

Bible Studies on The Sabbath Question

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

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

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

GOD'S INFINITE CARE.

The ear of the Infinite One bends low
To catch thy faintest cry;
There's never a call that he does not hear,—
Never a moan or sigh.
Thou gazest toward heaven in mute appeal,
In sorrow too deep for word,
But the eye of the Infinite sees thy need,
His compassionate heart has heard.
O wonderful love that in mercy bends
To us in our night of woe!
O marvel that Infinite Love on us
Unceasing thought should bestow!
For Israel's Guardian never sleeps;
Each child hath his constant care,—
Unerring in judgment, unailing and strong,
To answer his children's prayer.
When earth shall again be a paradise,
And we enter into rest,
Our eyes shall then see what our hearts now know,
That his will and ways are best.

—Worthie Harris Holden.

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EDITORIAL

Let the New Year's Outlook Be Hopeful.

Nothing so handicaps one as the habit of looking on the dark side of things. A discouraged man is defeated in advance. But many a worker has wrung success out of failure by taking cheerful views, and by seeing only the bright and promising signs of final victory. It is necessary sometimes resolutely to turn one's face away from the disheartening things, and persistently look upon the hopeful and cheering evidences of good, in the cause for which we are toiling. When this is faithfully done, not only do the strength and good cheer of optimistic thinking enable a man to do his best for the cause he loves, but they also make the discouragements to appear less, and oftentimes to disappear altogether.

What is true of individuals is just as true of denominations. When a considerable number of persons belonging to a church or denomination appear to see only those things that threaten ruin, and constantly magnify them, prophesying nothing but disaster, that church or denomination is seriously handicapped thereby. For a really pessimistic and discouraged man can do little to help his cause, and he hangs like a dead weight upon the hands of the workers. His very presence tends to dampen the ardor of even the most hopeful.

Such a one needs the sympathy of every hopeful heart. His world is darker to him than others can realize, and he has the hardest, saddest time of all. His very efforts often tend to defeat the cause he desires to help.

How would it do for every loyal Seventh-day Baptist to begin with this new year to look for the hopeful signs, and let the discouraging ones sink out of sight for a time? There are enough bright and cheering things among us to keep us all busy for one year. And somehow I can not overcome the conviction that the effect upon the people, both young and old, would be like magic in its brightening, inspiring, strength-giving influences, if everybody would magnify the promising signs of good to be seen in all our churches and that are apparent in every denominational gathering.

In a denomination where everything conspires to bring stronger temptations upon the young people than are to be found among any or all other peoples, too much care can not be taken on the part of the loyal, to fortify and strengthen the weaker ones in every way possible. This can scarcely be done by doleful mourning over our losses, by constant faultfinding, and by criticising the leaders regarding doctrinal matters upon which the best men among us honestly differ.

Far better would it be if every one could lay aside his pessimism and with the spirit of genuine optimism look for and exalt the hopeful signs that indicate strength. Many of these ought to be more generally recognized.

Every element of weakness, every tendency to worldliness, every suggestion of in-creeping heresy is promptly recognized and unsparingly condemned. Why not be just as prompt to see the many, many hopeful and inspiring things over which every one should rejoice and take courage?

Why not be just as prompt to magnify and commend all signs of good as we are to condemn the evil? No one can think upon the evidences of strength among us without gaining confidence in our people

and the assurance of success for our good cause.

Let us talk more about the splendid company of faithful ones, who are standing true to the Sabbath under the most trying circumstances, who are meeting bravely every inducement to forsake the truth, who are overcoming every obstacle and conquering every temptation to leave the Sabbath for worldly gain. Never in our history has there been a greater number of young business men who are proving to the world that they can prosper and still be true to the Sabbath, than we have today. Not only do you find them in the smaller towns and in country places, but many of them are doing well in our largest cities.

Study the personnel of our General Conferences, and see what an army of loyal young men and women, strong, cultured and consecrated, are taking upon their shoulders the burdens of our work, and you will find there unmistakable evidences of good in store for us as a people. Visit all the associations, as some of us have done, and keep your eyes open to the part which young people are taking in those annual gatherings, see how loyal they are to the church and denomination, and it will be strange indeed if you can prophesy evil and only evil, as some, I fear, are now doing.

One may close his eyes to all these hopeful signs if he will, and fix his mind upon some stray indication of heresy which he fears may be harmful; and seeing only this, and magnifying it out of all proportion, he may call attention of scores to it who might not otherwise notice it, and at the same time cast a gloom over the hearts of many faithful workers, and rob them of their hopefulness. This would be a calamity. Why not begin to magnify the hopeful signs? Why not make more of the things that indicate loyalty on the part of the hundreds who are standing true?

Nothing is more inspiring, nothing can be more helpful than enthusiastic recognition of the sterling qualities of the tried and true, when talking to our own young people. If our children could only hear fathers and mothers speak highly of the faithful, admire their virtues, and express satisfaction with their fidelity, they too would desire the same praiseworthy qualities and be more inclined to imitate the ex-

amples so much in favor with their parents.

But it is hard for children or young people to feel much enthusiasm for a cause, the leaders of which are constantly criticized and denounced by either parents or pastors. Pessimistic views constantly cherished in the homes, a spirit of faultfinding with denominational leaders constantly indulged in church life will undoubtedly bring forth a harvest of renegades from the Sabbath and from the church. But the habit of seeing and exalting the hopeful things, the practice of giving thanks for the faithful ones tend to inspire the children to emulation of their ways, and help to hold them to the church.

"Ready for Either."

I have read of an ancient coin of the church which had on one side the figure of an ox standing between an altar and a yoke, beneath which was the inscription, "Ready for either." The design was most suggestive—ready for either the altar of sacrifice or the yoke of service.

This is the attitude each one of us should assume as the opportunities of the new year begin to open. We talk a great deal about consecration—the placing of ourselves upon the altar—and our love for the Master and his good cause. Too many times the demonstration of our religion begins and ends in prayer-meeting talk, in songs of praise and other acts of worship. We talk about being ready for the altar more, I fear, than we do of being ready for the yoke. Jesus urged his people to come under the yoke, and taught them that they were to be judged by the service rendered rather than by the profession alone. Paul often spoke of himself as a servant, and at every turn in his life he illustrated the importance of active service. By this the apostles manifested their faith. The world does not need a new religion half so much as it needs more of the old religion of Paul, manifested by faithful service. Loyalty to our Master in faithful, consecrated service—self-sacrificing service—is the one thing needed this year to ensure victory for the church.

It is related of Napoleon that on one occasion, when he wanted a hundred men for what seemed to be a service that would

mean certain death, he explained to one of his regiments the danger in the undertaking, assuring the men that probably no one of them could come out alive; and then lifting up his voice, he said, "Now who is willing to die for the Emperor today?" It is related that not merely one hundred men responded, but instantly the entire regiment sprang forward and rang down their guns at his feet. This loyalty of Napoleon's soldiers to their commander was the secret of success with the armies of France. Standing between the altar and the yoke they were ready for either.

What think you would be accomplished this year if all the soldiers of the cross stood ready as one man to do or die for the cause of Christ?

"Show Him Your Hands."

I have seen a part of a poem by an unknown author, telling of the faithful services of a little girl who, after her mother's death, took upon herself the cares and hard work of the household. She devoted her time and consecrated her powers to loving service for her brothers and sisters, trying to keep them comfortable and to lead them in right ways. Under her burdens, the dimples left her cheeks, her hands became stiff and calloused, and finally becoming ill, she realized that her end was near. She had had little time to give to devotions and spiritual services, and when she heard the Master's call, her poor heart became troubled. She thought she had not attended to religion as she should have done, and sent for a Christian girl friend to whom she poured out her sorrow. She said she had been tired out with care and work and worry and had had no time for prayer, and asked what she could say to Jesus when she should meet him. Her friend said, "Do not say anything. He will understand. *Just show him your hands.*"

Hands that have been busy in faithful service, hands that have grown weary in loving ministrations to others, hands that have lifted the fallen, hands that through noble deeds have sought to make the world better and toiled for the upbuilding of Christ's kingdom on earth will be more eloquent at heaven's gate than the finest words that tongue can frame, uttered by those who have overlooked Christ's command, "Go work today in my vineyard."

Shall we sit with idle hands while the opportunities of 1912 go by? Shall the causes we love suffer because our hands withhold the gifts of gold? Shall souls go down to death because we fold our hands for an easy time; and when shown the yoke and the altar, shall we say throughout the year, "We are ready for neither"? I would that every reader of the SABBATH RECORDER might resolve to go into the Master's service, and toil so faithfully, so courageously, so constantly, that should the Master call to judgment before the year closes, he may not be ashamed to show his hands. The greatest need of the hour is Christians who *do things*. The cause is suffering for practical, consecrated Christian givers and toilers.

Sabbath Recorder Prayer Meeting.

The SABBATH RECORDER was the subject in the last prayer meeting of 1911 at the Plainfield Church. It was an interesting and profitable meeting, and we wish every church in the denomination could have one like it. Pastor Shaw had taken pains to distribute RECORDERS in the chairs before the people assembled, so each one could select some good sentiment therefrom to read as a testimony, if he so desired. Much interest was manifested, and several read good words from the papers,—some from the covers and some from the pages. One person had made brief quotations on paper, to read, showing how many good things—gems of thought—he had found in just a few moments given to the subject before coming to meeting. Others told what the RECORDER had been in their home in years gone by—how long they had known it, and how father and mother had enjoyed it. Some told how it had comforted and helped them as lone Sabbath-keepers; or, when they were away from home, how it had seemed like a letter from loved ones. The testimonies of some lone Sabbath-keepers who had written to the editor were given, and some spoke of the blessing it had been to the denomination at large, and how we would be handicapped in our work without any SABBATH RECORDER. Pastor Shaw expressed the hope that steps would soon be taken to increase the subscription list in Plainfield. This will be done all along the line when the people have a mind to work.

EDITORIAL NEWS NOTES

"Money-spoiled Children."

An editorial under this heading, in one of the great daily papers soon after Christmas, sets forth the folly of extravagant gift-making by which children of the rich are being spoiled in this country. Some of the stories told in the various papers seem almost incredible; but they come from such good authority, we must feel that they are all too true.

In St. Louis a twelve-years-old boy received a present of a \$30,000 playhouse, containing gymnasium, billiard room, bowling alley, machine shop, sun parlor, shower bath, garage, and many other things that a boy takes delight in, or that an indulgent parent might present.

In Orange, N. J., a mere youth was presented with an expensive high-powered automobile, long before he had sense enough to use it with discretion, and went out on Christmas day to show off. Driving like Jehu, son of Nimshi, with chums as smart as himself, he soon ran down and injured a woman. Then without stopping to help her, he put on speed and in trying to escape ran over and killed a boy, skidded his machine into a ditch, and left it there a wreck. Then the police took the boy in charge, and the indulgent father began to realize the folly of making such an ill-considered gift.

In Baltimore a fond mother makes a great party in honor of her two-years-old baby, said to be the heir of \$100,000,000. This festival is described as being one of the most lavish displays of wealth, to fête and flatter the baby boy. While at present he is not old enough to be harmed by such extravagance, still the event foretells something of the future ruin in store for him.

All these cases reveal the tendency among the immensely rich to lavish money in wasteful, ostentatious display, which must excite the envy of the poorer classes, and arouse the spirit of socialism and anarchy. Add to this the effect upon the children of the rich—the spirit of ostentation engendered, extravagant and spendthrift tastes cultivated, false standards of manhood set up, all of which unfit them for anything

but wasteful, senseless, luxurious lives—and we gain some conception of the ruin sure to come. Children thus indulged and coddled are necessarily handicapped for the future.

Son of Charles Dickens Dies in New York.

Alfred Tennyson Dickens, eldest son of Charles Dickens, the novelist, died suddenly of heart disease in the Hotel Astor, New York City, on the evening of January 2. The final attack was brought on by acute indigestion.

Mr. Dickens was on an extended lecturing tour, and on the evening of his death was planning to lecture at Kingston, N. Y. The severe attack began between three and four o'clock and compelled him to go to bed. After a little he felt better and dictated a letter to his home in Melbourne, Australia. He then fell asleep until about five o'clock, when he asked his secretary to notify his cousin in Pelham of his illness. Before the letter was penned, Mr. Dickens suddenly placed his hand over his heart and immediately expired.

Mr. Dickens had been living in Australia since he was twenty-one years old. Recently he left his sheep farm there and went to England to lecture on his father's life and work. Three days before his death he lectured in Indianapolis before an audience of five thousand people, and was the guest of James Whitcomb Riley, the "Hoosier" poet, and of Meredith Nicholson, the story-writer. These three posed for a picture together, and Mr. Dickens started for New York. Mr. Dickens was born in London on October 28, 1845.

The British Government has sent troops and a cruiser to Persia to protect British consulates and trade routes in the Persian country.

Things look warlike again in China. The conference in Shanghai does not succeed in making satisfactory terms of peace. There are wide-spread rumors of the abdication and flight of the young Emperor from Peking. A conflict in the Chinese capital between the Japanese legation guards and the bodyguard of Premier Yuan Shih-kai resulted in the wounding of six Japanese.

At Han-yang the revolutionists have again opened fire on the city, which is held by the Imperialists.

Yuan is said to be at the point of breaking down, and claims that he is the victim of treachery at every turn. He accuses the Manchu leaders. It is now proposed that a national convention shall decide upon the form of government for China.

Russia is reported to be favorable to a republican government in China, and it is said she will not interfere in the Chinese situation.

The United States Circuit Court has ceased to exist. This court was almost as old as the republic, since it was created by a bill signed by George Washington. After one hundred and twenty-two years, it has been abolished, in order to simplify the legal service of the Nation. It was both appellate and original in its jurisdiction. Its work will now go to the District Court.

Admiral Dewey celebrated his seventy-fourth birthday with friends in Washington, on December 26. Twelve years after the age at which all other naval officers are by law retired from active service, Admiral Dewey is still busy as ever at the desk in his office. His step is as elastic, his hand-clasp as firm, and his energy as great as could be found in one many years younger.

The latest news from China, just before we go to press, is that Dr. Sun Yat-sen has been inaugurated, at Nanking, provisional president of the republic of China.

Paraguay is reported to be still in the throes of a revolution. The capital is blockaded, and all communications are cut off.

Time and Order of the Associations.

DEAR BROTHER:

The Executive Committee of the Eastern Association desires to submit through you to your church the following report, as a result of the canvass of the churches of the association upon the three recommendations submitted to the churches for their action by the Joint Committee of the six associations.

These recommendations relate (1) to the time and order of holding the annual meetings of the several associations; (2) to the question as to whether the annual meeting of the association be

omitted the year that the General Conference is held in that association; and (3) to the carrying on of a definite aggressive campaign of evangelistic and Sabbath Reform work by each association, within its own borders, including the loaning of pastors by the churches for the purpose of carrying on this work.

The result of the vote of the churches of the associations upon these recommendations is as follows:

Eleven churches voted to change the time of holding the annual meeting of the association from May and June to September and October.

One church voted not to change the time of holding the annual meeting of the association.

Twelve churches voted in favor of an aggressive campaign of evangelistic and Sabbath Reform work being carried on within the borders of the association, those churches having pastors having granted the loan of their pastors for the purpose of carrying on that work.

Eleven churches voted to omit the annual meeting of the association the year in which the General Conference is held in that association.

One church voted not to omit the annual meeting of the association.

Two churches of the association at the present time have not reported any action taken upon the recommendations.

In view of the result of the canvass of the churches of the association, the Executive Committee of the Eastern Association, at a meeting of the committee held December 21, 1911, voted that the next annual meeting of the Eastern Association shall be held with the Seventh-day Baptist church of Piscataway, at Dunellen, N. J., beginning Thursday, October 10, 1912, and continuing four days, closing Sunday, October 13.

Kindly have this report read at a regular church service.

Respectfully submitted, by order of

C. W. SPICER,

President.

J. G. BURDICK,

Corresponding Secretary.

Dunellen, N. J.,

Jan. 2, 1912.

We can not localize our Lord and Saviour Jesus Christ.—E. H. Bonsall.

SABBATH REFORM

Testimony From the Other Side.

Men have no conscience, as we understand it, on the Sabbath question without the fourth commandment. *It is not an ethical axiom that one day of the seven should be put to sacred uses.* Conscience on such a question can not exist without a "Thus saith the Lord." . . . How will one undertake to strengthen a man's conscience on that important question? He must do it, of course, by means of the fourth commandment, which says, "Remember the sabbath day, to keep it holy."—*Christian Statesman, July 7, 1884.*

When a man becomes a Christian, he knows, without five minutes' teaching, that he must avoid all immoral practices, but he does not know that he must rest one day in seven.—*Bishop Thoburn.*

What about the so-called "physical necessity" for "one day's rest in seven"?

We also find in ancient writers frequent mention made of religious assemblies on Saturday, or the seventh day of the week, which was the Jewish Sabbath.—*Joseph Bingham.*

They met on the Sabbath, not that they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath.—*Athanasius.*

The partaking of the Lord's Supper on the Sabbath was the common practice everywhere except at Rome and Alexandria.—*Socrates. Eccles. History, book v, chap. xxi.*

Down even to the fifth century, the observance of the Jewish Sabbath was continued in the Christian Church, but with a rigor and solemnity gradually diminishing; until it was wholly discontinued.—*Coleman, in Ancient Christianity Exemplified, chap. xxvi, sec. 2.*

"Such ancient authorities as Heylyn, Joseph Brigham and William Cave, all testify that the observance of the Sabbath, as such, and wholly distinct from the Sunday, was continued for several centuries;

that Sunday came in gradually; that it was never called the Sabbath, and that it was not deemed a sacred day."

The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first, under no direct precept of Scripture.—*Mr. Gladstone (English Church Monthly, and McClure's Magazine, vol. iv, pp. 371, 372).*

"Saturday or Sunday."

The following anonymous article appeared in a paper of Fairmont, W. Va., and was forwarded to us by a friend. This friend had sent one of Rev. George B. Shaw's postal cards on the Sabbath to a person in that city, and in sending the article writes that he has unquestionable authority that it is an answer to that postal card, and was written by a rector.

The Christian use of the first day of the week instead of the seventh as a day of holy obligation rests upon no scriptural command, but upon apostolic custom. This custom doubtlessly grew out of the fact that as our Saviour rose from the dead on the first day of the week it was looked upon as being preeminently "His day." No day is *in itself* more holy than another. It is only its associations and manner of observing that make it so.

The essential point is, "one seventh of our time for God." So long as the first day of the week is properly kept this is fulfilled as fully as if it were the seventh.

The root idea of the word Sabbath is *rest*, and has not anything to do with either the first or seventh day of the week.

Our Lord naturally observed the seventh day of the week, being a member of a Jewish family and working almost exclusively among that people; but it is very clear that he did *not* keep it in exactly the spirit that the Jews did, for even when called to task by the Pharisees for allowing his disciples to pluck ears of corn on that day—which was against the law—he defended their action. He also worked miracles on that day—a matter which scandalized the Jewish people or at least some of them.

The references to the Sabbath in Acts xiii, 42, 44 and xvi, 13 merely show that St. Paul, who was "all things to all men that by any means he might gain some," made use of the usual meeting time and place of the Jews to speak to them of the life and influence of Jesus.

That the first day of the week as a day of holy obligation has apostolic sanction is proved by Acts xx, 7 where we read that at Troas where he abode seven days it was upon the *first day* of the week that St. Paul called the Christians together and celebrated the holy communion and preached to them. This seems to have

been the universal custom of Christian gatherings from the very first, though of course the old Jewish custom of keeping the Sabbath would naturally die a hard death among those who came into the Christian Church from the Jewish.

If any one still desires to keep the seventh day of the week instead of the first, I do not see any harm in it, although it leads to confusion. But let each of us remember this above all, "The letter killeth but the spirit giveth life."

Little need be said in reply to this article. It speaks for itself, and frankly says, in the first sentence, that there is no Scripture authority for substituting the first day in place of the seventh as a day of holy obligation.

Then comes the usual threadbare talk about one seventh of our time for God being all that is required. Of course this talk counts no more for the first day of the week than for the seventh or third or any other day. So the argument for Sunday is not strengthened by this "seventh part of time" theory. The writer evidently sees this, and says no day is in itself more holy than another. Herein is where the writer takes square issue with God, who blessed and made holy the seventh day of the week; and wherever Jehovah speaks through his prophets of his sacred Sabbath, he refers to this same holy day, sometimes calling it "My holy day." When Jesus came to earth, he recognized it as such, and taught men how to keep it, saying he was Lord of it. Yet our writer says there is no day holy in itself! Does he claim the Bible as his rule of life? If called to direct a sinner as to the way to find peace with God, would he point him to the Bible, or to the customs of the church? If he were to urge the claims of any Sabbath upon a sabbathless man, would he appeal to conscience on authority of God's Word, or to the common customs of men and the "seventh part of time" theory? Would he, in such a case, claim that God made no day holy, and that Monday or Wednesday is as sacred as Sunday? This he must do if no day is holy in itself. Custom can not make a day holy. If it can, then in some countries Friday must be more holy than Sunday. If custom makes sufficient ground for religious beliefs, then the Catholic creed must be nearer right than the Protestant. Weak indeed is the claim of Sunday upon the conscience, if the main authority for its observance is a supposed apostolic custom—and that, too, a custom

squarely contradicted by the Old and New Testaments and by the example of Christ.

We agree with him when he says that "our Lord naturally observed the seventh day of the week;" but we do not agree with the reasons given for the Lord's doing so. Jesus kept the Sabbath, not because he was born of the Jews and found much of his work among that people, but because it was commanded by the law he loved, and which he came not to destroy but to fulfil. Jesus kept his Father's commandments and therefore he was a Sabbath-keeper.

Strangely enough, after the writer so openly denies, in the first part of his article, all Scripture authority for Sunday, in the last part he tries, by quoting the Bible, to prove it to be a day of holy obligation, with apostolic sanction! He refers to Acts xx, 7:

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

This is the only mention of a meeting for worship on the first day of the week in all the New Testament, and there is no hint that the day was regarded as a Sabbath. Neither is there such a hint in all the eight times the first day is mentioned. On the other hand, the Sabbath is mentioned not less than fifty-eight times in the New Testament, and every time in its specific character as a sacred day of rest and worship. Counting all the meetings referred to in the Acts alone, during Paul's missionary journeys, there are eighty-four meetings for worship, with Paul as the leader, on the Sabbath day. Two years after this night meeting referred to, Paul in his defence (Acts xxv, 8) said: "Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended in anything at all." This he could never have said if he had been attempting to substitute Sunday for the Sabbath.

Take the New Testament and begin with the thirteenth of Matthew, study every passage regarding the Sabbath and the Sunday, and the Sabbath will be found spoken of as the day before the first day of the week. It will be found that Christ and his disciples kept it; that he taught them to pray that their flight from Jerusalem—thirty years after his death—be not on the Sabbath day; and that after his death, Paul and the apostles observed it for

twenty years without so much as a hint in favor of Sunday's taking its place. And now with all this evidence in favor of the Sabbath, our friend thinks this one mention of a farewell meeting held by Paul establishes "the custom of the early disciples" in Sunday-keeping! He says: "This seems to have been the universal custom of Christian gatherings from the very first."

If this one meeting on Sunday proves so much regarding Paul's "custom," what must his seventy or eighty meetings on the Sabbath prove? And some of these Sabbath meetings were held at the special request of the Gentiles! If Paul was ever to make a strong point on his "custom" of Sunday-keeping, here was his golden opportunity. Why did he allow those Gentiles to wait six days for another Sabbath to come before preaching to them? Why did he not tell them plainly that they could come the next day—Sunday—because that was the new Sabbath?

Again, our friend forgets that his Sunday meeting, which proves so much to him, was held in the dark part of Sunday, which according to all Bible reckoning was the evening after the Sabbath. (See Conybeare & Howson, *Life and Epistles of Paul*, chap. xx.) This makes Paul and his friends start Sunday morning and travel all day! Many high authorities claim that the meeting was not a communion service at all, but only a farewell meeting and a common meal. These high authorities are not Sabbath-keepers but keep the Sunday. Can not our friend find some better Bible text to show "apostolic custom" regarding Sunday?

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength in will, cheerfulness and content, and a hundred virtues which the idle never know.—*Charles Kingsley*.

The chief end for which the church ought to exist—the chief end for which individual church members ought to live—is the evangelization or conversion of the world.—*Alexander Duff*.

The Federal Council of the Churches of Christ in America.

REV. ARTHUR E. MAIN.

This Federal Council is a convention or council of delegates representing twenty-five or thirty Christian denominations and some sixteen or seventeen millions of communicants. The council meets once in four years. A large executive committee with members from each of these denominations meets regularly once a year. A strong business committee, appointed by the executive committee, meets regularly once a month. There are large standing committees and commissions on Foreign Missions, Home Missions, Literature and Education, Finance, The Church and Social Service, Family Life, Sunday Observance, Temperance, Peace and Arbitration, and Evangelism. Besides the usual officers there is an executive secretary whose responsibilities and opportunities are, of course, very great. The national office is in New York City, 215 Fourth Avenue, Clarendon Building; and the Rev. Dr. E. B. Sanford, corresponding secretary, has, from the first, been a leading spirit.

It will readily be seen that there is nothing unique in the work that the Federal Council undertakes to do. Its uniqueness is in its desire and purpose to bring about the coöperation of churches and denominations, as such, in work for the kingdom of God. For example, in the West particularly, there are neighborhoods of from one to fifteen hundred or more people without churches and without the Gospel; and several secretaries of the larger home mission societies have been traveling through the West holding meetings of state workers, of different denominations, and urging upon them the duty and privilege of so co-operating as to have the Glad Tidings preached in every place.

There are other organizations, denominational and interdenominational, in connection with which there are more actual laborers, and more money expended; but in respect to avowed aims and ideals the Federal Council seems to me to lead them all.

An annual meeting of the executive committee was recently held in Pittsburgh, Pa.; and the subjects of discussion that interested me most were the work of an Executive Secretary, the Church and Social

Service, Home Missions, International Peace, and Evangelism. The Rev. Edgar D. Van Horn, of New York City, is, I believe, our representative on the standing committee on evangelism.

In no gathering of Christian workers was I ever treated with greater cordiality and courtesy or in a more fraternal spirit. There are two sides to most questions; and we ought to bear in mind that among the millions of the Federal Council we are a mere handful, and that, too, of protestants against all the rest in the matter of Sabbath-keeping. And this fraternal recognition in the work of the council is a recognition of us as being New Testament and evangelical Christians, in spite of our being also protestants of protestants. Of this I desire thus personally and publicly to make appreciative mention.

There is practically little or nothing in the aims and work of the Federal Council from which we need to withhold coöperation excepting in the case of *Sunday Laws*; and this subject has been given no prominence since the council's first annual meeting in Philadelphia, in 1908. Seventh-day Baptists and our General Conference can not afford, it seems to me, to draw back from fellowship and coöperation in nearly every ideal and aim of the council, unless, indeed, it shall first ask us to withdraw, any more than we should break with the United Society of Christian Endeavor, or other interdenominational activities. The following are some of my reasons:

(1) Such fellowship of labor is in harmony with the long-dominant spirit of our people. A letter from Conference to a Virginia church in 1808 said, "We find many sweet and comfortable hours in joining with our First-day brethren in the worship of our God." It was in this spirit that that Conference protested against the "error" of Sunday-keeping. Our people have always been liberal contributors to philanthropic and Christian enterprises, and have rejoiced in the spread of the Gospel by whomsoever preached.

(2) This attitude commends our claim to be disciples of Christ not only in the faith and preaching of his Gospel, but in the keeping of his Sabbath that he honored in his own free and divine way.

(3) We are thus helping to answer our Lord's prayer for the unity of his church

and followers, and finding larger opportunities to preach the commandments of God and the faith of Jesus.

(4) A wider door is thus opened to us than would otherwise be possible to protest, in the spirit and for the sake of our Master, against what I sincerely believe to be an actual sin, in the light of our Saviour's teachings,—namely, *Sunday Laws*. The National Reform Association desires to have the Constitution become, technically, a *Christian* instrument; and affirms that "atheists, Jews, and Seventh-day Baptists" are alike in the way of its efforts. The American Lord's Day Union desires to have rigid Sunday Laws enacted and enforced. All this is *religious* action, whether the religion is good or bad; for the *Sabbath* question is fundamentally religious if it is anything of real moment. By no possible reasoning can it be given two coöperate aspects,—religious and civic. To protect men, women, and children against industrial oppression, and to secure for them the right to rest on some day, is civic and ethical action, but not religious in the strict sense of that term. Just because the Sabbath is a symbol of *religion* is it outside the sphere of man's lawmaking power. And if the Federal Council should indorse the Reform Association or the Lord's Day Union, or seek to build up a "Christian Sabbath" by means of human legislation, it would violate its own Declaration of Principles, go against the will, I believe, of a large minority of its millions of constituency, and trample upon that law of mind and heart and conscience which teaches that all good and character-building religion and morality must be self-chosen and self-enforced.

(5) So long then as the Federal Council of the Churches of Christ in America receives us fraternally, as now, and grants us freedom of speech, it will be our privilege to join with it in witnessing to our common Redeemer and Lord in many a good word and work, and also, as occasion may require, to witness for the Sabbath of our Lord and for that principle of religious liberty which is a corner-stone of true Christianity and of our great republic.

It would seem to be self-evident that a lessening of the waste of resources of all kinds, a needed multiplication of labor, and a greatly to be desired increase of results, in connection with unevangelized

partly evangelized sections of our own and other lands, depend very much upon some form of systematic coöperation among churches and denominations.

There should be no disloyalty to truth and conscience; but the time has certainly come, it seems to me, for selfish competition to give way to unselfish consideration, fraternal good will, and all possible coöperative effort for the spread of the Gospel of our one Lord.

Admitting that members of all evangelical churches and denominations are probably Christian, although Christians in error, the question of some form of federated union, in the light of our Saviour's prayer for the oneness of his disciples, has long been to me a matter of conscience and duty, and a principle of action that is likely to multiply the opportunities and increase the efficiency of all churches and people that are willing thus to combine their forces in the cause of salvation and righteousness.

The principle that all individuals and organizations have the right to look after their own interests without regard to the welfare of neighbors, is a rule of action that falls below the ethics of Jesus.

Federating churches and denominations do not surrender their essential identity and individual rights and prerogatives any more than do the several states of the United States. But the subject involves questions relating to the right and wise use of money; the evangelizing of the whole world; the spread of truth; the progress of the kingdom of God; the bad influence of unseemly rivalry; and the witnessing power of manifested brotherhood. And it also means, in our case, I firmly believe, an actual spread of Sabbath truth.

There are at least six forms of practical federal union for churches and denominations: (1) A large unoccupied and unevangelized territory might be divided into districts, each of the coöperating bodies becoming responsible for the evangelizing of the district assigned to it, whether on the home or foreign field. (2) Local churches in township or county might *parish* the envioning country, each church undertaking to care for a given parish, with the understanding that there should be no *proselyting* in the case of persons of established religious convictions,—a self-limitation that in the long run would tend to promote self-

extension; for this very principle of division of labor in our Lord's vineyard makes all the more prominent one's own faith and practice, according to the law governing all true service. (3) Neighboring churches might unite their working strength, and thus increase their power, in order to fight more effectively such evils as intemperance, gambling, impurity, and the public abuse of privilege; for the purpose of a religious and social canvass of the entire community; and for the sake of a swifter promotion of the common religious, moral, social, family, intellectual, industrial and civic welfare of all the people. (4) The churches of a village or small city, or of given divisions of a large city, might give up their second or Sunday evening service, and coöperate in maintaining regular weekly gospel meetings the year round, at the best possible points within the assigned neighborhoods or districts, the evangelistic preaching and singing to be supplemented by wise and faithful personal work and the distribution of literature. Such combination of spiritual energies would turn groups of churches into a witnessing church. (5) Individual Christians separated by circumstances from their home churches of different denominations, as is the case in our colleges, might, without severing their home membership, form, not a "union church", but a church of federated individual believers, for their mutual benefit in all that is common in their Christian experience. (6) Individuals and churches of the same denomination might often come into closer coöperative, federal and spiritual unity, in order that one may find among one's brethren a tolerance and Christian sympathy, in spite of some differences of judgment in doctrine and polity, at least equal to that shown when one sits with the representatives of a dozen widely differing denominations, in friendly counsel over the things of the kingdom of God held or desired in common.

A good practical beginning in any place would be to get together as many representatives as possible from a community, township, or county, for a free and brotherly discussion of religious and social conditions and needs. Such a conference ought to lead to some form of organized and coöperative effort on behalf of the yet unreached or those uncared for. A safe

and sane doctrinal basis of interdenominational coöperation would seem to be a practiced belief in the Lordship and Leadership of Jesus Christ our Saviour.

Right and wise coöperation witnesses to the essential unity of the Christian faith, but does not necessarily encourage indifferentism, any more than does our fellowship and association with others in the United Society of Christian Endeavor, the Woman's Christian Temperance Union, the Anti-Saloon League, the International and Interdenominational Bible School work, and similar movements.

Differences of opinion as to *methods* of labor are as likely to prevent harmonious action as differences of doctrinal belief; and a tolerant spirit will be in great and frequent demand.

The churches of Christ in America should treat one another in a brotherly fashion, and then raise one common voice against intemperance, lawlessness, immorality, industrial oppression and political corruption; and in all suitable ways there should be united action. Union does increase strength; and doctrinal dissent is far from being the only enemy of harmonious endeavor. Union in Christian and philanthropic work is likely to promote a needed greater unity of mind and heart. For the fundamental principle of Church Federation is the doctrine that all true though imperfect Christian individuals, churches and denominations are in some real sense many members but one body, members one of another.

The Commission on Social Service says that they are seeking to secure three things for the working man: (1) more adequate wages; (2) better physical and social environment; (3) the right and chance to rest "one day in seven." Probably, in some kinds of industry, certainly in the case of light, water, police protection, etc., for cities; and in times of sickness, fires, and other emergencies, some one must be on duty and in service, every day, under the law of works of necessity and deeds of mercy; and surely Seventh-day Baptists can heartily indorse such legislation as that suggested by the commission. Against any other it is our right and duty to protest, in the name of fraternity and religious freedom.

Many of our people firmly believe that the cause of truth does not lose but really

gains by any association with others that affords us opportunity for fellowship and coöperation in Christian service, and for standing by our convictions of truth and duty. And it is to such persons that our brethren who are officially connected with the Federal Council again come for funds to meet our small apportionment of the council's expenses. Twenty-five dollars are needed; and those who are willing to help in this matter are requested to send their contributions to William C. Whitford, Alfred, N. Y., treasurer of our Conference.

It is earnestly hoped that Conference itself at no distant day will provide directly for our apportionment; and especially that at North Loup, next August, it will gladly appoint delegates to the second quadrennial meeting of the Federal Council, to be held in Chicago, in the winter of 1912-13.

Alfred, N. Y.,
December, 1911.

Unfortunate.

It is unfortunate that we have come to gauge ministerial success by the criterion of popularity. If a minister does not shun to declare the whole counsel of God there will be much in his message and in his office that is unpopular. Dr. Charles E. Jefferson says, "The man who craves popularity should never study for the ministry. Only men with warrior blood can preach the Gospel of the Son of God." The message which the Spirit blesses is that which not only proclaims a Father's love and a Saviour's sacrifice but convinces of sin, of righteousness and judgment. Frederick Robertson asks, "What is ministerial success? Crowded churches, full aisles, attentive congregations, the approval of the religious world, much impression produced? Elijah thought so, and when he discovered his mistake and found that the Carmel applause subsided into hideous stillness, his heart well-nigh broke with disappointment. Ministerial success lies in the altered lives and obedient humbled hearts; unseen worth recognized in the judgment day." If popular ideals could rise to such a high level there would be less of discontent in both pulpit and pew.—*Presbyterian of the South.*

Weighed in the balances of love is our life found wanting?—*G. Sherwood Eddy.*

MISSIONS

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where giving was o'er;
Give as you would to the Master,
If you met his loving look;
Give as you would of your substance
If his hand the offering took."

The Home Missionary.

The church should send into the homes of the non-church-going masses her messengers of salvation and her printed pages of the Christian truth. We have depended too much upon the drawing power of the pulpit, and have not gone into the byways to tell the people of the Master's feast. Ours has been a ministry of the church, through the church, and, too frequently, for the church. The wage-earners of the city, the miners, the factory operators, the foreigners, and many of the best industrial and commercial classes do not attend the church, and the preacher seldom has an opportunity to preach to them. Jesus gave us an example for this day when he sent his disciples out two by two. The crying need of the church today is for trained missionaries, men and women, who can be sent out with the Gospel and who can deliver it when they reach the people. We train preachers and pastors, but the home missionary we do not equip. In the foreign fields we have an order of Bible-women. We need such women at home. In the early days the circuit riders preached, prayed, sang hymns, and distributed tracts and religious books everywhere. We need such men today. The people have been neglected in our zeal to take care of our charges and institutions. Institutionalism has its place, but hand-to-hand, face-to-face, heart-to-heart work with the people was the effective method used by our Lord.—*The Missionary Voice.*

Development in Central Africa.

Even in the great heart of Africa the streams of modern progress are moving with increasing momentum. Only a generation ago, at the time when Stanley met

Livingstone, the vast region of Central Africa, covering a territory of over two million square miles, was practically unknown. An examination of the map of Africa of that time reveals there a blank with the exception of the coast lines. In the intervening years that whole region has been explored, and is now well known; and the new maps show the river systems, mountains, lakes, cities, and towns. This whole region is now divided among European powers, and is coming into the light of civilization. Thirty years ago there were no railways in this great territory. Now 1,200 miles of railway are in operation and 1,000 miles more are under construction. It took Stanley 104 days to make the journey from the East Coast to Victoria Nyanza, whereas it can now be made by rail in comfort within three days. Railways lead toward the heart of Africa not only from the East Coast, but also from the West, the North, and the South. About twenty years ago, in Uganda, the only avenues of communication were footpaths; now broad roads, on which the Governor is able to use his motor-car, intersect the country in every direction. On the inland rivers and lakes the steamer lines cover a distance of nearly 7,000 miles. In this territory also over 5,000 miles of telegraph are in operation. A modern postal service is extending in every principal division of interior Africa. Bishop Tucker has pointed out that when he first reached Uganda he was obliged to wait from eight to nine months for the home mail, but now there is a weekly service. In the year 1907 the mails of British East Africa and of the Congo carried three million letters and parcels.

Educational progress is also evident. Not a few tribes and peoples have within a generation acquired a written language and the beginning of a literature. Many hundreds, if not thousands, of schools under government and missionary auspices may now be found throughout this expanse, where at the time of Livingstone's journeys there were none. In Uganda alone there are in these schools over 30,000 boys and girls. There are also large sales of school books and Christian literature in the vernaculars. With the exception of the Belgian Congo, with its terrible abuses, and parts of French Africa in which an unprogressive policy is maintained, the advancement of interior

Africa has been of such extent and character as to constitute a ground for great hopefulness for the future. It reveals the larger part of a vast continent beginning its emergence from the darkness of ignorance, barbarism, and superstition into the light of modern civilization, and as time advances the transformation of the natives will approach nearer and nearer to completion. Owing to the simpler character of the primitive African peoples, *this continent is in many respects the most plastic part of the world, and will be during this generation the most readily susceptible to whatever influences are brought to bear upon it.*—John R. Mott, in "Decisive Hour of Christian Missions."

A Trip to the Southwest.

REV. E. A. WITTER.

While it is true that there are quite a number about Shepherdsville who are well informed upon the Scripture teaching of the Sabbath, it is not necessary for any one to infer that they will be ready to grab the first bait that is thrown them to land them among us as Seventh-day Baptists. I am certain there will be as much need of care in approaching them with the thought of a full acceptance of the truth and a uniting of themselves with us, as there is in seeking to catch the wary trout in the meadow brook.

This is said that there shall be no opportunity for one to say, when a tent has been there and looked-for results are not had, "I thought Witter said there were many ready to come with us." The change from a lifetime of belief in a certain interpretation of the Scriptures to one radically different is a hard change to make. Yet, notwithstanding all that may be said, I am still confident that real encouraging work may be done on that field and our cause strengthened by such work. It is not for us to sit down and figure out the results to a nicety. The results are God's. The doing the work is ours. I am sincerely grateful for the privilege that I have had and for the confidence the board has placed in me in allowing me the privilege of this visit and the work connected therewith. I shall never fail of interest in the welfare of this people, and certainly shall pray for the dawning of a new day of hope and blessing for these who have been so faithful in the

Master's work in the past and in maintaining the Sabbath cause there.

I left Shepherdsville the morning of November 23. It rained nearly all that day, and the following day when I came into West Virginia it was snowing and freezing. I spent a few days with my daughter and her family at Sardis, W. Va., and then returned to Salem where I had been invited to be present and give an address at their Homecoming. It was a pleasure for me to be with that people again over the Sabbath. The privilege of preaching to them in the morning and then, in the afternoon, of going out to Buckeye schoolhouse and preaching to the people there was greatly enjoyed. To meet those who spoke of the past and the relations then enjoyed, was an inspiration indeed.

I reached home, December 5, after an absence of five and one-half weeks. In this trip of more than four thousand miles I have found more food for thought, and for careful interesting study of political, social and economical questions, than in any other trip of my life, save the one taken to the Holy Land.

I have come into heart-to-heart touch with people accustomed to conditions that were strange to me. I have eaten with, and enjoyed the hospitality of, people in such varied surroundings from those with which I have been acquainted all my life, that in some things we seemed strange to each other, but bless the Lord we could feel that our hearts beat in unison upon the great problems of life. I have communed with them upon the problems that surrounded them till there has been awakened in my soul a sense of deep personal interest in their behalf. That fish fry at the association, so rich and so abundant in its hospitality, will never be forgotten and will continue to speak of the whole-souled hospitality of that people. It is to be hoped that success will attend the effort to have some one come to them once in two months to preach to them the things of God. I think of them often and lift a prayer to God that his spirit shall direct and keep them in the path of a growing activity in the work of the Lord.

We are a large family scattered over a wide territory with varied interests. There is need that we keep close together in the common interests of the denomination.

The New Birth of an Old Empire.

(Continued.)

CHINA IS NOW AWAKENING AND DEMANDING A CONSTITUTIONAL GOVERNMENT.

In 1908 the government issued an edict entitled, "An Edict to Educate the Chinese People in the Principles of Constitutional Government." The edict provided that in 1909 there should be elected in all the provinces of China provincial assemblies. These provincial assemblies should be constituted on this wise: For every twenty-five degree man—for China is founded upon education—there should be one provincial assembly. There are four qualifications for voting. Any man who has five thousand dollars' worth of property—that would be \$2,500 gold—may vote; any man who has a Chinese degree may vote; any man who is a teacher in the government schools, whether he has a degree or not, may vote; any man who is an official, either civil or military, and has a good record, may vote. In October of 1909 the provincial assemblies assembled. All of the provincial assemblies continued for about three months with a single exception, and that assembly was so radical in its recommendations and demands that the viceroy prorogued the assembly.

These assemblies have neither legislative, judicial, nor executive functions. Their function is, according to the edict, to lead the people in education in popular government. That is all. They order the translation of books on history, constitutional government, and any other books that they may see fit that bear on the question of educating the people in popular government. They examine conditions in their particular province and make petitions to the throne. They issue addresses that are published and scattered among the people for the education of the people in constitutional government; for that is their function.

The provincial assembly nominates eight of its number, and from these eight men the viceroy selects four who represent the provincial assembly in the national parliament in Peking. Other members of the national parliament are selected in other ways, and the total number is about 180. But the national parliament has neither legislative, judicial nor executive functions. Its function is simply to discuss the prin-

ciples of constitutional government and recommend to the throne the things that they think ought to be done. So well have the provincial assemblies conducted themselves, and so well has the national parliament conducted itself, and so powerful have they been in the nation, that by imperial decree the provincial assemblies are to become law-making bodies for their respective provinces, and the national parliament is to become the law-making body for the nation in 1913. It was expressed in the original decree that if the Chinese people would follow the instructions of the government faithfully they would probably develop a constitutional government that would be suitable to the Chinese in ten years; that would be in 1919, but it was made 1913.

The United States has been very fortunate with the Chinese people. Especially is this true and particularly applicable during the last few years. They have opened the way for those who would help the Chinese by winning the heart of China. How was this done? I call your attention to history with which you are perfectly familiar. In 1900 the nations of the earth had their foot on the neck of China. The capital of China, Peking, had been besieged for 43 days. All of the armies of China were surrounding that city. But the foreign armies in the month of July found their way into the imperial city and scattered the armies of China and seized with strong hands the nation itself.

THE EMPRESS-DOWAGER HAD FLED

to the mountains and the officials of the government were scattered to the four winds of the earth. Now in this sad condition, the plenipotentiaries a little later, when Peking was in the hands of the foreigner—the plenipotentiaries of the earth sat down in Peking with the avowed purpose of dividing the empire among the nations of the earth. There was some trouble in doing this, but I can not depict to you the terror that seized the Chinese people. One hundred and fifty men, scholars, in Foochow, ran violently down the street on one single day and leaped into the Ming River and committed suicide. All over China the leading people committed suicide, scholars and statesmen, saying, "We don't care to survive the misfortunes of our country." Chinese blood flows in

the veins of her people. Her scholars said, "For four thousand years the Chinese empire has been one, now at the end of the years we are to put our necks under the yoke of the foreigner." Now, at that moment, when China was in terror, there was some difficulty among the plenipotentiaries, a citizen of the United States—you know his name—he was educated when a boy at the feet of Abraham Lincoln, caught his principles of liberty from that illustrious man—came forward and issued a note to the plenipotentiaries of the nations saying, "The United States will not concur in the partition of the Chinese empire." A little later, when the confusion among them was more confusing, at the psychological moment he came forward the second time and said, "The United States of America demands that the Chinese empire be not partitioned among the nations of the earth, but that the ports of China shall be left open to all nations for trade on exactly the same terms." And when it was considered—the difficulties in the way, and that there were ninety millions of freemen behind this statement, somebody moved to adjourn, and there has not been a meeting of that particular body until this day, and, please God, it may never meet again.

But the Chinese people say, "The United States of America saved us; you saved us." I have heard that from the lips of scholars and statesmen and financiers everywhere. "Had it not been for that fortunate word from the United States, we fear we should have been many nations scattered among the nations of the earth."

I should pause here for a moment to say that when the empress-dowager was in the mountains, in exile, when the army had fled and the officials were scattered, the nations that were represented at Peking, including Japan, sat down in Peking and voted indemnity money which amounted to 450,000,000 of taels on the Chinese government, and they made the terms of payment and the time of payment and the interest on payment such that when China pays the money, she will have

LAI DOW 920,000,000 OF TAEELS,

or six hundred millions of dollars; and China has struggled under that load until last spring they had discharged of that vast sum one hundred and eighty millions of

taels; and all of that remaining burden is upon the shoulders of the Chinese. You say, "Why do they not discharge this indemnity money more rapidly?"

(To be continued.)

Governor Osborn for Arbitration.

Governor Chase S. Osborn of Michigan has very interesting views on the subject of international arbitration. Not only would he have arbitration treaties, but suggests an international navy for their reinforcement.

"I am in favor of the international arbitration treaties pending in the Senate," said Governor Osborn, "and for treaties of a similar kind with all Christian nations."

"In my opinion arbitration treaties can only be meaningful and proper between countries of similar morals and ethics and standards of social life. There is such a divergence of measurement between the countries that are Buddhistic, Mohammedan, Brahmanistic and Shentoistic and those of Chistianity, that I fear it would be impossible to practically interpret, in a satisfactory manner, a treaty between a Christian and non-Christian country."

"I have the further belief that arbitration treaties can not mean a great deal unless there is some power to enforce the findings of the court of arbitration. This enforcement might take the form of an international police instrument."

"I am, however, very much interested in the arbitration treaties which have been negotiated and submitted to the Senate by the President, and I hope that they will be ratified very soon."—*Citizens' National Committee.*

No man ever escaped from his intuitions. One of these is God. "The fool hath said in his heart, There is no God," is written in the Psalms. The writer was careful not to add, "And the fool believes what he says." He knew better.—*The Continent.*

"The long, long, weary day," and the longer, wearier night that will most surely follow may both become avenues along which the feet of patience may bear the soul to the touch of the outstretched hand of God.—*Exchange.*

WOMAN'S WORK

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

Within the Gates.

Oh, watchman on the Nation's wall,
What threatens from afar;
Canst hear the foes' sharp sentinel,
Canst see the clouds of war?

No, citizen, the field is clear
Without our country's gate,
Our walls are strong, we have no fear,
All enemies we wait.

Oh, watchman on our country's wall,
Look far away and higher,
Is there no gleam of bayonet,
Is there no rim of fire?

No, citizen, the danger lies
Within our strong-built walls;
Calm is the air and blue the skies,
Out there no duty calls.

There is no gun nor cannon roar,
Where we watch night and day,
But fronting at your very door
Stand foes in strong array.

They steal away your love of home,
Your young and old deprave;
They worship 'neath the golden dome,
To the dollar-mark a slave.

They bind your hands with fashion's chains,
With special gifts make bold;
They hide the eagle on your flag,
With eagles made of gold.

They buy and sell the right to rule,
They buy and sell your laws,
Contaminate your homes and schools,
And 'scape through well-planned flaws.

Your boasted citizenship is lost,
Nor power nor right is thine;
You care not for the binding cost,
If but the handcuffs shine.

Oh, citizen, cry no more to us,
Upon the strong-built wall,
But watch before your open door,
And sound the bugle's call.

The bugle call to arms, to arms,
'Gainst craft and graft and greed,
Call real men from the shops and farms,—
This is our greatest need.

And when again you call to us,
And we answer all is well,
Give us glad tidings of your war,
That we the world may tell:

This is the land of Washington,
There's martyred Lincoln's bier,
This is the field of Lexington,
Our fathers knew no fear.

There is no slave beneath our flag,
And now, thank God, we see
Our flag floats clear of graft and greed,
The truth has made us free.
—Chicago Record-Herald.

Letter From China.

MY DEAR MRS. CROSLY:

I have been thinking much, these days, of what our fathers and mothers lived through in the early sixties and have wondered how they endured the suspense, anxiety and grief of those years of civil war. The revolution in China is little more than six weeks old, but it seems much longer than that. There certainly has been time enough for plenty of bloodshed and heartache.

Doctor Crandall wrote of the taking over of Shanghai by the revolutionaries. By reason of our location—barely a mile from the arsenal—we heard and saw much of the excitement. Since that time the West Garden, just over the bridge from us, has been taken for a recruiting station and the various we-kwes in the neighborhood, as well as other buildings, have been requisitioned for barracks and we have been surrounded by these men who have come forward for the deliverance of their country.

One afternoon one of our women burst in upon us with an excited, "What does it mean? Soldiers everywhere, on all sides—some of them leaning up against the fences and walls as though without strength, others stretched out on the ground and some covered with blood. What does it mean?" Dzau Sien-sang went at once to investigate, only stopping long enough to ask if he could bring the wounded in here for treatment.

Sure enough, there had been a wonderful influx of soldiers and they were everywhere, but the exhaustion and blood were matters of the imagination. A very large contingent of soldiers were on their way from Hang-chow to Nanking and were distributed all about us for a night or two.

It is astonishing to see what a difference there is in the spirit of the people as compared with that shown at the time of the China-Japan war. At that time the rank and file were not in the least concerned.

I recall my own futile efforts to awaken a little patriotism. All that is changed now, and there is no lack of enthusiasm. Papers and extras are sold on the streets and bought with avidity. The men in the kitchens and shops, as well as the teachers in the schools, are eager for news. It is the topic discussed on trams, boats and in the tea-houses. Three of Mr. Crofoot's boys have stolen out in the early hours of morning to join the ranks, and there was a day, a short time ago, when the seventeen-years-old boy of our own household, a boy who was for several years in Doctor Palm-borg's day school at Lieu-oo, announced that he had enlisted, had joined the "Dare-to-die" band. He passed his examination and had one drill but, before it was too late, his father came to know of it and made such earnest protest that the boy gave it up. The revolution is still the first thing in his mind, evidently.

And it has been wonderful to see how the people have developed during these few days. Just a little more than three weeks ago the revolutionaries were taking Shanghai over. Before that the men we met were very non-committal and it was plainly to be seen did not care to be asked with which side they sympathized. Going into Shanghai the afternoon things commenced to be doing here, I was at the home of one of our schoolgirls whose father had but recently come from Peking and had also been at Hankow to see how affairs were progressing. He came into the room greatly excited, saying, "The Koh Ming Tongs (revolutionaries) are fighting in Shanghai. Did you know it?" I asked whence the Koh Ming Tongs had come and he answered, as though afraid to say it out loud, "They did not need to come; Shanghai has them." Evidently Shanghai did have them in great and overwhelming numbers. "Go out on the street and see if you can find a man of any other mind," said our Dzau Sien-sang, with kindling eyes. It seems as though even the leaders must have been surprised at the way in which the people have come forward and the earnest way in which it is being urged that the future government of China shall be a republic.

We rejoice in the new type of young men we are seeing on the streets these days, straight, erect, alert and purposeful. What hopefulness it gives for this great country!

Evidently American history is not unknown to some of the men on the street. They seem to be looking to us with confidence for sympathy. A day or two ago a man on the tram, throwing up his thumb, a characteristic Chinese gesture indicating "at the top of the heap," said, "China and America all the same." Another man, also a fellow passenger on the tram, asked what was my honorable country and when told he replied, "Oh, you Americans were also Koh Ming Tongs, but you had Ngau-sung-tung (Washington)." There seems to be a general feeling that what China needs is a Washington. Perhaps General Li will prove to be her great leader.

For a week we have been meeting daily, in our church, for half an hour at noon, to pray for this land particularly, a notice of the meeting being posted on the bridge and the bell rung as a reminder. Yesterday half a dozen soldiers came in, only one of them staying to the very end of the meeting and he waited a bit as though ready for a word from some one. Today there were nine and they all stayed through. It was a little surprising at the close of a few explanatory remarks by the leader to have them applaud heartily, but it was all right. Perhaps they will be responding with their hearts some time. Mr. Tong has been trying to reach some of the men in the barracks with Bibles, Christian books and the spoken word. He is not allowed inside, but many come out and gather about him.

Just now all eyes are on Nanking and our hearts stand still, for it is understood that a great battle is going on. So much depends upon Nanking. We certainly wish the end were in sight, still we desire that the right settlement shall be reached. We have visions of a New China in which there are to be wider opportunities for the best things, even for God's own kingdom.

The events of the revolution have come so thick and fast and have been so surprising that for a time the awful famine before us has been overshadowed. We are reminded that the suffering is already intense and must grow worse as the winter advances. So many banks have failed because of the revolution and the money market is so close it is said that help must come largely from outside of China. It is proposed that this year relief shall be given so far as is possible for work done

and that the work shall be of such a nature as to conserve the watercourses and make inundations less likely to occur in the future.

Very sincerely yours,
SUSIE M. BURDICK.

West Gate, Shanghai, China,
November 28, 1911.

Letters to the Smiths.

To Horace Smith:

DEAR HORACE:—Last June I wrote a letter to you young Smiths about the meaning of our flag. When I had got through telling about the significance of the stars and the stripes my letter was already long, and I said I must tell at another time about the meaning of the colors. The stars and the stripes have a historic significance, but the colors have a deeper meaning than they. The stripes tell us of the colonies and the colonial days, and of the sturdy, heroic, liberty-loving and patriotic colonists. The stars remind us of the wonderful progress our country has made since we became a little nation, in 1776; of our expansion from the shores of the Atlantic away across the continent, over rivers and plains and mountains to the Pacific, and then into the islands of the sea; of the extension of the principles of our free and enlightened civilization, not only throughout our own land but into the Philippines, Japan and China, until those far-off, once exclusive peoples are opening wide their doors to the very best we can give them for their good.

The stripes and stars bid us think of these things, but the colors appeal to us to cultivate within ourselves the very best there is in us, that we may be a nation of brave, pure and loyal men and women.

The Red in our flag stands for courage. Where is it, Horace, that we read about the "red badge of courage"? Sometimes when I have asked boys what the red in our flag means, they have shouted, "Blood!" I suspect that the color suggests something of that kind. It is not so easy for them to tell what they mean by that. But one day one young boy in a crowd of them, raising his hand rather timidly, said, "I think, sir, it stands for the blood that has been shed for liberty." A good answer, that was; as good as "the colonel" or any other war-like statesman could give. I suppose the red in our flag should make us think of the

hundreds of thousands of brave young lives that have been freely sacrificed to defend our flag and the republic for which it stands. And we should feel truly grateful that our country has had always in her time of need, so heroic and daring defenders.

But we are living now in peaceful times. Because this is happily so, may we not yet wear the red badge of courage? Are there no wrongs for us to fight,—no right principles to defend? So far as I am concerned I find some rebellious things in myself to fight,—some wrong tendencies that need conquering; and to do this I need all the courage I have—and sometimes yet more. And then I know of ever so many wrong things in our fair country,—the soul-destroying liquor traffic, graft and greed, and a thousand forms of vice and crime. One comes to realize all this by reading just one big city paper. For you and me, Horace, to keep ourselves clear of all these things we must possess a high degree of moral courage. And if we undertake to do our part in fighting all these evils we must indeed be as brave as any soldier who ever went into battle; and we must possess courage of a higher type than mere physical daring. We must undertake not only to fight these evils in ourselves but help in every way we can to put them out of the way of others.

In war times we boys fought with bullets. It is now my business to fight with ballots; and it will soon be yours. And I can assure you, my boy, that it takes just as much courage to fight with one as the other. Oh, yes, there is just as much call for courage, high moral courage, in these days of peace as there was for physical courage fifty years ago. If you want to stand for the red in our flag you will have to arise in manly fashion to fight in every way you can the evil, rebellious things that are all the time endangering the very life of our nation. Be red, brave and courageous, Horace.

The White in our flag stands for purity. I do not suppose that any of us are altogether pure in thought, word and deed. I am sure I am not. The mischief began with me when, as a boy, I heard men tell vile, indecent stories. They meant, many of them, to be good men, for their names were on church rolls; yet they did not set right values upon some things, especially their talk. They ought to have con-

demned as unfit for any decent man some of the vile stuff they talked before us young boys. I do not now blame them unreservedly, for I do not believe they understood how much mischief they did in thus poisoning our young minds. I can remember some of those stories now, and the memory of them sometimes comes to me in a most annoying manner; and I am sorry for it.

We boys, having heard such talk from men whom we respected and admired, told their stories among ourselves, and we thought them very funny. When, later, we sat around the camp-fire in the army we often heard all the vile talk of which the tongue of man is capable. But one day a letter from my dear little mother a thousand miles away set me to thinking. There was in it this request,—"My dear boy, I know you are under temptation every day, but I wish to ask you not to say among your comrades a word that you would not like to speak before me or your sisters."

You may be sure, Horace, that this request startled me. If I were to heed it, I must do very differently from what I had been in the habit of doing. But, after thinking the matter over, I promised my far-away good mother that so long as I should live I would try hard not to use words I'd be ashamed to have my mother hear; and I have tried hard to keep that promise. I am very glad my mother wrote that letter to me, and I am as glad as I can be that I made the promise I did. I do not believe that a word which is unfit for your mother or mine to hear is fit for us to speak. My mother wanted me to be like the flag for which I fought, and so she asked me to be white—*pure*. I say I am not altogether pure now, yet I am trying to be as pure as I can. I think that no person who uses vile language or revels in vile thought is quite worthy the flag of red, *white* and *blue*. Suppose, Horace, you and I try hard to make ourselves worthy. When we hear others use indecent language, let's get out of hearing.

The Blue in our flag stands for loyalty. How naturally the words "true-blue" fit together. The blue stands for loyalty to our homes, our school, our church, our community, our country, our State, our nation. I believe that loyalty, like charity, begins at home. I do not see how any boy who is rebellious at home and in school,

who is not true to his school and his church, can be truly loyal to his country. I do not see how any man who breaks this or that law because it pleases him to do so can be a dependable citizen. I would not like to trust a man who hunts or fishes contrary to law, who sells liquor without a license, who speeds his automobile beyond the law limit, or does any other thing contrary to law just because it pleases him to do so,—I would not like to trust that man with public money. In just so far as he does these things he is an undesirable citizen; he is disloyal to his flag and the republic for which it stands. If a boy means to become a truly loyal man he must begin the practice of true loyalty in his home and his school. He will behave himself just as well in the teacher's absence as in his or her presence.

If he would be like his honored flag, he must be blue,—true-blue. He who would truly honor the flag of our country must be red,—must wear in his heart the red badge of courage. He must be brave to stand against the wrong and for the right. Our flag stands for all that is good in our good land, but for not one bad thing. Everything wicked is contrary to the principles of our beautiful banner. He who would be like our flag must be white,—he must try his very best to be pure. If he can not be entirely pure he must be as white as he can. Many a man with a fair complexion is black in spirit, and many a colored man has a white heart.

When you look at our beautiful flag of red and white and blue, listen and hear its colors say, "Be brave and courageous, my boy; be pure and clean in word, thought and deed; be loyal and true, my boy. Be brave and pure and true."

He or she who is brave and pure and true is sure to be an honorable citizen.

Beautiful banner,
Flag of the free,—
Emblem of freedom
For you and for me.

Beautiful colors
Floating on high,—
Crimson and white
With tints of the sky.

Tossed by the breezes
The red, white and blue
In harmony mingle,—
Entrancing to view.

Red is for courage
To stand in the fight,
The long drawn out conflict
Of right against might.

White is the symbol
Of all that is pure,
Of all that makes men
Better and truer.

Blue is for loyalty
Steadfast and true,—
Devotion to country
And fellow men, too.

Beautiful symbol
Of red, white and blue,
Bidding us ever
Be brave, pure and true.

UNCLE OLIVER.

December 26, 1911.

Why Should You Become a Christian?

You should be a Christian because it is best for you, physically, mentally and spiritually. The true Christian is temperate in all things. He cares for his body. He causes it to be a fit dwelling place for the Holy Ghost. The true Christian cares for his mind. He thinks Christ thoughts. He seeks to have the Christ mind. He studies God not only in the Bible but in nature and in men. Knowledge and wisdom are fruits of the Spirit. The true Christian cares for things spiritual. He seeks to know God. As the branch abides in the vine so he abides in the Father. He has not only the physical senses but also the spiritual. He hears the still small voice. He sees the house not made with hands. He is conscious of God. The Christ way is the way of highest development, the way of highest life. No man will say that it injures any one to be a Christian. All believe that it is best for any one to follow Jesus. You should be a Christian for your own sake.

But there is another reason why you should accept Christ. You should be a Christian for the sake of others. The Christ who was good for Andrew and Philip was good for Simon and Nathaniel. The sunlight that is good for America is good for Asia. Your brother needs Christ just as much as you do. We can not but impart to others of the soul life that we possess. A spirit is catching. Both the spirit of love and of hate are contagious. There is a very real sense in which men imbibe the thoughts, feelings, motives and

personality of their friends and ideals. You can not be a true Christian without helping others to become such as you are. You ought to be a Christian for the sake of your friend and for the sake of your brother whom you have never seen. Again you ought to be a Christian for Christ's sake. Christ lived and died for you and for me. His spirit never forsakes. He is with us still, pleading through the Holy Spirit that we may walk in the way of life. He hears and sees and feels with us. He has done and is doing so much for us. Why, he is our example, our guide through the dark vale of tears, through the forests infested with tempters. He is the best friend we have ever had and is closer to us than any friend. For his sake you ought to be a Christian. Let us be square with Jesus.—*Selected.*

Prayer.

Lord, what a change within us one short hour
Spent in thy presence will avail to make—
What heavy burdens from our bosoms take,
What parched ground refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! We rise, how full of
power!

Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us in prayer,
And joy and strength and courage are with thee?

"The one power that needs to be most emphasized today is the unit, a Christian man. The solution of all questions, political, economic, civic, social, religious, rest with him. Multiply him by a million, and America will endure in righteousness."

"There are days when men need clear vision of all that passes if they are to be saved from pessimism. Robert Browning's greatest poetic vision was 'Pippa Passes.' Tell your pessimistic friend to read Browning."

We sing, "Like a mighty army moves the church of God," and then we men go home and let the women and children and ministers do the moving.—*R. H. Gardiner.*

"Give to the winds thy fears,' but be very sure which way the wind blows."

YOUNG PEOPLE'S WORK

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

Worth-While Ambition.

PASTOR JAMES L. SKAGGS.

Christian Endeavor topic for January 20, 1912.

Scripture lesson, John xvii, 20-24; Rom. viii, 18-21.

Nearly all the young people with whom we Christian Endeavorers are associated have life and aspiration enough to make splendid attainment. They have ambitions. As young people we ought to consider what are "Worth-While Ambitions." If there are those among us who have unworthy ambitions, or who do not have well-formulated purposes, we want to encourage them to make the "Worth-While Ambitions" their own.

This is a large subject and I can not treat it in detail, but every Endeavorer will be able to add something of interest.

I. Ambitions to be.

(a) The ambition to be like Jesus. This stands first in importance. To be like Jesus in purity of purpose, in faith in God, in love, kindness, helpfulness, fairness toward men—forms the best foundation that can be laid for true greatness. This purpose in its fulness is so often lacking in those who pose as followers of Jesus! Men look upon profession and the outward acts of life, but the purposes of the heart are bare before the eyes of God. Our own salvation in a present and practical sense, as well as in a future sense, depends upon the realization of these Christian qualities within ourselves.

(b) The ambition to make the most of one's self. The strict adherence to Christian principles is the only course by which this ambition may be realized. The nearer we conform to the divine laws—physical and spiritual—the greater are our physical, mental and spiritual possibilities. He that disregards the laws of his physical being can not but lessen the possibilities of his physical development. He that violates

laws of mental development must necessarily decrease the possibilities of his mental life, and he that sins against God is limiting his spiritual possibilities. The best and most useful trees are those that have grown straight and developed normally from the time they began to grow. To make the most of ourselves we must conform to the divine plan for the perfecting of human life.

(c) The ambition to be dependable. This may strike some as being a strange point for me to make in this discussion. But I have had some experience in several of our churches, and while I have found a large number of as thoroughly dependable young people as can be found anywhere, I have found many who do not seem to have any sense of responsibility. These latter will fill an engagement or be on hand for the discharge of known duty if it is convenient or if some passing pleasure does not attract them. I know the temptations are great, but we can overcome them. Watch yourself and make sure that you are always on hand promptly when you have promised to be or when known duty demands your presence. Great positions and high honors in business and in professional life are waiting for young people who can be depended upon. We who are not dependable in the ordinary responsibilities and duties of life need not expect great opportunities to be offered to us. To be so dependable that we shall be worthy of the confidence of all men seems to me to be a "Worth-While Ambition."

(d) The ambition to meet the greatest expectations of our best friends. Great inspiration comes to the young man who takes pride in the fact that many good friends are expecting much of him. What our good friends expect of us is often a pretty good indication of what we ought to be. With much gratitude to my many unflinching friends I can testify that their confidences and expectations have upheld me and have enabled me to win many victories, when otherwise I would have failed.

II. Ambitions to do.

This is a world of action. Men have ambitions to do things. Some of these ambitions are worth-while. Let us consider a few of them.

(a) The ambition to do our best. None of us would be satisfied with a crop of inferior or wormy fruit or grain or vege-

tables. We are anxious that the products of our orchards, farms and gardens shall be good. Then shall we be satisfied with ourselves while we are inferior—while we are doing less than our best? Even though it is our ambition to do the work of life in the very best manner possible, we shall find many imperfections in the products of our labors. To do less than the very best we can in anything we undertake is unworthy of a follower of Jesus. O that we would do our best to live according to our highest ideal of life,—to make our Christian Endeavor work a success and our prayer meetings attractive,—to bring others into the service of Christ! God needs more young people who do the best they can for the home, the church and the community.

(b) The ambition to do "world tasks." The great things accomplished in life rest upon the foundation of the common, everyday things that are faithfully done. The greatest structures are built of small bricks, each filling an important place in the building. So more often than not the most beautiful monuments of human achievement consist of many parts, any one of which is of small importance in itself, but all together they rise and stand before men as structures of wondrous beauty. So let us not despise the commonplace duties. And let us not think that we shall never have any but commonplace things to do, but let us aspire to do something which requires more than ordinary strength and courage. There is too much of "we are poor, weak worms of the dust" and not enough of "we are great human souls of whom God expects heroism as he tries to lead us into the accomplishment of his purposes in the world."

(c) The ambition to accumulate wealth. Are you surprised? Have you not heard that money is the root of all evil? If you have, just go and read for yourself. "The love of money is a root of all kinds of evil" (R. V.). Strive not to accumulate wealth because you love it, but because of the good things which wealth will help you to accomplish for yourself and for the world. Of course we all know that we should never try to gain wealth by unchristian means.

But some do not seem to be troubled with a love of money, but rather with a love of pleasure. Is it possible that, if in-

vestigation should be made, we would find that more money is being "wasted" in some of our communities by young people than is being used by the whole church in Christian work? Oh, would it not break our hearts to know that this is true! I hope it is not true. But God knows. I wonder if the facts do not make the Father's heart weep in sorrow?

Dear young people, it is a sin for us to misuse our time and money. We should use our time well and save our money to use in fitting ourselves for life's work or to invest in legitimate business. Give liberally for Christian work; take good care of the balance. But some one says: Can't we have any "fun"? Yes, I would gladly add to the enjoyment of all. But let me ask: "Is it necessary to spend 25 cents, 50 cents, \$1.00 or \$2.00 a day just to have "fun"? Think it over.

TO THE LEADER.

If you think it "worth-while" give a section of the above discussion to each of several individuals to read. After a section is read lead in a discussion of the ideas suggested.

Our Tract Study Envelope.

An aid to success is system. The really successful man is systematic in his life and work. Indeed system is an essential aid in the formation of character. The student must be systematic in the use of his time and strength. The same is true of the Christian in all the various walks of his life. Young people in taking up any line of work should make sure that this element enters into it. Our board recognizes this essential, and has carefully arranged a series of tracts for class work in a Sabbath study course together with a leaflet of helpful suggestions for the study. The board has gone a step farther, indeed, and has prepared an envelope in which the set of tracts may be kept and preserved. Many times is it heard said, "I couldn't find my tract and have not studied the lesson." In this envelope the entire set may be nicely preserved and ever ready for study and reference. The envelopes may be obtained in quantities desired, with or without tracts and suggestions, by sending to the corresponding secretary, Miss Linda Buten, Milton Junction, Wis.

Who's Who—Topic Writers for 1912.

(Concluded.)

THE YOUNG PEOPLE'S BOARD.

The first vice-president, Fred Babcock, is a member of the Albion Church and Christian Endeavor society. He has been president of the society and has always taken an active interest and been a prime factor in all its work. He is also a leader in outpost work. He is a graduate of the Edgerton High School and has entered upon his second year in Milton College. His church has expressed its confidence in him by licensing him to preach the Gospel.

The second vice-president is Robert West, a member of the Milton Junction Church and Christian Endeavor society. He has held the offices of president and treasurer and is always active in Christian Endeavor work. He is president of the Southern Wisconsin Christian Endeavor Union. He graduated from the Milton Junction High School in 1910, taught school last year and has entered Milton College this year.

The recording secretary, Miss Carrie Nelson, is quite well known to our Endeavor readers because of her connection with the Fouke School. She taught there three years, being a member of a ladies' evangelistic quartet one summer. She has been superintendent of the Milton and the Fouke Junior societies; has attended Milton College; has taught school very successfully for several years, and is at present a teacher in the Janesville public schools.

The corresponding secretary is Miss Linda Buten, a member of the Milton Junction Church and Christian Endeavor society, and the efficient president of the latter. She graduated from the Milton Junction High School in 1910 at the head of her class, winning a scholarship in Milton College. She has entered upon her second year's work in that institution.

Philip Coon, who is to receive our money and pay the bills, is a member of the Milton Junction Church and Christian Endeavor society. He is a graduate of the Milton Junction High School, and of Milton College in the class of 1910. He has entered upon his second year's teaching in the Edgerton High School. His present address is Milton. He has been president

of the Christian Endeavor society of which he is a member. Many of the young people who attended the rally at Milton Junction two years ago last fall will remember that he headed a committee of local young people who gave the visitors a good time at Lake Koshkonong. He was a member of the evangelistic quartet sent out by the board during the summer of 1910 which did such good work in Wisconsin. In recognition of his spirit and ability, and to encourage him to give his life more definitely and fully to religious work, his church, in July, 1911, licensed him to preach.

Founders' Day at Alfred.

Wednesday was the seventy-fifth anniversary of Alfred University, and found it at the apotheosis of its existence. Never before were its financial affairs in as good condition as now, with all its debts paid and expenses provided for, and never before were its prospects as bright. Under the administration of President Davis, it has risen above the many embarrassments and dangers that threatened its life under the drastic effects of competition with establishments of greater resources and attractions.

Doctor McKenzie, the honored head of Elmira Female College, delivered the Founders' day address to the students and their friends who had assembled at Memorial Hall. It was full of the charm of the Doctor's personality as well as of valued instruction and admonition. It was listened to with the deepest respect and appreciation. The introductory address of President Davis well led up to the occasion.

On this occasion the Senior class celebrated the occasion by donning the cap and gown, which immemorial usage decrees is the proper fitting for the dignity achieved.

The University is beginning to assume imposing proportions by its long array of new and splendid structures. The end is certainly not yet, for the grand library building which is soon to go up on the main street of the village, and upon the margin of the campus, is already assured. The coming year will see its commencement. A still larger appropriation from Mr. Carnegie is hoped for, as it is certainly needed, although he has already shown a liberal spirit.

The State Agricultural College has been incorporated in the University. It has already made remarkable advance, and greatly extended the scope and usefulness of the institution. This is a very natural adjunct to such an educational establishment as Alfred, which is in the very heart of a community from which students would naturally come. Its pure air and water, its beautiful rural scenery and good soil and absence of detrimental temptations make the location ideal. There is no question but that its future growth will be large and its work grow in usefulness. It owes its existence to the brains, energy and tact of President Davis.

The University already has a roll of four hundred in its list of students. Students can live here more comfortably and cheaply than in other localities. This fact, together with its good work, is becoming known throughout the country, and its strong appeal to the good sense of the average student accounts for this steady growth. That one does not have to dress extravagantly to keep up with public expectations, or to retain one's place in the social circle of student life, is a great relief to those who feel that college life combines fashion and heavy expense.—*Hornell Tribune-Times.*

Lone Sabbath-keepers' Christian Endeavor Societies.

ROBERT WEST.

At nine o'clock in the morning, during our last Conference at Westerly, the Committee on Young People's Work met in the gallery of the auditorium. One morning, as we were discussing better methods by which to reach and help our young people, a woman, a lone Sabbath-keeper, spoke up and said, "What are you going to do for my children?"

There was a moment of silence while most of us were thinking of some way of connecting our lone Sabbath-keeping young people with organized local societies. But there were two young ladies who were not considering such patchwork. They had been thinking and planning for some time about the young people who are deprived of Endeavor prayer meetings and work. One of these young ladies is, herself, a lone Sabbath-keeper, the other used to be.

Their suggestion was to form strictly lone Sabbath-keepers' societies, composed of the young people scattered over each association.

The idea appealed to the rest of us immediately. We began to plan how such societies could be organized. After considerable discussion we recommended to Conference that such a society be formed. Conference passed the recommendation with the others.

Now it is up before the Young People's Board for execution. The board has not yet decided whether to form several associational societies or one society embracing the lone Sabbath-keepers of the whole denomination. What do the isolated young people think of it? Has any one any suggestions? Please write about this matter to the secretary of the Young People's Board, Miss Linda A. Buten, Milton Junction, Wis.

Alfred University.

The Athenæan fair held in Firemen's Hall, December twelfth, was declared a grand success in every way. The Finance Committee was more than pleased with the results, as they made about one hundred dollars. Seven booths were arranged around the room, from which anything could be bought, from a cup of cocoa to a piece of the daintiest embroidery. An interesting program was also given.

The University closed on Wednesday night for the holidays and will open again January third.

The lecture on Yucatan by Editor Greenhow of Hornell formed a fitting close to the celebration of the seventy-fifth anniversary of Founders' day at Alfred University. This lecture was given Wednesday evening in Kenyon Memorial Hall before the largest audience that has assembled in the college this year. All pronounced the lecture one of the most entertaining and instructive ever delivered here. The lecture was most profusely illustrated with a large number of beautiful slides made from photographs taken by Mr. Greenhow while visiting Yucatan in company with Mrs. Greenhow during the past winter. Alfred University and the citizens of Alfred are placed under lasting indebtedness to Mr. Greenhow for his generous gift.

At Firemen's Hall, December eighteenth, occurred the Junior play entitled, "One of the Eight." It has been the custom for some years back for the Junior class of the University to put on a high class comedy for the financial betterment of the *Kanakadea*. The class this year was very fortunate in choosing the right play for the place. It was a real comedy written by Norman Lee Swartout. The cast was carefully chosen and the audience seemed to enjoy every bit of it. On the following night it was repeated in the auditorium at Andover.

News Notes.

BERLIN, N. Y.—Pastor Hutchins delivered a Christmas sermon at the chapel in South Berlin, where he frequently preaches while they are without a pastor of their own. Pastor and Mrs. Hutchins were kindly remembered by the church at Christmas time.

BROOKFIELD, N. Y.—The people of Brookfield are anxiously waiting the coming of the Rev. W. L. Davis of Hebron, Pa., who has accepted the call to our pastorate, but who will not arrive until April 1.—On December 13 the ladies gave an apron sale and supper at the G. A. R. Hall. A fine assortment of home-made candies and fancy articles suitable for Christmas presents added variety, and an informal program gave spice to the occasion.—A former pastor, Rev. Walter L. Greene and family, have been with us several weeks, and will be missed again when they leave.—The Sabbath school had an appropriate service Christmas eve at the parsonage. Two nicely decorated trees added to the pleasure of all, the children especially.

MARLBORO, N. J.—The Ladies' Aid society held a bazar and clipping social in the basement of the church last month.—The Christian Endeavorers now hold a monthly business meeting at which a five-cent lunch is served and a social time is enjoyed.—The yearly meeting was held with the Marlboro Church, November 18-20. Sixteen delegates were present, including Dr. and Mrs. Davis from Shanghai. The annual meeting of the Ladies' Aid society was held at the home of Mrs. Eben Davis in December, all officers being reelected.—Our pul-

pit is supplied by our own young people, some of the sermons being original. Occasionally a minister of another denomination is with us.

Christian Endeavor Topic Cards and Daily Readings for 1912.

These contain, also, the pledge, the points in awarding the banner, and the executive officers of the Young People's Board. Price, 2½ cents each. Address: Miss Linda Buten, Milton Junction, Wis.

International Arbitration Treaties Should Be Ratified.

The importance of ratification of the arbitration treaties pending in the Senate is ably set forth in the *Adult Student*, published at Nashville, Tenn. The article says:

"Treaties between the United States and Great Britain and the United States and France providing for settlement by arbitration of all international differences have been signed by these respective powers and at this writing await the sanction of our national Senate. The promulgation of these agreements marks a distinct advance in the movement for world-wide peace and ultimate disarmament. The treaty ought, therefore, to receive the cordial and enthusiastic approval of every citizen of our great republic. The idea of permitting petty race prejudices or questions about senatorial prerogative to block such a movement is too preposterous to be tolerated. Equally absurd is the notion that we can not afford to agree to arbitrate differences in which what we are pleased to term national honor is involved. Such a conception of national honor as this objection implies is a relic of barbarism which we ought long ago to have laid aside. To talk about going into war which, besides the awful consequences in the way of suffering to which it is sure to lead, is bound to increase the almost intolerable burden of debt with which our past wars have loaded us down is much worse than foolish—it is wicked.

"Suppose you notify your United States Senator that you expect him to vote for the confirmation of the treaties mentioned above."—*Citizens' National Committee.*

CHILDREN'S PAGE

The Bur and the Nut.

Prickly-Bur said to Hazel-Nut,
 "Ho, ho! I have children three,
 And I've shut them tight away from sight,
 Where the girls and boys can't see.
 In a green-spiked cell I have hid them well
 At the top of the chestnut-tree!"

Then Hazel-Nut said to Prickly-Bur,
 "Hush, hush! I hide but one,
 But I've wrapped it round all safe and sound,
 And I think my work well done,
 For I've tucked it away from the light of the
 day,
 From the rain and the dew and the sun!"

But Jack Frost came with his magic wand
 Of delicate hoar-white frost,
 And he said, "My will o'er valley and hill
 No power has ever crossed."
 And he found the cell that was hid so well,
 And the children out he tossed.

Then he spied the hut of the Hazel-Nut,
 That she thought no one could see,
 And threw on the ground what inside he found,
 While he laughed aloud in glee:
 "Ho, ho! My will o'er valley and hill
 No power has ever crossed.
 Hear, Prickly-Bur! Hear, Hazel-Nut!
 It is I—the King—Jack Frost!"

—*Youth's Companion.*

"Smiles to Let."

Kirk's tears went trailing up hill and down, over his round little cheeks. They were not by any means the first tears that morning.

"Showery day," the Family Friend murmured from his seat on the piazza, where he was making grandfather a morning call.

"Yes," sighed grandfather, "a day that begins with the wind to the east'ard is pretty sure to work up rain."

Kirk, in his fresh-starched Russian suit of blue, cried on east-windedly. His nurse, who was putting the finishing touches preparatory to taking him to Primary IV., essayed a comforting word. Nurse Elspie was Scotch, and fell back on the home dialect now and then, "juist to keep the trick o' it," she said.

"Hoots, Mannie, the sun 'ill be oout be-fure we're fair started—it's peepin' frae be-hint the clouds now! It won't be this dour weather long."

"I want it to be dour weather!" wailed Kirk. "I'm cryin' because I want to. I'm not ever goin' to laugh again if you take me back to school. It'll kill—the roots of all my laughs."

"So that's it, is it—school?" smiled the Family Friend in an aside to grandfather, "Doesn't relish the idea of starting in again? Well, we've all had our Septembers after our summertimes."

He got up slowly and began to descend the steps, leaning on his crutch. The Family Friend was lame.

"The little chap has run wild so long," grandfather said, with the Kirk tenderness in his voice; "I heard him warning Elspie before breakfast that it might kill him to go back to school—all right if she wanted to kill him!" The two old men laughed together softly.

Ten minutes later Kirk stumped dismally off to Primary No. IV. with Nurse Elspie as bodyguard. He was no longer crying, only grumping, as Elspie called it. Now that he was fairly started he did not feel quite so ill, bodily, as he had persuaded himself he felt awhile ago, but his soul kept right on aching. The end of all happy things had come—going barefoot, spending long mornings in the park with dear grandfather, tenting in the big backyard, and playing navy in the fountain basin. A long line of school days stretched ahead of him now, with next summer so far off that it was literally the "vanishing point" in the perspective of his dreary little outlook.

Besides—that new teacher! "I don't want a new teacher!" snapped Kirk's thoughts, "old ones are the nicest." He would not be acquainted with this new one—when you're not acquainted it makes you homesick. Probably she would wear spectacles 'cross her nose and say, "Children, be quiet!" Miss Starr had held up her finger and smiled, and said "Sh-h!"

They had come to the Family Friend's house, and something square and white in the parlor window caught Kirk's attention. It was a sign, printed in large black letters. Not "Rooms to Let" nor "House for Sale," nor even "Ice," but—Kirk stopped short and started when he had read it. The funniest kind of a sign!

"Smiles to Let," Kirk read. He glanced up sideways at Nurse Elspie to see if she was looking too. She was.

"Hoots!" she murmured, and "Hoots" was Scotch for "My goodness me!" Then nurse seized Kirk's arm and pulled him toward the Family Friend's house.

"Come on, Mannie, we'll just go along in an' rent one! There's time enough, an' we're needin' one sore."

Go in and rent a smile! It was the funniest idea! In his appreciation of the funniness of it Kirk came very near not needing to rent one! He followed Nurse Elspie, forgetting to stump and grump.

"Hullo, a customer, as I live! Well, sir, how can I serve you?" The Family Friend's face was grave. Kirk's eyes, that had hardly had time to get dry after the last shower, showed little twinkling lights in them. He pushed past Nurse Elspie.

"I'd like to rent a smile—how much is one?" he said. "I've only got two cents."

"Well, you see"—the Family Friend regarded his customer cordially—"I'm having a kind of a bargain sale—rent, I mean, this morning. You get *threefers* very reasonably."

"For a quarter—three for a quarter?" questioned the customer with interest.

"No, not for any money at all. These smiles are rented in a different way; they are trial smiles. You rent threefers of me—I debit you with three on my books—you keep them all day and then pass them along."

"Pass them along?" The customer was clearly puzzled. Even Nurse Elspie's broad face was a puzzle in criss-cross lines.

"Yes, pass 'em on," the Family Friend nodded briskly. "You rent three and pass three on to somebody else who needs 'em. That is the way you pay the rent, you see. If you don't pass them along, you'll ruin my trade! That's what advertises my smiles—passing 'em on. Try three, will you?"

The twinkly lights in Kirk's eyes sparkled. He held out his hand soberly. "I'll take a dozen," he said.

"Hi! Sure you want to rent as many as that? A dozen's thirteen, you know."

"Twelve," the customer corrected, politely.

"Thirteen—I give baker's dozens. It doesn't do to scrimp on smiles. Of course, if you say a dozen—but you'll have your hands full paying the rent on so many."

"I'll take a baker's dozen," Kirk said

firmly, and gravely accepted the imaginary dole of them into his hand.

"Two—four—ten—thirteen," counted the Family Friend. "There you are, sir! I hope you will find them a good brand. I've tried them in my own family. Remember the conditions of the rental—I believe I omitted to mention the interest. I shall have to charge you one smile interest on your dozen—that is, you will have to pass on fourteen of 'em. Good day, sir."

The delay occasioned by stopping to rent the smiles obliged them to hurry on to Primary IV. rather fast—too fast for much conversation. Neither Kirk nor Nurse Elspie mentioned the matter of smiles. At school things began to happen thick and fast. Kirk's old schoolmates ran to meet him with shouts of welcome; the new teacher was young and sweet and held up her finger, "Sh-h!" the lessons were not hard at all. It was nice to get back to school!

Kirk found himself using up the baker's dozen of smiles very fast. He sat very still in school hours, and romped about very unstilly at intermission, and forgot all about the easterly wind that had begun his day. It was blowing hard from the west when Nurse Elspie came for him at noon. He greeted her with his baker's dozenth smile.

"Hoots!" murmured she, and this time "Hoots" meant in Scotch, "Pretty good brand o' smiles!" But the matter of settling up for them appeared to trouble Nurse Elspie.

"Who ye goin' to pass 'em on to, Mannie? I'm thinkin' o' that," she said, as they proceeded homeward.

"I've got a person all picked out," Kirk responded promptly. "It's somebody that I guess hasn't any—not any at all. If you don't mind going home by Washwoman Street."

As if Nurse Elspie minded! Washwoman Street was Kirk's private name for the dreary street on which his grandmother's laundress lived. The grandmother's laundress' son lived there, too—a twisted, tortured, white little son in terrible need of smiles. Kirk had seen him a number of times, and shuddered every one of the times at the awfulness of being twisted and tortured and white, besides living on Washwoman Street.

"He needs a baker's dozen," thought

Kirk, gently, "an' the int'rest smile too." He planned how he could "pass them on" all the way through Duncan and up West-over Streets. At Washwoman Street he knew.

The twisted little son was on a rough sort of a couch in his mother's tiny yard.

"How do you do?" Kirk said gaily. "Guess three times what I've brought you! It's something shiny an' warm an' kind of turned up at the corners! When you do it, it makes you feel lots better. I've tried it in my own fam—I'm tryin' it right now!" Kirk was smiling splendidly. The twisted boy smiled too.

"That's it—that's it! You've guessed it right off! It's a smile, an' I've got thirteen more for you!"

When Kirk and Nurse Elspie went on toward home and dinner they left the fourteenth smile on the worn and piteous face of the washwoman's son. Kirk had passed them all on, with interest. It was as if a warm and shining and turned-up-cornered rain of smiles had pattered down into the tiny yard in the dreary street.

"I'm goin' to come home by Washwoman Street every day," Kirk said softly. "It's only a *wenty* longer, an' did you see how he liked it, Nurse Elspie? I'm goin' to take him things an' tell him funny things to—to try to untwist him. He said he should look ahead to tomorrow noon. Lookin' ahead might help a little mite of a speck."

"Hoots, Mannie!" the dear nurse whispered, and it meant, "Bless your heart!"

That night Kirk wandered over to the Family Friend's house and sat down on the middle step. The Family Friend was sitting on the piazza; he looked down inquiringly at Kirk.

"Yes," Kirk nodded gently, "I paid the rent."—*Annie Hamilton Donnell, in the Congregationalist and Christian World.*

Plain fare, steady work, a calm mind, a kind heart, a steady-going and unexcited daily living are of inexpressible worth.—*The Watchman.*

The nineteenth century has made the world one neighborhood; the twentieth century must make it one brotherhood.—*Joseph Cook.*

DENOMINATIONAL NEWS

Rev. E. E. Sutton, who has served the Seventh-day Baptist church in this village as pastor for the past year, has accepted a call to the pastorate of the church at Little Genesee, and will move his family there February 1. Mr. Sutton has made many friends in Andover during his year's residence here, who, while they deeply regret that he should leave Andover, realize that he richly deserves a larger field of work and the increased salary which accompanies it.—*Andover (N. Y.) News.*

Business of George H. Utter now The Utter Company.

Last Friday there were filed at the office of the Secretary of State in Providence articles of incorporation for The Utter Company, under which name the printing and publishing business here in Westerly, popularly described as the *Sun* office, will hereafter be conducted. The incorporators are George H. Utter, George Benjamin Utter and Henry E. Utter. The officers of the corporation are George H. Utter, president, and George Benjamin Utter, secretary and treasurer.

The name Utter has been identified with this business since 1857, when J. Herbert Utter started the *Narragansett Weekly*. In 1858 he was joined by his brother, George B. Utter, and the firm name became first J. H. Utter & Co., and soon after G. B. & J. H. Utter. That name was continued until 1886, when, on the death of J. Herbert Utter, the name became G. B. & G. H. Utter; and on the death of George B. Utter in 1892 the business passed into the control of George H. Utter, under whose name it has been conducted until the present time.—*Westerly Sun.*

The reason we have failed is that our program for the church has been too small to engage the attention of men.—*E. W. Halford.*

"The whole business of the whole church is to preach the whole Gospel to the whole world."

HOME NEWS

NORTONVILLE, KAN.—Judging from our own deep interest in all that pertains to the work of our Seventh-day Baptist women, we feel that you, perhaps, may be interested in what the Woman's Missionary and Benevolent Society of the Nortonville Church is doing.

Thursday, December 7, was to us a *red-letter day*; not from the fact that the annual oyster dinner was served that day, netting us the sum of \$22.00, but, thanks to the efficient work of our committee to solicit new members, and to the combined efforts of the Union Missionary Society of the village, twelve new members were added to our number, making our membership now seventy-three.

Our society meets monthly, the first Thursday of each month; a short literary program is given, using in part the "Mission Circle" leaflets. We serve during the year a number of fifteen-cent suppers. These suppers, one oyster dinner, our annual dues, twenty-five cents for each member, and a collection at each program constitute our chief means of raising funds.

The object of our society is mission work, home, and foreign. We feel that never before has there been such need for workers, willing to give both time and means to our Master's cause, and never in the history of this society has such a keen self-sacrificing interest been manifest in all lines of mission work. *

NEW YORK CITY.—There were sixty-seven present at the New Year's social at the home of Dr. Alfred C. Prentice, Sunday, December 31, 1911. There was a Christmas tree, and a little Christmas play by the children.

Last Sabbath, instead of the review lesson in Sabbath school, the subject of the Sabbath in the Old Testament was discussed. *

JACKSON CENTER, OHIO.—Thinking that a line from Jackson Center might be of interest to readers of the RECORDER, I take this opportunity to tell you of some of the things that have been taking place here.

First, we have been giving our church

building a thorough remodeling. Having completed the work of remodeling, we secured Doctor Randolph of Milton, Wis., to preach the dedication sermon. Accordingly on Sabbath morning, December 16, we gathered at the church for the purpose of rededicating. Doctor Randolph preached on forgiveness as set forth in Solomon's prayer at the dedication of the temple. This was an intensely interesting and practical sermon and will long be remembered by those who heard it. At the close of the sermon the dedicatory prayer was offered by Rev. D. K. Davis.

At 2 o'clock in the afternoon Doctor Randolph again preached, and at the close of this sermon, according to previous arrangements, a council was formed, with Dea. C. L. Polan as chairman and J. D. Jones as clerk, for the purpose of helping ordain three previously chosen men to the office of deacon; namely, Dr. L. M. Babcock, W. Guy Polan and J. L. Lawhead.

First, the examination of the candidates was conducted by Pastor Lewis, who also offered the consecrating prayer. Then came the charge to the deacons by Doctor Randolph; next the charge to the church by Rev. D. K. Davis. The senior deacon, W. V. Hughes, followed with words of welcome to the newly ordained deacons.

On Sunday morning Doctor Randolph preached in the M. E. church to a large and appreciative audience. In the afternoon he spoke in the Disciples church to men only, and here he was greeted again by a very enthusiastic and appreciative audience. In the evening in our own church he preached again on that old but ever new theme—wasted talents. The house was filled to its utmost capacity and all went away feeling that they could live better and more useful lives by having heard him. So closed these services and none but God can know the amount of good that will result from these meetings. A man (a member of one of the First-day churches) came to me today and said: "What this world needs is more men like Doctor Randolph."

On Monday evening, December 18, Doctor Randolph gave his popular lecture, "That Delightful Fellow, The American Boy." The church was well filled and every one was delighted with the bright and sparkling pictures that he gave of "The American Boy." Were I to pay a tribute to Doctor Randolph it would be this,—"A

bright and shining star has broken upon the world," and I believe I would express the unanimous feeling of the people of Jackson Center.

J. D. JONES.

INDEPENDENCE, N. Y.—Perhaps a few words of friendly greeting from the Independence Church will be received and read with interest by those who are interested in the welfare of this branch of Christ's followers. We sincerely wish all our friends a Happy New Year and great success along the lines of Christian activities and spiritual attainments. We as a church have occasion to be very thankful to the kind heavenly Father for his manifold blessings in both temporal and spiritual things, for the favorable conditions that surround us, and the friendly associations that unite us in Christian fellowship and labor.

Early in the spring Rev. A. G. Crofoot resigned his pastorate here, after nearly six years of faithful service among us, and we were loth to part with one with whom we had formed such pleasant associations. But the way opened directly, by which we secured Brother L. O. Green of North Loup, Neb., to become our pastor and at the same time pursue studies in Alfred Theological Seminary. Mr. Green and his faithful young wife have already won the hearts of the people; very pleasant relations exist between pastor and people and we trust good work is being done. We had occasion to rejoice one Sabbath day in the autumn, when, in the beautiful little stream just back of the church, two very estimable young people identified themselves with God's people by baptism, and, later, by church membership. The young man, who is engaged in the United States Navy, was expecting soon to sail for the Philippines, his wife to accompany him. May not this be a means of spreading Sabbath truth to other lands?

D. E. L.

DERUYTER, N. Y.—Our annual church meeting and social was held early in December at the spacious and hospitable home of Dea. C. J. York and wife. An excellent lunch was served at noon, after which the business meeting was held. It was a very pleasant and profitable occasion. We were very glad to have with us Sister Marie Williams of Norwood, Ohio.

On Christmas eve our Christmas exercises were held at the same place. Brother and Sister York seem to delight in giving the use of their home for the pleasure of others. A short literary and musical program was given, and after the tree had been picked, a social time was enjoyed, popcorn and home-made candy being distributed to all.

We were all glad to have Brother E. B. Saunders with us that evening, Sabbath, December 23. He preached an earnest and convincing sermon on the Sabbath question. On the Monday evening following he gave a no less earnest talk on missions, giving us a description of the poverty and degradation of the poorer classes which he witnessed when traveling in the Orient. Surely there must be an increased interest in this important subject as a result of Brother Saunders' efforts along this line.

E. M. A.

The wrinkles in your mother's cheek and the weary tired look in her eyes, are love marks for you, young woman.

When you look at your father's white hair and his slow step, remember that these marks are simply jewels in his crown of love for you.

The church is a means to an end. Any church that believes it is the end is a curse to the community.—*Billy Sunday.*

No practical enforcement of the license system will ever sensibly mitigate the evils of intemperance. But let the law flexibly forbid the sale of alcoholic beverages, and every youth is thereby warned from the cradle that those beverages are harmful and dangerous, and that by drinking them he encourages the violation of the law. It would command the respect of its antagonists.—*Horace Greeley.*

It is idle for any man to decry the missionaries or their work. These men and women are honest, pious, sincere, industrious and trained for their work by the most arduous study. I do not address myself to the churches; but, as a man of the world, talking to sinners like myself, I say that it is difficult to say too much good of missionary work in China.—*Colonel Charles Denby, ex-United States Minister to China.*

SABBATH SCHOOL

Meeting of the Trustees of the Sabbath School Board.

(Concluded.)

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

To the Trustees of the Sabbath School Board:

DEAR BRETHREN—Since the previous report of your Field Secretary he has spent thirteen weeks upon the field: ten days with the church and Sabbath school at Berlin, N. Y., five days in general evangelistic work at Rutland, Vt., with Pastor J. E. Hutchins, several days with the New York Sabbath school, one Sabbath with the church at Scio, N. Y., one Sabbath at Leonardsville, N. Y., and eight weeks with the Second Brookfield Church in pastoral work.

As the details of these visits have already appeared in the columns of the SABBATH RECORDER, the summary of work is given: weeks of labor, 13; sermons and addresses, 35; institutes held, 2; Sabbath-school workers' conferences, 7; training classes organized, 2; pupils enrolled in classes during the three months and in teacher training reading course, 15; home department organized, 1; cradle-roll departments formed, 2;

Respectfully submitted,

WALTER L. GREENE,
Field Secretary.

Minutes read and approved.

Adjournment.

EDWARD E. WHITFORD,
Secretary.

Sabbath School Lesson.

LESSON II.—JANUARY 13, 1912.

THE BIRTH OF JOHN THE BAPTIST.

Lesson Text.—John i, 57-80.

Golden Text.—"Blessed be the Lord God of Israel; for he hath visited and redeemed his people." Luke i, 68.

DAILY READINGS.

First-day, I Sam. ii, 1-11.

Second-day, Mal. iii, 1-12.

Third-day, Mal. iii, 13-iv, 1-6.

Fourth-day, I Kings xviii, 1-19.

Fifth-day, Luke i, 34-38.

Sixth-day, Luke i, 39-56.

Sabbath-day, Luke i, 57-80.

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

"The world owes no man a living, but every man owes the world an honest effort to get one."

MARRIAGES

HUGHES-KENNEDY.—At the home of the bride's parents, Mr. and Mrs. Fred Kennedy, by the Rev. G. W. Lewis, December 24, 1911, Mr. Zina Curkwood Hughes and Miss Ruth Genevera Kennedy, all of Jackson Center, Ohio.

VINCENT-FULLER.—At the home of the bride's sister, near Gentry, Ark., December 25, 1911, Rev. George Wheeling Tingle officiating, Mr. Russell E. Vincent and Mrs. Lizzie M. Fuller both of Gentry, Ark. Mr. Vincent is a nephew and namesake of Mr. Russell Maxson, and Mrs. Fuller is a sister of Mrs. D. Maxson.

DEATHS

RANDOLPH.—On Dec. 12, 1911, Stanley Elkanah, the five-weeks-old son of Orson and Emma Randolph of New Market, N. J.

"The baby wept;
The mother took it from the nurse's arms,
And hushed its fears and soothed its vain alarms;
And baby slept.

"Again it weeps;
And God doth take it from the mother's arms,
From present griefs and future unknown harms,
And baby sleeps."

H. N. J.

LAWTON.—At The General Hospital, Provo, Utah, on December 17, 1911, Mrs. Fannie Davis Lawton, in the thirty-sixth year of her age.

Fannie Susan was the oldest child and the only daughter of Harrison E. and Eliza Boyd Davis. She was born at Wells, Minn., on January 21, 1876. When Fannie was a very little girl the family removed to North Loup, Neb. When thirteen years of age she accepted Christ as her Saviour and on October 5, 1889, was baptized by Rev. Geo. J. Crandall. In 1893 she was married to Rufus Lawton. In the summer of 1909 Brother and Sister Lawton with a number of others removed from North Loup to Fruitland, Utah. She leaves a family of four sons and five daughters, the youngest a boy five weeks old.

The funeral was held at the Seventh-day Baptist church in North Loup, of which church Mrs. Lawton was a member. The pastor's text was Gal. iii, 4: "Have ye suffered so many things in vain?"

Fannie Lawton was a most devoted mother. She abounded in patient, unselfish, loving service for her family which became the horizon of her life. To many readers of the Recorder she would best be known as the sister of Rev. H. Eugene Davis.

G. R. S.

STILLMAN.—Christopher Latham Stillman, in Westerly, December 18, 1911, aged 77 years, 8 months and 26 days.

C. Latham Stillman was the son of Christopher C. and Mary Ann (Johnson) Stillman, and was born in Westerly, March 22, 1834. On December 4, 1857, he was married to Elizabeth (Banks) Kerr. Of this union five children were born. Two died in infancy, two lived to young womanhood, passing from this life a number of years ago, Annette G. and Florence, and one survives, Fred L., who with his family lives at Plainfield, New Jersey. One brother of three also survives, David F. Stillman of Westerly R. I.

Brother Stillman was a man of pronounced views. When he was thirteen years of age he was converted, and upon baptism, united with the Pawcatuck Seventh-day Baptist Church. No one was more interested in the welfare of the church or denomination than he. He was one of the most regular attendants at the Sabbath services, even if from defect in hearing, he could understand but little of what was said. He was a man who read largely, and lived much alone with his books.

He was not afraid of death. From an early experience he was afflicted with trouble of the heart, and for many years had stood face to face with the grave; but it stirred him not at all. He made his own arrangements for the funeral service, selecting texts and hymns.

He was an honest man, and Christian in his hopes and desires, and died an example for others, who while not claiming perfection, rest in a rich hope of a joyful future with the Father.

The funeral services were from the church, December 20, 1911. C. A. B.

SMALLEY.—Mrs. Mary B. (Cook) Smalley was born in Cumberland County, N. J., October 28, 1837, and died at the home of her daughter, Mrs. Phoebe Campbell, in Plainfield, N. J., December 30, 1911.

She was married August 21, 1860, at New Market, N. J., to Samuel Smalley, by the Rev. Lester C. Rogers. Mr. Smalley died seventeen years ago. She was for many years a faithful member of the Piscataway Seventh-day Baptist church at New Market, N. J., and in the absence of her pastor, who was at Shiloh engaged in evangelistic work the farewell service held on January 2, 1912, was conducted by Rev. Edwin Shaw.

Mrs. Smalley was the mother of eight children, six of whom survive, all of which were present to share their common sorrow and with their families to accompany the body to its last resting-place in beautiful Hillside; but the memory of mother has now become a sacred, hallowed chain to bind their hearts more firmly to the unseen farther shore. E. S.

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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.

A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault.—*Fenclon.*

I remember one of the first and best men whom I have ever known, after he had lost a dear son by death. "Every one," he said, "is so careful for me. Every one is so eager to do something to serve me. If I never knew what the worth of love was before, I know it now. For in the tender watchfulness of my friends, I live on angels' food."—*Edward Everett Hale.*

"Help others when you can, but never give what you can not afford to, simply because it is fashionable."

HOMESTEADS IN KANSAS.

I can locate several families on U. S. Homesteads in Morton County, Kansas, near the Cosmos Colony, if attended to at once.

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A PRAYER FOR OUR OWN CHURCH.

"Our heavenly Father, who at different times and by many
ways hast brought us into this household of faith, teach us the
meaning and the blessedness of our fellowship with one another
and with Christ our Lord. Show us that our supreme need is
our need of thee, and so quicken within us the sense of weak-
ness and dependence that we shall the more earnestly crave and
obtain thy power. Make us aware of the rich gifts thou hast
in readiness for our asking, and may we claim the special bless-
ings promised where two or three are gathered together in thy
name. Inspire every department and organization through
which this church seeks to strengthen itself and extend its influ-
ence. Have compassion upon those among us who are tempted,
perplexed, sorrowful and heavy laden. Kindle anew in hearts
that have grown cold the fires of their early love. Give us an
ever clearer vision of what thou wouldst accomplish in us and
through us; and may the entire membership of this church, one
in loyalty to him, who is its Head, be strong and eager to do
his will here, and establish his kingdom everywhere. Amen."

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