

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

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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
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The Sabbath Recorder

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"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."

CONTENTS

EDITORIAL—Religious Liberty for China; Who Does Want Him? "Indiscriminate Slaughter;" Bible Studies on the Sabbath Question	65-67	WOMAN'S WORK—Misunderstood (poetry); The Mission of a Mite Box, or the Might of a Mission Box; Treasurer's Report	79-81
EDITORIAL NEWS NOTES—Treaty Sentiments Gaining; A Suggestive Cartoon; President Sun Yat-sen of China	67	YOUNG PEOPLE'S WORK—The Foreign Mis- sionary Whose Life Has Most Inspired Me; A Letter; Milton College News Notes; News Notes	82-86
Gerrit Smith, Sabbath-keeper	69	The New Birth of an Old Empire	87
SABBATH REFORM—Testimony From the Other Side; Facts About Sunday and the Sab- bath; What Would Be Gained?	71-73	CHILDREN'S PAGE—Bein' a Boy (poetry); Penamoo's Little Pavoose	89
Theological Prejudices	73	Matthew, Mark, and Luke	90
MISSIONS—Letter to the Pastors; A Plan; A Loyal Bunch; Denominational Growth 1800-1900 and Decline 1900-1910	75-77	The National Conference	91
Tract Society—Treasurer's Receipts for Oc- tober, November, December	77	Naughty Spider (poetry)	92
Catholic Encyclopedia, Volume XII	78	HOME NEWS	93
		MARRIAGES	94
		DEATHS	94
		Dunce, Debts, Dynamite	94
		Sabbath School Lesson	95

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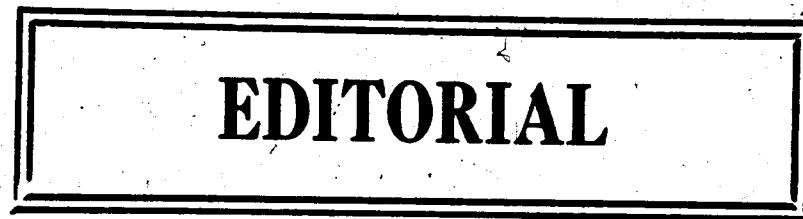
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EDITORIAL

Religious Liberty for China.

It is interesting to note that a widespread movement is now on foot in China, by Chinese themselves, to secure an article favoring religious liberty for that country in the new constitution soon to be made. A society has been organized, and the propaganda has already spread through a majority of the provinces, many people having enlisted under the religious liberty banner. Some provinces have even elected delegates to attend the national convention when it meets, and to labor for the proper recognition of religious freedom. Those who are pushing the movement urge the signing of national petitions by multitudes of Chinese only, since the signatures of foreigners and missionaries might prejudice the leaders against the measure.

Literature is being rapidly circulated, in the language of the common people, in which the objections to such an article's going into the fundamental law of China are all answered, and the advantages of such a move are clearly set forth. In some of this literature it is explained that Europe and America already rejoice in the blessings of religious toleration, and that Japan is coming out into greater freedom and becoming a better nation under it; and China is urged to follow the example of

these nations and give full freedom to all its people in religious affairs. The essence of the proposition for which this great organization is working is "that no man shall be hindered from worshipping as he wishes, neither shall any man be obliged to worship anything (idol or inscription) that he does not wish to worship."

While the Chinese are already tolerant with the native religions, so that the Buddhist, Taoist, Confucianist, can secure official positions, the Christians are still discriminated against, and it would be next to impossible for them to secure official standing in China. The fact is that "officialdom and Confucianism are so interrelated that sooner or later the conscience of the Christian would be offended."

These are wonderful history-making days in China, and the harvest from Christian seed-sowing in that land is ripening fast. More and more will the power of Christian missions, and of American schools that are educating Chinese young men, come to be felt in China.

Who Does Want Him?

A lecturer in speaking of the obstacle in the way of a young man who drinks, when he seeks an opening in the business world, expressed himself somewhat as follows: The railroads do not want him. The ocean liners do not want him. The banks, the business offices, the merchants, do not want him. Then, referring to an advertisement of a rumseller, for a bartender who did not drink, the speaker exclaimed, "The saloon-keeper does not want him!" At this point the lecturer gave his audience a significant look, saying, "Girls, do you want him?"

Really, who does want the young man who is going down the drunkard's road? If the best places in the business world are, more and more, being closed to him; if the best positions in civic life are being withheld from the drunkard; if the doors to

the higher social circles close in his face, and no pure woman wants him for a husband, is there any one who does want him?

Yet he seems to have plenty of company. Somebody must want the young man who drinks, or there would not be so many drunkards. There must be some place where he is welcome. Some one must be helping him on. Yes: the saloon-keeper does want the young man who drinks—as long as the boy has money to spend—but he wants him on the outside of his counter. The money must be going toward the saloon-keeper's till, however, and as soon as the young man's money is gone, even the saloon-keeper has no use for him. The other boys who drink, especially those nearer "strapped" than he is, also want him, as long as he can "stand treats" and help them to liquor. Then, too, it must be that the city or town wants him, to patronize the saloons that have been licensed for revenue; for if it were not for the young man who drinks, the towns could not boast so exultantly over the large revenues received for expenses. Both the saloon-keeper and the town would soon miss the immense profits to the business, and the income for city expenses, if young men did not come in to keep the rapidly failing ranks of old drunkards full. They die off so fast that in just a few years all would be gone, if young fellows did not keep crowding in as the years go by!

Oh, it is too bad that there seems to be such a demand for the young man who drinks. It is too bad that the forces of evil are so busy recruiting for the army of drunkards, and that the state is so willing to establish recruiting stations for this purpose—just for "revenue only"!

But, friends, there are others who want the young man who drinks. There are Christian people who are anxious to help him to better things. They want him in the mission rooms to help them sing the songs of hope and comfort, until he is redeemed; they want him in churches, in schools, in good society, clothed and in his right mind. Young Men's Christian Associations want him to enjoy the blessings, and to improve the opportunities they offer to all who desire a better life. And last, but not least, the Saviour wants every young man who drinks to come to him and

be freed from sin. For him the Saviour died. Him Jesus came to save, and many like him have been rescued by divine power, and made to stand in high places. They have been helped to positions of prosperity, and led into lives of usefulness, through him who loves them and who still wanders over the mountains of sin in search of his lost ones.

"Indiscriminate Slaughter."

One of the religious papers that come to the editor's desk week by week says some pointed things about the loss of life in certain cities by the careless use of automobiles. It speaks in no uncertain terms against such "indiscriminate slaughter," and protests that the laws and courts should intervene and put a stop to the evil. Indeed, many papers in these days are taking up the cry against the careless auto drivers who run down so many persons, and they are clamoring for severe punishment—"to the utmost limit"—for all such offenders.

This is indeed a calamity, and some remedy should be found. We sincerely hope there may be a stop put to the destruction of human life by automobiles. But the destruction caused in this way is only a drop in the bucket compared with the ruin wrought by the legalized saloon. Where one is run down and killed by an auto, scores are ruined—scores are *killed*—as a direct result of the liquor traffic. Why does not every paper and every magazine in the land lift up a cry against the rum traffic? Men are willing to enthrone this gigantic man-killer and home-destroyer, this greatest criminal-making business on earth, and let it go on with its deadly work without so much as a protest, so long as it pays a few dollars into the public treasury to lessen their taxes! Certainly it would not be allowed to go on another month if it were not for this income from license money. Yet a licensed saloon kills men just as fast as an unlicensed one would. The income, by which a Christian community becomes a partner in the business, does not lessen the danger or remove the curse from the saloon. One would think that no religious paper could be silent in the face of the church's greatest foe and mankind's greatest destroyer.

Bible Studies on the Sabbath Question.

An attractive board bound copy of Doctor Main's revised edition of *Bible Studies on the Sabbath Question* has just come to hand from the author. This edition is in more ways than one a great improvement upon the first. It is printed in better type, has corrections and additions which the author saw fit to make, shows greater painstaking in printing and proofreading, contains a preface, full of interest, by J. Nelson Norwood, and has a complete index of Scripture references. The first edition contained twenty-one studies each for the Old Testament and the New Testament, while the second edition has added study twenty-two for each Testament, this last study in both cases being a recapitulation or summary of the preceding studies. Then at the close of the book comes a "Brief Historical Survey" which is full of interest to the student of the Sabbath question. The "Bibliography," after the Scripture index, contains the names of over one hundred and forty authorities on the Sabbath question, including books, essays, sermons, tracts and commentaries. The first edition contained 80 pages, and the new volume contains 107.

It seems to me that those who desire to make a complete restudy of the Sabbath question as found in the Bible have in this carefully prepared work of Dean Main an ideal text-book. The young people in all our churches should form classes and make the most of *Bible Studies on the Sabbath Question*.

Recollections of Gerrit Smith.

On another page will be found Brother Ordway's interesting article on Gerrit Smith. It reminds me of many references to this great man by my parents in the days of my boyhood. Grandfather Robertson, (my stepmother's father) was a resident of Peterboro until our mother was a young woman, and there was a close friendship between this family and Gerrit Smith. Among the pictures of my boyhood is one of Gerrit Smith walking the floor in grandfather's home, while visiting there at Nile, N. Y., and talking earnestly about the problems of that day. Mother's stories of him, and of his interest in the "underground railroad," are still remembered.

EDITORIAL NEWS NOTES

Treaty Sentiments Gaining.

The effect of President Taft's campaign of education on the question of general arbitration treaties with England and France is evidently making itself felt in the Senate. It is predicted at Washington that by the time the treaty measures come up for action that body will be ready to approve them without amendment. There is a marked change in the attitude of many members toward the President's plans.

A Suggestive Cartoon.

There is just now a suggestive cartoon going the rounds of the papers, that tells the story of Persia's fate at a glance. The great Russian bear, with a heavy, tightly drawn chain round his neck, the anchorage of which is out of sight behind him, stands facing John Bull, who appears seated in a kind of chair with a signboard close in front of him, marked "India." The bear with taut chain is eating up a garment or blanket marked "Persia," while John Bull, with hand over his own mouth and finger on his nose, looking quite anxious, is reaching over the "India" line and holding on to a long border of the cloth the bear is eating. At the same time, looking at bruin's taut chain, he asks the significant question, "Is that the end of the chain?"

Poor Persia is indeed in merciless hands. And while this eating-up process is going on, some of our leading journals are calling attention to the way in which both these nations are violating their former pledges to Persia. The one nation is actively engaged in spoliation, while the other tacitly consents to it, while clinging to some of the borders of the Shah's territory. Five solemn undertakings have been entered into within eighty years for Persia, by the very powers that now figure in the spoliation. In 1834 they both agreed to maintain the integrity and independence of Persia, an agreement which was renewed four years later and twice again, in 1873 and 1888. Then in 1907 a new agreement was entered into, supposed to be more effective than the others, assuring "forever the independence of Persia."

It is difficult to imagine a more flagrant and inexcusable violation of good faith, a more direct repudiation of contract, than that which is now being carried out by Russia in the most open and arrogant manner. And instead of preventing such violation, as Great Britain stands pledged to do, she is evidently encouraging Russia, and preparing to take part of the spoils.

President Sun Yat-sen of China.

When the revolutionists in China decided to be guided no longer by the conference at Shanghai, but to establish a republic, Dr. Sun Yat-sen was made president of their republic. It is by no means certain that this republic can succeed, but its success seems more probable than that of the Manchu monarchy. One thing is certain, Sun Yat-sen is a wonderful man and must be seriously reckoned with in the China proposition. Severe struggles involving matters of inestimable moment are just at hand, and this rival of the Chinese "Son of Heaven" is attracting much attention.

Here is a man—would-be president of a country most adverse to foreigners—who has been foreign trained, and who was probably foreign born. And although his country is so adverse to Christianity, he himself was educated in a Christian land and by inheritance of creed is favorable to Christianity. He was son of a Christian missionary.

At one time he was one of seventeen conspirators discovered in Canton. The other sixteen were beheaded, but he escaped and spent years in England, France, Germany, Holland, Belgium and the United States, studying their governments, until he decided that the American form was best for China. His policies would be likely to win the favor of Europe and America, and if now he succeeds in winning the favor of the Chinese themselves, great things may be expected from his leadership. One good thing in his favor is that he is a scholar rather than a warrior. The people of China do not take kindly to military leaders, but they have profound respect for scholars. Sun's exceptional scholarship may open to him the door to the permanent presidency.

Some years ago this man began in San Francisco to effect the organization of a republic for his homeland, and great ef-

forts to capture him have been made by the Manchu government, but all to no purpose. Manchu spies once captured him in London, but he escaped through his influence with English officials. A reward of about \$50,000 has for some time been offered for him. In Japan he escaped through the aid of Japanese Masons, and left Honolulu two days before his pursuers arrived, reaching San Francisco in time to seek protection under the powerful tongs. Here the spies found their match, and abandoned the search.

Mrs. Harriet January, supposed to be the oldest Indian woman in the world, was found in her miserable hut at Greenport, Long Island, ill from exposure, and was taken to the county almshouse. She is said to be 110 years old. The United States grants her a small pension.

New Year's day was a great hand-shaking day with the President at the White House. More than 8,000 people, ranking from the humble citizen to members of the Cabinet, Congressmen and representatives of foreign powers, passed in line through the Executive Mansion to grasp the President's hand and wish him a Happy New Year.

The fine herds of elk, moose and deer in Yellowstone Park are said to be starving to death. The sheep and cattle of ranchmen eat the grass up so close that when the big game come down from the mountains for the winter there is nothing for them to live upon. The government is taking steps to have feed provided for them, hoping thus to save them from utter extermination.

New Mexico beats Arizona into the Union and will stand as the forty-seventh State. This is well. She bears the name given to the entire territory acquired from Mexico and her territorial government is ten years older than that of Arizona. Her population has always been greater than that of her sister State, and she came near securing admission in 1875-76 when Colorado came in.

Russia has demanded the withdrawal of all Chinese from the seceded Chinese province of Outer Mongolia, and the abandonment of all garrisons, and discontinuance of Chinese colonization in that section. Russia wants to "assist" in the internal govern-

ment of the new China. In view of Persia's experience, China had better look out for the bear.

It seems that the powers have agreed to protect the railroad in China from Peking to the sea. Interruption of traffic along this line, which prevented the passage of mails for four days, has resulted in this step. The road is divided into sections and each nation defends a section. The nations entering into the arrangement are Great Britain, France, Germany, Japan and the United States.

Both in Rome and in Constantinople assurances were given that there is no prospect of peace very soon. The reports to the effect that the war was soon to end were premature.

Slackness of industries is causing much suffering in New York City. The charity organizations are taxed to the utmost this cold weather, to provide for the freezing, starving poor. Even the morgue chapel is being used as a shelter for the living. Many churches are in use as places of refuge for the suffering poor. All records are being broken in charity hospitals and various organizations in efforts to relieve distress. Twelve persons were frozen to death in one day. Food and coal and clothing are being furnished in double the quantities usually required for such a time. Immigrants recently arrived, unaccustomed to such cold and disappointed in not getting work as they expected, are among the most acute sufferers. Usually the Immigrant Aid Society in such a time feeds about 400 persons in one day, but one day last week this society fed 800. One hundred and fifty of these were women.

Gerrit Smith, Sabbath-keeper.

1797-1874.

IRA J. ORDWAY.

Our *History of Seventh Day Baptists in Europe and America* mentions the name of Gerrit Smith only once. He was elected vice-president of the Education Society in 1855, and continued in this official relation until his death.

In 1850, then a student at De Ruyter Institute, I attended the Sabbath Convention held at Peterboro, N. Y., in his church. The delegates and visitors were entertained

free at his palatial home and the temperance hotel which he had built. Rev. N. V. Hull was a prominent speaker in the convention. Elders Irish and Morton, as I remember it, and several others from De Ruyter attended the convention. As I entered the church, Gerrit Smith was reading the resolutions to be discussed. His large impressive person and magnificent voice greatly impressed me. These resolutions and an address adopted by the convention are recorded in the minutes of the Education Society in connection with the minutes of Conference, which was held that same year at Alfred, N. Y.

Gerrit Smith inherited a large estate, mostly land, from his father, Peter Smith, who in partnership with John Jacob Astor amassed a fortune, which under Gerrit's wise management and additional investments increased to nearly or quite \$8,000,000. Peterboro derives its name from Peter Smith. In my boyhood I used to hear this story: "Peter said to an Indian chief, 'I had a dream that you would give me such a tract of land' (describing the land wanted). The chief replied, 'You can have the land, but you mustn't dream again.'" The story may have been formulated to emphasize his influence with the natives. Peter was very popular with the Indians, and many of them were entertained at his commodious home, which was always open to them. They were allowed to camp outside and greatly enjoyed the freedom thus accorded to them.

Gerrit Smith became a noted philanthropist. He gave some three thousand farms to needy colored and white people alike, estimated to reach nearly or quite two hundred thousand acres of land. Among those thus benefited was John Brown the martyr. North Elba has been made famous because John Brown tilled its soil and is buried here. I never saw John Brown but it has been my privilege to grasp the hand of the dear wife he left behind and to see reflected in her face the triumph of that great soul which still goes marching on. She lived to see the freedom of the four million slaves for whom her husband gave his life. John Brown's body lies moldering in the grave—in land given him by a Sabbath-keeper. But gifts of land were by no means all that Smith gave to great causes like abolition, temperance. He gave money in vast amounts, reaching

well into the millions. And above all he gave a life of self-sacrifice and devotion.

Gerrit Smith was in politics, but he preached righteousness in politics, and lived what he preached. He preached politics in his own church and many others. It was a part of his religion. He swayed men because of his matchless sincerity and love of truth. When he ran for Congress as an independent, in 1852, I got up from a sick-bed to cast my first vote in his favor; then I went back to bed and stayed there for some time. Many of us young men were devoted to him because, as one has put it, "with him if a thing was right, it was to be held in the face of whatever opposition, and if wrong to be abandoned at whatever cost."

This writer, Mr. Charles E. Perkins, is preparing a new biography of Gerrit Smith. In a recent number of the *Springfield Republican* he writes:

"Gerrit Smith's conscientiousness was forever forcing him into unpopular causes. He was a 'come-outer' in religion. He advocated with unpardonable logic dress reform for women. He was firm for woman suffrage. He was an independent in politics. He had no faculty for that unthinking optimism which is always so pleasing to the crowd. Offenses like these are not readily condoned. They brought upon him that contempt which is harder to endure than hostility. It was no pleasanter for Gerrit Smith than for another, to feel himself cut off from the appreciation and approbation of large numbers of his fellow men. In truth, it was a harder fate for him than it would have been for many another, because his sympathetic nature inclined him to make friends with everybody. Occasionally one finds in one of his letters a momentary confession of the sense of loneliness and loss which outwardly he bore without a sign. Thus:

"My life has been a toiling up-hill with minorities which very rarely became majorities, and which, indeed, very rarely outgrew derision, contempt and hatred."

Among the unpopular causes which he espoused was that of the Sabbath. Though apparently he never joined a Seventh-day Baptist church, being devoted to his own "non-sectarian" church, he kept the Seventh day faithfully. A granddaughter of Gerrit Smith says that she "well remem-

bers the fact that he did keep the Seventh day, and how inconvenient it was for the children to be kept in when others all round them kept Sunday." Gerrit Smith loved men—all men, without regard to color or social lines. No home was more constantly open in hospitality to men as men. But more than men he loved the truth of God.

At the time of his sudden death, Gerrit Smith was a trustee of Alfred University. In the *Alfred Student* of January, 1875, President Allen wrote as follows:

"Already both in this and other countries the news of the death of Mr. Smith has been received, bringing sadness to millions of hearts. His death occurred in the city of New York, at the house of Gen. John Cochrane, on Monday, December 28, 1874. His disease was apoplexy and his death sudden, as he only lived some fifty-three hours after he was taken. As our limits forbid an extended notice of Mr. Smith's life, it only remains for us to say he was a man well informed in the general affairs of the world, and took the deepest interest in everything which concerned the wants of humanity. From his father he inherited great wealth, which, in the most generous manner, he used to promote the well-being of the poor, but was especially interested in behalf of the slave, to whose personal well-being and deliverance from bondage he devoted himself with an absorbing interest. But his untiring labors and munificent gifts were not employed in any one direction. He felt himself a citizen of the world, and for the interest of those of every clime he was ready to sacrifice. He was a warm friend of education, as his noble gifts to several of the colleges and seminaries of the country, not excepting Alfred University of which he was a trustee at the time of his death, bear ample testimony. But his work is done; he rests from his labors. But while his flesh was mortal, his deeds of charity, justice, and mercy shall be immortal."

If Jesus Christ is not worth being made known to every man, even to the ends of the world, he is not worth knowing for you and me. The least thing we dare attempt, if we be true to Christ, is to make his Gospel universal and do it now.—*J. Campbell White*.

SABBATH REFORM

Testimony From the Other Side.

ALEXANDER CAMPBELL.—The moral law is repealed.—*Christian System*, p. 43.

Nor do we, in truth, in obeying the Gospel, make void either the law or Gospel.—*Christian Baptist*, p. 285.

He that said that not a jot or tittle of his law should fall to the ground—he that magnified his law and made it honorable will suffer no persons to add to or subtract from—to change or to violate it in a single point with impunity.—*Debate with Purcell*, p. 214.

But some say it was changed from the seventh to the first day. Where? when? and by whom? No man can tell. No; it was never changed, nor could it be, unless creation was to be gone through again; for the reason assigned must be changed before the observance or respect to the reason can be changed. It is old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed it was that august personage changed it who changed times and laws *ex officio* (Daniel viii, 25). I think his name is *Antichrist*.—*Christian Baptist*, vol. i, p. 44.

THE ROMAN CATHOLIC CHURCH.—Ques.—Have you any other way of proving that the Church has power to institute festivals of precept?

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

Ques.—When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scriptures as their only rule of faith—do they find this permission clearly laid down in the sacred volume?

Ans.—They have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's com-

mandments, which he has never clearly abrogated.—*Doctrinal Catechism*, pp. 174, 352.

The testimonials given above are gleaned from a pamphlet written by Robert Saint Clair, Ontario, Canada, himself a convert to the Sabbath. Brother Saint Clair in this tract of 24 pages reviews the writings on the Sabbath question that appeared in the *Christian Herald* while Dr. T. De Witt Talmage was its editor. He takes advantage of the many declarations of Mr. Talmage to the effect that every precept of the law given on Sinai is binding upon all Christians, and that the Ten Commandments will remain in force until the judgment day. With this vantage ground upon which to stand, the writer of the review takes up the answers to questions given in the *Herald's* "mail bag" and shows the inconsistency of all who claim the Bible as God's Word, true from beginning to end, and who still keep Sunday as the Sabbath.

Brother Saint Clair uses a pointed pen and makes thorough work demolishing the theories and traditions of the Sunday question. One who has passed through the struggle and come out alone into the light of Sabbath truth is well qualified to answer questions regarding the relative merits of Sabbath and Sunday. In this case the writer has marshaled a host of Sunday-keepers to testify strongly for the Sabbath, and to give the real origin of Sunday-keeping in the church.

Facts About Sunday and the Sabbath.

Sunday is an ecclesiastico-civil institution without divine authority. At first it was a semi-pagan holiday, then a grossly superstitious and partly sabbatic holiday during the dark ages. It never was considered a Sabbath by transfer of the fourth commandment until the close of the sixteenth century, and is now rapidly returning to its original non-sabbatic holiday character. The Sabbath is a divine, primeval, universal institution, and remains unabrogated and unchanged under the Gospel.

THE ONLY HOPE.

The only hope for Sabbath Reform lies in a return to the Sabbath, according to the fourth commandment; to be observed

in the liberal spirit of the Gospel, rather than in the narrow formalism of Judaism; as an act of obedience unto the law of God written in the hearts of his children, but not as a ground of justification, there being neither justification nor salvation except through faith. The issue, in the near future, will be between such a Sabbathism and an absolute irreligious holidayism—A. H. Lewis, D. D., *Outlook*, April, 1883.

What Would Be Gained?

The two paragraphs preceding this article give the gist of the platform laid down and the conclusion reached in Sabbath Reform work by Doctor Lewis in 1883. A little later in the same year, in answer to correspondence in which the question is asked, "What would be gained if the church should return to the observance of the Sabbath, instead of Sunday?" Brother Lewis in the *Outlook* of June, 1883, said:

"1. A return to the Sabbath would be supported by the plain law of God So long as men accept the Bible in any sense, the Decalogue must stand unimpeached. The fourth commandment does not come under the head of 'interpolations.' It is not a case of disputed text; it is not even a matter of textual criticism. He who rejects that commandment rejects the Decalogue; rejects the Bible. Only one question then remains. The Bible being accepted as authority, shall we obey it?"

"By returning to the Sabbath, then, (a) The church would place herself firmly and consistently on the law of God. (b) The Sabbath also answers both the letter and the spirit of the law and meets all the natural requirements of physical necessity, social culture, etc. Here would be great gain as to foundation. (c) This would be more apparent when you remember that Sunday begins its foundation with the claim that it is *not the day designated by the law*. It is the 'first day of the week' and not the seventh. Thus it cuts loose from the law of God in laying the first stone in the foundation for its observance. Being thus divorced from the law, it seeks reasons wholly different from those given in the law, with which to continue building. . . .

(d) Historically considered, even that which is called the Christian element in the birth of Sunday-keeping, . . . transgressed

the fundamental principle of Christ's kingdom by putting the human civil enactment in its foundation in place of the law of God. All these unscriptural elements in the foundation would be eliminated by a return to the Sabbath.

"2. A return to the Sabbath would give a *broader view* of the whole Sabbath question. The assumption that 'the work of redemption is greater than the work of Creation,' has become a sort of current coin in the discussion of the Sabbath question. There are several serious objections to it. (a) It is illogical. Both works are infinite. Man can measure neither of them; much less can he compare them and say which is the greater. (b) It is not a scriptural proposition. The writers of the Bible attempt no such comparison. (c) It narrows the whole question unjustly. . . . The Sabbath is God's memorial. As a memorial of a friend represents his entire life and character, and not a single phase of it, so the Sabbath tells of God, as Creator, as Preserver, as Redeemer. This is by far a broader and more helpful view than the incomplete one which attempts to confine the Sabbath to Creation, or the Sunday to the resurrection. . . .

"3. A return to the Sabbath would promote worship and religious culture. Sunday is the world's holiday, and while the church observes it she drifts rapidly with the current into holidayism. A return to the Sabbath would mark a clearly defined and specific religious duty. It would draw the line between those who worship and those who do not; between the service of God, and the service of Baal. Such clear-cut issues are demanded for the strength and purity of the church. While the worshipers and the revelers observe the same day, there is a large class that flit between the two, but as a whole, are a source of weakness to the church. Such a return to God's law might lessen the number of church-goers at first, but it would strengthen the church and purify its worship, and produce a genuine Sabbath observance which would rise steadily toward the divine ideal, instead of sinking into holidayism.

"4. A return to the Sabbath would give the church great advantage in the conflict with no-Sabbathism and revelry. Now, the church furnishes the principal weapons which the no-Sabbathists use in assailing the Sunday. There is no other way in

which men can evade the Seventh-day Sabbath, as taught in the law of God, except by teaching no-Sabbathism. This teaching breaks down the conscience of the church itself. The consciousness of this weakens even the pulpit, and unfits it to grapple with the problem boldly, or to oppose the holidayism successfully. When the revelers stop to make answer, it is only to say to the church, 'You teach that the Sabbath was abolished by Christ and that every man is to be fully persuaded in his own mind: that is, he is to do as he was a mind to. We have a mind to rest in our own way.' On its own theory the church is silenced. If the church would return to the Sabbath, and build upon the law of God, this inconsistency would be avoided; and if the number of revelers was not checked, the church would no longer furnish the weapons for its own destruction."

Theological Prejudices.

BOOTHE COLWELL DAVIS.

Recently I have read some of the delightful essays of Doctor Crothers, and for fear the RECORDER readers have not all seen his essay, "An Hour With Our Prejudices," I am disposed to make a report upon it with the interpretation thereof in the following manner:

Prejudices, says Doctor Crothers, are of all sorts and conditions. Some are of aristocratic lineage. Some are bold, roistering blades who will not stand a question: dangerous fellows, these, to meet in the dark! The majority, perhaps, are harmless folk, against whom the worst that can be said is that they have a knack of living without visible means of support.

A prejudice is defined as "An opinion or decision formed without due examination of the facts or arguments which are necessary to a just and impartial determination."

Much time and patience are often required to make due examination of facts and arguments. In the meantime our minds are sadly unfurnished. It is sometimes necessary for people to get their mental furniture when they set up housekeeping and pay for it on the instalment plan. Therefore, instead of taking a pharisaic attitude toward our neighbor's prejudices, it is better to cultivate a wise tolerance, knowing that human intercourse is dependent on the art of making allowances.

This is consistent with perfect honesty. There is always *something even to admire* in others,—if the critic is sufficiently discriminating.

When you are shown a bit of dilapidation and waste, you may even *enjoy* it.

The Hebrew Sage said: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction."

With our slothful neighbor we too may be more tolerant if we remember that we have patches of our own that are more picturesque than useful.

When the plowshare of criticism has turned up a prejudice, you are hard of heart to trample upon it.

"Wee bit housie, too, in ruin,
It's silly wa's the win's are strewin',
An' naething now to big a new ane."

There is nothing so distinctively personal and individualistic as our prejudices. Well-established truths are common property. They have plenty of defenders; we have no individual proprietorship in them. But our prejudices are peculiarly our own, and their defense depends much upon us. To have them handled ruthlessly seems little short of cruelty.

With a person who is incapable of changing his point of view we can not converse. We can only listen and protest; or failing in that, "hang up the 'phone."

It will be easier getting on if your "heresy hunter" be not of the grim type who goes with a gun, but who only carries a camera. If he stirs up a strange or perverse doctrine he does not care to destroy it. He gets a snap shot and says:

"Those things do best please me
That befall preposterously."

Max Müller in his autobiography expressed his surprise to find no dueling among English students.

"Fighting with swords" seemed to him the normal method of developing manliness, though he adds that, in the German universities, pistol duels are generally preferred by theological students, "because they can not easily get a living if the face is scarred all over."

This kind of prejudice in favor of pistols seems hard for an English or American student to understand, but assuming, as in Germany in Müller's time, that it is necessary for theological students to fight duels, and that congregations are prejudiced against ministers whose faces have been slashed by swords, what is more natural than that the poor theologs should be prejudiced in favor of pistols.

Doctor Crothers describes a discovery recently made in the old family Bible, the source of some of his own theological prejudices.

When a boy, on many a Sunday afternoon in his stated hour of Bible readings, he made excursions into the uncanonical pages inserted by the publisher between the Old Testament and the Apocrypha.

There was a sense of stolen pleasure in the heap of miscellaneous secularities found there. It was like finding under the church roof a garret in which one might rummage at will. There were weights and measures and shekels and cubits, and the mysterious "Table of Offices and Conditions of Men." It contained the "Tirshatha" and the "Nethinims." Here also he learned the exact age of the world. "The whole sum and number of the years from the beginning of the world unto the present year of our Lord 1815 is 5,789 years, six months, and the said odd ten days."

He now has no prejudice in favor of retaining that chronology, so far as the thousands are concerned. Five thousand years is one way of saying it was a very long time. If the geologists prefer to call it millions, he is content, but he does hate to give up the "said odd ten days."

From the same "Table of Offices and Conditions of Men" the Doctor imbibed his first philosophical prejudices also; for there he learned the difference between "Stoics" and "Epicureans."

The Stoics were described as "those who denied the liberty of the will." That had an ugly sound. They were evidently contentious persons.

On the other hand the Epicureans "placed all happiness in pleasure." That seemed an eminently sensible idea. He at once felt favorably disposed toward people who "could get happiness out of their pleasures."

But the prejudices that are most dangerous are those that are militantly imperialistic. They are ambitious to become world-

powers. They are more likely to be radical, political and religious,—the last the most dangerous of all because they are not subject to the restraints of either reason or conscience. The assumption that they are religious removes the restraints of conscience, and gives them the vehemence of conscientious support.

Theological prejudice has an air of singularity. The singular thing is that there should be such a variety. If we identify religion with the wisdom that is from above and which is "first pure, then peaceable, easy to be entreated, without partiality," it is hard to see where the prejudice comes in. Religious prejudice is a compound of several decidedly earthly passions. The combination produces a peculiarly dangerous explosive.

The religious element has the same part in it that the innocent glycerine has in nitroglycerine. The latter is "a compound produced by the action of a mixture of strong nitric and sulphuric acids on glycerine at low temperatures." It is observable that in the making and propagation of religious prejudices, the religious element is kept at a very low temperature indeed. The chill is contagious and always continuous until the explosion occurs.

The era of good feeling between members of different denominations provides a temptation for members of the same denomination to harass each other with their individual prejudices. It is always more difficult to do justice to those who differ from us slightly, than to those whose divergence is fundamental. Almost any one can be magnanimous in great affairs. The test is in being magnanimous in lesser matters. To love our friends is a work of nature. To love our enemies is a work of grace. The troublesome thing is to get on with those who are "betwixt and between." In such cases we are likely to "fall" between nature and grace. It is pleasant to see brethren dwell together in unity—a pleasure seldom prolonged to the point of satiety. It is good to think that "Utopia" is still ahead of us. Its "John the Baptist" will be the discovery that our prejudices are prejudices, and that it is not a sin to take our own and other people's prejudices less seriously.

Alfred University,
Dec. 25, 1911.

MISSIONS

Letter to the Pastors.

MY DEAR BROTHER PASTOR:

May I intrude upon your time for just a few minutes? I know that you are very busy, and that you have many personal local problems which cause you anxious thought. I wish I could help you; but I am too far away, and not wise enough if I were near by. But I can at least sympathize with you, and if you wish to unburden your heart of just *one* local problem, only one, I shall consider the confidence an honor.

But there are problems that are wider and of denominational scope which include us all. Among these is the problem of bringing the gospel truth of the Sabbath with more and more emphasis to our own churches, and to all peoples. This is an especial burden of the Tract Board, and yet every pastor has his share in it too. This letter has particular reference to that phase of our work which we call "field work." (Now at this point will you please hunt up your SABBATH RECORDER for November 20, 1911, and turn to page 657 and look it over carefully. After doing this you will be ready to make several suggestions and changes. All right, let us have them. It is only fair to say that these plans are not meant to be like the laws of the Medes and Persians, unchangeable. They were presented to the board for discussion as *plans* merely, subject to changes and modifications as times and persons and circumstances required.)

I want to call your attention first of all to the paragraph at the top of page 658 in the RECORDER referred to above concerning sermons to our own churches on the subject of the Sabbath. How would this do for one text, "To stir you up by putting you in remembrance"? The only reason why January and May are chosen for the times is that there may be a feeling of *unity* among us in this matter, for, brothers, I am convinced that *unity* as well as *harmony* in our work as pastors will tell wonderfully for denominational growth and the glory of God's Kingdom.

Now as to Plan II, which concerns all of us. It seems very probable that our associations will meet this coming year in the autumn. I therefore suggest that we plan to make these exchanges the last of May or the first of June, just as each pair of you may decide for yourselves. Let us say if convenient the eighteenth and twenty-fifth of May. I shall leave the correspondence among you entirely to yourselves, each pair to arrange and decide all the details for themselves.

When you get your plans all made and the dates fixed, then please let me know and send for what Sabbath literature you want for your work.

I enclose a revised schedule, which may need further modifications by next May because of change of pastorates. When you have returned home, then send to me a brief report and a statement of your traveling expenses, and our Advisory Committee will give the treasurer the authority to send you a check for the amount.

And may God bless this effort of ours to magnify and emphasize the Sabbath truth, as we together, pastors of these churches, unite in our endeavors for its progress in the world, in His name.

Sincerely and fraternally yours,
EDWIN SHAW.

January 1, 1912.

P. S. You will pardon me if I send you what is called a "tickler" in April.

E. S.

A Plan.

Adopted by the Tract Board for Carrying on Field Work for the Cause of the Gospel and the Sabbath.

The plan is an exchange of pulpits by the pastors in pairs for one or better two Sabbaths. It suggests that the visiting pastor arrive on the field on Friday in time to lead the prayer meeting, preach the next morning, spend the week in visiting and working as the situation best advises, preach the next Sabbath in the light of his week of work, and depart for his home Sunday. He would be understood as being for the time an official representative of the Tract Board, setting forth its interests, its work, its needs, and the great cause of Sabbath Restoration. Each con-

gregation will know that its pastor is the same week at work in the field from which the visiting pastor has come. Below is the plan for the exchange, the churches being arranged in pairs. It is of course not satisfactory in many ways, but the best the committee could do.

1. Westerly (C. A. Burdick) change with New Market (H. N. Jordan).
2. Rockville (A. G. Crofoot) change with Plainfield (Edwin Shaw).
3. Ashaway (H. C. Van Horn) change with Berlin (J. E. Hutchins).
4. Hopkinton City (L. F. Randolph) change with Marlboro (the pastor).
5. New York (E. D. Van Horn) change with Shiloh (J. L. Skaggs).
6. Verona (R. R. Thorngate) change with Adams (E. A. Witter).
7. DeRuyter (L. A. Wing) change with Brookfield (W. L. Davis).
8. Leonardsville (R. J. Severance) change with Syracuse (R. G. Davis).
9. Alfred (W. L. Burdick) change with Nile (H. L. Cottrell).
10. Alfred Station (I. L. Cottrell) change with Little Genesee (E. E. Sutton).
11. Hartsville (W. M. Simpson) change with Independence (L. O. Greene).
12. Richburg (G. P. Kenyon) change with Hornell (A. C. Ehret).
13. Andover (the pastor) change with Hebron (the pastor).
14. Salem (G. W. Hills) change with Blandville (L. D. Seager).
15. Lost Creek (M. G. Stillman) change with Salemville (J. S. Kagarise).
16. Riverside (E. F. Loofboro) change with Los Angeles (L. A. Platts).
17. Boulder (A. L. Davis) change with Cosmos (I. D. Goff).
18. Fouke (the pastor) change with Gentry (Wilbur Davis).
19. Nortonville (M. B. Kelly) change with North Loup (G. B. Shaw).
20. Garwin (J. T. Davis) change with Dodge Center (C. S. Sayre).
21. New Auburn (M. Harry) change with Cartwright (J. H. Hurley).
22. Farina (W. D. Burdick) change with Stone Fort (J. A. Davidson).
23. Battle Creek (D. B. Coon) change with Jackson Center (G. W. Lewis).
24. Welton (G. W. Burdick) change with Walworth (A. P. Ashurst).
25. Chicago (A. E. Webster) change with Milton Junction (A. J. C. Bond).
26. Milton (L. C. Randolph) change with Albion (T. J. Van Horn).

We shall endeavor to have similar work done some time during the year in pastorless churches by teachers in our own or the public schools.

A Loyal Bunch.

(Please read and pass on.)

"They are a loyal bunch." So spoke a business man to me the other day in reference to the people of one of our churches. I do not need to say which church, for I feel that it applies to all our churches. As pastors and workers we naturally feel that it applies of course especially to our own "bunch." I am sure it does to mine.

We are an independent sort of people as individuals and as churches, and yet when I come to know what goes on in the churches of other denominations, and what does not go on, I am convinced that while we are not clannish or narrow, still we are after all really a "loyal bunch." We work together, we trust each other, we help one another, we forgive and overlook and love one another. We put the great cause of the gospel message and the Sabbath truth above our own personal preferences, and work and pray for these things.

Reference to the statistics in our *Year Book* makes it out that the number of our churches has decreased and the number of members has also decreased during the past ten years. For this we are indeed sorry. But let us look at the work that is now done by us compared with the work done ten years ago. Look at Salem, look at Milton, look at Alfred, look at Shanghai, look at Africa, look everywhere, and compare the work done in 1911 and that done in 1900. It may be that there are not quite so many of us as there were ten years ago, but I am persuaded that there are more workers, that the loss can all be put in the column of "loafers."

I am glad there are not very many "knockers" and "kickers" among us as a people. The "loyal bunch" are all "boosters," and that is what is needed among churches as well as in business and in civic matters.

I would not close my eyes to the weak places in our walls, but, members of the "loyal bunch," let us strengthen these places rather than talk about them. People "have a mind to work" when the leaders are full of hope and courage and confidence. Our God is a mighty God, and his truth will prevail. We have no reason for discouragement, when we put ourselves on his side.

So cheer up, brother pastor, if you are a little "blue" now and then. "I am an old man and have had many troubles, but most of them never happened," is a saying worth remembering. So far as members are concerned we seem to be just now at a standstill, but what are numbers when compared to right and truth? And then when we look about us and come to know our own

people and our own churches, really we are surrounded by a "loyal bunch." Our work for next year opens up before us beset with difficulties of course, but they call for the best in us, and our God will help us for his promises are sure and everlasting.

Sincerely your brother pastor,
EDWIN SHAW.

Denominational Growth 1800-1900 and Decline 1900-1910.

C. C. CHIPMAN.

DECADE	YEAR	CHURCH MEMBERS	CHURCHES	INCREASE OF MEMBERS EACH DECADE	% INCREASE DECADE	INC. CH. DECADE	% INCREASE DECADE	
	1801	1200	8					Conference constituted.
1	1811	1782	12	582	48.5	4	50.0	Board of Missions organized.
2	1821	2547	16	765	42.9	4	33.3	Vigorous missionary effort in Penn., W. Va., and N. Y.
3	1831	3793	29	1246	48.5	13	81.3	Great activity at home.
4	1841	5432	52	1639	43.2	23	79.0	Hebrew Mission decreases. Activity at home.
5	1851	6345	70	913	16.8	18	34.6	Foreign missions discussed. Carpenter goes to China.
6	1861	6700	67	355	5.6	3	-4.2	Palestine Mission established. Little work at home.
7	1871	7750	80	1050	15.6	27	40.3	Great activity at home.
8	1881	8720	93	970	12.6	13	16.3	Activity at home.
9	1891	8675	102	-45	-5.1	9	9.6	China Mission reinforced. Outlook published.
10	1901	9340	116	665	7.6	14	13.7	Quartet movement. Activity at home.

ASSOCIATIONS	1900, TOTAL CHURCH MEM.	1900, TOTAL CHURCHES	1900, TOTAL SAB. KEEPERS	1910, TOTAL MEMBERS	1910 TOTAL CH.	LOSS IN MEMBERS	% OF LOSS	LOSS IN CHURCHES	% OF LOSS	
Eastern	2176	16	2452	2004	14	172	7.9	2	12.5	Loss
Central	1200	14	1265	908	8	292	24.3	6	42.8	Loss.
Western	1060	16	2140	1736	16	224	11.4			Loss.
Northwestern	2784	35	2964	2507	22	277	9.6	13	37.0	Loss.
Southeastern	765	8	1036	686	8	79	10.3			Loss.
Southwestern	216	11	239	313	6	+97	+44.9	-5	-45.5	Gain in mem.; loss in ch.
Foreign	203	9	225	195	9	8	3.9			Loss.
Total	9304	109	10321	8349	83	-955	10.26	26	23.8	Loss.

Tract Society—Treasurer's Receipts for October, 1911.

CONTRIBUTIONS.		INCOME.	
Churches:		Eugenia L. Babcock Annuity	125 00
Rockville, R. I.	\$ 2 40	Sarah E. Saunders Bequest	3 00
Dodge Center, Minn.	20 00	Mary A. Burdick Bequest	1 80
Milton Junction, Wis.	18 60	Mary S. Stillman Bequest	7 50
Farina, Ill.	16 39	Sarah A. Saunders Bequest	60
Plainfield, N. J.	24 91	Mary Saunders Bequest	60
First Brookfield, N. Y.	14 00	Reuben D. Ayres Bequest	7 50
Adams Center, N. Y.	25 00	Charles Saunders Bequest	1 50
Salem, W. Va.	5 50	Benj. P. Langworthy, 2d, Bequest	1 50
Plainfield, (N. J.) Sabbath school:		George Greenman Bequest	45 00
General Fund	18 11	Maria L. Potter Bequest	15 00
Boodschapper	6 33	Sarah C. L. Burdick Bequest	3 00
L. T. Tittsworth, Plainfield, N. J.	6 80	Ellen L. Greenman Bequest	6 00
E. E. Sutton, Boulder, Colo.	8 00	Paul Palmiter Gift	6 00
Rosa W. Palmberg, Shanghai, China	10 00	Nancy M. Frank Bequest	12 00
"A Friend," Wis.	3 00	Julius M. Todd Bequest	3 00
J. H. Coon, Milton, Wis.	10 00	Eliza M. Crandall Bequest	15 00
E. F. Bliss, Mt. Vernon, Mo.	50	D. C. Burdick Bequest	15 92
Woman's Executive Board	28 62	Geo. H. Babcock Bequest	111 53
S. G. Burdick, Cuba, N. Y., for African work	2 00	H. W. Stillman Bequest	6 19
		Interest on Bank Balances	7 84
			387 64
			7 84

PUBLISHING HOUSE RECEIPTS.	
RECORDER	342 28
Visitor	181 83
Helping Hand	293 72
Tracts	3 42
"Sabbathism"	6 00
Discount on RECORDER Stock	5 83
	833 08
	\$1,448 42

Receipts for November.
CONTRIBUTIONS.

Churches:	
Chicago, Ill.	\$ 10 00
Plainfield, N. J.	19 65
Piscataway (New Market) N. J.	20 00
Portville, N. Y.	4 80
Adams Center, N. Y.	20 00
Los Angeles, Cal.	27 50
First Alfred, N. Y.	31 02
New York City	12 93
Farina (Ill.) Sabbath school	7 00
Rev. M. G. Stillman, Lost Creek, W. Va.	2 00
Mrs. J. Duane Washburn, Earlville, N. Y.	1 00
Mrs. Lucy E. Sweet, Corona, Cal.	2 50
	\$158 40

INCOME.

Eliza M. Crandall Bequest	12 50
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PUBLISHING HOUSE RECEIPTS.

RECORDER	272 34
Visitor	26 00
Helping Hand	52 13
Tracts	11 35
"Sabbathism"	3 00
Lewis' Biography	2 50
	367 32
	\$538 22

Receipts for December.

CONTRIBUTIONS.

Churches:	
Milton, Wis.	\$ 55 17
Plainfield, N. J.	17 77
Salemville, Pa.	1 10
Fouke, Ark.	5 00
Hammond, La.	5 00
Independence, N. Y.	25 00
Battle Creek, Mich.	3 00
Riverside, Cal.	9 37
North Loup, Neb.	48 95
Richburg, N. Y.	2 63
Second Alfred, N. Y.	14 00
Fouke (Ark.) Jr. C. E. Society	2 50
Mrs. Alice Harrington, Milton, Wis.	1 50
Mr. and Mrs. Fred Brennerman, Milton, Wis., on debt	2 00
Mrs. S. F. Barbour, Westerly, R. I.	3 00
Wm. R. Crandall, Independence, N. Y.	25 00
Chandler Sweet, Alden, Minn.	1 00
Woman's Executive Board	26 00
John H. Wolfe, Alfred, N. Y., Folder Fund	1 00
A Friend, Alfred, N. Y., Folder Fund	5 00
	\$253 99

COLLECTIONS.

Semi-annual meeting of Minnesota Churches	3 00
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INCOME.

Mary Rogers Berry Bequest	20 20
I. H. York Bequest	3 00
George Bonham Bequest	3 00
Greenmanville (Conn.) Church Fund	4 50
Mary P. Bentley Bequest	4 50
Relief A. Clark Bequest	24 00
E. Sophia Saunders Bequest	3 00
Susan E. Burdick Bequest	3 00
George Greenman Bequest	45 00
Orlando Holcomb Bequest	30 00
Joshua Clarke Bequest	9 00
Russell W. Green Bequest	4 50
Miss E. Sophia Saunders Gift, in memory of Miss A. R. Saunders	4 50
Geo. S. Greenman Bequest	63 75
Elizabeth L. North Bequest	3 75
Richard C. Bond Bequest	3 75
John G. Spicer Bequest	3 75
	233 20

PUBLISHING HOUSE RECEIPTS.

RECORDER	291 12
Visitor	46 77

Helping Hand	116 51
Tracts	2 00
"Sabbathism"	6 00
Lewis' Biography	1 75
Dr. Main's Bible Studies	75
	464 90

E. & O. E.

F. J. HUBBARD,
Treasurer.

Plainfield, N. J.,
Jan. 2, 1912.

Catholic Encyclopedia, Volume XII.

The promptness with which the Robert Appleton Company of New York are placing the volumes of the Catholic Encyclopedia into the hands of the reading public is worthy of commendation. The twelfth volume came to hand a few days ago, and it requires only a glance to reveal the fact that it is an interesting one. Since the first three or four numbers the volumes have been coming at intervals of about four months each. The entire fifteen volumes will be completed by September, 1912, and the index volume will appear soon after.

This new volume contains 800 pages as large as the pages in the Encyclopedia Britannica. There are twenty-eight full-page illustrations, three large colored plates, and three maps. Special pains is being taken with the large number of maps made especially for this work.

There are more than two hundred and forty contributors to this one volume, and there will be 1,291 contributors to the entire set. Of these, 569 are in the United States, 152 in England, while the remaining 570 are scattered through forty-five different countries.

Some of the countries described in the articles of Volume XII are Poland, Porto Rico, Portugal, Prussia, and the Philippine Islands. "Care for the Poor" is one subject treated quite exhaustively by four different sociologists, and occupies twelve pages. Twenty-four pages are given to the subject, "Preachers." A history of political economy makes an interesting article; and "Religion," "Protestantism," "Resurrection," "Psalms," "Raphael," and "Plato" will interest readers of any faith.

At present the sales have reached more than 21,000 sets, and by the time the work is completed they are expected to reach the 30,000 mark.

WOMAN'S WORK

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

Misunderstood.

Misunderstood! And so, you now desert
The cause you pledged your life, and sink inert
And sad. My friend, if all the rank and file
Were just like you, methinks but brief the while
Ere we should see our Leader march alone,
And tread the deeps and climb the heights till,
gone
From our dull vision, he should pass, and we,
Aroused at last, bewail us fruitlessly.
I know 'tis hard, this failing of our friends
And foes, perchance, to comprehend the ends
For which we strive. I know 'tis harder still
To feel our motives judged and weighed until
To our own selves we seem but failures. Then—
A-sudden we look up and catch again
The light that shines from out our Leader's eyes.
We see once more that Hand point toward the
skies,

Hear once again the Voice that held us so,
Those wondrous tones that made the hot blood
flow

Athrob thro' all our being, till we said,
"We will o'erlook all stings and fix, instead,
Our gaze upon his standard waving high.
We, who have pledged to, if the need be, die,
Will of ourselves give all there is to give,
And for the brethren die, or should he bid us,
live."

My friend, the strife is not for long at best.
Then, come, be brave, give courage to the rest.
And with your eyes upon his standard go
To wrest a final victory from the foe.

—Lucy L. H. Soule ("Dorothy King"), in *Record of Christian Work*.

The Mission of a Mite Box, or the Might of a Mission Box.

It was almost time for the missionary circle of Bethany Church to adjourn when the treasurer said, half apologetically, "Please don't forget, ladies, to take your missionary mite boxes. You know we are to bring them in for our thank-offering in November."

"I don't think I will take one this year," said pretty little Mrs. Evans, "it's such a childish way of getting money. If one has anything to give I believe in just giving it without fuss or feathers."

"That's just what I think."

"I've been feeling for some time that we had outgrown the mite box."

During the chorus of exclamations the

pastor's wife sat silent. Then, as she saw the women turning toward her, as with an involuntary glance to the leader, she said quietly, "Before we decide against our old friend, the mite box, may I tell you how it seems to me? I know there is a foolish and a small way to use a mite box, and for that I have not a word of defense, but my mite box is different. It's an institution in our house, and really I shouldn't know how to keep house without it.

"To begin with, the funny little old-fashioned box was my mother's. I begged it of her on my wedding day when I was going out to the strange new life as a missionary's wife on the frontier. It seemed so like a piece of home, associated with all my memories of my mother's face all lighted from within.

"Ever since it has gone with us to the different churches. I remember those first years on the windy prairies I used to drop a penny in for very joy whenever a letter brought news of the dear home folks back East. Then when baby came and my heart overflowed with happiness I used to teach his baby fingers to push the pennies in freighted with prayer and joy.

"And when God took him it seemed as if my heart was breaking, when one day I picked up the little box and it spoke to me; spoke of mothers whose babies went from them into a black unknown, terror haunted. I thought of mine in the Good Shepherd's arms, and something hard and cold in my heart gave way, and I could pray. Oh! how I thanked God for my hope in the Gospel. I remember that I put a shining coin in because I had to express the peace welling up in my soul.

"I can't begin to tell you how that blessed box is woven into our lives. The children love to put in birthday 'thank you,' and good-time pennies, and there isn't a joy or sorrow that the little box doesn't have a share in.

"You know ministers can't give great gifts, but I know the hundreds of little coins that crowd my box every year are heavier with love and penitence and thanksgiving and prayer than any offering I might make at any one time could possibly be. When I shake them out of the old box so patched and mended I can often tell what they are for,—the ten-cent pieces and quarters I mean,—for they stand for such particular providences and mercies.

"Of course you all know best about your giving, but I should just have to keep on with my box it is such a jogger of my memory when I am tempted to forget the many mercies."

This was a long speech for the pastor's wife. But when she raised eyes bright with tears to the quiet circle that stood about her, one of the women said, "Give me that mite box quick. I'm going to see if I can't fill it in a new spirit this year."

"I'm just ashamed of myself," said little Mrs. Evans, "that I started the women the wrong way. A big thank-offering is going into mine this minute, you blessed little shepherdess, because we have you to help and lead us."

When the circle finally broke up, there was hardly a box left for the faithful treasurer to dispose of. As for the pastor's wife, she gleefully popped a ten-cent piece into her already heavy box that night as she said, "You blessed box, you have helped to warm a good many hearts with the joy of offering today."—*Helping Hand.*

Treasurer's Report.

For the six months ending December 31, 1911.

Mrs. J. F. Whitford, Treasurer,	
In account with	
THE WOMAN'S EXECUTIVE BOARD OF THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.	
Dr.	
To balance on hand, June 30, 1911	\$ 304 08
Brookfield, N. Y., Mrs. Anvernette Clarke:	
Miss West's salary	6 00
Ashaway, R. I., Ladies Sewing Society:	
Miss Burdick's salary	25 00
Nile, N. Y., Ladies' Aid Society:	
Tract Society	\$ 5 00
General Fund, Missionary Society	5 00
Miss Burdick's salary	10 00
Fouke School	2 50
<hr/>	
New Market, N. J., Ladies' Aid Society:	
Miss Burdick's salary	10 00
Collection at Central Association, Educational Fund	7 57
Westerly, R. I., Woman's Aid Society:	
Miss Burdick's salary	36 90
Milton Junction Church, A. B. West, Treasurer:	
Miss West's salary	4 25
Chicago, Ill., Ladies' Society:	
Unappropriated	40 00
Milton, Wis., Mrs. O. U. Whitford:	
Miss West's salary	3 00
Kilbourn, Wis., Mrs. L. J. Crandall:	
Miss West's salary	3 00
Riverside, Cal., Mrs. H. E. Davis:	
Miss West's salary	6 00
Alfred, N. Y., Woman's Evangelical Society:	
General Fund, Missionary Society	\$ 2 00
Miss West's salary	17 00
Mrs. Booth's work	5 00
Education of Ah Tsu	50 00
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Plainfield, N. J., Woman's Society for Christian Work:	
Marie Jansz	9 00
Garwin, Iowa, Ladies' Aid Society:	
Miss Burdick's salary	2 00
Albion, Wis., Willing Workers:	
Alfred Betterment Fund	20 00
Gentry, Ark., Ladies' Aid Society:	
Unappropriated	5 00

North Loup, Neb., Woman's Missionary Society:	
Miss West's salary	25 00
West Edmeston, N. Y., Ladies' Aid Society:	
Unappropriated	15 00
West Hallock, Ill., Missionary Society:	
Unappropriated	13 50
Salem, W. Va., Young People's Board:	
Unappropriated	87
Milton, Wis., Mrs. Lewis Noey:	
Miss West's salary	5 00
Andover, N. Y., Mrs. A. Z. Langworthy:	
Mrs. Booth's work	2 00
Ft. Wayne, Ind., Mrs. W. H. Ingham:	
Unappropriated	5 00
Nortonville, Kan., Woman's Missionary and Benevolent Society:	
Miss Burdick's salary	\$25 00
Miss West's salary	15 00
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Leonardsville, N. Y., Woman's Benevolent Society:	
Miss West's salary	\$15 00
Ministerial Relief Fund	15 00
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Hammond, La., Mrs. W. R. Potter:	
Miss Anna West's salary	6 00
Milton, Wis., Mrs. Ellen A. Crandall:	
Miss West's salary	5 00
New Auburn, Minn., Ladies' Benevolent Society:	
Unappropriated	3 00
Lost Creek, W. Va., Gillette Randolph:	
Miss West's salary	1 00
Farina, Ill., Ladies' Aid Society:	
Tract Society	\$15 00
Miss West's salary	15 00
Unappropriated	7 50
<hr/>	
Alfred Station, N. Y., Evangelical Branch of L. I. S.:	
Tract Society	\$3 97
General Fund, Missionary Society	3 98
<hr/>	
Albion, Wis., Missionary and Benevolent Society:	
Missionary Society, General Fund	5 00
DeRuyter, N. Y., A Friend:	
Miss West's salary	6 00
DeRuyter, N. Y., Ladies' Benevolent Society:	
Foreign Missions	15 00
Milton, Wis., Mrs. Addie Stroud:	
Miss West's salary	1 00
Milton, Wis., Girls' Junior C. E.:	
Miss West's salary	10 00
Vancouver, Wash., Mrs. Elmer Kemp:	
Miss West's salary	5 00
Albion, Wis., Missionary and Benev. Soc.	
Ministerial Relief Fund	5 00
Milton, Wis., Woman's Benevolent Society:	
Miss West's salary	5 00
Westerly, R. I., Collection at Conference:	
Educational Fund	36 39
Cosmos, Okla., Ladies' Missionary Society:	
Miss West's salary	5 00
Milton, Wis., Circle No. 5, W. B. S.:	
Miss West's salary	1 00
Milton, Wis., Mrs. A. J. C. Bond:	
Miss West's salary	5 00
Hammond, La., Mrs. W. R. Potter:	
Birthday offering, China Mission	74
Boulder, Colo., Woman's Missionary Society:	
Miss West's salary	10 00
Milton, Wis., Woman's Benevolent Society:	
General Missionary Fund	\$5 00
Miss West's salary	5 00
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Riverside, Cal., Dorcas Society:	
Miss West's expenses	10 00
Long Beach, Cal., Mrs. Lucy E. Sweet:	
Hospital Fund in Java	1 00
Westerly, R. I., Mrs. Abbie K. Witter:	
Miss West's salary	\$1 00
Mrs. Booth's work	1 00
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Alfred, N. Y., Woman's Evangelical Society:	
Miss West's salary	\$2 50
Tract Society	2 50
Board expense	8 00
<hr/>	
Alfred Station, N. Y., Evangelical Branch of L. I. S.:	
Tract Society	\$2 15
Missionary Society, General Fund	2 15
<hr/>	
Nortonville, Kan., Woman's Missionary and Benevolent Society:	

Miss West's salary	\$15 00
Unappropriated	25 00
<hr/>	
Kilbourn, Wis., Mrs. L. J. Crandall:	
Miss West's salary	3 00
Kilbourn, Wis., Elizabeth L. Crandall:	
Miss West's salary	2 00
Alfred Station, N. Y., Evangelical Branch of L. I. S.:	
Tract Society	\$1 10
Missionary Society	1 10
<hr/>	
Gentry, Ark., Mrs. H. D. Witter:	
Refund, Board expense allowance	2 20
Adams Center, N. Y., Ladies' Aid Society:	
General Fund, Missionary Society	\$ 6 00
Unappropriated	44 00
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Westerly, R. I., Woman's Aid Society:	
Alfred Betterment Fund	100 00
North Loup, Neb., Woman's Missionary Society:	
Miss West's salary	25 00
Leonardsville, N. Y., Miss Agnes Babcock:	
Refund Board expense	5 00
Albion, Wis., Woman's Missionary and Benevolent Society:	
Miss West's salary	15 00
Milton, Wis., Woman's Benevolent Society:	
Board expense	3 00
Milton Junction, Wis., Mrs. A. B. West:	
Miss West's salary	5 00
Milton, Wis., Circle No. 3 of W. B. S.:	
Miss Burdick's salary	15 00
Welton, Ia., Woman's Benevolent Society:	
Tract Society	\$5 00
Miss West's salary	7 00
<hr/>	
Welton, Ia., Mrs. L. A. Hurley:	
Miss Burdick's salary	1 00
East Providence, R. I., Mary A. Stillman:	
Miss West's salary	6 00
Boulder, Colo., Woman's Missionary Society:	
Miss West's salary	10 00
Brookfield, N. Y., Woman's Missionary Aid Society:	
Tract Society	\$20 00
Miss Burdick's salary	20 00
Board expense	5 00
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Garwin, Ia., Ladies' Aid Society:	
Fouke School	\$3 00
Ministerial Relief Fund	3 00
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Lost Creek, W. Va., Mrs. Will F. Randolph:	
Refund of Board expense	6 00
Milton, Wis., Woman's Benevolent Society:	
Miss Burdick's salary	2 50
New Auburn, Wis., Woman's Missionary Society:	
Unappropriated	10 00
New York City, Woman's Auxiliary Society:	
Board Expense Fund	10 00
Plainfield, N. J., Woman's Society of Christian Work:	
Tract Society	\$25 00
Missionary Society	25 00
Miss Burdick's salary	20 00
Board expense	5 00
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Wausau, Wis., Mrs. Emma Coon Witter:	
Ministerial Relief Fund	75 00
Westerly, R. I., Mrs. Abbie K. Witter:	
Miss West's salary	7 50
Mrs. Booth's work	1 00
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Salem, W. Va., Ladies' Aid Society:	
Unappropriated	2 00
<hr/>	
	50 00
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	\$1,439 75
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By cash paid	Cr.
S. H. Davis, Treas. Missionary Society:	
General Fund	\$ 7 00
Marie Jansz	9 00
Education of Ah Tsu	50 00
<hr/>	
	\$ 66 00
Davis Publishing Co.:	
Printing and Cuts	5 50
S. H. Davis, Treas. Missionary Society:	
General Fund	\$ 8 98
Miss Burdick's salary	150 00
Miss West's salary	150 00
Foreign Missions	15 00
<hr/>	
	323 98

W. W. Clarke:	
For post-cards	3 00
Davis Publishing Co.:	
Printing	1 00
F. J. Hubbard, Treas. Tract Society	25 00
D. S. Burdick, Treas. Alfred University:	
Alfred Betterment Fund	20 00
Correspondence Expenses:	
Mrs. J. H. Babcock, Cor. Sec.	\$5 00
Mrs. G. E. Crosley, Ed.	5 00
Mrs. Anna Randolph, Sec.	5 00
Miss Agnes Babcock, Sec.	5 00
Mrs. Will F. Randolph, Sec.	3 00
Mrs. E. F. Looftboro, Sec.	3 00
Mrs. H. D. Witter, Sec.	2 00
Mrs. Nettie West, Sec.	5 00
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Printing	33 00
Curtis F. Randolph, Treas. Alfred University:	6 15
Alfred Betterment Fund	100 00
Davis Publishing Co.:	
Printing	5 25
Mary F. Whitford, Secretary	5 00
S. H. Davis, Treas. Missionary Society:	
Miss West's salary, 2d quarter and Sept.	200 00
Miss Burdick's salary, 2d quarter	150 00
General Fund	14 25
Hospital Fund in Java	1 00
China Mission	74
<hr/>	
J. A. Hubbard, Treas.:	365 99
Ministerial Relief Fund	23 00
F. J. Hubbard, Treas.:	
Tract Society	26 10
Davis Publishing Co.:	
Printing	2 00
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	\$1,014 59
December 31, 1911, balance in hands of Treasurer	425 16
<hr/>	
	\$1,439 75
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	MRS. MARY F. WHITFORD,
	Treasurer.

The Life of Trust.

What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings slip by and we miss half their sweet flavor, and all for want of faith in him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust; and he who is so watchful, so pitiful, so loving, so forgiving! Why can not we, slipping our hand into his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—*Phillips Brooks.*

The goal of human history is the redemption of the world. If the field of Christ and the field of the church is the world, so the field of every man with the love of God in his heart is the world.—*J. Campbell White.*

YOUNG PEOPLE'S WORK

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

The Foreign Missionary Whose Life Has Most Inspired Me.

PASTOR WILLARD D. BURDICK.

Christian Endeavor topic for January 27, 1912.

Scripture lesson, 2 Cor. v, 14-20.

In harmony with the suggestion of the Young People's Board the regular *Christian Endeavor* topic and daily readings are retained for this denominational lesson, but we will think about the work of our own foreign missionaries.

I will also follow their suggestion to "suggest some helpful things from the lives of our foreign missionaries, leaving it to the Endeavorers in prayer meeting to tell what life has been most helpful to them." Space will not permit my writing much about the work that each of these missionaries has so faithfully accomplished.

SOLOMON CARPENTER.

We think of Elder Carpenter as our pioneer foreign missionary, for the Missionary Board extended to him the first call to go as our missionary to a heathen land. In early life Mr. Carpenter was greatly exercised as to his duty to preach the Gospel in some part of the heathen world, but for several years other duties kept him busy. In 1845 he preached the introductory sermon before our Missionary Association, in which he urged the importance of our entering upon foreign mission work. The next day initial steps were taken for the establishing of a foreign mission, and not long afterward Elder Carpenter was called to the foreign field. The following year Elder Nathan Wardner was chosen to go with him. They, with their wives, reached Hong Kong, China, April 29, 1847. The choice of Shanghai as the location of the mission was made while our missionaries were at Hong Kong, and was confirmed by Elder Carpenter who went to Shanghai several weeks before the others in the party left Hong Kong.

Do you, young people, realize the influ-

ence of this mission in the Orient upon the spiritual life and power of Seventh-day Baptists during the last sixty-five years? Our literature is rich with the writings of those who have represented us in this heathen land. Twice Elder Carpenter returned to the homeland, but his great interest in the mission caused him to return to China. When he permanently retired in 1876, he wrote of the native church as "the little band of faithful ones, to each of whom we were attached by the cords of personal friendship as to living members of the body of Christ." To the Missionary Society he wrote, "Hold the fort you have taken in the land of Sinim, for the Master is coming."

NATHAN WARDNER.

While Mr. Wardner was studying the Sabbath question and thinking of uniting with Seventh-day Baptists, he was confronted with the fact that they were not a foreign missionary people, but notwithstanding this he accepted the Sabbath. Not long after this he was asked by the Missionary Society, and urged by Elder Carpenter to go with him to a heathen land, and he felt that he could not refuse to enter upon the work that he thought the denomination ought to engage in. He spent nearly ten years in China. His financial ability, thorough scholarship, logical preaching, and deep spirituality left their impress upon the mission. He once wrote to the *RECORDER*, "What I have already seen is an abundant reward for all the pangs of parting with friends and native country, or the dangers experienced upon the mighty deep. The privilege of hearing poor heathen pray! It seems as though it were too much to enjoy." After his return to America many were brought under the influence of his personality and discourses in the churches he served as pastor, and the Sabbath literature from his pen.

DAVID H. DAVIS.

Thirty-two years ago the twenty-seventh of last December, Elder and Mrs. D. H. Davis and Miss Nelson sailed from San Francisco as our missionaries to China. Most of our active Endeavorers were born since Elder Davis entered upon this work and he has had a great influence upon our lives, even though most of us may be unconscious of the fact. We have found him to be a wise and good leader in the mission,

both as to the physical, intellectual, and spiritual culture of those who have come under the influences of the mission, and concerning the care of our mission property.

Many of our Endeavorers are now enjoying the influence of his presence in our churches while he is taking a well-earned vacation.

ELLA F. SWINNEY.

In 1883 Dr. Ella F. Swinney left a large practice in Delaware to go as our medical missionary to Shanghai, where she had charge of this department of our work till failing health caused her return in 1895. These years were filled full, and many thousands of the Chinese came under the influence of her life and the power of her Christian teaching, as well as the help of her professional skill. She wrote, "No one can realize the joy in bearing the word of life to this, or any other, needy people but those who have participated in similar work. . . . The spreading of the Gospel is the object of our coming to this country, and I hope ever to give it the prominent place in my work."

She continues to inspire us by her self-denial, her great activity, her faithful, loving service to the heathen, and her devotion to her mother.

SUSIE M. BURDICK.

On December 17, 1889, Miss Susie Burdick reached Shanghai to teach in the mission school. What a contrast there has been between the influences of her Christian home in Alfred and the influences of the homes of many of the Chinese girls who have been under the influence of her life for a score of years, many of whom have gone out from the mission to help the women of China to do their part in bringing about great reforms.

At the consecration services of Peter Velthuysen Miss Burdick said, "The life of a foreign missionary is often thought to be a dismal life; on the contrary, it is a life of great blessing."

PETER VELTHUYSEN

was born in Holland in 1874. He came to Alfred in 1892 to prepare for Christian work. He afterwards spent three years in Amsterdam in midnight mission work. While at Alfred he was the leader of the evangelistic band that held meetings in schoolhouses in that vicinity.

Moved by the needs of the people on the Gold Coast, Africa, he offered to go as our missionary. At the consecration services held in Alfred in September, 1901, he said, "I feel ill-prepared to go, but I will go and do the best I can until some one better prepared can be sent. . . . If I should lose my life in the work in Africa, do not think it was a mistake for me to go. Christ gave his life for others, and he said, 'Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall save it.'"

When Mr. Velthuysen reached Salt Pond, Gold Coast, Africa, November 20, he was in a physically exhausted condition, and he began work before he was sufficiently recovered. On February 20, 1902, he died, and his body lies in the government burial ground at Salt Pond. At the memorial services at Alfred, held just thirty-one weeks after the consecration services, Pastor Randolph said, "He has fallen upon the field, but not in vain. . . . Through years to come his story shall be told. Many a black man, standing by that new-made grave, shall have a new vision of the death of Christ for the world. Hundreds of young people in this land shall feel their hearts lifted up with a new self-surrender."

MARIE JANSZ.

I think that none of our American Endeavorers have seen Miss Jansz, who is the daughter of a Mennonite preacher. Upon her conversion, baptism, and acceptance of the Sabbath she united with the Haarlem (Holland) Church as a non-resident member. For several years she has been active in helping and teaching poor Javanese, and at present has two colonies,—the older at Pangoengsen, Tajoe, and the other nine miles distant at Bethel, Tajoe, Java. Miss Jansz supervises the work at these two stations, going back and forth on horseback. She is blessed with the help of Sister Alt, a convert to Christianity and the Sabbath.

OTHER MISSIONARIES.

Others of our foreign missionaries, Mr. and Mrs. William M. Jones and Mr. and Mrs. Charles Saunders, spent several years at Jerusalem and Jaffa (*Historical Volumes*, p. 348).

Elder and Mrs. G. H. F. Randolph spent several years in the Shanghai Mission, and since then have done splendid service in the

Fouke School and the great Southwest mission field.

What an influence for good Dr. Rose Palmborg is exerting over Endeavorers when they see how her life is counting for good while she is caring for the bodies and souls of the perishing heathen!

And we remember that President Daland spent several years in mission work in London, and that he visited the Gold Coast for our people. And have not our lives been bettered and our interest in humanity increased by the work of Elder G. Velthuysen, of blessed memory, and by the letters written by the son, upon whom the father's mantle has fallen?

And we often read how Elder Bakker travels on foot over Denmark, visiting, calling, preaching, distributing literature in the interests of our Master's kingdom.

In the meeting I hope that you will speak more at length of the work of Mrs. Eliza Nelson Fryer in the mission schools in Shanghai than I can now do; of Brother J. W. Crofoot who is so competent to teach the young men in this nation upon which the eyes of the world are fixed; and of the young women recently chosen and consecrated to the work in China, Dr. Grace Crandall to assist Doctor Palmborg at Lieu-oo, and Anna West to assist in the girls' school at Shanghai. And before we part, let us in our Endeavor meetings pray the Lord to restore Brother Eugene Davis to health and to the work he so favorably commenced at Lieu-oo. Let us also pray that God will soon cause us to see clearly our duty to Mr. Booth and the Nyassaland field.

What a remarkable company of men and women is this! They are of superior intellectual and spiritual power. I do not remember reading anything in their letters or reports that speaks disparagingly of foreign missions, and their influence on our people in the homeland has been very helpful.

REFERENCE LIBRARY.

For the lives of Elder Carpenter, see *RECORDER*, March 14, 1910, p. 339; Elder Wardner, January 24, 1910, p. 111; Doctor Swinney, December 12, 1910, p. 764; Peter Velthuysen, 1901, p. 626, and 1902, pp. 198, 214, 231, 246, 262, etc.

SUGGESTIONS.

Make use of your church library,—RECORDERS, reports, pictures, etc.

Invite some of the older people of the church to speak of our early missionaries.

Find out how many of our foreign missionaries have been seen by your Endeavorers.

A Letter.

MY DEAR YOUNG PEOPLE:

Contrary to my plans when I wrote you my last letter a year has intervened between that communication and this one; but if I have not reached you through the medium of my pen I have endeavored to reach you by the way of the throne.

In the first place let me express the hope that the past year has been to you a year of great spiritual growth and that the new year will equal if not excel the old one in spiritual development.

Believing that you will be interested in hearing about the religious campaign that was held in this city from November 5 to December 17, I am going to make that the subject of this letter.

Seven evangelical churches united in this campaign which was conducted by Dr. French E. Oliver of Kansas City. He brought with him four able assistants: Prof. Laren Jones, singer; Mrs. Jones, accompanist; Miss Dunn, instructor in Bible study, and Mr. Synder, personal worker.

A tabernacle was built for use during the meetings which would seat three thousand people. It was not an artistic building but so far as the air was concerned it was the most comfortable building I was ever in. The entire structure was covered with tar paper. The floor was made of shavings. It was heated with two furnaces and four stoves and lighted with electricity.

Services were held three times on Sunday, six evenings in the week and also on four afternoons. The city was divided into districts, and cottage prayer meetings were held in the forenoon.

One evening of the week a supper was served for the business girls, when Mrs. Jones and Miss Dunn embraced the opportunity to give the girls much-needed practical talks.

There were lectures for men only and for women only. The lectures for women

I regard of the greatest importance and wish all our ladies might have similar ones.

Professor Jones has exceptional ability as a leader in song service. He possesses a winning personality, is a fine tenor soloist and makes the gospel of song very effective.

I hesitate to write about Doctor Oliver because I feel that I am not able to do him justice. He is six feet and four inches in height, has a commanding appearance and one of the finest voices for public speaking I have ever listened to. As a rule he is quiet on the platform, seldom raises his voice to a high pitch, but I understood him as distinctly in the rear of the long building as at the front. He has a brilliant mind, a remarkable memory and is the composer of both the words and music of several gospel songs. You feel instinctively the first time you look into his face that he is a man who does not give up very easily a cherished plan.

When he first came he told his audience that he was here to put on mustard plasters, that they had had milk poultices long enough, and he made good his word. While listening to him I was often reminded of the stern prophets of the olden times.

The city was shaken from center to circumference. I think it will be no exaggeration to say that with the exception of that notorious Guinness case nothing has ever raised La Porte to such a pitch of excitement as did this campaign.

The most bitter opposition to Doctor Oliver was aroused. The city press was arrayed against him, although one of the dailies assumed a more favorable attitude toward the close of the campaign. People stood on the street corners advising those whose attention they could gain not to go to the tabernacle, but for some reason he had good audiences and one evening there were more present than could be seated. While he made the bitterest enemies he also made the warmest friends. He told the audience one day that a man who amounted to anything was sure to meet with opposition and he thanked God that he had not missed fire in La Porte.

A friend of mine was in the South one time and was stopping in a very poor hotel. One day a colored man was taken very sick and the doctor sent a clergyman to visit him. My friend heard the clergyman say, "Do you fear the Lord?" "No," came

the reply, "I have never been afraid of anything but the devil and fever." Before these meetings closed I came to the conclusion that whatever Doctor Oliver's attitude might be toward fever he certainly was not afraid of the devil.

It was sometimes amusing to listen to his announcements; as, for instance, "Tomorrow evening I will speak on The Lodge or Christ? A special invitation is extended to the sons of Jericho and the daughters of Jimmycho to be present." His lecture on amusements was announced as The Devil's Incubators.

There were about fourteen hundred decisions for the better life, some six hundred of which were already church members. A part of this number comprised the best Christian people in the city, who went to the altar to plead with God for greater power in service. Others were at the altar because their spiritual life was at a very low ebb.

The card craze struck La Porte some years ago and has been resting with blighting effect upon the lives of quite a good many Christians. Thank God, some of them have been redeemed, but the struggle through which they passed was no trifling matter. More than once I heard it remarked, "It seems to be as hard for these people to give up their cards as it does for the drunkard to give up his cups."

It is the custom of our high school Juniors to give the Seniors a reception. In the past the entertainment has been a dance. This year, out of a class of thirty-seven, twenty-seven voted against the dance. The announcement of this decision in the tabernacle was received with hearty applause.

The sermons that appealed the most strongly to me were on Prayer, Forgiveness, The Blood of Christ, The Baptism of the Holy Spirit, The Second Coming of Christ, and The Ark.

The evangelist's utterance of his belief that we are living in the last days and that Christ may come very soon probably fell on other hearts than mine with cheering effect.

The sermon on The Ark was a fitting climax to the occasion. The speaker was at his best and dwelt to quite an extent in the realm of imagination. He thought it likely that as the ark neared completion the common people became alarmed, but there was a set of theologians who told

them not to worry. God was too good to drown the world. They had a set of waterless theologians in those days while at the present time we have a set of fireless theologians, but they are all of one school.

I should judge there were as many as seventy-five seekers at the altar the last day. It was necessary to close the meetings and we did so reluctantly. Thirty-five have since then decided for Jesus Christ.

The expense of the campaign all told was about \$5,000.00 which has been a source of great worry to people who did not contribute to the fund.

I understand that the last circus that visited the town carried away \$13,000.00, but no complaint has been uttered on that score.

This was my first experience in doing personal work in a congregation where the multitude were total strangers to me. It was somewhat hard at first but grew more and more interesting to the end. As I witnessed the struggle through which some of the card-playing Christians passed before they could give up their pet habit my thoughts turned involuntarily to you. Sooner or later many of you must meet this temptation and I do most earnestly plead with you to give it no countenance, that you may escape the spiritual poverty of soul that follows in its wake.

Very sincerely yours,
MARTHA H. WARDNER.

Milton College News Notes.

School was dismissed December 20 for the Christmas recess. Practically all the students are spending the holidays at their homes, or visiting relatives or friends in the vicinity of Milton. Work will be resumed January 4.

It is hoped that by the time school reopens after the holidays, the gymnasium will be ready for use. The heating system is being installed, and arrangements have been made with the new village electric light and water company to furnish light for the building as soon as the company's plant shall be installed. As a necessary result of the addition of the gymnasium to the equipment of the college, proper attention is at last being given to the physical needs of the student-body. A physical director

for both the gentlemen and the ladies has been engaged, and considerable interest is manifested along this line among the students. The work so far, however, has been greatly handicapped by the lack of lights and heat.

The college basketball season opened December 13 with a game at Evansville with the Y. M. C. A. team of that place. The next game will be with the strong Ripon College team early in January. The prospects are good that an unusually strong team will be developed under the training of Coach Donnelly.

One of the most important events of the school year was the semi-annual concert of the school of music, given in the Seventh-day Baptist church, December 14. A short instrumental program was followed by a cantata, "The Coming of the King," rendered by the Milton Choral Union, consisting of a chorus of seventy voices, under the leadership of Prof. A. E. Whitford. The new pipe organ added greatly to the effectiveness of the music. The concert was enjoyed and appreciated by an unusually large audience. *

News Notes.

INDEPENDENCE, N. Y.—The young people have organized a singing society to be known as the Improvement Music Club, to learn music and for the sake of a social time together.—Rev. A. G. Crofoot of Rockville, R. I., preached for us, December 23.

ADAMS CENTER, N. Y.—Nine were added to the church during the year, one by letter and eight by baptism.—The Junior society has recently been reorganized and will start in the new year with a new sheet.—The Endeavor society during the fall and winter has held two socials and a harvest supper, proceeds being about \$47, to be used in Christian Endeavor work. The Christian Endeavor society has a Bible study class reciting once a month with Doctor Main's *Sabbath Studies* as a text-book.—A teacher's training class has been organized in the Sabbath school, to begin work the first of the year.—The pastor was absent several weeks attending the Southeastern Association and doing special work at Shepherdsville, Ky.—The Christian Endeavor society has sent \$5 to Fouke School and \$5 to the Parsonage Fund at Battle Creek.

NEW YORK CITY.—The children took the leading part in the services on the Sabbath before Christmas. Some features of the program while novel were well suited to the occasion.—A social and entertainment were combined on December 31 at the home of Dr. Alfred Prentice. A drama entitled "The Christmas Spirit" was

given by the young people to an appreciative audience. Sixty-seven persons were present.—Several visitors from different parts of the denomination have recently attended our services.

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.

The New Birth of an Old Empire.

(Continued.)

I will have to call your attention to the fact that the income of the Chinese government during the last thirty years has been very largely from the opium traffic. In 1906 China secured, by the good grace of the British government, a treaty which provided that the opium shipped into China from India should be decreased ten per cent each year for ten years, on condition that the acreage of poppy in China should be diminished ten per cent each year for ten years. No sooner had China gotten the chance to rid herself of opium than she employed methods with marvelous vigor. The very first edict from the throne was that the acreage of the poppy throughout China should be reduced twenty per cent the first year. Then came the edict, "Let all the opium shops in China be destroyed." Then came the edict that no revenue of any sort should be received from the opium traffic by the Chinese government. Then came the edict, "Let all of the officials of China cease the use of opium within six months on pain of being deprived of their office, save only men who have attained to the age of sixty years who, by reason of their infirmities, might be excused from this edict."

The vigor with which the Chinese people executed these decrees is memorable in the history of nations. All over China anti-opium societies were formed. The Christian churches, especially the Christian missionaries, led most vigorously and with tremendous power in the anti-opium crusade from the very beginning. If I were to name any missionaries who have been in the forefront of this battle, I should name the missionaries of our mother country, Great Britain. They helped out in a mar-

velous way, standing before the parliament of Great Britain and pleading the cause of the Chinese people; and then all the missionaries united in the formation of anti-opium societies in all the great cities of China.

SO THE PEOPLE WERE EDUCATED;

and when the Szechuan farmers came to the viceroy with a very humble petition that he should "be patient with us a little while," for, because of the diminution of poppy raising, opium had increased in price tenfold, the viceroy sent his soldiers and pulled up the poppy. They came again to the viceroy, and the viceroy again sent his soldiers and pulled up the poppy. Then they came a third time and said, "Be patient with us." And the viceroy said, "This is not a petition; this is rebellion." He sent his soldiers, led some of these farmers out to the poppy fields, dug their graves in front of them, took their heads from their bodies and buried them in the graves. Then they took hoes and pulled up the poppy fields. There has not been any poppy raising in that province since. That is prohibition that prohibits. So that at the present time there is small acreage of poppy in all the Chinese empire.

Suppose the United States should strike from its income the tax on liquor in all forms and tobacco in all forms. That would be a small sacrifice compared to that which the Chinese government made when they gave up their chief income, the duty on opium. And so the Chinese government now is receiving revenue only from the things that grow on the top of the soil according to the methods of three thousand years ago, and with this small income they are struggling with the enormous debt that has been put upon them on account of the Boxer insurrection.

When the war was over between the North and the South, the United States owed a billion of dollars and more. That debt opened our eyes. We went into our mountains and dug out the gold and the silver and the copper and the iron. We threw iron bands from ocean to ocean, and from lake to gulf, and in a short time our obligations were discharged. In 1872, when Germany stood at the gates of Paris and demanded six hundred millions of dollars in

order to loose its grip on the throat of France, you remember the French nation agreed to pay it, and bonds were issued which the people of all classes came forward and bought, giving the government the gold. The gold went over to Germany; the French went to their looms and vineyards, and in a very short time had raised the money.

HOW DO THE CHINESE ADVANCE IN FINANCE?

Why do not they go into those mountains and dig out the gold and those valuable metals? It is said in the latest geological report, made by the German government, that there is probably more iron and gold in the Chinese empire than in the United States and the British Isles put together. I am sure that there is plenty of coal and iron and gold and silver in the mountains of China. Why not dig it out? Let me put the answer in the concrete. In Wuchang a mountain divides the city. For age on age the people have been going around that mountain. Cheng-Tong was a brother of our viceroy. He broadened the streets of Nanking, and he was a progressive man, and he conceived the idea, when he became viceroy of those two provinces, of digging a road through the mountain. He dug the road through the mountain, and a boil developed on his nose. He sent for the Chinese doctor. The Chinese doctor said with great dignity, "You have a boil, sir, on your nose." Changsi-Tong said, "What is the trouble?" The Chinese doctor said, "You will have other boils, and other boils, and the flesh will rot off your bones until you die of boils." "Why," said the great statesman, "what has happened?" "Why," said the doctor, "you have dug that road through that mountain, and you disturbed the dragon, and the dragon is angry with you, and you have been smitten with boils, and you will die of boils." The statesman said "What can I do?" The doctor said, "Fill up the road and maybe the dragon will be appeased." And Changsi-Tong filled up the road, and his nose got well.

And you ask why has not China gone down to her mines and raised the money? Until superstition has been displaced by faith, you may not expect the mountains and the mines of China to be opened.

As I was going out to China, Leslie M.

Shaw, then secretary of the treasury, sent in substance this letter to the Chinese nation: "The United States received for indemnity on account of the Boxer uprising twenty millions of dollars. We have paid so many millions of expense for our army on account of this trouble, so many millions for our navy, so much money returned to people who had property destroyed; it amounts to seven millions of dollars, and seven millions from twenty millions equals thirteen millions." And then he said, "Enclosed please find draft on the United States treasury for thirteen millions of dollars returned on account of the indemnity money." Prince Cheng was sent to Washington to thank the United States government for its liberality. Prince Cheng, under instruction of his government, said, first, "We have examined our books and we are not able to find anywhere in our books a record of any nation that returned to China any money that belonged to China until this present time." Again, "We have examined our books with regard to ourselves, and we can not find that China has ever returned any money to another nation that happened to belong to that nation. This record is absolutely unique." And, third, "The Chinese government orders that the income from these thirteen millions shall be devoted for all time to the education of Chinese youth in the colleges and universities of the United States." When you remember that scholarship is a sacred vocation among the Chinese people, when you remember that the scholar is the great man, then you see something of the wonderful opportunity that is coming to our people to lead these people in the opening of a new government.

(To be continued.)

I have often been asked: "What of the missionaries of the East? Are they true, and do they serve their Master?" And I have always been a swift witness to say—and I say it now, solemnly and emphatically—that if anywhere on the face of this earth there exists a band of devout Christian men and women it is there.—*General Levo Wallace.*

I know of no nobler life than that of a true missionary.—*Professor Max Müller.*

CHILDREN'S PAGE

Bein' a Boy.

ALICE ANNETTE LARKIN.

There's a great deal o' fun in bein' a boy,
Though some folks would rather be girls,
An' have a whole lot o' silk dresses an' such,
With their hair all a-hangin' in curls.
Yes, sir, I know, so you needn't dispute,
For I've got a sister like that;
She don't dare to sit on the fence in the sun
For fear she will fade her new hat.

My hat is an old one, Ma says it's worn out,
An' it surely ain't got any crown,
For I lost it one day when Ned an' I went
A-fishin' for trout with Dick Brown.
But such things don't worry me never a bit;
A boy can have just as much fun
With no hat at all or even a brim,
For he likes to get tanned by the sun.

When Anne an' I go out to Grandpa's big farm,
An' stay there as long as we please,
I have bushels o' fun from mornin' till night
A-runnin' an' climbin' the trees.
But when I ask Anne don't she want to climb,
too,

She answers, "Oh, no! I'm so scared
O' tearin' my dress; you know it's bran new."
If she'd been a boy she'd a-dared

To 'a' clumb to the top with never a fear
O' dresses what's bound to get torn.
Now my clothes are old; some's patched all
around,

An' my overalls surely are worn,
But what do I care, for ain't they as good
As any to run in an' play;
For wadin' in brooks or huntin' for bugs,
Or even to ride on the hay?

So though I'll agree that it's all very nice
To be a young lady like Anne;
I think there's more fun in bein' a boy,
An' a jolly boy, too, if you can.
So I run, an' I race, an' I work, an' I play,
A mixture o' duties an' fun,
But when you once talk on the subject o' boys,
I'm thankful indeed that I'm one!"
Ashaway, R. I.

Penamoo's Little Papoose.

Penamoo lived in pioneer times. His home was in southern Michigan, which was then one vast forest. He belonged to a tribe of peaceful Indians; and however distressed he may have been when white men built their homes in the forest, he was always a kind, good neighbor.

There were no railroads in those days, and the only roads were Indian trails.

When the settlers came from the East with all their household belongings in wagons drawn by ox teams, they cut down the forest and began making farms on which to live the rest of their lives. It was fortunate for them that the Indians made no trouble, but shared their country with the white men.

The woods were full of deer, bears and wild turkeys, and Penamoo was a great hunter. He may have shot rabbits to get skins to wrap his baby in, for all we know. This much was certain: Penamoo had a little papoose of whom he was proud. The little papoose was never left at home when his mother went on journeys through the forest, but traveled in a basket on her back from morning until night.

One time an accident happened to this dear little papoose. Penamoo and a company of his friends, with their families, were on their way to visit relatives. They were traveling on ponies. It was nearly time to camp for the night when they reached the home of Mr. Baker. Mr. Baker had been working on his farm and was just returning to his log house, carrying a water jug in his hand, when the Indians arrived. Straightway one of the ponies became frightened; and before any one could prevent, the pony had thrown his rider to the ground. She was a squaw with her little papoose, and the little papoose was the son of Penamoo. The squaw mother and Penamoo were filled with grief and anger when they found that the little papoose had a broken arm. They blamed Mr. Baker for the accident. Mr. Baker was sorry enough to see a little Indian baby so badly hurt, but he could not make the Indians understand. They said he scared the pony on purpose, and they were so angry that the children in the log house were alarmed. That night Mr. Baker was more troubled about what harm the Indians might do his own family than about the condition of that poor little papoose.

Penamoo and his squaw took good care of their baby that evening; and while Penamoo was giving Indian medicines to the little son, he kept thinking and thinking about Mr. Baker. At last he decided upon what he thought a fair plan. Soon after breakfast, Penamoo walked into Mr. Baker's cabin, and scared the little Baker children worse than ever by his terms of peace.

"If Papoose gets well," said he, "you pay me three dollars. If papoose die, you give me one of your papooses."

The Indians were not the only ones extremely thankful that Penamoo's little son was soon well. Three dollars meant more in pioneer times than now, but Mr. Baker gladly paid the amount.

"You give me one of your papooses" became a joke among the settlers, although it was a joke that the Baker children never thoroughly enjoyed. Not one of them wished to be Penamoo's papoose, not even the boy who could whoop the loudest and did not like to wash his face.—*The Churchman*.

Matthew, Mark, and Luke.

REV. ARTHUR E. MAIN.

INTRODUCTION.

Our Sabbath-school lessons for the year 1912 are taken from these writings, which are called the Synoptic Gospels because they give an outline or summary of the life and work of our Lord. The object of this series of articles is to set forth briefly the chief doctrinal and ethical teachings of these three gospels. Emphasis will be given to their universal and imperishable value, and to their substantial unity. What they teach men to believe, and be, and do, is the problem before us.

Our necessary helps in this study are the Holy Spirit of truth; prayerful meditation upon the Word itself; experience, reason, and history; and much careful reading and study. Some subjectivity and individuality are inevitable and needful, for the best results. We seek a reproduction of living truths, but in such forms that we ourselves can think, feel, and live them.

The religion of the New Testament was not the mere product of that age, in any ordinary sense. Neither contemporary Judaism nor Gentilism furnished suitable soil, out from which it could have sprung. Historically, of course, the teachings of Jesus had their religious and moral roots or beginnings in the Old Testament (Matt. v. 17; Luke xxiv, 44-47). But the New Testament is the most original book in the history of the world, because Christ was the most original Person (Matt. xi, 27).

We shall find that Jesus differed with the ruling ideas of his time, concerning

God, his kingdom, religion, and righteousness. He opposed religious externalism, and the national exclusiveness and expectations; and preached a spiritual kingdom.

In outward form of teaching and action, though not in spirit and purpose, Jesus belonged to his own age; but rational methods of interpretation may discover within the form the inner meaning, that is, what he said for the world to hear, and what he did for the world to follow.

For a temporal kingdom, he, and his disciples when they understood their Master, substituted a moral-social kingdom; for the self-righteousness of a Pharisee, and the spiritual despair of a Paul, faith, hope, the inner life of love, personal goodness, and the service of men.

Jesus wrote no books; but narratives concerning his words and deeds would naturally and necessarily spring up (Luke i, 1-4). And then there followed, as naturally, the Acts and the Epistles. The enduring content of New Testament history, language, and literature, must be made knowledge and life to us, by being put into the forms of thought and speech of our day. A recognition of the divine-human, historical-literary nature of the Bible and its religion, with their manifest development through the centuries, has made this possible. The Bible does not possess, everywhere, the same perfection, and proof-texts are not to be selected without historical and literary discrimination.

Our Christian point of view is the belief that the Bible is a record of the revelation of God's coming to man in a way quite unlike non-biblical religions,—religions that too often did not rise beyond nature, the "majestic garment" of the Almighty.

The end of all scholarly and critical inquiry should be to find, understand, live, and teach a living word of truth and of essential unity, its life and unity making it the ground of personal and practical religion.

What Stevens says of the gospels (*The Theology of the New Testament*, p. 7), we may say of the New Testament as a whole. It rests upon reliable testimony and can stand upon the same ground on which other historical narratives stand. The writers, though neither perfect nor divinely kept from all error, were competent and informed, and wrote with knowledge, intelligence, honesty, and sympathy. The New Testament claims nothing for itself beyond this.

We have to do with history to be studied, religion to be accepted, ethics to be practiced, doctrine to be believed, spiritual life to be lived, a transforming power to be experienced, a character and conduct to be achieved, a service to be rendered,—with everlasting blessedness, meant for the world, as the outcome.

Christianity was early transplanted into a foreign soil,—Greek philosophy,—and there took on new and many unfit forms, as the history of the first three centuries shows. A fresh study of the New Testament is needed to bring into modern life more of the spirit of Jesus, and more of his doctrinal and ethical teachings. We need to go back to this inspiring source of knowledge of divine things, and this divine standard of conduct. The church needs to keep close to the New Testament and to the Christ of the gospels, for spiritual warmth, life, certainty, and religious and ethical many-sidedness.

The intellectual, moral, and religious natures of men need the richness, depth, and satisfaction of biblical truth, methods, and spirit.

The National Conference.

REV. H. D. CLARKE.

As Seventh-day Baptists have always boasted (too much perhaps) of taking no back seat in the great temperance reform, and as I have seen no report of the late Chicago conference in the RECORDER, I thought it might be interesting matter for reading.

The conference was held in December in the hall of the La Salle Hotel. It was made up of representative men of all political and religious faiths—Republicans, Democrats, Prohibitionists, Socialists, United Christian Party, etc. There were Adventist Christians, Christians, Christian Scientists, Congregationalists, Disciples, Dunkards, Episcopalians, members of the Evangelical Association, Free Methodists, Friends, Lutherans, Mennonites, Methodist Episcopalians, Presbyterians, United Brethren, United Presbyterians, Universalists, Zionists, and Seventh-day Baptists.

Dr. Clarence True Wilson was made permanent chairman. In his opening address he pointed out the fearful growth of per capita and gross consumption of all intoxi-

cating liquors, the organized propaganda of "education" carried on by brewers, their financial intimidation and political power; he recited the record of waste and destruction in every field of social activity, due to the traffic. He plainly showed the complicity with the liquor traffic of politics in both State and Nation; showed the various methods that had entirely failed in affording permanent relief for the people. Then he kindly urged the immediate importance of focusing the energies of all opposed to the liquor traffic upon the national aspects of the problem and bending every thought toward national effort to crush out this hideous monster.

The first discussions were upon "what the great mass of opponents of the liquor traffic ought now to do to compel nation-wide fight for the destruction of the traffic" and "how shall the fight be organized and conducted."

Full liberty was given men of all political affiliations to present the situation as seen from their diverse view-points. After that was well discussed, the conference condensed the nearly unanimous thought of these men into resolutions that ought to put every man who hates the liquor traffic, on his nerve to carry out, conscientiously and determinedly, this holy purpose. If he does not, then let him put himself squarely where he really is, an advocate and supporter of this terrible traffic.

The following are the declarations sent forth "to the patriotic citizens of America as a platform for service and a call to united action."

Whereas, More than one-half the population of these United States have by their vote outlawed the retail liquor traffic;

Whereas, The liquor problem is a national one and its solution can be accomplished only in a national way;

Whereas, No proposal that leaves legally undisturbed the millionaire distiller and brewer, to resort to every device and trick of perdition to subvert the expressed will of the people, has ever settled the problem; and

Whereas, The administration of prohibitory law in the hands of political organizations whose policy is to license the saloon has never solved the liquor problem;

Resolved, That the time has come when the sovereign voters of these United States should oppose the liquor traffic and federate themselves for separate and partisan political action against the liquor traffic in every election until ten million temperance and Christian voters of America are joined in one solid phalanx;

Resolved, That we believe it to be the duty of

Christian men to vote, as a rule, only for such candidates for public office as are openly pledged, both in person and platform, in advance of election, to favor the enactment, application and execution of laws prohibiting the manufacture and sale, and also the importation, exportation, and transportation of all intoxicating liquors for beverage purposes; and

Resolved, That to hasten the accomplishment of this purpose, we hereby authorize the creation of a committee for consideration and action, consisting of two representatives from the Woman's Christian Temperance Union, Order of Good Templars, Anti-Saloon League, Prohibition, Democratic, Republican, Socialist and Christian parties, and each national denominational temperance committee, and other national temperance organizations; and

Resolved, That we emphasize the following suggestions for practical agitation:

We demand of Congress legislation prohibiting all traffic in liquors into Prohibition districts; that will abolish all Federal taxation of the alcoholic traffic; and that an amendment to the Federal Constitution prohibiting the manufacture and sale of liquors, be submitted to the state legislatures.

We are firmly convinced that the aroused nation-wide sentiment and conviction demand recognition of the Prohibition issue in all the national political platforms to be adopted next year; that we suggest to the Permanent Committee appointed by this conference the desirability of presenting such demand to each National Convention in 1912; and in the event that they fail to obtain such recognition in the platform of their own party, the temperance voters of the Nation should rally to that party which shall declare for National Prohibition.

Resolved, finally, That believing the liquor traffic in the United States is by far the most important economic and political issue among all issues, we hereby pledge our sacred honor to present and kindly urge on all suitable occasions in our civic, religious and political associations, both by tongue and pen, the election to all public offices of candidates favoring the overthrow of the liquor power.

The time has come, as Editor Gardiner not long ago put it, when every voter may know if he is voting temperance. If his ticket is the same as that of the brewers and distillers and rumsellers (no matter what party), he is not voting temperance. It will now be an important thing for every Christian to watch and see if the man he is voting for is openly pledged in "person and platform, in advance of election" (state or national), to carry out such legal enactments. Principles are above parties and candidates, and the follower of Jesus especially can not with safety to his country and fellow men longer be a partner in this unholy traffic.

It will be noticed that the accomplishment of this purpose calls for the commit-

tee mentioned, consisting of not only representatives of political bodies, but two from each denominational temperance committee. It is to be regretted that Seventh-day Baptists with such a temperance record have no such committee and have left the temperance question almost wholly out of its General Conference deliberations for years past. Two able men on this committee might be of great service, especially if ever again there came up a sectarian or Sunday enforcement proposition. But to the great credit of all such political conventions, there has not appeared in years any disposition to take up the Sunday issue as was the case thirty or twenty years ago in some States. Could our Conference Committee elect and propose the names of two men from our denominational ranks, one an Anti-Saloon advocate and the other a Prohibition Party advocate and ask this National Committee to admit them? If so, address Rev. Clarence True Wilson, 14 W. Washington St., Chicago, Ill.

Naughty Spider.

OLGA F. ARRINGTON.

"Naughty spider, wicked fellow,
In your robes of black and yellow!
How you catch the little fly;
How you hold him till he'll die
In your gauzy web so white!
Do you really think it's right?"

"Yes, dear child, 'tis right you see;
God has willed that it should be."
Many happenings here on earth,
Some of sadness, some of mirth,
Reasons for, we can not guess;
Yet our faith should not be less
In our God, who rules o'er all—
God, who marks the sparrow's fall.

Welton, Iowa.

I believe that many youth are learning that a worthy life is the best success, whether it is attended by wealth or poverty, or that most preferable condition of all, a modest competence. Pure, upright living and steady devotion to principle, are the sure foundation of any success worth having.—*Julia Ward Howe.*

Pride is one of the seven deadly sins; but it can not be the pride of a mother in her children, for that is a compound of two cardinal virtues—faith and hope.—*Charles Dickens.*

HOME NEWS

BERLIN, N. Y.—The Sabbath school gave an entertainment on the evening of December 26, which was enjoyed by all. After the entertainment presents were distributed. Several of the shut-ins were kindly remembered on Christmas day. The following officers for 1912, have been elected by the Sabbath school: superintendent, F. J. Greene Jr.; assistant superintendent, Jennie L. Greene; secretary, Ella Locke; assistant secretary, Hazel Greene; treasurer, Julia Satterlee; chorister, Jesse Vars; assistant chorister, Minnie Williams; librarian, Willie Satterlee; assistant librarian, Ronald Lamphier. The Ladies' Aid society has greatly enjoyed preparing clothing for a barrel recently sent to the Italian Mission in New York City. Truly it is more blessed to give than to receive. By appointment of the Ladies' Aid the annual dinner—on the first Sunday in the new year—will be conducted by the men of the church. E. L. G.

Jan. 2, 1912.

ADAMS CENTER, N. Y.—The Adams Center Church held a donation for the pastor the twentieth of December. The proceeds of that night and what has been handed in since made up the largest amount that has been raised here at a donation for many a year.

While we have lost six members this year, and four of them are among the most helpful and strong members of the church, we are beginning the year with a good degree of hopefulness, and a determination to make the work of the Lord prosper. I preached my third annual sermon last Sabbath. From the reports received from the treasurers of the various departments of the church, and included in my sermon, it was shown that a good degree of interest had been taken in all the departments of our denominational work and that the church closed the year out of debt and some in the treasury with which to start another year's work.

New Year's morning there was an interesting prayer service held from six to seven. Brother Cushing, pastor of the

Baptist church, had charge. It is certainly to be hoped that spiritual activity and growth will be manifest through the year.

E. A. W.

ALFRED STATION, N. Y.—Four more willing candidates were baptized Sabbath day, December 30. Seven of those baptized in December and nine or ten of those joining the church in the last two months were not reared as Sabbath-keepers. We hope to see others among us follow Christ in baptism and Sabbath-keeping.

At our annual church dinner and meeting there was a large attendance. At the church meeting three younger men were chosen for deacons, whom we expect will be ordained in the near future, to take the places of Deacons Sylvanus C. Whitford, Thomas B. Bardeen and Freeborn W. Hamilton, all of whom have gone to their reward in the past two and a half years.

We are expecting that Rev. D. B. Coon, pastor of the Seventh-day Baptist church of Battle Creek, will occupy the Alfred Station pulpit next Sabbath. I. L. C.

Help From Above.

"Marv, what do you do when you feel cross and naughty?" asked a lady of a little girl only five years old.

"I just shut my lips and eyes tight and think a prayer to Jesus to come and make me feel right," answered Mary.

Mary is a wise little girl. She knows that when she is tempted, she needs help from above to keep her from falling into sin.

Let us all remember that in every time of temptation we need the help of the Lord Jesus Christ to keep us from doing wrong. So, when we feel our tempers rising, let us lift up a little prayer to Jesus, and he will surely hear and answer us.—*Little Ones.*

It is something to be a missionary. The great and terrible God, before whom angels veil their faces, had an only Son, and he was sent to the habitable parts of the earth as a missionary physician.—*David Livingstone.*

We have no right to rest on our arms until the commands of our Lord and Master are literally carried out.—*J. Campbell White.*

MARRIAGES

STILLMAN-BIRGE.—At the home of the bride's sister, Mrs. Henry T. Arnold, in Norwich, Conn., on Christmas day, December 25, 1911, by the Rev. Henry T. Arnold, Mr. George E. Stillman of Plainfield, N. J., and Mrs. A. Louise Birge of Providence, R. I.

FISHER-BLACK.—At the residence of the bride's parents, Mr. and Mrs. E. W. Black, on December 30, 1911, by their pastor, the Rev. Geo. B. Shaw, Alfred G. Fisher and Lora A. Black, all of North Loup.

BABCOCK-COON.—At the close of the sermon on Sabbath morning, December 30, 1911, by Pastor J. H. Hurley, Mr. Henry C. Babcock and Maude M. Coon, both of New Auburn, Wis.

DEATHS

WILLIAMS.—Charles W. Williams was born February 16, 1881, and passed from this life at New Auburn, Wis., July 5, 1911.

He professed faith in Christ in early life; but, like many others, he had grown careless in the Master's service. A few years ago he was stricken with the white plague. All efforts to stop its fearful work were of no avail. He earnestly sought and found again the Saviour's forgiving love and patiently waited for the release from his suffering.

Services were held at the home on July 6, 1911.
J. H. H.

BRINKERHOFF.—At Stanberry, Mo., on November 19, 1911, a beautiful Christian life ended its earthly career, when the husband and friends of Mrs. Sarah E. Brinkerhoff, watching tenderly by the bedside, said, "She is gone."

Sarah E. Armstrong was born in Ireland, April 17, 1842, and early in life made a profession of religion, uniting with the Methodist Church, but soon after accepted the Sabbath of the Bible through the teaching of Seventh-day Adventist friends in America. In 1862 her family came to this country and lived in Iowa with the people of their faith, and on March 6, 1869, she was married to Jacob Brinkerhoff of Marion, Iowa, with whom she labored faithfully in the cause of their Master. Not being able to accept all the teachings of Mrs. White as a prophetess of God, they severed their connection with that body and became members of a body of Sabbath observers called the Church of God. They have both been members also of the Seventh-day Baptist churches at Alfred, N. Y., and Nortonville, Kan.

Wherever they have lived the deceased had the

rare gift of winning to herself many staunch friends who could not but be attracted by her strong Christian character, and cheerful, happy life. Hers was a life of practical Christianity, because she loved to minister to the needs of those who were in trouble, from whatever cause.

Besides her husband and an adopted daughter, she leaves very many friends who mourn her loss.
M. B. K.

Dunce, Debts, Dynamite.

How Related.

M. G. S.

The thread of connection is in the meaning of the first of the above headings—slow to learn. Looking up the origin of the word, we find it rather a modern term calling up a bit of interesting history. According to record nobody was ever called a dunce until a lot of men became followers of Duns Scotus, an eloquent teacher in Oxford, England, about one hundred and fifty years before Columbus went star-gazing as a sailor boy.

Duns Scotus was so subtle a thinker that he got the name *Doctor Subtilis*. He also went over to Paris and, winning followers there, reasoned with them and for them with very flattering approbation. He was a great champion of the Romish doctrines. He totally demolished two hundred objections to the doctrine of the "Immaculate Conception" (strange to find so many). Those arguments must have taken effect in raising that doctrine to such importance that some four hundred years later (1854) papal authority decreed and declared it to be heresy for any one to deny or refuse to accept that doctrine.

Well, Duns Scotus was such a great talker that he led quite a following. He got many people saying, What is the matter with Duns? He is all right. What next? Why, there arose a great wind of new doctrine, new thought, but the Dunsmen were slow to learn it. They even threw clubs at it, and some thought it very fearfully terrible to have their time-honored doctrines blowing into confusion. After a while, since Duns Scotus had been such a great leader, it became a sort of fashion to call the objectors Dunsmen. Then as the word reformed a little, it became just plain dunce—slow to learn.

Now please observe that it is not my desire to preach at anybody, learned or unlearned, in this article, but only to observe

how history has repeated itself and to think possibly it may keep at it for some generations to come. Let me just imagine myself taking the course of the present-day psychologist who skips philosophy and religion just to observe how human brains work, being moved by the various stimuli of human or inhuman experience. It looks easier or with less liability to come into serious conflict of opinion. The trouble that we fear has been known to divide men into warring factions simply because the Dunsmen (slow to learn) would persist in raising large families to keep up the conflict, never getting to be wise enough to weigh and compare the force of opinions and see how and when new wind is superior to old wind. Probably the main test must be in its effect of love to God and man, in making better conscience, leading more souls into truth and salvation. In accomplishing these great services for God, very many of us, learned or unlearned, will find time to admit ourselves slow to learn.

Passing now to my second head, we are often far too slow to learn our great debt of love and gratitude to God for our many blessings and favors. It must ever be remembered that our whole duty is never done until we have paid our debts. The recognition of our great debt of love to God and man is the best condition of mind or heart to get into right relation with our neighbor. "If any man love God, the same is known of him." There is another passage from somewhere which says, "The borrower is servant to the lender." It is not wrong to be a servant. Christ himself taught that, but the wrong may easily come in failing to make sure return, not making just provision for satisfaction. With such failure there is great loss of lawful liberty. It is something like Persia's putting her head into the mouth of the Russian "bear" by accepting the loan of her millions. Then she sends for Uncle Sam to furnish experts in finance to get back her liberty, and behold, a Jew is sent with ten other Americans, apparently not yet recognizing the old bear sitting on the fence ready for a chase. The chase is on. At the same time Uncle Sam is bristling up on the flank of the beast by annulling that treaty of 1832 which had a "joker" in it. Better leave that out of the new treaty, for men are slow to learn the meaning of a "joker," whether it be good

or bad, and very many men are slow to learn just how and when it is safe to become subject to debts. Loss of liberty may debase the conscience and make one willing to repudiate his just debt even as a tax dodger will thus steal from the state, then howl at some politician with the charge of graft. Too slow to learn.

Let me touch lightly upon my third head. It is a dangerous explosive. Only the other day some big boy put a bit of it on a shelf telling the little brother not to touch it. When is a little brother sure to mind a big brother? The service of a surgeon was soon required to perform on what was left of the little boy's hand. There is much good use for dynamite, but it is not good for little boys or for men too slow to learn. It has been recently proved to be very bad stuff for blowing up a publishing house in Los Angeles, and it has interested me to be told that a flock of reporters at the trial of the criminals had expressed their minds in sympathy with those criminals far too soon. Verily, reporters sometimes speak when there is yet nothing to say. Attorney Darrow saved the life of his client quite honorably. He led him to own up, thus saving the criminal's own life and doing a great service to both labor and capital in bringing out the truth. It is another illustration of the great importance of turning on the light. Had those men been more prompt to learn spiritual powers and dangers destructive to life infinitely more than dynamite, they would never have so disgraced the cause of labor or humanity. Far too slow to learn the destructive power of falsehood, greed and hate. But I must let the reader enlarge to suit his own mind and taste.

Sabbath School Lesson.

LESSON III.—JANUARY 20, 1912.

THE BIRTH OF JESUS.

Lesson Text.—Luke ii, 1-20.

Golden Text.—"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke ii, 11.

DAILY READINGS.

First-day, Phil. ii, 1-11.

Second-day, Psa. lxxxv, 1-13.

Third-day Gen. iii, 1-19.

Fourth-day, Isa. vii, 1-16.

Fifth-day, Isa. ix, 1-7.

Sixth-day, Matt. i, 18-25.

Sabbath-day, Luke ii, 1-20.

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

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.

Her Social Cup.

Marjorie is a day pupil at a private school. Her mother disapproved of her drinking from the common drinking cup, and bought her an aluminum collapsing cup of her own.

The next day Marjorie came running home, and with a kiss exclaimed:

"O mother, all the other little girls at school like me so specially much, and we have the most fun with my new cup! They all stand in line and take turns drinking with it!"—*The Continent.*

"Work wearies often. Work commensurate with strength increases power. Overwork is no worse than underwork. One breaks down the structure life is building. The other breaks up its foundations."

If you and your church fail in this, the philosophy of Jesus, the serving of mankind, then you and your church will fail.—*J. A. MacDonald, editor of Toronto Globe.*

After all, missions may be called the measure of Christian vitality.—*J. W. Wood.*

No matter how 'wet' in sentiment a man may be he does not want his son to become a patron of the saloon."

"The most irrational thing in the world is the rationalism that denies God."

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

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

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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 Norwood, of Alfred University. The following is a paragraph from the Introduction: "There are multitudes of people who would derive greater spiritual satisfaction from the observance 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 this truth far and wide. This is a fundamental part of our strictly denominational mission. Toward accomplishing our task Dean Main has given us in this his latest work an instrument at once spiritual, scholarly, and sane."

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A PRAYER FOR THE PLACE IN WHICH WE LIVE.

"We commend to thee, most gracious Father, this community in which our lot is cast. Thou knowest the needs of each home and each heart. Thou beholdest all that is unworthy or amiss, yet we thank thee for every ennobling tradition, every wholesome institution, every manifestation of neighborliness, every pure and self-denying life. Nourish and replenish all the forces and institutions that make for good citizenship, for the enactment and enforcement of righteous laws, for decency and order. Shield young life from corrupting influences, and may our boys and girls develop under thy fostering care into noble men and women. Enlarge the hearts of those to whom thou hast given abundance and advantage, so that there shall come a greater equalization of burdens, opportunities and privileges. Help those who have been elected to positions of trust and responsibility. Enable them to resist the temptations of office and to discharge their difficult duties in thy fear with a scrupulous regard for the welfare of all people. Warm and invigorate our community life so that pettiness and selfishness, backbiting and ill will shall be melted in an atmosphere of charity and kindness. We ask through Jesus Christ, our Lord. Amen."

CONTENTS

EDITORIAL—Pray and Plan for Peace at Home; Renewal of the Army Canteen Fight; Three Comforting Letters; Turning the Guide Boards; Informal Meeting of Pastors.....	97-100	The New Birth of an Old Empire.....	109
EDITORIAL NEWS NOTES—Events in China; Persia Regrets Hasty Words; Great Plans for Gettysburg; Naval Victory for Italy; Princeton University's New President.....	100-102	Quarterly Meeting, Milton, Wis.....	110
A Historical Review of the Stone Fort Seventh-day Baptist Church.....	102	WOMAN'S WORK—The Record on High (poetry); The Society as a Help to the Denomination; Minutes of the Woman's Board Meeting.....	111-113
SABBATH REFORM—Personal Experiences in Sabbath-keeping.....	104	YOUNG PEOPLE'S WORK—Endeavor Ideals; Letter From China; Meeting of the Young People's Board; Salem College Notes; News Notes.....	114-119
A Mislaid Seventh-day Baptist Ancestor.....	105	Tract Society—Treasurer's Report.....	119
THOUGHTS FROM THE FIELD—A Letter of Appreciation.....	107	CHILDREN'S PAGE—The Owl That Said "Too-Whoo" (poetry); The Cats of Manxland.....	120
MISSIONS—Letter From Java; Monthly Statement.....	108	The Glow of God's Love (poetry).....	122
		HOME NEWS.....	123
		DEATHS.....	124
		SABBATH SCHOOL.....	127