

The Sabbath Recorder

Bible Studies on The Sabbath Question

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

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

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

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Besides the table of contents, a Preface, and an Index of Scriptural References, this book has an up-to-date Bibliography, and an Introduction by Professor J. Nelson Norwood, of Alfred University. The following is a paragraph from the Introduction: "There are multitudes of people who would derive greater spiritual satisfaction from the observance of the Bible Sabbath than from the day they now observe. This fact alone would make the Sabbath an important issue. Hence the need for spreading the knowledge of this truth far and wide. This is a fundamental part of our strictly denominational mission. Toward accomplishing our task Dean Main has given us in this his latest work an instrument at once spiritual, scholarly, and sane."

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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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EDITORIAL

Help Complete the Lone Sabbath-keepers' Directory.

Elsewhere will be found Secretary T. J. Van Horn's first edition of the Lone Sabbath-keepers' Directory. It will be remembered that as secretary of the General Conference Brother Van Horn was appointed to prepare such a directory. We know no better way to get it before the people for corrections and revisions than through the columns of the SABBATH RECORDER. We gladly join in the effort to look up all the scattered ones and bring them into closer touch with the churches. Nearly every State in the Union is represented in this list, which you will find arranged alphabetically as to States.

Let everybody join in this good work, send in names and addresses that may be omitted, and make all needed corrections, so the completed pamphlet when it appears shall be as nearly perfect as possible.

Prices of Religious Papers.

One brother, writing to the SABBATH RECORDER, asks us to give the prices of other denominational papers as compared with the price of the RECORDER, since so many seem to think this paper too expensive. This we gladly do, as the SABBATH RECORDER'S record in this respect

shows favorably. First, get your RECORDER and count the pages to see how many pages of reading matter you have, and how many of advertisements. You will find thirty-one pages, 7½ by 10 inches, of reading matter, and about one of advertisements. Then the inside of each cover is filled with notices of denominational boards and advertisements of our schools, with some personal business cards. The outside of the back cover usually contains advertisements, mostly of our own publications, and always on the outside of the front cover we try to have one of the choicest gems of reading matter, either prose or poetry, that can be found. Thus we really have, covers and all, thirty-six pages every week. This is published in two volumes, each year, of 936 pages each, or 1,872 pages in the year, and placed in your home for the sum of \$2. Then the SABBATH RECORDER, besides its general reading matter, keeps Seventh-day Baptists in close touch with all denominational matters, and with friends among the churches, for a little less than four cents a week. Of course we could give this cheaper if we could have a large mailing list, as the larger denominations do. It costs as much to prepare material and set type for a list of two thousand subscribers as it would for a hundred-thousand list.

Of the fifteen exchanges that come to our table, either regularly or occasionally, I find that nine are as costly as the RECORDER, or more so. Three of the nine are \$2 a year, three of them are \$2.50 and the other three are \$3 each. Then there are four of the fifteen at \$1.50 and two at \$1.75. While three or four of these papers are as free from advertisements as is the SABBATH RECORDER, I find that in most of them advertisements occupy from one-seventh to one-half their entire space. Thus several of the papers that come to our desk must well-nigh pay their way by advertisements alone. The larger the circulation, the easier it is to secure suitable paying "ads;" while, with a circulation no larger than ours, these are hard to find.

After all that may be said about the

price, we feel sure that any man with young people in his home to be educated and to be interested in denominational and church affairs—in short, with young people to be kept loyal, invests his money well when he pays two dollars a year for the SABBATH RECORDER.

Power and Characteristics of Horace Greeley.

As we are reminded through the press that February 3 is the birthday of Horace Greeley, a flood of memories comes rushing in. As a little boy, sixty years ago, I heard the old people talk about Horace Greeley and the *New York Tribune*. The way in which my uncle watched for that paper, and the avidity with which he pored over its pages hour after hour, long evenings through, led me to think that Horace Greeley was a wonderful man. Then as the years went by, and the conflict between abolitionists and proslavery men deepened, and the dark clouds began to gather before the Civil War, no name in all the land was more upon the lips of the people than that of Horace Greeley. During those days the Republican party came into being, and then came the war, and through all the turmoil, amidst all the strife, no leader in America loomed up so grandly and with master mind grappled with the Nation's problems with such skill and power as did this giant in American journalism. To this day the name of Horace Greeley has a peculiar charm.

His long life of usefulness was largely due to his temperate, steady habits. He was a total abstainer in a time when drinking was popular. He carefully abstained from use of foods which he found did not agree with him. He began at the very bottom and climbed to the very top in journalism. Being a great reader, he would, as a boy, go reading along the road to his work, reading in the garden, reading by the wood pile—everywhere he could get in a moment, and not neglect his duties. Though a poor man's son, having to help in supporting the family and with little chance to go to school, he educated himself to become a great leader in the Nation's darkest hour. As a boy he would place a pine knot on the fireplace, pile his books around him, and lie on the floor studying by firelight through the long win-

ter evenings. His mother was his guiding hand in the matter of good reading, and from her he received much inspiration and help.

There was one characteristic of Horace Greeley worthy of emulation. He regarded debt as among the greatest of misfortunes. In one of his writings he said: "Let no man misjudge himself unfortunate or truly poor, so long as he has the full use of his limbs and faculties and is substantially free from debt. Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach are disagreeable, but debt is infinitely worse than them all. If it please God to spare either or all of my sons to be the support and solace of my declining years, the lesson which I should impress upon them is, Never run in debt. Avoid pecuniary obligation as you would pestilence or famine."

For thirty years Horace Greeley published the *Tribune* with supreme ability, putting his soul into every paper until it seemed to throb with the very life-blood of a great and good man. The writings from his pen were like the life of a sympathetic soul sent out into thousands of homes to show the people better ways and lead them to nobler ends.

Wise Sayings of Washington and Lincoln.

The regular mailing day for this issue of the SABBATH RECORDER will be the birthday of Abraham Lincoln, and ten days later will occur that of George Washington. Every patriotic paper will give due recognition of the services of these two great men, and of their worth to the Nation. There will probably be the usual number of anecdotes of their childhood and their home life, and emphasis will be placed upon their sagacity as public leaders and upon the blessings they brought upon a great Nation. All these we shall enjoy. We never tire of reading about Washington and Lincoln.

If we were asked to mention the characteristic of these two great men which we feel should be emphasized in these times, we can think of none more important than their godly sincerity. The patriotism of Washington and Lincoln alike, was fortified by their piety. Had they not been God-fearing men they could not have been the mighty men they were. Remove from them this characteristic, and we rob them

EDITORIAL NEWS NOTES

China's Empress Asks for a Republic.

Late advices from China are to the effect that the Empress Dowager has issued a secret edict requesting Yuan Shih-kai to establish a republic in cooperation with the southern republicans. It is expected that the terms of the edict will be kept partially secret until arrangements in south China have been completed. There is much confusion among Imperial princes, some of whom favor the move for a republic, while others bitterly oppose it. Some of these are taking refuge in Manchuria. There is now some prospect of an agreement between the north and the south; for since the throne is willing to allow a republican government in the north, the prospects are more favorable for amicable negotiations between the two sections. The question of the capital will be hard to settle. The republicans insist upon Nanking, because the south will never accept Peking as a capital.

It is probable that further serious fighting can now be avoided. President Sun Yat-sen thinks it better to allow the provisional government to hold for one year, after which time he would resign in favor of a new administration.

The powers seem to be arranging to act together, if they need to act at all, in establishing the new government in China.

Perils of Life in New York City.

Some of the New York dailies, commenting upon the coroner's lists of violent deaths in that city during 1911, show that life in New York is about as perilous as on a battle-field. During the year, five thousand seven hundred and one persons met violent deaths in Manhattan, nearly all of which resulted from disregard of the laws. The hundreds of deaths by fire were largely due to unenforced laws, and failure to take proper precautions for the safety of employes. The entire report shows the alarming disregard for human life, and the readiness with which chances are taken where life is at stake. Elevators are run without proper safety devices, automobiles are rushed through crowded streets with-

of the greatest element of power for good. I love many of the sayings of Washington and Lincoln, but none more than the following. Upon leaving the Revolutionary army Washington said:

A man must be worse than an infidel who does not see the divine goodness or has not gratitude enough to acknowledge it.

Again, when he took the oath as President, in his first inaugural address:

It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules the universe, who presides in the councils of nations, and whose providential aid can supply every human defect, that his benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute, with success, the functions allotted to his charge.

Abraham Lincoln was a firm believer in the Bible. He too believed he was singularly guided by God. Ten years before he became President he wrote to a friend:

I sincerely hope your father may recover his health; but at all events tell him to remember to call upon and confide in our great and good and merciful Maker, who will not turn away from him in any extremity. He notes the fall of the sparrow and numbers the hairs of our heads, and he will not forget the dying man who puts his trust in him.

The following incidents are related by the *Standard* as showing the strength and simplicity of Lincoln's faith:

One day in the darkest hours of the war, Bishop Simpson called on Lincoln, and Lincoln said to the bishop, "I feel the need of prayer as never before." Bishop Simpson prayed and the President responded fervently. At another time in 1862, he went alone in the night, and in disguise, to Brooklyn, to realize the sympathy of Henry Ward Beecher and to wrestle with him in prayer to the God of battles far into the night. His belief in the power of prayer is strongly indicated in these statements made to L. D. Chittenden: "That the Almighty does make use of human agencies, and directly intervenes in human affairs, is one of the plainest statements of the Bible. I have so many evidences of his direction, so many instances when I have been controlled by some other power than my own will, that I can not doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have no sufficient fact upon which to found it. But I can not recall one instance in which I have followed my own judgment, founded upon such a decision, where the results were unsatisfactory; whereas, in almost every instance where I have yielded to the views of others, I have had occasion to regret it. I am satisfied that when the Almighty wants to do or not to do a particular thing, he finds a way of letting me know it."

out regard for pedestrians who may be unable to escape, deadly weapons are furnished the multitudes contrary to law—and so the entire list goes on to the end, all revealing the recklessness of men in many places where the lives of their fellows are in danger. Really, one of the appalling features of our civilization is the utter callousness of men that causes such needless waste of life. In civilized, Christian America, the money god crushes out the lives of thousands every year, under the wheels of his merciless Juggernaut.

The Catholics Protest.

The Commissioner of Indian Affairs prohibited the wearing of distinctive religious insignia and religious garb at exercises in the Indian schools. Catholic interests made a vigorous protest against this order of the Commissioner, and President Taft has suspended the order until a full hearing can be given to all the parties interested. The President regards the question as one of great importance and delicacy, as it has to do with the far-reaching problem of separation of church and state.

Wise Benevolence.

Mrs. Caroline W. Neustadter, a Jewess, whose will has just been probated in New York City, bequeathed \$1,545,000 for the benefit of the public, besides remembering liberally all members of her family, and all servants who had served the family three years.

Of the amount bequeathed \$1,000,000 is to form a corporation to bear the family name, and to use the income for the erection and maintenance of "model homes" within thirty miles of New York for the use of families in limited circumstances. The remainder of the gift, \$545,000 goes to various institutions for girls, aged people, hospitals, pensions for firemen, sanatoriums, and other charitable institutions. To her servants who had served three years she gave \$1,000; to those having served four years, \$2,000; and to those who had been with her five years, \$5,000 each.

Alarming Conditions in Mexico.

The United States has notified Mexico that the Americans held prisoners by the revolutionists must be released at once or steps will be taken to force their release. This government also demands of Presi-

dent Madero that all American citizens in Mexico be given such protection as will secure their safety. The situation is exceedingly serious, and fearing that President Madero of Mexico may not be able to control the disorder, President Taft has ordered troops near the border to hasten to El Paso; and the entire mobile army of nearly 30,000 men has been given notice to be ready to go at a moment's warning. The President is determined that the thousands of Americans scattered through Mexico in business, and American investments representing millions of dollars, shall be protected. The fact is, Mexico is seething with revolution.

On February 4 King George and Queen Mary of England reached home after an absence of nearly three months on their coronation trip to India. A heavy snow-storm so obscured the approaching vessels that they slipped into Portsmouth without ceremony or salute. The royal family met them and all enjoyed a family reunion, and an official welcome was given the King and Queen.

A poor woman in New York City, driven to desperation over her starving baby, and a dead father in her home to be buried, robbed a man of his watch and \$46, so she could feed her child and bury the father. When brought into court she told the magistrate her story and he said it was the saddest case he ever had. She was committed to jail in default of \$1,500 required for bail. She had been deserted by her husband soon after the birth of her babe, and being unable to get work, she stole to keep her child from starving.

In that same city not very long ago a rich man, living in luxury, deliberately robbed many people and wrecked a bank. When he was brought to justice a great cry of sympathy went up, petitions were signed by hundreds, and there was no rest until, by hook or crook, his pardon was obtained. But who will care how long this poor woman lies in prison! She may serve out her full term, and few will take a second thought for her.

The papers are making much of the exploit of Miss Annie S. Peck, a suffragette and noted mountain climber, who planted the flag of the Suffrage League on a peak of the Andes 20,000 feet above the

level of the sea. On her arrival in New York she was given a royal welcome as her ship approached the dock, by her sister suffragists; and when asked, "Did you plant it there?" she exclaimed: "Yes, hard fast; it is there to stay!" "Good for you," shouted the women on the pier, "it is a symbol of the emancipation of the women of the Western Hemisphere."

If the women could only plant their banner over the houses of Parliament or over the Capitol at Washington as easily as they can on the icy peaks of the Andes, probably civilization would be able to shake off some of the accursed things that drag men and women down to the level of the brute.

In the wreck of the Seaboard Air Line train, recently, at McKinney, Va., the engineer, W. R. Bishop of Raleigh, N. C., stuck bravely to his post, thereby saving many lives, although he himself was severely injured.

August Belmont happened to be a passenger on the train, and was so much impressed with Bishop's courage that he sent him a gift of \$500.

In the discussion before the House Committee on Judiciary, Mrs. R. F. Irvin of Georgia said: "Men are divided into three classes. There are men who love liquor, men who sell liquor, and politicians who are on both sides of the question." The discussion that followed was spirited and participated in by prominent men and women from both North and South. They were there to protest against the United States law that allows liquor shipped and sold in original packages in prohibition territory, and to plead for a law to prevent such thwarting of the people's will.

New York State received \$918,000 last year for automobile licenses. This gives a hint of the enormous increase in the number of motor cars used as means of transportation. Some one expresses the opinion that it would be something of a revelation if the States could discover how much more it costs to repair the roads on account of their use.

The celebrated Bible class of John D. Rockefeller Jr., 250 strong, celebrated its fifteenth anniversary by a banquet, with President W. H. P. Faunce, of Brown University, as the guest of honor. Doctor

Faunce was pastor of the Fifth Avenue Baptist Church when the class was organized. He expressed great pleasure at the growth of the class which he saw organized fifteen years ago with only eight or nine men. He compared it to the Grand Canyon of Colorado, concerning which the Irishman said: "You've got to lie about it to tell the truth."

Arrangements have been made at last to pay the back salaries of the Americans in Teheran, Persia, who were there to assist Mr. Shuster as treasurer. All but two of the Americans are soon to leave Teheran.

Printing-press manufacturers are much concerned over the prospects of having steel placed in the free list. The leaders in the business claim that American labor wages will have to be cut one-half, if the pending bill is passed. Scores of protests have gone before the committee, and many more are coming in every day. Hoe, the great press builder, claims that if the bill passes, it would be better for him to transfer his entire plant to England. The next few days will see lively times in the Senate Finance Committee upon the question of revising the tariff.

Three Trips in "Western New England."

DEAR SABBATH RECORDER:

Ralph Parlette said the other night that New England is now in the Mississippi Valley. It is of three little trips in this western New England that I am to write a few words. The first trip was two months ago, and should have been written up before, but "what various hindrances we meet!" There have been sermons, lectures, funerals, and the thousand demands upon a pastor's time and heart. Then we have been having various unexpected varieties of weather to become adjusted to. On the eleventh day of the eleventh month of the year nineteen hundred and eleven, that oppressively warm Sabbath, there came the disastrous cyclone sweeping half a mile west, three hours after three hundred people had been gathered to worship in the church. Though the lives of our double community were marvelously spared, there was much damage to property, several of our families being sufferers. The next morning the thermometer

was within easy reach of zero, and November furnished winter weather the rest of the month. Now, after a very mild December, January has kept us busy shoveling coal and thawing water pipes. How monotonous it must be living in countries like California and Florida where it is always summer! Our teeth may chatter a little in this cold weather, but we enjoy it, and we will have something to talk about when we become oldest inhabitants.

The snow-storm struck Grand Marsh the same night that I did, and outstayed me. The storm and bitter cold interfered materially with attendance at the meetings, but Brother Atkins took me around the parish for personal calls. Death has invaded one of those homes since, taking the wife and mother of two little children. My loving sympathy goes out to that bereaved home and that bereaved church.

Grand Marsh is now on the railroad, the Northwestern having completed its new line through there. The church building is to be moved two miles to the station, and a new opportunity in a new day opens before this little church. They are hoping that some Seventh-day Baptist business man will come and start a store there and help in the building up of our cause. Remember in your prayers the brave people who are holding up the banner without any pastor except as the churches of the quarterly meeting in the southern part of the State send their pastors and workers.

Then there are the lone Sabbath-keepers, in isolated families. One of the pleasantest features of my lecture trips has been the coming into these homes. "You are the first Seventh-day Baptist minister that was ever in our house here," said one. Howard Stewart is principal of the Stillwater (Minn.) Public School. His wife is a granddaughter of one of our pioneer preachers. If their little boy keeps on, he will be a preacher too. He copied about every motion he saw me make, and that was "going some." Mr. and Mrs. William Saunders live at Robbinsdale, a suburb of Minneapolis. Scores of Alfred Academy students have an affectionate remembrance of her as Miss Agnes Rogers. I shall long remember the visit with the Ingham family in Fort Wayne. I admired so much the beautiful cooperative family life which is so powerful in keeping all the members of the family loyal to their convictions, al-

though they are the only Sabbath-keepers in a big worldly city.

Dodge Center has five students in Milton College, all doing fine work. You will not be surprised to know that there was a genuine welcome to the Milton pastor in the homes from which these young people came. Ah, these boys and girls of ours are our most precious treasures. If you want to see a glow on father's face and a shine in mother's eyes, tell how well the boy is doing. The good people turned out en masse that night to hear about the American Boy. At my right, near enough to be touched by my finger, sat the oldest living pioneer settler, Deacon Tappan. His strong, set face scarcely moved when others were laughing, but his eyes twinkled. Have you ever noticed that the pioneer men do not laugh demonstratively? They take their enjoyment inside, as they do their sorrow. The pastor is Charley Sayre. I suppose I ought to say Rev. C. S. Sayre, but the former sounds more natural to all who have known his genial face and his brotherly hand-clasp.

Then those hours at Jackson Center—busy and delightful. Seven addresses in three days, if you call the story of "Jimmy Jones" an address. Large crowds and warm-hearted people. They have had a real revival at Jackson Center. As I remembered what had been the former life of some of those who sat in the congregation with wet eyes and eager faces, I said, "What hath God wrought!" The new Men's Brotherhood, eager for something to tackle, took hold of the church building and transformed it, with the loyal assistance of the whole church. It is beautiful. Pastor Lewis is doing an excellent work. As for the choir—even if I were stone deaf, I would enjoy looking at that splendid group of young people. Hope we'll see some more of them at Milton. We like the Jackson Center brand.

Paper is full. Good night.

LESTER C. RANDOLPH.

Foreign missions have quickened the church's zeal, they have strengthened its faith, enlarged its hope, widened its love and deepened its life.—*F. L. Anderson.*

"Grace is an inexhaustible spring. Jesus Christ opened it, and he did nothing that was not eternal."

SABBATH REFORM

"According to the Commandment."

The faithful women who had prepared the spices for the body of their Lord "returned and kept the sabbath according to the commandment." This little touch in the narrative shows how careful those who had been with Jesus were about the Sabbath. They waited for the Sabbath to pass, even after they had made ready to anoint his body, before going forward with that ministry of love.

The conscientious Sabbath-keeper will be anxious to know how he can best keep the Sabbath. He will desire to keep it as God would have him, especially if he comprehends the full meaning of sabbatizing. To the holy women, who were all ready to anoint the body of their Master when the sunset ushered in the Sabbath, it must have meant much more than a mere "rest day", and evidently they regarded the hours after sunset on Sixth-day evening just as sacred as the hours after sunrise on Sabbath morning. Then when the sacred hours of the holy day had been kept "according to the commandment," they went forth upon the "first day of the week" to finish their work.

Of course the commandment referred to is acknowledged by everybody to be the fourth one of the Decalogue, and the Sabbath they kept was the Seventh-day—the day before the first day of the week—which is always called the Sabbath in the New Testament. The women had seen their Master keep it for years, and his manner must have so impressed them that even in their overwhelming grief over his death, and their solicitude for his unanointed body, they did not forget it; and when the setting sun reminded them that his holy day was at hand, they dropped everything and kept it according to the commandment.

Jesus had stripped it of many fanatical and burdensome things which the rabbis had added, but nevertheless he had kept it so well himself that his immediate followers were very careful after he was gone to keep it according to the commandment. They had heard him say that he came not to destroy the law but to fulfil, and after

his years of teaching by example and precept they evidently understood that to fulfil meant to carry out and observe it carefully.

As Sabbath-keepers we understand this matter very well; but do we all realize what it is to keep the Sabbath according to the commandment, and in the light of the teachings of the prophets, and of Christ who was the Lord of the Sabbath? If we keep the Sabbath according to the commandment, it will be more to us than a day of rest,—we shall "keep it holy." It will be to us a sacred day above all other days, because Jehovah set it apart as a special day of holy and sanctified time, to be a sign between him and his people forever. It was designed to bring Jehovah near and to keep him in the hearts of men. Thus it was the great bulwark against idolatry. Had the Sabbath never been forgotten, there would have been no idolatry, no making of other gods before Jehovah.

This sanctified holy day was a sacred thing in itself, and essential to the spiritual perfection of man. No other could take its place without losing its sabbatic significance. Special blessings were promised in connection with this day, which were never promised in connection with any other. "It was to be a heavenly day, in which man's highest nature, his noblest powers of mind and heart, could grow into the likeness of God, his Creator." This was the Sabbath according to the commandment.

To keep the Sabbath holy means much more than to cease from toil, or to go to church and return to a more elaborate dinner than usual. It means more than recreation. It means more than to lounge about the house watching for the sun to go down, or to stroll through the fields salting the cattle, counting the sheep, inspecting the crops, talking about work to be done or business to be transacted. It means more than reading the daily papers or visiting the neighbors or watching the ball game, or loitering about stores and depots and postoffices. None of these things belong to true and holy Sabbath-keeping. Too many are spending their Sabbaths in just these ways. To them it brings no blessings; but such treatment of God's holy day only dwarfs spiritual life; places barriers between the soul and God, and always tends to bring about a hopeless, back-slidden state.

The prophet Isaiah, in his fifty-eighth chapter, beautifully sets forth the spirit and manner of true Sabbath-keeping, and also its sure rewards. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

The prophet must have known what Sabbath-keeping "according to the commandment" meant. And if we study the first half of this text, we shall see the same clear distinction between "thy work" and the Lord's work referred to in the fourth commandment. Six days shalt thou labor and do all thy work; but the Lord's holy day reminds thee of his work, and brings thee into touch with Jehovah, the Creator of the heavens and the earth, as no other day can. The prophet specifies certain things that belong to true Sabbath-keeping: turning from doing thine own ways and from seeking thine own pleasure; recognizing the Sabbath as Jehovah's holy day; regarding it with delight as the holy of the Lord and honorable, and not speaking thine own words—talking about business or worldly plans—but making it a day of spiritual delight instead of one of carnal pleasure.

All the things that are personal to the man, things that build up his own business, that minister to his own pleasure and that pamper his own ambitions are the things that crowd out spiritual desires, make man forget God, and cause him to become all absorbed in the carnal. The Sabbath was given to enable man to keep God in mind and to cultivate the higher nature. In order to keep it according to the commandment these personal and worldly considerations must be laid aside—everything that belongs to business and whatever merely serves to exalt the lower nature—and our thoughts must be fixed on God and the well-being of our fellow man.

True loyalty to the Sabbath will enable one to recognize it as a sign between God and man. It is "God revealed in time," Jehovah's representative that brings him

near and becomes a point of living contact between God and the soul. To trample on the Sabbath is to trample on God; to "turn away thy foot from the sabbath" is to turn away from God, away from the Saviour, away from the Bible.

True Sabbath-keeping implies a recognition of God's presence and of the special blessings he has promised in connection with the Seventh-day only. While God blesses all days, and also blesses his children on all days, still he has promised special blessings on his Sabbath, and upon the man who keeps it holy. Thus the true Sabbath-keeper has a double blessing. To him comes the blessing, promised on every day, and the special blessing promised for the Sabbath. The true Sabbath-keeper calls it a delight, and obtains spiritual strength, faith, sanctification, hope, peace. He realizes more and more, as the years go by, the blessedness of the unending Sabbath that remaineth for the people of God.

Then there is something about true Sabbath-keeping that gives a man standing in other respects. The prophets speak of Sabbath-keeping as though it were a test of loyalty to Jehovah. They make it comprehend everything, in a way, and when Jehovah remonstrates with the people for idolatry and all kinds of wickedness, he charges them first of all with forsaking his Sabbath. There is no doubt a natural and obvious connection between true spiritual Sabbathism and obedience to God's other laws. Rev. Justin Edwards, D. D., said: "Such is the nature of man, such the institution of the Sabbath, and such the effect which the keeping of it will have upon him, that if he is obedient to God in this thing, he will be obedient to him in other things. A Sabbath-keeping people will be an obedient people. The manner in which they treat the Sabbath will be a test of their character, an index of their morality and religion. Men who regularly observe the Sabbath, and habitually attend public worship, do not often commit gross crimes."

Seventh-day Baptists have a noble ancestry, and a splendid record in Sabbath-keeping. Some of their fathers suffered martyrdom for this glorious truth of God. More recently their honored leaders have given their entire lives to self-sacrificing labors in Sabbath Reform. We have the light upon this question in great measure,

and it would be an unspeakable shame for us now to lower the standard and keep the Sabbath no better than those who regard it merely as a rest day. Better Sabbath-keeping at home, greater loyalty to God's holy day, is the crying need of the hour.

Matthew, Mark, and Luke.

REV. ARTHUR E. MAIN.

THE KINGDOM OF GOD.

(1) This is a representative or fundamental phrase in the teaching of Jesus (Matt. iv, 17; Mark i, 14, 15).

(2) The idea of a moral and religious rule of God among men, of a Messianic kingdom, was familiar to the Hebrew mind (Ex. xix, 5, 6; Isa. ii, 2-4; Jer. xxiii, 5; xxxiii, 17; Dan. ii, 44; vii, 13, 14; Matt. xx, 21; Mark xi, 1-10; xv, 43; Luke xiv, 15; xvii, 20; xix, 11; Acts i, 6).

According to the purpose of Jesus to fulfil and accomplish the Old Testament, he took this idea and made it more spiritual, ethical, and universal.

(3) The form or character of the idea of a Messianic kingdom, in the Hebrew mind, was more or less spiritual or temporal, according to the religious, moral, and social standards of leaders and people. But while Jesus' conception of the kingdom of God, in all the fulness of its significance, may have developed, it was to him a spiritual and ethical kingdom, from the first (Mark i, 15; iv, 10-20; x, 13-31; xii, 28-34; Matt. iii, 1-17; iv, 1-11, 17-25; chs. v-vii; viii, 5-12; xviii, 3, 4; xx, 20-28; xxi, 31, 32, 43; Luke iv, 1-30; vi, 6-49; xvi, 1-17; xvii, 20, 21; xxiv, 13-27).

(4) The kingdom of God is divine or heavenly in origin, nature, and purpose. The two phrases kingdom of God, and kingdom of heaven, are the same in meaning (Matt. xii, 28; xix, 23, 24; xxi, 43).

They denote kingship or rule (Matt. v, 34); a sphere for its exercise, individual hearts, and society; and subjects, men, women, and children, one by one, and in the fellowship of collective life. They stand for personal, social, and historical ideals, to be realized through the doing of the will of God.

They mean a transformed world, in both material and immaterial matters (Matt. v, 5; vi, 31-33; xi, 2-5; xii, 28; xix, 23-30; Mark x, 23-30; Luke xviii, 18-30).

These more or less idealized and symbolic expressions are a promise of some real and eternal compensation, in the way of more than equivalents for apparent losses.

Where the will of God is done, there is his kingdom. It comes or grows with the spread of obedience to his will. And in the long run, righteousness makes for happiness and prosperity. For the kingdom of God means a gift of grace, salvation, brotherhood, duty, service.

(5) The kingdom of God is a spiritual and ethical growth or evolution, from divinely caused beginnings, in the individual, community, nation, and the world; and can therefore be spoken of as both present, future, and growing.

It is *present* (Matt. iv, 17; v, 3, 10; vi, 33; ix, 35; x, 7; xi, 11, 12; xii, 28; xxi, 31; xxiii, 13; Mark i, 14, 15; Luke vi, 20; vii, 28; ix, 2; xi, 20; xvi, 16; xvii, 20, 21).

It is also *future* (Matt. vii, 21-23; viii, 11; xxv, 34; xxvi, 29; Mark ix, 1; xiv, 25; Luke xiii, 29; xxi, 31).

It is now in the process of growth or development (Matt. vi, 10; xiii, 1-52; xxvi, 64; Mark iv, 26-29; Luke xxii, 69).

The kingdom of heaven, then, is a divinely originated set of spiritual and ethical forces, in human experience and history, having, for its present end, the spread of righteousness in all human relations; and for its future purpose, the final triumph of good over evil.

(6) The conditions of entrance into the kingdom of heaven are, repentance that leads to an amended life; belief in the gospel of God that brings one into the way of righteousness; a turning from selfish pride to Christian humility and teachableness (Matt. iii, 2; iv, 17; vi, 33; xviii, 1-3; xxi, 32; Mark i, 14, 15).

On the part of God, the kingdom of heaven is a revelation; on the part of man, it is religious, moral, and social progress.

Alfred, N. Y.

Trying to be a Christian without confessing Christ is equal to saying to him: "I acknowledge you to be my Lord, but I'll not tell the folks; I love you, but no one needs to know it."—*Exchange*.

Never mind your doubts; stretch out a lame hand, and the Lord will grasp it.—*Exchange*.

WOMAN'S WORK

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

Let us have faith that right makes might;
and in that faith let us dare to do our duty
as we understand it.—Abraham Lincoln.

We live in deeds, not years; in thoughts, not
breath;

In feelings, not in figures on a dial.

We should count time by heart-throbs, when
they beat

For God, for man, for duty. He most lives,
Who thinks most, feels the noblest, acts the best.
Life's but a means unto an end—that end,
Beginning, mean, and end to all things, God.
—Bailey.

Letter From Miss West.

To the Woman's Board:

DEAR FRIENDS:—Since my last letter to you affairs in China, as you already know, have apparently taken a happy turn. It was certainly good news to us to learn that the throne, at Yuan Shih-kai's instigation, would yield to the demands of the republicans in the peace conference. It really looks now as if the war were over and as if peace were at hand. Of course there is still possibility of trouble if there is disagreement in the proposed national convention, but with seventeen out of eighteen of the provinces already represented in the republican conference at Nanking, it looks as if there would be union, doesn't it? Yuan Shih-kai may of course make trouble, for his position seems uncertain. It almost looks as if he might be taking a sweet revenge on the throne for sending him off in the past with a "sore foot." Many Chinese do not seem to trust him, however. They say they *hope* he is honest in what he is doing, yet they fear that he is only accepting this delay to gain time. It all remains to be seen, however, and you may know by the time this letter reaches you how he stands and what he will do.

Cue cutting has been going on in the last few days at a most amazing rate! Perhaps you have read how in some places men have taken it upon themselves to relieve all passers-by of their cues whether

they would or no. Tuesday we heard that some of these "professional cutters" were at a place not far from here and would be here at Zia-jau the next day. They did not even wait until the next day but that very evening they appeared and began their work. We heard that the policeman took some of them into custody, yet for the next two days, at least, the cutting continued. On Tuesday, my teacher told me, about a hundred cues came off and he said he watched them seize people for a while the next day. Though the victim promised to do it himself that very night he wasn't allowed to wait. I myself saw none of it, except the crowds and excitement out here and some of the hair strewn along the road. Most of the latter, I suppose, was carefully gathered up to be sold and sent to foreign countries where there is more need of extra hair!

Would you like to know how we spent our first Christmas here? Our celebration began on Sunday afternoon when Miss Burdick had invited the old girls, the women of the church, and the schoolgirls in for the afternoon. It was a rainy day and only one or two were here besides schoolgirls, but we had a very pleasant time, nevertheless. Then we all went over to the girls' school for a Chinese Christmas dinner. That evening, in place of the regular Christmas entertainment, Mr. Rawlinson of the Southern Baptist Mission gave a stereopticon lecture on the Life of Christ. The boys of the school had gathered evergreens and had decorated the church very prettily with wreaths and stars. Then the boys and girls each sang a Christmas song in English.

Another bit of Christmas entertainment which I enjoyed very much was given the week before at South Gate. They have a kindergarten in connection with the school there, and this was the graduation of the upper class in the kindergarten combined with a Christmas celebration. There must have been about twenty-four children in the two classes, and the youngest couldn't have been more than four. At one end of the room was the tree, adorned with paper chains and little cards, which I'm sure they must have made, and all lighted with candles. When the piano was played and the children marched in, I fully expected them to stop and gaze when they came in sight of the tree; but either they

had seen such before or were too awed by the occasion, for they scarcely looked at it as they came in.

The program consisted of Christmas songs and drills. One of the best numbers was a wand drill by six little tots who, I think, were six-year-olds. Towards the close of the program the gifts were distributed and first of all were displayed some warm stockings for the soldiers! Even those babies seemed to be revolutionists, for not only did they provide for the soldiers but one of the chief features of the decorations was various kinds of revolutionary flags. At the close of the program the teacher presented the graduates with their diplomas in truly foreign style. We were then invited to look about the room, which was fitted up much as any kindergarten at home. They even had a doll house in one corner of the room and I think the children themselves had made the things in it.

I was especially impressed by this, because a Chinese girl has charge of this kindergarten. Miss Cogdal, who is at the head of the school, of course has general oversight, but this young woman does the actual teaching. She received her training in Japan, I understand.

Outside it is raining and I am reminded of the rain sights here in Shanghai. It is such fun to see the men go along with their heads and shoulders "thatched." Then again you will meet many people with hats that are almost umbrellas, and other men carrying red, blue or green umbrellas. I think their big oiled paper umbrellas are most interesting and they keep off the rain even if they are two-thirds gone as one Doctor Grace and I saw the other day. Another bit of ingenious protection from the rain is a piece of matting. As I was going along the street the other day I saw wheelbarrow coolies with their backs thus covered. The matting was fastened on by a string tied about the neck.

Doctor Palmborg has just been out to Lieu-oo to conduct the Sabbath services. She found everything very peaceful there at present, with a strong, well-organized guard to protect the town. With the present hopeful prospects of peace she and Doctor Crandall are more than ever anxious to go out and begin work. If the consul approves and no complications arise, they will probably leave before very long.

An edict has been issued making January 1 the first day of the Chinese republic. Next year the foreign calendar will probably be in use here and the Chinese New Year will coincide with ours.

With wishes to you all for a happy year,
I am, Yours lovingly,

ANNA WEST.

West Gate, Shanghai,
Dec. 31, 1911.

Report From Independence, N. Y.

The Ladies' Aid society met on Wednesday afternoon, January 17, at the home of Mrs. Alice Clarke, for its annual business meeting. The following officers were elected: president, Mrs. Georgia Green; first vice-president, Mrs. Nona Potter; second vice-president, Mrs. Addie Green; third vice-president, Mrs. Maud Clarke; secretary, Mrs. Amelia Cottrell; treasurer, Mrs. Ethel Clarke; press committee, Mrs. Bessie Clarke.

It was voted to send \$10.00 to the Woman's Board to apply on Miss Burdick's salary.

The membership of the society is now about twenty-five. It does no sewing or quilting, for the reason that its members are so widely scattered that we can not meet afternoons, nor oftener than once a month. So the divisions take turns in serving suppers, one each month. All seem to like this plan the best of any. The proceeds of these 10-cent suppers vary from \$4.00 to \$10.00.

The society has recently placed in the parsonage a set of six dining chairs, a nice rocker, a 112-piece dinner set, and a toilet set, for the use of the pastor's family.

BESSIE E. CLARKE,
Press Committee.

Jan. 23, 1912.

Memorial Board Meeting.

The quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in the church parlor, January 14, 1912.

Present: H. M. Maxson, D. E. Tittsworth, J. A. Hubbard, J. D. Spicer, W. M. Stillman, O. S. Rogers, and W. C. Hubbard; Accountant Asa F. Randolph. Visitor, Hon. George B. Carpenter of Ashaway, R. I.

Minutes of last meeting were read.

Correspondence was read from Dean A. E. Main, advising that the following gentlemen, A. Clyde Ehret, Leslie O. Greene, William M. Simpson, and Erlo E. Sutton, are in the Seminary studying for the ministry; from Peter Taekema, Rotterdam, Holland, advising he is continuing his studies in theology; from Rev. Gerard Velthuysen, advising that the General Assembly of the Seventh-day Baptist Church, Haarlem, Holland, desire to rebuild their edifice, and requesting a loan from the Feeble Church Fund of this Board. This matter was referred to the Treasurer and Attorney for further information and investigation.

The quarterly report of the Finance Committee was read, and approved. The Treasurer presented his quarterly report of receipts and disbursements which, having been duly audited, was adopted.

The Discretionary Fund, amounting to \$967.98 was, on vote, divided as follows: \$200 to the Treasurer of the Seventh-day Baptist Education Society, for use of Alfred Theological Seminary; and the balance, \$767.98, to Salem (W. Va.) College.

It was voted that the income from the Utica (Wis.) Church Fund be sent to the Seventh-day Baptist Missionary Society and that this be considered as a permanent disposition of this income.

It was voted that \$70 be sent from the Ministerial Aid Fund to each of the six men studying for the gospel ministry.

The Treasurer was instructed to insure the safes, books and other property in the Treasurer's office in the Babcock Building in such an amount as his judgment approves.

It was voted that in the opinion of this Board the balance of the real estate of the Henry W. Stillman estate, willed to the Seventh-day Baptist Memorial Fund, should be sold and the matter was placed in the hands of the Finance Committee with power to dispose of it as soon as can be advantageously.

Minutes read and approved.

Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

"Love never asks, How much must I do? but How much can I do?"

Salem College Subscription.

The following figures show the progress made in the canvass for the Salem College debt. The people of West Virginia are lifting hard in their effort to pay for their new building. We wish that greater progress might be made in this matter. It would be splendid if some friend or friends of so worthy a cause would come to their assistance and clear up the debt. It is a great pity for this self-sacrificing people to be so handicapped in their work. Why can not the friends of Salem College all over the land join heart and hand just now, and give them their new building free from debt? Who can estimate the good that would come from such a movement?

PROGRESS OF CANVASS.

Amount subscribed and reported	\$6,535 00
Subscribed by	
Samuel L. Ford, West Union	100 00
T. M. Bond and wife	50 00
Gillette Randolph	25 00
Philip Coon, Wisconsin	10 00
J. A. Saunders and wife, Westerly ..	5 00
"M", Adams Center	5 00
Total amount subscribed to date	\$6,730 00
Amount yet needed	\$10,270 00

Note of Thanks.

We have received so many letters from kind friends and brother ministers over our denomination, that we take this plan, through the kindness of the RECORDER, to express our thanks to each one, or any who may yet do the same, for their words of sympathy and comfort in the loss of a dear companion and mother. May our dear heavenly Father give you his richest blessing and guide us all in wisdom, and make us to be submissive to his will.

Lovingly,

DARWIN C. LIPPINCOTT AND FAMILY.

If you fear God and believe that he is with you, God will prosper your plans and labor; but never make that an excuse for saying in your own hearts, like Jacob, "God intends that I should have these good things; therefore I may take them for myself by unfair means." The birthright is yours. But do not make that an excuse for robbing and cheating Esau.—*Charles Kingsley.*

The Bible.

We were brought up among simple, unsuspecting believers. They told us that the Bible was all true. They called it "The Holy Bible," and they held it to be such. Some of us have not even yet given up our faith. We know that translation may have its faults, and that copyists may make blunders, and yet we hold to the whole book—we still call it "The Holy Bible."

There is one test to which I can not but submit every creed, every religion, every book. What kind of manhood has it produced? What sort of men did the old Bible grow? What of their aspirations, their service, their sacrifice? They were grand men. Perhaps narrow-minded, perhaps austere, perhaps conservative, but they were honorable, determined, self-sacrificing men. They were men who put themselves to a great deal of trouble for others. They gave away much money. They counted not their lives dear unto them. They liberated slaves, they smashed iniquitous monopolies, they founded missionary societies, they dared fire and sword, pestilence and cruelty. They had immense and miracle-working faith. I believe in my heart that they were more self-sacrificing than many who laugh at their ignorance and condemn their narrowness. They believed in the literal inspiration of the Bible, in the immortality of the soul, in eternal punishment, in the atoning death of the Lord Jesus; and they cried after, if finally they might attain, the holiness of God. They were not critics—they were great workers; not grammarians—but generous givers; not pedants—but unsparing in benevolence and sacrifice.

I judge every religion by the men it makes, and so judged the Bible has no need to be ashamed of its stalwarts and its heroes. Shall I offend scholars and critics, grammarians and pedants, if I frankly say that merely as such they have next to nothing to do with the Bible? That the Bible has little or nothing to say to them in their academical capacity? The Bible seeks and finds the heart, talks to the spirit when in the deepest humility, goes out after the soul in its penitence and mortal hunger. When the reader is least a grammarian, he may be nearest the spirit of the Book. Thus saith the high and

lofty One that inhabiteth eternity, "To this man I will look, even to him that is poor and of a contrite spirit, and that trembleth at my word."—*Joseph Parker.*

The "Gideon" Bibles.

Sixty thousand Bibles have been placed in the rooms of hotels in the United States and Canada by the "Gideons." The following lines are pasted within the cover of each volume:

"This holy book, whose leaves display the Life, the Light, the Truth, and the Way, is placed in this room by the Gideons, the Christian Commercial Travelers' Association of America, aided by the churches and Young Men's Christian Association of this city, with the hope that by means of this book many may be brought to know the love of Christ which passeth knowledge.

"A mother comforted by the 'word' as expressed on her son's tomb: 'My son, aged 21. Died in his youth, but saved by grace through faith in Jesus Christ.—A mother.' How about your mother?

"If lonesome or blue and friends untrue, read Psalms xxiii and xxvii, Luke xv.

"If trade is poor, read Psalm xxxvii, John xv.

"If discouraged or in trouble, read Psalm cxxvi, John xiv.

"If you are out of sorts, read Hebrews xii.

"If you are losing confidence in men, read 1 Cor. xiii.

"If skeptical, read John vi, 40; vii, 7; Phil. ii, 9-11.

"If you can't have your own way, read James iii.

"If tired of sin, read Luke xviii, 35-43; xviii, 9-14; John ix.

"If very prosperous, read 1 Cor. x, 12, 13.

"Happy conclusion—Psalm cxxi; Matt. vi, 33; Rom. xii."

It is stated that these Bibles have been the means of doing an immense amount of good, and hotel keepers all heartily welcome the Bibles, because of the good effect they have on the guests.—*Exchange.*

"The pulpit is not a rostrum, not a stage. It is the high vantage ground from which the preacher, obtaining sight of spiritual wonders, describes them to his people."

YOUNG PEOPLE'S WORK

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

Home Missionaries.

PASTOR WILLARD D. BURDICK.

Christian Endeavor topic for February 24, 1912.

Daily Readings.

Sunday—A commission (Ezek. ii, 1-8).
Monday—The missionary's aim (Matt. xviii, 10-14).
Tuesday—His passion (1st Cor. ix, 1-5).
Wednesday—His danger (Matt. xiv, 3-12).
Thursday—His deliverance (2 Cor. i, 8-11).
Friday—His reward (2 Tim. iv, 5-8).
Sabbath day—Topic: The home missionary whose life has most inspired me (Acts x, 23-35).

In preparing this topic I have thought best to write about five of the men who have done missionary and Sabbath reform work in America during the history of Seventh-day Baptists in America.

STEPHEN MUMFORD.

Forty-five years after the Plymouth Fathers landed on the New England coast Stephen Mumford came to Rhode Island. He was a member of the Bell Lane Seventh-day Baptist Church in London, but I do not suppose he was sent out as a "foreign missionary" by that church to work among the Indians or the colonists in the New World. However, he did the first missionary work of our people in America. Finding no other Sabbath-keepers he affiliated with the Baptist church of Newport, Rhode Island. His personal work among the members of that church caused several of them to accept the Sabbath. They retained membership in the Baptist Church till December 18, 1671, when they withdrew and on January 3, 1672 (new style), seven Sabbath-keepers entered into covenant, forming the first Seventh-day Baptist church in America. Little else is now known about this man to whom we owe so much, but it is probable that he talked with many others at Newport and in southwestern Rhode Island, some of whom came to the Sabbath and helped in building up our interests in the New World.

AMOS R. WELLS.

At Conference, in 1818, a Board of Managers was appointed to take charge of our missionary interests. They chose Eld. Matthew Stillman to take the lead in our missions the following year, and Eld. Amos R. Wells to be his assistant. Elder Wells was secured for this work, and "thus became the first Seventh-day Baptist missionary." For several years he worked as missionary a part of each year, usually traveling on horseback and visiting lone Sabbath-keepers and pastorless churches. In his first annual report he says he worked in New Jersey, Virginia, Ohio, and Pennsylvania. That year he baptized 35 in Harrison County, (West) Virginia. In another report he speaks of two tours—visiting churches in New York, Rhode Island, Connecticut, western Pennsylvania and Virginia, and New Jersey. He traveled 2,621 miles, preached 180 sermons, baptized 33, and assisted in the organization of the Verona and Scott churches. In 1822 he went as far west as Indiana, traveling 2,350 miles and preaching 205 sermons.

ALEXANDER CAMPBELL

was born in 1801, of Presbyterian parents. In early manhood he accepted the Sabbath, but retained membership in the Presbyterian Church for some time. They recognized that he was gifted in exhortation and began to plan for several of their churches to unite and give him a thorough education, both literary and theological, to fit him for the gospel ministry. After pleading with Mr. Campbell all night his Presbyterian pastor said, "If you leave us I can not see any other home for you except among the Seventh-day Baptists, and they are a very small and illiterate people. They have no literary institution among them, and they can not offer you any encouraging prospect of usefulness. Now, how can you be conformed to shut yourself up among that ignorant people and abandon all hope of future usefulness?" Mr. Campbell afterwards wrote, "Let it be remembered that these remarks planted the germ out of which DeRuyter Institute grew; for I then and there resolved that, should my lot be cast among the Seventh-day Baptists, with God's help I would do all in my power to remove this reproach from that people."

In 1825 he was baptized and united with

the Adams Church, and they licensed him to preach. Soon after this he was called to serve the Truxton Church, in Cortland County, N. Y. Here he was ordained in 1826. Not long afterwards he and Elders Joel Green and Ephraim Curtis began preaching to the seven churches in the "DeRuyter Circuit." In 1833 and 1834 he worked for the Missionary Board in western New York, Pennsylvania, and Virginia. Then he began the work at DeRuyter that resulted in the starting of denominational schools among us. In his work of soliciting and collecting funds for DeRuyter Institute he went all over the denomination, and frequently he would stop and hold revival meetings in the churches.

Besides his pastorates at Westerly, DeRuyter, Adams Center, West Edmeston, and Verona he spent many years in missionary and evangelistic work, both in our churches and among Sunday people. In his autobiography he vividly relates some of his experiences in these meetings.

Elder S. S. Griswold wrote of him as "one of God's most faithful servants, one whose demeanor often reminded me of an apostolic succession, whose preaching was accompanied with the power of the Holy Spirit sent down from heaven."

SAMUEL D. DAVIS.

Elder S. D. Davis was born in western Virginia in 1824. When nearly thirteen years old he was baptized and united with the Lost Creek Church. That church licensed him to preach within its bounds when he was seventeen years old, and in 1840 gave him a formal license. The church called him to ordination, May 11, 1850, and for more than a quarter of a century he served them as pastor. During this pastorate he spent much time in evangelistic work throughout that part of the State. Beginning with 1876 he served the Salem Church as pastor for three years. In 1880 the Missionary Society engaged him as general field missionary for West Virginia. He continued in this work for ten years, holding revival meetings repeatedly in every church and Sabbath-keeping community in the bounds of the Southeastern Association.

"Uncle Sammy" Davis' influence was—and is—great in all of that great field, and he was loved by hosts of people.

Prof. Corliss Fitz Randolph says of him: "To Rev. Samuel D. Davis came a mag-

nificent opportunity,—an opportunity, however, that to most onlookers must, at best, have appeared to be sadly obscured and doubtful. To him inviting as it was magnificent, it revealed no less surely its hardships and toil. But it was worth the effort. And to the work of cultivating the soil of the Seventh-day Baptist churches of West Virginia, he addressed himself. No spot was left unturned. There was no plant not watered, none so unpromising as not to receive the tenderest care, none so unpromising as not to need cultivation. He has literally been a pastor to every church in the association. The indelible impress of his personality is everywhere."

JOHN L. HUFFMAN.

Elder Huffman was born in Ohio in 1837, and died at Farina, Ill., March 31, 1897.

When about twenty-one he united with the Methodist Church, but in 1868 he returned to the Sabbath and joined the Rock River Church. He soon decided to enter the ministry, and in 1873 he graduated in the theological department at Alfred University. For more than twenty-five years he was actively engaged in the gospel ministry, serving as pastor at Jackson Center, Lost Creek, Salem, and Farina. The greater part of these years he was in missionary and evangelistic work. For several years he worked independently, at other times he was in the employ of the Missionary Board. From 1891 to 1893 the board employed him in connection with our Young People's Permanent Committee. During this period he worked in ten or more States; holding revivals in 21 churches, and preaching in 24 others; preaching 637 sermons, and organizing 5 Endeavor societies and 5 Sabbath schools.

"The following are a few summaries of 25 years of preaching: 6,702 sermons; 4 pastorates and 5 stated supplies; 120 revival efforts; and the baptism of 763 persons, a far larger number having been baptized by others, in connection with his meetings."

It was my privilege to sit under his preaching when he was assisting in the tent meetings at Louisville, Ky., in the fall of 1895, and a little later to be with him in evangelistic work in Ohio. At Louisville he told me that usually it was his custom in beginning a series of revival meetings to begin with a certain subject from which

he would branch out to other fundamental Christian doctrines. In this way of conducting the meetings the converts would obtain a good idea of the Christian life and its privileges and responsibilities,—a desirable condition for those who pass from the warmth and excitement of revival meetings into the quieter routine of church work.

Of him Pastor L. C. Randolph wrote: "I hope our young men will read and study his life." The biography of Elder Huffman was carefully prepared by Pres. W. C. Whitford, and can be found in the RECORDERS of 1897, pages 453, 469, 486, 502, 534, 552.

SUGGESTIONS TO LEADERS.

Use the map to locate the fields on which these missionaries worked.

Show pictures of these and others of our home missionaries.

A fine reading about Elder Campbell is in his *Autobiography*, p. 264.

Have short talks prepared about the missionaries who have had especial influence in your own church.

Have pointed testimonies on the topic.

REFERENCES.

You will find something about Stephen Mumford in Backus' *History of New England*, vol. iii, p. 237, and in Seventh-day Baptist histories.

Amos R. Wells, in *Seventh Day Baptist Memorial*, January, 1853, pp. 44-47; Bailey's *History of Conference*, pp. 198, 218-227; and *Historical Volumes*, pp. 329-333.

Alexander Campbell, in his *Autobiography*.

Samuel D. Davis, Randolph's *History of Seventh Day Baptists in West Virginia*, p. 410.

John L. Huffman, Conference Minutes, 1897, pp. 10, 11; and RECORDERS.

The Quiet Hour.

E. LUELLA BAKER.

Christian Endeavor service, Riverside, Cal., Sabbath morning, December 9, 1911.

The Quiet Hour movement was organized by President Clark of the Christian Endeavor societies, a few years ago. Its aim is to set aside a definite time each day, preferably in the early morning, in which to hold communion with God and to med-

itate. I heard one lady say that in their society they all took the morning because it did not seem right to leave the fagged-out end of the day for Christ. However, some do not think the end of the day fagged out, but they get as much good then as at any other time. Others were prevented by other reasons from taking the early morning; so instead of naming the organization the "Morning Watch" or the like, the name "Quiet Hour" was chosen, and the choosing of the time was left to each "comrade" for himself.

It has been suggested that some good religious books and poems were appropriate for study in the "Quiet Hour." Many study the daily readings in the Sabbath-school lesson or Christian Endeavor topic.

Often two or three comrades form a prayer circle and meet once a week, or perhaps not as often, to pray about the things on their hearts. One person said that after church three or four of the girls would go up into the lumber room and pray for some indifferent ones they wished to see belonging to Christ. From that a spiritual revival started in their society and these people surrendered all.

Any one who wishes may become a comrade. It makes no difference whether he belongs to the Christian Endeavor society, or church, or to neither.

According to a report in July there are fifty-seven thousand, four hundred and ten comrades. In our Riverside society there are nineteen. Can we not make it twenty-five and then more yet?

"In your secret heart, my brother,
Was the day with God begun?
Did you ask his guidance all along your way?
Did you give into his keeping
Hours of joy and hours of weeping?
When the world has called you from him, did
you pray?"

This is something of what the "Quiet Hour" should mean, it seems to me—a time when we put ourselves into God's hands and commune with him; when we tell to him everything,—our joys, our sorrows and faults, for his correction—things which we would not tell to another if we could, could not if we would; a time when we truly say: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

As soldiers of Christ this is a good time

to go to our Commander and listen for our orders, and to make ready our armor for the day's battle. There are great responsibilities resting on us as Christians. These must be met, and met day by day. Is not the "Quiet Hour" a good time to gain strength from the Source with which to meet them?

"For a moment in the morning, ere the cares of
day begin,
Ere the heart's wide door is open for the world
to enter in,
Bend the knee, alone with Jesus, in the silence
of the morn,
And in heavenly sweet communion let your duty
day be born.

"For a moment in the morning, take your Bible
in your hand.
Catch a glimpse of sacred wisdom from the
peaceful promised land.
It will linger still before you when you seek the
busy mart,
And like flow'rs of hope will blossom into beauty
in your heart.

"Take a moment in the morning—just a moment
if no more—
It is better than an hour when the trying day is
o'er;
'Tis the gentle dew from heaven, 'tis the manna
for the day—
If you fail to gather early, it, alas! may melt
away."

Milton College News Notes.

The second college social of the school year was held Tuesday evening, January 9. The event was distinctly a leap year affair, and an evening of unique entertainment was greatly enjoyed by all present, especially the gentlemen.

The third number of the lecture course held under the auspices of the Philomathean society consisted of a lecture by Parlette, the noted humorist, given January 16. His subject was, "The University of Hard Knocks," and in his inimitable manner he gave his audience much good advice as to the value of experience as a teacher.

The young ladies of Goodrich Hall very pleasantly entertained the faculty and students of the college at an afternoon reception, Thursday, January 25. Music and light refreshments were served to the guests, and a delightfully informal time was enjoyed by all. It is hoped that affairs of a similar nature will be given regularly in the future.

Thursday, January 25, was observed as

the day of prayer for colleges. Rev. A. J. C. Bond of the Milton Junction Seventh-day Baptist Church and Rev. M. E. Drew of the Methodist church of Milton assisted in the chapel exercises on that day. On the preceding Sunday President Daland, together with the presidents and other members of the faculties of the five denominational colleges of the State, invaded the city of Oshkosh and occupied the pulpits of the city in the interests of Christian education. On Sabbath morning, January 27, President Daland spoke on the same subject in the local Seventh-day Baptist church. The regular college prayer meeting of that week was given over to the consideration of the spiritual side of college life. Unusual interest in the subject was manifested by the students.

The Freshmen and Sophomore classes recently enjoyed a joint class party at the Wentworth home near Edgerton. The trip was made in bob-sleds, and of course the event was a most enjoyable one.

The examinations closing the work of the first semester were held January 30 and 31, and February 1. The second semester opened the following Monday.

News Notes.

BERLIN, N. Y.—The New Year's dinner given at the church the first Sunday in January was a "home gathering", well attended and much enjoyed.—We have heard, through Pastor Hutchins' recent trip to New York, of the good done by the Ladies' Aid in the matter of clothing sent to the Italian Mission. Truly, "it is more blessed to give than to receive."—Several of our church members are in Florida for the winter.

MARLBORO, N. J.—The Rev. V. Alex. Henry of New York City supplied our pulpit one Sabbath in January.—The Rev. Wilburt Davis of Gentry, Ark., while visiting his people here is supplying us with preaching.—A chicken-picking social was held at the home of Mr. Eber Davis, proceeds to help defray expenses of the church. Two chickens or their equivalent in money were given.—The revival meetings held recently in Shiloh were greatly enjoyed by many of the Marlboro people.

BOULDER, COLO.—A "can" social surprise was given Pastor Davis, November 8,

the church friends each bringing a can of something and spending the evening.—The Sabbath school entertained on Christmas night with a program appropriate to the occasion. A star sixteen feet high, decorated with evergreens, occupied the front of the church.—The annual New Year's dinner was held at Buckingham Hall with about seventy present.—The Christian Endeavor society reorganized January 6, and had Pastor Davis draw up a new constitution and pledge.—Under the leadership of the Christian Endeavor society nine new subscriptions to the RECORDER have recently been taken.—For five days following January 8 evening prayer services were held. Many attended and enjoyed the meetings.

RIVERSIDE, CAL.—On the evening of January 13 a Christian Endeavor social was held in connection with the business meeting. No charges are made at these social gatherings.—A committee has been appointed by the Endeavor society to secure our proportion of SABBATH RECORDER subscribers.—Pastor Loofboro recently spoke at an afternoon meeting of the Y. M. C. A.—Elder Platts and Mr. Gill from Los Angeles were present at the New Year's meetings.—Our society is at work on the Efficiency Campaign. We expect to take the tests at the meetings of the Executive Committee.—A county executive committee meeting and rally for the campaign was held in the city, January 17, and was largely attended by members of our society.

The Lord is Our King.

In the olden times in foreign lands, when communities were scattered and personal protection was not based on law and order as in our own country, the common people were largely dependent on their rulers, who owned all the land and exacted both service and support from those who were called their "retainers." In a certain town of England, not far from the border of Scotland, stands a tower that crowns a hilltop, telling a story of by-gone days. Whenever a marauding party of Scotchmen appeared in the distance, a "beacon light" was started, and then another and another, until the watchers in this tower caught its gleam, and suddenly there flamed out a warning to the people in the valley; hence its name, "Beacon Hill."

Across the valley, within easy reach, stood the castle of the lord or petty king of that section. The castle was large, and all the people could be sheltered within its massive walls. When the danger-signal flared out its warning, women and children fled for protection to the castle, while the men were quickly armed to oppose the invaders. Their safety was in their king and his castle, and in their king's power to overcome their enemies. Many a time the enemy did not even venture an attack because the king's strength was seen to be so much the greater. Often in their history the people of Israel had good reasons to say with confidence: "Jehovah is our King;" he had frequently fought their battles against strong foes, and whenever the people fully trusted Jehovah, they were saved from harm. Often, too, his power prevented assault by enemies who knew it was in vain to strike while Jehovah protected them. God is the same now as then. He is our king. We should render him our most perfect service. He surely will save us from every foe.—*Selected.*

Time to Awake.

Things are passing; our friends are dropping off from us; strength is giving way; our relish for earth is going, and the world no longer wears to our hearts the radiance that once it wore. We have the same sky above us and the same scenes around us; but the freshness that our hearts extracted from everything in boyhood, and the glory that seemed to rest once on earth and life, have faded away forever. Sad and gloomy truths to the man who is going down to the grave with his work undone—not sad to the Christian, but rousing, exciting, invigorating. If it be the eleventh hour, we have no time for folding of the hands; we will work the faster. Through the changefulness of life; through the solemn tolling of the bell of time, which tells us that another, and another, and another are gone before us; through the noiseless rush of a world which is going down with gigantic footsteps into nothingness, let not the Christian slack his hand from work, for he that doeth the will of God may defy hell itself to quench his immortality.—*F. W. Robertson.*

CHILDREN'S PAGE

The Misses at School.

There once was a school
Where the mistress, Miss Rule,
Taught a number of misses that vexed her;
Miss Chief was the lass
At the head of the class,
And young Miss Demeanor was next her.

Who was tail, they don't tell,
But I heard 'twas Miss Spell—
I learned so from Miss Information,
Who was told in the street,
Where she happened to meet
With Miss Take and Miss Representation.

Poor little Miss Hap
Spilled the ink in her lap,
And Miss Fortune fell on the table;
Miss Conduct they all
Did a Miss Creant call,
But Miss State declared this a fable.

Miss Lay lost her book,
And Miss Lead undertook
To show her the place where to find it;
But upon the wrong nail
Miss Place hung her veil,
And Miss Deed hung the book safe behind it.

Then all went very well,
As I have heard tell,
Till Miss Take brought in Miss Understanding;
Miss Conjecture then guessed
Evil things of the rest,
And Miss Counsel advised their disbanding.
—*The Continent.*

Honest Little Dick.

In all my life I never saw so honest a little cat as our Dick. He not only never stole himself, but he would not allow any other cat to steal if he could help it. The dear little fellow, however, was strongly tempted once, and came very near losing his good name.

One day the cook carried out a pail of nice little frostfish, and set it down in the yard. Dick was there. Dick always was near by when there were good things to eat. The cook went back into the house, and Dick sat down to wait for her return; and two of his especial friends were at the window upstairs looking down to see what "honest Dick" would do.

The cook was a long time coming back to dress the fish; and all the while Dick kept watch—now on the pail, now on the kitchen door. At last he went somewhat

nearer to the pail, then nearer, then nearer. Ah! frostfish smell so good. Dick's littlenose almost touched them. And then he sat down and cried at the top of his voice for cook to return quickly and save him from being a thief.

But she did not come. At last Dick put his forepaws on the edge of the pail. Then he looked at the kitchen door and cried again. But the door did not open. So slowly, softly a paw reached down in the pail. But it came back with a jerk, empty, and its owner ran around the corner of the house where he would not see or smell those nice frostfish any more. He did not want to be a thief, and we believe the little fellow never came so near it again.—*Little Folks.*

A Boy's Religion.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer meeting or be a church officer or preacher, he can be a godly boy in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb and yell just like a real boy. But in all he ought to be free from vulgarity and profanity. He ought not use tobacco in any form, and should have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful. He ought to take the part of small boys against large ones. He ought to refuse to be a party to mischief, to persecution, to deceit. And, above all things, he ought now and then to show his colors. He should not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.—*Exchange.*

Why Mary Was Liked.

I read a story the other day about a little girl named Mary, and I thought you would like to read it, too, so here it is:

A queer old man once made a tea party for the little girls in town; and when they had all come and were gathered in his front yard, he offered a doll for the most

popular little girl, and asked them all to vote which should have the prize. But many of them did not know what "most popular" meant. So he told them it was the best-liked girl.

Then they all voted, and Mary was the one who had the most votes and received the doll, though no one could say that she was either the prettiest or the cleverest of them all.

"Now," said the queer old man, "I will give another doll to the one that first tells me why all like Mary the best."

Nobody answered at first. But presently one of them spoke up and said: "It's because Mary always finds out what the rest of us want to play, and then says, 'Let's play that.'"—*Exchange*.

The Helping Finger.

The car was not crowded, but the tired little woman, who had scrambled on at a busy corner, found difficulty enough in finding room for both herself and the unwieldy paper parcel she carried, as more active passengers took possession of the empty seats. As she finally wedged herself into a space at the extreme edge, the string, none too securely tied about the parcel, slipped off, and for the next few minutes the stiff fingers were busy trying to retie the knot that seemed so unwilling to stay in place.

Just as the string had slipped out of the trembling hands for the third time, a firm, neatly gloved finger was placed on the center of the refractory knot, and in a moment it was securely tied, and a bright-faced young girl nodded cheerfully in acknowledgment of the words of thanks, as the owner of the parcel hurriedly left the car to transfer to another line.

"Member of some 'Helping Hand Society,' I see," remarked an acquaintance as the car slowed up at the next block and the girl made ready to step off.

"No, only a 'Helping Finger Society,' with a membership of one," the girl laughed back as the car moved on. "Some cases don't require the whole hand."

There is only one qualification for membership in this society—wide-open eyes that see where little helps are needed. Sometimes, Young America, you may look right straight at the need of helping without seeing it. Sometimes you don't want

to see it, because you see something else you'd rather do. But to be a Helping Finger, you must see, then act. That means that by and by you will grow into a helper in big things—a Helping Hand. —*Exchange*.

His Thanksgiving Invitation.

A young man who had got into the habit of spending all his evenings away from home was asked by his father if he had any engagement for Thanksgiving evening. The young man had nothing in particular.

"Well, I'd like to have you go somewhere with me," replied his father.

"Where shall I meet you?"

"Father suggested the Columbia Hotel, at half past seven, and I was there," the boy goes on to tell. "When he appeared he said he wanted me to call with him on a lady. 'One I knew quite well when I was a young man,' he explained.

"We went out and started straight for home.

"She is staying at our house," he said.

"I thought it strange that he should have made the appointment for the Columbia under those circumstances, but said nothing.

"Well, we went in and I was formally introduced to my mother and sister.

"The situation struck me as funny and I started to laugh. My mother and sister shook hands with me and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated.

"It wasn't a bit funny then, although I can laugh over it now. I sat down and she told me one or two anecdotes of my boyhood, at which we all laughed for a little. Then we played games for a while and enjoyed some light refreshments that mother had prepared. When I finally retired I was invited to call again. I went upstairs doing a good deal of thinking." —*Exchange*.

I say, stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.—*Abraham Lincoln*.

Words turned to harshness, inharmonious appear; none please the fancy when offensive to the ear.—*The Standard*.

DENOMINATIONAL NEWS

Dr. D. H. Davis, missionary at Shanghai, China, who is in this country on a furlough, assisted President Daland in chapel exercises yesterday and addressed the students for a few minutes. He attended Milton College in 1867.—The Rev. D. H. Davis will give a stereopticon lecture at the church next Tuesday evening, February 6, at 8 o'clock. Everybody will want to learn all about the "Awakening Chinese" and Doctor Davis brings a personal narrative and authentic pictures of the Orient as it is today.—D. E. Willard, a graduate of Alfred University and of the University of Chicago, is now development agent of the Northern Pacific Railway with office in St. Paul. About twenty years ago he was for a time principal of Albion Academy. He is the author of several scientific works and stands high in the science of agriculture.—The many friends of Alfred Williams will be glad to learn that he has been made director of music for the Redpath Bureau of Chicago. This is a newly created position similar to the one he has been holding with that organization. Recently the Central Lyceum Bureau has been merged with the Redpath which is the largest bureau in America. That Mr. Williams is in high favor with the management is shown by the fact that to him is entrusted the work of hiring all musical talent for their entertainments.—*Milton Journal*.

Rev. T. J. Van Horn has resigned the pastorate of the Albion (Wis.) Seventh-day Baptist Church.—*Alfred Sun*.

Rev. C. S. Sayre has resigned the pastorate of the Dodge Center (Minn.) Seventh-day Baptist Church.

The Middle Hall or Allen White House was built in 1845 from money raised by a vote of the town of Alfred for a loan for a benefit to this academy. It was occupied by Professor Kenyon and others twenty years before President Allen purchased it, and took possession. Among those who assisted at times in the Boarding Hall as stewards were, Squire Green-

man, Clark Rogers, Professor Larkin, and others.

Rev. Geo. B. Shaw will go to Milton, Wis., next week to meet with the executive committee to arrange for the General Conference of the Seventh-day Baptists which will be held here in August.

A special meeting of the Seventh-day Baptist congregation will be held at the church Sunday afternoon to consider several matters connected with the General Conference which will be held here.—*North Loup Loyalist*.

Deacon Archibald G. Coon.

Deacon Archibald G. Coon died at North Loup, Neb., on January 20, 1912. This simple statement will arouse many sacred memories in many minds and in many places. Old people will express surprise at the knowledge that this man of God has continued among us to this time. The record of his life that follows was dictated by Deacon Coon in recent years and is believed to be correct.

Archibald Gracie Coon was the son of Thomas and Abbie Davis Coon, and the grandson of Eld. Abram Coon. He was born at Hopkinton City, R. I., on February 23, 1820. In 1837 he was in Madison County, N. Y., where he confessed faith in Christ as his Saviour and became a member of the 3d Brookfield Church, being baptized by Rev. Samuel B. Crandall. In 1843 he went back to Rhode Island and located at Ashaway, where in 1849 he was married to Phebe Crandall.

In 1854 the family removed to Independence, N. Y., where he was ordained deacon on March 6, 1857. In 1864 he removed to Transit, Sibley Co., Minn., where he became a constituent member of the New Auburn Church. Mrs. Coon died on November 9, 1883. In 1887 he removed to Boulder, Colo., where he was again one of the constituent members of a Seventh-day Baptist church. In 1904 he removed to North Loup, Neb., where he has since made his home with his daughter, Mrs. Maxson Greene. He died on Sabbath afternoon, January 20, 1912, "an old man and full of years and was gathered to his people."

Notwithstanding his great age Deacon Coon is survived by three sisters and two brothers,—Sarah Langworthy, Caroline

Stillman and Charlotte Maxson, all of Ashaway, R. I., and Deacon George G. Coon of New Auburn, Minn., and O. Lavern Coon of Albion, Wis.

He is also survived by two sons and two daughters,—Orlando of Little Fork, Minn., and Herbert of Boulder, Colo., Angie, wife of Maxson Greene of North Loup, and Harriette of New York City. He had been a Christian for seventy-five years, and a deacon for fifty-five.

He was preeminently a soul-winner. He was remarkably gifted in song, in prayer and in exhortation. The writer's father in a letter says, "May God give us more such cheerful, happy, helpful men like Deacon Coon." Rev. W. D. Burdick says, "His fervent words fell like magic on my ears and Christian faith and service were made the more desirable to me." Rev. Edwin Shaw says, "As a boy I learned to respect, admire and love him for his sterling qualities." Rev. D. B. Coon writes, "Although it has been many years since I heard Uncle Archibald's voice, his prayers and songs and testimony still ring in my heart. They made a profound impression upon my young life. I would not sell those impressions for all the wealth of this world. I feel sure that hundreds who were converted to Christ through his direct instrumentality will call his name blessed throughout all eternity."

He was last at church on the occasion of the ordination of deacons on July 22, 1911. His sight was dim, his ears were dull of hearing and his power to speak was almost gone, but his mind was quite clear and the same happy smile was always playing about his face. His devoted daughter gave him the best of care, which included reading to him regularly from the Bible and the SABBATH RECORDER.

He was poor in this world's goods, but rich in many spiritual gifts. He never held high office among men, but his citizenship was in heaven. A long, long life of service for Christ is ended. A winner of souls has gone to his reward.

His Bible, opening of itself to the 23d Psalm, lay on the casket before the altar as his pastor said: "Let me die the death of the righteous and let my last end be like his."

GEO. B. SHAW.

HOME NEWS

NEW YORK CITY.—At the annual business meeting of the New York City Church, the other day, it was suggested that some items occurring in the reports of officers might be of denominational interest, especially since nothing has appeared recently in the RECORDER from this member of our great family.

The following are a few extracts from the pastor's report:

In going over the record for the past year the pastor realizes that his service, though a service of love, has often been imperfect and incomplete. However, he has found comfort and strength in the following blessings: almost perfect health and strength with which to carry on his labors; faithfulness and loyalty on the part of his brethren in the church; a spirit of coöperation; a growing fraternal spirit and not least an increasing friendship with the scattered members of the parish.

The Sabbath services have been well attended, though we wish many who do not would avail themselves of the opportunity. The average congregation has been a fraction over fifty. During the year the church has lost five members, three by letter and two by death. At the same time it has gained five, one by letter and four by baptism. The pastor has prepared and delivered in all forty-seven sermons, conducted four communion services, thirteen prayer meetings, and one funeral. In the study he has written and sent out 896 communications, prepared eight articles for the SABBATH RECORDER, the *Junior Quarterly* for the first quarter of 1912, and the material for the new Church Directory.

He has taught a Sabbath-school class; organized, with the aid of Secretary Walter L. Greene, a home department of the Sabbath school with a membership at the present of twelve. He has also visited a number of parents and secured the names of ten little children for the cradle roll. Two hundred and one trips have been made to various parts of the parish in the performance of pastoral duties as well as a number of trips to the Italian Mission on the East Side. The pastor has handled the

"It is no argument that Christ is not in the ship because tempests and storms arise."

funds for this work and made regular reports to the boards.

In denominational work he spent the month of July under the direction of the American Sabbath Tract Society in Sabbath reform work among the churches in Rhode Island, the New York City Church paying his salary. He attended, during the year, six meetings of the Directors of the Sabbath School Board, held in New York, eight sessions of the Board of Directors of the American Sabbath Tract Society at Plainfield, N. J., one session of the Missionary Society at Westerly, R. I., the sessions of the Eastern Association, held with the church at Berlin, N. Y., the General Conference at Westerly, R. I., the yearly meeting of the New Jersey, New York City, and Berlin churches, held with the church at Marlboro, N. J. He also assisted Pastor Shaw in some extra meetings at Plainfield, N. J. These and many other duties not mentioned have made for the pastor a very busy and happy year.

The treasurer's report for 1911 shows a total amount raised for church expenses of \$1,932.67, and for denominational purposes, \$556.72. This latter amount itemized is as follows:

Alfred Scholarship	\$ 50 00
Missionary Society	123 98
American Sabbath Tract Society	111 36
Sabbath School Board	82 07
Alfred Theological Seminary	31 75
Young People's Society	8 91
Per Woman's Auxiliary for different purposes	104 15
From Sabbath school for Ministers' Relief Fund	14 50
Judson Memorial Fresh Air Fund	30 00
	<hr/>
	\$556 72

The pastor feels that this church may have a just pride in this showing, though it humbly recognizes the goodness of God in making such a work possible. Our membership are not wealthy. On the other hand they are working for moderate incomes and have to do careful planning to meet the enormous expenses which residence in the city forces upon them. But they have at heart the interests of the denomination and will be willing to do more than their part in bearing its burdens.

The Ladies' Auxiliary society has done faithful work during the year. Regular monthly meetings are held at which sewing is done for the poor and plans made and carried out for the alleviation of other

unfortunates. This society is doing a very practical line of service, and is an honor to the church and our cause.

During the year we have had many pleasant visitors at our Sabbath services from other parts of the denomination. Such visitors we are always glad to see. It shows an interest when they take the trouble to look up our services. Our services are held in the Judson Memorial Baptist Church, Washington Square South at 10.45 in the morning. Special notice of our services, with time and place, are published every week in the SABBATH RECORDER.

EDGAR D. VAN HORN,
Pastor.

LEONARDSVILLE, N. Y.—Thinking it might be of interest to the other members of the "household" to know how we at Leonardsville gave vent to the Christmas spirit, is my excuse for this news item.

By vote of the Sabbath school it was decided that instead of having Christmas exercises and tree for, and mostly by, the primary department as in past years, the whole school should help furnish the program. Accordingly the superintendent, Miss Agnes Babcock, was asked to make all arrangements and appoint sub-committees. Upon her suggestion a plan was adopted for making this Christmas one of giving in a unique fashion. Each class in the Sabbath school was asked to make a substantial gift to some worthy object and present the gift with appropriate exercises as a part of the evening's entertainment. The result was extremely gratifying as was attested to by a large and appreciative audience which assembled on Christmas eve to enjoy the occasion with us.

The Baraca class and their friends, which includes practically all the men in the society, gave one hundred dollars to the fund for aged ministers; two classes of women, the Pioneers and the Mixed Bible Class, combined and presented the church with an individual communion set; a class of young ladies gave five dollars towards Miss West's salary; a class of girls, the Charity Circle, and a class of boys, the Baraca Cadets, each gave five dollars to the Fouke School; and the primary department filled a basket with food, fruit, toys, and candy for the poor in the community.

After the program the fruit from a well-laden "tree" was distributed to old and young, all the children being remembered by gifts from the Sabbath school.

Following this, light refreshments were served in the "session-room" and a social hour passed very pleasantly which helped to increase the Christmas spirit of "peace on earth, good will to men."

R. J. S.

Jan. 29, 1912.

BATTLE CREEK, MICH.—The third annual missionary conference, a sanitarium function, has recently completed a most successful session. This is a convocation of missionaries from far and near, home and foreign, of all denominations, who gather here to exchange notes and plan for more effective work. To hear the report of these soldiers from the picket-lines is inspiring indeed.

This year our own Doctor Davis from Shanghai had a part on the program. Since the close of the conference he has been taking treatment and resting at the Sanitarium. A week ago last Sabbath he occupied the pulpit of the Seventh-day Baptist church of this city. The evening of January 27 Elder Davis gave a stereopticon lecture on China, with special reference to our mission in that country. This gave us a much more comprehensive understanding of the work in the "Kingdom of the Central Glory" than any mere description could possibly have done.

Two new families have been added to our society in this city since Conference. This adds to our Sabbath congregation and greatly encourages those who have the interest of our cause at heart. Two have recently been baptized and others will doubtless follow soon.

Christmas eve the members of our church and society gathered at the parsonage, where the evening was spent with readings, music and a social good time. Next Monday evening, January 29, the Christian Endeavorers have a social at the home of Brother F. B. Hunt. An enjoyable time is anticipated.

Our pastor is away on a business trip of a few weeks. During his absence, the pulpit is being filled by some of the city preachers, from the Sanitarium corps.

Politics and the cold weather are now fruitful themes of conversation. The lat-

ter struck Michigan with as solid a blow as any place of like latitude. Owing to our position between the lakes, however, the cold didn't fall as low as in places both east and west of us. Probably fifteen degrees below zero would be the average for Battle Creek.

The "Satterlee Grocery Company" is one of the newest Seventh-day Baptist firms to bid for patronage in this city. The name itself bespeaks success and prosperity.

January 27 a doctor arrived at the Sanitarium who had traveled 15,000 miles for no other purpose than to bring a patient here for treatment. They had been nearly four months on the journey. Let us pray that that patient may soon be fully restored to health.

C. H. GREENE.

Jan. 28, 1912.

A fence on the edge of a precipice is better than a hospital at the bottom of it.
—Gipsy Smith.

"To abide in Christ, means two things; namely, obedience and fellowship. By keeping the commandments of God and by communion with him through the Spirit, we abide in Christ."—*Signs of the Times.*

"The life that counts most is the one that walks the straightest path to a worthy goal."

Everybody, Attention!

You are hereby most earnestly solicited to assist in completing and revising the list of lone Sabbath-keepers published in this issue of the RECORDER.

Names of *non-resident* members living in the near vicinity of other churches are not desired in this list. This list will appear subsequently in a little booklet to be known as "A Lone Sabbath-keepers' Directory of America."

It is hoped that such will be the hearty cooperation of all that this booklet may be ready for distribution by May 1.

Lend a hand. Send names and corrections to my address.

Cordially your friend and coworker,
T. J. VAN HORN,

Corresponding Secretary of Conference.
Albion, Wis.

Lone Sabbath-keepers' Directory.

Alabama		
Name	Church Membership	Present Address
Mrs. M. L. Goodwin	Attalla	Keenir, Ala.
Arabelle Goodwin	Attalla	Keenir, Ala.
Mrs. Minnie Lee Hatcher		Arab, Ala.
Mrs. Eva Parks	Attalla	Woodlawn, Ala.
Mrs. J. O. Vernon	Attalla	Altoona, Ala.
Eschol Wilson	Attalla	Covan, Ala.
Mrs. Mary McDonough	Attalla	Wilton, Ala.
Mrs. Della Burgess	Attalla	Gadsolere, Ala.
D. W. Leath		Logan, Ala.
Chas. E. Saunders	First Genesee	

Arkansas		
Mrs. L. F. Gobet	Fouke	Seary, White Co., Ark.
Mrs. E. S. Clark		Hardy, Ark.
Mrs. Ruby Clarke Cornelius	Farina	Hardy, Ark.
Mrs. Martha K. Chamberlain	Fouke	Hydrick, Ark.
G. W. Geiser	Fouke	Dellight, Pike Co., Ark.
Alice E. Liviniger	Jackson Center	Fort Smith, Ark.
Ray Monroe		De Witt, Ark.
J. W. Rogers		Village, Ark.
Mrs. Martha C. Shannon	Fouke	Hydrick, Ark.
Mrs. Malvina Stinson		Benton, Ark.
Amanda Stephens		De Witt, Ark.

California		
Mrs. A. H. Anderson		Winters, Cal.
Ira J. Burdick	First Genesee	Beaumont, Cal.
Mrs. G. L. Brown		Irwindale, Cal.
Mrs. W. F. Babcock		R. F. D. 7, Bx 164, East San Jose, Cal.
Mrs. Blanche K. Chamberlain		Winters, Cal.
Claud E. Davis		Bakersfield, Cal.
Miss Effie Davis		Orange, Orange Co., Cal.
Mrs. Harriet L. Davis		Orange, Orange Co., Cal.
Mrs. W. J. Davis		112 Hill St., Ocean Park, Cal.
Mrs. Dutton		337 South Raymond, Alhambra, Cal.
W. J. Goodrich		Clinton, Los Angeles Co., Cal., c. Comet Lease
Curtis Gribbell		Bakersfield, Cal., c/o C. J. Aistrup.
Miss Mary Jensen		Modesta, Cal.
Mrs. Chris. Jensen		Westport Pocket, Modesta, Cal.
Mrs. G. S. McGee		Bakersfield, Cal.
Byron D. Maxson		Fresno, Cal.
C. N. Maxson		Trimmer, Cal.
L. G. Pierce		267 Park St., Pasadena, Cal.
Mrs. Stanley Potter		1523 Eighth St., Santa Monica, Cal.
Rev. Geo. W. Patison		Santa Ana, Cal.
Mrs. Elsie Rollins		Corona, Cal.
J. M. Russell		Grimes, Colusa Co., Cal.
Mrs. S. E. Roe		Oxnard, Cal., R. F. D. 2.
Mrs. Lucy Sweet		Corona, Cal.
Thomas Trenor		1236 Park St., Alameda, Cal.
Mrs. Maria S. Thomas		Tustin, Cal.

Connecticut		
Mrs. H. E. Crandall	Leonardsville	63 Camp St., New Britain, Conn.
Prof. & Mrs. D. I. Green		31 Farmington Ave., Hartford, Conn.
C. D. Lewis		Gales Ferry, Conn.
Mrs. E. P. Lewis		Clark's Falls, Conn.
Rev. & Mrs. L. E. Livermore		Lebanon, Conn.
Mrs. W. E. Maxson		West Mystic, Conn.
Dr. W. H. Morse		55 Allen Place, Hartford, Conn.
Thos. B. Proctor		South Canterbury, Conn.
Mrs. David W. Rogers	Plainfield	32 Starr St., New London, Conn., c. F. Cracker
Mrs. Clarence Rathman	Berlin	West Hartford, Conn.
Mrs. Geo. B. Sheldon		Wauregan, Conn.
Wm. Webster	First Westerly	Montville, Conn.
Mr. & Mrs. F. B. Whitford	Friendship	Stamford, Conn.

Canada		
Minnie B. Buchanan	Jackson Center	Alberta, Can.
Mrs. H. Darrach		Lot 31, Dunedin, Prince Ewd. Is.
Rev. Geo. Seeley		Sunny Brae, Moncton, New Brunswick, Can.

Washington, D. C.		
Andrew J. William	First Genesee	Washington, D. C.

Colorado		
Mrs. Lillie Ayers		Nevot, Colo.
Mrs. A. S. Billins	Boulder	2638 Downing Ave., Denver, Colo.
Eva Bonnell		Sheridan Lake, Colo.
Mr. & Mrs. P. L. Clarke	Boulder	5059 Osceola St., Denver, Colo.
J. W. Crosby		Grand Junction, Colo.
Dr. W. F. Church		Greeley, Colo.
Mrs. Amanda Chapin		334 E. Mountain Ave., Ft. Collins, Colo.

Colorado—continued

Name	Church Membership	Present Address
Mrs. M. L. W. Ennis	Boulder	4102 Cherokee St., Englewood, Colo.
Mrs. James Perkins	Boulder	344 E. Las Vegas St., Colorado Springs, Colo.
Mrs. Leon Van Horn	Boulder	Kersey, Colo.
Mrs. Newton Waldo	Boulder	Eaton, Colo.
Mrs. Nellie Simpson	Boulder	Hudson, Colo.
Mrs. Lulu Snair	Boulder	Louisville, Colo.
H. W. Wheeler	Boulder	Fort Collins, Colo.
Wardner Williams	Boulder	1600 Steele St., Denver, Colo.

Florida

Mrs. Madelia Ayars	Milton Junction	Cromanton, Fla.
Geo. E. Coon	Farina	Bartow, Fla.
J. H. Hull	Farina	Ocala, Fla.
Dr. & Mrs. W. H. Langworthy	New York	Daytona, Fla.
Mrs. Ella Lilly	Hammond	Ormand, Fla.
Mrs. O. J. Muncy	Hammond	110 4th Ave. S., St. Petersburg, Fla.
Dr. & Mrs. Daniel C. Main	Gentry	Welaka, Fla.
Mr. & Mrs. W. F. McWhorter	Boulder	St. Petersburg, Fla.
J. A. Potter	Farina	St. Petersburg, Fla.
Mrs. Mabel Potter	Farina	506 Horatio St., Tampa, Fla.
Mrs. Mary Whitford Ware	Farina	St. Andrews, Fla.

Georgia

Mr. & Mrs. W. M. Slayton	Attalla	Maysville, Ga.
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Indiana

Mr. & Mrs. W. H. Ingham	Milton	2403 Webster Ave., Fort Wayne, Ind.
Mrs. Pearl Marsh Thompson	Farina	Sullivan, Ind.
Mrs. M. L. Twombly	Farina	Anderson, Ind.
Mrs. Martha Wardner	Milton Junction	1009 Indiana Ave., La Porte, Ind.
Lucy J. Babcock	Jackson Center	501 Ohio Ave., Muncie, Ind.
Mrs. M. N. Thayer	Jackson Center	409 1st St., N. E., Linton Ind.

Idaho

Benjamin Crandall	Hammond	Idaho Falls, Idaho.
Mrs. Matilda Crandall	Hammond	Idaho Falls, Idaho.
Mrs. Lovina Green	North Loup	Wickahoney, Idaho.
Miss Clara Hills	Boulder	Twin Falls, Idaho.
Mrs. May Irons	North Loup	Wickahoney, Idaho.
Mansfield Lowther	North Loup	White Bird, Idaho.
E. D. Randall	North Loup	Troy, Idaho.
V. A. Randall	North Loup	Deary, Idaho.

Illinois

Mrs. Sarah F. Ayars	Chicago (?)	Morgan Park, Ill.
Mrs. Alice Babcock	Chicago (?)	Tiskilwa, Ill.
Mrs. Abel Burdick	Milton Junction	419 Rome Ave., Rockford, Ill.
Mrs. Charity L. Brown	Milton Junction	Pontiac, Ill., c/o T. E. Osborne.
Mrs. Nannie Bramlet	Stone Fort	Eldorado, Ill.
Mrs. Addie Bell	Stone Fort	Farmington, Ill.
Mrs. Buchanan	Stone Fort	Somerset, Ill.
Mrs. C. M. Bliss	Stone Fort	Brown Ave. & N. Church St., Rockford, Ill.
Wm. Cummins	Stone Fort	Herod, Ill.
Miss Grace Crumb	Stone Fort	1013 Harlem Ave., Rockford, Ill.
J. A. Davidson	Stone Fort	Delwood, Ill.
Mrs. Euphemia Davis	Stone Fort	220 North West St., Macomb, Ill.
Mrs. Kitty Grace	Stone Fort	Harrisburg, Ill.
John S. Hislar	Stone Fort	Omaha, Ill.
Mrs. Ethel Davis Irish	Farina	Vandalia, Ill.
Miss Elaine Irish	Farina	Vandalia, Ill.
Mrs. Lucretia James	Plainfield	Delavan, Ill.
Dr. T. M. Johnson	Plainfield	Galatia, Ill.
Philip Ling	Plainfield	Delavan, Ill.
William Miller	Plainfield	Herod, Ill.
William McEndree	Farina	Vandalia, Ill.
James Ritchie	Farina	Crab Orchard, Ill.
M. T. Phillips	Farina	Cuba, Ill., R. F. D. 3, Box 56.
W. H. Roberts	Farina	Sparta, Ill., R. F. D. 4.
Matthew Tucker	Farina	Herod, Ill.
Mrs. M. D. Work	Farina	Delavan, Ill.
Wilbur F. Stewart	Farina	Prophetstown, Ill.
Wm. Stringer	Farina	Pulaski, Ill.
Mrs. Olive Babcock Sloane	Farina	Ludlow, Ill.
Mrs. E. E. Spafford	Farina	Brown & N. Church St., Rockford, Ill.
Rev. S. Zarecon	Farina	Omaha, Ill.

Iowa

Geo. W. Battles	Boulder	Anderson, Iowa.
Mrs. M. J. Certain	Boulder	Robins, Iowa.
W. E. Carver	Boulder	Cedar Rapids, Iowa.
Mrs. Della M. Call	Boulder	315 N. 14th St., Cedar Rapids, Iowa.
Eva Deeds	First Genesee	1204 Spring St., Grinnell, Iowa.
Mrs. J. M. Ferren	Welton	Calamus, Iowa.
Lulu Fay	Welton	Tama, Iowa.
Albert Hill	Welton	Hawarden, Iowa.
L. D. Holcomb	Welton	Zearing, Iowa.

Iowa—continued

Name	Church Membership	Present Address
Mrs. E. P. Michel	Garwin	Marion, Iowa.
Mrs. Ellen W. Ramsey	Garwin	Botna, Iowa.
Cora Tarbell	Leonardsville	Council Bluffs, Iowa, c/o Christian Home.
Mrs. Mary C. White	Brookfield	812 14th St., Sioux City, Iowa.
Mrs. W. E. Bube	Brookfield	Stanhope, Iowa.

Kansas

Chas. D. Burdick	Hammond	Emporia, Kan.
Mrs. J. L. Bowditch	Hammond	Wichita, Kan.
Mrs. G. L. Conley	Hammond	Tyro, Montgomery Co., Kan.
Rev. & Mrs. G. M. Cottrell	Hammond	1630 Liberty St., Topeka, Kan.
Mrs. Bertha J. Dutrow	Farina	Jetmore, Kan.
Mrs. C. H. Goodrich	Farina	Independence, Kan.
L. T. Heritage	Farina	Emporia, Kan.
Mrs. Lessie James	North Loup	Delphos, Kan.
J. J. Jeffrey	North Loup	Elmdale, Kan.
J. G. Kenyon	North Loup	Elsnore, Kan.
H. R. Maxson	North Loup	Cunningham, Kan.
Mary S. Maxson	North Loup	Dunlap, Kan.
G. D. Maxson	North Loup	Hartford, Kan.
Sarah Tomlinson	North Loup	Baldwin, Kan.
Morgan Waldo	North Loup	Inman, Kan.

Kentucky

W. H. Landrum	Hammond	2632 Duncan St., Louisville, Ky.
Mrs. Adams	Hammond	2632 Duncan St., Louisville, Ky.
Mr. & Mrs. T. Hardin Wise	Hammond	Shepherdsville, Ky.
Mrs. Eliza James	Hammond	Shepherdsville, Ky.
Dr. Robert N. Rogers	Hammond	Salviser, Ky.

Louisiana

Mrs. Alice Benthol	Hammond	New Iberia, La.
Samuel Benthol	Hammond	New Iberia, La.
Mrs. Ella Johnson	Hammond	Ponchatoula, La.

Massachusetts

Rev. J. Franklin Browne	Berlin	Cummington, Mass.
Mrs. C. R. Chapel	Berlin	Nantucket, Mass.
Mrs. H. A. Fisher	Berlin	Northboro, Mass.
Mrs. Robert Gorton	Plainfield	West Newton, Mass.
Geo. B. Haven	Plainfield	Webster St., Needham, Mass.
Mrs. T. F. Kemper	Salem	41 Whitefield St., Dorchester Center, Mass.
Miss E. C. Northrop	Salem	77 Crescent St., Waltham, Mass.
Mrs. Susan Peckham	Salem	9 Orange St., Worcester, Mass.
Mrs. John F. Tibbetts	Salem	16 Pearl Ave., Winthrop Beach, Mass.

Maryland

A. G. Davis	Berlin	1922 Wilkins Ave., Baltimore, Md.
Dr. A. E. Wentz	Berlin	Berlin, Md.

Maine

L. A. Dow	Plainfield	Willow St., Rockland, Me.
Mrs. Craig Waldron	Plainfield	Kinnebunkport, Me.

Missouri

Mrs. Elizabeth Wells	Delaware	Corsicana, Mo.
E. F. Bliss	Delaware	Mt. Vernon, Mo., R. F. D. 6.
Jas. J. Pearce	Delaware	Marionville (P.O.), Stone Co., Mo., R. F. D.
Susa Patterson	Delaware	Noel, Mo.
Dr. J. L. Powell	Delaware	Summerville, Mo.
Mrs. Belle Wheeler	Delaware	28 Quincy Ave., Kansas City, Mo.

Montana

U. P. Davis	North Loup	Glendive, Mont.
Mr. & Mrs. R. L. Green	North Loup	Knowlton, Mont.

Mississippi

Dr. C. P. Clark	Attalla	Laurel, Miss.
Mrs. G. A. Estes	Attalla	Greenwood, Miss.

Minnesota

Mrs. H. Adsit	Hammond	Redwood Falls, Minn.
Andrew Carlson	Hammond	Grandy, Minn., R. F. D. 1.
Mrs. D. L. Coon	Hammond	1020 So. Front St., Mankato, Minn.
Mrs. Carrie Green	Hammond	Mora, Minn.
Samuel Pierce	Milton Junction	Park Rapids, Minn.
Rev. F. E. Peterson & family	West Hallock	Pipestone, Minn.
L. C. Sweet	West Hallock	Alden, Minn.
Mrs. W. Saunders	West Hallock	Robbinsdale, Minn.
Mrs. E. P. Sanford	West Hallock	Ulen, Minn.
A. J. Thomas	West Hallock	Ely, Minn.
Rev. & Mrs. E. H. Socwell	West Hallock	Anoka, Minn., R. F. D. 3.
Mrs. A. B. Severance	West Hallock	Bemidji, Minn.
Mr. & Mrs. H. C. Stewart	West Hallock	Clearwater, Minn.

Michigan

Name	Church Membership	Present Address
Miss Mary A. Baird.....	Leonardsville	Flint, Mich.
L. J. Branch.....	Leonardsville	Bangor, Mich.
Mrs. Ida A. Crisp.....	Leonardsville	(The Sanitarium), Dell Rapids, Mich.
Mrs. A. C. Hardin.....	Leonardsville	Court St., Saginaw, Mich.
J. Henry Myers.....	Leonardsville	Jackson, Mich., Prison C. E. Society.
Lucius Sanborn.....	Leonardsville	Davison, Mich.
W. M. Wightman.....	Leonardsville	Cadillac, Mich.

Nebraska

Name	Church Membership	Present Address
Mrs. Cora D. Anderson.....	North Loup	Auburn, Neb.
Frank Barker.....	Hammond	Burwell, Neb.
Mrs. C. J. Barker.....	Hammond	Burwell, Neb.
J. R. Babcock.....	North Loup	Humboldt, Neb.
Mr. & Mrs. J. L. Coon.....	North Loup	Burwell, Neb.
R. J. Comstock.....	North Loup	Comstock, Neb.
Mr. & Mrs. G. G. Clement.....	North Loup	Ord, Neb.
Mrs. M. E. Clement.....	North Loup	Ord, Neb.
D. C. Hibbard.....	North Loup	911 E. 7th St., Grand Island, Neb.
Mrs. Mattie Luke.....	North Loup	Ord, Neb.
Mrs. B. E. Lanphear.....	North Loup	Selden, Neb.
Mrs. Julia Main.....	Albion	Orleans, Neb.
Mrs. Ludia K. Nelson.....	North Loup	Grand Island, Neb.
Mrs. Lanphear.....	North Loup	Duff, Neb.

New Jersey

Name	Church Membership	Present Address
Gilbert Ayars.....	Marlboro	Bridgeton, N. J.
Mrs. G. M. Archibald.....	Plainfield	Washington, N. J.
Mrs. J. C. Bowen.....	Plainfield	Greystone Park, N. J.
Mrs. L. N. Boston.....	Plainfield	Clarkston, N. J.
Mrs. Erma Blinn.....	Plainfield	Holly Beach, N. J.
Thomas Davis.....	Plainfield	Cohansey, N. J.
Walter B. Davis.....	Plainfield	Glassboro, N. J.
Walter G. Davis.....	Plainfield	Ridgefield Park, N. J.
Mrs. Kizzie Hitchmer.....	Marlboro	Salem, N. J.
L. H. Hummell.....	Marlboro	241 E. Broadway, Salem, N. J.
Mrs. Bertha J. Johnson.....	Marlboro	Point Pleasant, N. J., c/o Po. Pl. Hdw. Co.
Mr. & Mrs. J. W. Mosher.....	Plainfield	20 Adela Ave., Trenton, N. J.
Richard Ross.....	Plainfield	Bound Brook, N. J.
Mrs. Jennie Saunders.....	Leonardsville	New Brunswick, N. J.
Prof. Thomas B. Stillman.....	Plainfield	Stevens Institute, Hoboken, N. J.
Mrs. Arthur H. Smith.....	Plainfield	2 Lincoln Ave., Dover, N. J.
Prof. A. A. Titsworth.....	Plainfield	New Brunswick, N. J.
Mrs. Aeltge Van Der Platz.....	Plainfield	5 Spruce St., Passaic, N. J.
Mrs. Anna Van Beind.....	Plainfield	5 Spruce St., Passaic, N. J.
Miss Clara Wheeler.....	Boulder	Bridgeton, N. J.

New Mexico

Name	Church Membership	Present Address
Mrs. Mary E. Almy.....	Leonardsville	Dening, N. Mex.
F. D. Crandall.....	Leonardsville	Aztec, San Juan Co., N. Mex.
Mrs. Mary Barefoot Orr.....	Leonardsville	Carrizozo, N. Mex.

New York

Name	Church Membership	Present Address
W. E. Barber.....	Portville	Olean, N. Y.
Mrs. Mary E. Barton.....	Brookfield	Greene, N. Y.
Mrs. Carrie E. Blood.....	Leonardsville	Oxford, N. Y.
Mrs. Ann E. Brownell.....	Leonardsville	225 Elroy Ave., Buffalo, N. Y.
Mr. & Mrs. L. C. Burdick.....	Portville	Bolivar, N. Y.
Miss Edna Bliss.....	Alfred	Suffern, N. Y.
Mrs. Ernestine S. Burdick.....	Plainfield	Central Islip, L. I., N. Y.
Mrs. Wm. M. Clarke.....	Brookfield	30 Plant St., Utica, N. Y.
Orson B. Clarke.....	Brookfield	Sherburne, N. Y.
Leon L. Clarke.....	Brookfield	Vernon, N. Y.
Adelbert Coon.....	First Genesee	Whitney's Crossing, N. Y.
Matthew Coon.....	First Genesee	Cuba, N. Y.
Mary A. Collins.....	First Genesee	Weston Mills, N. Y.
Mrs. C. P. Cumbersom.....	Leonardsville	Middleport, N. Y.
R. B. Church.....	Leonardsville	1353 1/2 Lake St., Elmira, N. Y.
Charlotte M. Coon.....	First Genesee	Whitney's Crossing, Allegany Co., N. Y.
Claude Cartwright.....	First Genesee	Cornwall-on-Hudson, N. Y.
Mrs. Mabel Coonrod.....	Berlin (N. Y.)	Chatham, N. Y.
Mrs. Philander Carpenter.....	Berlin (N. Y.)	Stephentown, N. Y.
Caroline Deyoe.....	First Genesee	West Clarkville, N. Y.
Judson Dana.....	First Genesee	Olean, N. Y.
Mrs. Allis E. Egert.....	Leonardsville	Holland Patent, N. Y.
Mr. & Mrs. Charles Ellis.....	Berlin (N. Y.)	Stephentown, N. Y.
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Mrs. Alta Clare Stillman.....	Hebron Center	Penn Yaw, N. Y.
Mrs. A. A. Stewart.....	Leonardsville	35 Watson Pl., Utica, N. Y.
Carrie Campbell Skinner.....	Leonardsville	Verona Station, N. Y.
Mrs. Josephine F. Tripp.....	Brookfield	Cassville, N. Y.
Mrs. Alice Whitten.....	Brookfield	Waterville, N. Y.
Edwin Whitford.....	Leonardsville	Oriskany Falls, N. Y.
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Mrs. Celia Wilder.....	Leonardsville	Lowville, N. Y.

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Mrs. Rose Washburn.....	Portville	Ceres, N. Y.
Rena Woolhizer.....	First Genesee	Olean, N. Y.
Mrs. Frances C. Whitford.....	First Genesee	Wolcott, N. Y.
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Mr. & Mrs. S. F. Hamilton.....	Portville	Olean, N. Y.
Mrs. Barbara M. Holman.....	Brookfield	Clayville, N. Y.
Mr. & Mrs. W. B. Hornblower.....	Portville	Olean, N. Y.
Mrs. Elsie Hornblower.....	Portville	Binghamton, N. Y.
Mrs. Bertha L. Hallenbeck.....	New York	Ravenna, N. Y.
W. W. Jaques.....	First Genesee	Soldiers' Home, Bath, N. Y.
Delos Jacques.....	First Genesee	Perry, N. Y.
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Mrs. A. B. Leroc.....	Leonardsville	Parish, N. Y.
Mr. & Mrs. H. W. Langworthy.....	Alfred	Cornwall-on-Hudson, N. Y.
Miss Mary Langworthy.....	Alfred	King's Park, Long Island, N. Y.
Dr. & Mrs. S. C. Maxson.....	Leonardsville	225 Genesee St., Utica, N. Y.
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Ophelia A. Prindle.....	First Genesee	Norwich, N. Y.
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Mrs. W. N. Burdick.....	Milton Junction	Douglass, N. D.
Mrs. Josie Runner.....	West Hallock	Larrimore, N. D.
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R. Newton.....	Leonardsville	Fayetteville, N. C., R. F. D. 4.

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James Carte.....	Leonardsville	Eagle City, Okla.
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Leslie Crandall.....	Farina	Grimes, Okla.
Mrs. C. Champlain.....	Brookfield	Medford, Okla.
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W. G. Estee.....	Brookfield	Bloomfield, Okla.
C. G. Kenyon.....	Brookfield	Porter, Okla.
Mrs. Hattie Lane.....	Brookfield	Fairview, Okla.
O. L. Moulton.....	Brookfield	Grimes, Okla.
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Mrs. S. E. Pierce.....	North Loup	Orienta, Okla.
Mrs. R. L. Witt.....	Brookfield	Frederick, Okla.
Earl Petite.....	First Genesee	Ingersoll, Okla.

Oregon

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Mr. & Mrs. S. S. Brown.....	Portville	Cornwallis, Ore.
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Miss Maud Hendryx.....	First Genesee	Beaverton, Ore.
W. H. Hurley.....	First Genesee	Talent, Ore.
D. O. Hurley.....	First Genesee	Talent, Ore.
Mrs. Eva Hickey.....	Brookfield	Cottage Grove, Ore.
H. D. Jones.....	Brookfield	Beagle, c/o W. H. Hurley, Talent, Ore.
R. G. Junkin.....	Brookfield	Shedd, Ore., R. F. D. 1.
S. L. R. Main.....	Brookfield	South Forest Grove, Ore.
J. W. Osborn.....	Brookfield	Cecil, Ore.
Mr. & Mrs. Robert Randolph.....	Plainfield	Hugo, Ore.
Miss Laura Stillman.....	Brookfield	956 High St., Eugene, Ore.

(To be continued.)

MARRIAGES

SMITH-NADY.—On January 28, 1912, at the home of the bride's father, Mr. Frank Nady, by Rev. J. L. Hull, Mr. John T. Smith and Miss Mattie Nady, both of Little Prairie.

DEATHS

MAIN.—James Sheffield, son of Sheffield Barber and Emily Hart Stillman Main, was born in Lincklaen, Chenango Co., N. Y., June 9, 1826, and died at his home in East Portville, N. Y., December 19, 1911, aged 85 years, 6 months, and 10 days.

In 1840, at the age of fourteen, he was baptized by Rev. Henry Green. Brother Main was one of the constituent members of the Portville Seventh-day Baptist Church, of which he served thirty years as chorister. In 1847 he was married to Melvina Hamilton who died in 1896. In his old age his desire was to be a pleasant old man. He also expressed a willingness to depart and be with Christ.

The funeral services were conducted, December 21, 1911, in the Portville Seventh-day Baptist church, and interment was made in the East Portville Cemetery, assisted by comrades of the G. A. R.

G. P. K.

BURDICK.—Lewis C., son of Almond and Celinda Oviatt Burdick, was born in the town of Amity, Allegany Co., N. Y., September 18, 1835, and died at his home in Bolivar, N. Y., January 2, 1912, aged 76 years, 3 months and 15 days.

On September 8, 1860, he was united in marriage to Sophia S. Cowles. To them were born two children who survive him,—Mrs. Hattie Mix of Bolivar, and Curtis L. of Los Angeles, Cal., also an adopted daughter, Mrs. Lulu Randolph of Richburg, N. Y. Brother Burdick enlisted for three years' service in the Civil War as a private in Co. C, 85th Regiment, N. Y. Infantry, November 26, 1861. He was mustered in November 20. While in action at Fair Oaks, Va., May 31, 1862, he was severely wounded. He was carried to the train on a stretcher by E. W. Coles of Bolivar and A. B. Cottrell of Richburg, his comrades in arms, who helped to bear him to his last resting-place. When a young man he was baptized by Elder Rowley and joined the Seventh-day Baptist church of Scio. At the time of his death he was a member of the Seventh-day Baptist church at Portville.

Funeral services were conducted in the M. E. church at Bolivar, by the writer, assisted by the M. E. pastor. Interment was made in the Bolivar Cemetery.

G. P. K.

COON.—At the home of his daughter in North Loup, Neb., January 20, 1912, Deacon A. G. Coon, in the 92d year of his age. For fuller notice see another column of this issue of the RECORDER. G. B. S.

MAXSON.—Dr. Edwin Robinson Maxson, son of David and Esther Lampher Maxson, was born at Peterboro, Rensselaer Co., N. Y., September 24, 1820.

He was of New England stock, his parents having been natives of Rhode Island. His grandparents were active in the Revolutionary War and his father in the War of 1812. When three years of age he went with his parents to Alfred, N. Y. At the age of fifteen he moved to Adams Township, N. Y. After an academic education he studied medicine, as he said on one occasion, "partly as a livelihood and partly from a desire to understand, as best I could, this wonderful instrument of the human mind through which we learn our relations and obligations to ourselves, our fellows, to God and all creatures and things, and to so know how to keep it in repair and to repair it when diseased." He was converted and united with the Adams Seventh-day Baptist Church, January 6, 1838. He was united in marriage to Lucy P. Lampher in 1846, the next year after graduating from the Jefferson Medical College in Philadelphia.

Doctor Maxson was a resident of this town for many years, having moved here in 1835. He has been one of the most noted physicians of northern New York. When in the vigor of life he had the distinction of having one of the most extensive practices of any physician in this part of the country. He was a man of recognized ability as a writer and lecturer on anatomy, a position he filled for three years in the Philadelphia University of Medicine. He was admitted to the bar in 1877, having studied law as a diversion and as a means of helping him to a better knowledge of treaties and of international law. He gave up his practice at the advanced age of eighty-seven. His home has been in Syracuse since 1873. Mr. Maxson continued his membership with the Adams Church till called hence—a period of seventy-four years. He departed this life the evening of January 25. He had sat at supper with the family. Soon after he was prepared for his bed and as he lay down he sang softly that hymn known to every Christian heart, "Jesus, Lover of My Soul," and soon closed his eyes never to open them again on the scenes he had loved. Doctor Maxson leaves two children—a daughter, Mrs. Sarah M. Cobb of Chicago, and Dr. Edwin S. Maxson of Syracuse, N. Y., his wife having preceded him to the silent world, February 23, 1910.

Farewell services were held at his late residence, 818 Madison St., Syracuse, N. Y., Sunday afternoon; and Monday afternoon, January 29, services were held in the church at Adams Center. Doctor Maxson was a great reader and student. He had read the Bible through in seven different languages. He was conversant with all the leading books of medicine and of theology. He was one time spoken to about going as a missionary, and as a result gave up his practice and took up the study of languages and of theology, but for some reason decided to continue the practice of medicine in the homeland.

SABBATH SCHOOL

LESSON VII.—February 17, 1912.

THE MINISTRY OF JOHN THE BAPTIST.

Lesson Text.—Mark i, 1-8; Luke iii, 1-20.

Golden Text.—"Repent ye: for the kingdom of heaven is at hand." Matt. iii, 2.

DAILY READINGS.

First-day, John i, 19-37.

Second-day, John iii, 22-36.

Third-day, Matt. xi, 1-19.

Fourth-day, Matt. xiv, 1-12.

Fifth-day, Mark i, 1-8.

Sabbath-day, Matt. iii, 1-12.

Sabbath-day, Luke iii, 1-20.

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

How to be a King.

It is told of Philip of Macedon that a poor old woman came to his palace many times in vain to ask redress for wrongs that had been done. After many attempts she at last obtained an audience with the king only to be rebuffed by him, as she had been by his attendants.

"I am not at leisure to hear you," he replied abruptly when she began her story.

"No?" was her exclamation; "then you are not at leisure to be king."

This view of the matter quite confounded the king. A few moments he thought upon it in silence. Then he told the woman to go on with her case; heard her to the end, and then gave order that those who had wronged her should be punished, and restitution made to her. And ever after this he made it a point to listen to all applications brought before him, repeating to his couriers, who objected to his troubling himself, the lesson that poor woman had taught him—that if he was not at leisure to hear the plea of his humblest subject, he was not at leisure to be king.

Such a king is Jesus. He is always ready to hear the petition of his humblest child; yea, and of every sinner who comes to him for help. He has said, "Whatever ye shall ask in my name, that will I do."—*Exchange*.

Teacher—"Freddy, you must not laugh out loud like that in the schoolroom."

Freddy—"I didn't mean to do it. I was smiling, when all of a sudden the smile busted."—*Exchange*.

Doctor Maxson was a devout believer in God the Father and in Jesus Christ the Saviour of men. In his death one of the most noted members the Adams Church has ever had has passed out.

Burial services were conducted by Pastor Witter. E. A. W.

ABBEY.—At a hospital at Hastings, Neb., on January 26, 1912, John J. Abbey of North Loup, Neb.

John Abbey was the son of James S. and Antoinette Langworthy Abbey. He was born on a farm near Albion, Erie Co., Pa., on February 10, 1868. He was the youngest of seven children, of whom four sons and one daughter are still living.

In 1893 he married Callie Angeline Prentice of North Loup. The home was made in Erie, Pa., where Mr. Abbey was employed as a car repairer. Here Brother Abbey became an official and leading worker in the 2d Baptist church. His wife entered heartily into all the work of this church while at the same time she was an official and loyal member of the Hickernell Seventh-day Baptist Church. Thus they worked and worshiped together. Nine years ago his health suddenly failed and, soon after, the family removed to North Loup. He was a sincere Christian who loved the church and church work wherever his lot was cast. The funeral and burial were at North Loup.

Mrs. Angeline Abbey has the sympathy of a large circle of friends, among whom are many that she has never seen, but who know her through her many contributions to the columns of the SABBATH RECORDER. G. B. S.

The Young to the Old.

You who are old,
And have fought the fight,
And have won or lost or left the field,
Weight us not down
With fears of the world, as we run!
With the wisdom that is too right,
The warning to which we can not yield—
The shadow that follows the sun
Follows forever—
And with all that desire must leave undone,
Tho' as a god it endeavor,
Weigh, weigh us not down!
But gird our hope to believe
That all that is done
Is done by dream and daring—
Bid us dream on!
That Earth was not born
Or Heaven built of bewaring—
Yield us the dawn!
You dreamt your hour—and dared, but we
Would dream till all you despaired of be.
Would dare, till the world,
Won to a new wayfaring,
Be thence forever easier upward drawn!
—*The American Magazine*.

"Theology is not religion, but that fact does not destroy its value. A literature without theology would be like a science that had no facts."

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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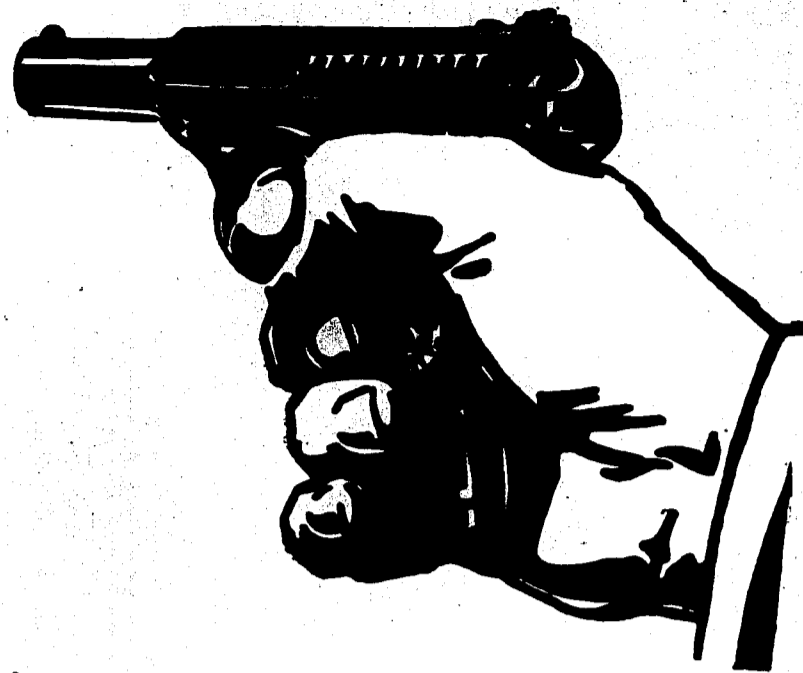
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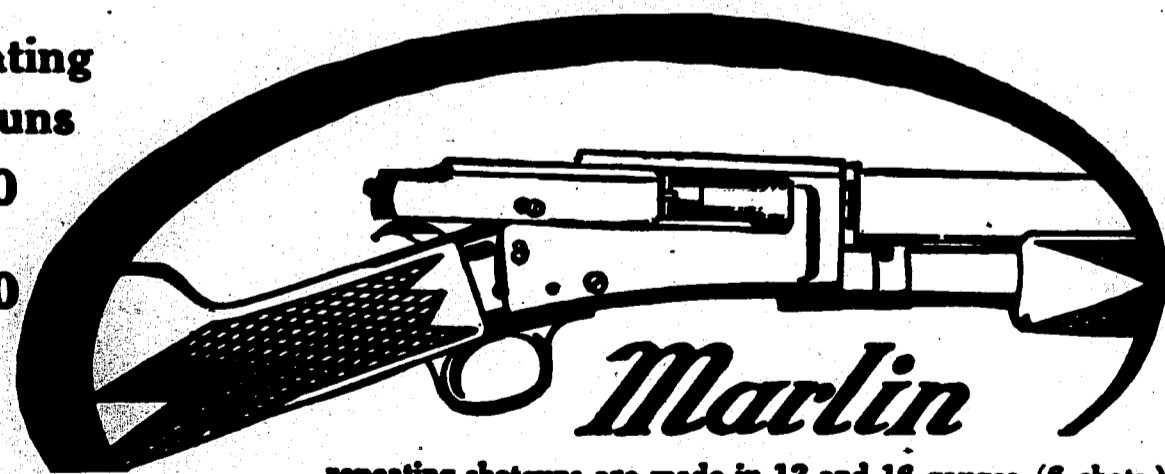
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—Edward Everett.

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