

# Bible Studies on The Sabbath Question

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

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

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

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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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## EDITORIAL

### Our Boys, and Our Future Men.

If you have not already read the little poem on the cover of this RECORDER, please read it now. What parent can read carefully those three stanzas, "My Boy and Thine," without a prayer that the ideal suggested by the last stanza may be fully realized in the cases of "thy boy and mine"?

Whether this shall be so or not depends mostly upon the parent and home. It is estimated that not less than three millions in America are boys between the ages of twelve and sixteen, just in the adolescent period. If this be true, it is probably safe to say that there are three millions more between the ages of sixteen and twenty, and an equal number of little boys under the age of twelve years, who will live to young manhood.

While the oldest of the three classes may have already reached the stage of practical permanency in character, so one can tell with some degree of certainty what kind of men they will be, the six millions belonging to the other two classes are still absolutely in the hands of parents and teachers. The quality of their home life, the spirit and methods of their parents, the faithfulness and principles of their teachers, are settling the question as to their future. These boys are to be the Nation's future men. From their ranks must come

our rulers, our teachers, our heads of families in years to come.

No absolute rule can be laid down by which all boys can be trained and educated for useful men and for good citizens. No two boys are exactly alike, and it becomes a serious problem with the wisest of parents as to what course is best in the case of each child. A mother who had successfully reared seven sons was asked by what rule she had done it. She replied, "I had seven rules." Had she known but one rule, and that a cast-iron one, she would probably have ruined six out of the seven, if indeed she had not failed with the last one of them.

There are, however, a few fundamental things which may be observed in dealing with the boys, without making a mistake.

(1) The atmosphere of the home can be made congenial to child life. One of the greatest mistakes is made when the rigid rule of any home requires "old heads on young shoulders." Many a fond mother, yearning for the welfare of her boy, has thwarted her own plans by demanding the old-folks' religion in the young child's heart. When the question, "What is cant?" was asked of a certain leader, the following reply was given: "There is a religion natural to a young boy, and there is a religion natural to an old lady. When the young boy professes to have the old lady's religion, that is cant." Don't try to force the boy to practice the old-folks' religion. He will, if properly dealt with, grow from the child's experience into that of the old man; but not until he has come to years himself.

(2) The parent can recognize the fact that the young Christian boy needs quite different entertainment in his home, from that required by the man. Boys must have suitable amusements and congenial pastimes in the home, or they will seek them on the streets and in questionable places. The boy who is compelled to sit down and keep still every time he enters his own home, or who must read and study every spare hour, not being allowed freedom with playthings congenial to his tastes,

will soon come to dislike his home. And woe unto the boy who is made to feel out of place and in the way in his own home. Parents load their babies down with playthings and toys suitable to their tender age; but when the babies grow to be twelve or sixteen-year-old boys, they too often have no playthings or means of suitable entertainment in their homes. Why do not mothers who smother their babies with caresses realize that their boys too are hungry for expressions of mother love, even though they may have outgrown the infant stage of being fondled and petted? Why do so many parents seem to forget that according to his years every boy needs something by way of amusement? If the boy loves music, let him have instruments and revel in music; if he is especially fond of tools, give him a shop at home; and in whatever line he has commendable tastes, see that he has something to satisfy them. Encourage him in all harmless pastimes. Give him something to love, something to know, something to do.

(3) The personal element in home influences and in school life can not be ignored. Many a noble character is due to the close *personal* friendship of mother or teacher. Many of us can say by experience, "Happy and fortunate is the boy who feels that he has a personal friend in his mother." Elizabeth Barrett Browning once asked Charles Kingsley to tell her the secret of his good life. He replied, "I had a friend." The secret of many a successful, good man's life lies in the fact that he found in boyhood a friend in mother or in teacher. Beautiful indeed is the friendship that makes mother and boy one. While the young man regards his father and mother as true, sympathetic friends to whom he can confide his heart burdens and with whom he can take counsel concerning his plans, he can not go far astray. It is when there comes to be a chasm between parent and son, when loving confidence is lacking, when the boy feels that he is in the way and a bother in the home, that he seeks evil companions outside.

(4) If boys can be impressed with the folly of waiting for something to turn up, and made to realize that the world is full of openings for the boy who really fits himself to do something, much would be gained toward making good and useful men of

them. The boy who is willing to begin at the bottom and secure the right education need have no fears as to his future welfare. No boy can *drift* into good places in the professions or trades or business. To gain these requires faithful effort through years of application. But the boy whose eyes are opened to these facts and who becomes absorbed in the work of preparation, is thereby strongly fortified against evil, and well on his way to safety in the strength of a good character.

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### Freaks of Benevolence.

The prevention of cruelty to animals is indeed a laudable work, and one naturally feels glad when homes for worn-out horses, and asylums for other pet animals are established by gifts of money. Not long since, the papers announced the gift of \$100,000 by a wealthy lady for the maintenance of an animal society.

During the cold days, when that announcement was going the rounds, the papers were full of stories of indescribable suffering among the poor in New York. Women and children were freezing and starving to death, thousands of starving men and boys, out of work, were shivering in the bread lines, and being sheltered as best they could be in the overcrowded homes of charitable, sheltering societies. A walk through many familiar places in New York during the cold winter days will reveal most heartrending conditions. On every hand the evidences of suffering are depicted on the faces of men, women and children who have no other outlook than starvation and misery, excepting as they can be partially relieved through the benevolent societies that depend entirely upon gifts of philanthropists with which to do it.

While such conditions of suffering among human beings exist and are plainly to be seen on every hand, what kind of freak of benevolence must actuate one who gives \$100,000 for suffering cats, dogs and horses! Would it not be far better—much more humane and Christian-like—to put decrepit animals out of their misery by chloroform, and bestow the money where it would soften the sorrows, relieve the sufferings, and appease the heartaches of human beings who are in distress through no fault of their own?

### A Boy's Idea of Friend.

When a little boy was asked the meaning of the word "friend," he replied: "A friend is a fellow who knows all about you, but likes you." Who could give a better definition? There is after all a fine philosophy in it. Its very simplicity makes it a wise saying, in view of the great truth conveyed by its words. What can be more comforting, what can bring deeper assurances of true friendship, than to know one, who, while acquainted with all your faults and shortcomings, still likes you and holds you in esteem?

It would be easy to be a friend if one knew only the good that is in another, but to know all about that other—to know his bad qualities as well as his good—and still to love him, is not so easy. There is something attractive about that little boy's definition. I am more and more impressed with it. It seems to me that nothing on earth could be more comforting than to have a host of tried and true ones who know all about us and yet love us. Such friendship is like mother-love. Indeed, it is akin to the love of God, who, knowing our frame and remembering that we are dust, still pities us. The world greatly needs more of this spirit of true friendship.

"One there is, above all others.

Well deserves the name of Friend;  
His is love beyond a brother's,  
Costly, free, and knows no end."

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### General Booth's Secret.

A noted evangelist visiting General Booth in his work in London asked the General to tell him the secret of his success during all the years. After a moment's hesitation the tears came to the General's eyes and stole down his cheeks, as he replied: "I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities; but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with them, I made up my mind that God should have all there was of William Booth. And if there is anything of power in the Salvation Army today, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life."

Nobody can listen to General Booth for an hour without being impressed with his spirit of entire self-surrender to God. And the conviction will press itself upon the listener more and more, that the greatness of a man's power is measured by the completeness of his surrender. It is not so much a question of who or what a man is, but to what extent does God control him; how completely does he yield his heart to the divine and how implicitly does he trust God.

To hear General Booth pray is to hear a man talk face to face with God as though he had no doubts or misgivings about the results. He pleads for the outcasts of London, New York, China, or the world lying in wickedness, and in sobs and tears asks the Father's blessings upon every evangelist and Christian worker who labors for the salvation of the lost. Those who know him well say that when he opens his eyes after such a prayer, it seems as if he were looking into the very face of Jesus.

What child of God does not feel the rebuke of his own conscience when he sees such complete self-surrender? What would be the effect if every minister and missionary could say with this wonderful man, "God has all there is of me"? Have we all surrendered our wills to God, and are we as ready to be used of him as we should be? Who of us does not long for power with him in our work?

God knows us better than we know ourselves. He knows our weaknesses, our shortcomings, and is all the more ready to help us because we are weak. He knows, too, how much such weak and fallible men can do for him when completely given up to his service. He also knows how good-for-nothing his children are when filled with doubts, and when their hope is undermined. He is ready to fill with the Holy Ghost every soul who lets go of the world and takes strong hold of Christ.

Help us, O Father, to realize something of the gifts and the power thou art ready to bestow on thy trusting children. May we put away everything that hinders us, all differences, all enmity, all doubts, all suspicions of our fellows, and in the spirit of true Christian love seek power from on high that shall make us a mighty people in thy hands. Amen.

## EDITORIAL NEWS NOTES

### Rev. Madison C. Peters and the Poor.

In last week's news notes; mention was made of the plan proposed by Rev. Madison C. Peters, by which food and coal were to be furnished to the poor at wholesale prices. True to his plans Doctor Peters opened his first supply store to keep the poor from starving, on January 27, at 10 o'clock. The announcement had been made that the first store would be open but two days in the week and only from 10 to 12 o'clock. The first experiment proved quite a success. When the time to open and begin sales arrived, a crowd of fifty poor women and girls besieged the door of the little room engaged for this purpose. They were poorly clad, some bareheaded, others with old shawls thrown over their heads, and all shivering in the bitter cold. Potatoes, apples, carrots, onions, cabbages and beets were sold at actual cost, thus saving the profits that usually go to middlemen. Mrs. S. Ludlow Neidlinger, a wealthy woman, furnishes the funds for this good work. Rev. Madison Peters is pastor of the Pilgrim Church at Madison Avenue and 121st Street, which stands near the congested district where this first store was opened. Other stores are to be opened in different parts of the city, where the poor can thus be provided with food while prices remain so high.

This is practical Christian work, and the churches that thus try to aid the starving multitudes within their reach are doing much to bridge the chasm between the churches and the poor.

It is estimated that coal sold by the scuttle full is costing the poor from \$14.80 to \$18.00 a ton, and that potatoes as doled out by dealers have been costing them from \$2 to \$3 a bushel. Doctor Peters has succeeded in giving the poverty-stricken ones within his reach both these commodities at half-price.

Notwithstanding the generous, humanitarian spirit behind this movement, an effort was made to bring it into ill repute and to hinder it.

Avaricious dealers take no note of humanitarian and benevolent enterprises

when these interfere with their money-making. The case before us was no exception, for before the first two hours were over an officer from the Department of Health appeared on the scene, evidently expecting to find Doctor Peters violating health laws. The officer had obtained a false impression from some disgruntled person, and dealers near by also raised a cry against the move. The health officer soon saw his mistake, and begged to be known only by his number. Thus the good work was allowed to go on.

### No Prospects of Settlement in Sight.

The strike of twenty thousand textile workers in and around Lawrence, Mass., seems no nearer a settlement now than it did two weeks ago. The demands through Mr. Ettor, the leader of the strikers, were such that the mills could not think of complying with them, and a statement has been issued that the owners will have no further negotiations with Joseph J. Ettor as a leader of the strikers' committee, and that so far as the mills are concerned, no further attempt to settle the strike will be made through him. Ettor, on the other hand, announces that the strikers will not confer with the mill owners again until they are ready to talk business. So both sides promise to settle down and wait.

Meantime the families of the men who have been so long idle and without pay are beginning to suffer from cold and hunger. The leaders are making desperate efforts to secure funds for their relief. The militia and police are guarding the mills and keeping peace among the strikers.

### An Aged Song Writer Honored.

William H. Doane, the Baptist song writer and musician who wrote the popular tunes, "Rescue the Perishing," "Pass Me Not," "More Love, O Christ, to Thee," "Blessed Hour of Prayer," "Near the Cross," "Safe in the Arms of Jesus," "I Am Thine, O Lord," "Tell Me the Old, Old Story," "To the Work," and many other favorite hymns, was eighty years old on February 3, and many churches and Bible schools arranged to sing some of these songs on February 4 in honor of the writer, and to recognize his eightieth birthday.

### J. P. Morgan's Museum Coming to New York.

The famous art collection of J. Pierpont Morgan, valued at about \$60,000,000, which has hitherto been in the Victoria and Albert Museum of London, England, and in his own private museum, is to be moved to the Metropolitan Museum of Art in New York City. The collection contains many paintings by famous artists, jewelry, bronzes, enamels, ivories, porcelains, Italian majolica and tapestries of great value.

The withdrawal of these collections will leave a great gap in the galleries of London. The jewels alone are valued at nearly \$2,000,000. The removal is due to the change in the tariff laws, which allows works of art a certain number of years old to come free of duty. The great Metropolitan Museum of New York is purely an educative, and practically, a free museum; and the bringing of such a collection to America is a great cause for rejoicing.

England does not rejoice over the prospect of losing them, although in Europe the chances to replace such works of art are better than in America. Again, if they should remain in England until J. Pierpont Morgan's death, his heirs—or his estate—would have to pay an inheritance tax, which in this case would amount to about \$1,000,000 at least. The difference in the attitude of the two countries toward art collections is evidently the cause of this valuable treasure's being transported to America. Our Nation can well afford to be liberal in matters that contribute to the education and culture of its people. The National Museum of Art in New York, supported by wealthy Americans, is doing a splendid work in this line.

G. H. Baynes, an old soldier who is spending the evening of a long life in the Soldiers' Home at Washington, has had experience in three wars. He was one of the immortal "six hundred" who made the famous charge in the battle of Balaklava, in the Crimean War. He tells an interesting story of the doings of that fateful day.

Forty-six generals of the Chinese Imperial army memorialized the throne, recommending abdication as the first condition to restoration of order in China. The

strangling of three men for throwing bombs at Yuan Shih-kai did not seem to terrorize bomb throwers so very much. Since their execution, bombs have been thrown at two other generals, one of whom was injured so seriously he is not expected to live.

The twenty-nine Turks captured by the Italians on board a French steamer were finally surrendered to the French Consul at Cagliari, and the French steamship seized on suspicion of carrying contraband of war was released at Tripoli.

At last the main hulk of the wrecked battleship *Maine*, in Havana Harbor, has been floated. The building of the bulkhead into the break in the end of the hull proved successful and the vessel is now afloat. At this writing it has not been announced just what will be done with it. We hope the old ship may receive a decent burial in the deep sea.

President Taft, in behalf of the Red Cross Society, of which he is president, asks for gifts from the American people to relieve suffering in China. He thinks that now is America's time, if ever, to show Chinese how much we sympathize with her people. It is estimated that America should give about \$1,000,000 of the \$1,800,000 needed for that purpose. Millions of Chinese are said to be starving.

Two thousand Chinese Imperial troops are reported to have revolted and joined the revolutionists. The American Minister at Peking called all Americans living in the outlying sections into the legation quarter for safety.

A fine memorial cathedral has been erected at Khartoum in honor of General Gordon, who was killed nearly thirty years ago, when that city was captured by the Mahdists. The dedicatory ceremony took place on the anniversary of General Gordon's death and on the spot where he was killed January 26, 1885. On March 17, 1910, Theodore Roosevelt, as he was returning from his hunting expedition, placed the keystone of the cathedral arch in position.

## The Handwriting on the Wall.

THOMAS ZINN.

In these days of great missionary activity, through which the cause of the great Redeemer is making such wonderful progress in heathen lands, it is strange that Christian people should be well-nigh blind to a great and growing evil that is sapping the very life of many of the churches in the homeland. The vital statistics of France have for years been a source of worry to her own statesmen as well as a matter of comment among publicists of all Christendom. A recent cablegram from Paris announces that the long-expected has happened, that for the first six months of 1911 the population of France declined by 18,279, while in the first half of 1910 it increased by 21,189.

This is the handwriting on the wall that foretells the early doom of the French nation. Well may these appalling figures create consternation among the statesmen and philosophers of the French people, and their statistics are so well kept that they leave no doubt as to the cause of this decline in population. It is nothing else than the decline of their birth-rate—race suicide.

And it is this same sin against one of God's laws that is depleting the numerical strength of the older Protestant churches of America. We Seventh-day Baptists bewail our losses from apostasy but have been silent to that blighting sin that more than anything else threatens the life of our denomination. We arrogate to ourselves the credit of standing for the plainest interpretation of the written word. But are not nature's laws the laws of God? Are not the laws of nature as certainly obligatory upon the human race as the commands of Holy Writ? And besides, Jehovah specifically commanded his chosen people to multiply and replenish the earth.

But we are not alone. The year book of the M. E. Church, North, the most militant and evangelical of all the great Protestant bodies, shows a numerical gain of a little less than one per cent during the last statistical year, and it is said that the per cent of increase in this church has constantly declined since 1906. There is little doubt that this is caused by the declining birth-rate in Methodist families. A comparison with the statistics of certain

other churches will largely confirm this view.

The Mormon Church, on account of restrictive laws enacted in its favorite missionary fields, is now receiving but few converts, yet owing to the high birth-rate in Mormon families that church is increasing, numerically, by leaps and bounds.

The German Lutheran Church, like the German Empire, is growing at a rapid rate, due in some measure perhaps to immigration, but it would seem more largely to a high birth-rate in its families. In the last issue of the SABBATH RECORDER, Brother Chipman gives us a table of statistics showing a decline of numerical strength in our denomination during the last ten years, and inferentially attributes this to lack of missionary effort. I am not disposed to question his deductions any further than to say that the data that I have in hand indicates a contemporaneous decline in all American churches that are largely made up of Puritan and Cavalier stock. In some instances this decline reaches only a reduction in the former per cent of increase, while in a few cases there is an actual loss.

But the blighting effects of this evil may be found in other directions. The government statistics show that, notwithstanding our great triumphs in temperance reform, the per capita consumption of malt liquors in the United States has constantly increased; and the correct solution of this puzzle has been a matter of dispute among temperance workers. Yet the cause is plain. Through immigration, our country is receiving, annually, more than 400,000 aliens, nearly all of whom are to be beer drinkers. The band of "Crusaders" who in 1874 "prayed out" the saloons of Ohio and laid the foundations of the W. C. T. U. had behind them good strong families of sons and daughters, many of whom today rise up and bless the memory of these noble mothers; but the spinsters and childless dames that now make up the rank and file of that temperance organization are no terror to the sons of Bacchus.

*Farina, III.*

"The person most positive about what God will and what he will not do is often one who does not know God at all."

## SABBATH REFORM

### Are Men Losing the Sabbath Idea?

In the *Homiletic Review* for February appears a characteristic article entitled, "Shall We Have a Rest Day?" I say, a characteristic article, because it reveals rather more conspicuously than do some the prevailing tendency among writers on the Sunday side to overlook the real Sabbath idea in urging their modern theory of "one day's rest in seven." The one thing most to be regretted is the evident fact that leaders, while pleading for a "rest day", seem to lose sight of the grand and significant idea of real spiritual Sabbathism. Indeed, this is to my mind the most hopeless phase of the question. Just the moment we allow the spiritual and religious side of any great question in moral reform to fade out of it, leaving only the economic, the sociological or the physical side, that moment we are handicapped in our efforts to enthrone its principles in the hearts and consciences of men. The all-essential thing is the divine sanction. The real ground of hope for the observance of any Sabbath is a "Thus saith the Lord", brought home to the conscience. When this is lacking, the vital principle, the enforcing power is gone.

There must be a difference between the one day that God has sanctified and made holy and the other six which were never called holy. To the one day, for a special purpose and with sufficient reason, there was given a Sabbath sanctity never given to any one of the others. Efforts to apply this sanctity, this true Sabbath principle, to another day do not meet the necessities of the case, do not fulfil the purpose for which Sabbath was given. Hence men, to be consistent, have almost ceased to call Sunday the Sabbath. They say in so many words: "It is not Sabbath, and we do not keep it as Sabbath." Then in many of their writings the effort is to avoid using the word "Sabbath," while they almost leave God out of the question and plead for "one day's rest in seven", or a "rest day", mainly on physical grounds.

The article referred to covers four magazine pages, and in it the writer discusses the question, Shall we have a rest day? without any effort to lay the claims or commands of God upon the hearts of men. The main thought is, "Man needs a rest day, a breathing spell in the work of life." He admits that "the safeguards around the rest day are breaking down," and goes on to tell what things are conspiring to break them down. He speaks of amusements, vacation entertainments, "the automobile craze," the outdoor attraction of the parks, all tending to interfere with the rest day. Indeed, the plea is mainly for a rest day; very little is said of the divine command; the spiritual claim of the Sabbath is barely touched. In the last half of the article the writer says: "We need to go back to first principles and consider the beneficent purpose that lays at the foundation of the rest day. According to Deuteronomy the Hebrew people were charged to observe the Sabbath day to keep it holy." Then after this reference to the Seventh-day Sabbath in the midst of his plea for a Sunday rest day, in the very next paragraph he says: "The churches of America through the Social Service Commission have affirmed as a part of their social creed: 'One day's rest in seven, and that by preference the first day,'" and urges the churches to be true to this confession!

More than once in this article the questions are asked: Why so little regard for the Sunday services? Why do the congregations dwindle to almost nothing? What can be done to remedy matters?

To my mind it is evident that too many religious teachers have themselves lost the real Sabbath idea. The claims of God seem to be forgotten in pleading with men, and the lower claim of needed physical rest is substituted. Why should not the churches grow empty on what is constantly spoken of as nothing more sacred than a rest day? If rest is the great thing needed, "a breathing spell in the work of life," then who shall say where this can best be found? If one day's rest in seven is the real thing, then why insist on its being on the first day of the week? It is a rest day for which the writers plead, and the people hear the plea. They do not hear much about the Sabbath—that is God's word—but do hear much about the needed rest day. There is no Bible claim urged

for it; it is a creed of the Social Service Commission, to which people are urged to be true: "One day's rest in seven, and that by preference the first day"! Then why should not men go to the picture shows, ride in automobiles or wander in the parks on the first day of the week, if in that way they find rest? This may suit them better than a seat in a church, especially if they have been housed up all the week. It may be just "the breathing spell" they like best; and since their ministers insist on pleading for a *rest day*, since they studiously avoid calling it Sabbath, and since they all know there is no Bible for sabbatizing on the first day of the week, what is more natural than for people to seek the needed rest out of doors and in their own way? The harvest is according to the seed sown. The Sabbath idea, the spiritual Sabbathism of Jehovah, is being lost sight of. Bible precepts are being dropped out of sight and Christian leaders are resorting to civil laws to enforce a rest day from toil, and the result must be a sabbathless people.

#### "Notes in Passing"—Tithing and the Law.

The following notes upon tithing, and comments upon the law and the Sabbath, are from the *Presbyterian of the South*. It is so seldom that we find our contemporary expressing opinions about the perpetuity of the law, and the testimony of the New Testament regarding its force for all time, so completely in harmony with our views, that we can hardly refrain from giving those opinions here. How any Christian can be so clear and explicit regarding God's Sabbath law for all time, and then not keep the Sabbath, is more than we can tell.

"The tithe does not belong to the symbolic or ceremonial law. It came into being long before those laws were instituted. The law of the tithe like the law of the Sabbath was recognized as in full force by Moses, and by him incorporated into the body of regulations by which not Israel alone but all people should be bound. The tithe belongs not to the ceremonial but to the moral law which underlay it. The types and ceremonies have passed away because the great Antitype toward whom they pointed has come and fulfilled them in himself. But the laws which reg-

ulate man's dealings with his Maker have not passed away, of these 'not one jot or tittle shall pass until all be fulfilled.'

"Let it be granted, which it freely is, that the law of the tithe is found incorporated amongst many Mosaic regulations which are of only temporary importance, and yet this will not prove that this law is likewise merely temporary. For have we not the Sabbath embraced amongst the same Mosaic regulations? And is not murder, and obedience to parents and honesty likewise dealt with in Levitical constitutions? But as keeping the Sabbath and obeying parents and refraining from murder, and honesty between man and man did not originate with Moses but existed as God's laws from the beginning, and were merely incorporated into the body of laws which Moses gave the people for their guidance in right living, so with the tithe. The expiration of the Levitical or ceremonial laws does not carry with it the end of all laws incorporated with them. Every law already existing and recognized when these Levitical laws were given continues in full force after they are gone. Because, according to one of the canons of law, 'A temporary statute, expiring by its own limitation, leaves the law as it found it.' 'The tithe is moral by divine appointment.'

"Coming now directly to the New Testament. We are told that the tithe is not now binding because there is no New Testament enactment upon the subject. Waiving for the moment the question of New Testament enactment, I ask is it necessary? Are we to be guided in our conduct toward God only by the enactments of the New Testament? If so, then why keep the Sabbath? There is certainly not a word in the New Testament commanding us to do so. This argument fails in that it proves too much. But we are told we have our Lord's example in the keeping of the Sabbath and that is equal to a distinct approval of the tithe, and also Paul's in more places than one as I shall try to show. Here again the parallel between these two laws of God is apparent.

"But suppose there was not one word in the New Testament about either the Sabbath or the tithe would we be justified in neglecting them? Have not the New and Old Testaments one and the same God? And is not the will of this

God one through all the ages? Can his standard of morals change, or can changes of dispensations change places with right and wrong? Is it necessary for God to be continually repeating himself in order that we should be assured he has not changed his mind? Is there any break in the continuity of the human race, or any radical change in man's constitution at any given point in history such as justifies us in expecting another and different revelation? If not, then why seek in New Testament times for a repetition of those laws governing man's relations to God either in himself or in his possessions? Why ignore that canon of law which declares that a law once made remains in force until abrogated by the same power which made it?

"In Matthew xxiii, 23, we read, 'Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.' (See also Luke xi, 42.)

"Now you will observe, first, that the only commendation our Lord ever passed upon the Pharisees was in connection with their observance of the law of the tithe. This constitutes a distinct 'Thus saith the Lord' in favor of the tithe. But there is not one 'Thus saith the Lord' in the New Testament in favor of the Sabbath, and yet many who refuse the tithe would be shocked if told the Sabbath had no authority. Our Lord not only commended the tithe, but he commended the punctiliousness with which the Pharisees observed it, descending to 'all manner of herbs.' Of course they observed it in all the larger matters of flocks and herds and crops of larger grain, but they did not stop there, they observed the law clear through even in minutiae, and were commended.

"You will also observe, second, a very important thing I would not overlook, namely, that the observance of one law can not atone for the neglect of another. Every law stands for itself. Hence while appealing for the observance of the tithe I would not leave the impression that it is more important than other of God's laws. It is simply a very much neglected law that I would see restored to its proper place in Christian life."

#### Matthew, Mark, and Luke.

REV. ARTHUR E. MAIN.

RELATION BETWEEN THE OLD AND NEW TESTAMENTS.

Doctrines about Christ, his Person and sacrificial work, his kingly and priestly offices, have partly overshadowed his prophetic office, his own teaching work. Jesus knew himself to be the Christ, the Son of God and the promised Saviour; but his person and work, and his teaching, are vitally related, mutually interpretative, and upon both rests his kingdom (Matt. iv, 23—v, 2; xvi, 13-28; Mark ii, 13-28; viii, 27-38; Luke iv, 14—v, 3). One of the earliest sources is called *ta logia*, the words, or sayings, of Jesus; and is believed to have been written by Matthew in Hebrew.

One of the best proofs of the genuineness of our Lord's recorded sayings is their religious and moral superiority to the best of the world's wisdom.

The form of Jesus' language is largely in terse, plain maxims, or pictorial. These are among the best ways of bringing eternal truths home to the minds and hearts of the people.

His doctrine flows from the fulness of his inner life; and he seems to expect it to be self-evident to the normal reason and conscience of men.

The speech of Jesus was not that of the schools, or of science, philosophy or theology; yet it was in some real sense scholarly, scientific, philosophical, and theological, because a clear, forceful, logical, and rational grouping of connected parts. With him religion is a matter of course; spiritual, with the freedom of life; inward, but needing outward expression in worship, conduct, and service; necessarily ethical, and exactly so; a religion of grace, mercy, pardon, and salvation; and of eternal life as a present possession.

The teachings of Jesus are a revelation from God in and through himself (Matt. xi, 27-30).

Neither Gentile religion nor philosophy, at their best; neither Pharisaism; Sadduceism; Essenism; Alexandrianism, seeking to harmonize the Old Testament and Greek philosophy; nor the best thought among the Jews, e. g., in John the Baptist, was the source of Jesus' doctrine. His unique consciousness of being in commun-

ion with God as his Son, made him the Saviour of men sent to help them into a fellowship with God above any that is inherent or self-developed.

This divine-human consciousness was rooted in an inner life that knew no sin separating him from God.

There were no ordinary and extraordinary hours of inspiration with him as with other prophets; but he was constantly himself. He was not only the prophet of a religion; but a personal realization of pure and true religion. He preached himself and his Father as no prophet or apostle did. And he lived his life on earth in the light and power of a present eternity.

All this gave him a correct view of the Old Testament, which was to him the Holy Scripture, and placed him in right relation to it (Matt iv, 1-11; v, 18; Luke ix, 28-36; xvi, 17). See also Matt. v, 21, 22, 27, 28, 33, 34, 38, 39, 43, 44; Mark ii, 27, 28.

He is himself the test of husk and kernel, the temporary and enduring, in the older Scriptures. He did not come to destroy the Law, Prophecy, or Psalm; or to cast them aside as empty husks; but to fill out and complete in himself and in his teaching, the Old Testament revelation in its inner and spiritual sense. He confirmed and accomplished the Old Testament by putting into his Gospel its everlasting germs and ideals.

Not such terms as contradiction, abrogation, and destruction, but such words as enlargement, enrichment, development, evolution, express the treatment of the Old Testament by our Saviour (Matt. v, 17-48; xix, 3-9; Mark vii, 1-23; xii, 28-34). What, for any reason, was temporary, naturally fell away; the essential, permanent, universal, Jesus kept and taught.

Some elements of the "fulfilment" and "accomplishment" of Matthew v, 17, 18, and of the "full grain" of Mark iv, 28:

1. The development of revealed religion in the Gospel of Christ realized the highest ideals and hopes of Old Testament seer and prophet.

2. Outward goodness is seen not to be goodness, if the heart is not right; and in God's sight an evil *thought* is a word, and an evil *desire* an act (Matt. v, 20; vii, 15-23; xxiii, 27, 28; v, 22, 28).

3. Jesus extended the range and depth

of Old Testament and contemporary ethics (Matt. v, 22-48; xxiii, 16-26).

4. Much of the external would inevitably pass away under such teaching as that of Jesus (Matt. ix, 14-17). The Old Testament as such, as a separate historical system, or stage of divine revelation and religious evolution, gave way to the New Testament. I agree almost exactly, here, with the principles of Stevens, *The Theology of the New Testament*, pp. 23-26.

But, as against him, I must insist that it was a *Judaized* sabbath and seventh day that was the old bottle and the old garment; and that there is nothing in the history or nature of the seventh day, in the way of contrast with any other day, that unfits it for being a new bottle for the new wine of Jesus' Sabbath doctrine and practice, or stands in the way of "a new garment complete and sufficient in itself."

The old bottle, Thou shalt not kill, taken literally, was not big and strong enough to hold the new wine, Thou shalt not be hateful in thought, feeling, word, or deed. The old bottle, Thou shalt not commit adultery, if one stops with the letter, was not strong enough to hold the new wine, Thou shalt not cherish impure desires. The old bottle of burnt-offerings was not large and strong enough to hold the new wine of Romans xii, 1. The Judaized seventh day was not large enough to hold the new wine of the Sabbath of Christ. But, when rescued from Pharisaism, it was a fit bottle for the new wine; and it had the supreme advantage of a noble place in Israel's history, and, under some primitive and imperfect form, in the still earlier stages of the world's religious development.

An infidel workman in Bulgaria bought a copy of the New Testament, and when he found it was a Christian book he tore it in pieces and threw them away. The other workmen gathered up some of the torn leaves and were so charmed with the words that many bought copies for themselves. Thus the one book destroyed was the means of interesting many men.—*World-Wide*.

"You say you have no references? What explanation have you for that?"

"Why, yer see, mum, I've always stayed in wan place until the payple doid, mum!" —*Puck*.

## MISSIONS

### From the Foreign Missions Conference.

MY DEAR MR. SAUNDERS:

At the Conference of Foreign Missions Boards of North America which met at Garden City, N. Y., January 10-12, the relation of prayer to missionary work was emphasized in several addresses, notably in one by the Rev. Dr. R. P. Mackay of Canada, who was subsequently elected permanent chairman of the conference to serve for the ensuing year and preside at the next annual meeting. A resolution on the same subject was also introduced by Rev. A. E. Armstrong, M. A., another Canadian.

This call to prayer from Canada is one to which the churches of America and throughout the world will gladly respond, seeking fresh enduement as disciples under orders to go and teach all nations.

The secretary of the conference was instructed to convey in a special letter to the missionary boards the sense of this representative gathering, that the greatest need in the church today, in view of the conditions affecting its missionary operations, is the need of prayer. The conference would urge upon the officers and members of the administrative boards that the missionary cause should be so presented to the churches and to individuals that prayer may appear the essential, constant and dominant factor in awakening and sustaining any and all missionary effort. At this particular time in the history of missions the temptation to rely upon organization and strategy rather than upon the guidance of the Holy Spirit is a real danger.

In making this request it was not the thought of the conference that the boards needed to be recalled to the practice of prayer or asked to issue any special literature on the subject, but that each board should, in the ordinary cultivation of its constituency, keep in the foreground the idea which was expressed in the minute of the conference, that "the supreme need of our time is a wider and deeper life of prayer"—"as the chief means of missionary power." We must commune with Him in order to communicate Him.

Kindly read this letter to your board meeting and otherwise, if desired, use it in your magazine and church papers.

Sincerely,  
W. HENRY GRANT,  
Secretary.

Jan. 23, 1912.

MY DEAR MR. SAUNDERS:

The following minute was adopted by the Foreign Missions Conference of North America, January 12, 1912:

"Resolved, That in view of the widespread and appalling famines in China to which attention was called by Rev. J. E. Williams, a missionary from Nanking, China, and in view of the fact that in time of such disaster Americans and Canadians whom God has so graciously protected and abundantly blessed should for reasons of Christian love and benevolence respond generously and promptly to this urgent call; that this call be referred to the different boards represented in this conference so that they may reach their respective constituencies or take such other conjoint action as will in their judgment bring most liberal and speedy relief. Also the secretary of this conference be instructed to communicate this action at once to the boards and to the press."

The conference also took the following steps to secure the appointment of a Famine Relief Committee to start the matter up and receive funds not otherwise coming through the boards:

"Resolved, That the formation of a Famine Relief Committee for China be referred to the Committee on Reference and Counsel with instructions to proceed at once with the organization of such a committee and communicate the plan to the several boards."

The committee is now organizing and will doubtless report to you directly as soon as fully organized.

Sincerely,  
W. HENRY GRANT,  
Secretary.

Jan. 24, 1912.

### Call for Volunteers.

To the Editor:

Twenty-five of the principal foreign missionary societies of the United States and Canada have sent us urgent calls for several hundred qualified men and women whom they wish to send to the mission

field this year. A summary of these lists shows the following:

<b>Men:</b>	
Agricultural teachers .....	2
Builders .....	7
Business agents & commercial teachers	4
Engineer (mechanical) .....	1
Institutional worker .....	1
Mechanic (practical) .....	1
Printer .....	1
Student Christian Assn. workers ...	2
Ordained and evangelistic workers..	244
Physicians .....	48
Teachers (college or normal trained)	50—361
<b>Women:</b>	
Domestic science teacher .....	1
Kindergartners .....	14
Music teachers .....	6
Nurses .....	22
Orphanage mothers and director of boys' home .....	3
Physicians .....	26
Teachers (college or normal trained)	82
Evangelistic workers and Bible teach- ers .....	114—268
Grand total .....	629

A copy of the list is sent you in order that publicity may be given to this great need through the columns of your publication. I hope you may be able to use the information advantageously.

Sincerely yours,  
WILBERT B. SMITH,  
Candidate Secretary.

Jan. 20, 1912.

### Observations on Shanghai Styles.

REV. JAY W. CROFOOT.

Cues are going out. Hundreds of thousands of them must have been cut off in the last two months. Still they are worn yet to a certain extent by those who do not make an effort to keep up with the fashion. A mere hundred million or so still retain them.

The barbers are of course quick to try to keep up with the times and be ready to give whatever style of tonsure is desired, so a great number of them have put out new notices during the last few weeks to the effect that both the foreign and the Chinese methods are used within.

Mustaches are coming in. To be sure they are not coming in very luxuriantly but that could hardly be expected in the case of members of the Mongolian race. They are really quite noticeable however. It is no longer considered improper for a

young man to try what he can produce on his upper lip. Even men under forty years of age have been seen recently with the beginnings of a mustache, a thing that was unheard of a few months ago. Black seems to be the favorite color.

The latest styles in hats naturally show a tendency to adapt themselves to a certain extent to the new coiffures. The old round cap with red button is now seldom seen among the élite. The new hat introduced sometime ago by His Excellency, Dr. Wu Ting-fang, did not prove popular. It will be remembered that this was a hat made partly after the foreign style but of Chinese materials. It was merely the old round hat with a brim added. It was never much worn and is scarcely seen at all now.

Imported hats are all the rage at present, those most in demand being flat with the brim turned up at the back and down in front. In going out a few days ago to assist some of my pupils, who have recently discarded their cues, in the purchase of hats, I was much surprised to find how very difficult it was to find such hats as they wanted. Only the latest thing would do for them, and that is the thing for which there has been such a demand that the stocks are almost exhausted. I was assured by the dealers that there is a great demand for the same hats from outports too, the tweed caps which were formerly popular being now quite out of date. Though new stocks have been ordered from London by telegraph, they can not reach here this year; and as the demand seems to be increasing rather than otherwise, it is to be feared that those who have not been wise enough to provide themselves must be content to be considered provincial. Tweed caps can however be had, even the shops that formerly sold cue strings having lately put in a stock.

The method of wearing the foreign hat—that is, pulling it down so low as to cover the upper half of the ears—is not followed by the smart set. It is only elderly men and those who make no pretensions of keeping up with the procession who do this.

Whole suits of the Western style are not yet so common that they would be likely to attract the attention of a visitor from abroad by their numbers, but even these are no longer uncommon in the metropolis.

In fact they are of sufficient number to cause alarm in some quarters. The prominent silk dealers recently held a meeting in which resolutions were passed condemning the adoption of foreign clothing, and urging people to continue to use native materials.

It is realized that there are disadvantages about the foreign style compared with the Chinese style, particularly in the greater exposure of the chest, the very part of the body, one would think, which needs the most protection. There are not wanting those who advocate an adaptation of foreign styles to Chinese uses. I saw a man yesterday who seemed to be making an effort in this line for he was dressed in a new suit of foreign clothes but without the uncomfortable hard collar and shirt-bosom worn by foreigners. His "Wright's Health" undershirt was in plain view.

The wearing of a cigarette from the corner of the mouth is no longer considered *chic* in the highest circles. Since the agitation against the use of the foreign cigarette it is esteemed better form to use a foreign pipe instead. All the young men about town who aim to be in the fashionable set now follow this plan. Older men have in many instances gone back to the old-fashioned Chinese pipe, and cigars are more seen than formerly. Of course cigarettes are still much used, but it is only by the poorer classes. A few days ago the sign "We sell Rebel cigars" was to be seen on Nanking Road.

A change in nomenclature may perhaps also be noticed. The people who a short time ago were called "Rebels" in both the Chinese and English press soon became "Revolutionaries" and are now spoken of as the "Republicans."

The new flags can only be described as very effective. Still the styles of these have varied much during the last two months. When the Dragon flag first went out, white flags appeared with astonishing rapidity. The day after the arsenal "went over," a white flag began to flutter from almost every second-story window, until in looking down a street one could hardly help thinking it was the biggest wash-day since washing was invented. A few days later there appeared a new red flag with a white corner in which there was a large nine-pointed star with a knob at the angle

between each two points. The nine points and nine knobs were said to represent the eighteen provinces. Within a day or two still another flag seems to be displacing all the others. This latest production is of five plain stripes, red, yellow, blue, white and black. It is said to be the national flag, while the former one is to be reserved for the army.

The new styles are affecting some things that one at first thought would not expect to be subject to the whims of fickle fashion. One of these is the calendar. Tract societies find that calendars for next year printed for "the fourth year of Hsuan Tung" can not be sold. Another matter of a similar sort is the style of prayer. A day or two ago I heard a friend say that the mission to which he belongs is in a quandary as to what to do about prayer for the emperor in a new edition of their prayer-book which they are just about to issue.

For weddings in the most up-to-date circles the elaborate and heavy red sedan chair is being displaced in some instances by the "horse carriage." The heavy head-dress with long thick veil for the bride has been observed in some recent weddings in high life to give place to a pair of colored spectacles, which as being dressy but not gaudy seem to fill a long-felt want.

I hope no one will think from the somewhat frivolous tone of some of the above that I think there's nothing serious in the revolution now going on in China. It is, I believe, the most serious thing that has happened here in a thousand years. But even serious things have another side, and who wants to be serious all the time?

Shanghai, the 4,609th year of the Empire, the 10th moon, 27th day. (That is, Dec. 18, 1911.)

### Cincinnati Notes.

REV. H. D. CLARKE.

I promised last autumn another account of the progress of our new Children's Country Homes Society. The work has been slow, in view of the difficulty of securing an ideal place for the boys' home. It has been purchased, however, and now we are forging ahead, hoping to be ready in a month to receive the boys of which we have the promise of more than we can handle.



A beautiful farm of ninety acres has been donated the society by Mr. Wm. Cooper Procter, the chief partner in the firm of Procter & Gamble Co. Mr. Procter's father was a benefactor in this city years ago and gave the building for the large children's home in this city. The farm is located on Mill Creek and is two miles from the beautiful little town of Glendale and fourteen miles out from Cincinnati. The large brick house will be enlarged to meet the demands of the Home or Farm School for Boys as it is called. There are large barns and the land is rolling. A few rods from the house runs the Mill Creek, a pretty stream, down a little ravine with a grove on its banks. Here the boys can swim and wade in summer and skate and slide in winter. There will be gardens in which to work if old enough and swings and playgrounds; hens and chickens, cows and horses and pigs and sheep to furnish the necessary living and as a little education in farm life for a few weeks before being placed in a permanent family home.

The matter of securing a manager and matron for this school has not been the easiest thing. I soon had applications from Colorado to New York and from Minnesota to Tennessee. Nearly if not all of these seemed to be most capable men and women. But all that had small children to bring with them had to be sifted out for many and best of reasons. It would not be advisable for any family to bring small boys and girls of their own to mingle with all kinds of children that will be given us for placing, and education preparing them for placing. Nor could a mother with children of her own needing constant care give all needed attention to our orphan family as their matron. The remaining ones able to fill the position were written to by way of inquiry. Some of these being such personal friends of mine, whom I love and with whom I would feel pleased to cooperate in this work, made it necessary to say to each that I must simply give their names to the Board of Directors with such references as they might give and such qualifications as they might have, and not try to influence the society as I might have done in the selection. These were all seemingly well qualified for the position, at least to start in with and grow as the work grows. The result of

the effort is that the society has selected Brother F. E. Tappan of Dodge Center and his wife, as manager and matron, and they will (D.V.) soon be ready to commence the work. Brother Tappan has been a practical farmer, a teacher, and a good church worker, and the society seemed pleased with his character and manner after sending for him to come here and look over the ground. The fact that he is a loyal Sabbath-keeper of conviction and practice and fully stated his faith and conditions at the very start, won their confidence and esteem. There will no unnecessary work be laid upon him on Sabbath days, simply the necessary chores that all farmers would do at home, and the care of the boys. This will be undenominational and unsectarian in scope and effect. It shows, however, the esteem that men of great business concerns have for those who have real convictions and live them out in every-day life. Of course this will be most pleasant for Mrs. Clarke and myself and relieve us of the loneliness that we might have here as "lone Sabbath-keepers."

The girls' home is yet to be obtained and arranged for. In the meantime the girls that come to us will be boarded out or cared for in some way until I place them in homes. All this takes time and painstaking effort.

Many prominent men are becoming interested already and it is having from the daily press the attention that is usually given such matters. One Hebrew of his own accord said, "Put me down at once for a thousand dollars and more when needed." The land for the school cost \$10,000 and is the gift named above. The financial support is already assured and the work now is to gather in the boys and girls and place them. Of this and other matters I may write again with consent of the editor. By correspondence I have secured the promise of cooperation of thirty-three Women's Christian Temperance Unions in the State for child rescue. I have found no others as willing to help me as these splendid women in temperance reform, whose hearts go out to the needy and oppressed of our country. More later.

*Cincinnati, Ohio, Box 893.*

"A man may give without loving, but he can not love without giving."

## WOMAN'S WORK

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

If you enjoy reading old books you will be interested, I am sure, in reading a selection from a book published in Providence in 1843. This book, from the library of Rev. W. D. Burdick of Farina, Ill., was written by Rev. J. L. Scott and bears the title, "A Journal of a Missionary Tour through Pennsylvania, Ohio, Indiana, Illinois, Wisconsin and Michigan." This journey Mr. Scott, accompanied by his wife and six-year-old son, made with horses and carriage, under the direction of the Missionary Society. The entire book is very interesting, and to us after all these years it seems in places very quaint. He speaks of conducting a meeting in "Jackson Township", Ohio, adding, "These people would cheerfully go, aided by their torches, from two to five miles through the woods to worship God." Of his visit to Chicago he says: "I am deceived if Chicago is healthy at all seasons. For miles around, the country must be overflowed a good portion of the year. But the harbor is good and the town a mammoth to what I expected."

The selection we print finds him just arrived at Milton, Wis., on his return trip. Notice his spelling of Wisconsin, Milwaukee and other names.

### A Visit to Southern Wisconsin in 1842.

REV. J. L. SCOTT.

18th, Sabbath. I this day had the happiness of seeing and preaching to a congregation of friends, with whom I had often worshipped in my native state. This was a day of unusual delight to my soul, and I think, to many others. Our hearts had often been refreshed in other lands, and we found that religion and holy fellowship was the same in every clime. The feast was the more enjoyed by us, as we had for months been with strangers.

20th. In company with Elder Coon and lady we forded Rock River, on the way

to some of the brethren who are located about six miles west of the river. We crossed the river at the foot of Kuskanung Lake, which is seven miles long and three wide. Through it Rock River rolls its waters. It is skirted on all sides with the scattered oaks, which are bestrewn all over the hills and bluffs; and as before observed the surface of the earth is finely clad in green grass, beautifully decorated with blossoms of almost every description.

About six miles farther back the country widens into rolling prairies, which are well supplied with groves, springs and brooks. Here is a great section of country unsettled, and those who are first, may suit themselves, if they can be satisfied from nature's domain. They were breaking up the soil in large quantities. Some used one span of horses, and others two.

On the east of Rock River is every appearance of an ancient fort. And in some places straight ridges run to great distances, from which others would strike off, forming right angles. In these were often found open spaces forming gateways. Everything about the foot of this lake was indicative of ancient architecture, and that, too, of a greater skill than Aborigines ever evinced. Here was the camp ground of Black Hawk's army, and their flag staffs were still standing. Black Hawk's staff was the top of a sapling, and the limbs were left as long as possible, on each of which he hung a flag. The trunks of many of the trees were painted with the hieroglyphics of the "red man."

24th. In company with Elder S. Coon, visited a gravel mound which is in a forest. . . . On our return we stopped under a tree, and its outstretched limbs excited my attention. The trees in that particular section are short and have very heavy tops. They stand very much scattered and yet the bowery over heard is compact. . . . Curiosity led me to pace under one to its extreme point, and to my astonishment it led me off from the roots about forty feet. This relation may appear magnified to any but those who have traveled beneath the oaken bowery of the Wisconsin forests. . . . But it is in vain for my sluggish pen to attempt a perfect description of the woodland scenery of the Wisconsin Territory, interspersed as it is with its beautifully undulating prairies. None

but those who *see* can know, nor does its beauty exceed its fertility. . . .

25th, Sabbath. The people of our old acquaintance filled the convenient apartments of a large barn. When I arrived I could hardly believe my own senses. The horses and carriages were scattered through the grove and seeing the multitude that had gathered, I could but marvel. To see such a host in this infant settlement, all of which had emigrated from the same neighborhood, as it were, whose faces were familiar to me, and in so short a time as had been occupied for that purpose, was an unexpected sight indeed. I had known them all, and also knew all that had left for the "new world" but was not half aware of the multitude that could congregate on such an occasion. . . . Joy beamed forth in every face, the eyes sparkled with gladness, and notwithstanding, we were in a barn, the people clad as they were would have done honor to any chapel in the world. Eastern tastes, customs and order, were there retained. Nothing was lost in the migration, but very much gained. It was true, they were deprived of some of their original pleasures, but all was counterbalanced in the beauty, health and luxuries of their newly possessed homes. I thought them the most happy people I ever saw. Nature's bounties were heaped upon them, and added to that was the boon of religion which completes their happiness. Industry, the richest and most beautiful countries, virtue, good society, health and religion were the ingredients of which their happiness was composed. And who can ask for more than this, while passing through this vale of tears? He must be selfish to excess that would desire more, and entirely unqualified to appreciate what he has.

After worship we called at Br. Goodrich's. His location is one of almost unparalleled beauty and convenience for agricultural and mercantile operations, which he carries on extensively. The buildings for his own use make a "little villa." Near his door runs the road from Milwaukee to Madison cut at right angles by another in opposite directions. The beautiful prairie Du Lac spreads out all around, and the wheat, corn and oat fields, richly laden with the thrifty growth of diversified crops, was truly an interesting sight in so new a country. South of his buildings a bank grad-

ually rises to a considerable hill, which is skirted, as you advance, by the waving wood. . . .

Wisconsin is settled principally from the Eastern and Middle States. Hence the society is untainted by the Southern atmosphere, and religion is flourishing as in the Eastern country. The Ministry is not as deficient there and in the north of Illinois, as in Iowa, the middle and south of Illinois, Indiana and the interior of Ohio. And although a livelihood is easily obtained they do not lounge away their "spare time" as in other parts, by "shooting matches", "throwing the sledge", "pitching quates", "ball and card playing", &c., &c. Their time not strictly required for a good and competent support is occupied in tasteful improvements on their farms and buildings. Thus in a few years they will enjoy all the privileges and luxuries of the East to which will be added the extra treasures of the "West." At Milton, Rock Co., the people were preparing to build an Academy. Schools of this kind are springing up all over the country. I was astonished at the influence cast in Wisconsin by the students from Alfred Academy, N. Y. Those young people who were educated under the direction of Wm. C. Kenyon, preceptor of that Academy, received a preference there; thus that school is spreading its influence far and wide, and although somewhat circumscribed in its privileges, yet the indefatigable perseverance of some of the proprietors, and the undaunted zeal of its preceptor gives it an unbounded influence, and after ages will give honor to the name of those who thus toil for the rising generation. Vital piety is also a characteristic of that school, which fully qualifies the student for usefulness in the "great western valley." . . .

From what I saw and reasons which are satisfactory to me, I am of the opinion that the Mississippi Valley was originally peopled by the "Antediluvians." However speculative this may appear to others; when I consider the evidences of ancient towns, cities, forts, &c., together with the idea that the Ark could have drifted across the Pacific to Ararat before a strong east wind in one hundred and fifty days, and that in all probability it did not remain passive before a wind of that description—these with many others, (which as I design not to discuss that subject here) I

shall not deduce, are to me of sufficient force to explain the hidden mysteries of the wonders of the West!

### Seventh-day Baptist Literature Wanted.

I am collecting and placing in the Plainfield Public Library and Reading-room a Seventh-day Baptist library, which is being placed together, and catalogued and known as "The Seventh-day Baptist Library." It will here be in a fire-proof building and easily accessible.

I have placed therein up to this time the following books:

- Last Legacy.* W. H. Black.  
*Remarks on the Sabbath.* Robert Burnside.  
*Defence of the Sabbath.* George Carlow.  
*Manual of Seventh Day Baptists.* Geo. B. Utter.  
*Complete Sabbath Commentary.* Rev. James Bailey. 1888.  
*Biographical Sketches.* Eli S. Bailey. 1871.  
*The Sabbath of Christ, 1902.* A full-bound set.  
*Jubilee Papers.* 1892.  
*The Evangel and Sabbath Outlook.* A full set.  
*Year Books, 1886, 1889, 1891-1910.*  
 THE SABBATH RECORDER. Vol. i, No. 1. Also all volumes from 1891 to date.  
*Seventh Day Baptists in Europe and America.* Two volumes. Randolph.  
*Seventh Day Baptists in West Virginia.* One volume. Randolph.  
*Life of Gov. Samuel Ward.* 1907.  
*Seventh Day Baptist Council, Chicago, 1890.*  
*Abram Herbert Lewis. A Biographical Sketch.* Rev. T. L. Gardiner, D. D. 1908.  
*Manual of Bible Study.* Greene. 1907.  
 Also the following books of the late Rev. A. H. Lewis:  
*Letters to Young Preachers.* 1900.  
*Spiritual Sabbathism.* 1910.  
*A Critical History of the Sabbath and the Sunday.* 1903.  
*A Critical History of Sunday Legislation.* 1888.  
*Paganism Surviving in Christianity.* 1892.  
*Biblical Teachings concerning the Sabbath and the Sunday.* 1888.

*Bible Studies on the Sabbath Question.* Rev. A. E. Main, D. D. 1911.  
*The Seventh Day Baptist Memorial, 1852-1854.*

*Pulpit Gleanings.* Rev. Geo. B. Shaw. 1907.

*Swift Decadence of Sunday. What Next?* Rev. A. H. Lewis, D. D. 1899.

To increase this library I will gladly pay for any books that may be offered to me.

Please communicate with the writer and I will purchase either bound or unbound copies.

WM. M. STILLMAN.

Plainfield, N. J.

### A College Field Day in Wisconsin.

President Daland preached in the Plymouth Congregational church in Oshkosh, Sunday morning, January 21. He also spoke at a mass-meeting in the interest of education at the first Congregational church in the same city. The day was "field day" for the Christian colleges of the State and in the morning all the pulpits in the city of Oshkosh were occupied by preachers from colleges. In the evening the churches were closed with the exception of the first Congregational church, where the immense throng that assembled was addressed by several college presidents.

The purpose of the gathering of colleges was to interest the churches and Christian people in the value of education as given in schools sympathetic in their attitude toward Christian life and character, that a more decided support might be given to the Christian colleges in all possible ways, but chiefly that Christian people might be induced to influence their young people to attend the Christian colleges rather than distinctly secular schools during the formative period of their lives. Meetings of a similar character will be held at intervals in other places, the next "field day" being planned for Racine.—*Milton Journal.*

"Not how much of my money shall I give to God, but how much of God's money shall I keep for myself."

"The divine that sometimes appears in humanity is a fine proof that man was made in the image of God."

## YOUNG PEOPLE'S WORK

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

### "No" and "Yes": When to Say Them.

PASTOR JAMES L. SKAGGS.

*Christian Endeavor topic for February 17, 1912.*

#### Daily Readings.

Sunday—"No" when tempted (Matt. iv, 1-11).

Monday—"Yes" when God speaks (1 Sam. iii, 2-10).

Tuesday—The hardest "no" (Matt. xvi, 24-26).

Wednesday—The hardest "yes" (Matt. xxvi, 37-42).

Thursday—The loudest "no" (Titus i, 15, 16).

Friday—Peter's "no" and "yes" (Acts x, 14, 34, 47).

Sabbath day—Topic: "No" and "yes": when to say them (Ps. lvii, 1-11). (Led by the Look-out Committee.)

Decisions are continually being demanded of young people. Life is a constant choosing, and choices determine destiny. One "no" or one "yes" may go far toward blessing or cursing one's eternity.

When these words shall be said must be determined largely by each individual. We can set forth principles for the regulation of life, but we can hardly lay down rigid rules which will be suited to every emergency. Let the gospel principles be welded into character! Christian character is of first importance; when that is dominant, that answer of questions is a far less perplexing problem. When life is fully committed to a certain course it is not difficult to say "no" to the suggestions which would lead us to act contrary to our interests, and we gladly say "yes" to that which will help us toward our goal.

As Christian young people we are committed to the work of advancing the kingdom of Christ. That we may be efficient we need the same foundation that Jesus had. The conduct of his life was determined by what he was in himself. His goodness was the expression of his character. Being what he was he could not have done differently from what he did. The decisions of his life were not stilted, superficial, vacillating or sentimental; they rested upon character as a foundation.

President Clark has said: "The only coin which passes current in the Kingdom of God is character." I believe this statement to be true. And the only safe basis upon which we can stand and determine whether to say "yes" or "no", as the right may be, is a Christlike character. Then we may safely decide upon the use of these words from the standpoint of what we are.

As Jesus was tempted to misuse his powers for the sake of gaining immediate comfort or pleasure, or that he might obtain great wealth and have a position of honor among men, so young people today are tempted. Jesus met the temptations with a firm "no." He knew as we ought to know that the powers which God has given to men are sacred and should be used for the glory of God.

When the boy Samuel understood that God was speaking to him he said: "Speak, for thy servant heareth." There was an open mind and a willing heart.

From a study of the life of Jesus we find many beautiful illustrations of the use of "yes" and "no", but it seems to me the crowning one is found in the story of Jesus in Gethsemane. Complete resignation to the will of God. "Not my will, but thine be done." "Yes" to anything that might be the will of the Father.

We young people have our own difficulties and temptations. What shall we say when we are tempted—

To say something that is untrue?

To do something that is unkind?

To be unfair?

To use profane or vulgar words?

To become angry?

To be disrespectful toward parents or others in authority?

To do wrong for the sake of gaining money or pleasure?

To spend our time and money for that which is not of real value?

To use tobacco or intoxicants?

To engage in business or go pleasure seeking on the Sabbath day?

What should we say when the suggestion comes—

That we should be honest, pure young people?

That we should be industrious?

That we should make good use of our educational opportunities?

That we should study the Bible and live by its teachings?

That we should be true to our Christian Endeavor Pledge?

That we should try to win to Christ those who have not yet accepted him?

That we should not do that which we would be ashamed for good people to know about?

That we should be promptly on time at church services and to fill engagements?

That we should do all we can to make our homes cheerful and happy?

That we should stand firm for what we believe to be the teachings of Christ?

If we answer these questions for ourselves in the light of Christian teaching this must be a profitable lesson for us all.

### The Evangelization of the World in Our Generation.

LESTER OSBORN.

The great outside world really possesses very inadequate realization of the magnitude of the religious movement towards the evangelization of the world in our generation.

In June, 1910, thirteen thousand men gathered from all over the world to plan and organize a campaign for the Christianization of every nation. They represented almost every denomination known to man and some of them were from lands and islands of which ordinary people have never heard. John R. Mott, a young American layman, presided over this great gathering.

Within the last few years there have been gatherings like this in almost every capital and university city in the world.

Comparatively few people have any idea of the new line of attack in the Christianization of the world. The old idea of a missionary was that he was a dignified old man, with a long beard, solemnly preaching to a few barbarians under a palm tree. Nowadays things have changed; there must be an army of specialists from the best universities. There was a time when it was not thought worth while to send men all the way to China, to lance Chinese boils and to cure Chinese stomach-aches; but now there are 1,653 hospitals and dispensaries in territories where a few years ago such things were unthought of.

Let us consider some of the new missionary movements which are to be found in and around the church at the present time.

The women were the first to use systematic, organized effort. They have not only shown power in organization but have surpassed the men in their consecrated devotion to the cause. Their representatives on the field are nearly as numerous as the men sent by the church, and they are giving themselves with wonderful ability and consecration to the great cause.

The laymen were the last to heed and respond to the missionary call. They took a back seat, as it were, and let their wives perform their Christian duties for them. This little rime represents the position held by them:

"In the world's broad field of battle,  
In the bivouac of life,  
You will always find the Christian  
Represented by his wife."

This however is not true today. The men are waking up and taking their place of responsibility and of activity in the world missionary service.

The Christian brotherhoods are already doing a notable work. Over one million men in the brotherhoods are marching, shoulder to shoulder, to exercise all masculine qualities of the membership of the church.

Then comes the Laymen's Missionary Movement. It is distinctly a movement rather than an organization. During the past year this movement has spread all over the United States and Canada. It ignores sectarian lines, unites men of different denominations and races, draws them all into close fellowship and brings them into touch with the world, thus achieving wonders towards the coming of the Kingdom of God.

The Student Volunteer Movement is another inspiring organization whose aim is to interest the student in the Christian conquest of the world. Each volunteer signs this declaration: "It is my purpose, if God permit, to become a foreign missionary."

Many thousands of students have already signed this and more than 4,500 have reached the mission field from the United States and Canada. About one third of the volunteers are women. The movement has spread into Great Britain and has about 3,500 members there since 1892.

This agency holds a quadrennial conference where from three to four thousand young men and women gather to consider the great missionary challenge, and stimulate each other to the missionary life of consecration. These conferences are under such able and notable leaders as John R. Mott and Robert E. Speer.

Other young people's movements are worthy of thought. Take for example the Young People's Missionary Movement. It interests its members by means of mission study classes. Its principal business, however, has been to furnish missionary societies and other organizations with textbooks suitable for study and with other missionary literature.

We must not overlook the other young people's organizations within the church itself.

First comes the Christian Endeavor society, with its membership of around 4,000,000 young people. It has done wonders to develop the spiritual life of the young people of the churches and it is particularly active in the largest missionary fields of the East.

Other young people's societies like this are the Epworth League, Baptist Missionary Union and the Wesley Guild. They all have their faces turned toward non-Christian lands and are praying and helping along the Kingdom of God. Added to these are the Bible schools all over the land which also arouse missionary interest.

Let us turn our attention to the schools for theological training. A generation ago they had little sympathy with the missionary cause, but today they are wide-awake to the urgent call and many students are led to, and prepared for, the mission field by them.

Outside the church are the Y. M. C. A. and the Y. W. C. A. No missionary agency in India and other lands in the East is so alert and captivating in its methods of approach. In thousands of ways they are appealing to the young men and women of non-Christian lands and are not only building up the Christian youth but are approaching the non-Christian youth with irresistible charm and attraction.

Still another is the World's Student Christian Federation,—a federation of many thousands of young men in all parts of the world for inspiring them to missionary service.

On May 18, 1910, a small group of men met in a hotel in New York City to consider the matter of bringing more men and boys into the churches. Out of this sprang the "Men and Religion Forward Movement." For several months this has been coming to the front and now the brotherhoods of ten different denominations, the Y. M. C. A., and the Laymen's Missionary Movement, have all been attracted by it, and have enlisted in it. Meetings will be held in all the larger cities in the United States and the movement will sweep all over the land.

One of the most striking features of all these organizations is that they are interdenominational and some are international.

There are men who have little acquaintance with commercial communities of the East who say that the visions for the evangelization of the world are vain. A British traveler and sportsman who had spent six months in India in successful tiger hunting said that there were no Christians in India, he had never seen one. A bishop who was near at the time said, "There are no tigers in India," despite the fact that the government report for that year reported about 25,000 people killed by tigers. "I have lived in India thirty years and have never seen one." In non-Christian lands there are 16,796,857 Christians.

A recognized authority has made this statement about China: "It took 100 years to win the first million converts, 12 years to win the second million and we are winning the third million in 6 years."

If we reckon the Christian era as 2,000 years we have finished one lap in 1,500 and in that time one third of the race has become Christian. Thus we have done one third of our work in one fifteen-hundredth of the time allotted. With the rate of decrease of the time to win 1,000,000 souls, this seems very encouraging.

Now what can we do to help this great cause along? The three great needs of the mission fields are men, money and prayer. We can not all go to the mission field but we can win those around us and some of them may be able to go. We do not all have the means to send big sums of money to the field but we can all contribute our prayers. In speaking of his world-wide tour for missions John R. Mott says: "The most efficient cause of our success has been the work of the

Spirit of God as a result of the prayers of friends and workers all over the world. Time after time we have stood before walls of difficulty, opposition and peril, which were, so far as men could judge, insurmountable, and have seen them fall to the ground in such a marvelous manner as would be totally inexplicable apart from the almighty, unseen forces of the prayer kingdom which were being wielded in our behalf. God himself has given the increase."

One great factor in interesting people in the work is knowledge of missionary work. We are today in our own society beginning a study of *Aliens or Americans*, by Howard B. Grose, under the leadership of Mrs. H. E. Davis. Let us all be faithful in attending this class and by learning of the needs be inspired to greater efforts. We must be faithful to our own church, encouraging our pastor by attending the church appointments and doing cheerfully whatever he requests us to do. The way to win the world is to win the fellow next to you. He will win some one else and so the work will go on. At the county Christian Endeavor convention Miss Mabel Culter said in one of her talks: "Win a person when he is young and you win a life. Win him when old and you save a soul only."

But above all let us live, every day, what we profess, so that those whom we meet will know that we are following our Master. It has been said, "Rub your life up against the rough non-Christian life until both shall be brightened." "And let us not be weary in well doing; for in due season, we shall reap, if we faint not."

Riverside, Cal.

### What We as Young People Ought to Do.

Talk given by Fred I. Babcock at the Quarterly Meeting, Milton, Wis., January 20, 1912.

Awake thou that sleepest, . . . and Christ shall give thee light. Eph. v, 14.

The subject I have chosen to present tonight is Efficiency. Efficiency is the quality of getting results. I am sure all of us want to get results in whatever we undertake. Now there are some things that we as young people need to do before we can do efficient work for our Master.

First, WE MUST AWAKE. Most of our

Endeavorers are asleep. There is a spirit of indifference everywhere. Perhaps you doubt it. Let me ask you a few questions and then you will, I think, see that I am right.

Do you in your committee work accomplish much? Attend almost any Christian Endeavor business meeting and notice the reports of the different committees. About one-half of the chairmen have no reports at all and only occasionally does any one report anything worthy of particular notice. Surely there is something wrong somewhere.

Next, Do you read the Young People's department in the SABBATH RECORDER and then try to follow out the suggestions found there? No, of course you don't. Not one half of our young people ever read the RECORDER and probably very few of those who do read it ever think seriously of the suggestions found therein. Perhaps some of the suggestions are discussed by members of the societies but the verdict is usually "Impracticable." What a nice word that is to use when you don't want to do anything. But did you ever stop to think WHO IS IMPRACTICABLE? It is the people not the suggestions who are impracticable. To people living practical Christian lives the most difficult things become practicable.

Again, Do you make it just as much of an appointment to attend Christian Endeavor prayer meeting as you do to attend your class exercises at school or your appointments on the farm or in the office? You ought to. Nothing which is not a reasonable excuse for staying away from one should be for the other.

Is it not true that many of us can find time to attend socials, lectures, parties, and entertainments who do not have time(?) to attend Christian Endeavor prayer meetings or Bible study classes? Are we in so doing seeking first the kingdom of God?

The things I have stated above are done in spite of the fact that we have solemnly promised God to try to do what he would like to have us do. Suppose God should neglect us as we neglect him? What a terrible thing it would be.

This brings us to the second thing we need to do. WE NEED TO RECONSECRATE OURSELVES to God's service. We need to get on our knees and ask God to forgive us for our unfaithfulness and to promise

him to try to do as he would have us. Just suppose that every Seventh-day Baptist Endeavorer should do this and keep his promise. There would be a forward movement such as we have never dreamed of. Will you reconsecrate yourselves now? Don't wait until tomorrow when your mind is full of other things. Now is the accepted time.

After we have awakened and reconsecrated ourselves to our Master's service, then we can go to work and accomplish something. For we have the promise of Him who never fails, that we need not walk in darkness for Christ will give us light.

### Alfred University.

The second semester at Alfred University opened February 4.—Prof. F. G. Bates of Providence, R. I., a former professor in the University, was a visitor here recently and delivered an address before the student-body.—The first of the series of Alumni lectures which are to be given here this year was furnished by Hon. John Lapp ('07) of Indianapolis, reference librarian in the state Legislature, Thursday evening, January 4. The subject was "Progressive Government."—On Tuesday evening, January 9, Ross Crane, the cartoonist and clay modeler, furnished the third number on the Lyceum course of entertainments which is being given in Alfred this winter. In spite of the vigorous weather the hall was well filled and Mr. Crane was very liberal in his praises of his audience.—Fred Hill, state Y. M. C. A. secretary, addressed the Sunday morning congregation, January 21, and spoke at a mass-meeting of University men in the Agricultural School Hall in the evening.

One of Alfred's historical landmarks was destroyed in the early morning hours of January 17, when the old White House, the home of former President Allen, was burned to the ground. The building was used as a men's dormitory and at the time of the fire was occupied by about a dozen students, who were forced to make their exit through the windows into the snow-banks outside. The loss will probably exceed \$10,000.

Professor Binns has announced to his friends that he is to have complete charge

of the course in ceramics at the Teacher's College of Columbia University next summer. The course is part of the regular summer school and will last six weeks. The following is an extract taken from the catalogue showing the work done at the school: This course offers instruction in hand-made pottery covering the work of an elementary school course in ceramics, and the possibilities of the course with relation to the elementary school are carefully considered. Design of form and decoration are studied throughout the course in drawing and modeling. Practice is given in the use of the wheel and the application of simple glazes, both bright and matt. The operation of the kiln is taught practically in the finishing of the products of the class.

### News Notes.

VERONA, N. Y.—A Thanksgiving service was held at the church as usual, Pastor Thorngate preaching the sermon. Instead of the former method of serving dinner, each family provided a basket lunch and presented a thank-offering. This method greatly lessened the work of the dining-room.—Notwithstanding the stormy day a goodly number gathered at the parsonage on December 28 to attend the regular meeting of the ladies' society as well as make the pastor and family our annual visit. These social occasions are always greatly enjoyed and many people regretted being unable to be present at this first holiday gathering with Pastor and Mrs. Thorngate.—Our Sabbath school has accepted a challenge from the State Bridge M. E. Sunday school to a prize speaking contest to be held at that place about March first. The speakers chosen from our school are Zilla Thayer and Clarence Davis.—We are sorry to learn that Brother O. J. Davis has sold his farm and is planning to leave our society with his family in the near future. As teachers in the Sabbath school, workers in the Christian Endeavor and members of the choir, Brother and Sister Davis will be greatly missed, also the four young people in their family.

NORTH LOUP, NEB.—Reports at our recent annual meeting show that thirty-five have been baptized during the year and fifty-one added to the church.—Our young

people's socials are held for the social side of the Endeavor life and no charges are made.—Our pastor spent some time away from home last summer in the field, just before Conference, and two weeks at Farnam, Neb., in the fall.—About 350 people were served at the annual church dinner, January 1.

LEONARDSVILLE, N. Y.—The week of prayer was observed in this village by union services of the two churches.—The Rev. W. L. Greene presented his lecture with views on the Passion Play, December 31, under the auspices of the Christian Endeavor society.

ASHAWAY, R. I.—The Sabbath school held its Christmas entertainment, Christmas eve, when the cantata, Santa's Surprise Party, was rendered by a chorus of fifty children. Its rendering showed careful and splendid drill. A Christmas tree followed. The program was considered one of the best ever given here.—The annual church meeting and basket dinner occurred January 7, when reports were presented by officers and societies of the church which showed a decidedly favorable increase in interest and amount of work done. The various officers were reelected for the coming year and chairmen of five committees were appointed for organized effort along the lines of Boys' work, Bible study, evangelism, missions, social service, suggested by the Men and Religion Forward Movement. Pastor Van Horn gave the annual address on the "Review and Outlook." This was especially inspiring and we hope that much good will come from it.—The week of prayer was observed, the Rev. L. F. Randolph and the Rev. E. P. Matthewson assisting in these services.—Three of our boys in the interest of Boys' work represented us at Providence in a three-days' conference, January 12-14, and returned enthusiastic for better work in the Sabbath school and advance work in the community.—Pastor Van Horn attended a conference of the pastors of the Eastern Association, in New York City, January 16.—The Rev. D. B. Coon occupied the pulpit, Sabbath day, January 20, in the interests of our opportunity at Battle Creek and gave us a stirring presentation of the conditions there. He also preached in three excellent gospel meetings, Thursday, Friday and Sabbath nights of the

same week.—Electric lights have just been installed in the church, the room being illuminated in this way for the first time at the Friday night prayer meeting, January 26. The subject was, Jesus the Light of the World.—A pleasant time is reported of the Christian Endeavor social held at the parish house, January 7.—Good progress is being made in the Sabbath study course conducted Sabbath afternoons by Mrs. Van Horn at the close of the devotional hour of the society. About one half of the course is completed.

### A Protest Against the Saloon.

EDITORS, PLAINFIELD DAILY PRESS:

As one of the large taxpayers of Plainfield and those called upon to pay large sums to support the saloon and the criminals it produces I beg to present to your readers and other taxpayers the following facts, which prove that we are called to pay out of our pockets a large sum of money to support a business, which, if the people had but the opportunity given them, they would wipe out. Nevada, Pennsylvania and New Jersey are the only three States in the Union that have been refused local option by their Legislatures. What is the result in New Jersey? The cost of dependency and crime due to the liquor traffic in New Jersey, 65 per cent, (see dependency and crime commission report) was \$4,701,261.72; number of families in New Jersey, 507,433; tax to each family caused by liquor traffic, \$9.30.

The Chicago Tribune says that the 3,000 saloons of Chicago contribute 75 per cent of the criminals and cost that city \$5,125,000 for the care of the saloon product. New Jersey has 8,000 saloons and Essex and Hudson counties alone with a population of 2,233,127 cost the taxpayers \$12,780 more than all the prisons and penitentiaries of the six New England States together with a population of 6,352,681. New Jersey has one liquor dealer to every 214 people. All New England has one liquor dealer to every 632 people. New Jersey has one convict to every 1,834 of population. All New England has one convict to every 3,162. We are constantly paroling prisoners for want of jail space and our insane asylums are full to overflowing. Life insurance tables give abstainers at 25,

44 years of life, and heavy drinkers but 15.

Drink is a serious handicap to labor. New Jersey breweries and saloons, allowing 100 feet to each, would line a highway 210 miles long from Paterson to Atlantic City. Local option hurts the jail business. In Kentucky the jail doors in nearly every county in which local option prevails are wide open and the jailers have been compelled to engage in other pursuits to support their families. Kentucky now has but two wet counties in its State. The brewers and wholesale and retail dealers have an immense fund at their disposal for advertising, etc., and it is hard to get these facts before our people.

All we ask of the Legislature is the right to vote on the question. At present we are disfranchised and are not freemen. I have been city judge twice of this city and am now corporation counsel. I only speak of this to emphasize my position in this matter. I think fully nine tenths of the work of the city court is taken up with liquor cases and cases of destitution in which liquor was the prime cause. As a business proposition the taxpayer is paying an enormous bill and this could all be stopped should our Legislature give us the right to vote on the question and emancipate us from our present thralldom. Taxes would be reduced, business quickened and an enormous waste of life and strength and health stopped if we were permitted to vote on this question.

Respectfully submitted,

WILLIAM M. STILLMAN.

Plainfield, N. J.

### The World Does Move.

REV. ARTHUR E. MAIN.

When Pastor Wm. L. Burdick of Alfred, N. Y., was expecting that he would probably visit South and Central Africa, and knowing that the United Society of Christian Endeavor was talking of sending a field worker to South Africa this spring, he wrote to Boston suggesting that perhaps he and this field worker might travel together.

The general secretary promptly replied that there was no probability of their being able to send any one now, and that Doctor Clark's other plans would prevent his going for the next two years.

Along with this reply came the following letter of introduction to the officers of the South African Christian Endeavor Union, which the general secretary said he would take the liberty of enclosing, subject to Doctor Burdick's approval:

DEAR FRIENDS: It gives me very great pleasure to introduce the bearer of this letter, Rev. William L. Burdick, who is a member of the Board of Trustees of the United Society of Christian Endeavor representing the Seventh-day Baptist churches. He is on a visit to South Africa in the interests of their mission work. Any courtesy that you may show him will be greatly appreciated by us, and I am sure that he will be glad to be of any service possible in connection with your Christian Endeavor work.

In a personal letter general secretary William Shaw gives the names and addresses of five leading workers in South Africa, to one of whom he had already written concerning the proposed trip by Doctor Burdick, and of whom he writes, as persons "who might be helpful to you in your visit, as I am sure you would be helpful to Christian Endeavor."

It is known to many of our own Endeavorers that for years the United Society refused Seventh-day Baptists a place on the Board of Trustees until some two years ago, when Doctor Burdick, then pastor in Rhode Island, was elected to membership.

For this reason the above letter of introduction has a special and at least a threefold significance: (1) It manifests a noble confidence in Pastor Burdick; and he and we are honored by this. (2) It is another instance of what, to me, is of very great importance and promise, namely, the changed and changing attitude in the Christian world towards us as a Sabbath-keeping people. It is not that we are not worthy of this change, but that we ought to welcome and respond to this growing charity, broader point of view, and larger fellowship. (3) It suggests a fundamental principle of individual, church, and denominational life and increase, which is that truth asks for nothing more earnestly than it asks for freedom, freedom of thought, speech, and action, in the world's work.

May all this be an inspiration to the dear young people of our churches to rise to higher and higher levels of loyalty to truth and duty, and to greater faith, hope, and love.

Alfred, N. Y.

## CHILDREN'S PAGE

### Fuzzy.

Fuzzy Jarvis was a "newsy" in one of our large Southern cities. His short, curly hair had earned for him the title "Fuzzy," and he had been called by it so long now that nearly every one had forgotten that he ever had any other name.

One morning a man drove up in front of one of the large business houses and tossing the reins to Fuzzy, who happened to be standing near, he hurried inside. Presently he reappeared and smiling at the faithful Fuzzy, said: "Thank you, my boy; I was in a big hurry and your happening along just then helped me out, for they don't stand very well," nodding at the prancing horses. Dropping a quarter into the boy's hand, he drove away. But all the rest of the day that smile and those pleasant words lingered in Fuzzy's mind and brought a smile to his face. Far more did he think of the kind words than of the quarter—for had he not earned quarters often before? But kindness was a rare thing to Fuzzy.

The next morning he lingered near the same corner, hoping that by chance he might see his friend again. Just as he was leaving his post the pretty team halted and again the same gentleman alighted, this time in less haste, but seeing Fuzzy standing expectantly, he tossed him the reins, saying, as he did so, "Ah, you are here again, my friend. Are you always on this corner to hold people's horses?"

"I'm generally 'round here in the morning, sir," he answered.

"My friend!" Those words rang through Fuzzy's mind, and over and over he repeated them. The gentleman had actually called him his friend. Had you asked Fuzzy to define the word love he could scarcely have done so. Deprived of parents at an early age, and with no near of kin, Fuzzy had little reason to know what love was. But there certainly was a strange feeling springing up in his heart whenever he thought of "the gentleman." Fuzzy didn't call it love, simply because he didn't call it anything. He

finally asked another "newsy" who the gentleman was.

"Why, that's Judge Baron," was the reply. "Lives in the big white house up on the corner of B— street." Fuzzy knew the house—a palace, he called it.

One morning the judge drove up and stopped, but he was not alone. With him was a lad of about Fuzzy's own age; his son, Fuzzy soon discovered. His eyes were just as kind as those of his father, and as they came out of the building he took from his pocket a handful of peanuts and held them out to Fuzzy, who had been carefully guarding the team meanwhile.

Once after that Fuzzy saw the judge's son. That time he did not go in with his father, but sat in the carriage and talked with Fuzzy. And he tossed him a coin and asked him to get some oranges from the fruit-stand near by; and then, when Fuzzy had brought them, the lad held out one, saying: "Here you are; catch it." And Fuzzy did catch it and it formed the principal part of his dinner that day.

It was only a few days afterward that he learned that the judge's son was sick. Then for several days he saw nothing of the judge, and when he finally did come, he seemed in a great hurry and there was a sad look on his face.

"How is your son, sir?" ventured Fuzzy, as the judge came back to his carriage.

"He's no better today; in fact, I'm afraid he is not so well." Is was a sad smile that he gave Fuzzy, but it *was* a smile, and one that Fuzzy never forgot.

That afternoon the newsboy pulled the change from his pocket and counted it. A dollar and a half there was, and Fuzzy did some thinking. Suddenly two tears splashed down among the coins.

"He's an a-awful nice m-an," Fuzzy said to himself between the catches in his breath, "an' the boy g-give me 'n orange, an' I'm a-awful sorry he's s-ick." He had wandered along till he stood in front of a large window where were displayed many kinds of beautiful plants and flowers. "'N' he called me his friend," mused Fuzzy. "'N' he always smiled at me—even when the boy was sick—'n'—'n' I'm awfully sorry—'n' I'd like him to know it." Then he went inside and began to inspect the flowers more closely.

"What do you want here?" asked the

clerk, not very pleasantly, for Fuzzy did not look like a probable customer.

"I'd like something pretty for a sick boy," was the reply.

At sight of the tears which were still in Fuzzy's eyes, the clerk's tone grew less harsh, and he replied, "This is a pretty one, here."

"How much are these white ones?" asked Fuzzy.

"Two dollars."

Fuzzy's face fell and he passed on to another. He next selected a white lily, which he was told cost seventy-five cents. Ah, that was better. He again counted his money. "That'll take just half of it; yes, I guess I can afford that."

A few minutes later he stood at the door of the big white house. He asked to see the judge, for to no one else would he intrust his gift. Having left it, with a few timid, faltering words of sympathy, he departed, wondering if the judge would understand how sorry he was.

A few days later, when the judge stepped out of his carriage, instead of entering the building as usual, he came directly up to Fuzzy.

"My son would like to see you, my friend. He wanted me to bring you home with me. So if you'll jump right in here, I'll take you up to see him. Can you go now?"

"Sure, sir," said Fuzzy, and he followed the judge into the carriage. As soon as he entered the room the judge's son held out his hand, saying, "Good morning; I wanted to thank you for that flower you brought me, and then I want to ask another favor of you."

"Sure, I'll do anything I can for you," was Fuzzy's reply.

"Well, you see, I've taken quite a fancy to you. I've liked you all along, but I've liked you more ever since you brought that flower. And the doctor says it will be a long time before I'll be strong enough to go out much, and it's dreadfully lonesome lying here all day. So I just asked father if he didn't suppose you'd come and stay here; and—well, just pretend you're my brother, you know; I've always wished I had one—and you could play games with me, and we could have jolly times together, I know. You'll do it, won't you?"

"Why—er—'twould be awful nice, but—are you sure you want a poor lad like

me? I ain't even been to school much, 'n' I ain't got no clothes fit to wear, here, 'n'—"

"Of course I'm sure I want you, and I'll help you study from my books when I get a little stronger, and so you'll stay with me, won't you?"

Of course Fuzzy stayed, and the friendship which began then lasted all through their lives, and Fuzzy often says now that he would not be the man that he is if it had not been—for the judge and his son and their kindness to him.—*R. F. Knapp, in Baptist Boys and Girls.*

### Most Wonderful Book.

C. H. WETHERBE.

It must be admitted by all classes of people, both believers and unbelievers, that the Bible is the most wonderful book in the world. No other book ever had so long an existence. Millions of books, since the Bible was produced, have been written and published, but the oldest of them ceased to exist ages ago. And no other book ever attracted to itself such intense and universal attention as the Bible has. Immeasurably greater interest has been taken in the Bible than was ever manifested in behalf of any other book in the world; and the interest has been perpetual. Much interest has been expressed by many people in some new book, written by an eminent authority, but the interest did not continue very long. One reading of the book has satisfied the most of the readers. But very different has it been with regard to the Bible. Multitudes of people have read it from youth to old age, and their interest in it continues to grow, and never lessen.

Rev. Thomas W. Barbour says: "Why is the Bible the most wonderful book in the world? Because it has been the means of lifting up more men from the gutter, and placing them in places of trust and honor, than all the other agencies of the world combined. No book is loved as well as the Bible, and there are thousands who would give their lives for the safety of the Bible today. And yet there is no book less understood than the Bible by many of the people who claim to know and follow its teachings. No other book has suffered so much from its friends as the Bible. And all because we are not in line as we should be, and do not know our

Bible as we ought. Our ignorance of the Bible causes us many mistakes and untold suffering."

One of the wonderful things about the Bible is, it is so great, so profound, and so mysterious, that no human being can fully understand it in this world. It is the most mysterious book in the world, and yet it is a fountain from which all of us may draw great truths.

### Ten Thoughts on Tithing.

1. It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.—*Whalon.*

2. The Christian Church has fallen below even the Jewish low-water mark of a single tithe.—*George Sherwood Eddy.*

3. "All the tithe of the land is the Lord's," and not to pay it is robbing him; and that is a sure way to bring down his displeasure.—*Bailey.*

4. To dedicate the tenth of what we have is mere duty; charity begins beyond it; free-will offerings beyond that again.—*Frances Ridley Havergal.*

5. We may safely take the tenth as a starting-point, for there are few who would care to give less than the heathen and the Jews.—*William H. Salimon.*

6. In the sight of Christ's teaching, the "whole tithe" for us may be more than a tenth. Jacob had no church to support.—*George Sherwood Eddy.*

7. The man who prays, "Thy kingdom come," and does not give some just proportion of his income to promote His kingdom, is a conscious or unconscious hypocrite.—*F. E. Clark, D. D.*

8. Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have; and they ought to see his image and superscription on every dollar they possess.—*T. L. Cuyler, D. D.*

9. A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the "first-fruits," and not the dregs and leavings.—*A. J. Gordon, D. D.*

10. Some of us could tell of such sweet and singular lessons of trust in this matter of tithing that they are written in golden

letters of love in our memory. Of course there will be trials of our faith in this, as in all else.—*Frances Ridley Havergal.*  
—*Exchange.*

### The Last Indian Grass Dance.

During the week of July 2 the people of Little Dog, better known as the Blackfoot Indians, who occupy a reservation, 500,000 acres in extent, in the Two Medicine country of northwestern Montana, just east of the new Glacier National Park, gave their last big medicine lodge and grass dance near Browning, Mont. Infinite pathos attaches to these deeply significant religious ceremonies of a vanishing race. Six thousand red men, composed of the most stalwart and industrious Indians remaining on the North American continent, participated in these festivities. In 1912 the government will open this reservation to white settlement, after allotting each Indian a farm, and a few years will transform the dun-colored prairies into fertile farms, and another of the former proud prairie tribes of North American Indians will have been assimilated. Many of the Blackfoot Indians are today wealthy. Their chief pleasure and profit lay in the raising of horses and cattle. Under new conditions they will devote greater attention to tilling the soil, and the ways of the white man will become their ways and the deeply significant and beautiful ceremonies will have become a matter of history.—*Leslie's.*

### Truth.

Never trifle with truth. A lie is bad, not only because it may lead others astray, but also because it is a fault in the character of the one who utters it. Truth is the foundation and substance of character. When a man becomes a liar his character is gone. His whole life is out of joint. No one can trust him. He can not trust himself. He is like a bridge with a rotten foundation. He is not safe. He is an unsafe friend, an unsafe neighbor, an unsafe business man. "Buy the truth and sell it not."—*The Christian Advocate.*

Notwithstanding all that English people have done to benefit India, the missionaries have done more than all the other agencies combined.—*Lord Lawrence.*

## HOME NEWS

### Notes From North Loup, Neb.

The sunrise prayer meeting, New Year's morning, was well attended in spite of the cold weather.

Pastor Shaw's text for his last sermon in the old year was: "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. xc, 12).

The report of the secretary of the Sabbath school showed that the average attendance for the past year was 177. The school has 22 classes in all departments.

At the church meeting, Sunday afternoon, the following officers were elected: moderator, R. G. Thorngate; clerk, G. M. Burdick; treasurer, C. W. Barber; chorister, C. L. Hill; organist, Mrs. Ava Johnson; trustee, David Davis; financial agent, R. N. Bee.

At the service tomorrow roll will be called of the entire membership and it is expected all will, so far as possible, respond as their names are called. Letters will be read from the absent members, and the ordinance of the Lord's Supper will be administered. A large attendance is desired.

The church clerk reported a total church membership of 356, nearly 300 being resident members. The church raised for all purposes last year about \$2,000.00. This does not include the amounts raised by the auxiliary organizations. There has been a net gain of about 40 in membership during the year.

The newly elected officers of the Sabbath school are: superintendent, E. J. Babcock; assistant, A. D. Moulton; secretary, Belle East; treasurer, Walter Sayre; chorister, Dell Barber; organist, Nina Brace; superintendent primary department, Hannah Watts; superintendent home department, Celia Moulton; superintendent cradle roll, Cora Hemphill.

The dinner Monday was about the most successful the congregation has ever enjoyed. A count of noses showed 350 meals were served. In the afternoon several dropped in for the social time who were not present at meal-time. At one table the average age of 28 of those sitting was

72 years. Our mother, nearly 89 years of age, was the oldest, and aside from the pastor and his wife the youngest was Mrs. W. J. Holiday.

Notwithstanding the large number fed at the dinner there was enough and to spare, and while not quite seven baskets full were gathered up, yet several dollars' worth was sold.

Tuesday evening a very enjoyable banquet was given by the Nolo Club in the spacious basement of the Methodist church. Each member brought her husband—if she was fortunate (or unfortunate) enough to possess one—otherwise she brought a guest. After a social time, and interesting games, such as "Twenty Questions" and puzzle pictures, a two-course dinner was served. The gentlemen found their partners for dinner by deciphering a lady's name taken from the register where each person had been asked to write their name backwards. Chicken with warm biscuit, creamy mashed potatoes, pickles and jelly were served as the first course; followed by coffee, fruit salad, angel, and presumably, devil's food cake. At each plate was a pink American Beauty rose with a combination whistle at the end of each course, and used as a bugle blast for more "biscuits like mother used to make." In spite of the cold outside, the tooting of the whistles brought back the balmy, dusty Popcorn days, and reminded the guests of the "Ord Boosters."

Mrs. E. J. Babcock, Mrs. Manchester and others who planned the banquet deserve especial commendation. Helen and Hannah Shaw with other young girls waited on the guests. At the close of the sumptuous repast Linda Rood asked a number of amusing questions to be answered in concert. After more games the guests departed, after a pleasant evening.—*North Loup Loyalist.*

All weddings are interesting, and all weddings are reported as beautiful and impressive. The marriage of Alfred Fisher and Lora Black, which occurred on December 30, had also the added quality of being unique. It was like this. The family of N. S. Fisher was taking a late breakfast at the home of E. W. Black. Mr. and Mrs. Chase were there and no one seemed surprised when Pastor and Mrs. Shaw came just before nine o'clock as the

family was ready for breakfast and breakfast for the family. At nine Alfred and Lora came to the dining-room and, while all stood in their appointed places about the table, were made and announced husband and wife. Breakfast began with smilax and carnations and ended with smiles and congratulations. The ringing of the church bell broke up the company and called each to his place in the house of God.

A reception was held at the home of Mr. and Mrs. N. S. Fisher on the afternoon and evening of January 1. Within a few weeks Mr. and Mrs. Alfred G. Fisher will be living on the N. S. Fisher farm in the Pleasant Hill section of Davis Creek, where they will be at home to their many friends.

G. B. S.

The interesting items given above are from the North Loup *Loyalist*, of January 5. The Nolo Club is a union literary society, in which the ladies of other churches join for social and literary benefits. The editor remembers with much pleasure some of the excellent entertainments held by this club. "No" and "lo", the first two letters of each word, North Loup, make the name Nolo.

The following items show something of the interest Pastor Shaw is taking in the public welfare of the North Loup people.

### To the Public:

Believing that for the remainder of the winter at least, a free public reading-room for men in our village would be of sufficient value to warrant the effort, I have undertaken to provide something of the kind. The reading-room is in the rooms under the Farmers Bank and will be open from 7.00 to 9.30 each evening in charge of some responsible man so long as it is appreciated and supported. It is my plan not to ask any person for financial help, trusting to the unsolicited support of those who are able and willing to help meet the necessary running expenses.

GEO. B. SHAW.

Pastor Geo. B. Shaw has rented the bank basement and has opened it up as a reading-room for men and boys. The room will be open each evening in the week to those who care to patronize it and each night it will be in charge of some man in the village. While Mr. Shaw has

said nothing to us to that effect, yet we are sure he will appreciate the donation of good reading material, such as papers and magazines, and we presume books could be used very profitably. Remember the room is open to all men and boys who care to drop in for an evening of games and reading.—*The Loyalist.*

### "All Silk!" "All Wool!"

Nellie Crooks contributes an article to *Harper's Weekly* entitled "Deceiving the Shopper," which shows the adulteration almost universally present in so-called "pure" textile fabrics. "There is no law to insure that textile goods are as represented," says the author. "If a manufacturer chooses to put the stamp 'all linen' on fabrics that are really all cotton there is nothing to prevent his doing so." A silk-ribbon manufacturer told me that if he were obliged to keep his stock six months it would deteriorate so as to be practically worthless, because it had to be made with adulterated material to compete with rivals." All the time new methods are being evolved by which inferior fabrics are given the surface appearance of good fabrics: cotton is treated with magnesia, or mercerized, to resemble linen; a cover of wool is twisted round a cotton core to resemble "all wool." This interesting article is accompanied by some remarkable photographs of adulterated goods—not the least being one showing a "silk" material that contained 71 per cent of mineral matter.—*Exchange.*

### Our Enemies.

Almost every one has an enemy. All enemies are not equally savage and cruel. Many enmities grow out of little misunderstandings in social, commercial or political life. These small beginnings often become bitter feuds. How may one meet and overcome an enemy? By physical force and violence? This is one way—a very uncertain way. By ridicule and scorning? The best way is to meet him in love, and conquer him with kindness. Jesus said, "Love your enemies." Paul said, "If thine enemy hunger, feed him." "Be not overcome of evil, but overcome evil with good."—*The Christian Advocate.*



## MARRIAGES

**BURDICK-BANGS.**—At 236 East 29th St., Los Angeles, Cal., January 15, 1912, by Lewis A. Platts, D.D., Mr. Ralph Gates Burdick, son of J. O. and Nettie Pierce Burdick, and Miss Clara Rea Bangs, all of Los Angeles.

**LOOFBORO-REYELTS.**—At the home of the bride's brother-in-law, Mr. George Dabling, in Lost Nation, Iowa, January 17, 1912, by Rev. Geo. W. Burdick, Mr. Lewis Lester Loofboro, of Welton, Iowa, and Miss Bertha Reyelts, of Calamus, Iowa.

## DEATHS

**STEPHEN.**—Mrs. Amanda Maxwell Stephen was born in Orange County, Ind., July 27, 1829, and died at DeWitt, Ark., November 18, 1911.

She was the daughter of Nimrod and Jane Riley Maxwell. On December 3, 1837, with her father, mother, and three brothers, she landed at Arkansas Post, and her father settled on land at DeLuce, about eight miles from DeWitt. Her parents were brought up in the faith of the Hardshell Baptist and Oldside Presbyterian. Here they lived about three years before they heard a sermon. For several years they heard none but the Methodists, and when she became convinced that there was something to be sought for that she did not have, she went after it the way the Methodists said—she got up and started. This was a characteristic of her whole life.

She was received into the Methodist Church by pouring when about fourteen years of age, and later was immersed by the same church. She did not know till the time of her conversion but that her mother enjoyed a good hope, as she was always much affected by preaching. But her mother told her then that she had always felt the need of the Saviour, but she thought she would have to get better before she presented herself to any church.

In 1848 she was married to Dr. H. K. Stephen, who had belonged to the Christian Church, and in 1870 or 1871 a church of that faith was organized near them and she and her husband went into the organization. Mr. Stephen died in 1881. Mrs. Stephen had been reading the Bible and other works bearing on the Sabbath question for some time. It had always seemed from her first attempt to live a religious life that there was something wrong or would not fit in or go together good in keeping the first day of the week in the place of the seventh day or Sabbath of the fourth commandment. So when Rev. J. F. Shaw came and preached a sermon on the Sabbath she presented herself for membership, was accepted in the Seventh-day Baptist Church, and has never felt any condemnation on the Sabbath question since.

For several years Mrs. Stephen lived with her last son, Joseph Stephen, of DeWitt, where she has been tenderly cared for, being crippled and a shut-in. One of nearly her last letters was to the Southwestern Association. She was visited by Rev. Wilburt Davis, but a few days before her death.

[The above sketch of the life of Mrs. Amanda Stephen was dictated by herself, with Grandmother Stephen's request that it be sent to the SABBATH RECORDER for publication. She loved the RECORDER and took great comfort in reading it.—REV. J. L. HULL.]

**OLNEY.**—In Los Angeles, Cal., January 5, 1912, Mrs. Permlia Olney, aged 66 years.

Mrs. Olney was a native of New England, lived several years in Michigan, and for the last eight or ten years has been a resident of southern California. Her immediate family consisted of herself and an unmarried daughter. Several married children live in or near Los Angeles. At the early age of eleven years she was converted and joined the Methodist Church. To her Jesus was a personal, present friend to whom she carried all her wants and troubles as a friend talks with friend. A constant and devout reader of the Bible, in which she was heartily joined by her daughter, they became convinced that the seventh day of the week was the Sabbath and began its observance. A little more than a year ago, they came to our services, and formed an acquaintance with us which has continued to the present time. Both being in delicate health, they have not been very constant attendants upon our services. Mrs. Olney's final sickness, which was quite protracted and distressing, was borne with sweet Christian fortitude. Through it all the daughter was a most loving and efficient attendant. The funeral services were held January 8, at the parlors of Willetts and Brown, corner of Figueroa and Ottawa streets, conducted by the writer.

L. A. P.

**MONROE.**—Saberah Jane Monroe daughter of Orrin H. and Flora Gray Monroe, was born February 12, 1909, at Nady, Ark., and died October 14, 1911, near DeWitt, Ark.

J. L. H.

**McGAHHEY.**—William Lee McGahhey, son of James B. and Gertrude Monroe McGahhey, was born near Rose Bud, Ark., June 22, 1910, and died June 30, 1911. Both were grandchildren of Mrs. Saberah P. Monroe.

J. L. H.

**BRAND.**—Donald, infant son of Frank and Alma Brand, was born December 9, 1909, and died of pneumonia, at the home of his parents, about seven miles northeast of Boulder, Colo., January 4, 1912, aged 2 years and 25 days.

Little Donald was a bright, sweet child, just budding with golden promise, the heart twining its affections around all that is good and fair, native innocence just ripening into virtues of choice and effort. A wind passed over him and he is gone, his soul wafted into the presence of Him who said: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

Farewell services were held in the Seventh-day Baptist church, January 1, conducted by the pastor. Interment was made in Green Mountain Cemetery.

A. L. D.

**WEST.**—Margaret Asenath West was born to Francis W. and Mary Stillman West, July 13, 1898, and died at the home of her father, at Nortonville, Kan., January 8, 1912, her mother having preceded her to the great beyond by about four years.

Margaret was a very lovable child, and about one year ago was baptized by her pastor and became a member of the Nortonville Seventh-day Baptist Church. She was much loved by all who knew her. In September she suffered a severe attack of ptomaine poisoning, from which she seemed to have fully recovered, but was soon stricken with scarlet fever, which, while seemingly very mild, left her in an enfeebled condition, and soon an attack of appendicitis necessitated an operation from which she did not recover.

She leaves a father and two sisters, besides a host of relatives and friends to mourn her loss. But we are all comforted with the assurance that the sweet life was ready for the great change.

She is not dead, but only lieth sleeping

In the sweet refuge of her Master's breast;  
And far away from sorrow, toil, and weeping  
She is not dead, but only taking rest.

What tho' the brightest hopes she dearly cherished

All faded gently as the setting sun;  
What tho' our own fond expectation perished  
Ere yet life's noblest labors seemed begun.

O glorious end of life's short day of sadness,

O blessed course so well and nobly run!

O home of true and everlasting gladness,

O crown unfading! and so early won!

Tho' tears will fall we bless thee, O our Father,

For the dear one forever with thee blest,

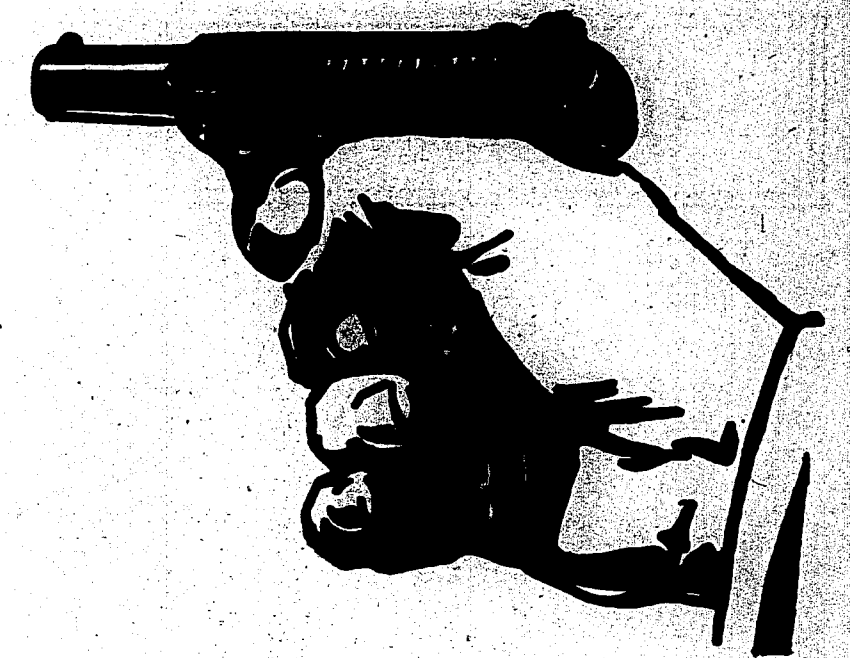
And wait the Easter dawn when thou shalt gather

Thine own, long parted, to their endless rest.

M. B. K.

### Quiet Workers.

Christ's lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God and go to their business or their household work. And all day long they toil, they drop gentle words from their lips and scatter little seeds of kindness about them; and tomorrow flowers of God spring up in the dusty streets of earth and along the hard path of toil on which their feet tread. More than once, in the Scriptures, the lives of God's people in the world are compared in their influence to the dew. It falls silently and imperceptibly. It makes no noise; no one hears it dropping, but it covers the leaves with clusters of pearls.—*Exchange.*



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## SABBATH SCHOOL

### THE BOY JESUS IN THE TEMPLE.

LESSON VI.—FEBRUARY 10, 1912.

Lesson Text.—Luke ii, 40-52.

*Golden Text.*—"How is it that ye sought me? knew ye not that I must be in my Father's house?" Luke ii, 49.

#### DAILY READINGS.

First-day, Eccl. xi, 9—xii, 14.

Second-day, I Sam. iii, 1-21.

Third-day, Matt. xviii, 1-14.

Fourth-day, Eph. vi, 1-9.

Fifth-day, Prov. ii, 1-22.

Sixth-day, Prov. iii, 1-26.

Sabbath-day, Luke ii, 40-52.

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

When Alfred the Great had been defeated at Athelney, and was in full retreat, a poor beggar asked for food. Upon inquiry, it was found that but a single loaf was left—not enough for himself and his friends. But the king said: "Give the poor Christian one half of the loaf. He who could feed 5,000 men with five loaves and two little fishes, can easily make half a loaf suffice for us." The poor man was thus fed, and the king's faith was rewarded by a bountiful store, unexpectedly obtained.—*White Cross*.

Nothing is helping to promote the unity of the church more than foreign missions, because nothing like foreign missions arouses the church or can arouse the church to the same enthusiasm.—*H. F. L. Pott*.

Contented speckled hens, industriously scratching for the rarely found corn, may sometimes do more for a sick heart than a grove of nightingales.—*George Eliot*.

There is hidden in the heart of every gift of God to us a meaning and sweetness which only reveal themselves when the gift is shared with others.—*Henry E. Robins*.

Each missionary with his house and staff forms a nucleus about which gathers an influence far in excess of the numerical list of converts.—*President Taft*.

## 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.

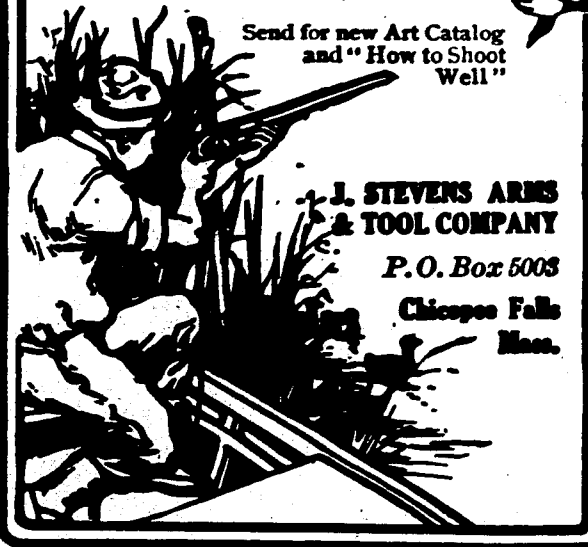
The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. L. A. Platts, pastor. The pastor's address is 264 West 42d St., Los Angeles,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

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"I will not break the bruised reed!"  
O weary ones, in doubt and need,  
With gladness hear the gentle tone  
Of him to whom your griefs are known.

"I will not break the bruised reed!"  
O stricken ones, with hearts that bleed,  
Your Saviour all your wounds shall heal,  
And to your mind his peace reveal.

"I will not break the bruised reed!"  
O trembling ones, the message heed,  
And to your Lord your sorrows tell,  
And with your souls it shall be well.

"I will not break the bruised reed!"  
O tempted ones, the lesson heed,  
And let your faith to Jesus cling,  
As all your cares to him you bring.

—Henry Alexander Lavelly.

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