

Bible Studies on The Sabbath Question

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

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

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

A PRAYER FOR THE PLACE IN WHICH WE LIVE.

"We commend to thee, most gracious Father, this com-
munity in which our lot is cast. Thou knowest the needs of
each home and each heart. Thou beholdest all that is un-
worthy or amiss, yet we thank thee for every ennobling tra-
dition, 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 privi-
leges. 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
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
A Historical Review of the Stone Fort Seventh-day Baptist Church.....	102
SABBATH REFORM—Personal Experiences in Sabbath-keeping.....	104
A Misplaced Seventh-day Baptist Ancestor.....	105
THOUGHTS FROM THE FIELD—A Letter of Appreciation.....	107
MISSIONS—Letter From Java; Monthly Statement.....	108
The New Birth of an Old Empire.....	109
Quarterly Meeting, Milton, Wis.....	110
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
YOUNG PEOPLE'S WORK—Endeavor Ideals; Letter From China; Meeting of the Young People's Board; Salem College Notes; News Notes.....	114-119
Tract Society—Treasurer's Report.....	119
CHILDREN'S PAGE—The Owl That Said "Too-Whoo" (poetry); The Cats of Manxland.....	120
The Glow of God's Love (poetry).....	122
HOME NEWS.....	123
DEATHS.....	124
SABBATH SCHOOL.....	127

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EDITORIAL

Pray and Plan for Peace at Home.

Strange things are happening in these days along the lines of peace and war. Never in the history of the world has there been so great interest in the question of international peace. The question of arbitration instead of war, to settle difficulties between nations, is occupying the minds of the world's great leaders, and the establishment of The Hague tribunal is a long step toward so desirable an end. All the leading nations of Christendom seem anxious to put an end to the horrible thing called war. The world is full of peace talk, and so far as mere talk is concerned, it might appear that universal peace is soon to be established. But there is no sign as yet of practical preparation for anything but war! Nations vie with each other in the equipment of powerful and destructive navies. No one of them dares to lay down its arms; no one of them dares to cease active and vigorous preparation for war. And recent events show how readily they spring to arms at the least provocation. The signs are indeed anything but reassuring so far as the peace prospects of the Old World are concerned.

But the heading of this article suggests a danger, not from war between nations abroad, but from strife at home. No one

can study the history of recent events in America, without misgivings as to our own future. And if we go back to the records of Rome, or come nearer, to scan the details preceding the French Revolution, we can not escape the fear that history is repeating itself. The same deep-seated feeling of unrest prevails today. The uneasy and turbulent spirit of the masses crying out against the rich, the heartless indifference of the corporations toward the poor, the critical and acute strife between capital and labor, the ever-widening chasm between the church and the unchurched multitudes—all these growing complications between the internal forces of our own Nation should warn its citizens of approaching danger, and impress them with the immediate necessity of active effort to prevent the calamity.

It goes without saying, that more and more the masses laboring and suffering in grinding poverty and destitution are growing desperate in their attitude toward their employers and their friends made rich by their toil. With passions constantly being aroused by unprincipled agitators, thousands upon thousands brooding over their starving, freezing families are ready for desperate deeds in order to secure what they deem to be their rights. If they can not secure what they think to be a fair share of the profits from their labors, they seem determined that no one shall enjoy them. They see the immensely rich growing richer out of their hard toil, and in sullen mood resort to dynamite. A hundred explosions throughout the land, attended by loss of life and property, and the revelations through the courts at Los Angeles, have given the country fair warning and shown the people something of the fierceness and desperation of the foes that threaten them. The spirit of socialism and anarchy is abroad in the land on the one hand, and the money-grasping spirit amassing colossal fortunes at the expense of the laborer is unchecked on the other. These conditions, ever increasing in the hostility of those who represent them,

must be remedied in some way, if our country is to enjoy continued peace at home.

Every Christian man and woman in America ought to be fully awake to the dangers, and pray and plan for peace at home. All who truly pray for peace will surely act in ways that will bring it to pass. And no man can pray and plan for peace and good will among men, without becoming a power to usher in the glad day. The remedy is with the true followers of the Prince of Peace. The Gospel of Christ enthroned in human hearts will cure selfishness and greed. It will soften bitter animosities, and bring in the spirit of the golden rule among men. Dynamite can never do it. Vituperation from agitators and walking delegates can never bring it about. The iron grip of law enforced by the rich and their hirelings can never secure it. If peace and good will come at all, they must come through the spirit of the Christ working in the individual hearts of those in the rank and file of both parties to the troubles.

We hail with joy the evangelical movements of these times. The men and religion movement, the "all the world for Christ" missionary movement, the evidences all along the line of a growing desire for evangelical and revival work among the churches, the world-wide activities in Christian Endeavor and in social betterment, all bespeak a better day to come. Let every one pray and plan for peace at home.

Renewal of the Army Canteen Fight.

It is evident that the question of the army canteen will be again opened in Congress. On June 21 General Frederick D. Grant wrote: "The question of the canteen has not been referred to by me in my official writings for several years, as I regard that question as settled and a past issue. Personally I deprecate the sale of liquor under any conditions."

It is gratifying to find such leaders as General Grant on the side of prohibition; but even he was mistaken in supposing it to be a "past issue." The liquor interests will not allow any question on the sale of intoxicants to long become a past issue if decided against them. They worked away many years at the "Maine Law"

after that was supposed to be a settled issue, never resting until it was again made the issue of a bitter campaign. Neither can they be expected to allow such questions as that of the canteen to rest after Congress has passed laws against its use in the army.

Not long ago we received a strong petition signed by hundreds of business men and sympathizers with the liquor traffic, urging upon Congress the repeal of the Anti-Canteen Law. Preparations are being made for a desperate effort during this session of Congress, to overthrow this law. On the other hand the friends of prohibition will push forward a bill for national prohibition in harmony with the recommendations of the international conference at The Hague. Efforts will also be made for legislation prohibiting the shipment of liquor into prohibition territory to thwart the will of the people in such States. The liquor men are undoubtedly concerned over the growing and wide-spread prohibition sentiment both at home and abroad. The day is not far distant, we trust, when the people will rise in their might and destroy this business of ruining men. Drive the liquor business entirely from this country, and then the poverty-stricken host, kept poor by the saloon, will have some show for life.

Three Comforting Letters.

Yesterday the same mail brought three letters from friends of the SABBATH RECORDER, living in three widely separated States, and all of them were filled with words of thanksgiving for the help and strength found in certain articles. We can not publish any one of these letters, owing to the fact that they are personal; and while they would undoubtedly find responsive chords in many hearts and tend to give strength to some who are discouraged and filled with misgivings, still we must be content to try to aid such by mere reference to some phases of the contents.

Two of them contained subscriptions for the RECORDER, and expressed the wish that the amount sent might be many times greater than it was. One writer can not understand how any one belonging to our people can do without the paper. She then tells how the various writers have been led at different times to answer just

the questions that had been troubling her, giving helpful messages when most needed.

Another finds the messages "like healing ointment" to those who are chafing under questions that disturb their faith.

One who, clinging to the faith of a "sainted mother," feels that mother's religion is still good enough for her, and who has precious memories of the faithful ones who walked in the good old paths of the Bible, tells what hope and help and strength have come to her through some messages in the SABBATH RECORDER.

Still another, who has had his way hedged up and, not being able to carry out cherished plans as to his life-work, is "greatly disappointed," speaks of it all as the most trying time of his life. Then, turning away from his own trouble, he pays a beautiful tribute to another who has helped him in days gone by, and fearing that he too is discouraged, closes his letter with most helpful words of assurance to his friend, and a beautiful prayer for God's blessing upon him and upon the denomination.

I do not need to say that these letters must bring cheer to all who have been trying to make the SABBATH RECORDER helpful in spiritual things. It is a great thing for its writers to enter into sympathy with the weary and heavy laden who are toiling for the upbuilding of Christ's kingdom, with anxious hearts for its future, and to send them just the messages they need. It is a great thing to fortify the hearts of faithful fathers and mothers who are striving to save their children from drifting away from the church into sin and unbelief. It is a great thing to send messages to young people that will inspire and uplift them in spiritual things, and anchor them to the solid rock when the tides are against them. It is a great thing to put faith and hope and the spirit of self-sacrificing service into the hearts of our women and marshal them under the banner of the cross for world-wide evangelism.

Yet these are just the things the writers for the SABBATH RECORDER, in all its departments, are trying to do. Indeed, this feeding of the hungry souls among the common people, this strengthening of the rank and file for better home life, better church life, and better work for humanity, is the Master's own service. It is blessed

indeed if we can send messages that strengthen faith and hope in the hearts of the people; but sad will it be if our words should cause them to doubt, and faint, and fall. If the SABBATH RECORDER can send gospel messages that fill the hearts of its thousands of readers with faith in a personal God as their loving Father, in the divine Christ as their all-sufficient Saviour, and that beget and nurture within them the spirit of loyal obedience to the Bible as their rule of life, it will do a great work. If it can lay the interests we hold dear upon the hearts of the people in the right spirit, and by so doing inspire and unify, rather than depress and cause friction, it has before it a great work for God. But failing in these, it fails in everything.

We are always comforted when we see signs of the RECORDER's accomplishing important things. And we are distressed whenever we see anything that is likely to cause friction or to discourage its readers or hinder the good work. Let every soul who recognizes the power of our paper for good determine that he will do his best to make it all it should be, as a strengthener of faith, a promoter of unity, and an inspiration to good works.

Turning the Guide Boards.

I have read somewhere that, in 1866, when the German armies were on the march, the Austrians turned the guide-posts so their enemies had great difficulty in finding the way. This turning of the guide-posts is suggestive. Guide-boards that point in the right direction and tell the truth about the way are great blessings to the traveler in a strange land. Many times have I looked anxiously for the "finger-boards" at the forks of roads when traveling alone. In the edge of evening, with darkness ahead, many a weary traveler has halted at the roadside, and lifting himself from the saddle by standing in the stirrups, strained every nerve to read the directions on the guide-board, glad and thankful that they were there to be read.

If for any reason the boards should be reversed or the posts changed, the traveler would be led astray, and following them, would never find his home. But the disasters from such a change are nothing

compared with those that come when the guide-posts along life's road that point the way to heaven are changed or removed. Who would not shun the responsibility of tampering with God's guide-boards, upon which so many depend in traveling to the heavenly home?

Informal Meeting of Pastors.

Tuesday, January 16, was a memorable day for the pastors of the Eastern Association. For some time Pastor Edwin Shaw of Plainfield had felt that it would be a good thing if the pastors of the association could come together for consultation regarding some of the problems that confront us as a people and that come to them in their work; and when an interested brother—a layman—offered to pay the traveling expenses of the pastors for such a purpose, the meeting was promptly called. Every pastor of the association, but one, was present for an all-day meeting in the Y. M. C. A. Building of New York City. Beginning at 9 o'clock the meeting lasted until 3.30, excepting just time to take lunch in the same building. The editor was glad to meet with this company of eight pastors, and all were happily surprised when Rev. Burdett Coon of Battle Creek, Mich., dropped in.

Would that the pastors of each association could hold such a meeting. Indeed, if the pastors of the entire denomination could come together in this way and for such a purpose, great good would result from it. The first and last half-hours were spent in prayer, and the intervening time was occupied by conversation upon questions upon which we all needed help and counsel. The blessed spirit that prevailed, the better understanding reached, the encouragement given, paid us well for the time and trouble.

The pastors were agreed in the opinion that as a people we do not have enough such meetings. They expressed the conviction that the denomination needs another general council, similar to the Chicago Council, or an annual convocation for ministers and denominational officials only, in which we could "compare notes," talk and pray over matters wherein we differ, until, seeing things from all view-points, we should come to understand each other better.

EDITORIAL NEWS NOTES

Events in China.

According to dispatch the armistice has been extended two weeks, in order to give the Manchus an opportunity to abdicate. As a last resort Yuan Shih-kai, the Imperial premier, has again asked the powers to assist in securing a loan for war and government purposes, as the only hope of preserving the Manchu dynasty on the throne. It is believed that, if not successful in this, Yuan will himself retire when the Imperial court goes. The Premier says the loan must be made if the powers would save the throne.

Meantime Doctor Sun, the provisional president at Nanking, is busy with the work of organizing the new republic. He seems determined not to allow Peking to dictate in any way regarding this matter. He declares that the future government of China must be carefully considered, and expresses a willingness to step aside himself in favor of Yuan Shih-kai for president of the new republic, if that gentleman will only espouse the cause of the republic instead of that of the monarchy. Doctor Sun demands, however, that Yuan must pledge faithful adherence to the form of government decided upon by the national convention, and that the Imperial court must resign and the Imperial army lay down its arms.

The Prince Regent has already resigned at the instance of Yuan Shih-kai. This in itself is considered one of the most remarkable events in the whole Chinese affair. It is momentous and dramatic that the very man who was alone responsible for Yuan's dismissal and humiliation three years ago should now himself have to step down and out at Yuan's command. Yuan did not stop to tell the prince, in turn, that he had "an ailing foot which physically incapacitated him for further service," but being in absolute control of what is left of the monarchy, Yuan made no polite excuse for driving the unpopular prince out.

Evidently Yuan thinks that the disappearance of this hated prince from the head of government will in some measure pacify those who are clamoring for a re-

public. In this, however, he is likely to be mistaken. Those best qualified to know seem to think the concessions will only intensify the demand for a republic.

The rebels have certainly obtained much in the way of concessions. The Prince Regent has gone, a parliament is assured, there is a responsible cabinet, a constitution is pledged, a Chinese instead of a Manchu is actually running affairs, and steps have been taken toward a national peace conference to determine between the monarchical and republican forms of government.

Persia Regrets Hasty Words.

When Mr. Shuster was compelled to leave the position of treasurer in Persia, he left affairs in the care of F. E. Cairns, one of his American helpers, who was to look out for matters until the proper official to take charge was appointed.

M. Mornard, the Belgian ex-director of customs in Persia, was appointed to take charge. When this gentleman acquainted Mr. Cairns and his American assistants with the message of the cabinet, he used severe language, with no occasion for so doing, saying that any delay in turning over the treasury business would cause their dismissal and punishment. Mr. Cairns immediately resented what he called the improper and incomprehensible language, and communicated with his government at Washington regarding it and the matter of protection. He then told Persia what he had done, and notified the officials that he and his American colleagues would not be responsible for the affairs of the treasury one moment after M. Mornard took possession. This brought the cabinet down with a handsome apology for the unkind words, and a special request that Mr. Cairns and the other Americans remain, and that they continue to assist M. Mornard in the work.

Great Plans for Gettysburg.

The committee having in charge the matter of the fiftieth anniversary of the battle of Gettysburg has presented its plans to Congress. The proposition is to hold a celebration during the first four days of July, 1913, the main feature of which will be to lay the corner-stone of a great peace memorial to be erected by the Nation at the entrance to the battle-field. A bill is to be introduced for the appropriation of

\$500,000 for the purpose, and the President is to be asked to preside at the ceremony. He has already promised to cooperate.

Veterans of the Civil War are expected to attend from the South as well as the North, at the expense of their several States. Some States have already taken steps looking toward this end.

Naval Victory for Italy.

The first important naval battle in the Turco-Italian war was fought on January 7 in the Red Sea. Seven Turkish gunboats were sent to the bottom of the sea, and one Turkish yacht laden with munitions of war was captured and sent under escort to Rome. To the hail-storms of shot and shell sent by Italy's guns, the Turks made but feeble reply. They did not even hit or damage their enemy's vessels. The Italians sent boats and rescued many Turks as the ships went down. But many were drowned. This puts out of commission one fourth of Turkey's navy. This destroys Turkey's ability to keep in touch with a considerable portion of her empire, and is by far the most disastrous blow she has received during the war.

Princeton University's New President.

Professor John Grier Hibben has at last been elected president of Princeton University. It has been without a president for a year and a half, during which time an incessant search has been made for a successor to Woodrow Wilson. President Hibben had been professor of logic in the university for some time, and a teacher in it for twenty years, so he is well known to both students and faculty. Upon his election many congratulations were sent by presidents of other universities. President Hibben belongs to the class of '82.

Robert Bacon has resigned his position as American ambassador to France, to become a fellow of the corporation of Harvard University. He was elected last week to fill the vacancy made by the death of Judge Francis C. Lowell. The Harvard corporation is composed of six fellows who together with the president have full charge of the administration of the university.

Ambassador Bacon will not leave Paris

until his successor is appointed. The President, however, has already accepted the resignation and written a letter of appreciation of the ambassador's services.

Postmaster General Hitchcock is said to be in favor of Congress' acquiring control of all telegraph lines in the country, and making them a part of the Nation's postal service. The Fourth Postmaster General also urges the adoption of the parcels post on all rural mail routes, as a means of reducing the deficit in that branch of the department.

The Seventh Regiment, United States Infantry, has just returned from two years' service in the Philippine Islands, with less than half its complement of soldiers. It arrived at Leavenworth, Kan., January fourteenth, after a cold, tedious journey, with only thirty officers and 368 men. The War Department will send 500 recruits to fill the ranks.

Thirty thousand mill workers around Lawrence, Mass., went out on a strike to secure fifty-six-hour pay for a fifty-four-hour week. The case became so serious when immense mobs gathered to molest and intimidate those willing to work, that militia had to be sent to prevent violence. Nine of the great mills were practically closed by the strikers, and many mass-meetings were held. As the mobs grew restless, the most effective weapon to quiet them and stop the fighting was the fire hose with plenty of cold water. Many quarrelsome rioters were drenched with cold water, and with the mercury close around the zero mark they soon cooled off.

The strikers object to a reduction of wages that corresponds to the reduction of time under the new fifty-four-hour law. This law makes a week's work two hours less than it was before the law came into effect. One mill has, on account of the strike, been shut down by the owners for an indefinite time. This locks out 2,500 operatives, and other mills are thinking of making the lockout general.

On the other hand the strike leaders threaten to call out 200,000 operatives in all New England, if the wages are not restored to their former figures.

Governor Dix of New York and Col. Joseph F. Scott, state superintendent of

prisons, are both in favor of the abolition of the death penalty. Sentiment against executions of murderers is growing, and if the power of pardon could be taken from the Board of Pardons, and life imprisonment take the place of the death penalty, it would be better.

A Historical Review of the Stone Fort Seventh-day Baptist Church.

HOWELL LEWIS, *Church Clerk*.

About the year 1870 Eld. James Bailey, a Seventh-day Baptist minister and a home missionary of that denomination, held a series of meetings at Villa Ridge, Pulaski Co., Ill., at which time he organized a Seventh-day Baptist church at that place. Among the membership was Eld. M. B. Kelly, who had been up to that time a Missionary Baptist minister.

In the winter of 1870-71 these two ministers, Elder Bailey and Elder Kelly, held a series of meetings at Stone Fort, Ill., now known as the "Old Town." Before the close of those meetings the Stone Fort Seventh-day Baptist Church was organized. The constituent members of this church, whose names appear below, cast their lot together in this little band by subscribing to the following covenant:

"We whose names are hereunto added, believing in the Lord Jesus Christ as our Saviour and trusting that we have been born of God unto a spiritual life, do hereby covenant with each other to *Keep the Commandments of God*, and Faith of Jesus Christ our Lord, and to enter into church relationship with each other according to the Articles of Faith hereunto prefixed.

"We covenant and agree to love one another as Christians, to pray for one another and to watch over one another for our mutual edification and comfort.

"We also covenant and agree to be faithful in our attendance on Sabbath worship and all meetings of the church, and to sustain the church's spiritual interests and the ministry of the Word, as our circumstances shall admit, and as God shall give us ability. Signed—Matthew Bracewell, James H. McSparin, Pleasant Kirby, Robert Lewis, Eliza Wood, Jane Cook, Narcissa Kirby, Minerva Lewis."

The following, dated March 5, 1871, ap-

pears in the handwriting of Eld. Robert Lewis as the minute of the first meeting of the Stone Fort Seventh-day Baptist Church:

"The preceding Articles of Faith and Covenant having been agreed to by the brethren and sisters whose names are signed to it, Elders James Bailey and M. B. Kelly, ministers of the Seventh-day Baptist Church and lecturing agents of the Sabbath Tract Society, and W. F. Vancleave, also a Seventh-day Baptist minister, proceeded to organize them into a Seventh-day Baptist church as follows: Sermon and Charge—Eld. James Bailey; Consecrating Prayer—Elder Vancleave; and Händ of Fellowship—Eld. M. B. Kelly."

At the organization Eld. Robert Lewis was recognized by the council and by the church as a minister of the Seventh-day Baptist Church, and Eld. W. F. Vancleave was elected pastor. Matthew Bracewell was chosen clerk.

The church has faithfully maintained its regular weekly appointments since its organization. There had been quite a number of additions to the membership up to the year 1879 which was a "red letter" year in the history of the church.

In July, 1879, a revival meeting was conducted by Elders M. B. Kelly, Robert Lewis, and others, during which thirteen were received into the church by baptism, and five converts to the Sabbath from other churches, making eighteen additions in 1879.

Eld. F. F. Johnson, a Baptist minister living at Harrisburg, Ill., embraced the Sabbath under the labors of Eld. M. B. Kelly when a church was organized at that place about 1871 or 1872. Elder Johnson and his wife were constituent members of the Harrisburg Church, who removed to Stone Fort, 1879, and united with this church in 1881.

In 1881 Eld. F. F. Johnson, during a series of meetings at Rock Springs, Ky., opened the door of the church and seven members including Eld. C. W. Threlkeld and family were received into the church. Elder Johnson's work at Rock Springs was endorsed by the church, and the little band of seven members at Rock Springs was constituted an arm of the Stone Fort Church.

In 1888 the Bethel Church, situated ten miles northwest of Stone Fort, was organ-

ized and seven members of the Stone Fort Church residing in that locality joined the church and were released from membership with the church at Stone Fort. During the years since its organization the membership has aggregated 110. The present membership is about forty. The church has been under the pastoral care of Elders W. F. Vancleave, M. B. Kelly, Robert Lewis and F. F. Johnson.

The exact dates and lengths of some of the pastorates, owing to the very meager minutes recorded in that day, are not obtainable.

A number of years ago, by mutual agreement of the two resident ministers, F. F. Johnson and Robert Lewis, and by the hearty concurrence of the church, it was decided that they alternate yearly as pastor, which arrangement has been continued to the present. God grant that they may continue these years to come in the noble work they have so faithfully done, and that their labors may still be blessed to the spiritual good of all.

Besides the pastors many Seventh-day Baptist ministers sent by the Missionary and Tract boards have held meetings and done much faithful work among us, which has resulted in great good. Among those whose labors have been especially blessed to the spiritual good of the church are Elders M. B. Kelly Sr., M. B. Kelly Jr., J. L. Huffman, C. W. Threlkeld, J. G. Burdick, T. J. Van Horn and L. D. Seager. Elder Van Horn, who was on this field for a number of years, organized a Christian Endeavor society and did faithfully and well a much needed work among the young people especially. The effects of this labor among the boys and girls are still apparent, which emphasizes the importance of starting early in life, in the service of the Master.

Other ministers who have done good work for Christ among us are O. U. Whitford, C. A. Burdick, W. D. Burdick, Jas. A. Davidson and D. C. Lippincott. These devoted men have from time to time given the struggling little church great encouragement and spiritual uplift, as well as having been, under God, the means of bringing many to accept Christ.

Stone Fort, Ill.

"Regard for the other man is better before than after you have aroused his wrath."

SABBATH REFORM

Personal Experiences in Sabbath-keeping.

We can never write "finis" at the close of a treatise on history. This way and that way the pendulum swings but the tale is never told. Each new chapter not only continues the story but serves as a commentary on all that goes before. The earlier pages grow richer in meaning from the light shed on them by the latest. Thus each generation must write its own version of the past. It is a commonplace to say that the recent startling advances in knowledge in so many fields have induced equally startling changes in our views of life and its deepest problems, past and present. But that only shows how true it is. Happy are we if our faith is so well grounded that the storms of discordant opinion only root us more firmly in living truth.

It must have occurred to us as Seventh-day Baptists that these changes have a bearing on our denominational positions. It has so occurred to many. We look to our leaders to point the way; to show us the special application and meaning of our position in the light of the twentieth century. Nor do we look in vain. At almost the same moment there come two books reinterpreting for us our chief denominational tenet, aiming to show us its spiritual value for today.

The late Dr. A. H. Lewis in *Spiritual Sabbathism* and Dean Main in *Bible Studies on the Sabbath Question* do us the inestimable service of bringing us up to date. Dean Main leads us to see what the Sabbath may be to us in the light of our modern view of the Bible. Perhaps in the past we have overemphasized the spiritual value of simple obedience to God in Sabbath-keeping, and have understated the merits of Sabbathism as a present, spiritual force valuable in and of itself. We have been in the attitude of unquestioning servants, rather than of confidential friends capable of appreciating the reason for the wishes of our ever-present Friend. We have here an interpretation broader and richer than previous ones but not inconsistent with, or unrelated to, them. It

is related to them as the today of the mountain-climber is related to his yesterday, or as the fruit is to the seed, and better fits a generation determined to prove all things and then hold fast to the good.

The present writer's experience in making a readjustment of views on the subject may illustrate his thought more fully. The *Studies* should prove an especial help in such cases. When I first came among Seventh-day Baptists I was quite curious to know what they did and why they did it. I read most of Doctor Lewis' briefer writings on the Sabbath question as well as the writings of other leaders and was soon convinced that the Seventh day is the Bible Sabbath. On that point I have never since changed my mind.

I kept the day because I believed it was my duty to do as nearly as possible as the Bible commanded. What difference has a dozen years of "mountain-climbing" made in my earlier views? What does the Sabbath now mean to me? The essential difference may be stated thus: I ask now that the Sabbath justify itself to me by its own inherent spiritual worth, rather than impose itself upon me as an inexplicable command, submission to which carries no other benefit than a sense of satisfaction in obeying a good, but mysterious God, who asks us to do things whose value we can not see. For me it does possess such inherent worth. It fulfils in my spiritual economy two important offices.

(1) It best connects me with man's spiritual past. The Hebrews were the fathers of our present spiritual environment. The Sabbath is closely linked with the working out of the richest values they produced and handed on to us. Almost every spiritual crisis in Hebrew history is more or less related to Sabbathism. Again, to one to whom Christ means much, anything which recalls his spirit and teachings as the Sabbath can has real and permanent value. Christ's acts on the Sabbath for instance in showing the Pharisees the difference between spiritual slavery and freedom are a real religious asset. In short, the whole relation between Sabbathism and the early spiritual experiences of mankind, and especially our branch of it, makes Sabbath associations a real means of spiritual development. Spirituality is

easier in the favorable atmosphere and inspiring memories of that day.

(2) The Sabbath connects me with my own spiritual past. To one who has had to cut loose from so many things that would connect him with his own past, the value of the Sabbath in this respect is very great. It connects me with my own early religious associations, with my early intellectual awakening and growth, with early kindness from so many noble people who observe that day, with so many, many invaluable friends who have been so much to me in school and college days. To lose these memories would be to lose some of the greatest things in my life. Through this runs the Sabbath—a golden thread binding me to my own spiritual history and making past values more easily available for the life of today. It grows richer as the passing days unfold their ceaseless tale. For these reasons the Seventh-day Sabbath has attractions for me as a spiritual force far beyond anything the Sunday has to offer.

Men used to obey law because it was the king's command. It made no difference if the law were simply a royal whim, a sense of loyalty would insure obedience to it. Now that is past and men obey the law because it is their creature, and is established by them to serve their high purposes. They obey in both cases, but the reasons for their obedience differ. In much the same way I observed the Sabbath under my views of ten years ago; I observe it under my present views, but the reasons for my observance are different now from what they were then. The fact remains, but the presuppositions underlying the fact are new. I can no longer wax enthusiastic over the idea of abstract obedience, though I recognize its spiritual value to many people. I can gladly observe a day which is full of real practical spiritual significance to myself.

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.—*J. Nelson Norwood, Introduction to Bible Studies on the Sabbath Question.*

A Misled Seventh-day Baptist Ancestor.

CHARLES H. GREENE.

John West, father of Benjamin West, the artist, emigrated from London, England, about the year 1714 and settled in Concord Township, southwestern Delaware County, Pa., where his brothers, William and Thomas, already resided. Though it has been strenuously maintained that John West was a Quaker at this time, there is nothing to prove it; and as we know that John West was most of his life a Seventh-day Baptist, we may well believe he was one at this time.

Shortly after his arrival in America he married Sarah, daughter of Thomas Pearson, and the marriage "was not accomplished according to the good order of the Friends."

In 1722 he resided in Upper Providence, adjoining Newtown, and was intimate with the Thomas family, who were pillars in the Newtown Seventh-day Baptist Church, of which church both John and Sarah were members.

The Sabbatarian churches in Chester and Delaware counties, Pa., sprang originally from the Quakers and always retained some of the peculiarities of the Friends. Their members wore the plain garments, used the ancient form of speech, and abominated war, lawsuits and contention as much as the most ardent Quaker could desire. At the breaking out of the Revolutionary War, Anthony Wayne, of Stony Point fame, whose mother was a member of the Newtown Church, went to "carnal war" against the wishes of his mother. This caused an estrangement between them that lasted as long as Elizabeth Wayne lived.

For these manifestations of Quakerism, doubtless, the West biographers have claimed John West as a Friend from the beginning. He followed the sea for a calling for a number of years and prospered. In 1735 he resided in Chester. About two miles west of the city of Chester stands an old house that has withstood the blasts of two centuries, having been built in 1696. This house, though never owned by John West himself, has, with

the farm upon which it is located, been in possession of the West family for more than a century.

The farm was purchased, in 1788, by William, son of John West, and no doubt here John West spent a part of the evening of his life. The place is known as "Shepherds' Plain," for the owner possessed large flocks of sheep. The house has been modernized and a porch added, but many of the architectural details of the house are still colonial. The place is yet in possession of the descendants of John West, who treasure many letters and other mementos of John West's famous son, Benjamin.

In 1737 John West resided in Springfield, in eastern Delaware County, and here Benjamin West was born, October 10, 1738. (Smith and Cope's *History of Delaware County* says September 28, 1738.) The original hip-roofed house is still standing on the Swarthmore College grounds. It was built in 1724 and modernized in 1875. Many tales are told of the early precociousness of Benjamin West, all more or less apocryphal. One is to the effect that, while he was yet young and callow, he plundered the tail of the family cat so often to stealthily paint his artistic conceptions that finally his father remarked the moth-eaten appearance of pussy's tail and thought it due to disease until he caught the boy in his theft and thus discovered an artist.

August 28, 1744, John West petitioned that "having obtained license for Keeping A public House of Entertainment in the County of Chester for one year, which being now Expired, your Petitioner Craves to be Continued in the Same Station in the Township." He continued in this business until 1748, when Jonathan James leased the property "where John West laterly Dealed," and continued the business. From 1755 to 1758 John West was again "mine host."

In 1759 John West came "under the care of the Goshen Monthly Meeting of Friends." The eleventh of the tenth month, 1763, he obtained a dismissal to the Philadelphia meeting, though he seems never to have used it "but resided chiefly in Maryland or the lower counties," where he led the quiet, uneventful life of a Quaker farmer and merchant. "The eighth of the tenth month, 1764," "he had lately em-

barked for London" and a certificate was requested for him to the London meeting, which was accordingly granted. He resided in England some years and then returned to Pennsylvania. When he died, we do not know. He is supposed to have been alive as late as 1788. He was buried in the Seventh-day Baptist cemetery in Newtown.

Sarah Pearson West was born February 18, 1697, of Quaker parents; but after her marriage to John West she embraced the opinions of Seventh-day Baptists and remained a consistent Sabbath-keeper the rest of her life. At various times she was a member of both the Newtown and French Creek churches.

Whether John West ever returned to the Seventh-day Baptist fold, the writer can not say; but from the fact that his wife was a Seventh-day Baptist and that both John and Sarah were buried at Newtown, we should say it is highly probable he did.

Benjamin West, their gifted son, died March 10, 1820. He received his preliminary education in New York and Philadelphia; then he continued his studies in Europe, where he gained great fame. We are accustomed to think of a college education, especially in the eighteenth century, as rather expensive; but those Philadelphia worthies did not always find it so, as the following bill shows:

Isaac Massey	
To his daughter Mary's diet and	
accommodation one year...	£6. 10s. 0d.
To cash paid for her schooling...	£2. 00s. 0d.
	<hr/>
	Total £8. 10s. 0d.

1778, 10th mo. 12th.

Let us hope that Mary got her money's worth.

John West had a numerous family, some of whom lived to be an honor to the Seventh-day Baptist cause. Some of his descendants are yet living, members of the Seventh-day Baptist Denomination. Every one of them is proud to own that those sturdy old colonials, John West and Sarah Pearson, are his progenitors.

(Authorities for the above sketch; "Old West Homestead," West Chester Village Record, April 1, 1897; Pennsylvania Magazine of History and Biography, Jan., 1890, p. 464; Smith and Copes's *History of Chester County*; Smith's *History of Delaware County, Pa.*)

Battle Creek, Mich., Dec. 30, 1911.

THOUGHTS FROM THE FIELD

A Letter of Appreciation.

DEAR SABBATH RECORDER:

As I send again my invitation to you, my indispensable friend of thirty years, to still abide with me, I want to say that the joy you bring me can not be expressed by words or figures. It seems lamentable that not all of our families avail themselves of such untold benefit.

There are many good things especially deserving an attentive rereading. Such was the very brief article in the issue of December 11, page 754, "Needed by Many." The first editorial, December 25, and the report from Stone Fort, Ill., were both of thrilling interest to me. They make a veritable feast to those who, burdened with anxiety for the salvation of sinners, long to hear of thorough experiences of saving grace, such as used to be related by candidates for church membership a half-century ago. Such conversions resulted from the faithful preaching of the fundamental Bible doctrines that our nature is depraved and that nothing less than the regenerating work of the Holy Spirit can rescue men from their lost condition and start them in the straight and narrow path to eternal life. The account of the meeting at Stone Fort, which was a meeting of great power, in which conversions came after a hard struggle and were very bright, was edifying because in harmony with the teachings of Jesus, "Strive to enter in at the strait gate." May there be many such revivals of old-time religion which saves from the love of the world. Far outrivaling the attractions of the world is the "peace which is like a river," and the "joy unspeakable and full of glory."

The message from S. R. Wheeler in the RECORDER of January 1 is also full of inspiration and should be prayerfully studied.

When Secretary Saunders called on friends in Norwich, on learning that I expected to visit friends in New York he said, "Be sure to go to our church. I want you to see what good people we have there." By courtesy of Pastor Van Horn

I had the privilege of attending the services twice, which I greatly enjoyed. It was also very pleasant to renew acquaintance with some of those I met twenty-nine years ago when, as a Sabbath convert, I attended my first association, at Adams Center, and received the hand of fellowship for our church at Norwich. Very tender memories are cherished of those sacred events. But joys are not all in the past; some are ever increasing in these later days.

AGNES F. BARBER.

Norwich, N. Y.,
Jan. 2, 1912.

The divinity schools will never accomplish their highest mission until they infuse into their pupils the motive, the purpose, the very spirit of their Master. The preacher is more than a mouthpiece, more than a logician, more than an expositor, more than an ambassador. He should be all these, but he will never approximate the standard of his high calling until his soul is possessed of a profound solicitude for the souls of his fellow men, and an unreserved devotion to their happiness. Fenelon said, "I would have every minister of the Gospel address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother." Such enthusiasm will relieve the sermon of its artificial and professional aspect and make it a glowing message that will burn into the heart centers of those who hear. "What we preachers need," says one, "is enthusiasm in the highest sense; that is, God in us awakening the soul to higher conceptions, purer instincts and loftier aspirations. Perhaps we need learning and polish, but we need godliness and fervor infinitely more."

—Presbyterian of the South.

"Preachers are not made by seminaries. Lyman Beecher never saw a theological seminary, as a student. All a seminary can do is to open the door of the man's being and let the preacher out."

"Had 'great business' always gone its way with gentle voice and tender conscience and gloved hand and slippered feet, it would not now be crying out against investigating committees."

MISSIONS

Letter From Java.

To F. J. Hubbard, Plainfield, N. J.:

DEAR BROTHER IN JESUS:—Accept, please, our heartfelt thanks for your kind letter as well as for the money. We pray with all our hearts that the Father of all mercy may reward you, dear brethren and sisters, for all you do for us. We feel so thankful for your love and sympathy, and we do hope that you will unite in your prayers in behalf of us and the work here.

We always feel how busy the devil is, trying to destroy God's work, but also we feel the power God has given us in prayer. O dear brethren, we do want an outpouring of God's Spirit as in days of old. Most of the Javanese converts are so weak in faith. When temptation comes, they yield. Lately several of them have been gambling. I have warned them over and over again and I shall be obliged to send them away from the colony when they don't listen. And, oh, that is such a hard thing to do, it makes me so sad—yes, it breaks my heart, because I know they will go from bad to worse. Therefore, I entreat you, help us with your prayers. We often feel the fight is so hard.

One of the backsliders who had left Pangoengsen has come back, praise God. He went away after having committed a great sin, but now he has come back and has confessed his sin. So our God answers our prayers.

These last months we have a lady sister with us. Her name is Mrs. Molenkamp. Her husband was very cruel to her, and at last he left her. So she came to me, as I have known her for several years, and before her marriage. Now she has decided to stay and live with us and assist us in the work. She is a great help to me, as there is so much to do now, with selling rice and milk. We try to get a little profit for to keep all these poor people. The number is increasing all the time. We have over seventy now, sick and blind and weak creatures, who can not earn their living. That is besides those who are able to work for their living.

With these we have nearly 250 people. And the price of rice is getting higher and higher. I am afraid we shall have a hard time here in Java. But our loving Father knows all, and he is the ruler over all. We shall go forward trusting him for all, and praising and glorifying his blessed name.

May I ask you, please, to forward this letter to Brother Saunders after you have read it? I have so very little time to write.

May our dear Lord bless you all very much with all the riches of his mighty Spirit. We all send hearty greetings.

Yours in the Master's service,
M. JANSZ.

Pangoengsen, P. O. Tajoe,
Nov. 27, 1911.

P.S.—It does not matter whether you write the address Pangoengsen or Bethel, as long as you put the name of the post-office with it. The postoffice is Tajoe, and as we live six miles away from there, letters are not delivered to us, but we have to go for them.
M. J.

Monthly Statement.

December 1, 1911, to January 1, 1912.

S. H. DAVIS, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in treasury, Dec. 1, 1911.....	\$ 496.05
Mrs. Emma E. Goddard.....	3.00
Dr. G. W. Post, subscription	25.00
Westerly Church	4.76
Milton Church	78.50
Alice Harrington	1.50
Jackson Center Church.....	14.50
A Friend	5.00
Mrs. Rosa Williams.....	3.00
Mrs. J. D. Washburn.....	4.00
E. F. Bliss.....	.50
Plainfield Church	16.92
Cartwright Church	6.00
Woman's Board	365.99
Mrs. R. M. Jackson.....	1.00
Eld. J. L. Hull.....	1.00
Matthew Mitchell50
Fouke Church	10.00
Fouke Junior C. E.....	2.50
Hammond Church	16.00
Salemville Church	6.25
Independence Church	25.00
Los Angeles Church.....	10.00
Battle Creek Church.....	6.40
Richburg Church	10.46
Ashaway Church	36.25
Asaa (Denmark) Church	20.02
Stone Fort Church.....	15.00

2nd Alfred Church.....	24.70
North Loup Church	48.50
Pawcatuck Sabbath School.....	50.00
Welton Church	10.00
Ashaway Sabbath School	38.08
Dodge Center Church.....	9.77
Riverside Church	12.66
Sabbath Tract Society.....	23.73
Andover Church	25.00

\$1,427.54

Cr.

Washington Trust Co., interest on note..\$	4.73
Joseph Booth, Dec. salary, and exchange	50.30
D. B. Coon, Nov. salary.....	50.00
J. J. Kovats, Nov. salary.....	20.00
Wilbur Davis, special trip.....	28.83
J. A. Davidson, salary of present quarter	35.00
R. S. Wilson, traveling expenses.....	3.85
E. B. Saunders, salary and traveling expenses	130.79
Treasurer's expenses	15.00
E. B. Saunders, Ebenezer Ammookoo's board	25.55
Geo. B. Carpenter, expenses to Joint Com. ..	6.55
L. F. Randolph, expenses to Joint Com.	6.35
Mrs. E. B. Saunders, traveling expenses of Cor. Sec.....	50.00
H. Eugene Davis, on acc't of salary....	40.00

\$ 466.95

Balance, January 1, 1912.....	\$ 960.59
Bills due and payable, January 1, 1912..	3,000.00
Notes outstanding, January 1, 1912....	2,500.00

E. & O. E.

S. H. DAVIS,
Treasurer.

The New Birth of an Old Empire.

(Concluded.)

PRACTICAL RESULTS.

I was in Foochow holding our conference when the provincial assembly met. We preceded our conference by a revival; and it was my great joy to see at least two members of the provincial assembly walk down and kneel at the altar and sob their way to the Healer of hearts. So greatly were we encouraged that we invited the provincial assembly to meet with us on Friday of conference week, for a mutual consultation in the church. Perhaps that does not interest you very much; but I would like to have any Methodist bishop invite the members of the legislature of the State of Michigan to attend in a body on the deliberations. I have courage, but I don't think I would have courage enough to issue such an invitation as that. But I felt perfectly easy in issuing

this invitation to the Chinese assembly; and to our great joy the invitation was read, then a member arose and said, "I move, sir, that we accept this invitation." And it was passed unanimously. They appointed fifty of their number to come to this Methodist conference. I shall never forget that Friday afternoon when those fifty men, led by the president of the assembly, walked into our church and filed up on to our rostrum and took their places. The president of the assembly turned to me and said, "I beg your pardon, sir; I am afraid I shall not be polite in this place. This is the first Christian meeting I have ever attended, and I don't know the politeness of the place, and if you see I am making awkward movements, please forgive me." He made a splendid speech, but the speech of the day was made by Mr. Li, a graduate of our Anglo-Chinese college, and an elder in the Presbyterian church. Mr. Li has the form and demeanor of an orator. His first sentence grooved itself into my brain. He said, "Friends, I stand today on holy ground. At that altar, nearly twenty years ago, I knelt, and the God of the Christians spoke to my heart and told me what China must have." Looking out of the window, he said, "In the halls of yonder college building I studied, and from the lips of teachers and from books I learned that which is in harmony with the voice that came to me at the altar: I learned what China must have." Then, quoting that great rule, "As ye would that men should do unto you, do ye even so unto them," he delivered one of the sanest, most eloquent, most convincing addresses on the relation of the Sermon on the Mount to constitutional government to which I have ever listened.

In that same meeting was

THE IMPERIAL SECRETARY

of the provincial assembly, Mr. Ling, a very learned man. He said, "I am a follower of Confucius. I have read his sayings and know his doctrines." Then he spoke for some time about the relation of Christianity to the doctrines of Confucius and to constitutional government. A few months after, this imperial secretary, Mr. Ling, sent for our Chinese preacher, Mr. Wong, whom I had appointed pastor of the Chinese church in that city. He said, "Mr. Wong, I have been reading the Bible

for a good many years, and ten days ago while I read the Bible, I lifted my heart in prayer, and your God spoke to my heart." He said, "I feel, after examining this matter for ten days, that I am a converted man according to the doctrines of your Scriptures." He said, "Mr. Wong, I want to join the Methodist church."

Now, I know you will excuse our pastor for almost fainting. He said, "Sir, this is too high for me; I can not talk with you about it. Would you be willing to see the missionaries?" They appointed a time, and the missionaries went to confer with the imperial secretary. They said, "Mr. Ling, we can not forget that you are imperial secretary of this assembly; we can not forget that you are a man of scholarship and that you are trusted by your government; do you think that the Chinese government will take it kindly if you join the church?" Mr. Ling said, "I have read in the Bible that Jesus Christ died for me as really as if I were the only man on this earth. I have entered into the benefits of his death; he has forgiven me my sins and accepted me; would you think it was a great thing for me to lay down my office, if need be, for his sake?" The missionaries had no more to say, and when the students had come back, Mr. Ling came forward one day when the church was crowded, and first told his experience in English, and then in Chinese. Then he knelt down and received the sacrament of baptism, arose, and gave his hand to the church as he had given his heart to God. When I returned to that conference the next time, I found Mr. Ling on the third seat from the front, the pillar of our church in that city.

So the Word of God is laying hold of the new China, giving us access to the very lawmakers of China and to the builders of a new nation. The day is opening for a greater China because of a Christian China. The Christ at last has spoken effectually to this great nation, and the time already is near at hand when China shall hear the voice of the Son of God and shall be saved.—*Bishop W. S. Lewis.*

"There is more progress possible in a tempestuous sea than in a landlocked harbor. Storms are sometimes better than calm."

Quarterly Meeting, Milton, Wis.

Not alone the churches of southern Wisconsin and Chicago, but all others interested, are cordially invited to meet with the Milton Church, January 19-21, 1912, and participate in the program. The sessions will begin with thanksgiving and close with consecration. Each speaker is asked to give the message on his heart, in general harmony with the theme, "Move Forward." Pray that the Spirit's influence may be felt in great power.

PROGRAM.

Sixth-day Night.

7.30 Praise and prayer service, led by H. I. Coon.

8.00 Short sermon by Rev. O. S. Mills, followed by a thanksgiving conference meeting.

Sabbath Morning.

10.00 Sabbath school, led by Supt. G. R. Boss.

11.00 Sermon—Rev. T. J. Van Horn.

Afternoon.

2.30 Organ voluntary, introducing cherished old hymns—President Daland.

3.00 Short Talks to Boys and Girls—W. R. Rood, A. D. Babcock, Mrs. Eva McLearn, Mrs. R. A. Frink.

3.45 Sermon to Young People—Rev. A. J. C. Bond.

Evening.

7.30 Song and prayer service, led by E. M. Holston.

7.50 Symposium: "Move Forward." General Missionary and Evangelistic Plans in the Northwest—Rev. A. J. C. Bond.

Young People's Work—Fred Babcock.

Strengthening the Picket-line—Rev. O. S. Mills.

Men Banding Together for Service—Prin. J. F. Whitford.

Preparing the Way for a Revival—W. H. Crandall.

Sunday Morning.

10.00 Business.

11.00 Sermon—A. E. Webster.

Afternoon.

2.30 Program of sacred music, led by Prof. A. E. Whitford and the Milton choir.

3.10 Christian Endeavor conference meeting, led by Ellsworth Ayers. Subject: A Youth's Reputation. I Sam. xvi. 11-22; xvii, 32-37.

Let this last service be indeed a consecration meeting in which old and young shall join.

"To be near the truth and pass it by without knowing is worse than to be far from it but steadily though slowly toiling toward it."

WOMAN'S WORK

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

The Record on High.

He wore a warm coat, his fur collar was wide,
And he rode in an automobile;
On his face was a look of contentment and pride
Which he made no attempt to conceal;
With an income of hundreds of dollars a day,
With all things that money could buy,
He felt that his goodness must be in some way
A matter of record on high.

"Today I have given," he piously said,
"A clear hundred dollars in cash
For the shivering ones who are scantily fed,
Who writhe under poverty's lash;
I have given it freely, without a regret,
For the poor and the weak and the old—
So the suffering ones are that much in my debt—
There are some who have ceased to be cold!"

Another whose raiment was thin and who
braved

The fangs of the pitiless storm,
Who toiled for the little he had and who craved
The joy of a nook that was warm,
Remembering others more wretched than he,
Gave half of the money he had,
And asked for no praise, but was happy to see
A shivering brother made glad.

Perhaps in the records, if records there be,
That are kept by the angels on high,
The hundred he gave who was rich is set down
To measure his worthiness by;
But the poor little dime that he gave who was
cold—

Who graciously gave in his need—
Will it be the symbol through which shall be
told

The size and worth of his deed?

—S. E. Kiser.

The Society as a Help to the Denomination.

MRS. MORELL COON.

*Read at the Quarterly Meeting of the
Woman's Benevolent Society, Leonardsville,
N. Y., January 3, 1912,
and requested for publication.*

When I was a child, and attended district school it was customary to have rhetorical, that is, composition and speaking of pieces, alternating. Some pupils who disliked to make the effort to prepare themselves would march out and "toe the mark," repeating,—

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land."

After a few repetitions our teacher, Miss Hancy Benjamin, later Mrs. Thomas Rogers of Waterford, Conn., improved the opportunity to teach the lessons to be learned from those wonderful little lines. She taught us that it was the little things in life that would make us good or bad—little acts of kindness or unkindness toward each other, toward our parents; that it was the little foxes that spoil the vines. She told us that as the little grains of sand become a part or parcel of the vale, the hill or the mountain, or as the drop of water plays an important part in forming the mighty ocean, so it is with our lives, the sum of which is made up of our thoughts, our acts, our deeds; and we must watch these if we would have the world better for our having passed through it. I think we all agree that the early training is necessary for the welfare of the child. Every day's experience or observation proves this. Early impressions are lasting; it is difficult to change the opinion of men of mature years.

Example or home influence is without question a more effectual agency in molding character than any outside influence. The child can not be taught doctrines, but it is never too young to receive impressions, which may give an abiding bias to the life-long character. The child is constantly influenced by the moral and spiritual atmosphere in which it lives. It is not so much what we say as what we are that makes the enduring impressions.

Our society is composed of mothers, of daughters, of sisters—all of us in some way laying the corner-stone in character-building. May I inquire, Are we building on the Rock Christ Jesus, or on the crumbling sands of the things that perish? The theme before us today is, "How can our society help our denomination?" Our denomination represents all the sub-societies, and departments of our Master's work, and we are all laborers together, each interested in the work as a whole. We say, "What can we do?" At present a strong effort is being made for making the SABBATH RECORDER self-supporting, as it surely ought to be. An apportionment has been made designating to each church the addi-

tional subscriptions. Ours is thirty-seven. Can we do it? I think we have done something in this line, but more needs to be done. I wish we had some appliance—some way—whereby we could induce the reading of the SABBATH RECORDER thoroughly.

That is home work; I guess, mother's work. The poet, historian, and the man in the humble walks of life, alike attribute praises to the Christian mother. "One good mother is worth a hundred school-masters," is a time-honored proverb. Men of influence and greatness in the United States have not been slow in according to their mothers the praises merited. Washington, Lincoln, Garfield, McKinley, and others, make the same or similar acknowledgment. "All that I am, my mother made me," says Julia Ward Howe in an address when ninety-one years of age. "We talk of forty horse-power. If we could have a forty mother-power, it would be the most wonderful force the world ever knew."

"The bravest battle that ever was fought, Shall I tell you where and when?
On the maps of the world you'll find it not,—
'Twas fought by the mothers of men."

I repeat, How can our society help our denomination? I trust the themes we have had presented to us from month to month of the present year—(1) How enlarge our usefulness; (2) How help the church; (3) How help the community—have given us the groundwork, whereby, if we are loyal to the truth, we can not fail to be a help to the denomination. You and I help make up our society, though we may feel we are but like the little grains of sand or the tiny drops of water. We have an influence, we have an unmistakable responsibility. We must gather, and not scatter abroad. We will help our denomination by our loyalty, by the truth in our lives.

We are called a peculiar people, and why? Because we keep the commandments of God, and the faith of Jesus. Let parents no longer go mourning over the adverse circumstances which their children have to meet when they go forth into the world, because they are Seventh-day Baptists. We do not expect faint hearts and a going out if they are planted on the Rock

Christ Jesus. Our pastor, a few weeks since, spoke forcefully from Deuteronomy, bringing to our minds anew the message from God to ancient Israel, of the necessity of continually instructing their children, that they might in turn instruct their children's children in the wonderful way God, their Father, had led and cared for them. Doctor Gardiner says: "We have taken it too much for granted that our own children would always be true, simply because their fathers and mothers kept the Sabbath, and have not indoctrinated them in the truth that makes us a separate people." He adds that never before in the history of Seventh-day Baptists have we had such an army of loyal young people, ready to take up the pen in service for the truth, ready to take their places as leaders in church, and helpers in evangelical work; forty years ago, such things were unheard of among us.

I think we were all much impressed by the reading from the pen of Mrs. Ivaloo Maxson Everts, at our last monthly gathering. I heartily endorsed the sentiment, when it appeared upon the pages of our SABBATH RECORDER. She so clearly outlined the falling off in spirituality and the danger to our denomination from fashionable, fascinating surroundings. O that the warning voice might be heeded, for she "being dead, yet speaketh." The Rev. O. U. Whitford in his last tour among us bore the same burden upon his heart—"A weakening in the things pertaining to God; spiritual declension." I believe our young people are being marshaled, and I trust will see that the service of the Master leads them in a better way. When our RECORDER is installed in every home, and our young people receive the inspiration that comes to them from the Young People's department, we shall, I trust, see additional signs of denominational strength and surer prophecies of better days to come.

The SABBATH RECORDER entire is full of spiritual inspiration, rich in original matter, and from it we learn of the needs, of the growth and development, of the rise and progress, as well as of the discouragements of our people, and so come in touch with our entire family, the denomination.

What can we do? We can watch and

pray; we can pray and watch. "More things are wrought by prayer, than this world dreams of." Let us thank God we can be home missionaries, remembering that with prayer and love a "silver cord" is formed, which will not loosen until the "golden bowl" is broken.

Minutes of the Woman's Board Meeting.

The Woman's Board met in regular session at the home of Mrs. A. R. Crandall, Milton, Wis., on Monday, January 4, 1912, at 3.15 p. m.

Members present: Mrs. A. B. West, Mrs. S. J. Clarke, Mrs. J. H. Babcock, Mrs. A. R. Crandall, Mrs. G. E. Crosley, Mrs. J. F. Whitford, and Mrs. A. J. C. Bond.

Visitor: Secretary E. B. Saunders.

Secretary Saunders read fourteen verses of the fifteenth chapter of John, and Mrs. Babcock offered prayer.

The Corresponding Secretary read an interesting letter from Mrs. Amelia R. Simpson, Hartsville, N. Y., telling of their society and asking for information regarding the Mission Circle leaflets, also sending \$3 for the work of the Board.

Letters were read from Mrs. Nettie West, Miss Ethlyn Davis, Mrs. Lucy Davis and Rev. Edwin Shaw.

The Mission Circle leaflet for February was read and approved.

The Treasurer's reports for December and for the last six months were read and adopted.

The Treasurer read letters from Joseph A. Hubbard, Henrietta B. P. Babcock, Mrs. Emma Coon Witter and Mrs. A. K. Witter.

A letter from Miss Anna West, addressed to the Board, was read by the President.

Miss West's cheerful letter, in which she spoke enthusiastically of the work of the girls' school and of her work with them, was greatly appreciated by all.

The members of the Board were greatly pleased to have with them Secretary Saunders, from whom we were glad to receive both information and advice.

Adjourned to meet with Mrs. W. C. Daland the first Monday in February.

Mrs. A. J. C. BOND,
Secretary.

Worry Does Kill.

Modern science has brought to light nothing more curiously interesting than that worry will kill. More remarkable still it has been able to determine from recent discoveries just how worry does kill. It is believed by many scientists who have followed carefully the growth of the science of brain diseases that scores of the deaths set down to their causes are due to worry, and that alone. The theory is a simple one, so simple that any one can readily understand it.

Briefly put, it amounts to this: Worry injures beyond repair certain cells of the brain, and the brain being the nutritive center of the body, the other organs become gradually injured, and when some diseases of these organs arise, or a combination of them, death finally ensues.

Thus worry kills. Insidiously, like many other diseases, it creeps upon the brain in the form of a single constant, never lost idea, and as a dropping of water over a period of years will wear a groove in the stone so does worry gradually, imperceptibly and no less surely destroy the brain cells that lead all the rest, which are, so to speak, the commanding officers of mental power, health and motion.

Worry, to make the theory still stronger, is an irritant at certain points which produces little harm if it comes at intervals or irregularly. Occasional worryment the brain can cope with, but the iteration and the reiteration of one idea of a disquieting sort the cells of the brain are not proof against. It is as if the skull were laid bare and the surface of the brain struck lightly with a hammer every few seconds with mechanical precision, with never a sign of a stop or the failure of a stroke. Just in this way does the annoying idea, the maddening thought that will not be done away with, strike or fall upon certain nerve cells, never ceasing, diminishing the vitality of the delicate organisms that are so minute that they can be seen only under the microscope.—*Exchange*.

"Frenzy, master of mobs, is excitement dominated by passion while judgment sleeps. When judgment wakes, the calm soul weeps."

YOUNG PEOPLE'S WORK

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

Endeavor Ideals.

THE YOUNG PEOPLE'S BOARD.

Christian Endeavor topic for February 3, 1912.

Daily Readings.

Sunday—Personal purity (I John iii, 3-10).
Monday—Full consecration (Rom. xii, 1, 2).
Tuesday—Training in service (Rom. xii, 3-8).
Wednesday—Christian fellowship (Mal. iii, 16-18).
Thursday—Christian patriotism (Rom. xiii, 6-10).
Friday—Christian homes (Tit. ii, 1-8).
Sabbath day—Topic: Christian Endeavor ideals (John xv, 1-8). (Christian Endeavor day.)

JOHN XV, 1-8.

The word abide occurs seven times in these eight verses. The lesson is meant to be a very practical one. The theme naturally leads to the discussion of Christian Endeavor methods and activities. "Action" might easily be caught up as a key-word when one is discussing Christian Endeavor ideals. But let us go to the Scripture text for it and make it "abide." We do well to discuss the fruits, but there is no fruit except we abide. How we need to abide. What a joy and comfort, just to abide. What safety and peace amid the feverish restlessness of the world, to abide. What serenity it brings, what power, what assurance of final victory, to abide in Jesus.

Trusting, I promise; abiding, I fulfil. Trusting, I strive; abiding, I accomplish. "Abide in me and I in you."

QUOTATIONS.

Our ideals of life are more important to us than the life we live.—Prof. A. R. Crandall.

"The ambition to do one's best is quite a different thing from the ambition to excel. Let the competition be not with some one who is weak or strong, but with one's own best."

Just to help a weak friend,
Just to brighten his way,
Just to think on clean thoughts,
Just to watch and to pray;

Just to do as I promised,
Just to do as He would,
Just to know that I've done
All that my poor strength could;

Just to read His good Word,
Just to follow His way,—
My ideals are these,
And the Lord's help I pray.
—Robert W. West.

TO THE LEADER.

Assign the subjects treated under the general head "Endeavor Ideals" to various Endeavorers, not to be read in the meeting, but for brief discussion. They will stimulate to a discussion of other Christian Endeavor ideals.

Ask a member to give the quotation from Professor Crandall, and to explain how it is true. Ask another to give the second quotation, with comments.

The poem by one of our vice-presidents might be used in place of the benediction.

The Ideal Christian Endeavorer.

The fervent Christian Endeavorer can have but one true ideal. Although each person is of different temperament and character, has different standards of right and wrong, different concepts and different precepts from every other person, yet, finally, the Christ is all and in all.

How best to show forth this Christ is the problem with which we are concerned. Of course, we at once turn to God's Word for guidance and therein are found these truths which have been the law for ages past. Not the outward appearance, but the inward personality as portrayed by the outer self must be our endeavor. The hearty hand-shake, the pleasant smile or the word of greeting mean nothing to one unless coming from the heart. The cheerful countenance is not a matter of appearance, true advice is not a matter of words. The basis of all good is primarily the inner self. Let us then as Christian Endeavorers see first that the thought is pure, holy and of godlike sincerity, and its natural expression will find outlet in the ideal life for Christ.

An Ideal Lookout Committee.

C. E. NELSON.

A Lookout Committee, to be ideal, must necessarily be composed of members well qualified for carrying on the specific work of that committee.

As I run over, in my mind, the list of committees found in most of our Christian Endeavor societies, it seems that the Lookout Committee stands well to the front in importance, and that its duties are such as to require much true courage, wisdom and Christian grace on the part of those who are chosen to do its work.

One duty of the Lookout Committee is to invite young people who are not members to join the society. This should include Juniors or Intermediates who are ready to leave these societies and come into the Senior society, and others who are outside of the society but who ought to be members. Especially should this invitation be given to "new" young people who have come among us to make their home permanently or only for a while.

It is a simple matter to ask others to join the Endeavor society, and to report the names of those who are willing to join, to be acted upon for membership. It is also a simple matter to accept the refusal of those who do not wish to become members, with a feeling that "I've asked them and they prefer to remain outside of the society, so my duty is done as regards them." But is that all? If young people are worthy of an invitation to become Christian Endeavorers, are they not also worthy of an earnest effort on the part of the Lookout Committee to persuade them to join because of the good they will get out of so doing and because the society needs them? It will require wisdom and an endowment of the Christ-spirit to do this successfully.

It is also a duty of this committee to go to members of the society who have become careless about attending the weekly prayer meetings and ascertain the reason for such seeming indifference. It takes courage to go to a fellow Endeavorer on such a mission. It requires a compound of grit and wisdom to speak the words which a member of an ideal Lookout Committee would feel should be spoken in an effort to bring this friend back into the work of the society.

An ideal Lookout Committee would be prompt in reporting to the secretary of the society the names of all new members, that they might be placed upon the membership roll without delay; the names of members who wish to withdraw from the society, that those may be taken from the

roll; and such names as should be transferred from the active to the associate or absent list, or vice versa.

Sometimes the word ideal frightens us. We feel that we can never reach the ideal. But we can at least work toward it. By trying we may have some surprises in store for ourselves. Suppose we try.

An Ideal Prayer Meeting Committee.

FRED I. BABCOCK, Vice-President.

The Prayer Meeting Committee is largely responsible for the success of one of the most important factors in a Christian Endeavor society—the prayer meeting. I will give just a few suggestions, which, if followed, will I believe make our Prayer Meeting committees more efficient.

Hold meetings at least once a month. Choose the leaders and notify them personally (not simply by posting names) at least two weeks before they are to lead. Make plans for the meetings, especially where the leaders are young or inexperienced. Have a member of the committee appointed for each week, to be prepared to lead the meeting in case the leader is absent. For example, if there are four members on a committee, one might always be prepared on the topic for the first Sabbath in the month, another for the second Sabbath, and so on. This is important, as meetings are frequently spoiled because some one has to lead on a few minutes' notice. The members of the committee should always be ready to say something worth while on the topic in meeting. Four or five strong testimonies will go a long way toward making a meeting successful.

An Ideal Prayer Meeting Leader.

LINDA BUTEN, Corresponding Secretary.

The Prayer Meeting Committee should be most thoughtful and considerate in choosing leaders. If the topics are suited to the respective leaders, there is at last a good beginning. Do all leaders realize the responsibility that is theirs when asked to lead the Christian Endeavor prayer meeting? The leader should thoughtfully and prayerfully prepare his lesson. That can not be done at the last moment in a hasty, half-hearted way and bring good results. The ideal leader will have his heart in the subject and will search care-

fully for any material that may be of interest. He will know just what he is going to say and will make every word count. He realizes that he can not know what effect his words may have upon younger members and therefore is careful that he may say something to help them if possible. The ideal leader is original in finding ways to awaken interest in the members. It will be his aim to conduct such a meeting that each member will feel it a privilege to have some part.

An Ideal Prayer Meeting.

A. J. C. BOND, *President.*

As the last bell for the meeting begins to ring, the leader, and the members of the Prayer Meeting Committee, leave their place of private prayer together, and enter the prayer meeting room. They do not look solemn, for they have a smile of greeting for their fellow Endeavorers. But their faces bear a becoming seriousness as the leader takes his place in the chair, and the members of the committee fall in with the other young people who are taking their places well up to the front, near to the leader and to the organ. The leader of the music not only knows the theme of the meeting, but he understands the spirit of it, and has selected the pieces with the view of promoting that spirit. All enter heartily into the singing. All are reverently silent during prayer, ready to take part if called upon, or voluntarily, if that be the order, joining always in spirit with him who leads. The testimonies reveal a knowledge of the subject of the meeting, and a real interest in it. More, each testimony is given with such spirit and promptness as to impress a stranger who has entered that these young people have a joy which the world can neither give nor take away.

At the close of the meeting the greetings are not loudly given, but they are genuinely cordial, and you feel that every member has a hearty good wish for all the others; and the stranger is not passed by. The pastor has been present and has had some simple part in the meeting. He has not only given but has received hearty greetings; and as the young people leave the church in groups of three or more, in his heart he asks a blessing upon them, and he prays that the good Father will bring them safely through the temptations

of another week, that next Sabbath may find them more firmly established in the good way.

The Ideal Business Meeting.

ROBERT W. WEST, *Second Vice-President.*

The business meeting of any Endeavor society is an accurate speedometer, radiometer, voltameter, ammeter, and vivameter all combined, by which one may determine the spiritual and social activities of its members. If, at a business meeting, the members are prompt in attendance; if they are all interested in every measure proposed; if the meeting is conducted in good business order; if the reports expected are ready; if every officer elect takes up his work with a cheerful spirit; if no jealousies are shown; if good order and attention are maintained; if criticism is freely given and thankfully taken, then may a stranger say, "This is an ideal business meeting and surely this society must, in every way, be ideal." Watch your business meetings, keeping in mind the points mentioned, especially the last. Let us have more open criticism. If a member does not like the way things are run, let him say so at the business meeting and not afterwards.

An Ideal Bible Study Class.

FRED I. BABCOCK, *Vice-President.*

There is no book that we need to study more than the Bible; therefore we ought to make our Bible study mean a great deal to us. Every member of a Bible study class should prepare carefully the lesson assigned each week. Don't say you haven't time. Take some of the time that you waste on unnecessary pleasures, and do something that will count in your after life. Be on time at the meetings. Be sure and take your Bibles and the book you are studying. Don't be afraid to ask questions or make suggestions at the meetings. A free discussion of the lesson does more than anything else to bring out good points. Let your minds always be open to receive new truths. Remember you haven't a "corner," on truth. Always be attentive to what the leader or others are saying. A reverent attitude toward the Bible and Bible study are much needed at the present time. Try and make practical

use, in your daily lives, of the suggestions brought out in class. Ask others to join the class.

Letter From China.

DEAR FRIENDS AT HOME:

It is time I wrote another letter for the RECORDER, and there seems but one subject on which to write. I suppose all eyes are turned toward China these days, and surely she is making history fast. I will not weary you with descriptions which have probably already appeared in all the home papers. Most of us here in the mission are revolutionists at heart, I fear, though foreigners are supposed to remain neutral. That is hard for others besides ourselves, as we sometimes hear speakers who have been eye-witnesses of certain events forgetting themselves and saying "we" when it should properly be "they!"

Though there is a great division of opinion as to whether a republic or a monarchy is the best form of government for China, I am sure the sympathies of most people are with the revolutionists, as in most places they have made a splendid record for themselves, in their government and treatment of the people and even of their enemies. There is now a lull in operations while peace conferences are meeting, and we are all wondering whether a settlement is just ahead or a renewed and more determined struggle.

This afternoon we have been witnesses of two events which show something of the new China. Miss Burdick and I had tickets of admission to a new-style wedding, and just as we were starting out we heard drums beating, which reminded me that I had seen a notice in the paper of a memorial service and procession in honor of those who have died in the revolution, and we quickly decided that it was coming. I ran back and called Doctor Crandall, Miss West and the schoolgirls, out to see it. There came company after company of neatly uniformed soldiers, with flags flying, drums beating and arms reversed, in orderly procession, very different from the old-time straggle. They escorted two coffins, which were borne to their respective resting-places in the usual fashion, by ropes slung on large poles which were carried on the shoulders of about a dozen men to each. Quite a number of school-

boys marched just before one coffin, and before the other were a number of soldiers without muskets, carrying immense wreaths of flowers. There were flowers on the coffins also, which is an innovation, and I saw an officer with a black band on his sleeve and black crape on his sword-hilt, instead of the usual white of mourning. The soldiers were mostly young, bright-looking men, without queues, and we see none who look as if they were given to opium. A few years ago soldiers were despised and were from the very lowest ranks of society; now many of the best young men are volunteering and seemingly willing to die, if need be, for their country.

The number of queueless heads to be seen is daily increasing and it is a great surprise to see how much handsomer the Chinese are with their hair growing as does that of other people. It seems to add about one hundred per cent to their appearance. Three of the teachers in the schools have sacrificed their queues, and at the last count there were eight boys and a servant in the school, with short hair. Whether it is because of my revolutionary proclivities I can not say, but a queue never looked so ugly to me before as it does now. I believe they will all come off soon. I believe that alone will make a great difference in the status of this people. To think that they have been compelled all these centuries to wear the dirty, inconvenient things (if they would be sure of wearing their heads at all) and be made to look so different from all other people! It seems to me that in itself is cause for some kind of a revolt!

After the procession had passed we went on to the wedding, which was held in a house in a beautiful garden containing about eighty acres of ground, according to Chinese report. It belongs to one of the richest men in Shanghai, a Hindoo, with a Chinese wife. Everything was most elegant. The chairs were all cushioned and draped in red satin embroidered in gold; the furniture was of the finest, the house lighted with electricity. Except the latter, everything was Chinese. Although the house was quite crowded, none but invited guests or those who had tickets were there. That shows an exclusiveness which is also rather unusual.

The bride, instead of riding in a red

chair hung with trinkets, came in a closed carriage. Instead of the old-style, clumsy, red wedding dress, heavy head-gear and thick veil, she wore a pretty pink brocaded satin; in her hair was a wreath of flowers; and to give her the necessary air of modesty she wore a pair of blue spectacles, the regulation substitute for a bridal veil in these progressive days. The groom was dressed in a black frock coat, with white tie and gloves, and was of course queueless, as were about half of the male guests.

The new-style wedding ceremony was read by an elderly man, but as he spoke Cantonese we could understand very little of it. There seemed to be, however, a good deal of explanation and of exhortation to the young couple. It was very short, and after it was over they drove off in the carriage together and the guests dispersed.

I have been anxious to go to Lieu-oo to stay, and after a visit there two weeks ago came back fully decided to move out the next week. Then came a letter from the Consul, enclosing instructions from the United States Minister at Peking, to advise all women and children to come to, or to remain in, the open ports, and as every one seemed to think it neither wise nor prudent for us to go, I gave it up. The only trouble to be feared is from outlaws, but I have a feeling that they would not disturb the foreigners.

Mrs. Ng's family, living a short distance from our place in Lieu-oo, were set upon one night by about twenty robbers, who bound and beat them all and then robbed them of clothes and other things to the value of about three hundred dollars. I hear that eight of the robber band have been caught and punished.

About three weeks ago Miss Burdick suggested that we have a daily noon meeting to pray for China in this time of upheaval, and a notice was put up outside of the church to that effect. As there are so many soldiers' camps all about us, Mr. Tong, the evangelist, has been visiting them and talking to the soldiers and distributing tracts and gospels. He has been kindly received and is assured that if the revolution is successful, idols will soon be abolished and Christianity have full freedom, "just as in America." America seems to be the pattern to which they

aspire generally. I wish in some ways it set a better example! Almost every day some of the soldiers come to the noon prayer meeting; today there were twenty or more present, and yesterday, Sabbath day, there was a large number at our service and Sabbath school.

May the day soon come when this new China shall be a Christian China!

Your friend and fellow worker,
ROSA PALMBORG.

West Gate, Shanghai, China,
Dec. 10, 1911.

Meeting of the Young People's Board.

The Young People's Board met Sunday evening, January 7, at the home of the President.

Members present: Rev. A. J. C. Bond, Philip Coon, Robert West, Fred Babcock, and Linda Buten.

Robert West offered prayer.

In the absence of the Corresponding Secretary, Linda Buten was chosen secretary pro tem.

The report of the Treasurer for the last three months was read and adopted.

On motion the following money was voted out of the various funds of the treasury: \$85 to the Missionary Society,—\$35 on Doctor Palmberg's salary and \$50 for home missions; \$43.50 to the Fouke School; and \$8 to the Tract Society.

Motion made and carried that \$3 be paid to the Corresponding Secretary for postage.

Voted that the President's bill of \$2.76 for postage and express be allowed. Motion made and carried that the President be allowed \$3 for postage.

On motion Fred Babcock was made a special committee on student evangelistic work.

The Corresponding Secretary read letters from North Loup, Garwin, Little Genesee, Adams Center, and Greenbrier.

The President reported correspondence from Rev. H. C. Van Horn, Rev. E. D. Van Horn, Rev. J. E. Hutchins, Rev. Geo. B. Shaw, and Mrs. G. E. Osborn.

It was voted that the President be a committee to correspond with the Junior Superintendent in regard to Junior plans.

The Corresponding Secretary reported

that 716 topic cards had been sent to various societies.

Minutes were approved.

Adjournment.

LINDA BUTEN,
Secretary pro tem.

Salem College Notes.

The winter term opened January 2 after a very pleasant vacation of two weeks, spent in visiting our homes and friends. A decided increase in the enrolment was noted for this term. Everything bids fair for the largest enrolment in the spring that we have ever had in Salem College.

December 4 Dr. Frank Dixon responded on the second number of the lecture course with his subject, "The Man Against the Mass," which address was attended by a very large and attentive audience. The next morning he gave a short talk in chapel to the students. His subject was, "What's the use of studying geography when a cab will take you anywhere you want to go?" His subject seemed at first queer but he was not long telling why we should study geography. The next number of the lecture course will be given by Katherine Ridgway, January 13.

The two lyceums, the Salemathean and the Excelsior, have begun work with a great deal of enthusiasm and competition. It is hoped the work may be made most beneficial to all students, and the competition be of the most wholesome kind.

The basketball season is now on. Salem College is represented by an excellent team, not great in stature but unique in physical character and clean habits. The team starts on a short trip, January 10, playing two games, one with the Grafton Y. M. C. A. and one with Davis & Elkins College. We have several other games arranged with the noted schools and Y. M. C. A.'s of West Virginia. May our athletes represent the type and character of our school wherever they go.

News Notes.

GENTRY, ARK.—Pastor Davis spent the two weeks before Christmas with the Little Prairie Church. He reports a good interest there. At once upon his arrival home he with his family started for Marlboro, N. J., word having been received that

his mother was seriously ill. He hoped to reach the old home while she still lived, but she passed away soon after they started.—Our Sabbath and mission study class is holding some very interesting and helpful meetings. The Juniors are taking an active part in the study.

LOST CREEK, W. VA.—Pastor Stillman filled his regular appointment at Roanoke, Sabbath day, January 6. Owing to the extreme cold of that day no services were held here. Because of bad roads arrangements have been made to hold meetings in the village church two Sabbaths in each month until spring.

NILE, N. Y.—Services were held every evening during the week of prayer. The regular annual church meeting was held January 7, at which officers were elected for the ensuing year.

Tract Society—Treasurer's Report.

For the quarter ending December 31, 1911.

F. J. HUBBARD, Treasurer,
In account with
THE AMERICAN SABBATH TRACT SOCIETY.
Dr.

To Balance on hand, October 1, 1911	\$1,070.96
To funds received since as follows:	
Contributions as published:	
October	\$ 220.16
November	158.40
December	253.99
	632.55
To collections as published December	3.00
To income from invested funds as published:	
October	\$ 387.64
November	12.50
December	233.20
	633.34
To interest on bank balances	7.54
To Publishing House Receipts:	
RECORDER	\$ 905.74
Visitor	254.60
Helping Hand	462.36
Tracts	16.77
"Sabbathism"	15.00
Lewis' Biography	4.25
Main's Bible Studies	.75
Discount on Recorder Stock	5.83
	1,665.30
	\$4,012.69

Cr.

By cash paid out as follows:

G. Velthuysen Jr., appropriation \$ 151.50
L. A. Platts, salary 62.50

S. H. Davis, Treas., Missionary Society for E. B. Saunders, 2-5 salary	\$100.00	
E. B. Saunders, 1-2 expense	64.91	164.91
George Seeley, salary	\$ 75.00	
George Seeley, postage	15.00	90.00
Marie Jansz, salary	37.50	
Joseph J. Kovats, salary	60.00	
E. H. Socwell, salary	37.50	
Edgar D. Van Horn, account Italian Mission	100.00	
T. W. Richardson, salary	75.00	
Joseph Booth, African appropriation and salary	\$150.00	
Joseph Booth, account printing tracts in African language	100.00	
Edward A. Laing, two Bibles for Africa	2.50	252.50 1,031.41
C. C. Chipman, Treasurer Sabbath School Board for Junior Quarterly		200.00
Edwin Shaw, Corresponding Secretary, postage		1.30
Publishing House Expenses:		
RECORDER	\$1,865.03	
Visitor	283.83	
Helping Hand	183.16	
Tracts	254.74	
"Sabbathism"	1.16	
Lewis' Biography	.40	
Main's Bible Studies	35.33	
	2,623.65	1,232.71
Cr.		
Tract Society:		
Post-card titles of tracts	\$ 7.29	
Stamped envelopes for Treas.	16.88	
Tract record blanks	2.95	
Filing pockets for Cor. Sec.	1.58	
Letters in re budget	1.37	
Letters in re budget and mailing	18.46	
Envelopes for Seeley	5.08	
	53.61	2,677.26
		\$3,909.97
By balance cash on hand	102.72	\$4,012.69

E. & O. E. F. J. HUBBARD,
Treasurer.
Plainfield, N. J.,
January 2, 1912.
Examined, compared with books and vouchers,
and found correct. D. E. TITSWORTH,
ASA F. RANDOLPH,
Auditors.
Plainfield N. J.,
January 10, 1912.

Learn Through Suffering.

We must learn through suffering how to live for others. If you live for yourself—if that is your ideal of life; if you are determined that you will not be your weaker brother's keeper, then, of course, it doesn't make any difference where or how you live—on the sun-stricken desert or in the ice caps of the mountains or down at the bottom of the sea. The utterly selfish man is not in any of God's plans. But if you are one of God's men or women, until you have learned to see the brightness of the clouds, you have to learn of his love and wisdom.

Why, my children, what are the dearest memories of your lives? Your holidays? The hours of joyous pastime, with happy friends, when the sun shone, and the flowers bloomed; when the air rippled with light laughter from lighter hearts? These are not the days that linger longest and most tenderly in your hearts. The memories that are sweet as the fragrance of violets pressed in the leaves of the book of love, and sorrow, and comfort, resting on the heart of some favorite chapter, are the memories of sorrow—memories that with the healing and consecration of time have made "sorrow more beautiful than beauty's self."

But for the sufferings and strength of the men and women in the ages past, we would today be weaklings; but for their courage we would be cowards; but for the heroes of faith in every age, how dull and poor would be the history of the race in a time-saving world.—Robert J. Burdette.

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.

"Many persons in our day practice faithfully along the line of David's utterance, 'Sacrifice and offerings thou didst not desire.'"

"Trouble, in its growth and seed sowing, is often like a dandelion. Its root is single. Its seeds fly to the ends of the earth."

CHILDREN'S PAGE

The Owl That Said "Too-Whoo."

ALICE ANNETTE LARKIN.

Sometimes at night when I've been bad
I have to go to bed
Before it's hardly dark at all
Because my mother said
'At mebbly if I'd lie an' think
About the things I do,
I'd try to be a better boy;
I'd think I would, don't you?

Well, jus' the other night it was
'At I'd been very bad;
I didn't know it all myself
But mother said I had
Because I took the Maltese cat,
An' tied him to the tree,
An' said, "Go sic' 'im, Don!"
For he's our dog, you see.

I didn't know—I wish't I had—
There'd surely be a fight;
Right now it makes me laugh to think
Of all 'at funny sight
When mother ran out with the broom,
An' father with the gun;
I tell you but they both of 'em
Jus' made 'at old dog run.

But when they sent me up to bed,
An' called me "Naughty son!"
I thought it wasn't after all
The nices' kind o' fun.
So I jus' lay an' thinked an' thinked
O' what I'd better do,
When some one by my window said,
"Too-who! Too-who!"

Who could it be? My, I was scared!
An' hollered, "Mother, come!"
An' hid my head way out o' sight;
Guess I was wishin' some
'At I had never been so bad,
Such naughty things to do.
But then again I heard that noise—
"Too-who! Too-who! Too-who!"

When mother came I tried 'to look
With only jus' one eye
To see what made 'at funny sound;
'You know I wouldn't cry,
For boys don't cry at little things;
They're brave, I think, don't you?
Then mother peeked out doors an' heard—
"Too-who! Too-who! Too-who!"

An' there, right near my window-sill,
In our old maple tree,
Was jus' the biggest, brownest owl
'At ever you did see.
When mother said I might get up,
An' see what he would do,

He wasn't scared o' me a bit,
But said, "Too-who! Too-who!"

An' then I crawled back into bed,
An' made my mother glad
By tellin' her I didn't mean
To be so orful bad.
I think it's best to be real good
Most every day, don't you?
An' then you won't be quite so scared
When owls say, "Who! Too-who!"
Ashaway, R. I.

The Cats of Manxland.

"You see, there's one place in the world, at least, where the small boy doesn't often have the fun of pulling the cat's tail," laughed one of the islanders in the little fifteen-by-thirty-mile Isle of Man in the Irish Sea.

We were watching some Manx kittens frolicking and tumbling about on the lawn. "And, by the way," he continued, "have you ever seen a Manx cat try to run around a corner? You see, it hasn't even the apology for a tail. The tail acts as a rudder with the ordinary cat in any such performance as that and steers it safely. A Manx cat will seldom try this 'stunt,' instinct telling it that it's an almost impossible feat; but occasionally such a thing happens, and it usually ends in a ludicrous tumble."

The longer I stayed in the island, the more I saw of these charming little pets. One sees them everywhere, sometimes jumping like rabbits from the gorse and fuchsia hedges, leisurely walking the streets of the little fishing towns, or stretched lazily in the sun outside the tiny white-washed cottages, or in the beautiful gardens of the more pretentious villas.

Sometimes one comes upon an odd-looking group, as I did one day when passing a charming home almost buried in a glory of rose and fuchsia bushes. This group comprised a fierce-looking black cat with a full-length tail, a half-breed Manx cat with half a tail, a full-breed cat with no tail, and a long-tailed smoke-colored cat from the Shetland Isles. The latter are at present very popular in the Isle of Man.

The Manx cat has a smaller head, longer hind legs and shorter body than the ordinary cat. They run and jump much like rabbits, and have a fox's queer way of looking at you as if reading your thoughts. "I believe there are as many Manx cats

in Cleveland, Ohio, or San Francisco, as in the island," said one of the islanders to me. "Large numbers have been brought to those cities." Many are also brought to England as gifts. Half a crown is often charged for these pets and sometimes a much higher price. The cat-shows of the island present a fine showing.

Long ago, when the Isle of Man was ruled by the Cambrian princes, the value of a cat was set by law. One of the old Manx laws reads as follows: "The price of a kitten before it can see is a penny. After it can see and before it catches a mouse, twopence and after it catches a mouse, fourpence."

We are also told that, if the kitten proved not perfect in sight or hearing, or if dull of claws, the seller must forfeit to the buyer one third of its value.

In Pierre Loti's "Book of Pity and of Death" we are told of the supreme trustfulness which a cat places in one it loves. This is especially true of the Manx cat. It is more suspicious than other cats, but, once it becomes attached to a person, its whole heart is given unreservedly.

The Isle of Man, like all countries with an ancient history, abounds in fascinating legends. There are several legends in regard to the origin of the Manx cat. One of these I have woven into a little rhyme:

'Twas time to close the ark's great door,
And Noah said, "Now, let me see!
Are they all in—the tiger, bear,
The panther, dog and chimpanzee,
Lion and wolf and elephant,
Leopard and fox? Are they all in?
If so, I'll shut the door at last
And our long journey we'll begin."
But just as Noah slammed the door,
Preparing for the ocean sail
The cat from mousing came in late,
Alas! the door cut off her tail!
Puss from the window jumped and ran,
Was rescued, loudly purred her thanks;
She landed on the Isle of Man
And ever after was called Manx!

—Alice J. Cleator, in *Farm and Fireside*.

The world has no word of cheer, no helping hand, no lotion for the broken heart, no soothing for the one who in a moment's weakness has fallen from his ideals; but to the troubled penitent the sympathetic Saviour says: "Thy sins are forgiven," "I will give thee rest."—Rev. W. T. Richardson.

Is This Peace?

The foreign nations, whose harbors are crowded with torpedo-boats and warships, whose strongholds bristle with cannons—these nations that stand over against each other like armed fortresses, and tomorrow may cause Europe to tremble with the march of armed men—these peoples exhibit anything save a belief in social progress through peaceloving and peacemaking. Today the world believes that progress rides forward upon a powder cart. The angels' song of "Peace on earth" has given place to the song of the bombshell and the shriek of the cannon-ball. If the sword has fallen from man's hand, it is that it may be replaced with the pistol.

That nation ranks first among the nations that has the greatest number of iron-clads and the largest standing army. Upon the tomb of the old Christian scholar who lies buried in Carthage is carved an open book and a lighted lamp. For the page loved to lighten each good man to the truth and the light. When an English yacht anchored off Constantinople the owner lost overboard some treasure, and sent a diver down to recover it. But the diver hurried back horror-stricken, and refused to return because he found himself midst human bodies standing up in the water each being held down by a sack filled with stones. Surely peaceableness is not characteristic of the Turk! Should we choose a symbol for the Turk it would not be the dove, but the butcher-knife, and a tight noose for the neck.—Rev. Newell Dwight Hillis, D. D., in *The Christian Herald*.

The Glow of God's Love.

MRS. ANGELINE ABBEY.

I love the snow, don't you?
I will not own that I am weak,
And fret and shake and dread the cold;
Though my fingers may look blue
And I feel that I shall shiver,
I'll brace myself and stronger grow,
I will not yield to growing old!

I'll hold the warmth within
Which ever was my heritage;
A merry heart is always young.
I will not let Earth's strife and din
Or wintry blasts put out the glow.
In spite of all discouragements
The songs God gives me shall be sung.
North Loup, Neb.

HOME NEWS

ADAMS CENTER, N. Y.—I feel that the following will not be amiss for the home department of the RECORDER. At the annual roll-call of the church last Sabbath, January 6, there were twenty-seven responses from those who were away. The day was bright, but cold, the thermometer standing in the morning at 25° to 30° below and keeping much below all the day. This was not suitable to a large gathering, but there were ninety responses in all as the roll was called. This is nearly one half of the entire membership of the church and about two thirds of what can be called the active membership of the church. The testimonies were of a nature to give encouragement to those who listened.

At the annual church meeting, held January 7, there were two chosen to fill the places made vacant by the death of two of the deacons this last year. This was a solemn time for the church, and those present felt the solemnity of the occasion.

An early morning prayer meeting was held January 1, and its spirit would give encouragement to the worker. A teacher training class has been organized and we are hoping to find it a source of real benefit to the church as a body and especially so to those who are in the class. Surely God is good and we are wanting to grow in his grace during this year. We are not wanting to hold our own, but to advance in real Christian life and service.

E. A. W.

The Frankfurter Zeitung on the Peace Meeting Riot.

The following from the *Frankfurter Zeitung*, published at Frankfort-on-the-Main, Germany, shows the attitude of thinking and responsible Germans regarding the riot which broke up the peace meeting at Carnegie Hall, December 12:

"The scandalous scenes reported during the last days from New York are, we are sorry to say, no isolated phenomena, but present only too well the picture of a certain kind of German-Americanism which certainly does not comprise all German-

Americans, and assuredly not the best of them, but still a part of them, and which by being most noisy, is taken by their fellow citizens of other nationalities as representative. A great peace meeting in which Mr. Carnegie and other speakers desired to advocate the ratification by the United States Senate, of the new Arbitration Treaties with England and France, has been broken up by a few hundred German and Irish rowdies. A German-American lawyer is said to have arranged and directed the heroic proceeding. The violent breaking up of a meeting is everywhere considered as a sign of an utter lack of manners and an indication of political immaturity. The resort to such methods appears doubly tactless and odious when it attempts to disturb, in the interests of another nationality, any international action which is desired by an overpowering majority of the American people. We are convinced that this rowdyism of degenerate descendants of people abroad will be disapproved and regretted most decidedly by all classes and parties in the German Empire, and we are glad to hear that a number of prominent German-Americans have publicly protested against it."—*Citizens' National Committee*.

What is Man?

If I met a man in the road, I meet first of all his bodily presence. That appeals to me through the avenue of my sight. But when presently we pause and hold converse, I reach his soul—the mental side of the man—through the avenue of his speech; but when I have lived with him and tabernacled with him, I shall reach if it be alive and prospering there, his spirit, not through the avenue of sight or speech, but through the avenue of the influence he will exert upon me. Thus the easiest thing which I can come in contact with is his body, the physical side of his nature, fearful, wonderful, majestic. More difficult to realize is *brotherhood* in the region of the mind; but most subtle and hard to reach is the kindred touch of spirit that is the crowning glory of every human being.—Rev. G. Campbell Morgan.

"Love may be hurt, may be wounded to death, but it can never be made either foe or traitor."

DEATHS

KENYON.—George P. Kenyon, son of Burdick and Ann Kenyon, was born in Hopkinton, R. I., July 18, 1831. He died at Ashaway, R. I., August 10, 1911, aged 80 years and 23 days.

Much of his early life was spent in mill work; afterward he was employed on railroads, a part of the time as fireman on the locomotive and at other times as brakeman. In this way he ran for years between New Haven and New London, then changed to the road from Groton, Conn., to Providence, R. I. After several years' service he left that line and was employed on the Wood River Branch Railroad, with Edward Barber as conductor, who said, "I never had a better man on my train than George P. Kenyon for any position I asked him to take." For the last twenty-five years he has lived with Paul M. Barber of Ashaway, whose wife was his only sister.

He was a member of the Westerly Rifles, and in April, 1861, went to the front with them in the First Regiment, Volunteer Infantry, as a snare-drummer, and was discharged in Providence when the regiment returned. A genial, kind-hearted man has gone.

The funeral was conducted by Pastor H. C. Van Horn, who based his address upon Psalms xxxix, 4. H. C. V. H.

BROWN.—Darwin Erastus Maxson Brown was born two miles east of Milton Junction, July 17, 1870, and died at his home in Laramie, Wyo., November 28, 1911.

He was the son of Deacon Erastus and Maleta Davis Brown. A wife, one brother, Datus, of Denver, Colo., and two sisters, Miss Eva and Mrs. G. E. Osborn of Riverside, Cal., survive him. His early years were spent on the farm with his parents. Later he attended Milton College and in 1898 graduated from the College of Physicians and Surgeons, Chicago. During his last year of school he contracted tuberculosis. Broken in health he went to New Mexico where riding his broncho long distances in his medical practice, he seemed to recover his health. Two years later he moved to Laramie, Wyo., where he built up a fine practice. He was married, April 10, 1906, to Margaret Greer. He broke down again, and all efforts to cure the disease proved unavailing.

Darwin experienced religion at about the age of twenty-four under the preaching and personal efforts of Rev. L. C. Randolph, by whom he was baptized into the fellowship of the Milton Seventh-day Baptist Church. In his last hours he often spoke of his father and mother. He said that he believed in Jesus Christ and the immortal soul. He did not fear death, but felt that his future was safe in his Maker's hands. He was much loved by his patients and friends who came at all hours of the day to offer their sympathy and to fill the house with flowers.

STANTON.—Entered into rest, William Champlin Stanton, December 21, 1911, at his late home, 240 Friendship St., Providence, R. I.

The deceased was the oldest son of Andrew Palmer and Elizabeth Chapman Stanton of Stonington, Conn., where he was born October 28, 1830. He was educated at the public schools of Stonington. At the age of sixteen he went to Westerly and learned ship-joining which he followed but a short time. January 15, 1852, he was married to Miss Sarah A. Berry, daughter of the late Horatio S. Berry of Westerly, R. I. Soon after marriage he accepted a traveling position which took him into every State of the South, Texas excepted. To this marriage were born five sons, of whom Robert L. Stanton of Providence alone survives.

Upon giving up the road the deceased entered into partnership with his father-in-law, under the name of Berry & Stanton, for the manufacture of woolen goods, the mill being located at Woodville, R. I., where Mr. Stanton resided for several years, returning to Westerly in 1865 to enable his sons to receive the benefit of the schools in that place. In 1885, August 27, his wife went to her heavenly home, after which he moved to Providence, R. I., entering the insurance field. In this he was active until a short time before he passed over the river. On January 22, 1900, he was married to Mrs. Adeline W. B. Griswold, widow of the late Sherman S. Griswold, who now survives him.

Mr. Stanton's parents were Congregationalists, in which faith he was early nurtured and to which he adhered until his marriage to Miss Sarah A. Berry, when he embraced the Sabbath, they both being baptized in the Pawcatuck River and uniting with the Pawcatuck Seventh-day Baptist Church. Of this church he remained a worthy member until the day of his death. He loved the church and all its appointments, and was rarely absent from any of the church services when it was possible for him to attend. Although in feeble health he was in attendance at the General Conference held in Westerly in August last, and greatly enjoyed it all and especially the meeting of old friends. Mr. Stanton has been blessed with remarkably good health all through the long years of his life, until nearly a year ago he was stricken with a disease from which he never entirely rallied, although fairly comfortable a part of the time. About a week before he passed away he was seized with severe chills and at last succumbed to Bright's disease.

And so has passed from among us one respected and loved by many because of his cheery, hopeful nature and his love of ministering to his friends. He will be missed, but most in his own home which he loved and enjoyed so well, but which is now vacant and lonely. Brief services were held at his late home, December 22, 10 a. m. Pastor Asbury Krom of the Beneficent Church spoke comforting words, after which the remains were taken to Westerly, funeral services being held in the Seventh-day Baptist church. Pastor Clayton Burdick and S. H. Davis, a former pastor, conducted the service and spoke words of consolation to the bereaved ones. Singing, "Nearer, My God, to

Thee" and "Sometime We'll Understand." Interment in River Bend Cemetery, where he was laid to rest beside the wife of his youth.

TRUMAN.—Abbie Sturgis Smith was born in the village of Sandwich, Mass., November 3, 1831.

The family moved to Lima, Wis., in October, 1847. On January 1, 1850, she was married to J. Alonzo Truman, his family having moved into that pioneer community two years previous. He "preceded her to the heavenly mansions in the year 1882." Their only child, Lydia Ann, died in 1880, at the age of twenty-eight. Mrs. Truman was of the pioneer type, self-reliant, plucky, cheerful under all circumstances. In times of long sickness she provided for her family with her own hands, supporting her father and mother until they died at the advanced ages of eighty-five and ninety-three.

Over thirty-five years ago she and her husband and daughter united with the Milton Seventh-day Baptist Church. Meetings were frequently held by their pastor in their home. She was a woman of strong faith and loyalty to her convictions. Her life was a long and useful one. She will be missed in the home where she spent the last days of her life and by the many friends who are left to mourn her loss.

She passed away at Shennington, Wis., December 22, 1911, at the home of her niece, Mrs. Medora Truman Reed, who had given her a daughter's care and love. The same song which had been sung at the funeral of her daughter and of her husband, "Shall We Gather at the River?" was sung at the service in the U. B. church, Lima, December 24. Pastor Randolph's text was Lev. xix, 32. L. C. R.

STILLMAN.—At Daytona, Fla., December 23, 1911, of dropsy, Thomas L. Stillman, in the seventy-ninth year of his age.

He was the last member of a family of five sons and two daughters born to Zebulon and Eunice Wells Stillman, who were descendants in the fifth generation from the first settlers in Westerly, R. I. He was born August 16, 1833. He was a volunteer in the First R. I. Light Artillery. At the close of the war he removed to Edgerton, Wis., where for about fifty years he followed the trade of wagon maker, which he had learned at Westerly. His only child, a son of his first wife, died in childhood. Fannie Wilcox, the beloved wife to whom he was married fifty years ago, died in 1907.

He was honorable in business and had many friends, being known generally as "Uncle Tom." The H. S. Swift Post, G. A. R., of which he was a charter member and in which he took much interest, had charge of his burial services. He has been a member of the Pawcatuck Seventh-day Baptist Church since boyhood.

Services were conducted at his late home, December 29, by Pastor L. C. Randolph of Milton. L. C. R.

GREEN.—Clark Witter Green was born in Alleghany County, N. Y., February 16, 1841, one of the ten children of Thomas and Rhoda Green.

Of the three survivors the two brothers, Stephen and William, visited him within a year. The family moved West when Witter was about twelve years of age, settling in the vicinity of Newville, Wis. He began working out and making his own way in the world before he was twenty-one. He was a volunteer in the war and has since taken a great interest in the G. A. R., being a familiar figure with his fife at flag-raising and other patriotic celebrations. He attended school at Milton, graduating in the business course. Christmas day, 1869, after the church service at Rock River, he was married to Ursula D. Monroe. He leaves two children, Clark and Mrs. Loyal Hull, and one grandson. For the past twenty-two years he has lived in Milton. He died December 21, 1911, of chronic intestinal nephritis. He was baptized by Eld. James Rogers in the early seventies, becoming a member of the Rock River Church, from which he was transferred to Milton Junction and Milton. He was interested in practical Christianity, endeavoring to show his faith by his works.

At the home service, December 23, Pastor Randolph's text was Rev. xxi, 4. The Grand Army had charge of the burial service in the Milton Cemetery, the casket being draped in the flag so well beloved. L. C. R.

MORSE.—In Pope County, Ill., on December 23, 1911, Mary, second daughter of John and Sarah Morse, aged 11 years. Also in the same home, on the twenty-eighth, five days later, her brother, Ephraim, aged 15 years.

After an illness of five and six weeks respectively, these two dear children succumbed to the king of terrors, leaving the home rent with grief and anguish. These two children were both of bright, cheerful disposition, a great source of joy and hope to their parents, and beloved by all for their kindly and good nature. The parents are members of the Stone Fort Seventh-day Baptist Church, and they were grandchildren of the late Mr. and Mrs. Matthew Bracewell, who were also members of the same church and strong advocates of the Sabbath of the Lord.

The bereaved friends have the heartfelt sympathy of the whole community, which also mourns the loss of its two sweet members. J. A. D.

BABCOCK.—Ezra Stillman Babcock, the youngest of twelve children born to Abel and Lucy Ann Heritage Babcock, was born three miles east of Milton, Wis., January 3, 1851.

The five members of that family still living are Mrs. Lee Burdick of Milton Junction, Mrs. Stillman Burdick of Milton, Mrs. Lydia Maxson of Riverside, Cal., Edwin P. Babcock of Clinton, Wis., and Mrs. Ellis Mendenhall of Watertown, Wis. The family moved to Milton when he was three years old. He attended the academy and the college. He was married to Frances A. Castle, August 4, 1871. The family circle remaining includes Mrs. Babcock, Edwin A. D. Alton, Lillian and Mrs. William Bennett. Two boys, Ernest and Elston, died in early life. There are three grandchildren. He was converted at thirty-one years of age through the in-

fluence of his dying boy Elston, and has ever since been a devoted Christian, a loyal member of the Milton Seventh-day Baptist Church.

He was a modest, unassuming man, but his influence for good has been remarkable. "He lived in a house by the side of the road and was a friend to man." He taught a Sabbath-school class, was superintendent of the prayer meeting department of the Men's Brotherhood, and was an inspiration in the prayer meeting. His great power, however, seemed to be in his daily life where men were deeply impressed by his genuineness and his sincere interest in the welfare of others.

He died of septic pneumonia, December 28, 1911. Although only a few hours' notice of the funeral had been given, the church was crowded with sympathizing friends on the afternoon of December 30. The Sabbath, the great day of all the week to him, was a fitting day for the services in his memory. Pastor's text: "For to me to live is Christ, and to die is gain." Phil. i, 21. L. C. R.

CRANDALL—Sarah Elizabeth Babcock, daughter of Samuel Franklin Babcock and Susan Berry Babcock, was born January 29, 1846, in Ashaway, R. I., and passed from this life in the same village, December 31, 1911, lacking twenty-nine days of being sixty-six years of age.

When sixteen years old she united with the First Hopkinton Seventh-day Baptist Church, of which she remained a consistent and helpful member as long as she lived. She was closely identified with all its activities, being an able and dependable member of the choir for many years, a faithful member of the Sabbath school and an honored member of the Ladies' Sewing Society. On November 13, 1867, she was united in marriage to William Lorenzo Crandall, who has preceded her to the other country some years. Two children, Prof. Albert B. and Miss Althea, the principal and a teacher in the Hopkinton High School, survive their mother to mourn their loss and to cherish lovingly her sacred memory. Though not in very good health for the last few months her sudden death came as an unexpected and severe shock to the home and community. A wide circle of relatives and a host of friends and neighbors are in sorrow and sympathy with the bereaved son and daughter. A loving and ever-thoughtful mother, a faithful friend and kind, helpful neighbor—one of Christ's gentlewomen—has gone to her happy reward. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord."

A service of Scripture selection and prayer was conducted at the late home by her pastor, H. C. Van Horn. The fragrant roses and spicy carnations in their abundance from the hands of loving friends and relatives were emblematic of the beautiful character and lovely life of the deceased. H. C. V. H.

BERRY—Arthur Belmont, in the thirty-eighth year of his age, died at Slocum, R. I., January 7, 1912.

Born at Ashaway, R. I., November 2, 1874, he was the second son of A. B. and Sarah Cottrell Berry, who with one brother and one sister survive him. Early in life he became a Christian, was baptized by the late Elder G. J. Crandall and united with the First Hopkinton Seventh-day Baptist Church. He was interested in the church, and to her services of worship as regular an attendant as his health would permit. The parents and relatives have the sincere sympathy of the entire community.

A service consisting of Scripture passages and prayer was conducted by his pastor, H. C. Van Horn, at the home of his parents in Ashaway. "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die." H. C. V. H.

Anecdote of Patrick Henry.

When the celebrated Patrick Henry, of Virginia, was near the close of life, and in feeble health, he laid his hand on the Bible, and addressed an old friend who was with him. "Here is a book," said he, "worth more than all ever printed; yet it is my misfortune never to have read it with proper attention and feeling till lately." About the same time he wrote to his daughter: "I hear it said that the deists have claimed me. The thought gives me more pain than the appellation of Tory—for I consider religion of infinitely higher importance than politics, and I find much cause to reproach myself that I have lived so long and given no decided and public proof of my being a Christian."—*Exchange*.

Missions are the chief end of the church. The chief end of the ministry is to guide the church in this work, and fit her for it. The chief end of the preaching in a congregation ought to be to train it to take its part in helping the church to fulfil her destiny. And the chief end of every minister in this connection ought to be to seek grace to fit himself thoroughly for this work.—*Andrew Murray*.

To ignore the missionary command of the Bible is to reduce the whole book to an absurdity. It is not that here and there are missionary texts, injunctions or suggestions, and that a careful student might painfully extract from certain proof-texts a defence of missionary effort; but it is that the whole book is a clear, ringing and everlasting missionary injunction.—*R. F. Horton*.

SABBATH SCHOOL

THE PRESENTATION IN THE TEMPLE. LESSON IV.—JANUARY 27, 1912.

Lesson Text.—Luke ii, 22-39.

Golden Text.—"For mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples." Luke ii, 30, 31.

DAILY READINGS.

First-day, Exod. xiii, 1-16.

Second-day, John xii, 20-36.

Third-day, Acts xiii, 32-52.

Fourth-day, Isa. xxv, 1-12.

Fifth-day, Isa. xlii, 1-13.

Sixth-day, Isa. xlix, 5-21.

Sabbath-day, Luke ii, 22-39.

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

Koelble's Action Repudiated.

The Germans have refused to be responsible for the demonstration lead by Koelble which broke up a peace meeting in Carnegie Hall, December 12, last. The following statement relative to the action of the United German Societies of New York shows that Koelble has been discredited and repudiated by the people he claimed to represent:

"Yesterday, December 29, the annual meeting of the United German Societies of New York, the local branch of the German-American Alliance, was held. Mr. Alphonse C. Koelble, whose name is known to the public as that of the man who started the row in Carnegie Hall at the peace meeting in favor of the ratification of the General Arbitration Treaties, December 12, was a candidate for election to the Board of Directors, but was defeated. He furthermore had succeeded in having the German-American Citizens' League, the organization on whose behalf he was said to have brought forth his amendment in the said meeting, recommended for membership by the Board of Directors, but by an almost unanimous majority this recommendation was rejected. After this emphatic double action, which speaks louder than any mere words on paper, resolutions expressly condemning the disorderly action in Carnegie Hall by Koelble and his people were thought superfluous, and were withdrawn by their sponsors."—*Citiens' National Committee*.

Mark Twain's Lawn Mower.

Among the stories of the noted humorist, Mark Twain, which have only recently come to light, is the following: Some years ago he asked one of his neighbors, with whom he was always on the most friendly terms, if he might read a set of his books. The neighbor somewhat ungraciously replied that he might read them in the library, for he had made it a rule never to allow a book to leave his house.

Some weeks later the neighbor sent to ask the loan of Mark Twain's lawn mower. "I shall be very glad to lend it to you," said Mark, "but since I make it a rule never to let it leave the lawn, you must use it there."—*The Canadian Courier*.

Springtime.

Let the life be filled with the spirit of the springtime. Let the voice of its heart always keep saying to it, "You are to go on filling yourself with vitality and joy, day after day, month after month, and then cometh the end"; and then it is not a cessation of life, but fuller life which the heart expects. The end which comes to the promise of springtime shall be the luxuriance of summer!—*Phillips Brooks*.

If we long to be in touch with our children, if we want to hold them by the bond of confidence and love after the period of authority has past, we must offer something for the tendrils to cling to now, while the sympathies and feelings are strong; while the child feels the oneness of his life with ours.—*The Outlook*.

A German, after having spent one week in New York, received letters from home, asking him to send back something typically American as a souvenir of the land of the free. Being a conscientious man, he studied conditions about town for another week, before attempting to decide upon any one commodity representative of American culture and habits. Finally he made up his mind. He sent six packages of chewing gum.—*New York Sun*.

"The man who in debate 'begs the question,' begs himself, and is no better than the tramp at society's kitchen door."

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.

Some Clerical Slips.

One of the best known bishops has a fund of excellent clerical stories at his disposal, although it is seldom that any but his intimate friends are favored with them. Here are two:

A certain preacher, discoursing upon

Bunyan and his work, caused a titter among his hearers by exclaiming:

"In these days, my brethren, we want more Bunyans."

Another clergyman pleading earnestly with his parishioners for the construction of a cemetery for their parish, asked them to consider "the deplorable condition of 30,000 Christian Englishmen living without Christian burial."

Still more curious was this clerical slip: A gentleman said to the minister:

"When do you expect to see Deacon S. again?"

"Never!" said the reverend gentleman, solemnly, "the deacon is in heaven."—*Tit-Bits*.

"The digger is a great life saver. The shovel and the tile are the destroyers of the swamp and the gutter."

"If the business world discriminates against the man who drinks, why should it not oppose the business which makes it easy for him to secure drink?"

"Tears shed by remorse wash no stains from the sullied soul, and conscience utters no word of consolation."

"Pa," said Freddy, "what is a social scale?"

"Generally speaking," replied pa, "it's a place where they weigh money."—*Bohemian Magazine*.

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bring in speedily the reign of Christ among the nations.
Put an end to tyranny and warfare, cruelty and violence.
May racial antagonisms and the caste spirit no longer
divide and embitter the human family. In the stirrings
of new life among ancient people, in yearnings everywhere
for liberty and knowledge, in the industrial struggle and
the spiritual unrest of our time, in all movements that
make for peace and brotherhood, we would see the dawn-
ing of the better day. O may thy spirit control and reen-
force the thoughts and energies of men, so that the world
may more speedily become the dwelling-place of righteous-
ness and truth. Upon the heralds of the Gospel and the
builders of thy kingdom in every land bestow abundant
patience, courage and wisdom. So may the burdens of
men be lightened and an undying hope brighten their daily
pathway. So may thy blessed purpose for the race be
fulfilled in Jesus Christ our Lord. Amen."

—CONTENTS—

EDITORIAL—Memories of Alfred's "White House;" The Simple Gospel for the Common People; Don't Fail to Vote on African Matter; Read Pastor Shaw's Sermon	129-131
EDITORIAL NEWS NOTES—Yuan Shih-kai Fails to Force Abdication	132
Tract Society—Meeting of Board of Directors	133
SABBATH REFORM—Sabbath Sermon	135-138
MISSIONS—Secretary's Report; A Native Pastor's Plea for "Boys and Girls;" Letter to the Missionary Board; Missionary Board Meeting; Quarterly Report	139-144

WOMAN'S WORK—The Ladies' Aid (poetry); Activities of the Albion (Wis.) Women; Work of Circle No. 3, Milton, Wis.; A Missionary Luncheon	145
The Referendum	146
YOUNG PEOPLE'S WORK—Generosity; God's Word, or Our Feelings? News Notes	149-151
Rejoice (poetry)	151
CHILDREN'S PAGE—How Molly Helped; The Homes of Wild Beasts	152
HOME NEWS	155-158
MARRIAGES	159
DEATHS	159
SABBATH SCHOOL	160