

# 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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Alfred, New York

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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  
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 instru-  
ment at once spiritual, scholarly, and sane."

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# The Sabbath Recorder

## A PRAYER FOR THE WHOLE WORLD.

"Almighty God, Father of all mankind, Lover of every  
life, who hast compassion upon the multitudes, who would  
relieve their distress and redeem them from sin and death,  
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."

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## EDITORIAL

### Memories of Alfred's "White House."

Every old Alfred student will be sorry to learn of the destruction by fire of the old home of President Allen, which occurred in the early morning of January 17. What a flood of memories fills the mind, as we read about the passing of this mansion! It was forty-six years ago this winter that I first began to know its inmates, and to enjoy the help and sunshine they brought to the students. President Allen was then in the height and vigor of manhood, a magnificent ideal for the hundreds who came to Alfred in those days to prepare for life's work. I can see him yet, moving with quiet and impressive dignity up the winding walk, under trees his own hands had planted, and slowly—always as if in thoughtful mood—climbing the long flight of steps and disappearing between the Ionic pillars of the great front porch. It seemed to some of us like entering the holy of holies to go into that home, with its walls literally lined with paintings, and every nook and corner filled with books. There at his desk we would find the President, always absorbed in some book or manuscript, yet ready to welcome us, and to give counsel as we needed. Many old students will recall his dry jokes, sometimes almost unconsciously tinged with sarcasm, and the merry twinkle

of his eye as he noted their effect. Then there was the ever-present easel, with its unfinished painting, by which Mrs. Allen sat, palette and brush in hand, always beaming with her warm smiles and kind words.

No student with a real trouble ever went in vain to that home for help and comfort. And no one with an imaginary trouble ever called there without being made to feel the power of the President's laughing way of shaming him out of it.

It was a great day for some of us who were then strangers in Alfred, when the President invited us for the first time to take our holiday dinner in his home. There was a great company there on that occasion, and though more than two score years have fled since then, I can still see the loaded tables, with fat, browned turkeys and all the accompaniments that completed such a feast in the eyes of a hungry boy. Then the privilege of spending some hours in those rooms, that at that time appeared to us like wonderful museums of art and literature, was as good as the feast. And after the meal was over, the treat that came when the President in his own inimitable manner read choice selections from the poets he loved best can no more be forgotten than can some precious soul-inspiring hours spent with one's mother.

Thus, as the seven years of school life went by at Alfred, were enacted the scenes in connection with this dear old home that still stand out clear and bright among the memories of nearly half a century. If we needed an excuse to leave town, the old home on the hill was the only place to go to find it. If we were starting out to seek a school to teach, we knew that no recommendation could do so much for us as would one signed "J. Allen," and away we went to the white house on the hillside. Who of us can forget the trepidation that seized us as we climbed the steps of that house to get our orations, placed in the President's hands for correction? Then when we

passed out, scarcely daring to look at our papers until the door was closed behind us, who can forget the great red-ink lines across each page: "Condense one-third, "Condense one-third"! The natural tendency of that high broad porch with its great Ionic pillars was to make one feel small; but when there was added to this the sight of those red-ink scrawls all over cherished pages of well-rounded rhetoric(?) nothing was lacking to take the conceit out of the student.

But with some of us, there are other than literary memories connected with that old home. The dear friends who roomed in the basement and in the chambers always come to mind when we think of that house. These too have all passed from earth, so far as we know. In the early days the house was called "Middle Hall" to distinguish it from two large dormitories, one on either side of it. South Hall, for ladies, was burned before I knew Alfred. This fire too turned several students out into the snow of a cold morning. Old North Hall stood for many years where now stands the Steinheim. One summer day this took an easy slide down the hillside, where for years it served as public school building, and if I mistake not, was finally given another slide over the creek where it still does duty as the Burdick Dormitory.

The hillside is now swept clean of those original buildings. They were all filled with memories dear to the hearts of many. But neither of the others recalls such sacred memories as does the old "Middle Hall," or the more recent "White House" of Alfred University.

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### The Simple Gospel for the Common People.

It is written of Jesus that the common people heard him gladly. This thought stands over against the idea that his critics closed their ears to his teachings. The latter counted themselves among the philosophers and the nobles, and had little to do with the multitudes. No one can study the story of the advent, and follow the Christ in his labors of love, noting the character and station of the men he chose to carry on his work, and marking his methods of action, without the conviction that the kingdom of God had its beginnings

with the lowly. Among the common people it found its first adherents, and in their hearts the good seed first took root and began to bear fruit. This was natural, since Christ himself came through the humble and the lowly.

Again, who can study the methods of Christ and compare the results of his work with those of other leaders, without being impressed with the difference between his ways of reforming the world, and the ways of other men. Had the wisdom of earth planned the coming of Jesus, he would certainly not have been born among the lowly and in comparative obscurity; he would have come to earth through some royal family, or some family of renowned scholarship, and taken his place among the rulers, or with the great philosophers of his day. Had the plans for his coming to make the world better been laid by the wise men of earth, they would at least have given him a home among the rich, with the social preeminence so commonly thought to be essential to a great leader; or perhaps they would have made him a commander of armies. The idea of a birth among the peasants of Galilee would have been the last thing contemplated. In their opinion that would have handicapped one who was expected to be a man of great influence and of far-reaching power over the men of his time, one who should mold life, and give character to a thousand generations in time to come.

The very fact of Christ's advent under such lowly conditions, followed by his mighty transforming power over many generations of men, furnishes an unanswerable argument for his divinity, and shows in a remarkable manner how different are God's ways from the ways of men. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The Gospel was to be preached "not with wisdom of words." "Hath not God made foolish the wisdom of this world?" "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. . . . But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not,

to bring to nought things that are: that no flesh should glory in his presence."

When Christ began his work of bringing men to God, and of establishing the truths of Jehovah in the hearts of the multitudes wandering in sin; when he set about to revolutionize society, he resorted to none of the favorite methods so common among men of today. First, instead of choosing his helpers from the scholars and philosophers and scientists of the great schools, he sought them among the plain peasants and fishermen in an obscure and despised province. And when his disciples had been thus selected, he did not begin to besiege the courts and legislatures of his time for laws to establish religious beliefs, and to force men, through legislation, to observe the things he taught. On the contrary, Jesus discarded every effort to forward his mission by political methods or by legislation. His only way to change the order of society and right the wrongs was by simple personal influence, and appeals to conscience in the name of God. He did not seem to think that money was the first thing to be sought in order to put his plans into operation. He was a mechanic and identified himself with the laboring classes, and that, too, face to face with the fact that one of Rome's great orators pronounced the mechanic's occupation degrading, and said, "A workshop is incompatible with anything noble." With this sentiment the great Aristotle also agreed. But Christ, in spite of the strong tides of Greek, Roman and Hebrew influences against him, deliberately identified himself with the plain laboring classes.

Christ did not organize a society. He did not even assume the attitude of drill-master in order to manipulate great bodies of men. But history shows that his quiet, unostentatious work, among the common people of a secluded corner of the earth, was the greatest upheaving and transforming movement the world has ever known. His Gospel to the common people has indeed proved to be the power of God unto salvation. On the other hand the theories of his critics, the speculations of scholars and philosophers of his day, the dreams of scientists have been forgotten, or superseded many times by the theories that overthrew them.

Paul himself would long ago have pass-

ed into oblivion with those like him among the Pharisees, if the transforming power of Christ had not made him a new man. But Paul lives in the hearts of men today, with an ever-widening influence, and stands out in history as the greatest man of the first Christian century, simply because he turned his back upon worldly wisdom and pagan theories to glory in the Gospel of the crucified Christ.

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### Don't Fail to Vote on African Matter.

On another page will be found a brief statement by Secretary Edwin Shaw, and a copy of a letter sent to all the churches asking the people to help the Joint Committee and the two boards in settling the question as to what our people want done in Africa. If the friends in all the churches could understand the strain under which their boards and committee have labored, no one of them would fail to vote upon the questions proposed in the referendum. If every one could have a few hours of sleepless anxiety such as the members of the Joint Committee have endured over the African Mission question, no one would fail to respond quickly to this call.

The committee and both boards have always been anxious to carry out the will of the people in the churches, regarding the best way to conserve the interests of the Sabbath cause in Africa. There is evidently an interest there that should not be entirely ignored. But the members of the boards, facing the differences in opinions as to the best way to meet the demand, have as a last resort requested the people to indicate by this referendum vote their preferences as to what steps should be taken. Please do not fail to take the vote as requested in Secretary Shaw's circular letter. The boards will faithfully strive to execute the expressed will of the people.

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### Read Pastor Shaw's Sermon.

You will find it on page 135, under Sabbath Reform. When other pastors shall comply with the Tract Board's request, as Pastor Shaw has done, we hope they too will give us their sermons either in full or in condensed form for publication.

## EDITORIAL NEWS NOTES

### Yuan Shih-kai Fails to Force Abdication.

The plans of Yuan Shih-kai, China's premier, to force the abdication of the Manchu dynasty, failed completely in the conference of the Imperial clans, and now affairs in China assume a more perplexing phase. Several princes, on whom the Premier had depended, absented themselves from the conference, thus leaving the decision in the hands of the reactionaries.

It seems that missionaries in northern provinces are displeased with the attitude of missionaries in Shanghai who openly favor the revolution, and have sent a protest against any expression of political sympathies by missionaries, lest the action endanger the missionaries of the north. They plead that any action which brands the missionary body as revolutionary would be a menace to the missionaries in many provinces, and might result in their being wiped out at any time.

There is coming to be a general distrust as to the genuineness of Yuan's purposes. This is especially true with the Manchu leaders, and his attitude toward President Sun, of the republic, is anything but reassuring. The republicans declare that they will never submit to the dictation of either the Manchus or of Yuan Shih-kai.

Three hundred American soldiers from the Fifteenth United States Infantry have gone to China to take our share of the work defending the railroad from Peking to the sea. Several other nations join in defending this line as their respective interests may require. The road is divided into sections and each interested nation defends a section.

In the recent elections the Socialists gained ninety-nine seats in the German Reichstag.

W. Morgan Shuster has arrived in Paris, and is announced to address the Persian committee in London on the subject of his labors in Teheran.

The Italian Government has offered to submit the question of the French vessels seized by them to the tribunal of The Hague.

The Duke and Duchess of Connaught and their daughter, Princess Patricia, with their retinue, have been visiting New York, spending four days there as guests of Mr. and Mrs. Whitelaw Reid, Ambassador to the Court of St. James. The royal visitors will stop in no other American city on this visit, since the trip is purely a personal matter.

A determined movement toward furnishing supplies to the poor in New York City at cost has been set on foot by Rev. Madison C. Peters and the Woman's League. A market is being started in the congested district, at which the poor may buy coal and provision at cost. The present price of ten cents a pail for coal makes it cost the poor \$14 a ton. The new movement will reduce it one-half and dispense with the cost added by middlemen. The boycott of butter by the Woman's League is spreading, and promises to include other items of food upon which dealers seem to be making a "corner."

Continued rebellion against President Gomez's administration in Cuba made it necessary for the United States to give the Cubans fair warning that unless the fight against a republican form of government in that island ceased, this nation would be obliged to interfere in behalf of President Gomez. The aggressions of the military party threatened to overthrow the present Cuban Government. The news of America's threatened intervention created great excitement in Cuba; but it produced favorable results.

A special message from President Taft shows Congress how \$3,000,000 may be saved by reforms in the civil service, without in any way impairing the efficiency of the service. He favors a civil service pension system, a far-reaching merit system, and would place all presidential offices under civil service examinations.

The sentence of Charles W. Morse, the bank wrecker of New York who has been confined in Atlanta federal prison, has been commuted, to expire at once. This was done because it was shown that Morse could not live more than a month in confinement. The commutation does not restore the privileges of citizenship, as a pardon would.

Great efforts have been made from the first to persuade the President to pardon this rich convict, who, with eyes wide open to the criminal character of his doings, robbed people wholesale, and a great cry has gone up over his sickness. This sickness in prison, with no hope of recovery, is indeed sad. But why should the country make such an ado over this wealthy bank-smasher? Was he the only sick man in federal prisons? Had some poor man in Atlanta prison been found incurably ill, would there have been so much clamoring for his release? We are glad the sick man was set free. Let him die in peace at home. But we fail to see any reason for favoring him and allowing others to die unthought-of in confinement.

Upon the representation of the Secretary of the Treasury that the dollar-a-day pension bill would call for an extra appropriation of \$110,000,000 for the second year of its being in effect, the Senate Committee on Pensions reported it adversely. It is a pity that some one could not draw a pension bill that would call forth fewer objections, and that would still be acceptable to the soldiers. This nation desires to make ample provision for the old soldiers who risked their lives to preserve the Union, and the time is here when every veteran of the Civil War should receive a pension sufficient to meet his necessities. We hope the next pension bill will be one against which no serious objection can be brought and that justice will be done to our veterans.

The home-coming of Cardinal Farley to New York gave occasion for a great demonstration welcoming the newly made prelate to his homeland. Broadway and Fifth Avenue were lined with people for five miles, from the Battery to the cathedral, and the Cardinal was escorted between these lines by two hundred automobiles containing the clerical and lay members of the reception committee. Fifty thousand bulbs for electric lights had been placed upon the great cathedral on Fifth Avenue, in which the Cardinal gave his blessing to thousands massed there in the evening. Two or three days later 7,000 gathered in the Hippodrome to bid him welcome.

The recent cold wave broke all records as to temperature, especially in the North-

west. At Cook, Minn., the thermometer registered 56 degrees below zero, and burst at that point. Several Canadian towns experienced 50-degree weather, and at Minneapolis the temperature marked 22 degrees below. The incoming steamers at New York were loaded with ice. Some of them resembled icebergs, with masts and shrouds of ice.

### Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, January 14, 1912, at 2 o'clock p. m., Vice-President Joseph A. Hubbard in the chair.

Members present: J. A. Hubbard, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, H. M. Maxson, D. E. Titsworth, W. C. Hubbard, H. N. Jordan, Asa F. Randolph, M. L. Clawson, C. W. Spicer, J. B. Cottrell, T. L. Gardiner, E. D. Van Horn, Jesse G. Burdick, O. S. Rogers, A. L. Titsworth.

Visitors: Hon. Geo. B. Carpenter of Ashaway, R. I., Geo. T. Stillman of DeRuyter, N. Y., Jacob Bakker, Dorothy Potter Hubbard, C. L. Ford, Raymond C. Burdick.

Prayer was offered by Rev. Edwin Shaw.

Minutes of last meeting were read.

In view of the presence of Brother Geo. B. Carpenter, a member of the Joint Committee, who desired to leave on an early train, it was voted to waive the regular order of business, and hear the report of the Joint Committee at this time.

The following report was presented:

1. The Joint Committee recommends to the two Boards which it represents that a man be sent as soon as possible to investigate our interests in Central and South Africa.
2. The committee recommends that the two Boards call for this work Rev. William L. Burdick of Alfred, N. Y.
3. In the event that William L. Burdick can not be secured the committee recommends as a second choice N. O. Moore of Riverside, Cal.
4. The committee recommends that the Missionary Board call Rev. Charles S. Sayre to go as a joint field worker to the Southwestern field.  
D. E. TITSWORTH,  
Chairman.

In connection with the report correspondence was read from Rev. W. L.

Burdick, Geo. B. Carpenter and N. O. Moore.

After very general discussion it was voted to refer the report back to the committee with the request that they submit the African matter in a referendum to the churches.

The Advisory Committee reported having sent out a circular letter to the churches with plans for field work by the exchange of pastors as adopted at the November meeting of the Board.

Report adopted.

The Supervisory Committee reported matters as usual at the Publishing House; that the bill for the folder had been paid, and that the *Year Book* will be ready for distribution within a short time.

Report adopted.

The Committee on the Distribution of Literature presented the following report:

At the request of J. A. Davidson sample, or trial, copies of the SABBATH RECORDER will be sent to three interested parties in southern Illinois for six weeks.

Since December 10, 1911, forty-five new subscriptions have been added to the SABBATH RECORDER.

A request from Joseph Booth for Sabbath Tracts aggregating 28,500 pieces and 350,000 pages, 1,000 booklets, 126 pages each, and 610 books, has been considered, and in consequence of the present uncertain condition of the method of work in Africa the committee has decided to send in place of the desired literature a selected list of less amount, say 5 to 10 per cent.

The distribution of tracts for the month has been very small, only four requests coming to the office besides that of Mr. Booth, and these for only a few copies.

The same is true of the sale of books, four copies of *A Critical History of The Sabbath and Sunday*, by Rev. A. H. Lewis.

Report adopted.

The Committee on Investment of Funds reported that the mortgage of Mr. Loizeaux for \$2,000.00 had been paid and the money reinvested at 6% on house and lot of Ignatz Blazo in Dunellen, N. J.

Report adopted.

The Treasurer presented his report for the second quarter duly audited which on motion was adopted.

Voted that the balance of \$100.00 on \$200.00 appropriated for printing tracts in African languages be forward by the Treasurer for that purpose.

Correspondence was received from Rev. E. B. Saunders, submitting report for De-

ember, 1911; Rev. E. H. Socwell, submitting report for last quarter of 1911; Rev. L. A. Platts, submitting report for last quarter of 1911; Rev. George Seeley, submitting report for December, 1911; Rev. W. L. Burdick, concerning letter sent out by Corresponding Secretary; Miss Marie Jansz, concerning work in Java; Rev. E. F. Loofboro, concerning the Rev. V. A. Henry; Rev. J. T. Davis, concerning field work for the Board; Rev. A. L. Davis, concerning field work for the Board; Rev. W. L. Greene, concerning field work for the Board; Rev. A. E. Main, concerning his book and other matters; Joseph Booth, concerning the work in Africa; Andrew S. Amuhoni, concerning work in Nyassaland; Yakobi Chigowo, concerning work in Nyassaland.

Minutes read and approved.  
Board adjourned.

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

### Perils of City Life.

The young man or woman who comes from the country to the city to make it a permanent place of residence will make an irrevocable mistake to look upon the undertaking as nothing more serious than an incidental change of residence. It involves a tremendous risk, and only the years will determine whether the change was for weal or woe. While the opportunities in every direction are great, the perils are formidable. It is only as they are recognized and courageously faced that it is possible to overcome them.

The change from the country to the city is like the change from the temperate to the torrid zone, or like the change from sea level to an altitude of 10,000 feet. In the process of becoming acclimated many persons perish.

Moral dangers await the young man and the young woman upon the very threshold. At the railroad station young women are met by daughters of hell in the garb of friendly guides, and at every step there are unusual allurements. Everywhere there is an appeal to appetite and passion. To the thoughtless, doors to the palace of despair are but a short cut to paradise, and many there are who enter in.—*Walter Calley.*

## SABBATH REFORM

### Sabbath Sermon.

REV. EDWIN SHAW.

"To stir you up by putting you in remembrance." 2 Peter i, 13.

"Remember the sabbath day, to keep it holy." Exodus xx, 8.

I am constrained today to speak upon the subject of the Sabbath, first, because the Advisory Committee of the Tract Society has requested the pastors of all our churches to preach at least two sermons a year upon that subject,—if convenient, in January and May; and second, because I feel that at least that often we should have our attention called in a special way to that matter which makes us different from other Christian people. The only excuse, the only reason, we can justly offer to the world for not giving up our separate existence and joining other Christian churches, is the Sabbath.

There are today several great forward movements going on in the world that are of special interest in relation to the church. I shall not mention them in the order of their importance; that matter I could not venture to decide. I shall mention them as they come to me, six of them, briefly.

1. *The Evangelization of the Whole World.* This is a mighty forward movement, being carried on in many ways. They may all be included under the common title of foreign missions, but I like better the term, *The Evangelization of the Whole World.*

2. *Religious Education.* We do not hear quite so much about this, yet it is a mighty forward movement, seen in the work of the Sunday school, teacher training classes, graded work, uniform lessons, institutes, summer schools, Bible study, and so on. It is a great forward movement, *Religious Education.*

3. *Federal Union of Christians.* This does not mean a blending of all denominations into one denomination. It does not mean the adoption of one exposé of faith and belief. It does not mean the acceptance of one statement of doctrine by all. It does not mean the loss of one's

individuality, or loss of the identity or individuality of any church or denomination. It means a federation of all Christians of whatever church or denomination, by which the work of the Kingdom may be carried on with fewer cross-purposes and mixing of effort,—that is, with more unity, all in the spirit of charity and Christian forbearance. It is a great forward movement in these days, the Federal Union of all Christians.

4. *World-wide Peace.* Marvelous progress has been made along this line in the past few years, this fourth forward movement.

5. *Civic Righteousness,* that is, honesty and fairness in matters of public government, not only in our own national, state, and municipal affairs, but all over the world. Like the other great forward movements, it may have here and there quite serious setbacks, but as a whole it is a forward movement.

6. The sixth forward movement is that of *Social Service.* Under this matter come temperance, betterment of conditions in prisons, tenements and factories, organized charities, crusades against vice and crime and filth and disease. It is a large matter, and appeals to the altruistic elements in our natures, I think, even more than the other five great forward movements I have mentioned.

These six great forward movements are at work in the world, and we have our humble part in them. But they are like the six days of the week, six days of labor, and they should have in connection with them a seventh great forward movement, namely, *Spiritual Sabbathism.* It is for that we stand as a people. It is of that which I would speak today. The laborer needs a day of rest, in his human physical nature, after a period of work; not before, but after a period of work, he needs a time of rest. That is provided in God's plan by the Sabbath day. But the world needs a day of rest, the church needs a day of rest, our religious activities need a day of rest, our Christianity of these times needs a day of rest, a spiritual Sabbathizing. This is also provided for in God's plan of the Sabbath. And the great forward movement now needed in the realm of Christianity more than any other one movement is *Spiritual Sabbathism.*

People work and pray and give for for-

*eign missions.* People study and labor and plan for *religious education.* People explain and set forth and join hands for closer *church federation.* People talk and work and persuade and vote for *civic righteousness.* People gather and sign petitions, and send memorials and make speeches for *world-wide peace.* People toil and labor and sacrifice in *social service*,—six days of glorious work for the Lord, and then some way they forget the spiritual side of their own lives and works. I know this is so. I hear it spoken of so often by men in addresses and lectures and sermons, and always so manifestly accepted by those who hear. And I read of it in magazines and books and papers, not only those professedly religious, but those called secular.

But I do not find that this confessed lack of spiritual life, this confessed need of spiritual life, is connected with the great idea of the Sabbath. It seems to be a sort of individual matter; as though each workman, by himself, were to catch a little rest now and then, as was convenient, and had no Sabbath rest at all. That is, as though his rest-time was not considered in any way with a Sabbath. And so with the spiritual rest which the world needs, there seems to be no connection of it with the Sabbath idea. Now God at the very start established the Sabbath. It is in his program for the physical and for the spiritual welfare of his people. When in the development of the race God set his seal upon the written code of laws for men, the Ten Commandments, the Sabbath was incorporated in the very heart of that law. When the prophets and priests and poets of Israel put into writing the thoughts that God would have the world know and understand, the Sabbath always held a prominent place in these inspired revelations. And when Jesus came to the earth to reveal to men the way, the truth, and the life, "that he might bring us to God," he himself kept the Sabbath. He freed it from the man-made restrictions that had been put upon it; he explained and interpreted it in the light of his own divine example, saying it was made for man.

Now that Sabbath was in its temporal form, the seventh day of the week, a period of rest after a time of labor. It was the seventh day of the week that Jesus kept and said was "made for man." It is the

only Bible Sabbath. And it is because the Sabbath idea has been lost in the observance of Sunday, because it has no sanction of the sacred Word, that it has lost its power on the great mass, the large majority, of Christian people. They feel the lack of spirituality in their lives, even when zealously working in the six great forward movements I have mentioned, and possibly do not realize how the Sabbath idea, symbolized in the seventh day of the week, when treated in the spirit of the Master, would meet so fully this need of their lives.

There is no need to set before you today the fact that there is no Bible Sabbath but the seventh day of the week. There is no need to set before you the fact that the Sabbath, as a symbol, loses all its force when applied to the first day of the week. Talk with most any Sunday-observing Christian, and he will tell you that Sunday is the Lord's day, and that it is kept as a glad memorial day of the resurrection of Jesus. Sunday is losing what Sabbath rest idea it used to have in the minds of those who observed it; and Sabbathizing or Sabbath-keeping, spiritual Sabbathism, is little talked about, is little cherished, is little exalted, and little enjoyed in the world.

We who hold to the true foundation of the Sabbath are all too often indifferent and negligent and careless as to its spiritual element. And there are Seventh-day Sabbath-keepers who so emphasize the symbol, that is, the seventh day of the week, who so magnify the purely temporal element, that is, which day of the week is the Sabbath, and so think of that only, that their spiritual lives are dry and barren of anything more than mere Bible references piled up in mass as proof arguments to sustain their position. They can talk to you by the hour and prove from the Bible without question that the Seventh-day is the Sabbath for all mankind, and they are very strict and circumspect possibly as to outward conduct on the Sabbath, but the spiritual help and uplift and growth and rest and satisfaction are things that rarely are connected in their lives with the Sabbath idea.

"Remember the sabbath day, to keep it holy." Now the power and the effect of the Sabbath is lost when it is applied to any other day than the Seventh-day. Its holi-

ness ceases; for all the reasons and causes which brought it into being are senseless, are without meaning. All this you know. But Christianity needs a Sabbath spiritually kept. But how can there be a spiritual keeping when the symbol, by the changing of the day, loses all its meaning? I do not believe that there can ever be a great forward movement in Sabbathism with any other day than the Bible-taught Seventh-day as the symbol.

I believe that Christianity today needs to fulfil its circle, *six days* of labor like those I have mentioned, and the *true Sabbath*, with all its spiritual value and blessings. That is why I am a Seventh-day Baptist. We have, friends, a great, a mighty work. We have first our own blessed privilege and opportunity as individuals, each one of us, of keeping the Sabbath; and second, as members of this local church, we have in addition to our own privilege and opportunity, the duty and responsibility of being living witnesses, living epistles, known and read of all men, as to the power and importance and obligation of the Sabbath; and then in the third place we have the work of spreading this gospel of the Sabbath, that is, of endeavoring to make spiritual Sabbathism a great, a mighty forward movement. This work, as a denomination, has been entrusted especially to the Tract Society, and this society has delegated the work to a board of thirty persons.

This work is carried on in two ways, by printing and by preaching. First the board, or rather the society owns, in behalf of the denomination, a publishing house, where literature on the matter of the Sabbath is printed, and from which this literature is distributed. There is the weekly denominational magazine, the *SABBATH RECORDER*, and the weekly paper for the children, the *Sabbath Visitor*, and the two quarterlies, the *Helping Hand* and the *Junior Quarterly*, being helps for the uniform lessons. Then there are books, like the books of the late Dr. A. H. Lewis, and his biography by Rev. T. L. Gardiner, and the recent new edition of *Bible Studies on the Sabbath Question* by Dean A. E. Main, a book which, by the way, should be in every home among us. If you do not have a copy now, do not delay to order one soon, and for particulars see the back cover of the *SABBATH RECORDER*. Then there are

leaflets, booklets, tracts on the subject of the Sabbath, most of which are for free distribution to any who will read. These various forms of printed matter are being distributed in many places throughout the world where the English language is spoken, for all of the literature printed at the publishing house is in English.

The Tract Board, however, supplies the means for the printing of Sabbath literature in Holland in the Dutch language, in New York City in the Italian language, in Chicago in the Hungarian language, and in Cape Town in some of the African languages. Printed matter of this kind appeals almost wholly to the intellectual side of man's nature, to his mind, to his reason, to his thinking, and may, and I believe often does, convince, without convicting and converting. The board feels, therefore, that the personality of a speaker is often needed to add inspiration, and to influence the heart and feelings as well as the mind, and so it plans also for what is called field work.

I would be glad if the right man could be found to keep him in the field all the time, stirring our own people to more conviction concerning the Sabbath, and bringing it in a loving, sympathetic way to the attention of other people. Such a man does not now seem able to be found. The board therefore tries to use men, who are pastors, for a few weeks in this especial work. For example, the pastor of the New Market Church last summer spent four weeks in Sabbath evangelizing work in western New York State, and about the same time five other pastors were doing similar work in other parts of the country, as representatives of the board, paid by the board. The same kind of work will be done this year.

Then another method of work is an exchange of pastors for two Sabbaths and the intervening week. For example, the pastors of the churches in New York City and Shiloh are expected to exchange some time in May next. The pastors of Plainfield and Rockville are expected to exchange at about the same time, and the visiting pastor will spend the full week in Sabbath evangelizing work. In this case the board pays the traveling expenses only, and every pastor in the denomination is included in the scheme for the exchange. It is hoped that

this will be mutually helpful both to the pastors and to the churches, and the cause we love will be thus advanced.

Then another way of trying to do this field work may be described by giving one concrete example. There is a place in Vermont near Rutland where once there was quite an interest in the Sabbath. It is planned to send there a quartet of pastors who are singers, and there, where we have no church, carry on a Sabbath evangelization campaign for three or four weeks in the endeavor so to present the truth as to attract the attention of the people where there seems to be a small nucleus upon which to build, and thus carry on the Master's work. This place is not very far from Berlin, and the idea is that whatever interest may be developed by such a campaign, shall be cared for and cherished by the Berlin Church. This kind of work is also planned for in southern Illinois for next spring, and possibly other places, so far as there are means at the disposal of the board.

Then another method of this field work is a plan by which the Tract Board has joined hands with the Missionary Board, and is supporting a permanent worker, for example Rev. L. A. Platts in Los Angeles, the Italian Mission in New York City, the Hungarian Mission in Chicago, Marie Jansz in Java, and so on. It is all an endeavor to spread the Sabbath truth by the power of the living preacher.

This is the work which we as a people feel has been committed to our care. We believe that it should become a great forward movement in the religious life of the world. This is our mission; for this let us labor unceasingly, let us walk unblushingly, let us live unrepentably, let us sacrifice willingly, let us give most generously, let us pray most fervently.

Let us have the courage and faith and spirit of the sea warrior in seeming defeat, who said, "Don't give up the ship." For let us remember, friends, that however great may seem our victories, and however depressing may seem our losses, our personal defeats and our personal successes are merely incidents in the great cause for which we are enlisted.

Will this little scheme be of any use to you in connection with our thoughts this morning?

Six days of Labor:

Sunday  
Social Service

Monday } (Evangelization)  
Missions

Tuesday } (Religious Education)  
Teaching

Wednesday  
World-wide Peace

Thursday } (God Ruling)  
Theocracy

Friday  
Federal Union of Christians

The Men and Religion Forward Movement of this year includes all this very work under almost these same divisions, but it makes no place for the—

Sabbath  
Spiritual Sabbathism

It is ours, friends, to let our lights shine, to keep our lamps burning, not to burn other people with them, or set things afire; but to show the way, to light up the path. For this, O Lord, make and keep us strong and faithful. Amen.

### Self-control.

I remember that once a man came to our house red with wrath. He was boiling over with rage. He had or supposed he had a grievance to complain of. My father listened to him with great attention and perfect quietness until he had got it all out, and then he said to him, in a soft, low tone, "Well, I suppose you only want what is just and right?"

The man said, "Yes," but went on to state the case over again.

Very gently father said to him, "If you have been misinformed, I presume you would be perfectly willing to know what the truth is?" He said he would. Then father very quietly and gently made a statement of the other side; and when he was through the man got up, and said, "Forgive me, Doctor! forgive me!"

Father had beaten him by his quiet, gentle way. I saw it, and it gave me an insight into the power of self-control. It was a striking illustration of the passage, "He that ruleth his spirit is better than he that taketh a city."—Henry Ward Beecher.

## MISSIONS

### Secretary's Report.

For the quarter ending December 31, 1911.

The first six days were occupied with office work. Sabbath day, October 7, was spent with the church in New York City, and on Sunday I attended the meeting of the Board of Managers of the American Sabbath Tract Society at Plainfield, N. J. The following day I visited two Sabbath-keeping men, new to us, and mentioned in my report of last quarter. On returning home preparations were made for the board meeting held October 18. The previous day was occupied in attending a meeting of the Joint Committee.

On the twentieth a visit was made to Mrs. H. Alice Fisher of Northboro, Mass. I found her confined to her bed and under the care of the doctor. Some two weeks previous she had fallen and broken a limb near the hip. Her brother, Mr. Fay, had done everything for her comfort and recovery, even to securing at her request a Sabbath-keeping nurse who was both competent and congenial. Arrangements were made to report her condition to me weekly, and as soon as she could be moved she was to take board with her nurse at the home of kind neighbors, Mr. and Mrs. Frank. This she afterwards did.

It seemed best to attend the Southwestern Association and on the twenty-second I started West. While in Chicago Pastor Webster and I visited Brother Kovats and, with the latter, partly arranged for a room, which he finally secured, in which to continue the Hungarian Mission work. Here he holds his Sabbath and some evening appointments, the Chicago Church kindly paying the rent.

At Milton Brother J. H. Hurley met me, bringing with him Ebenezer Ammoko. It was finally decided to place Ebenezer there in school. Professor Inglis kindly consented to take him into his home and also to have the oversight of his work. On Sabbath evening I spoke to our people at Milton Junction and, on Sunday night, again met with them, and with others

spoke to the Brotherhood. Sabbath morning I spoke to the Milton people.

From here, in company with Brother Hurley, delegate from the Northwestern Association, I went to Chicago, where we were met by Brother Witter, delegate from the Eastern associations. We went to Little Prairie, Ark., where the association convened, Thursday morning, November 2. The only delegate from any sister church of the association was Brother Wilburt Davis, pastor at Gentry, who for several weeks had been on the field laboring among scattered Sabbath-keepers. At this meeting I spoke on missions and on the Sabbath question, in all four times. The church had greatly missed the visits of Brother Randolph and was badly discouraged; but before the close of the meetings people circulated a subscription to help defray the expenses of a visit from one of our ministers once in two months. Pursuant to this plan Brother Wilburt Davis again visited them in December. Plans were here completed for Brother Witter to visit and give Shepherdsville, Ky., two weeks' work on his return trip home, and for Brother Hurley to spend a month at work at Attalla and the church in Cullman County, Ala.

I spent six days at Fouke, held several evening meetings besides meetings on Sabbath and Sunday. The interest and attendance were good. The work of the school has been well sustained by Brother Davis, his wife and two girls, who are all giving their services for the year.

Early in the week a visit was made to Hammond, La., where Sabbath and Sunday services besides several evening services were held. The removal of so many members had discouraged the church, and only the Sabbath school was being held. A pulpit committee was appointed and when no minister has been available the members have taken turns in reading sermons. The health of Brother Ashurst has made it seem best for him to return South during the remaining months of winter, so he will serve the church as supply.

Brothers Hurley and Wilson both requested that I come to Attalla, where I spent the Sabbath, when we reorganized the Sabbath school and held some four meetings. While here I visited Chattanooga and the orphanage.

Stone Fort, Ill., was the next stop, where I arrived Monday. A meeting was held that night and on through the week. The revival was one of the old type: people were actually *convicted of sin* and then converted. Eleven candidates made their offering to our church on Sabbath morning. Nine of them are awaiting baptism, as it was thought the weather at that time was too severe.

On Sunday Brother Davidson drove with me to Delwood, Ill. Three days were occupied in going over a portion of his large field. We visited several families who have embraced the Sabbath and a number of others who are studying the question. He is talking of Christ and placing the Bible in destitute homes.

I arrived home the eighth of December, prepared a circular letter to members of the board and one to our pastors, besides again visiting Sister Fisher of Northboro. She seemed very grateful, told me of the kindness of her brother, the nurse and her many neighbors. She gave me money to pay for copies of the RECORDER, asked me to read the Bible and pray with her. Then she said, "I am not gaining much, but it is all right; God has been so good to me." New Year's morning I received notice of her funeral to be held that day.

I next went to New York and on the twenty-first called on Elder Henry, formerly of Los Angeles, Cal., a very able man who has been keeping the Sabbath for three years. In the evening I met with a missionary committee at New Market, N. J. The twenty-second I went to DeRuyter, N. Y., where I spent the Sabbath, ate my Christmas dinner, attended Christmas tree. Spoke Monday night and on Tuesday met with two members of the missionary committee. This has resulted in their visiting Scott, N. Y., and I hope keeping up monthly preaching appointments.

At DeRuyter news was received from Milton which made it necessary to visit and make some changes in the work of Ebenezer. It was finally decided to place him in charge of a student, Brother C. B. Loofboro, who will attempt to tutor him in primary work where he is deficient. Sabbath morning, December 30, I spoke to our people at Milton Junction.

In concluding the summary of my work I wish to say that wherever I have been

in the great Southwest people have shown great interest by their attendance upon the meetings and by the financial support which they have given the work. They will do all in their power for the support of a strong man if placed upon this field.

Reports show that there are employed on the home field 23 men, most of them for their entire time. Weeks of labor reported 276, in more than 70 localities. Twelve men have appointments ranging from 2 to 12 places. Number of sermons 535, to congregations ranging from 20 to 100 people and sometimes as high as 200; prayer meetings held 181; calls 2,159; pages of tracts distributed 9,920; books 15; Bibles 20; papers 7,880; annual subscriptions for the RECORDER 17; added to the churches 18: by letter or experience 8; by baptism 10; Sabbath converts 6.

Your corresponding secretary has visited and spoken to 11 of our churches besides visiting 11 other interests or fields of labor; has spoken 37 times and wherever a series of meetings has been held has usually spoken both upon missions and on the Sabbath question; number of communications received 250; number sent out 350; miles of travel 7,500.

Respectfully submitted,

E. B. SAUNDERS,

Corresponding Secretary.

### A Native Pastor's Plea for "Boys and Girls."

DEAR MRS. BOOTH:

In writing this letter to you it is the way of appealing to Cape Town, Sea Point and all friends in America, for help. We are now trying (The Libelezi Sabbath Society) to make Chipata a place of English studies. We wish to teach boys and girls to read and write; we wish to try to teach boys and girls to think for themselves. We have now started such work, and there are five boys and four girls learning their lessons here (Chipata).

We appeal to you, dear sister, for help—trust us as truthful ones. We beg you earnestly to help these nine pupils. They've nothing to wear—they are half-naked. They do not wish so much money wasted—that is, little money can be spent on them. It is not pairs of trousers or jackets, but just a "ntewere" would do. It may be you still remember the word

"ntewere," three or four yards of white or blue calico for wearing. Also dresses for boys and girls. Won't you kindly help such boys and girls? It is also very difficult to feed them—had their parents' minds been enlightened they would have been helped by them in food. But their parents are very ignorant, and do not know the way of helping their sons and daughters to get some knowledge from school.

Therefore it is our duty to do something for Christ, though little talent we possess. We hope you, dear sister, will help us in forming this work. Who knows the future of boys and girls? God alone is able to mold their lives. Who knew that Washington Amanda was to be one of the education heroes of modern generation! God alone knew it—yea, before Amanda was born. Pastor Booth fights for us—he wants us to stand independently, and such kind of heroic heart is great blessing which comes from Heaven. I, one of the members of "Church of Christ," a real Seventh-day Baptist, do appeal for help to Seventh-day Baptists of America. Now, dear sister, it may be we the "last" ones are the "first" ones. Do you know how we do in keeping the Sabbath of God? We (not only Christians, but outsiders as well) rest on Saturday—the very *Sabbath*. We've got three services, and seeing we have no clock or watch to keep our proper time of beginning our services (still we want a clock) we can only guess our time of services—9.30 a. m., 11.30 a. m., and 3 p. m. We have also to add a fourth service during these summer days. We never have such service inside the church, for we have no lamp. But we gather together in the open air in the village—and preach to the villagers.

Won't our brothers and sisters help us to possess a bell? We have nothing to call the congregations to come to the service.

As to the exact measurement of the clothes I wear I see that the suit that you've sent me fits me very well except the sleeves are a little long, still I try to fold them up when I wear. Jacket and a pair of trousers, a pair of boots, three pairs of stockings have reached me safely. Boots do fit me very well, and am very thankful. There is no word to express my gratitude.

Having seen you wish to know if I am a

married person—I would just say "Yes." The name of my wife is Sarah Domingo; she knows to read English well, she knows to write, she passed through normal course at the Training Institute of Livingstonia Mission and got her certificate. She knows to sew for herself and the children. She is now wishing to possess sewing-machine, but my lack of money causes her not to have one. I know she can be able to have a sewing class if the things for sewing were ready. We have two children: the first-born, her name is Agnes Chiwole Domingo; her age is nine years. She is attending school, but not began yet to study in English classes. She is got good voice of singing that I desire she should learn to play organ if we had one. Our second child is Charlotte Mkomera Domingo, now being two years old. Am sorry to let you know there are no other sisters here that can read or write English. We have many sisters (Sabbathers) but do not know English literature. Therefore the only thing we can do is to commence to train them up. I have at the present started to train five boys and four girls, and am sorry they've nothing to cover themselves. They would require a blanket each. They would require a shirt each (boy's), and each girl would require dress. It makes me oftener to think of these few students—they've got no bed, no mat, no soap to make them to clean themselves. There are many things I could mention that would make us poor Africans to rise up to the footsteps of pure Christianity out of which comes civilization.

Am now sending a sample of the sizes of boys and girls showing what their sizes are. Will you kindly please try to help them? They are poorly naked. There are others besides these wishing to be trained, but the difficult thing is food, as they come from afar.

The Michigan brothers and sisters wishing to help poor Africans should now try to do their best to help the outcast black man.

I have now started a school resembling training institute, and hope to bring this proposal, or experimental proposal, to my fellow pastors. My belief of Daniel xii, 4—the increasing of such knowledge should come upon Nyassaland. Therefore I appeal to Pastor Booth and yourself for higher knowledge to be imparted upon



Nyassa country, that Nyassas should now start to rise up as our fellow country Japan is. Of course it may take longer time, still it must speak out. Nyassa country now thirty-six years old; is he still to be a child that does not know "to hoe for himself"? We hope our appeal may reach you, and feel compassion for the boys and girls needing help.

Your loving brother,  
CHARLES DOMINGO.

For Libelezi Sabbath Society.

Ngoniland, B. C. A.,

Sept. 24, 1911.

To Sabbath-keeping Women and Young People of the United States:

Some of you may be interested in the foregoing letter from Pastor Charles Domingo, who has opened several districts about a week's journey west of Lake Nyassa; each district has its head church and out-schools.

Some of the native preachers taught by Domingo are extending their operations into Northern Rhodesia, where we expect large victories for Sabbath and gospel truth for the next few years.

The king of that country, King Lewanika, is very wishful for schools and missions. He recently liberated forty thousand slaves. His territory is larger than Germany. Its native name is Barotsiland; its English title is Northern Rhodesia. So far, but little interest has been shown by the Seventh-day Baptist women of the United States in Central Africa. Much can be done at little cost. Food they must find.

Is it not wise to use the little money we have to give so as to accomplish the greatest good to the greatest number? If so, I can recommend the Central African field as fertile ground likely to bring forth a hundredfold, since the stumbling-stones of error and false teaching are not yet abundant there, and paganism is swiftly vanishing and giving way to Truth-hunger. Here in South Africa the stones of stumbling and race prejudice are many and mighty, but, thank God, it is not yet so 2,000 or 3,000 miles northwards.

Something of the conditions there can be understood from this strong yet simple native letter.

To make it more plain, let me say 50

cents a month will clothe neatly and educate a girl or boy or student evangelist.

Two dollars a month will support a day school teacher and evangelist, such as commence the work in pagan villages and lay the foundation for a church later on. Four dollars a month will clothe and sustain a native pastor, his wife and family, and set him free to oversee and preach to a circuit of ten or more village day and Sabbath schools. I am very wishful to see the training of girls (the future mothers) properly and sympathetically cared for.

Are there not many who would count it a privilege to give or collect 50 cents a month and send the same through the Woman's Board for this purpose specially? Then the name and some particulars and later, I hope, the portrait of each girl so provided for could be sent, that is, after a camera or kodak has been furnished.

Will it not, in the "Time of Reward," be pleasant to hear the King say, "Inasmuch as ye did it to the least of these, ye did it unto me"?

A periodical account will be furnished of the expenditure of any funds thus sent through the Woman's Seventh-day Baptist Board. As we are kept advised at Cape Town of what is most needed from time to time, such gift money should be sent here, since it is very difficult to purchase in some parts of Nyassaland the things we can send hence by post to the district needing them.

ANNIE S. BOOTH.

Cape Town, Nov. 30, 1911.

### Letter to the Missionary Board.

MY DEAR BROTHERS OF THE MISSIONARY BOARD:

Christian greeting at the beginning of this new year. My interest in the work which calls you together the seventeenth of this month is the reason for this writing. God be with you this time is my heartfelt prayer.

Paul said to the Corinthians (xv, 58, First Epistle), "Forasmuch as ye know that your labor is not in vain in the Lord." This was always true and is now. God's cause has always prospered according to the labor put forth by his people. As a denomination advancement in numbers and spiritual power will be in proportion to the amount of work done. Holding to an

unpopular truth, the hindrances to numerical increase are very great. We must work the harder in order to overcome them.

Looking backward it is easy to see golden opportunities lost by failure to do the work required. A sermon at Marlboro on the occasion of the yearly meeting last November by Brother J. E. Hutchins (RECORDER, Dec. 18, 1911) shows a lost opportunity which brings sadness as we think of it. A church of one hundred members with its pastor turning to the Sabbath, and dying with the death of its pastor for want of our encouragement. And that other church in the Green Mountains coming to the Sabbath and no response to the call for help. We can not lay the blame to any one minister. It is a great pity the denomination was not aroused to strengthen those churches in their new-found faith and cement them to us.

But we need not waste time reviewing past mistakes, nor in debating the question why we have not done work enough to keep the denomination growing as it should have done. It is sufficient to know that there are golden opportunities on every side of us now. It is our part to do work enough from this time onward to keep the denomination making a substantial growth. Our experience teaches us that our foreign missions in the heathen lands must be almost entirely sustained by men and money from the homeland. It is therefore easily seen that the stronger we are at home, the more we can do in other countries. Now let us ring it out from pulpit and press, that our strength at home depends entirely and fully upon the amount of work we do at home. God always responds to the efforts of his people. Let us then know that the REAL CAUSE why we are not in a more prosperous condition is this: We have not been doing work enough at home. All other causes are secondary.

Now a word about doing the work. I was greatly cheered as I read the three plans reported to the Tract Board, as shown in RECORDER, November 20, 1911. Now let us make special effort to do work that shall abide increasing our numbers and strength. A church building is very much needed to give success at Battle Creek, Mich. My experience at Boulder leads me to suggest that the work be started at Battle Creek by securing a site and

getting pledges for funds. Then let the Missionary Board give large encouragement to Brother Coon to go to our churches and solicit help. If there is a better way, by all means use that better way; but by some means build the house. This work should not be delayed. I have had no communication with Brother Coon or any one else concerning this matter. But we all know a house of worship would do much to establish and build up a strong church. Also, as far as I can know, the Fouke Church needs a pastor. Brother Randolph has done a great work there. By no means should that work be allowed to be weakened for want of the living preacher.

Yours in the bonds of Christian fellowship,  
S. R. WHEELER.

Boulder, Colo.,

Jan. 12, 1912.

### Missionary Board Meeting.

The Board of Managers of the Seventh-day Baptist Missionary Society held a regular meeting in Westerly, R. I., on Wednesday, January 17, 1912, at 9.30 o'clock, with President Clarke in the chair and the following members present: Wm. L. Clarke, Geo. B. Carpenter, D. Burdett Coon, Ira B. Crandall, John H. Austin, E. B. Saunders, H. C. Van Horn, H. M. Swinney, J. A. Saunders, C. A. Burdick, S. H. Davis, A. G. Crofoot, L. F. Randolph, C. H. Stanton, A. S. Babcock. Visitors: Rev. Edwin Shaw, Dr. Anne L. Waite, Miss Sarah Congdon, Mrs. O. U. Whitford, Mrs. E. B. Saunders, James G. Waite, Mrs. Ruth Nash, Mrs. S. H. Davis.

The Rev. Edwin Shaw of Plainfield, N. J., led in prayer.

Minutes of the last meeting were read and approved.

The quarterly reports of the Corresponding Secretary and Treasurer were approved and ordered recorded. The Joint Committee presented a report recommending "that the Board call the Rev. Chas. S. Sayre to go as a joint field worker on the Southwest field", which recommendation was adopted.

It was voted that the Corresponding Secretary, on behalf of the Board, extend a call to the Rev. Chas. S. Sayre to work as a joint field worker on the Southwestern

field at a salary at the rate of \$600 per year and traveling expenses.

The Joint Committee is requested to communicate with the churches, presenting to them the entire matter of the Central and South African work, for a referendum vote.

The Treasurer brings to our notice the recent death of Mrs. H. Alice Fisher of Northboro, Mass., in whose estate the Missionary Society is a beneficiary. The settlement of the interests of the Society in said estate was left with the President and Treasurer with full power.

The afternoon session opened with prayer by the Rev. A. G. Crofoot.

The Rev. D. Burdett Coon of Battle Creek, Mich., gave an interesting and encouraging account of work and conditions on that field.

It was voted that from January 1, 1912, the salary of the Rev. J. A. Davidson on the Southern Illinois field be at the rate of \$600 per year.

Correspondence was received from L. A. Platts, A. L. Davis, R. G. Davis, F. J. Bakker, J. A. Davidson, F. R. Saunders, J. H. Hurley, S. R. Wheeler, C. B. Loofboro, E. L. Hummel, and others, which was considered.

WM. L. CLARKE,  
President.  
A. S. BABCOCK,  
Recording Secretary.

**Quarterly Report.**

From October 1, 1911, to January 1, 1912.

SAMUEL H. DAVIS, Treasurer,  
In account with,  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

By Months.

Dr.	
Cash in treasury, October 1, 1911 .....	\$ 109.34
Cash received in October .....	\$3,245.11
Cash received in November ..	274.98
Cash received in December ...	931.49
	<u>4,451.58</u>
	\$4,560.92
Cr.	
Expenses paid in October .....	\$2,926.02
Expenses paid in November ..	207.36
Expenses paid in December ..	466.95
	<u>3,600.33</u>
Cash in treasury, January 1, 1912 .....	960.59
	<u>\$4,560.92</u>

*By Classification.*

Cash Received.	
General Fund .....	\$ 821.96
Home field .....	34.31
China field .....	467.25
African field .....	18.35
Java Mission .....	3.00
Denmark field .....	3.25
Mrs. Booth .....	1.00
Tract Society .....	5.71
Superannuated pastors .....	3.00
Salary and expense of Corresponding Secretary .....	164.91
Income from Permanent Funds .....	374.50
Loans .....	2,500.00
Income from Memorial Board .....	39.84
Debt Fund .....	14.50
	<u>\$4,451.58</u>

*Disbursements.*

Corresponding Secretary .....	\$ 446.06
Churches and pastors .....	1,364.26
China .....	1,300.50
Africa .....	160.55
Holland field .....	75.00
Denmark field .....	75.00
Java Mission .....	37.50
Emergency Fund .....	15.00
Mrs. Booth .....	1.00
Printing .....	3.00
Expense to Joint Committee meeting..	12.90
Treasurer's expenses .....	49.37
Interest on notes .....	55.44
Exchange .....	4.75
	<u>\$3,600.33</u>

Cash in treasury, January 1, 1912 .....

960.59

\$4,451.58

Notes outstanding, January 1, 1912 ...

\$2,500.00

S. H. DAVIS,  
Treasurer.

When the keen scrutiny of skeptics has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted, a place where age is revered, womanhood honored and human life held in due regard,—when skeptics can find such a place, ten miles square, on this globe (where the Gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views.—James Russell Lowell.

"Christ is either Lord of all or he is not Lord at all."

**WOMAN'S WORK**

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

**The Ladies' Aid.**

We are a big society,  
We're called the Ladies' Aid,  
Our treasury is heapin' full  
Of money we have made.  
We held our annual meetin',  
There wa'nt a vacant chair,  
The room was just a swarmin'  
With wimmen everywhere.  
We hold these yearly meetin's  
To vote the money out,  
And places where it orter' go  
We know without a doubt.  
The deacons want the money  
To pay up some old debt.  
Says I, "They'll never git it  
If I know myself—not yet."  
Says I, "I move a hundred  
Be put into the floor;  
The carpet's old and faded  
In places near the door.  
The choir needs new music,  
The organ's got a squeak.  
Let's put some shingles overhead  
Where the roof has sprung a leak."  
Says I, "They ain't no sense at all  
In payin' that old debt;  
Just let them deacons dig like us,  
Just let them stew and fret."  
The chairman rose and meekly said:  
"Your plea we can't resist,  
The time is up—no argument,  
The meetin' is dismissed."  
And so we spend the earnin's  
We have worked so hard to get,  
And let the deacons figure out  
The payment of the debt.  
But if the task's beyond them,  
The bills are still unpaid,  
They'll find financial backin'  
In their faithful Ladies' Aid."

—Virginia Ryder.

**Activities of the Albion (Wis.) Women.**

The Woman's Missionary and Benevolent Society of Albion, Wis., held its annual meeting at the home of the president, Mrs. Wm. McCarthy, Wednesday afternoon, January 3, 1912.

Among the reports of the various officers for the year, one of especial interest was given by Mrs. J. J. Noble, the society's treasurer. She stated that since January 1, 1911, there had been raised \$73.32, and

this with the balance on hand at that date gave a total of \$86.87 in the treasury during the year.

There had been expended as follows:

Through the Woman's Board, for	
Miss Susie Burdick .....	\$30 00
Dr. Grace Crandall .....	10 00
Aged Ministers' Fund .....	5 00
General Missions .....	5 00
	<u>\$50 00</u>
Local benevolences .....	24 64
Total .....	\$74 64
Balance on hand .....	12 23
	<u>\$86 87</u>

The annual election resulted in the choice of the following officers for the ensuing year: president, Mrs. J. J. Noble; vice-president, Miss Maud Crandall; recording secretary, Mrs. C. M. Sheldon; treasurer, Mrs. C. M. Williams; corresponding secretary, Mrs. T. J. Van Horn.

This society uses the Mission Circle leaflets, and is much interested in the studies.

In connection with the other auxiliary societies of the church it is cooperating in the purchase of a new organ for the prayer meeting room.

HARRIET C. VAN HORN.

**Work of Circle No. 3, Milton, Wis.**

To the Annual Business Meeting of the Seventh-day Baptist Church:

Circle No. 3 of the Ladies' Benevolent Society was organized January 14, 1910, with 25 members. We now have 38 members with an average attendance of 13.

Twenty-two regular meetings have been held. The following has been paid out during the year:

Miss Burdick's salary .....	\$ 30 00
Missionary debt .....	5 00
Milton College .....	25 00
Fouke School .....	10 00
Quilt for Dr. Grace Crandall .....	2 12
Walk for parsonage .....	3 60
Sunshine Committee .....	5 88
Insurance on pipe organ .....	68 75
Tornado sufferers .....	15 00
Flowers for Old Folks' day .....	1 50
Los Angeles Church .....	10 00
Milton parsonage .....	30 00
	<u>\$206 94</u>

We have pieced and quilted a quilt during the year.

Some relief work has been done. The

Sunshine Committee has called on the sick and remembered them with flowers.

An experience meeting was held recently in which each member related how she had earned a dollar in some unusual way. About \$30.00 was raised in this way.

At present the Circle members are making aprons, planning for an apron sale.

Amount on hand, \$23.77.

Respectfully submitted,

EFFIE BABCOCK,  
Secretary.

Milton, Wis., Nov. 30, 1911.

### A Missionary Luncheon.

The notes of invitation enclosed a folded paper—drawn at random—on which was written the name of some country. The receiver was requested to personate a distinguished individual of that country, wear some article of clothing characteristic of the country and bring some dish of food used in her country. Each member was to tell about the character she personated without naming. The others were to guess the name of the character personated and record their guesses on little calendars placed at each plate. Some of the characters assumed were as follows:

Mexico wore the reboso (embroidered apron), brought stewed beans with pepper sauce and told the story of one of the Mexican missionaries.

Japan dressed in full costume, told the story of Neesima and brought Japanese cakes and knickknacks.

Africa pointed to her girdle as about the only article of dress worn by the women of her land, and told the story of John Dubé, "the Booker T. Washington of South Africa."

India wore a white dress with lemon colored chaddar, bordered with pale green, carried rice and curry and represented Lady Harnam Singh.

The story of Lady Harnam Singh is so interesting that it is passed on.

The Kawar Rani Harnam Singh is one of the most notable Christian women in India, the wife of Kawar Rajah Harnam Singh, the heir to one of the most important feudatory states in India. Because of his conversion to Christianity he was never permitted to reign. Lady Singh was educated in one of the Presbyterian mission schools. Her sons have been ed-

ucated in England and hold important positions in the civil government of India. The story goes in India that to prevent the Kawar Rajah's coming to the throne the wife of the aged monarch then reigning, herself an old woman, was reported to have borne a son. An English physician was called and testified to the birth of the son to the Rani. His testimony settled the matter in court. It was widely rumored, however, that the child's mother was a young woman brought into the palace. The fact that an English physician was called in violated every canon of propriety, and it was thought that he would not have been called had not his testimony been necessary to convince the court. Whether the rumor be true or not, Rajah and Rani Harnam Singh might doubtless be ruling today in Kappartallah had they not been Christians. The missionaries who have visited them in their summer home in Simla speak of Lady Singh's beautiful Christian character in what would seem extravagant terms: "She is the best woman in the world."—*Helping Hand*.

### The Referendum.

The Missionary Board and the Tract Board through the Joint Committee are submitting to the people of the Seventh-day Baptist Denomination a referendum vote on four questions connected with work in Africa. A good many Sabbath-keepers will not have the opportunity of voting with the churches the first week in February. All such are urged to send to the secretary of the committee, Rev. Edwin Shaw, 511 Central Ave., Plainfield, N. J., an individual vote on the four questions.

1. Are you in favor of Seventh-day Baptists engaging in mission work in Nyassaland, Africa, under favorable conditions?

2. Do you favor sending some one from this country to investigate Sabbath interests, and prospects of developing mission work on that field?

3. If you favor sending some one for investigation, do you favor sending one man or two men?

4. Do you favor continuing work on the present lines after July 1, 1912, even if no one is sent?

The first two questions and the fourth

please answer by "yes" or "no." Answer the third by "two men" or "one man." Please vote on this third question anyway, no matter how you vote on the others.

Ballots have been sent to all the churches in America, and you can vote with the church if present. But those who can not thus vote are requested to send an individual ballot, of course signed with the name and address of the person voting.

The following letter is being sent to each church in the denomination in America.

DEAR PASTOR, OR CHURCH LEADER:

The matter of this letter merits your careful and prompt attention. Its importance to our people is even broader than the matter itself, for it involves the trial of submitting the direction of a great question to the vote of the whole people.

About two years ago there came to the Missionary Society and to the Tract Society letters from native Africans at Cape Town and from Nyassaland representing themselves as leaders of groups of people who were observers of the Bible Sabbath. These letters asked for information on the Sabbath question by way of books and tracts, and also for any help financially that could be sent to their assistance.

The boards of both societies referred the matter growing out of this correspondence to the Joint Committee for investigation. That committee after careful and prayerful study recommended a method of work in Africa which the boards adopted and which has been in operation a little over one year. That method briefly is as follows: Each board appropriates \$50.00 a month for the work. This money is sent to Joseph Booth at Cape Town. One half, \$600.00 a year, is for his support and the support of his family. The other half is for the work in Nyassaland. Mr. Booth conducts the Nyassaland work by correspondence, using \$50.00 as pay for the native preachers and teachers, who are given from two to five dollars a month, in cash or in school supplies or clothing as they and Mr. Booth agree upon. At Cape Town Mr. Booth preaches in halls and upon the street, and distributes Sabbath literature. He also supervises the translation of our Sabbath literature into some of the African languages, has it printed and distributed, largely in Nyassaland.

The Tract Society supplies him and the Nyassaland leaders with Sabbath literature, including about thirty free copies of the SABBATH RECORDER. The translation and printing in Cape Town are made possible by an appropriation of \$200.00 for the year by the Tract Society. Regular monthly reports are made by the pastors in Nyassaland to Mr. Booth. The originals of some of these are sent to the Joint Committee. Correspondence is also conducted directly with several of the native preachers who write in English. Mr. Booth submits monthly financial reports to the committee. This is the method of work now in operation. (For a study of the subject you are referred to the SABBATH RECORDER, Nov. 27, 1911, pages 690-693.)

Now this method of work has not met the approval of some of our people. Faithful friends of the committee have honestly differed in judgment and have felt that some other method of work should be adopted.

The General Conference at Westerly in 1911 recommended to the denomination a budget which included for work in Africa \$2,000.00 from each of the two boards, the Missionary and the Tract, \$4,000.00 in all, besides the \$1,400.00 a year as is now provided for till July 1, 1912, for work through Joseph Booth.

The two boards included this in their budgets and referred the matter to the Joint Committee. This committee recommended to the boards that two men be called to go as missionaries. Two men were called but could not go with the intention of staying for permanent work. No one could be found who would agree to go under those conditions. The committee then recommended that one man be sent to make a thorough investigation. The members of the boards are not all of the same opinion. Some do not think an investigation is needed. Some favor sending one man to investigate. Some favor sending two men. Some would drop the whole matter. The boards then voted to refer the matter back to the Joint Committee with instructions to submit the matter to the people of the churches for decision, to vote upon four questions as you will see by the ballot. The boards wish by all means to carry out the desires of the people, to be true representatives, or agents. There are honest differences of opinions as to

methods and as to men. In the light of the result of this referendum vote the boards will courageously endeavor to carry on the work entrusted to their management.

You will find enclosed a blank ballot for your church. There are four questions.

It is suggested that you lay the whole matter before your people on Sabbath morning, January 27, 1912, reading this letter and setting the facts clearly before them, then give a whole week for thought and inquiry and study, and then take the vote on Sabbath morning, February 3, 1912, and mail the letter no later than Monday morning, February 5, 1912. If you have some better way of getting at the matter, do it your way, only do it with the largest possible vote, and no later than the date mentioned, for if some one is sent from this country the time of starting should be by the first of March at the latest.

We depend upon you so to conduct this referendum in your church as to make the matter a denominational success, a real expression of the will of the people.

On behalf of the Board of Managers of the Seventh-day Baptist Missionary Society, and the Board of Directors of the American Sabbath Tract Society, through their Joint Committee,

GEORGE B. CARPENTER,  
*Chairman.*

EDWIN SHAW,  
*Secretary.*

Plainfield, N. J.,  
Jan. 22, 1912.

Mrs. Ann Hasseltine Judson wrote while in Burma: "Nothing do I dread so much as becoming cold and worldly-minded, and losing the life of religion in the soul. Though I have but few temptations, I find that the innate depravity of my heart is constantly showing itself in some way or other. I find it is just as necessary to watch and pray and guard against easy besetting sins in this heathen land as in any other situation. O for a more holy heart, more fervent love to God, and more ardent longings for the promotion of his cause!"

That is the spirit which ought to possess not only Christians in mission fields, but Christians at home.—*Signs of the Times.*

### A Gambler's Testimony.

I have been in the saloon business, with a gambler's room attached, for the last four years, and claim to know something about what I am now going to tell you. I do not believe that the gambling den is near as dangerous, nor does it do anything like the same amount of harm, as the social card party in the home. I give this as my reason: In the gambling room the windows are closed tight, the curtains are pulled down; everything is conducted secretly for fear of detectives, and none but gamblers, as a rule, enter there. In the parlor, all have access to the game; children are permitted to watch it; young people are invited to participate in it. It is made attractive and alluring by giving prizes, serving refreshments, and adding high social enjoyments. For my part, I could never see the difference between playing for a piece of silver molded in the shape of money and silver molded in the shape of a cup or thimble. The principle is the same; and whenever property changes hands over the luck of cards, no matter how small the value of the prize, I believe it is gambling. Perhaps you have never thought of it, but where do all the gamblers come from? They are not taught in the gambling dens. A "greener," unless he is a fool, never enters a gambling den, because he knows that he will be fleeced out of everything he possesses in less than fifteen minutes. He has learned somewhere else before he sets foot inside of such a place. When he has played in the parlor in the social games of the homes, and has become proficient enough to win prizes among his friends, the next step with him is to seek out the gambling room; for he has learned, and now counts on his efficiency to hold his own. The saloon men and gamblers chuckle and smile when they read in the papers of parlor games given by ladies, for they know that after a while those same men will become patrons of their business. I say, then, the parlor game is the college where gamblers are made and educated.—*Exchange.*

"Obedience to God always involves surrender, and the sharper the struggle that precedes the surrender, the more devout is the obedience."

## YOUNG PEOPLE'S WORK

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

### Generosity.

REV. A. L. DAVIS.

*Christian Endeavor topic for February 10, 1912.*

#### Daily Readings.

Sunday—Generous gifts (Ex. xxxv, 4, 5, 21-25).

Monday—Gifts that grow (Prov. iii, 9, 10).

Tuesday—Generous service (2 Cor. xii, 12-17).

Wednesday—Generous hospitality (Heb. xiii, 1-3).

Thursday—Generous thought (Phil. ii, 2-9).

Friday—The tithe (Mal. iii, 8-12).

Sabbath day—Topic: The Christian virtues. II. Generosity (2 Cor. ix, 6-15). Consecration meeting.)

The whole of the chapter from which our lesson is taken, as well as the chapter preceding, is an appeal to the followers of Christ to be liberal in their gifts to the poor. It is an admirable plea for almsgiving, a forcible presentation of the Christian's duty toward the poor and unfortunate.

That form of socialism which seeks the common ownership of productive capital may be right, but it does not appeal to me, neither would it seem to be in accord with the divine plan. Christ said: "Ye have the poor with you always." Adam Clarke says: "God has not settled an equality among men by their birth, to the end that this equality might be the work of grace. He has put the temporal portion of the poor into the hands of the rich, and the spiritual portion of the rich into the hands of the poor, on purpose to keep up a good understanding betwixt the members of the same body by a mutual dependence on one another. He who withholds the part belonging to the poor steals more from himself than from them. Let every one answer this admirable design of God, and labor to reestablish equality; the poor, in praying much for the rich; and the rich, in giving much to the poor."

But let us consider our subject in a broader sense. Generosity means liberality in giving. Let us apply it, then, not only

to almsgiving, but to all lines of Christian work.

#### THE JEWISH SYSTEM OF GIVING.

According to the Mosaic code the Jews were required to give a definite part of the increase of their lands, herds, etc., variously estimated from one-tenth to one-fifth. After payment of the "first fruits" had been made, they were required to give a tithe of the increase of the field and cattle. This was called the first tithe and belonged to God (Lev. xxvii, 30-32; 2 Chron. xxxi, 5, 6). This first tithe was paid to the Levites for their maintenance and remuneration. Out of this tithe the Levites paid a tenth, called "a tithe of the tithe", for the support of the priesthood.

The first tithe having been paid, out of the remainder they were required to pay a second tithe to be expended in the courts of the tabernacle at the yearly religious festivals (Deut. xiv, 22-28). Every third year they were required to bring a tithe and share it with the Levite, the poor and the stranger. And in addition to these tithes were many free-will offerings. Hence their gifts were many and large.

While the amount of tithes and gifts, discussed above, may not be maintained with absolute certainty, to my mind they are pretty well established. Josephus says that one-tenth was to be given yearly to the Levites, one-tenth applied to festivals, and every third year, one-tenth to the poor.

#### CHRISTIAN GIVING.

While there are rules as to tithes, touching what is ceremonial and not now binding; while the tithe for the religious festivals may not longer be necessary, yet the principle that one-tenth of our income belongs to God, it seems to me, is firmly established. There is nothing in the New Testament that cancels that obligation. When Christ reproved the Pharisees for their neglect of the weightier matters, he said: "Woe unto you, scribes and Pharisees . . . for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ye ought to have done, and not to leave the other undone" (Matt. xxiii, 23).

If God demanded so much of the Jew, certainly not less than one-tenth, then *more*

rather than *less* is required of the Christian.

But many, I know, do not believe in tithing. Well, if such will apply the Christian spirit of giving,—giving freely, generously and willingly, giving “as God hath prospered you,” giving until they feel it and then giving until they do not feel it, the tenth will be paid and a blessing received.

In almost every church are those who give little or nothing to the support of the church. They have money for lodges and theaters, for tobacco and chewing-gum, but the cause of Christ gets little financial support from them. But that is not the Christian rule for giving. Every one, rich or poor, is to give. (“lay by him at home”) “as God hath prospered him.” The poor need the blessings that come from giving, as well as the rich.

A landlord, having let his farm for one-third the crop, late in the autumn called upon the tenant to see about his share. To his surprise he found that the crop had been harvested, sold, and the money appropriated for personal uses. When asked for explanation, the tenant replied: Crops were poor, and there were not two thirds of it all. I took my share first.” How often when crops are poor, or business dull, and we are forced “to cut down expenses,” our contributions to the Master’s work are the first “expenses” curtailed.

But shall we tithe when we are in debt? Why not? If it be true that we are only stewards, what right have we to withhold from God that which is justly his? Is it a greater mark of honesty to pay our fellows than to pay God? And should we withhold from God in order to pay the grocer or the butcher?

When the people of Judah needed a quickening sense of their responsibility to God, Malachi in a scathing rebuke laid bare their sins. “Will a man rob God?” he asked. They answer: “Wherein have we robbed thee?” The reply came: “In tithes and in offerings.” May it not be that one of the sources of our denominational weakness is to be found in the fact that we have failed to bring “all the tithes into the storehouse”? Unless we sow bountifully we can not reap bountifully.

#### GENEROSITY IN SERVICE.

But generosity should mark the personal service we render Christ as well as our giving. If the world has so enticed us as to make us selfish in our living; if we are so engrossed in household, business, or social affairs that God finds but little place in our plans, we are robbing God. He has a claim upon our time—every day, hour, moment—and he demands a part of it. A part of our time should be judiciously spent in the church service, family devotions, Bible study, in Sabbath rest, in personal work.

A man may be a public benefactor, he may do much good with his money, founding schools and public institutions, and relieving distress, yet fail to be a helper of men in personal ways. So far as we know Jesus never gave money to men, or paid rents, or furnished food or clothing for the poor, yet he was the world’s greatest benefactor and truest friend. So, let us, too, remember that there are needs that only love and kindness and sympathy can meet.

What a grand and a glorious revival of religion we would experience, what a season of refreshing would come to our churches, if from the depth of all our hearts we should resolve that God shall be first in our lives; that we will be generous in our giving and serving; that we will “bring all the tithes into the storehouse”! Is this picture too fanciful? No, the half has not been told. For He has promised, when the conditions are met, to pour us out such a blessing “that there shall not be room enough to receive it.”

#### A STRING OF PEARLS.

Partnership with God is always a safe move.—*Sunday School Times.*

Liberality and ignorance will never consort together.—*J. H. Jowett.*

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.—*Paul.*

He only who forgets to hoard  
Has learned to live.—*Keble.*

Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three,  
Himself, his hungering neighbor, and me.  
—*Lowell.*

#### SUGGESTED HELPS.

1. “On Giving One-Tenth to God,” *Sunday School Times*, December 9, 1911.
2. “The Christian Giving for the Times,” *The Bible Student and Teacher*, June, 1910, p. 431.
3. “Shall We Pay the Lord While We Owe Others?” *Sunday School Times*, November 18, 1911.
4. Have some one tell the story of Lowell’s “The Vision of Sir Launfal.”
5. Have discussed: Does God promise his children present earthly blessings?

#### God’s Word, or Our Feelings?

Feeling is an utterly unimportant factor in our religious life. It is a gratifying thing to have hoped-for feelings, but it is not at all necessary. A man who was engaged in an important series of meetings said at their close: “with two or three exceptions I felt the help and presence of God’s Spirit, and *believed, by faith, in his presence, even when I did not feel it.*” He stood on the highest and safest ground. God has promised the presence of his Spirit to those who seek it in the furtherance of his work. He has not conditioned the Spirit’s presence on our *feeling* it. Therefore it is safer to believe in God’s promise than in our feelings. We may, and we must, exercise faith without feeling, as well as faith without sight.—*Sunday School Times.*

#### News Notes.

LITTLE GENESEE, N. Y.—A recent social netted the young people \$15.45, and an entertainment \$11.50.—During the year just closed \$25.00 was raised to help in roofing the church and \$50.00 more for various interests.—We are expecting our new pastor, Rev. Erlo Sutton, to begin his work with us February 1.

FOUKE, ARK.—A free temperance program was given recently by the Endeavor society, to arouse an interest in the temperance cause.—The Ladies’ Aid gave its annual church dinner, New Year’s day.

MILTON, WIS.—The Christmas entertainment by the Sabbath school was on much the same plan as that of last year, each class performing some “stunt” and presenting in rhyme its gift for some worthy person or object. Santa Claus and Mrs. Santa

Claus graciously received all these offerings all in rhyme.—The annual dinner at the church, Sunday, January 7, was partaken of by nearly three hundred although the day was bitter cold. The excellent chicken-pie dinner was served entirely by men with the exception of a few young ladies who only assisted the young men in the dining-room.—Pastor Randolph preached in Hebron and Rome, Sunday, January 14.

#### Rejoice.

ANNIE L. HOLBERTON.

Rejoice for life in this beautiful world,  
With nature’s plenty teeming,  
Where the banner of freedom is unfurled  
And radiant skies are beaming.

Rejoice for all good that reform has brought,  
For every daily blessing  
By our heavenly Father’s hand inwrought,  
In love his name confessing.

When the plans of life that in faith were laid  
Have proved but unavailing,  
Look up with a heart that is undismayed  
And courage never failing.

There’s no time to loiter in vain regret,  
For willing hands are needed;  
And worthy employment is waiting yet  
Whose wants are still unheeded.

If your soul recoils at the bitter word  
Of one you’ve loved and cherished,  
When you know the struggle of hope deferred,  
And transient joys that perished,

Cling closer still to the Saviour’s side,  
Nor yield to touch of sorrow,  
Rejoicing in love that will still abide  
In an eternal morrow.

The way to secure a new Pentecost is to enlarge our gifts. Those of us who are in any degree partakers of the spirit of power must put God to the proof for a wider, a larger blessing. If we expect him to grant us, for the sake of the church yet unconsecrated and the world yet unsaved, some new and surprising access of spiritual power, we must make to him some demonstration of our faith, daring in its heroism, splendid in its measure, uncalculating in its generous denial of self.—*John Humpstone.*

I should not like you, if meant by God to be a great missionary, to die a millionaire. I should not like it, were you fitted to be a missionary, that you should shrivel down into a king.—*Spurgeon.*

## CHILDREN'S PAGE

### The Woodpecker.

The woodpecker is such a bore!  
He's always knocking at the door  
Of some old tree with horrid din,  
To see if any one is in.  
He's never welcome where he goes,  
Because he's greedy, I suppose.  
The trees all sigh beneath their breath:  
"Oh, dear! he bores us 'most to death!"  
—Abbie Farwell Brown.

### How Molly Helped.

"Tomorrow's mother's birthday!" cried Jenny. "Let's make it a beautiful day."  
"What can we do?" asked Tom.  
"If I were rich," said Margaret, "I'd buy her a silk dress this minute, and not wait till tomorrow to give it to her."

"But we haven't any money, not even one cent," sighed Sarah, dolefully.

All three of the children nodded their heads in concert and looked miserable until Jenny suddenly smiled. "What a silly set we are," she laughed, "talking about being poor when we are richer than most people!"

Little Molly opened her round eyes at this. She thought they were the poorest people in the whole world. They lived in the smallest house on Gaynes Street, wore plainer clothes than any of their little friends and rarely ever had a nickel, or even a cent, to spend.

"Yes; I mean it," said Jenny. "Think of all the poor people who have no good, warm home like ours, and plenty to eat, and ice-cream—sometimes. They'd think we were rich. Besides, father is worth a whole million dollars, I think, and so is mother."

The children laughed at that, and said they thought so, too.

"But what are we going to do for her birthday?" asked Sarah, puckering up her forehead to think. "Such a valuable mother ought to have a valuable present."

Then it was that little Molly had her "brilliant idea," as Tom, who liked to use big words, called it.

"Let's give her five nice children!" she cried. How they laughed!

"That would be the very best present

of all," said Jenny, "I am sure mother would be better pleased with it than with all the silk dresses in the world."

"I'll tell you what we'll do," cried Tom, who loved to plan things. "We'll get father to help us. We can all hide in the hall till she calls us to breakfast. Then father can say: 'Wait a minute, mother; there's a present for you out there—'"

"And it'll be us!" cried Molly, not waiting for him to finish. "And it will be five nice children."

And you should have seen what happened in that happy little home next morning when father threw open the door and called in the birthday present.

"It's five nice children, mother!" cried Molly, jumping up in her arms and nearly smothering her with kisses. "We're going to try never to quarrel or fuss any more, and it's your birthday present to keep forever and ever."

Then mother held out her pretty arms and tried to hug them all at once, but there were so many children, and the boys wriggled so, that father had to put his big, strong hands in hers and make what Molly called a "round hug" big enough to hold every one. And then they stood, all glad and happy, till Molly said: "Why, look at mother! I do believe she's crying!"

"But they're only happy tears," cried mother, shaking them all away, "for it's the dearest, sweetest birthday I ever had."

—Dorothy Gay Jones.

### The Homes of Wild Beasts.

There is a peculiar charm and interest in the study of the homes of wild creatures. Their efforts and the results in building these, even if crude, appeal to our sympathies.

We have admired, and, to some extent, have investigated the nests of the more familiar birds; we have seen the squirrel make his home in some dead tree or hollow limb; we have, perhaps, studied the muskrat and his peculiar dome-shaped house. Few people, however, have had the opportunity of giving the matter extended study.

Among birds, the home of the bald eagle is perhaps the most striking, possibly because of the majesty of the bird itself. It appeals to the imagination. Built of huge sticks loosely interwoven, and situated on

some lofty and inaccessible ledge, with the bones of the eagle's victims scattered round about, it gives a proper setting to the stern and savage character of its builder. Here the eagle reigns supreme, and here year after year he and his mate rear their young. This is the aerie from which he can scan the whole countryside and, like the robber barons of old, levy toll on all who pass his door.

Far in the still, white North, where winter reigns supreme, is the home of the polar bear. When the long arctic night approaches, the bear retires to some sheltered spot, such as the cleft of a rock or the foot of some precipitous bank. In a very short time he is effectually concealed by the heavy snowdrifts. Sometimes the bear waits until after a heavy fall of snow, and then digs a white cavern of the requisite form and size. Such is his home for six long months.

Our common little cotton-tail, or so-called rabbit, does not live in a burrow as does the English rabbit, but makes a slight depression in the ground, in which he lies so flatly pressed to the earth as to be scarcely distinguishable from the soil and the dried herbage in which her abode is situated. The rabbit is strongly attached to its home, wherever it may be placed, and, even if driven to a great distance from it, contrives to regain its little domicile at the earliest opportunity.

One of the most gruesome among animal homes is the wolf's den. This is simply a hole dug in the side of a bank or a small natural cave, generally situated on the sunny side of a ridge, and almost hidden by bushes or loose boulders. Here the wolf lies snug; in and about his doorway lie the remains of past feasts, which, coupled with his own odor, makes the wolf's den a not very inviting place. Nevertheless, there is something so dread and mysterious about this soft-footed marauder that it even lends a fascination to his home.

A "flv-by-night" sort of home is that of our friend, the bob-white, yet it seems to serve the purpose very well. Under the broad, low bough of a small pine or cedar tree, the flock take their night's repose. Quail, in retiring, always sit in a circle with their heads outward, and so they rest, presenting a barricade of sharp eyes and sharper ears against possible danger.

The home of the elegant little harvest mouse next claims our attention. It is built upon three or four rank grass stems and is situated a foot or so from the ground. In form it is globular and about four inches in diameter. It is composed of thin, dry grass, is of nearly uniform substance, and open and airy in construction. It shows great cleverness in this little animal, which is the smallest of mammals.

The winter home of the American red deer is very interesting. When the snow begins to fly, the leader of the herd guides them to some sheltered spot, where provender is plentiful. Here, as the snow falls, they pack it down, tramping out a considerable space, while about them the snow mounts higher and higher until they can not get out if they would. From the main opening, or "yard," as it is called, tramped-out paths lead to the nearby trees and shrubbery, which supply them with food. In this way they manage to pass the winter in comparative peace and safety.

One could go on enumerating bird and animal homes by the score, and they would all be of interest. The present space, however, will not permit of going further. The writer has, therefore, simply described some of the more curious of the homes, as well as those presenting the widest contrast.—St. Nicholas.

### An Unbeliever Convinced.

On the third of November, 1878, in the Fort Street Church, Detroit, I preached a sermon on Abiding in Christ. At its close, according to my custom, I invited any person present who was impressed with his need of Christ to meet me in the inquirers' room.

I found a young man there whom I judged to be about thirty years old; he was tall, stalwart, intelligent, and would have been fine looking but for a cloud that seemed to abide upon his countenance. His face seemed scarred and furrowed, as though he had been through a life of battle with sin and care and been terribly worsted in the contest.

I addressed him at once with a pointed inquiry, and almost the exact words of the dialogue that followed have been impressed on my mind.

"I take it, sir, that you are here to talk

with me about your spiritual interests. If so, will you at once let me into the very heart of your trouble or difficulty? I am acting as a physician to souls: let there be perfect frankness between us; tell me your exact and worst symptoms, and I will do what I can to relieve them and help you to a cure."

"Well, sir," said he, "I suppose you would consider my case a desperate one. I am an unbeliever and a disbeliever—an infidel."

"But I suppose there are some things you believe. You believe the Bible to be the Book of God?"

"No, sir."

"You believe Jesus Christ to be the Son of God?"

"No, sir."

"Well, at least you believe in a God?"

"There may be a God. I can not say I believe there is, but there may be; I do not know."

"Then let me ask why you are here. I can not waste time in words to no profit. I hope you are not come here to trifle with me. And yet I do not see what you want of me, if you do not believe in the Bible nor in Christ and are not even sure there is any God."

"I have heard you preach tonight, and it seems to me that you must believe something—"

"You are quite right, I assure you," I interrupted.

"And it gives you peace and comfort."

"Right again!"

"Well, I don't believe anything, and am perfectly wretched; and if you can show me the way to believe anything, and to get happiness in believing, I wish you would."

"I understand you, and I would risk my own salvation, if necessary, upon yours, if you will follow my prescription."

"Well, if you can help me, do it quickly, for I have been carrying this burden as long as I can. I live across the river in Windsor. I am a law student, but I am so wretched I can not study nor sit still. I wandered over here tonight, and heard the organ playing in your church, and went in, expecting to hear some fine music. I heard nothing but simple congregational singing, but curiosity led me to remain and hear what you had to say, and one thing impressed me; that you have some faith in somebody or something, and you are happy

in believing, and my envy of you brings me here."

I had met and conversed with hundreds of inquirers, but had never met such a case before. I lifted my heart to God for special guidance, and again he broke out with an exclamation: "If you can do anything for me, I wish you would."

I drew my chair up close to this unhappy man and involuntarily put my arm around him.

"Tell me something to read," he said.

"I would have you read nothing but the Bible. You have been reading too much; that is partly what is the matter with you. You are full of the misleading, plausible sophistries of the skeptics. Read the Word of God."

"But what is the use of my reading the Bible when I do not believe it to be the Word of God?"

I turned to John v, 39, and with my finger on the verse slowly read: "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me." "Now," said I, "if that means anything, it means that he who diligently searches the Scriptures will find that they contain the witness to their own divine origin and inspiration and to the divinity of the Lord Jesus Christ."

"Well," said he, "I'll read the Bible; but what beside?"

I read to him Matt. vi, 6: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." "If that means anything, it means that if you sincerely pray to God he will reveal himself to you."

"But of what use to pray to God if you don't believe there is a God?"

That was a puzzling question. But a thought flashed across me, and although I never had given such counsel to any man before, I gave utterance to it, for I felt guided.

"No matter," I replied, "provided you are sincere. If it be only feeling after God, if haply you may find him who is not far from every one of us; God will not disregard any genuine effort to draw near to him. Go and pray, if only like the famous Thistlewood conspirator: 'O God, if there be a God, save my soul, if I have a soul.'"

"Anything more?" said he.

"Yes;" and I opened to John vii, 17 and read: "If any man willet to do his will,

## HOME NEWS

PLAINFIELD, N. J.—The Men's Club of the Seventh-day Baptist church held a ladies' night last evening, the members of the Woman's Society for Christian Work being guests of the club. This is an annual custom with the club which is looked forward to with great pleasure by the members.

Raymond C. Burdick, vice-president of the club, was in charge of the program, that consisted of several selections by the Victrola. The talking machine was operated by George Babcock. Roy and Charles Titsworth sang selections and obliged by several encores.

D. E. Titsworth in a few appropriate remarks presented the Woman's Society for Christian Work with a purse of money, this incident being an annual form in which the club assists the ladies in their work.

This was followed by a social hour. Chairman Dr. O. B. Whitford and the other members of the social committee saw that all were served coffee and sandwiches.—*Plainfield Courier-News.*

ANDOVER, N. Y.—On First-day, Jan. 7, occurred our annual church dinner, which was followed by the business session in the afternoon. Owing to the extreme cold, only about fifty persons sat down to the excellent dinner, which was nicely served and thoroughly enjoyed. Pastor Sutton goes to Little Genesee, February 1, and all deeply regret the circumstances which take him from us. Since coming to Andover Pastor Sutton and wife have endeared themselves to all, both in and out of the church, and our prayers and good wishes will follow them to the new field.

A. E. L.

JACKSON CENTER, OHIO.—With many others we have been having unusually cold weather for our latitude. Several mornings it has been 15 to 20 degrees below zero, though but little snow.

We are greatly enjoying the beauty and convenience of our remodeled church. We do not wonder that Battle Creek people desire a comfortable building of their

he shall know of the doctrine." "That means that if you act up to whatever light you have, you shall have more light. In God's school we never are taught a second lesson till we practice the first. 'Then shall we know, if we follow on to know the Lord.'

"I have given you three texts already to ponder and study. I wish to add one more: Matt. xi, 28-30: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,' etc. That means that if you come directly to Jesus, he will give you rest. Now notice these four texts. One bids you to search the Scriptures; one to pray in secret; one to put in practice whatever you know; and the last to come to Jesus as a personal Saviour."

"Is that all?" he inquired.

"That is all. Will you promise me to go and follow this simple prescription?"

"I will."

After kneeling in prayer together he left me. Two weeks later, at the close of service, I gave a similar invitation to inquirers. The congregation was scarcely half out of the house when this same man came almost running toward me, with both hands extended and his face beaming: "I have found God and Christ, and I am a happy man!"

He sat beside me and told me the fascinating story. He had gone home that night, taken out from his trunk the Bible his mother had put there when he left home; had opened it and knelt before the unseen God. He simply, sincerely asked that if there were a God at all, and if the Bible were the Word of God, and Jesus Christ his Son and the Saviour of men, it might be shown him plainly. And as he read and prayed and sought for light, light was given; he humbly tried to follow every ray and walk in the light, and the path became clearer and plainer and the light fuller and brighter, until his eyes rested in faith upon Jesus.

The grand panacea for all ills of the soul is a personal acceptance of Jesus as a Saviour. But if there be an honest doubt that stands in the way, it may be removed by a sincere search into Holy Scripture, a sincere drawing nigh unto God in prayer, and a sincere endeavor to live exactly according to the light already given.—*Rev. Arthur T. Pierson, in the New York Observer.*

own. It is a great addition of power for usefulness to any church. We only wish we were able to assist them. Besides some collections from old subscribers I am sending also for five new ones, hoping that others may join us a little later. As I am so often told that "the RECORDER is too high-priced for me," I wish you might, at your earliest convenience, print a list of a few of the religious papers of other denominations, together with the price. I am quite sure that several papers or magazines no larger than the RECORDER and with a much larger circulation charge \$2.00 or more a year. If I am right, such a list would throw much light on the situation.

G. W. L.

Jan. 19, 1912.

SHILOH, N. J.—It has been so long since anything has appeared in these columns from our church and society that I hardly know where to begin. If I should tell all that might be of interest to some of our friends, my letter would be entirely too long. So when you have read this little reminder that Shiloh is still on the map, you may be assured that as the seasons have come and gone we have been rejoicing in our work and have continually had reasons to lift our hearts in thanksgiving to God. We have occasional sorrows, problems, disappointments; we have many joys, blessings, and successes. Our thoughts turn to the suffering but victorious Saviour, and we realize that "the way of the cross leads home." It is not an easy way, but it is a way of the purest joys and of assured success.

Brother Henry N. Jordan of Dunellen, N. J., came to Shiloh, December 28, to help us in special meetings for a time. He preached nine inspiring sermons while here. We spent considerable time during the days visiting the homes and in doing personal work. I am sure that his stay with us brought blessings to both pastor and people in Shiloh. In connection with these meetings twenty of our young people and children confessed Jesus as their Saviour. It has already been my privilege and great joy to baptize fifteen of this number and to receive them into the fellowship of the church, three of whom were not brought up in Seventh-day Baptist families. The prospects are that there will be others in a short time who will be ready

to offer themselves for baptism and church membership.

There are those whom we have not gained, for whom our hearts are burdened. We seek wisdom and guidance from God that we may be led to the accomplishment of his purposes. PASTOR J. L. SKAGGS.

Jan. 19, 1912.

WALWORTH, WIS.—Pastor A. P. Ashurst of Walworth, Wis., has been granted a vacation of two months by the Seventh-day Baptist church in that place. Pastor and Mrs. Ashurst left Wednesday morning for Hammond, La., where they will spend their vacation.

This generous action of the Walworth Church was twofold in its purpose: they thought the weather too cold for the pastor's health, and they wished him to be helpful among his old friends. Mrs. Ashurst will also be engaged during this vacation period in the Hammond public school as supply, a vacancy having been made in the school by the resignation of one of the teachers.

FOUKE, ARK.—Almost a year has passed since we came to Fouke. Perhaps many who are interested in the work here have looked for some word in the RECORDER. I will only say it has been a very busy year,—conducting Friday night prayer meeting, services on the Sabbath, teaching during the week and hustling generally on Sunday.

Two of our valued church members have passed away during the year—Rev. S. I. Lee in April and Velma I. Davis in November. The little son of Mr. and Mrs. Dixon was buried April 26.

Considerable sickness among our people has lessened the attendance on services, temporarily, during the year; but as soon as able they have filled their places again in all church work.

One item of special interest was the Children's-day program which was splendidly given to a large audience, Sabbath morning, April 15.

The visits of Rev. A. J. C. Bond in July and Secretary Saunders in November were both very bright spots. Elder Saunders was gladly welcomed by his many friends here, and Elder Bond will find the many friends he made ready to welcome him again.

In October we were pleased to have the teachers for our school come among us,—Miss Gertrude E. Ford of Garwin, Iowa, for the primary, Miss Fucia F. Randolph of Alfred, N. Y., for grades six, seven and eight, and John Randolph of Alfred for grades three, four and five.

Miss Ford was accompanied by Miss Etta Monro of Gentry, who came to enter the school and to be with her sister who has been attending for about a year.

The condition of John Randolph's health soon made it necessary for him to enter Bon Air Sanitarium. Wardner Randolph came on to fill his brother's place.

Our teachers are doing excellent work and are also exerting a good influence by their daily lives and interest in all branches of church work.

In November I was appointed denominational vice-president of the state Christian Endeavor and was later called to attend a meeting of officers at Fort Smith, traveling expenses paid. Our society decided it was best for me to go, so I left on Sunday night and returned Tuesday morning feeling that it was well I did respond to the call.

The seventeenth of December our Christian Endeavor gave a free temperance entertainment. This was an opportune time as the custom of Christmas drinking prevails here. Some doubted whether we would have an audience but two rooms in the school building were thrown together, chairs brought in and many stood. Another is being prepared for February.

One man speaking the next day of how much he enjoyed the entertainment said, "I've been to you-alls entertainments before and I know you-alls always have them well trained." Our people "make good" in all lines and have an excellent standing in the community.

As Christmas time approached the spirit of Santa Claus seemed to be in the air. Miss Ford's room gave an interesting program and "treats" (nothing harmful) were the order of the day in the other departments.

The biggest treat of all was reserved for Sabbath night, December 23. A conundrum social was held at Deacon C. G. Beard's. The last conundrum propounded was, "What is in Mr. Beard's parlor?" In order to solve the riddle, the whole company were invited into the parlor where

stood as beautiful a Christmas tree as one could wish to see, loaded with gifts for each member of the Sabbath school. These gifts arrived in a big box a little while before Christmas and were all sent by Mr. and Mrs. Walter L. Bowen of Riverton, N. J. Three cheers were given for Mr. and Mrs. Bowen, and then the tree was relieved of its burdens.

The next evening the young people had a candy-pull at Mrs. John Randolph's and at the same place the annual New Year's dinner was given.

Two comforts have been received, one from the Junior Christian Endeavor at Gentry and one from the Ladies' Aid of New Auburn, Wis. Donations of money for the school have come from the Young People's Board, the Charity Circle and Baraca Cadets of Leonardsville, N. Y., from the Sabbath school of Dodge Center, Minn., and from the Ladies' Aid of Westerly, R. I. All these gifts are gratefully acknowledged.

Carroll Davis, one of "our boys," is in Nortonville, Kan., doing well. His brother Edgar and wife (formerly Miss Ethel Scouten) will soon remove to the same place.

In August Mr. and Mrs. Thomas Shelton and daughter Ruth moved here from Illinois and are very welcome additions to our numbers.

The communion service which should have occurred in December was postponed until January 13 on account of stormy weather. A most excellent prayer meeting on the evening before prepared us for a refreshing service on the Sabbath. Letters were read from Mrs. Estelle Lammes, Eagle Lake, Texas, Lucetta Reed, Mercedes, Tex., Lola Smith, Humble, Tex., Charity Smith, Texarkana, Ark., J. A. and S. A. Milliken, Vancouver, Wash. These letters from non-resident members are very cheering indeed.

LUTHER S. DAVIS.

MILTON, WIS.—The Milton Sabbath school held its Christmas entertainment in the church Christmas eve and fully sustained its reputation for always having something interesting and unique.

Like the one a year ago this was a "Giving Christmas." Each class presented an offering to some object of special interest, and performed a "stunt," either an exer-



cise by the whole class or an original poem or speech by some member selected to represent the class. The crowd which filled the house to the farthest corner attested the popularity of this kind of entertainment.

The church was tastefully decorated, and two large Christmas trees, one on each side of the pipe organ, adorned the rear of the platform.

After the opening exercises the tiny tots were marshaled upon the platform and, assisted by some of the older ones, sang two very pleasing little motion songs, "Waiting Up for Santa" and "Holes in Our Stockings." This was followed by a short recitation by little three-year-old Cleone Crandall.

The offerings and stunts were then presented. The scheme of this part of the program, which was originated and most cleverly worked out by Mrs. Winnie Saunders, represented a family Christmas gathering at the home of grandpa and grandma. Grandma attired in cap and shoulder-shawl, and grandpa in the role of Santa Claus, received the children and grandchildren as they came in and presented their offerings, responding to each with an original verse or speech.

The children, sure of a welcome from grandpa and grandma, had also invited in a number of little "orphan girls," who sang an original version of "Little Orphan Annie," by Mrs. Saunders, which was very bright and entertaining.

The Philathea class, by request, presented "A Japanese Wedding." One member read the description while the others, in costume, silently performed the parts as described. This was one of the most attractive features of the evening.

One class of little boys, whose donation was for the African Gold Coast, presented some little "cousins" with blackened faces, as representatives of the little boys across the sea whose needs were told in charming verse by one member of the class.

Our one representative of that country, Ebenezer Ammokoo, was the recipient of a gold watch-chain from another class of boys whose stunt, beside the presentation poem, was a solo, "Ring, ye Christmas Bells," by Lawrence Babcock, with violin accompaniment by Rolland Maxson and the pipe organ played by President Daland. This was a very pleasing number.

The pantomime, "Christianized Nations in a Brotherhood of Peace," by a class of older boys dressed in the garb of the various nations with Uncle Sam in the center and the United States flag behind them all, was well gotten up and very neatly symbolized the title.

"Some little slant-eyed maidens, who dwell across the sea," that is, the Girls' School in Shanghai, were represented by a class of little girls in costume, who sang "A Japanese Love-Song" about "A maid on a Japanese fan, and a man on a package of tea," which was very pretty.

The solos by Mr. Date Coon and Mrs. Metta Babcock as "grandpa" and "grandma," and the song response to "grandpa" by little Catharine Maxson, were greatly enjoyed by all.

The presentation poems and responses were written by Mrs. Winnie Saunders, Mrs. Metta Babcock and Mrs. Ray Rood. The music, which was well chosen, was under the direction of Mrs. Rood.

It was a delightful evening's entertainment and showed a vast amount of thought and labor. Much praise is due to all who contributed to make it such a complete success.

The offerings received were as follows:

President Daland, from the choir .....	\$26 25
Pastor Randolph, from the Baraca class..	11 40
Tract Society .....	8 00
Church Building Fund .....	8 00
Girl's School at Shanghai .....	5 51
Dr. Grace Crandall, from the home dept..	5 25
Battle Creek .....	5 00
Sabbath School Board .....	3 00
Ebenezer Ammokoo .....	2 50
Church Relief Fund .....	2 35
African Gold Coast .....	1 30

Total .....

C. B. T.

The family man was passing through the market when a sign attracted his attention. It read: "Poultry Dressed in the Latest Style."

"What do you mean by poultry dressed in the latest style?" he asked the marketman.

"Why, are you blind?" said the dealer, pointing to the plucked chickens, with their legs tied. "Don't you see they are all hobbled?"—*Yonkers Statesman.*

## MARRIAGES

**JOHNSON-HARRIS.**—At the Seventh-day Baptist parsonage, Shiloh, N. J., November 29, 1911, by Pastor James L. Skaggs, Mr. Joseph L. Johnson and Miss Nellie D. Harris both of Shiloh.

**SMITH-DAVIS.**—At the home of the bride, on June 4, 1911, by Rev. Elijah Meredith, Miss Nancy E. Davis and Dr. W. J. S. Smith, both of Fouke, Ark.

**DAVIS-SCOUTEN.**—At the home of the bride's parents, October 1, 1911, by John McFaul, Miss Ethel Scouten and Mr. Edgar Davis, all of Fouke, Ark.

## DEATHS

**DAVIS.**—Velma Irene Davis was born January 19, 1891, and died November 1, 1911.

Velma was the oldest daughter of Nettie and the late Alfred S. Davis. She was a faithful member of the Fouke Seventh-day Baptist Church serving as its organist for several years. Her young and promising life, short though it was, had been a very useful one in the home, church and community. She had planned to give her time in teaching in the school here in which she had received her education.

Velma had just entered upon her duties in January when compelled to give up by the approach of the disease that caused her death. She was anxious to live, but willing to die if it was God's will. At a little prayer meeting which was held at her bedside she asked that "Pray On and Trust On" might be sung.

"They are not dead  
Whom the Father has taken,  
Tenderly cared for,  
Not lost, nor forsaken;  
Sweetly they rest,  
Whom the morning shall waken."

L. S. D.

**DAVIS.**—Sarah M. Mason, daughter of Thomas and Mary R. Mason, was born June 13, 1844, at Shiloh, N. J. She died in the same village, December 27, 1911.

In her early youth her parents moved to Salem, N. J. She came to know and to love the Christ and she was received into the fellowship of the First Baptist Church of Salem. She was married to Watson Davis, November 9, 1865. Soon after her marriage she removed her church membership to the Seventh-day Baptist church of Marlboro, N. J., where she remained a faithful member until the time of her death. Though she had been in poor health for several years, and consequently was deprived of the blessings

of church worship, she was patient in suffering and her interest in church work never waned.

Seven children were born to Mr. and Mrs. Davis, six of whom are still living: Mrs. Anna M. Turner, Greenwich, N. J.; Thomas M. Davis, Cohansy, N. J.; Isaac Davis, Wildwood, N. J.; Harry S. Davis, Texas; Rev. Wilburt Davis, missionary pastor, Gentry, Ark., and Mrs. Lillie Massey, Marlboro, N. J. The bereaved husband and children have the tenderest sympathy of many relatives and friends.

The funeral service was conducted at the home in Shiloh, December 30, by Pastor James L. Skaggs of Shiloh, assisted by Rev. H. N. Jordan, Dunellen, N. J., and the Rev. Mr. Wood of Greenwich, N. J. The body was laid to rest in the Shiloh Cemetery.

J. L. S.

**COLE.**—Marvin Neuman Cole was born at Standardsville, Greene Co., Va., January 24, 1892, and died at Salem, W. Va., January 10, 1912.

He had lived in Salem a little more than three years. He was a very exemplary young man, of clean life and habits. About two years ago he was converted to Christ in meetings conducted by Pastor Hills at Buckeye. Since that time he has been studying the Sabbath question. Recently he had changed to the Sabbath observance. Had he lived a few weeks longer he would have become a member of our church at Salem.

His death came as a sad shock. He was passing the engine of a freight train that had taken the siding for a passenger train to pass. Escaping steam drowned the noise of the approaching passenger train which struck him. He lived only about eighteen hours.

His funeral was held at the Seventh-day Baptist church, and was conducted by his pastor.

G. W. H.

## Christian Endeavor Topic Cards and Daily Readings for 1912.

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Clergyman examining a class—"Now, can any of you tell me what are sins of omission?"

Small scholar—"Please, sir, they're sins you ought to have committed, and haven't."—*Tit-Bits.*

## SABBATH SCHOOL

THE WISEMEN LED BY THE STAR.  
LESSON V.—FEBRUARY 3, 1912.

Lesson Text.—Matt. ii, 1-23.

Golden Text.—“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.” Isa. xlv, 22.

DAILY READINGS.

First-day, Isa. xlv, 1-13.

Second-day, Isa. xlv, 14-25.

Third-day, Micah v, 2-15.

Fourth-day, Psa. viii, 1-9.

Fifth-day, Psa. cx, 1-7.

Sixth-day, Psa. lxxii, 1-17.

Sabbath-day, Matt. ii, 1-23.

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

### The Old Town.

Oh, the little old town that I left one day,  
Because it was quiet, still  
Has the name that it had when I went away,  
And stands on the same old hill;  
But the ones that were dear in the little old town,  
With its one wide street running up and down,  
Have ceased to sit on the porches where  
The roses were trained to climb;  
They have ceased to sew and to whittle there,  
As they did in the dear old time.

The little old church with its wooden sheds  
Still stands as it stood of yore;  
But the ones who knelt and who bowed their heads  
Are worshipping there no more!  
And the little old school where I carved my name

On the home-made desk stands just the same—  
But the boys who are batting the ball today,  
And the little maids, fair and free,  
Are not the children who used to play  
On the common there with me!

Oh, the little old town that I left one day,  
Because it was quiet and still,  
Has the name that it had when I went away,  
And stands on the same old hill;  
But the friends that I traveled “back home” to see

Are gone, or else are but strangers to me,  
And over the doors of the little old stores  
Are names that I never knew,  
And the dream that was dear of the “old home” here

Can never, alas! come true.

—S. E. Kiser, in *Chicago Times-Herald*.

“The missionary enterprise is not man’s work, to be picked up and dropped at will. It is not natural, but supernatural; not a human, but a spiritual movement.”

## SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh-day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o’clock in Snow’s Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, 450 Audubon Ave. (between 187th & 188th Sts.), Manhattan.

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

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

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

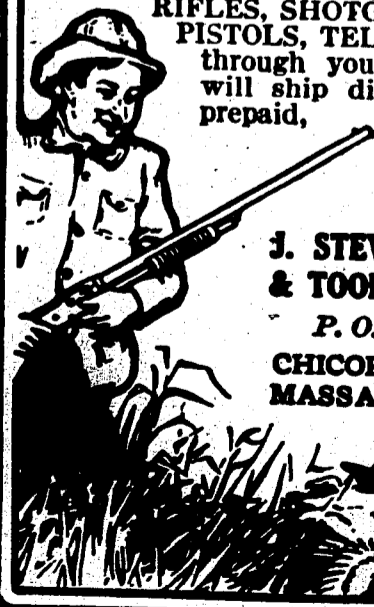
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# The Sabbath Recorder

## MY BOY AND THINE.

My boy and thine, adown the street,  
Like swallows flitting o'er the lea,  
With happy hearts and lightsome feet,  
Comprise the world for you and me,  
And all the meed of treasure fine,  
Is found in them, thy boy and mine.

My boy and thine, a priceless pair,  
Should Croesus from his coffers pour  
His oriental riches rare,  
We'd spurn him from our humble door.  
Should all the wealth of earth combine,  
'Twould never buy thy boy and mine.

My boy and thine in purity  
May grow to manly men sublime,  
And reaching ripe maturity,  
The heights immortal hope to climb.  
The minstrelsy of heaven fine,  
Will sing their praise, thy boy and mine.

T. Alex. Cairns.

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