chomet tells us that one day while strolling in the woods, he sang an air from an Italian opera, and, chancing to look around, he saw a number of squirrels, all listening with delight to his song. The next time you take a woodland ramble try singing a few songs, or, if you play a flute or fiddle, play a few tunes, and see what effect it has upon your little forest friends.—*The Visitor.*

Little Charles, aged four, is very fond of chicken, and, when he saw the chicken pie brought in for dinner, said, "Please, papa, I want some chicken, but not any of the coop."—*The Delineator.*

"Our day of final accounting may be nearer than we suspect. Have your books correct."



## DENOMINATIONAL NEWS

### Fourscore and Eight.

Relatives and friends to the number of nearly two hundred gathered at the home of George Henry Spicer in Ashaway Thursday afternoon and evening to assist him in celebrating his eighty-eighth birthday. Mr. Spicer has the distinction of being a man eight-eight years old, who has had but twenty-one birthdays. Being born on the twenty-ninth day of February, he has had but one actual birthday in each four years, since the year 1824, with the exception of the year 1900. It not being a leap year, he made the long skip of eight years from 1896 to 1904, before he had an opportunity to celebrate the day.

Mr. Spicer, who is an exceptionally well preserved man of his years, was as jolly and well as usual yesterday, and every one who visited his home was heartily welcomed and enjoyed a pleasant call with the old gentleman. The Spicer home was thrown open for the reception of his friends from 3 o'clock in the afternoon until 10 o'clock in the evening.

At one o'clock a birthday dinner was served to which the immediate members of the family were invited. Three brothers were present, Noyes Spicer of Potter Hill, Dr. Albert H. Spicer of Westerly and the host. A four-course dinner was served, and Frederick Crowell of Norwich, a grandson, and Douglas Champlin, a great-grandson of Mr. Spicer, waited on table. The dining-room was prettily decorated for the occasion with pink and white carnations, which were birthday remembrances, and at each plate was a little pink basket containing candies, as favors. Mr. and Mrs. William Spicer of Providence and Mr. and Mrs. Fred Crowell of Norwich, Conn., were among the guests at the dinner.

Mr. Spicer is a great favorite with the children of Ashaway, and they all know him as "Uncle George." He did not forget the little ones at his party, for he had a time set aside for them to visit him from 4.30 until 5 in the afternoon. Neither did the children forget "Uncle George," for, when the school was dismissed, fifty of the

boys and girls of the village went to the Spicer home, and while they were there there was a merry time.

The children all gathered in the parlor and sitting-room. As they entered the house they sang a song especially composed for the occasion by Miss Lillian Budlong, their teacher. The words of the song follow:

"We children come this afternoon to help celebrate

The birthday of our candy man who is now eighty-eight;

He's had no birthdays, so they say, since nineteen hundred eight,

Till this bright, glad birthday.

Chorus—

Glory, Glory, Hallelujah,  
Glory, Glory, Hallelujah,  
Glory, Glory, Hallelujah,  
For this his glad birthday.

"We wish him many birthdays and just as many joys,

As he has given sugar-plums to all us girls and boys.

May all his days be happiness, with nothing that annoys,

On this his glad birthday."

The young guests were served with ice-cream and cake, and Mr. Spicer was so enthusiastic over the song that he requested that it be sung again. Before the children departed, they gave three rousing good cheers for Mr. Spicer, and, as they passed out, he presented each one of them with a bag of candies.

There was a constant string of visitors at the Spicer home throughout the evening, about 200 in all paying him a visit. He received over 150 birthday postal card greetings and many birthday presents, which filled a table in one corner of the sitting-room. During the evening the time was quickly passed by the singing of some of the good old-fashioned songs. Solos were sung by Mrs. Ralph Briggs, and William Spicer of Providence pleased the hearts of his listeners with an old war song. Halsey Kenyon happened in just in time to recite a few selections, the titles of which were: "Surprising Liza" and "The Fight in the Wilderness." Both selections were humorous, and they caused a roar of laughter, adding greatly to the pleasure of the evening.

The evening passed by only too quickly and, as the people left for their respective homes, all were unanimous in wishing Mr. Spicer many happy returns of the day, and

## HOME NEWS

with a feeling inside that they would like to gather again on such an occasion.—*Westerly Sun.*

On the evening after the Sabbath, Rev. W. D. Burdick left for Alfred, N. Y., where he delivers four addresses this week before the students in Alfred Theological Seminary. He will also visit at Nile, N. Y., before his return.—*Farina News.*

Subject of Friday night meeting, "Hold fast till I come." message to the church in Thyatira. Rev. ii, 18-29. Leader, President Daland.

Pastor Randolph expects to preach on Sabbath morning, having as his theme, "The Sabbath-keeper's Opportunity."

Plans are being made to hold union meetings every Friday and Sunday night, beginning March 8, and continuing through the month of March. Announcement of special features of the meetings will be made later.

The interest in the meetings at Albion is such that Pastor Randolph is continuing them for a few nights more. They will close Sunday night, March 3.—*Milton Journal.*

### Lost His Faith in God.

A small boy, new in the Sabbath school, was greatly pleased with his picture card and its text, "Have faith in God." On the homeward way, however, the precious possession slipped from his fingers and fluttered from the open street-car, and immediately a cry of distress arose: "O, I've lost my 'Faith in God!' Stop the car! Please stop the car!" The good-natured conductor signaled, and the card was regained amid the smiles of the passengers. One of them said something about the "blessed innocence of childhood," but a more thoughtful voice answered, "There would be many truer and happier lives if only we older ones were wise enough to call a halt when we find ourselves rushing ahead on some road where we are in danger of leaving our faith in God behind us."—*Anon.*

"An excellent spring tonic, after several months of hovering around the fireside, is a good sawbuck, a sharp saw and a pile of hard wood. We know it for we have tried it."

VERONA, N. Y.—Contractor W. C. Perry and assistants have begun the inside repair work on the Seventh-day Baptist church, as agreed upon some time ago. The repairs are to be quite extensive and will cost upwards of \$300. The old interior woodwork is to be replaced with new oak woodwork, new pews of an up-to-date design will be installed, the ceiling repainted, the walls repapered, and other minor repairs made. It is expected that it will take about three weeks to complete the work, and during that time the regular services will be held in the basement room of the church.

The young People's Social Club of the Seventh-day Baptist society was entertained on the evening after the Sabbath at the home of Warner and Zilla Thayer. An especially pleasant and profitable evening was enjoyed. Though the roads were none too good, owing to the storm of Thursday preceding, the young people, and some others, were promptly on hand for the occasion. One of the most interesting numbers of the evening's program was a debate, the question for discussion being, "Resolved, That the opportunities for the pursuit of happiness and contentment are greater in the country than in the city." Each side was ably and enthusiastically championed. The decision was by poll of the club, the affirmatives winning by a vote of 12 to 4. The opponents of neither side were allowed to vote. The programs each month are made up of literary and musical numbers, and are sometimes followed by games or other amusements. Card-playing and dancing are not allowed or thought of. The March meeting of the club will be at the home of Miss Lois A. Newey, at which time a distinctively musical program will be given.—*Rome (N. Y.) Sentinel.*

NORTH LOUP, NEB.—The committee appointed to arrange to care for the Seventh-day Baptist General Conference met at the *Loyalist* office and organized by electing C. L. Hill secretary, and O. G. Burdick treasurer. Many matters of importance were discussed and plans were laid for



definite work when the work will be needed. An adjournment was taken to the call of the chairman or upon request of two members of the committee.

The reading-room was closed with February as was originally planned. The expense for fuel, lights, fixtures and incidentals was \$22.30 which was contributed without solicitation. Mr. Shaw asks that the *Loyalist* convey to all those who have assisted with time and money his sincere thanks.

The choir of the Seventh-day Baptist Church will give an old time concert on Thursday evening, March 7. As far as possible the songs and costumes will be suggestive of the very long ago. There will be good singing and an amusing display of ancient customs and costumes. The concert will be held at the church and an offering will be taken for the piano fund.—*The Loyalist*.

RIVERSIDE, CAL.—The annual meeting of our church was held according to custom during the last week of 1911. Friends were with us from Los Angeles and helped in the meetings. Sermons were preached by Rev. Eugene Davis, Doctor Platts, Rev. Mr. Gill, and Pastor Loofboro. The evening following the Sabbath was given to the business meeting of the Pacific Coast Association. These annual meetings give us added strength and courage to carry forward our work.

The Dorcas Society gave a reception at the home of Dr. and Mrs. Wells the evening of February 17 in honor of our visitors. Among those present were the Hon. P. M. Green of Milton, Mr. and Mrs. Greene of Berlin, N. Y., Miss Rhue Maxson of Walworth, Miss Cornelia Randall of Deary, Idaho, and Miss Olney of Los Angeles.

Mr. and Mrs. P. B. Hurley gave an informal reception the evening of February 24 in honor of Mr. and Mrs. N. O. Moore. Mr. Moore will be missed in many departments of the church work.

Pastor Loofboro has been giving a series of sermons on the Lord's Prayer. These have been instructive and helpful. Several of our people are taking the teachers' training course in one of the classes in the city.

The primary department of the Sabbath school holds its sessions in a large tent

house on the church lot. This has greatly relieved the crowded condition of the church room during the Sabbath-school session.

The people of Riverside had the pleasure of hearing Gipsy Smith, February 16. The First M. E. church, the largest church in the city, was packed and many gathered at an overflow meeting held at the Baptist church. Quiet, unassuming in manner, the great evangelist told of his conversion and urged upon his hearers the merits of the Christian life. Every one who heard him was touched by the sweet voice and gospel message of this disciple of Christ.

The Christian Endeavor society is now at work on the tests of the Efficiency Campaign. Several of the members are hoping to pass all of the tests and become "Expert Endeavorers."

GELSEMINA M. BROWN.

Riverside, Cal.,  
Feb. 27, 1912.

#### Smiles and Tears.

If you wish to grumble, go  
Where there's no one nigh to hear;  
Let the story of your woe  
Fall upon no mortal ear.

Store your troubles far away,  
Hid within some jungle deep,  
Where nobody's like to stray,  
Or to hear you when you weep.

But if joy hath come to you,  
Shout it, spread it far and wide;  
Share with others all the true  
Happinesses that betide.

Joy and pain contagious are.  
Smiles evoke their kith and kin.  
Tears will travel fast and far  
If you fail to hold them in.

Who is blest the better? He  
Who hath filled the world with cheer,  
Or the man of misery  
With his ever-ready tear?

—John Kendrick Bangs.

"Suppose," asked the professor of chemistry, "that you were summoned to the side of a patient who had accidentally swallowed a heavy dose of oxalic acid, what would you administer?" The student, who, studying for the ministry, took chemistry because it was obligatory in the course, replied: "I would administer the Sacrament."  
—*Watchman and Morning Star*.

## MARRIAGES

DAVIS-FOGG.—At the Seventh-day Baptist parsonage, Shiloh, N. J., February 17, 1912, by Pastor James L. Skaggs, Mr. Frank G. Davis and Miss Mary J. Fogg, both of Stowe Creek Township.  
J. L. S.

STILLMAN-AYERS.—At the home of the bride's parents, Walworth, Wis., February 22, 1912, by Rev. A. J. C. Bond, Mr. Everette R. Stillman of Milton, Wis., and Miss Bernice Ayers.

DELFS-HARMSSEN.—At the home of the bride's parents, at Garwin, Iowa, February 14, 1912, by the Rev. J. T. Davis, Mr. Lewis Delfs of Gladbrook, Iowa, and Miss Lizzie Harmsen of Garwin.  
J. T. D.

HURLEY-VAN HORN.—At the Seventh-day Baptist church in Garwin, Iowa, evening after Sabbath, February 25, 1912, by the Rev. J. T. Davis, Mr. Loyal F. Hurley and Miss Mae Van Horn, all of Garwin.  
J. T. D.

## DEATHS

UTTER.—Wm. Utter was born at Hamilton, N. Y., March 24, 1848, and departed this life at Leonardsville, N. Y., January 7, 1912.

He was one of five children born to Morris W. and Emeline Bassett Utter, the other four of whom still survive. In 1874 he was married to Helen Crumb and to this union one son was born, Frank, of Washington Mills, N. Y. Farewell services were held from the late home, conducted by the pastor.  
R. J. S.

BROWN.—In Pope County, Ill., on January 7, 1912, Robert Brown, aged forty-five years.

Robert Brown was born in Pope County, Ill., on October 15, 1866, and died on January 7, 1912, of hemorrhage of the stomach. The first attack he had was some two years ago, from which he never fully recovered, but latterly gradually grew weaker, and when, on Friday, the fifth of January, in the absence of his son Herman he went out to cut some wood he felt it too hard a task for him, and the jarring of his body brought on another attack, to which he succumbed, living only forty-eight hours.

He was early converted to Christ, and has always lived a very exemplary life, being beloved by all his acquaintances. He was a school teacher by profession, but was obliged to give up his work on account of his failing health. He adopted the Bible Sabbath in June, last. Mrs. Brown, his beloved companion in life, having adopted it six weeks previous. He was one of the brightest converts to the Sabbath on the southern Illinois field, and one who we had great

hopes would be a strong incentive to others in coming to the Sabbath. When he was a boy, he attended the public school, taught by Elder Robert Lewis of Stonefort, and one of the impressions which Elder Lewis left on his mind was a statement in regard to the verity of the Sabbath. He could remember Elder Lewis making the remark, "I may not be so sure about the mode of baptism, but one thing I am sure of is, that what is now called Saturday is the Lord's Sabbath day." So we see how the influence of a simple word dropped now may grow, and in after years bear fruit. We seldom think that the acorn which falls among the blades of grass may in future years become a sturdy oak, and itself drop acorns. Let us all take heed that we drop profitable seed, for some are sure to fall on good ground, and yield probably an hundredfold.

Our dear brother leaves a tender, loving wife, three young sons and two young daughters, to grieve over the loss of a kind and loving husband and father.  
J. A. D.

TREWARtha.—Rev. R. Trewartha passed away at the Rock County Home near Janesville, Wis., January 16, 1912, at about eighty-six years of age.

His birthplace was England, where he was an Episcopal priest before coming to this country. He was at one time a Seventh-day Baptist, preaching a brief period for the churches of Smith, S. D., and Cartwright, Wis. He was an eccentric character, with much native force and ability. For several years he was a resident of Milton. The burial service in Milton Cemetery was conducted, January 18, by Pastor Randolph.  
L. C. R.

PERRY.—James Fones Perry was born August 8, 1854, in the town of Alfred, where he spent most of his life, and where he died January 20, 1912, in the fifty-eighth year of his age.

He was a son of John and Phebe (Witter) Perry. He was married to Ella F. Burdick by the late Rev. L. R. Swinney, January 24, 1874. The widow and one son, Charles, four grandchildren and one brother, Cyrenus, and other relatives, and friends are left to mourn his departure.

Mr. Perry had been a very industrious, busy man, was reliable in business, and a very kind neighbor. He realized during his long sickness more and more the value of the greater riches that are in store for them who seek eternal life, as compared with the material things we work so hard to gain and must so soon leave behind. His thoughts seemed to rest more on the wonderful love and compassion of our heavenly Father and Saviour who said, "Verily I say unto thee, Today shalt thou be with me in Paradise." (Luke xxiii, 43). He selected the eighteenth chapter of Matthew to be read at the farewell services conducted at his late home at Alfred Station. His church membership was with the S. D. B. church of Hartsville.

The Maccabees, of which he was a member, attended and conducted burial services. I. L. C.

BRAND.—Wm. M. Brand was born in Brookfield, N. Y., February 1, 1831, and passed away near the same place, February 17, 1912.



In 1863 he was married to Cornelia Burch who still survives. Besides the wife, he leaves four sons,—Charles of Illion, N. Y., Samuel B. of Park City, Utah, Frank B. of Boulder, Colo., and Fred D., who has been caring for his aged parents during their declining years. Farewell services were held from the home, conducted by Pastor Severance of Leonardsville. R. J. S.

**ROORK.**—Lydia Ann Ayars, daughter of Hanan and Abigail Reeves Ayars, was born February 11, 1831. She died at Shiloh, N. J., February 22, 1912. She has lived nearly all her life in Salem and Cumberland counties, N. J.

She was married in her eighteenth year to Daniel Rork. To them was born one child who died in infancy. She was of a quiet, unassuming disposition, always kind, thoughtful and agreeable. For several years she has lived alone. She has been mindful of those about her, and she took pleasure in ministering to those in need as long as she was able to do so. For many years she has been a member of the Shiloh Seventh-day Baptist Church. She has not been prominent in the work of the church, but we regard her as one who has tried to be a consistent Christian. She had come to ripe old age and for several weeks she had been a severe sufferer. She looked forward in faith and prayer to the time when she would be called to her heavenly home.

The funeral service was conducted by Pastor James L. Skaggs, Sunday, February 25, 1912, at the Shiloh Seventh-day Baptist church. The body was interred in the Shiloh Cemetery.

J. L. S.

**LACKEY.**—Harriet E. Lackey, daughter of Palermo and Eunice Edwards Lackey, was born November 7, 1840, at Little Genesee, N. Y., and died at the same place, February 27, 1912.

She was the third of five children, three of whom survive, Mrs. Sophronia B. Greene, Mrs. Amy K. Crandall and Miss Mary A. Lackey, all of Little Genesee. One brother, Orson, was killed at the battle of Fair Oaks, May 31, 1862. Harriet E. Lackey was born on the Lackey homestead on the Ceres road, two miles below Little Genesee where she has since resided until called to the home above.

When about sixteen years of age, during the pastorate of Rev. Thomas B. Brown, she was baptized and became a member of the First Genesee Seventh-day Baptist Church, of which she has remained an interested and consistent member. For fifty years or more she has been an invalid and most of the time confined to her home, so that her circle of friends was limited to those who visited the hospitable Lackey home. Though a great sufferer she was uncomplaining, and her faith and trust in the divine love was unwavering. She loved the beautiful in nature and life; she cherished the Bible and the cause of truth, and in her was realized in a marked degree the words "Perfect through suffering."

Farewell services were held at the home, March 1, conducted by Rev. Walter L. Greene, of Alfred, assisted by Pastor Erlo E. Sutton. Interment at Little Genesee.

W. L. G.

## SABBATH SCHOOL

LESSON XII.—MARCH 23, 1912.  
FEASTING AND FASTING.

Mark ii, 13-22.

*Golden Text.*—"I came not to call the righteous, but sinners." Mark ii, 17.

DAILY READINGS.

First-day, Luke xix, 1-10.

Second-day, 2 Sam. xii, 13-23.

Third-day, Isa. lviii, 1-14.

Fourth-day, Matt. vi, 1-18.

Fifth-day, Matt. ix, 9-17.

Sixth-day, Luke v, 27-39.

Sabbath-day, Mark ii, 13-22.

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

"Isaiah possesses both the blaze of eloquence and the light of truth," declared Edmund Burke, who was in the habit of reading from that inspiring book just before delivering a speech in the House of Commons.—*Biblical Recorder*.

"When the wolf is at the door we are not likely to have any other callers."

## 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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# The Sabbath Recorder

## WAVE AND TIDE.

On the far reef the breakers recoil in shattered foam,  
While still the sea behind them urges its forces home:  
Its song of triumph surges o'er all the thunderous din;  
The wave may break in failure, but the tide is sure to win.

The reef is strong and cruel; upon its jagged wall  
One wave, a score, a hundred, broken and beaten, fall:  
Yet in defeat they conquer; the sea comes flooding in,  
Wave upon wave is routed, but the tide is sure to win.

O mighty sea! thy message in clanging spray is cast,  
Within God's plan of progress; it matters not at last  
How wide the shores of evil, how strong the reefs of sin,  
The waves may be defeated, but the tide is sure to win!

—The Outlook.

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