

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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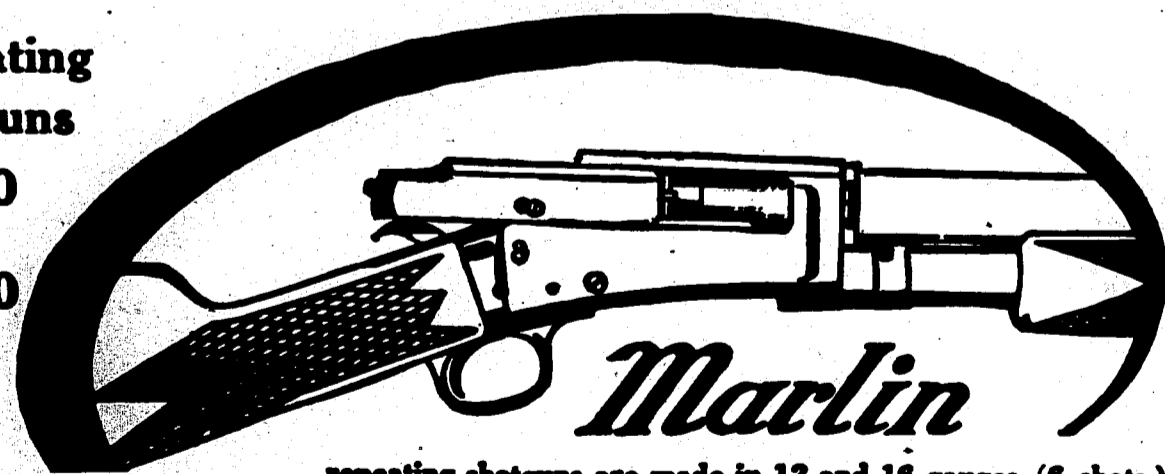
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Besides the table of contents, a Preface, and an Index of Scriptural References, this book has an up-to-date Bibliography, and an Introduction by Professor J. Nelson Norwood, of Alfred University. The following is a paragraph from the Introduction: "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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—Edward Everett.

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EDITORIAL

Alonzo T. Jones' Work in Washington.

A friend sends us a copy of the address of Alonzo T. Jones, given in Washington, D. C., upon the subject of Religious Legislation, as it was published in the *Washington Herald*. Our readers will find this address in the Sabbath Reform department of this paper. The friend sending it explains that Brother Jones is a member of the Sabbath-keepers' Union, of which Lt.-Col. Richardson of London is the secretary.

Brother Jones is doing a noble work in Washington for the Sabbath and in defense of the Constitution of the United States. The persistency with which bills are being pressed upon Congress for Sunday laws in the District of Columbia simply shows what church leaders in this country will do for the entire Nation if they can only succeed in starting this entering wedge at the Nation's capital. Every lover of true religious liberty, and especially every observer of the Bible Sabbath, should be on the alert, and improve every opportunity to cast his influence against such a movement—a movement squarely antagonistic to the principles upon which our government was founded. Our Advent brethren in Washington have, as residents of that city, a right to be thus on the alert, and we are glad to see the fidelity to the principles of religious liberty manifested by them when our opponents

clamor for laws forcing people to keep Sunday.

Our friend mentioned above explains in his letter that when Alonzo T. Jones challenged the Sunday Rest Committee, now pressing those bills upon Congress, to publicly discuss the question in Washington, they deliberately refused to meet him before the people, upon their own proposition of Sunday legislation and the Constitution.

It therefore became necessary for Mr. Jones to secure a hall and discuss the question alone, and to pay advertising rates for the publication of his addresses. The address in the RECORDER gives our readers an idea of the character of his work. It is being supported, as we understand, by the voluntary gifts of those who love God's Sabbath, and who believe in absolute freedom in matters of religion. Brother Jones will furnish at small cost leaflet tracts containing his addresses.

We notice, among the subjects sent us, the following: "Constitutional Religious Liberty, How It Came," "Religious Legislation for the District of Columbia," "Right of Private Judgment in Religion," "We the People and the Government," "The Bible Story of Religion and the State," "Enforced Sabbath Observance, What It Means," and other topics of similar nature.

Open Air Campaign for Religious Liberty.

A friend in California sends us a printed open letter from Lulu Wightman, "an evangelist preaching the commandments of God and the faith of Jesus." This letter is in "Bulletin No. 2," which relates the experiences of Mrs. Wightman in a series of open-air meetings, with one hundred and twelve days' travel in different places from the Atlantic to the Pacific. Then follows an account of open-air meetings held in the principal streets of San Diego, Cal., lasting two full months, with large and attentive audiences at every meeting. The evangelist belongs to our Advent brethren, and is uncompromisingly against the recognition of Sunday by her people. Her suc-

cess in open-air meetings after eighteen years of experience is suggestive. Probably our own people might learn something regarding profitable methods of missionary work from the experiences of our Advent friends and of the Salvation Army people.

We give below some extracts from Mrs. Wightman's letter upon the value of street meetings, which are worth considering:

I think the Master has indicated this very kind of work in the language, "Go out quickly into the streets and lanes of the city." (See Luke xiv, 16-24.) During the summer I have spoken in churches, halls, private houses, parks and on the streets. And I want to say emphatically that the street meetings are the most satisfactory.

In street meetings we reach the masses, church-going and non-church-going, in the most direct, expedient, cheapest, and interesting way. More and more the popular churches of the cities are realizing the evangelistic value of street meetings—and are putting the idea into practice; while the Socialist propaganda regard the open-air meeting the very best way of getting the ear of the public.

Why, then, should not the preacher of the last great message of God, and who believes that Christ's coming is near, . . . avail himself of an opportunity that others so readily seize upon? Why not go right out into the public streets proclaiming God's truth to the masses? I believe thoroughly that we have come to the time when Luke xiv, 21, should be literally fulfilled, "Go out quickly into the streets and lanes of the city," . . . because in the "streets and lanes" of the cities is where you will conveniently find the masses of the people!

I have demonstrated, personally, that from 400 to 800 persons nightly can be gathered together in an orderly public street meeting—and that these will listen intently for an hour, and more, to all the messages of the present truth. And with the most satisfactory results!

I offer no arguments for the advisability of such a work, when it is understood that from 100,000 to 150,000 people annually can be reached in this expeditious and comparatively inexpensive way—by a faithful messenger whose chief aim is to "sound an alarm!"

We must not forget that Jonah carried on a very successful effort of this very kind, and in this way; and many other Bible instances of the same character might be referred to. Paul, the very chiefest of apostles, we read, daily disputed in the market places of the proud city of Athens (Acts xvii, 17).

And there is, and can be, method in this line of work. Ours at the present time is to secure the names and addresses of all specially interested persons at the street meetings, and then follow these up at their homes with instruction and suitable literature. In this way, and by distribution at the meetings, thousands of pages of literature may be distributed weekly. And the press will almost invariably give lengthy reports of interesting discourses, such as can hardly be obtained from inside meetings.

I affirm that, in all likelihood, these people

can not be reached in any other possible way; else, why should the master command, "Go out quickly into the streets and lanes of the city"?

After eighteen years' experience in tents, in halls, in churches, and elsewhere, I want to say emphatically, that this series of open-air meetings in San Diego has been the most interesting and satisfactory from every possible view-point. I find I can come face to face with the masses—and cause a whole city to talk and think—as in no other possible way.

Mrs. Wightman proposes a campaign in California, the only State without a Sunday law, and where the fight is fierce for placing one on the statute books. In this campaign she hopes to reach 100,000 people during the year 1912. Upon the issue in California she says:

California has no Sunday law; California needs no Sunday law; but California will have a Sunday law, unless we put forth strenuous efforts to avert it. And once California adopts a Sunday law, the last beacon light of civil religious liberty in this country will be extinguished: it will be a great backward step!

Woman suffrage has just been adopted in this State; and since national reformers have invariably maintained that with the aid of women voters the state governments and national government can be made "Christian" and religion incorporated in the fundamentals of the land, we may soon expect a formidable political movement in California to thrust a Sunday law either into the constitution of the State or within the statute books.

We bid the friends of religious liberty in California Godspeed in their labors for the establishment of Bible truth in the hearts of men, and in their efforts to keep their State from the folly of trying to make men Sunday-keepers by civil law.

The Revealing Power of Spiritual Vision.

The man who studies the heavens at night without a telescope sees only the suggestion of all the glories he might behold by its careful use. So it is with the one who looks upon the Bible, or the evidences of a present personal God, without the telescopic vision of spiritual eyes. The physical eyes see *things* only, but the eye of the soul, the spiritual vision, reveals the laws and forces behind the things. The vision that deals with physical forms only, comes far short of seeing the real underlying, necessary principles, the vital forces, that are objectified in the forms.

When Jesus said, "The pure in heart shall see God," he did not refer to any physical vision, but he did reveal the secret

of his own ability to see the Father, and to live as though constantly and consciously in God's presence. He revealed the secret of true spiritual vision.

There are things beyond the power of fleshly eyes, of which man may be just as certain as he is of the physical objects revealed to him by the law of optics. And the one who lacks the eye of faith, the ability to see things through the medium of a pure heart, must be blind to the greatest forces in the universe. The savage, and the cultured astronomer both see the heavens, both admire the stars, but the savage can have no conception of the things the astronomer sees. With the moral purposes, the affections, the spiritual energies, the intellect, the reason—in short, the eyes of the soul—men see the energies and laws—the so-called invisible forces of the physical universe. We never behold these with our physical eyes. They must be seen through the eyes of the spiritual man, and the one who stops with the mere physical vision never secures a glimpse of the unseen universe of energies and laws and powers.

The difference between the man who says, "There is no God," or the one who says, "If there is one, we can not know him," and the man who says, "There is a God; I have found him and have fellowship with him," is a difference in vision. God, or the idea of God, is different with them simply because they see him through different heart-lenses. The difference is all in the man. He who rejects the spiritual eye of faith, the heart-lense of a religious life, can not see what the spiritual vision reveals to the devout, loyal son of God.

Genuine spiritual vision is a wonderful revealer. Let the atheist once really use the telescopic eye of faith, and it becomes a revealer to him as great and wonderful as is the telescope to the astronomer. If everybody could see God through the revealing power of a pure heart or a loyal spirit, he would be the same to all. To the one who sees the diamond through the eye of the miner only, it looks different from what it does to him who sees it through the eye of the lapidary. It means more to the geologist than it does to the one who wears it merely as an ornament. No one of these really sees the diamond unless he looks upon it with an eye that goes beyond its mere physical appearance and com-

prehends the total significance of the gem. The neighbors of Jesus in Nazareth who saw in him only the carpenter, the Sadducees who regarded him as a political disturber, the Pharisees who beheld in him a religious heretic, even the sick people who beheld in him only the physician, all came far short of seeing the Christ whom James and John and Peter saw. To these he was "God manifest in the flesh," the light of the world, through whom they obtained a vision of God such as the unbeliever can never have. They saw him with spiritual eyes, and found in him what all others failed to see. The same law holds good today. When the unbeliever really gets his eyes opened to see, in Christ, the Saviour from sin; when he begins to regard him as his divine friend and helper, what a glorious revelation comes to his soul! Jesus the carpenter's son, the peasant of Galilee, becomes to the redeemed soul the Christ of God, the Saviour of men, the ever-present friend, the all-sufficient helper and guide.

What Matters It?

Every true Christian worker longs to see good results from his toil. He can bravely face discouragements, he can bear cheerfully the burdens, and endure the coldness of the world, if he is only sure that God approves and that, out of it all, good shall come. No matter how arduous the toil, how ungrateful the world, or how keen the heartache, there is a sweet compensation in the thought that one is doing good. A sense of God's approval, a certainty that his word shall not return unto him void and that he will certainly give the increase where faithful, conscientious seed-sowing is done, has carried many a poor worker through almost unbearable trials and enabled him to keep sweet under great provocations, sure that his labors shall not be in vain. It requires strong faith in God to keep out from under the juniper tree, and even God's faithful, sturdy Elijahs will sometimes find themselves discouraged and alone when the issues between good and evil are tightly drawn. But even at such times there is a wonderful compensation in the angel touch of a pitying God, that refreshes and brings one back to Horeb, where the soul may hear the still, small voice and renew its strength.

What matters it then that the road is

rough and leading through deserts? What matters it that the child of God with nothing but a sling has to endure the scoffs of men while he goes out to meet his giant alone, so long as he knows the Lord is in the battle for him? What matters it that the foe is near, and defeat from the human standpoint seems certain, so long as the prophet's eyes can see the horses and chariots of fire arrayed in his behalf? There can be no doubt about the results of the warfare while the soul is conscious of God's presence and help. No matter how discouraging the outlook, there is ample compensation for this in the assurance that God sees the end and will not let your labor be in vain.

"What matters it how long the day,
If, having done the best I could,
I look back at its close and say,
'I've wrought some little good'?"

"What matters it how long the years,
If I shall know, when life is done,
Though wrought with toil and pain and tears,
The victory has been won?"

The People Have Spoken in the Referendum.

Elsewhere in this issue will be found the tabulated result of the referendum vote upon the African matter. Study it well and be ready to stand by the verdict of the people when the boards shall go forward in the work. It is a great encouragement to the Joint Committee and the boards to find such a general and hearty response to this call for a referendum vote. It shows that many people are interested in the African work, and assures us that they will stand by those whose duty it now is to carry out the expressed wishes of the people. The boards can now go forward with greater assurance of approval from the churches.

A Precious Faith.

An aged saint whose life had been a blessing in the home was called to his rest and his reward, leaving behind a vacant chair and memories of a godly life. His daughter writes: "I expect to meet him where partings are no more; not because I am good or worthy, but because I love and trust the dear Saviour, and am trying the best I can to serve him." Such faith is a priceless jewel.

EDITORIAL NEWS NOTES

The Unexpected in China.

China has surprised the world in many things, but in nothing more completely than in her treatment of her deposed Emperor. First, it is a remarkable thing that the Emperor about to abdicate should take the initiative in the matter of establishing a republic to succeed his dynasty. The wonderful confession of a long list of shortcomings, and of errors committed by the throne, was in itself a surprising thing. So was the humble petition to 4,000,000 subjects for their pardon and their forbearance a surprise. But when the Empress Dowager, in her capacity as Regent, and as the last act of sovereign authority, came out with a command to establish a republic, ordering its organization, the surprises so far as the throne was concerned had reached the climax.

Again, when the republic thus inaugurated turned about and made the most magnanimous provision for the dethroned boy Emperor ever known among the nations, then came the first surprise from the new régime. The world may look for the unexpected to happen in China as the years go by, and all signs indicate that the unexpected turns there will be for the better.

When European nations have dethroned their kings or compelled them to abdicate, they have come far short of showing such magnanimity as China has just shown. The late King of Servia was left in poverty and reduced to terrible straits, dying penniless. The King and Queen of Naples, in 1862, were driven from the throne, and their property confiscated; and under the pinch of poverty they lived for twenty-three years in a fifth-floor, hotel home in Paris, having to pawn their jewels for money on which to live. The Empress Eugenie, in the years immediately following the establishment of the French Republic, was compelled to sell all her finest jewels because her husband, the Emperor, had been dethroned without provision for his support—and that, too, after eighteen years of prosperity under his reign. Queen Isabella of Spain was supported by the bounty of Napoleon III of France until his down-

fall, after which she spent years in poverty. Indeed, the records made by European nations regarding provision for dethroned rulers reveals a sad want of the spirit of human kindness; but when China throws off her yoke of oppression, forcing her king to abdicate she immediately settles upon him the magnanimous sum of \$2,400,000 per annum. The proverbial tendency of Chinese to stand true to their promises insures the ex-Emperor a royal support while he lives.

There are eight pledges made by the republic to the Emperor as follows:

First, the Emperor shall retain his title and shall be respected as a foreign monarch.

Second, the Emperor shall receive an annual grant of 4,000,000 taels until the currency is reformed, after which he shall receive \$4,000,000 Mexican.

Third, a temporary residence shall be provided in the Forbidden City, and later the imperial family shall reside in the summer palace, ten miles outside of Peking.

Fourth, the Emperor may observe the sacrifices at his ancestral tombs and temples, which will be protected by republican soldiers.

Fifth, the great tomb of the late Emperor, Kwang-Su, will be completed and the funeral ceremony fittingly observed at the republic's expense.

Sixth, the palace attendants may be retained, but the number of eunuchs can not be increased.

Seventh, the Emperor's property will be protected by the republic.

Eighth, the imperial guards will be governed by the army board, the republic paying their salaries.

Aside from these pledges, there are four generous pledges regarding the treatment of the imperial kinsmen, and seven in the interests of the Mongols, Manchus, Mahometans and Tibetans, granting them rights of property and civic rights, also pensions and religious liberty.

The strife between rival labor organizations in the great strike at Lawrence, Mass., has given a new phase to the strike question in this country that has not appeared before. The rivalry between the socialistic labor organizations and the old labor organization led by Gompers has brought the question of socialism prominently to the front, with devices for agitation borrowed from Europe. For instance, the bringing of Lawrence children to New York to be kept for a time, using them for street demonstrations, with red flags and singing of the "Marseillaise," and the doing of similar

things, are peculiarly European, and the older labor unions here are not particularly friendly to socialists of the extreme type. As yet the socialist movement has made little progress within the ranks of organized labor; but it is now seeking to strengthen itself by special activities in industrial disputes.

The strike at Lawrence is estimated to have already caused a loss of \$1,000,000.

It is said that more than forty men have been indicted by the federal grand jury as the result of its investigations in the dynamite outrages throughout the land, unearthed by the McNamara trial. The names of those indicted are withheld and plans are on foot to arrest all in the same day when arrangements are completed. Before this paper reaches its readers the arrests may be made.

Matthew, Mark, and Luke.

REV. ARTHUR E. MAIN.

A GENERAL SURVEY.

Matthew.

"It is essential, at the outset, to feel the massive unity of this book, if any justice is to be done to it either from the literary or from the religious standpoint. Jesus the true messiah, born and raised under the Jewish law, and yet Lord of a church whose inward faith, organization, procedure, and world-wide scope transcended the legal limitations of Judaism,—this is the dominant conception of Matthew's gospel from beginning to end. . . . He wishes to show that, in spite of the contemporary rupture between Judaism and Christianity, there has been a divine continuity realized in the origin and issues of faith in Jesus as the Christ." Not Israel alone, but all true disciples are the people of God; Jesus is greater than the temple; and he teaches a law that is new in its breadth and depth. These three sacred possessions of Israel,—the privilege of a divine election, the temple, and the law, "have thus passed into higher uses, as the result of the life of Jesus the Christian messiah. It is Matthew's aim to justify this transition by showing from the life of Jesus how it was not the claim of a heretical sect who misread the Bible by the light of their own presumptuousness, but the realization of a

divine purpose and the verification of divine prophecies in the sphere of history."—Moffatt, *Introduction to the Literature of the New Testament*, page 244.

Outline.

I. Events preceding our Lord's public ministry. i, 1—iv, 11.

II. The Galilean ministry of Jesus and the Twelve. iv, 12—xviii, 35.

III. From Galilee to Jerusalem through Perea. xix, 1—xx, 34.

IV. The last week; the crucifixion and the resurrection; and the great commission. xxi, 1—xxviii, 20.

It will be seen that Matthew lays special emphasis upon the sayings of Jesus as related to the needs of the church, which represents the kingdom of God.

Mark.

Mark, the gospel of action, plunges at once into the midst of things. No account of the birth of John or of Jesus is given; all we get is a brief notice of John's preaching and his baptism of Jesus, and a mention of our Lord's temptation. The writer hurries on to the Galilean ministry.

This book is characterized by great minuteness and vividness of detail (iv, 39; vi, 39, 40); Mark records only a few parables, but dwells more upon the works of Jesus and the effect of his works and words upon the people (iv, 33; vi, 2); he does not seem so much interested in the gospel as a fulfilment of the past or a foundation for the future, but rather as the revealing of a present divine energy battling with existing evil; he probably wrote for Gentile readers (iii, 17; v, 41; vii, 3; xiii, 3); and while Jesus was a compassionate helper of men, he was most of all a preacher and teacher (i, 38, 39; ii, 2, 13; iv, 1, 2; x, 1; xi, 17; xiii, 10; xiv, 9).

Outline.

I. A preparation period. i, 1—13.

II. Teaching, preaching, and healing, in Galilee. i, 14—ix, 50.

III. Ministry "beyond the Jordan", on the way from Galilee to Jerusalem. x, 1—52.

IV. The Passion week; the resurrection and the ascension. xi, 1—xvi, 20.

Luke.

Theophilus seems to have been one of Luke's friends, a man of some rank, and a representative Gentile believer, who

needed and desired to know more of the things in which he had already been taught. And by the careful use of existing sources Luke sets out to give a well-arranged account of Jesus and his work, as furnishing a sure historical ground for a Christian's faith and life. The book possesses both literary and religious excellence. Luke is especially interested in individual men and women, in childhood, and in the poor and needy. He therefore emphasizes the manhood, humaneness, graciousness, and universalism of Jesus and his gospel.

Outline.

I. The purpose of Luke; the birth of John the Baptist; and the early life, baptism, genealogy, and temptation of Jesus. i, 1—iv, 13.

II. The work of our Lord and his disciples in Galilee. iv, 14—ix, 50.

III. Journeyings toward Jerusalem. ix, 51—xix, 28.

IV. A week of teaching, conflict, suffering and death, followed by life and glory. xix, 29—xxiv, 53.

Seventh-day Baptist Library.

Arrangements have been made with the Plainfield Public Library to receive all books, etc., on Sabbath literature, to place them in stacks in fire-proof buildings, and to have them stamped as follows: "The Seventh-day Baptist Library donated by _____." (Name of giver.)

These books will all be catalogued and placed together and easily accessible. Apply to Wm. M. Stillman, secretary of the Board of Directors of the Plainfield Public Library, for gifts or purchases, stating names of books, money wanted, etc.

A question was put to 200 school-teachers, "Who was the greatest woman in all history?" The teacher who received the prize for her unique answer, passed Queen Victoria, Frances Willard, Helen Gould, etc., and said: "The wife of the farmer of moderate means who does her own cooking, washing, ironing, sewing, bringing up a family of boys and girls to be useful members of society, and finds time for intellectual improvement is the greatest woman in all history."—*Exchange*.

"The heart is fixed only when it is fixed on God."

SABBATH REFORM

Religious Legislation Opposed.

ALONZO T. JONES.

Address delivered in Washington, D. C., against the pending Sunday bill for the District of Columbia, now before Congress.

That this matter may be clearly before your minds, it will be proper for me to state the case.

For years there has been a persistent and growing pressure to have a religious law enacted for the District of Columbia.

Religious legislation for the District of Columbia means religious legislation by the Congress of the United States; for Congress is the legislative body of this District.

Congress has existence and legislative authority only by the National Constitution.

That Constitution says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Any legislation on the subject of religion prohibits the free exercise of religion. Any legislation in favor of religion prohibits the free exercise of that religion; for then the exercise of that religion must be according to statute and judicial decision and not according to the dictates of conscience.

Therefore, religious legislation in any and every phase or suggestion is prohibited Congress by the Constitution. And by the whole history of the making of the Constitution, it is indisputable that this is precisely what was intended by the makers of that supreme law, and "the intent of the lawgiver is the law."

The particular religious legislation to which I refer, and to which I ask your attention in this discussion, is Sunday legislation.

I, with many others, affirm that Sunday legislation is essentially and only religious legislation.

Against this affirmation those who urge upon Congress the enactment of a Sunday

law plead that such law would not be religious.

This creates an issue. The burden of proof rests upon us who make the affirmation. And it is my pleasant occupation tonight to present that proof. And this is easy, because there is not only abundance of proof, but it is all on this one side of the question.

ORIGIN AND CHARACTER.

The first Sunday law in the world was in an edict of Constantine, Emperor of Rome, about the year 314, which, according to Neander's paraphrase, provided and ordered that on Friday and on Sunday "there should be a suspension of business at the courts and in other civil offices, so that the day might be devoted with less interruption to the purposes of devotion." And Sozomen says that Constantine "commanded that no judicial or other business should be transacted on these days, but that God should be served with prayers and supplications."

That puts it beyond all question that the express intent of the first legislation ever in the world in behalf of Sunday as a day of cessation from common occupation was religious only. And the intent of the lawgiver being the law, that first Sunday law was religious only.

The second step in Sunday legislation was the edict of Constantine, A. D. 321. The scope of the law was now extended to include not only the courts and other state offices, but also "the people residing in cities," and "such as work at trades." And still the intent was unqualifiedly the same, for Eusebius, the historian of the time, and one of the bishops who had most to do with the legislation, says of it that Constantine "commanded, too, that one day should be regarded as a special occasion for religious worship."

In positive expression of the continued religious intent in the law, Constantine, as the interpreter of his own law, caused to be drawn up a prayer to be repeated in concert every Sunday by the imperial troops at a given signal, as they were paraded for the purpose.

It is, therefore, impossible fairly to deny or to ignore that this law was definitely religious. And in addition to this, there is the evidence that it was exclusively religious. This evidence is again in the words of Bishop Eusebius, saying that

Constantine "commanded the nations inhabiting the continents and islands of this mighty globe to assemble weekly on the Lord's day and to observe it as a festival, not indeed for the pampering of the body, but for the comfort and invigoration of the soul by instruction in divine truth."

That statement not only shows that Sunday law to be religious, but it shows that it was religious to the exclusion of every temporal, civil, or physical consideration.

In confirmation of all this, there is the further fact that it was by his office and authority as Pontifex Maximus—the head of religion, and not as Emperor—the head of the state, that Constantine issued his Sunday edicts. For, says Duruy, "In determining what days should be regarded as holy, and in the composition of a prayer for national use, Constantine exercised one of the rights belonging to him as Pontifex Maximus, and it caused no surprise that he should do this."

Yet, beyond all this is the fact that it was the church federation of the time that was the secret spring, the inspiration, the initiative, and the agency by which it was all brought about. It was all only in the furtherance of the grand scheme of the bishops and their church combine to establish the state as the kingdom of God. And when they had accomplished their design, they proclaimed that "the kingdom of God had come," that "the saints of the Most High had taken the kingdom," and that the enforcement of these and kindred laws made the people "fit subjects of the kingdom."

That is the true story, as it is the only story, of the origin of Sunday legislation. That is the sole and exclusive character of Sunday legislation in its origin. That character is solely and exclusively religious. It has no hint or savor of any other character than religious. And to the end of the world that character never can be separated from Sunday legislation.

IN THE MIDDLE AGES.

Indeed, through all the ages following that origin, there was no attempt, no thought even, to give to Sunday legislation any other than that exclusively religious character, until these present-day attempts in the United States to sustain Sunday legislation against the American constitutional and Christian principle of complete separa-

tion of religion and the state. I proceed to the proof of this.

The Sunday law of Charles II of England is confessedly "the model" of the Sunday legislation that is now proposed for the District of Columbia. Between the Sunday legislation of Constantine and that statute of Charles II there were more than a hundred distinct pieces of such legislation. Between Constantine and Henry VIII there were more than ninety, and every one of these was the direct act of popes, or canon of church council, or of king or emperor as the servant of the church. That whole period being that of the universal supremacy of the papacy, as a matter of course all this legislation was inherently of that system. Indeed, by a council held at Orleans in the year 538, it was declared that what should be lawful or unlawful on Sunday was "exclusively of ecclesiastical jurisdiction."

That was the character of Sunday legislation in all Europe, before Henry VIII severed England from the Pope. When Henry severed England from the authority of the Pope, that was still the character of all the Sunday laws of England; because these were precisely the same laws as before. And after Henry had done that, all was of the same character as before, the only difference being that Henry, in place of the Pope, was head of the same system as existent in England. And so it continued in Henry's successors.

And when James I came from Scotland to be king of England and saw the people restricted to narrow and listless limits by the Sunday laws pressed upon them by the narrower clergy, it was as supreme head on earth of the Church of England that, with the advice of his prelates, he issued the "Book of Sports for Sunday." The provisions of the "book" were "drawn up by Bishop Morton," not by Parliament, and it was issued solely by James as head of the church.

When in the reign of Charles I the lord chief justice and another judge "made an order," "at the request of the justices of the peace," for the suppression of excesses in indulgence of the "sports," they were reprovved by the archbishop, sustained by the king and were required to revoke their order, not for invasion of the prerogative of Parliament, but for "invading and usurping the episcopal jurisdiction."

And the Sunday law of Charles II, that is confessedly the model of the Sunday legislation proposed to Congress for the District of Columbia, was the expression and extension of that same "episcopal jurisdiction." For by the Act of Uniformity, 1662, the Conventicle Act, 1664, and the Oxford Five-mile Act, 1666, intensified in 1670, all religious preaching, teaching, worship, and assembly for worship was confined only to that "allowed by the liturgy and practice of the Church of England," "that every person within this realm may certainly know the rule to which he is to conform in public worship."

The effect of this was to turn loose all dissenters in the realm without any places or assemblies of worship. But that was not what the acts were for. The purpose in all was to make the worship of the Church of England the one only worship in the realm.

Then and therefore, in 1676, came this Sunday law of Charles II, enacting that "all and every person and persons whatsoever shall upon every Lord's day apply themselves to the observation of the same, by exercising themselves thereon in duties of piety and true religion, publicly and privately," and "repairing to the church."

And that "true religion, publicly and privately," in which "all and every" must exercise himself, was the religion of the Church of England, only, and that church to which "all and every" must repair, on every Sunday, was only the Church of England; for to just that the preceding acts had shut up "every person within this realm."

And that is "the model after which the American statutes have been passed," and after which the proposed Sunday laws for the District of Columbia are expected to be passed. For the "Sunday Rest Committee of the District of Columbia" has issued to Congress a printed brief on the Johnston Sunday Bill for the District, in which, because it is "the model," this statute of Charles II "is quoted in full."

And a Sunday law after that "model" is proposed to the Congress of the United States for enactment into law under the Constitution, and under their oath to support the Constitution, which declares that they "shall make no law respecting an establishment of religion or prohibiting the free exercise thereof!"

And those proposing that a law after that model shall be enacted by Congress actually plead that such a law would not be religious!

It is true that these are not proposing the enactment here of the whole statute of Charles II. They take it only as "the model," and leave out the drastic clauses as to "repairing to the church" and "exercising in the duties of piety and true religion" on Sunday. But when a set of people are capable of convincing themselves that their model Sunday law of Charles II, in any single provision or purpose of it, is not religious, it is not impossible that they should also be capable, very soon, and with equal ease, of convincing themselves that compulsory "repairing to the church," and compulsory "exercising in the duties of religion and piety" are also not religious.

No; there never was a Sunday law in the world that was not religious. This is the straightforward and unanimous testimony in the whole case throughout the 1,598 years of its history. And by that universal testimony it is certain that there never can be a Sunday law that will not be religious.

This is not a matter of weight of evidence derived from comparison or balancing of varying or vague testimony. It is the simple matter of the story told by many witnesses whose testimony is plain and indisputable, and all the testimony of all the witnesses is on one and the same side. And by it the evidence is conclusive and the proof complete that Sunday legislation ever has been, ever is, and ever will be religious, only religious, and that continually.

CONCLUSION.

Therefore, for anybody to ask Congress to enact a Sunday law is to ask Congress to disregard the Constitution. For anybody to ask any senator or representative in Congress to favor the enactment of a Sunday law is to ask him to violate his oath to support the Constitution.

Sunday observance and Sunday laws, as the universal evidence shows, are wholly of the church, and that the Church of Rome. The enactment of a Sunday law is the embodying in law of the will of Rome. The enforcing of a Sunday law is the enforcing of the will of Rome. Obedience to Sunday laws is obedience to Rome. Sub-

mission to Sunday laws is submission to the supremacy of Rome.

The whole Sunday law movement is calculated only to lead this model Nation, not still onward and upward in the high and noble way of liberty and enlightenment and blessing to all the nations, but backward and downward into the old and hateful paths of despotism, civil and religious, that can only afflict the world to its undoing.

If those who want Sunday legislation by Congress must and will have it, let them go before the people of the United States and advocate such a change in the Constitution as will allow Congress to enact such a law. By open appeal to the people, and public discussion before the people, let them so convincingly present their case that the people will intelligently and intentionally amend the Constitution so as to empower, instead of now prohibiting, Congress to make laws respecting an establishment of religion and prohibiting the free exercise thereof.

Let them do this, and their cause will have at least the merit of fairness, of consistency, and of regard for the supreme law.

But this or anything like it, all may rest assured that the advocates of Sunday legislation never will do. Instead the "Sunday Rest Committee of the District of Columbia," that are now pressing Congress for the enactment of a Sunday law for the District, have deliberately refused to discuss, publicly and fully before the people, this their own question of Sunday legislation and the National Constitution.

Thus they repudiate the only right means of getting what they want, and employ only utterly wrong means to get it. Will the people of the District, will the people of the United States, by inattention or indifference, allow them to get it that way?

Resolutions.

Passed by the Adams Center Sabbath School upon the death of Mrs. W. DeFrance Greene.

As evening and morning make up the days of our earth life, so in our experiences, there come the shadows as well as the sunshine. Now and then a deeper shade, as we are saddened at the sorrowful partings, the reluctant severing of pleasant fellowship, and cutting short of life's

associations. Such is our experience in the loss of our sister, Mrs. Emma Hull Greene, who fell asleep December 9, 1911.

The trusting and waiting time of earth was nearer than we thought, and God had a better work for her; and

Whereas, It has pleased Him whose ways are always right, to remove from us our friend and sister, therefore, be it

Resolved, That though we see her face and form among us no more, we bear in fond remembrance the exemplary life, the Christian example, the loving voice, and sweet smile of her who has gone; remembering too with what willingness she always bore her part in the burdens and responsibilities of the church and society, often sharing the toil and cares of those around her; always so bright and cheerful that her influence was felt wherever she went, and by her pleasing manner and winning ways drew around her many friends and acquaintances, who will sadly miss her cheerful greetings and loving counsel; also

Resolved, That she will be missed not only in the church and Sabbath school, but in the Aid Society, the Mission Circle, and by her many friends. The church and Sabbath school have lost a faithful, consistent member; the Aid Society and Mission Circle a loyal supporter and loving counselor; her friends a Christian sister who was ever ready to aid or advise those who came to her; finally, be it

Resolved, That we hereby express our sincere and loving sympathy to the bereaved friends, and that a copy of these resolutions be placed upon the records of the Sabbath school, and also sent to the SABBATH RECORDER for publication.

"The Father has willed it so
That mortals may never know,
Whether there lies in the future years
A grave of hope to be wet with tears,
A palace of joy or woe.
Lest feet should falter and hearts grow faint
He knew it was better so."

Respectfully submitted,
MRS. L. J. WALSWORTH,
MRS. A. R. BABCOCK,
MRS. A. J. GREENE,
Committee.

It is said that in the catacombs of the Russian cathedral at Kiev there are miles of subterranean cells in which fifteen hundred ascetics perform their daily devotions—living, eating, drinking and sleeping in the grim company of the ghastly bones of their dead predecessors. All ungrateful people should apply for admission into that uncanny convent.—*Rolfe Hunt.*

Do not think too much about your feelings toward Christ, but think more about his feelings toward you.—*Minister.*

THOUGHTS FROM THE FIELD

A friend writes: "I would like to donate this ten dollars to forwarding literature of some kind for the African Mission. That mission appeals to me more forcibly than any other work our people have undertaken."

A sister in California sends a dollar for the new folder debt, or if that is already paid she wishes the dollar to go to the fund for indigent ministers. She tells how she longs to help our good cause, and wishes she were able to build and endow a home where not only the aged ministers and their wives might spend their last days in comfort, but also any old ladies among us in need of such a home. She would have it in the lovely climate of the Pacific slope.

While the weather East is at zero and everything is ice-bound, she writes of the weather there: "Just think of us here today, with windows and doors wide open, flowers in bloom everywhere, the orange and lemon trees with both fruit and flowers upon them, and almost any day we can pick a few blackberries. The ranchers are plowing and planting their gardens, and hundreds, yes, thousands of acres are plowed and planted with sugar-beets, and all waiting for a good rain to start them to growing. . . . You can think of me as one of the lone Sabbath-keepers. The nearest church is at Los Angeles. I am quite alone in this section; am comforted, like many others, by the weekly visits of the SABBATH RECORDER, so welcome and so highly prized, without which I should feel quite lost. With it I come into touch with many a dear and valued friend, and by it I learn something of what is being done by the denomination to magnify our God and to accomplish the work the Master has given us to do."

I will strive to raise my own body and soul daily into higher powers of duty and happiness—not in rivalry or contention with others, but for the help, delight, honor of others, and for the joy and peace of my own life.—*John Ruskin.*

A Message From the Grand Army.

H. W. ROOD.

The following message from the Grand Army was read before the state convention of Baptists at Janesville and that of the Congregationalists at Fond du Lac, both in the early part of last October. It is put in print here in order that it may reach still other ministers of the gospel.

DEAR BRETHREN IN THE MINISTRY:

Greeting. I count myself happy in being permitted to bring to you a message from the Grand Army of the Republic.

I am glad that at our last annual department encampment a resolution was adopted requesting Department Commander H. J. Smith to detail suitable comrades to attend the state gathering of various religious denominations, and, if permitted to do so, urge the pastors there present to preach sermons now and then upon topics relating to patriotism, civic righteousness and high ideals of citizenship; also to urge a more general and better observance of Memorial day.

I am glad, I say, of this action of the Grand Army, for it shows that the old comrades representing the fast passing away remnant of that once great army of young men and boys whose spirit of self-sacrifice a half a hundred years ago saved our nation, and so made possible the present prosperous and happy condition of our country, recognize in the church a co-worker with their own patriotic organization.

There was a day when the patriotism of the Grand Army of the Republic was of the dynamic order, manifesting itself by means of gun and sword, shot and shell. But the evolution of half a century of peace has wrought a change in us. We are no less patriotic today than then, yet we feel more—and we would preach it if we were preachers—the patriotism of peace. We feel that we settled tolerably well the questions that fifty years ago distracted us as a nation, and we do not want to go to war again. Moreover, we do not wish any of the younger generation of today or tomorrow to go to war. We wish there may never be another battle on American soil.

Now, mind you, ministers of the gospel of peace and good will, we do not mean

to say that we do not believe in fighting, with sword and gun if there be no other way, great national evils,—evils that must degrade, dishonor and disgrace us as a people; yet we do maintain that war should be the last resort. We believe that the principles of righteousness and patriotism should so prevail with us that we shall never be drawn into another civil war or into a quarrel with our neighbors.

In order that these principles of righteousness and patriotism may thus prevail, we Grand Army folks come to ask you to preach not only righteousness but patriotism.

Our good old brother in Christ, and Christian soldier, Dr. H. A. Miner, once said to me that religion and patriotism are very closely related. The more I have thought of his statement the better have I been satisfied that he was right. Bible teachings abound in patriotic sentiment. With God's chosen people patriotism was a part of their religion. The pious Jew in captivity sang, as he worshiped God, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Patriotism implies, and is inspired by, a spirit of self-sacrifice. No man who is selfish in spirit can be a patriot. His life is self-centered, and he does not choose to give it up for the good of others or for the sake of his country. We who are old enough can recall some such men fifty years ago. They were not then held in high repute and they have now no enviable place in history. The man who truly loves his fellow men as he loves himself, and whose country is dear to him, is willing to count his own life and pleasure as nothing when called upon to serve his fellow men. True patriotism calls for self-sacrifice for the good of others,—to die for the good cause, perhaps; and to be willing to do this is Christlike. It is the spirit that has possessed the soul of the martyrs of all time. I can hardly conceive of a true Christian who is not in the best sense a patriot.

But the patriot of these days is called upon to live for his country rather than die for it. He is to do duty as a citizen in the community where he lives rather than as a soldier in the camp and on the

field. As in war the true patriot is a good soldier, so in peace he is a good citizen. The good and faithful soldier is characterized by faithful and earnest performance of duty in camp and on the field; and so the good citizen is known by the faithful discharge of the duties of citizenship. Let me here mention some of these duties:

Every truly patriotic citizen—

1. Will be optimistic. He will have faith enough in the ultimate triumph of right over wrong to rejoice and be glad that he has the opportunity to do something to help hasten the day.

2. He will stand up for his home town, and try to do his part toward making it the best town in the county and State. If he finds some things in his community that vex his soul because of their badness, he will magnify what is good and fight persistently and wisely—wisely, I say—to do away with what is bad.

3. He will be keenly interested in civic affairs. He will be public-spirited and stand ready to do all he can for the common good of his community.

4. He will favor the best possible schools for the training of our little citizens. Even though he be a comfortable retired farmer in a country village, he will not complain of taxes to help educate his neighbors' children. And he will not dodge the assessor. He will be glad to pay his share—a little more, perhaps—toward making the coming generation wiser and better than the present.

5. He will believe that all civic betterment begins at home, and so keep his own dooryard clean,—back of the house as well as in front. He will try to make it a model for those who are apparently indifferent. And then he will undertake to have a model home in that yard. The worth of a community depends upon the worth of the homes there.

6. He will be a good neighbor. The character of a community depends almost altogether upon the every-day relations of the folks who live there. Nothing in this world, excepting a good home, is more like heaven than a truly good neighborhood.

7. He will be a good voter. I have known men who thought themselves too good to vote. They scolded about bad men in office, yet would not do a thing toward putting good men in charge of public affairs.

I have sometimes thought such a man too good to be good for anything. He may be good, yet he is not a desirable citizen. He is not a patriot.

8. The good citizen, the patriotic citizen, is willing to hold public office. He will not engage in an unseemly scramble for office for the mere sake of the office; yet he will accept a public trust, and then, so far as he is able, will manage public affairs with discretion. He will use public money just as carefully and wisely as he would his own, and not allow a cent of it to stick to his fingers.

And now, my dear brethren of the ministry, while we Grand Army men expect you to preach the most of your sermons upon what some of you call the "pure gospel of Jesus Christ"—what we laymen are apt to regard as the gospel in the abstract—allow me to suggest that you undertake now and then to make your discourses concrete, by applying the gospel of Christ to present-day conditions. It might not be out of the way to preach a series of sermons upon present-day patriotism, using one of the eight topics I have just mentioned as a theme for each discourse. I think you could do this and still preach the gospel. I'd be glad to sit in the front pew,—a most attentive listener.

MEMORIAL DAYS.

The Bible, all the way from Genesis to Revelation, has much to say about memorials. How often we find these words, or their equivalent: "And this shall be a memorial unto you." Among the last words of our Saviour on earth were these: "This do ye, as often as ye drink it, in remembrance of me."

Every time we keep the Sabbath holy we are observing a memorial day of Creation; and as often as we partake of the communion we are reminded that our Saviour gave himself a willing sacrifice for us.

On the fifth day of May, 1868, forty-three years ago, that gallant soldier, General John A. Logan, then commander-in-chief of the Grand Army of the Republic, issued an order setting apart the thirtieth of May as a day on which to commemorate the self-sacrifice of the 359,528 young men and boys who freely gave their lives for the saving of our nation from dissolution. During the forty-three years since then Memorial day has come to be very dear to every man, woman, and child patriotic

enough and grateful enough to appreciate even partially the service of those young heroes who thus gave to their country, and yours and mine, their last "full measure of devotion." There are now more than a million and a half of soldiers' graves in this land of ours. Do you not think, Christian ministers, that it is your patriotic duty to urge upon all people a proper observance of Memorial day and to use your influence against the desecration of that day by public games and merrymaking? We who are left of that great loyal army of men and boys plead with you, in the name of our dead comrades, to do so.

The Sunday next before Memorial day has come to be known as Memorial Sunday. Some of you will no doubt be asked to preach, on that Sunday, sermons for the Grand Army or their allied societies; and you will gladly do so. But will you not all of you, whether for the Grand Army or only your usual audience, prepare and preach on that day sermons warm and earnest with the spirit of patriotism? You will please us by doing so, and I think you may thus serve God most acceptably.

Moreover, would it not be worth while to arrange services in your churches in connection with the birthdays of our greatest two Americans, George Washington and Abraham Lincoln? There is abundant sermon material to be drawn from the life, character and service of these great and good men—the best of lessons for the young.

My dear Christian brethren—soldiers of Christ—think on these things; and may the Lord bless you in your work for the Master and your fellow men.

Master Walter, aged five, had eaten the soft portions of his toast at breakfast and piled the crusts on his plate.

"When I was a little boy," remarked his father, who sat opposite him, "I always ate the crusts of my toast."

"Did you like them?" inquired his offspring, cheerfully.

"Yes," replied the parent.

"You may have these," said Master Walter, pushing his plate across the table.—*The Continent.*

"To see truth as it is, though distasteful, is better than to see it as it is not, though delectable."

MISSIONS

Monthly Statement.

January 1, 1912, to February 1, 1912.

S. H. DAVIS, Treasurer,
in account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in treasury, Jan. 1, 1912	\$ 960 59
Marlboro Church	9 70
Shiloh Church	67 37
Gentry Church	8 15
First Brookfield Church	17 67
Farina Church	23 40
Boulder Church	19 50
Plainfield Church	23 65
First Genesee Church	32 00
Salem Church	6 00
Carlton Church	38 67
Milton Church	28 94
New York City Church	26 88
Milton Junction Church	66 72
Andover Church	2 00
Hartsville Church	3 05
Pawcatuck Church	300 00
Dodge Center Sabbath School	12 50
Milton Sabbath School	12 06
Farina Sabbath School	7 52
Riverside Primary Sabbath School	1 00
A. Friend	5 00
E. A. Witter	6 46
A. Friend	75
C. M. Coon	1 50
Thomas Tornor	5 00
Dr. S. C. Maxson	5 00
E. J. Higbee	50 00
S. A. Saunders	5 00
Mrs. Caroline Clarke	1 00
Western Assoc., Semi-annual meeting	4 23
Woman's Board	50 00
Young People's Board	85 00
Memorial Board	471 29
Sabbath Tract Society	126 22
Income from Utica Church Fund	14 87
Income from Permanent Funds	1,376 43
	\$2,914 53

Cr.

Washington Trust Co., foreign exchange	\$ 1 65
Tract Society, from Denmark Church	5 71
E. D. Van Horn, Italian Mission	75 00
C. B. Loofboro, Ebenezer Ammokoos' schooling	20 00
D. N. Inglis, Ebenezer Ammokoos' schooling	19 35
S. H. Davis, expense to Northborough twice ..	12 20
Susie Burdick, special educational work	90 00
G. B. Carpenter, expense to Plainfield for Joint Com.	9 90
Madison Harry, salary Oct. to Jan.	37 50
D. B. Coon, salary for December	50 00
J. J. Kovats, salary for December	20 00
D. H. Davis, salary Jan. 1 to March 1	125 00
Joseph Booth, salary for January	50 00
Marie Jansz, salary for present quarter	37 50
F. J. Bakker, salary for present quarter	75 00
G. Velthuysen, salary for present quarter	75 00
E. B. Saunders, Dec. salary and traveling expenses	85 77
J. S. Kagarise, salary for present quarter ..	25 00
W. M. Simpson, salary for present quarter ..	12 50
Ira S. Goff, salary for present quarter	50 00
L. A. Platts, salary for present quarter	62 50
G. P. Kenyon, salary for present quarter ..	18 75
W. L. Davis, salary for present quarter	50 00
A. L. Davis, salary and traveling expenses ..	115 25
J. T. Davis, salary for present quarter	25 00
J. H. Hurley, salary and traveling expenses ..	131 02
L. D. Seager, salary for present quarter	50 00
L. S. Davis, salary for present quarter	75 00
G. W. Burdick, salary for present quarter ..	25 00
Wilburt Davis, salary and traveling expenses ..	80 51
Mrs. J. A. Davidson, on account of Davidson's salary	55 80
J. A. Davidson, on account of salary	35 00
D. W. Leath, present quarter's salary	69 00

R. S. Wilson, salary and traveling expenses ..	93 24
H. Eugene Davis, salary for present quarter ..	85 00
Treasurer's expenses	31 00
	\$1,880 05

Balance, February 1, 1912	\$1,995 07
Bills due and payable, February 1, 1912	1,589 81
Notes outstanding, February 1, 1912	2,500 00
E. & O. E.	
	S. H. DAVIS,
	<i>Treasurer.</i>

Brother Velthuysen to the Tract Board.

DEAR BROTHER HUBBARD:

This morning I received with very many thanks the check for the *Boodschapper*. I had just begun a letter to the Missionary Society, but I think I better write to you now and will enclose a copy at your disposal if you think it fit to forward it to the other board.

We thank you very much for your kind wishes at Christmas and New Year. May the Lord be with you and greatly bless you and your honored family and may he guide the board by his Spirit in its important work, and render it fruitful.

When we compare the beginning of this year with 1911 we have abundant reason for thankfulness, as well in our home as in the church. Then our little darling was suffering severely and we thought her end was near. She continued to be with us still six months and we were blessed by her presence. She left an example never to be forgotten.

At present we are all well. Our second daughter, Gertrud, for whom we were in fear last summer, has been preserved from further attacks. She is cheerful and gets on very well at school.

The first Sabbath of this year was a day of great delight for us and for the church. Some weeks before, a young girl of about sixteen, who as an inmate in the home of one of the church members had regularly attended our meetings, confessed the Lord and desired to be baptized. This fact made a deep impression on our youngest daughter, eleven years of age. Though nobody spoke to her, we and others had observed before that the love of God dwelt in her heart. She prayed us to be allowed to confess our Saviour in the same way. We want to be very careful and are afraid for self-deception in the most serious fact of conversion, but the church perfectly trusted her childlike confession and cheerfully complied to her request. Had we not done so, I fear we should have risked the re-

buke of our Lord against those who cause the little ones that believe to stumble. We had not advertised, (still many friends attended this festival meeting. You see in our home the younger ones are the first.

This was the third baptism in three months in the Haarlem Church. We pray this example may draw others, who by the love of Christ may be constrained to follow in the way of obedience. The interest in our meetings is gradually growing and the audience usually larger than it was last year.

Seeing the church building wants a thorough repair we think we were not too bold to apply to the owner, the Seventh-day Baptist Memorial Fund, to supply part of the funds for rebuilding our chapel.

The new members who joined us take lively part in our church life.

The interest of the *Boodschapper* is growing; continually we gain new subscribers, though I feel very sorry to say that one of our canvassers who came over from the Adventists, not being able to find his subsistence in this way, left the Sabbath and accepted employment in a Sunday-keeping business. Brother Brinkhoff, on the contrary, faithfully continues in this work; he has done so almost ten years now. Now and then we receive very encouraging letters from readers in different parts of our country. We trust you will join us in our prayers that the hearts of those who are convinced of the truth of our principles may be prepared by the Holy Spirit unto obedience.

When I am traveling for the Midnight Mission I try to profit by my presence in such part of the country, to visit there those who are interested in the Sabbath cause. It saves money and time to do so, and in the combination of these two movements the Purity Movement and the Sabbath reform are promoted; the former often prepares the way for the latter.

We have our troubles as well as our joys. In the church there are the sick and suffering. This causes sorrow, but the Lord is with us. Within a few weeks we hope to celebrate a blessed annual meeting and to see several friends from elsewhere gathered with us.

We continually follow in the RECORDER with great interest the church and mission news from China and Africa. We are so glad we made personal acquaintance

with Doctor Palmborg and we pray our brotherhood there may be kept from all danger.

Will you kindly thank Brother Shaw and Doctor Gardiner heartily for the touching surprise of giving the group of my beloved father and children on the cover of the RECORDER.

With Christian love and many greetings,
Yours in the Master's service,
G. VELTHUYSEN.

Amsterdam, Holland,
Jan. 17, 1912.

Paul Graynor, thirty-seven years of age, who is serving a forty-year term in the state penitentiary for murder, refused a pardon, declaring he can do more good in prison than out of it, and that he purposes finishing the twenty-five remaining years of his sentence. Sixteen years ago Graynor quarreled with a woman, whom he shot to death. He made a hard fight in court, but on his second trial was sentenced to serve forty years. The first verdict carried the death penalty. At least fifteen men who served in the penitentiary were converted through the efforts of the young convict and are now leading upright lives.—*Exchange.*

Discontent, restlessness, and vain longings all vanish when the will of the servant and the will of the Master are fused into one. Perfect peace follows complete union.—*The Continent.*

Result of the Referendum.

Questions submitted to the churches for a referendum, and tabulated vote thereon.

1. Are you in favor of Seventh-day Baptists engaging in mission work in Africa (Nyassaland) under favorable conditions?
2. Do you favor sending some one from this country to investigate Sabbath interests, and prospects of developing mission work on that field?
3. If you favor sending some one to investigate, do you favor sending one man or two?
4. Do you favor continuing the work on present lines after July 1, 1912, even if no one is sent there?

Tabulated Result of the Referendum.

* CHURCHES	VOTE.							
	1		2		3		4	
	YES	NO	YES	NO	ONE	TWO	YES	NO
1 Piscataway	17	0	23	0	1	25	2	15
2 Little Genesee	34	1	31	1	0	32	2	11
3 Riverside	34	2	34	2	1	28	0	0
4 Plainfield	71	23	57	35	28	44	43	47
5 New York City	27	0	23	0	3	19	18	3
6 Berlin	16	1	13	1	5	6	1	7
7 Salem	31	3	27	5	15	22	2	39
8 First Hopkinton	20	4	5	4	0	12	0	16
9 Shiloh	20	12	20	8	4	9	4	13
10 Pawcatuck (Westerly)	28	19	28	17	10	35	8	31
11 Salemville	19	0	4	0	1	6	3	2
12 Second Hopkinton	12	2	4	9	8	8	1	14
13 Syracuse	10	0	9	1	0	9	11	0
14 Second Westerly	9	0	6	0	10	0	9	0
15 Cartwright (New Auburn, Wis.)	32	0	32	0	0	32	8	16
16 Rockville	2	20	2	20	0	9	3	15
17 Second Brookfield	31	6	30	5	5	29	2	33
18 Hartsville	19	1	17	1	4	15	11	2
19 Hornellsville	11	0	11	0	11	0	2	6
20 Second Alfred	25	10	17	7	0	17	13	11
21 Battle Creek	23	0	24	0	0	22	1	21
22 Chicago	23	17	15	20	16	6	4	32
23 Alfred	93	24	82	28	12	111	26	70
24 Adams Center	15	22	16	21	7	11	0	37
25 Lost Creek	12	1	1	46	0	0	1	37
26 Roanoke	12	2	3	4	0	5	7	3
27 Richburg	5	0	2	0	0	0	0	0
28 Gentry	20	0	20	0	20	0	2	18
29 Greenbrier	12	0	8	0	2	1	8	0
30 Friendship (Nile)	25	0	24	0	9	10	12	3
31 Fayetteville	10	0	10	0	1	9	0	0
32 Hickernell	6	0	6	0	0	6	6	0
33 Walworth	12	12	5	17	3	6	5	16
34 Albion	13	10	14	8	15	1	4	20
35 Andover and Scio	11	13	9	5	6	3	0	25
36 DeRuyter	37	0	32	0	19	14	32	0
37 Ritchie	15	1	10	3	4	8	16	0
38 Independence	14	0	4	5	1	11	10	3
39 Farnam	13	0	13	0	9	1	13	0
40 Welton	28	0	30	0	4	23	3	24
41 Jackson Center	31	0	33	0	2	28	2	28
42 Milton Junction	50	0	50	0	21	16	13	12
43 First Brookfield (Leonardsville)	21	6	15	9	8	7	8	16
44 Fouke	27	0	27	0	0	28	0	28
45 Farina	55	5	55	4	16	40	20	35
46 Boulder	38	0	38	0	1	36	38	2
47 Milton	65	11	67	13	31	54	19	56
48 North Loup	80	12	83	4	42	37	56	23
49 Little Prairie	16	0	16	0	0	16	16	0
50 Carlton (Garwin)	26	0	26	1	4	21	0	30
51 Nortonville	37	0	20	8	6	8	26	1
52 Los Angeles	7	8	10	10	10	0	5	0
53 New Auburn	11	0	11	0	8	3	2	7
54 Cosmos	16	0	16	0	12	4	16	0
55 Dodge Center	37	1	33	0	0	27	0	20
56 Hammond	9	9	9	6	1	11	0	17
57 Waterford	7	0	7	0	0	0	7	0
Individual votes	28	2	23	5	6	19	20	7
Totals	1428	260	1260	333	402	960	541	872
Vote by churches	51	4	49	7	14	39	22	32
Tie vote	2 churches		1 church		1 church			
					3 not voting		3 not voting	

*In the order in which the ballots were received.

WOMAN'S WORK

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

Ye Modern Maid.

I met on the street one of your up-to-date girls,
With skirts a la mode and peroxidized curls,
"And where are you going, my pretty maid?"
"To the moving pictures, Sir," she said.

"Why aren't you home as your good mother
wishes,

Darning or cooking or washing the dishes;
Practicing music or sweeping the house,
Preparing yourself for a helpful spouse?"
And she looked me all over with a humorous
twinkle,

And said: "Beg your pardon, but are you Rip
Van Winkle?"

You must have been having a twenty years'
snooze

To hold such provincial, puritanical views;
For we modern maids are not secretly itchin'
To serve a life sentence in any one's kitchen;
Besides, recent inventions have so lightened the
load

That the old thorny way now's a primrosy road.
Do you think I'd wash dishes? Why, haven't
you seen

That these are now cleaned with a patent ma-
chine?

And as to the sweeping, I am more than sur-
prised,

For brooms have been banished! We're vacu-
umized.

And darning the stockings? Say, you are way
behind,

For we wear nothing now but the 'hole proof
kind,

And the practice of music is in the discard,
For we now tread it out with our feet by the
yard.

So you see, my dear sir, you're decidedly slow!"
And off she high-heeled to the vaudeville show.

MORAL.

Now I'll add my reflections to this brief inter-
view.

That the old-fashioned girl "puts' it over" the
new,

And because these old duties are now obsolete,
Is one of the reasons your girl's on the street.
And I also will add (tho' it may not be news)
That Satan's still friendly with "nothing-to-dos."

—George D. Alden.

Chicago, Dec. 4, 1911.

The Years That the Lotus Hath Eaten.

If any one would carefully observe what
days had been his happiest ones he would
probably find that they had been the days
when he had lived by will rather than by
wishes. On the other hand, the days that

were marked with misery and restlessness
and regret were those in which we spent
our time longing for something or dream-
ing about it. As a practised Christian once
said about one of the duties of his profes-
sion, "I acknowledge that I never get used
to it, and I never quite like it, but the
nights when I feel best and happiest are
those when I have put in the day doing
just that thing." If we should want an
instance of pretty nearly perfect misery
we might find it in some one who just liv-
ed from day to day among his wishes, and
lived farther and farther away from the
constant, steadfast exercise of a will.

Great souls have spoken of the soft tyr-
anny of drifting about among their desires,
and of how they found nothing but wretch-
edness and disappointment in what at first
seemed likely to be just what they wanted.
Wordsworth, in his great Ode to Duty,
confessed:

"Me this unchartered freedom tires;
I feel the weight of chance desires."

But many are feeling all this weight and
keep on increasing it because they do not
know what makes the trouble. They sup-
pose that it is simply that they have not
struck the right wish, and so they try an-
other, and bind the fetters all the tighter
upon themselves. A larger life seems to
many of us to be the result of fulfilled de-
sires. It is the mistake of many, and a
natural mistake. The wide-spreading un-
pruned vine, wandering farther and farther
from any possibility of fruit, can never ob-
tain a larger life. It runs to stalk and leaf
and coarseness, but little fruit. A great
French critic has said of our own day that
its most marked characteristics were the
tremendous increase of the desires and the
alarming enfeeblement of the will. And
here he touched the malady that is ruining
many a life of splendid possibilities. Many
a nervous wreck is due to this perversion,
while all the time he is seeking for a cure
in some new gratification. And all the
time the exercise of the will seems more
cruel and unfriendly, when it is the very
thing that can bring back glow and health
and gladness.

There is today a great deal of religion
which tries to get along without this drastic
and painful element of the will. We are
gotten very soft, and hardly dare demand
of men that they should exercise it. And

yet with all his tenderness Christ had no great comfort to give, no great truth to open, to any one except to "him that will-eth." We have come to recognize that in some of the older types of religious experience there was what might, indeed, be called a moral overstrain. But we have too glibly and easily flown to the opposite extreme. Our danger today is not of moral overstrain, but of no tension at all. For one who is suffering from the old mistake there are a hundred who are being undone by a loose and flabby and muffled spiritual life.

Here lies a new day before us to make of it what we can. We can spend its hours giving in to each chance impression, yielding to each mood or whim, deserting each occupation the moment it tires us a little and flying to something else. We can consult our feelings, run after each allurements, spend time comparing one pleasure with another, we can drop all the obligations that are not quite to our liking, and come home to ourselves at night with a vague but permeating dissatisfaction, tired as no toil could ever tire us. But the days when we carried through some purpose, in spite of the heat, in spite of the obstacles, letting our feelings go but with a day's work done and what we intended to do accomplished: this fills the soul with a feeling of reality, a ring of confidence, and a glow of satisfaction at night. We may be tired, but at least we are not listless.

Thomas Chalmers, who had had his full share of speculation and desire and ambition, said at length when he had found his way into the joy of a full service: "I know that henceforth the only life for me is a life of constant activity." How easy it is for a day to pass leaving us with empty hands and nothing accomplished, and consumed with dull regret! How simple a matter it is also to have filled the day with something that makes us feel that our life is real!

James Martineau once said that "heaven beholds no shabbier sight than a sluggard at his prayers." There is another shabby sight which all of us have furnished to heaven and to ourselves. It is the sight of a Christian who has made his Sabbath a poor, dull thing which has given him no glow and hardly anything he can call rest. One feels in himself a sort of disgrace

when through a whole Sabbath he has just yielded to every drift, used none of his most regal power, the will, and allowed the day to degenerate into a mere slump. Nothing takes efficiency out of us like the disuse of the will. To have used it to any consecrated purpose, however awkwardly, integrates and establishes our moral life. . . . People seem surprised that worship demands will-power. They seem to expect that it will softly woo us and win us and lead us of itself. But no, it demands will and preparation. The steps to it are not all poetry. Getting on our knees is plain homespun business.

There are many of us who will never know any increase of happiness until we cut off half our wishes. It is they that are making the misery of our lives. Fewer wishes and more choices would bring back to many of us the happiness which has been a stranger these many days. There is no end to our possible wishes, and they are very specious and plausible, always giving promise of great results, but steadily impoverishing our lives. It is the exercise and devotion of the will that brings illumination and clears the vision. And all of us have much territory to reclaim which our desires have made waste and profitless. In one of his sermons in which he is speaking of that word of the prophet's on "the years that the locust hath eaten," Thomas Yates says he is almost tempted to call them "the years that the lotus hath eaten." Much of our time has gone to waste through dreaming and wishing and fancying; and the way to have a firm and happy life return is to

"Let loose the conquering toiler within thee, Know the large rapture of deeds begun."

But we must remember that the only Toiler within us who can really achieve is Christ. And will-power does not really begin for any man until he has forever abandoned his will for the will of Christ. The will of God in Christ is the only dependable and efficient will in the universe. The complete and sustained surrender of our wills to Christ lets God exercise his omnipotent will through us continuously; and then things get done. Will-power apart from this is a mockery and a delusion. The only will that can not be defeated is "God who worketh in you both to will and to work, for his good pleasure." —*Sunday School Times.*

Minutes of the Woman's Board Meeting.

The Woman's Board met in regular session at the home of Mrs. W. C. Daland, on February 5, 1912.

The President read a portion of the Sermon on the Mount and Dr. D. H. Davis offered prayer.

There were present the following members: Mrs. A. B. West, Mrs. A. R. Crandall, Mrs. S. J. Clarke, Mrs. J. F. Whitford, Mrs. J. H. Babcock, Mrs. J. W. Morton, Mrs. G. E. Crosley, Mrs. W. C. Daland and Mrs. A. J. C. Bond. Visitor: Dr. D. H. Davis.

The Treasurer's report for the month of January was read and adopted. Total receipts for the month \$383.25; disbursements \$111.50.

Voted that the Treasurer ask the cashier of the bank for a duplicate of a draft sent to Mrs. Loofboro.

Letters were read from Mrs. Luella C. Randolph, Mrs. W. C. Whitford and S. H. Davis.

The Corresponding Secretary read letters from Mrs. Nettie West, New York City, and Mrs. Delia Chase, North Loup, Neb.

The Mission Circle leaflet for March was read and adopted with the addition of the opening exercises.

The members of the Board were again favored by having with them Dr. D. H. Davis who told us many interesting things about our mission in China.

Adjourned to meet with Mrs. J. H. Babcock the first Monday in March.

MRS. A. J. C. BOND,
Secretary.

The Bible in Literature.

The literary influence of the Bible appears the more wonderful when we consider that it is the work of a race not otherwise famous or potent in literature. We do not know, of course, what other books may have come from the Jewish nation and vanished with whatever power or beauty they possessed; but in those that remain there is little of exceptional force or charm for readers outside of the Hebrew race.

They have no broad human appeal, no universal significance, not even any signal excellence of form and imagery. Josephus is a fairly good historian, sometimes entertaining, but not comparable to Herod-

otus or Thucydides or Tacitus or Gibbon. The Talmuds are vast storehouses of things new and old, where a careful searcher may now and then find a legendary gem or a quaint fragment of moral tapestry. In histories of medieval literature, Ibn Ezra of Toledo and Rashi of Lunel are spoken of with respect. In modern letters, works as far apart as the philosophical treatises of Spinoza and the lyrics of Heinrich Heine have distinction in their kind. No one thinks that the Hebrews are lacking in great and varied talents; but how is it that in world literature their only contribution that counts is the Bible? And how is it that it counts so immensely?

The fundamental of the power of the Bible in literature lies in its nearness to the very springs and sources of human life—life taken seriously, earnestly, intensely; life in its broadest meaning, including the inward as well as the outward; life interpreted in its relation to universal laws and eternal values. It is this vital quality in the narratives, the poems, the allegories, the meditations, the discourses, the letters, gathered in this book, that give it first place among the books of the world not only for currency, but also for greatness.—*Henry Van Dyke, in The Century.*

A class in geography in one of the Brooklyn schools was asked by the teacher, "What are some of the natural peculiarities of Long Island?" The pupils tried to think, and after a while a boy raised his hand. "I know," said he. "Well, what are they?" asked the teacher. "Why," said the boy, with a triumphant look, "on the south side you see the sea and on the north side you hear the sound."—*Exchange.*

Freddie, aged five, had been watching his mother preparing the Thanksgiving turkey for dinner, and finally said:

"Mamma, I'd rather be a wild turkey than a tame one."

"Why so, dear?" she asked.

"Because," was the reply, "a wild one can run around on the prairie all his life, and a tame one gets killed every year." —*Christian Advocate.*

"Perfect faith casts out fear. The established heart is not afraid."

YOUNG PEOPLE'S WORK

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

Patience.

REV. A. L. DAVIS.

Christian Endeavor topic for March 2, 1912.

Daily Readings.

Sunday—Patience produced (Jas. i, 1-4).
Monday—Patient in oppression (Jas. v, 1-7).
Tuesday—The great example (1 Pet. ii, 19-25).
Wednesday—The great need (Heb. x, 32-39).
Thursday—Waiting for God (Ps. lxii, 1-8).
Friday—Abraham's patience (Heb. vi, 11-20).
Sabbath day—Topic: The Christian Virtues.

III. Patience (2 Thess. iii, 1-5). (Consecration meeting.)

SOME SCRIPTURE.

"In your faith supply courage; and in your courage prudence; and in your prudence self-control; and in your self-control patience (steadfastness)" (2 Pet. i, 5, 6).

"For ye have need of patience (steadfastness), that, having done the will of God, ye may receive the promise" (Heb. x, 36).

"And let patience (steadfastness) have its perfect work, that ye may be perfect and entire, lacking in nothing" (Jas. i, 4).

"The Lord direct your hearts into the love of God, and into the patience (steadfastness) of Christ" (topic).

"Seeing we are compassed about with so great a cloud of witnesses, . . . let us run with patience (steadfastness) the race that is set before us" (Heb. xii, 1).

SOME DEFINITIONS.

Patience is that state of life that calmly waits for the thing hoped for; or, that uncomplainingly endures toil, or pain, or adversity. It means self-possession under adverse circumstances. But this is the patience of the Stoic. He taught that reason should be dominant, that a tranquil spirit should always be maintained by the subjugation of feeling; that emotions should be kept down by the force of an iron will.

But the Christian's patience must include resignation. The Stoic had patience; the Christian should have both patience and

resignation. Stoicism is based on pride, Christianity on humility; the one upholds individual independence, the other absolute faith in another; the one looks for consolation in the issues of fate, the other in God.

RESIGNATION TO HIS WILL.

Most people are given to worry. The Word says: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Peace of heart lies in a perfect resignation to the will of God. There is no other way to obtain this. And we need to cultivate that calmness of spirit that comes from a perfect resignation to God, a patience for others' faults, and a candor in acknowledging our own.

Most things about which we worry never happen; we borrow our troubles. And the trouble we feel about the things that actually happen to us comes from our not accepting them with a sufficient resignation to God. From the very moment we cease wanting things to be in accord with our judgment, but in accord with his will, and accept unconditionally whatever our heavenly Father sends—from that very moment we will be free from needless worries and distressing anxieties about our own concerns.

THE TEST OF LOVE.

I said we need to cultivate a patience for others' faults. Yes, "with all lowliness and meekness, with long-suffering, forbearing one another." Some one has said: "The supreme test of love is applied when it is wounded—lies bleeding in the house of its friends in loving loyalty to its highest aim and obligation, and in tender ministry to those whose cruelty has pierced it through and through, and left it bleeding and unbound." That is, to love and to suffer at the same time is the supreme test of affection.

No one who suffers wrongfully at the hand of another does so without incurring the danger that his wounded feelings may be turned to the feeling of hate. For after all between love and hate there is no "great gulf fixed." They lie very near each other. How easy it is to fall a prey to the passions of spite, hatred, or revenge! Yet how Christlike it is to suffer in submission, to make our need an appeal to our Father for more love and patience, and to exercise ourselves in prayer for those "who despitefully use us."

PATIENCE, A HEROIC VIRTUE.

How difficult it is to define words and terms! *Patience!* It almost eludes definition. The Revised Version translates it "steadfastness" (margin). That means firmness, fixedness, constancy—firmness in spirit, fixedness in purpose, constancy in service. I know we do not usually consider patience a heroic virtue. Like the early Christians many of us today look upon patience as a sort of apathy, or contempt of earthly concerns. But that is not patience. True patience is manifested in the life of him who has an ideal, a goal for which he strives; who with faith in God and a life surrendered to him presses forward to attain it, allowing no trial or adversity to discourage him, or cause him to grow complaining or bitter.

It means shouldering our share of work and doing our best. It means accepting the tasks God hath assigned us, and living where he hath placed us, without chafing under our burdens, or growing impatient, or making worldly alliances, or compromising our convictions. Such patience is heroic.

PATIENCE GROUNDED IN FAITH.

But it is impossible for us to possess our souls in peace, to be patient toward others' faults, to be resigned to his will, to love and to suffer at the same time, to be steadfast in our service save *only* as we live a life of faith in Jesus Christ. Says Paul: "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

Dear young people, let us cast aside the weight of worldly values and worldly alliances; let us cast aside all doubts and fears. This life is not a race of sight, but of faith. Why grow discouraged? Why give up? Why question, Does the Christian life pay? "If God be for us, who can be against us?"

"Is the road very dreary?

Patience yet!
Rest will be sweeter if thou art weary,
And after the night comes the morning cheery,
Then bide a wee, and dinna fret.

"With toils and cares unending

Art beset?
Bethink thee how the storms from heaven descending
Snap the stiff oak but spare the willow bending,
And bide a wee, and dinna fret.

"Grief sharper sting doth borrow
From regret;
But yesterday is gone, and shall its sorrow
Unfit us for the present and the morrow?
Nay, bide a wee, and dinna fret."

A STRING OF PEARLS.

Trials are God's trusts.—*John Kelman.*
Patience is the finest and worthiest part of fortitude, and the rarest, too.—*Ruskin.*

I will not faint, but trust in God
Who this my lot hath given.

—*Christina G. Rossetti.*

Happy and brave and strong shall we be—able to endure all things and to do all things—if we believe that every day, every hour, every moment of our life is in His Hand.—*Henry Van Dyke.*

"The heart that trusts, forever sings,
And feels as light as it had wings;
A well of peace within its springs.
Come good or ill,
Whate'er today or morrow brings,
It is His will."

SUGGESTED HELPS.

1. Have one or more members give Bible examples of patience.
2. Discuss: Does patience ever cease to be a virtue?
3. Read carefully: "The Christian's Secret of a Happy Life." Chapter XX, "The Life on Wings," by Hannah Whitall Smith.

A Correction.

In a short biographical sketch of the Rev. Willard Burdick, under "Who's Who", SABBATH RECORDER for December 18, p. 790, your corresponding editor speaking of Mr. Burdick's college record says it was a "remarkable one" in that it was "marked by no tardiness at chapel and by but two absences from class recitations, . . . because of sickness." Word is at hand from Brother Burdick that too much is claimed for him. "I did not miss chapel exercises or a class except at such times as two classes came at the same hour at the beginning of the term—till near the close of my seventh term, when my father was taken sick and died after a short illness. . . . When I entered college again, I think I was *occasionally absent* from class recitation." The italics are mine. We are always glad to have our attention called to any misstatement or mistake made in this department and always stand ready to rec-

tify such if in our power. My readers will agree with me, however, I believe, in still maintaining that the record of our brother is a "remarkable one." Mr. Burdick closes with a statement we will do well to ponder and make our own: "I am a firm believer in *being on time*, and *never missing class recitations*."

Meeting of the Young People's Board.

A meeting of the Young People's Board was held at the home of the President, February 4, 1912.

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

Prayer was offered by Miss Buten and Miss Nelson.

The Corresponding Secretary read letters from Miss Lucia Waldo, Cambridge, Pa., and the Milton Christian Endeavor society; also reported that an order had been received from the Farina society for twenty sets of the Sabbath study tracts.

The report of the Treasurer was read. Voted that a bill for \$7.85 for postage and stationery be allowed the Editor of the Young People's department.

Voted that \$50 be sent to the Missionary Society on Doctor Palmborg's salary.

The Treasurer reported \$5 received from Eda R. Coon's Sabbath-school class, Leonardsville, N. Y., for Miss Anna West, to be used as she chooses.

The interests of the Fouke School were discussed.

Adjournment.

C. E. NELSON,
Recording Secretary.

Young People's Board—Treasurer's Report.

For the quarter ending December 31, 1911.

PHILIP L. COON, Treasurer,	
In account with	
THE YOUNG PEOPLE'S BOARD OF THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.	
Dr.	
Received from former Treasurer	\$382 24
Home Missions	10 00
Young People's Board work	20 68
Education Society	8 00
Tract Society	8 00
Dr. Palmborg's salary	13 00
Missionary Society	18 00
Wisconsin field	27 00
	<hr/>
	\$486 92
Cr.	
Young People's Board work	\$ 21 01
Recorder subscriptions	2 50
Dr. Palmborg's salary	40 00

Wisconsin field	27 00
Dr. Crandall's salary	5 00
	<hr/>
	\$ 96 51
Balance on hand	391 41
	<hr/>
	\$486 92

Monthly Report.

Receipts.

Jan. 1	Cash on hand	\$391 41
4	Milton Junction C. E.	28 50
7	Albion C. E.	5 25
	Adams Center C. E.	25 00
	Topic card receipts	3 88
12	First Hopkinton S. D. B. Church ..	1 00
14	Eda R. Coon's S. S. class, Leonardsville, N. Y.	5 00
20	Leonardsville C. E.	10 00
26	First S. D. B. Church, N. Y. City ..	3 96
	Plainfield C. E.	18 00
Feb. 2	Ruby S. Coon, St. Paul, Minn.	5 00
	Second Alfred C. E.	10 00
		<hr/>
		\$507 00

Expenditures.

Jan. 7	S. H. Davis, Treas., Miss. Soc.:	
	Home Missions	\$50 00
	Dr. Palmborg's salary	35 00
		<hr/>
		\$ 85 00
	Fouke School, per Luther S. Davis ...	43 50
	Tract Society	8 00
7	Y. P. Board expense:	
	A. J. C. Bond	\$5 56
	Linda Buten	3 00
		<hr/>
		8 56
22	Y. P. Board expense:	
	E. M. Holston, topic cards	21 00
Feb. 4	Balance on hand	340 94
		<hr/>
		\$507 00

Salem College Notes.

The winter term is rapidly passing away. It is our shortest term and has been greatly supplied with many things of interest, which have made it seem much shorter.

January 13 we were honored by having Katherine Ridgway, the fourth number of our lecture course. The college auditorium was filled as never before and every one was greatly pleased with the character of the entertainment.

The last few weeks the Friday morning chapel hour has been given over to the worthy Doctor Fittro of this town to talk upon health and some of the habits that tend to destroy health. These addresses have been excellent, and if his advice is heeded many will be greatly benefited.

The basketball team is doing excellent work now; it has lost but one game this season and is expecting to lose no more although four more games are scheduled.

The Senior class made it popular to take sleigh-rides occasionally by quietly taking a sleighing party out into the country to the home of one of its members.

*

News Notes.

DODGE CENTER, MINN.—The Christmas entertainment was greatly enjoyed by all who attended.—The social held by the Ladies' Aid society was appreciated and the proceeds used for church purposes.—Not long since, Pastor Randolph of Milton, Wis., was with us and entertained us with his lecture, The American Boy.

INDEPENDENCE, N. Y.—The Ladies' Aid society held its last regular meeting at the home of the Pastor, L. O. Green.—The Christian Endeavor society held its business meeting last month in connection with the literary society.—The young people have organized a music club to learn to read music and for social enjoyment. It seems to be quite a success, meeting at different homes in the community, and is proving a help to those who do not understand music, as well as an aid to the choir.

ROCKVILLE, R. I.—The Christmas concert held the evening of December 23 was considered a success.—Officers of the Christian Endeavor society were elected at the regular January business meeting, and the organization is now in good condition for earnest work.

Two Mysteries.

Once upon a time Frederick, king of Prussia, when taking a ride, noticed an old farmer plowing his acre by the wayside, and cheerfully singing at his work.

"You must be well off, old man," said the king. "Does this acre belong to you?"

"No, sir," replied the farmer, who knew not it was the king. "I am not so rich as that; I plow for wages."

"How much do you get a day?"

"Eight groschen" (about a shilling), said the farmer.

"That is not much," replied the king. "Can you get along on it?"

"Get along and have something left."

"How is that?"

"Well, if I must tell you—two groschen are for myself and wife; with two I pay my old debts; two I lend out; and two I give away for the Lord's sake."

"This is a mystery which I can not solve," said the king.

"Then I will solve it for you," said the farmer. "I have two old parents at home who kept me when

I was weak and needed help; and now that they are weak and need help, I keep them. This is my debt toward which I pay two groschen a day. The third pair of groschen which I lend out I spend for my children, that they may receive Christian instruction. They will pay it back in the comfort they will be to me and my wife when we get old. With the last two groschen I maintain two sisters, whom I could not be compelled to keep. This is what I give for the Lord's sake."

"Bravely spoken, old man," said the king. "Now I will also give you something to guess. Have you ever seen me before?"

"Never," said the farmer.

"In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my likenesses."

"This is a mystery which I can not unravel," said the farmer.

"Then I will solve it for you," said the king. Thrusting his hand into his pocket and counting fifty brand-new gold pieces into his hand, stamped with his royal likeness, he said to the astonished farmer: "This coin is genuine, for it also comes from our Lord God, and I am his paymaster. I bid you adieu."—*The Continent.*

A little girl had sent back her plate for turkey two or three times, and had been helped bountifully to all the other good things that go to make a grand dinner. Finally she was observed looking rather disconsolately at her unfinished dish of plum pudding.

"What's the matter, Ethel?" asked Uncle John. "You look mournful."

"That's the trouble," said Ethel. "I'm more'n full."

Then she wondered why everybody laughed.—*Continent.*

Let us lay aside the impure thinking, the coarse language, the hateful spirit, the covetous heart, the envious look, the unbecoming act. He who will yield his mind to spiritual meditations must necessarily rise above all that is base in life.—*Howard Hanson.*

Cheerfulness is also an excellent wearing quality. It has been called the bright weather of the heart.—*Samuel Smiles.*

CHILDREN'S PAGE

Sympathy.

A plump little girl and a thin little bird
Were out in the meadow together.

"How cold that poor little bird must be,
Without any clothes like mine," said she,
"Although it is sunshiny weather!"

"A nice little girl is that," said he;
"But oh, how cold she must be! For see,
She hasn't a single feather!"
So each shivered to think of the other poor
thing,

Although it was sunshiny weather.

—*The Cumberland Presbyterian.*

Patty.

Patty sat upon a chicken-coop in the
back yard watching the little ducks and
chickens eat their dinner of yellow meal.

"Chickens and ducks have a better time
than little girls," she said to herself.
"They do not have to wipe dishes, or go
to school, or take care of their baby broth-
ers."

"Patty," called her mother, "come in and
rock your little brother."

Patty put her fingers in her ears and sat
still.

"I don't hear her," said the naughty lit-
tle girl. "I am lame in my ears."

After awhile Patty went in to eat her
dinner.

"Why did you not answer me when I
called you?" asked her mother.

"My ears were all crippled, and they
didn't hear you," answered little Patty.

The next day while Patty was out in
the big swing in the back yard, her cousin
Katie came and asked her mother if Patty
might go with her to the beach.

"Patty," called her mother. There was
no reply. Patty's mother called her again;
then she looked out in the back yard and
saw Patty sitting in the swing with her
finger in each ear.

"No; Patty can not go with you," said
her mother with a sigh.

Soon Patty came in. "Did you hear me
call you a little while ago?" asked her
mother.

"My ears are dreadful lame this morn-
ing," said Patty. "I guess they couldn't
hear you."

"I am sorry," said her mother, "for
Cousin Kate came to take you to the
beach. They are going to have ice-cream
and cake to eat, and after luncheon they
are going to play games."

Patty covered her face with her apron
and cried bitterly, while her mother told
her how wrong it was for her to disobey
and not answer when she was called.

"I just got to thinking how much better
times the ducks and chickens have than
little girls," said Patty, "and it made me
feel like being naughty. The chickens
and ducks do not have to go to school."

"No," said her mother; "they do not
have to go to school; but think how much
pleasure you get from reading your books
and from writing letters to your grand-
mother and from reading those she writes
to you. Would you give up pleasures like
those to stay in the chicken-yard all day?
Would you rather be a duck or a chicken
than a little girl?"

"No, I wouldn't," said Patty, drying her
eyes. "I am glad I am not a little duck,
and I am going to be a better little girl
after this."

"Now," said her mother, "if we hurry,
I think we may be in time, after all."

"Oh!" said Patty, "how thankful I am
that I am a little girl!"—*Unidentified.*

For Those Like Him.

Heaven is a state and a condition as
truly as it is a place. It is impossible that
unforgiving and rebellious sinners could
be introduced into heaven. Heaven is lov-
ing Christ and being like Christ; men who
do not love him can not have heaven any-
where; men who do love him have heaven
everywhere in proportion to the depth of
their love. To take men to heaven who do
not love him would be cruelty to them and
to all heavenly beings. If all the guilty
inhabitants of hell were brought into heaven
at this moment, cherishing their present
hatred of God, heaven would be no heaven
to them. Holiness is the distinctive char-
acteristic of heaven. What would unholy
men do there? Of what could they speak?
What songs could they sing? No untam-
ed savage of the woods would be more out
of place in a drawing-room than an uncon-
verted man in heaven.—*Robert Stuart
MacArthur.*

HOME NEWS

SALEMVILLE, PA.—We write to let you
all know that we still hold the fort. Pas-
tor J. S. Kagarise preached nine sermons
in the last quarter of the year 1911, with an
average attendance of forty-five. The resi-
dent membership is thirty-three. We have an
interesting Sabbath school. We put a new
steel roof on one half of our church in
December, and are arranging for papering
soon.

Henry N. Jordan, while assisting J. L.
Skaggs in a series of meetings at Shiloh,
N. J., spoke a good word for us to Pastor
Skaggs. The latter arrived here Thurs-
day eve, February 1. John Pentz of
Franklin County, Pa., was in the midst of
a revival meeting here in the German Sev-
enth-day Baptist church, so we all joined
with our German brethren in the song and
prayer service for four meetings. Our
German brethren commemorated the death
and suffering of our Lord. The evening
after the Sabbath, Pastor Skaggs and the
writer also took part in the meeting. We
enjoyed this union meeting very much, and
asked Pastor Pentz to remain during the
following week and assist in the meetings,
but he had made arrangements to return
home. Pastor Skaggs attended four
meetings with the German brethren, preach-
ed six sermons in our church, and visited
all the homes of our members here, eighteen
in all. The meetings were well attended
considering the cold weather. We are
looking forward to the time of the
Southeastern Association which is to be
held here, when we expect to complete the
good work begun here now. —J. S. K.

NEW MARKET, N. J.—Just before the
holidays a few members of our Sabbath
school completed a course in teacher-
training. This has been the first time that
any of the scholars have carried the work
through to completion. There were only
six enrolled for the course, but the few-
ness in numbers did not diminish the en-
thusiasm or interest in the study. The
class used as text-book, *Talks to The
Training Class*, by Margaret Slattery, with
supplemental readings in, *The Making of
a Teacher*, by M. G. Brumbaugh.

The Sabbath school had a novel feature
in the Christmas exercises which were held
on Christmas eve. The church was tastily
decorated with evergreens in the midst of
which sparkled small, colored incandescent
lights. The first part of the program was
rendered by the children; the second part,
which contained the novel feature, was a
stereopticon lecture by the superintendent,
Jesse G. Burdick. The scenes were ap-
propriate to the thoughts of Christmas and
the Christ-child. In the making of gifts
the poor were not forgotten, as a well-
filled basket testified.

About the middle of December Rev.
D. H. Davis, our missionary from China,
gave an illustrated lecture on China. The
views that Doctor Davis exhibited were
excellent and his descriptions of Peking,
the Summer Palace, and the customs of
the people were very interesting.

Among the many pleasant experiences of
my year's work I wish to note particularly
my visit to Shiloh and the privilege I had
of assisting Pastor Skaggs for ten days in
evangelistic meetings. In spite of the
cold weather which prevailed for a good
share of the time I was there, the people
gave good support to the meetings. It was
a spiritual uplift to me to have a part in
this special effort to bring men and women
into the Kingdom; to enter the homes and
lives of the good people of Shiloh; to share
the anxieties and joys and labors, yes, and
the cordial hospitality of Brother Skaggs
and family. May the Lord bless the work
and workers at Shiloh.

At a church and society meeting held last
Sunday night our brethren in New Market
formally pledged themselves to the build-
ing of an addition to the church building to
be used as a dining-room and kitchen. We
have needed this additional room for a
long time and now it seems to be impera-
tive that we build. The Ladies' Aid soci-
ety are often handicapped in their efforts
to secure places in which to hold their
monthly meetings and suppers. Our young
people need a place in which to meet in
their sociables and which shall be to them
a "real church home." With the enlarged
facilities we expect to meet these needs and
thus provide for greater service to our bless-
ed Lord "whose we are and whom we
serve."

Bro. D. B. Coon, pastor at Battle Creek,
spoke to our people last Sabbath afternoon

on "The Situation at Battle Creek." We believe in the mission of Brother Coon and of our brethren at Battle Creek. He has helped us to feel a deeper interest in the work there.

We are encouraged in our church work by the addition of three members. Prof. J. A. Wilson and family have located in Dunellen and have united with us by letter. The wife of Orson Randolph was received, by testimony, into the church last Sabbath. Thus our membership numerically varies very little.

Aside from the cold and colds our people have been in usual good health. (Pardon me while I knock on wood three times. This is E. Shaw's sure prevention of disease or calamity. Very simple and effective(?).) We are hoping for great things for God and the church in the present year. HENRY N. JORDAN.

WELTON, IOWA.—Sunday morning, February 4, about fifty of the friends and neighbors of the pastor and family entered the parsonage en masse and without previous warning or special invitation. This caused a slight interruption in the process of preparing dinner for the inmates of the parsonage, which the housewife had commenced; but as the company brought ample provisions, ready prepared, sufficient for a much larger company, the interruption received hearty pardon. Although two members of the pastor's household knew of the expected company, they had guarded the secret so well that the pastor, with his wife, was never more completely surprised in his long experience in the ministry.

Of course it was by no means the first time such things had happened.

During the dinner hour Mr. L. A. Van Horn, in behalf of the donors and in well-chosen words, presented to pastor and wife a substantial token of the regard of those present and of some who were unable to be present because of illness and the severe cold.

In the eleven years of our pastorate here the people have often given evidence of their regard and appreciation in similar ways as that noted in this communication, and many things, of at least local interest, have transpired, a report of which might have been of some interest to many

readers of the RECORDER; but, through the neglect of the writer of this item, they have failed to be reported. Improvements in church building and parsonage property, social events and the like, would doubtless be matters of interest to former residents of Welton and some who have acquaintances here.

While the church is not gaining numerically, yet we trust that in the matters of the Master's kingdom, locally and denominationally, we are desirous of doing our part. Still we need a more complete consecration. GEO. W. BURDICK.

Sir Wilfred Grenfell, LL. D.

This name stands for one of the most remarkable developments of modern Christian philanthropy. A young English physician became interested in the physical sufferings and spiritual destitution of the North Sea fishermen. With great hardihood he went out in their boats, shared in their hardships, bound up their wounds, healed their diseases and preached the Gospel to them. Others became interested, and the North Sea Mission became strong and well established. Then this same young doctor became interested in the physical and spiritual needs of the people of Labrador. He traveled from village to village by dog sled and on foot, lived in their huts, ministered to them in their many bodily ills, and preached the Gospel to them. He visited the United States, and told people about the sufferings of the Labrador inhabitants, and many became interested, a hospital was built, and a small steamer purchased. Doctor Grenfell was knighted by the King of England for his labors on behalf of the North Sea fishermen; America has given him strong financial support for the Labrador Mission, and a rich wife who is heartily in sympathy with his spirit and aims. In this is seen the power of a personality utterly devoted to a good purpose to interest the world in its aims. Moody could concentrate the interest of the whole Christian world on a remote and insignificant village in New England. Paton could draw out its interest and gifts for the comparatively unimportant Hebrides Mission, and Grenfell has aroused a world to help a few hundred people in Labrador and on the North Sea.—*The Watchman and Morning Star.*

DENOMINATIONAL NEWS

Brother L. F. Skaggs of Boaz, Mo., writes: "I am now for three years confined to the house, and a part of the time to my bed, and we have had no preaching at the Seventh-day Baptist church of Delaware."

Pastor E. E. Sutton, of the Andover (N. Y.) Seventh-day Baptist Church, gave his farewell sermon to his people Sabbath morning of last week and to the Andover people Sunday night at the union services in the Seventh-day Baptist church.

At the Sunday evening service the church was filled to its capacity and the audience listened to one of Mr. Sutton's inspiring sermons. At the conclusion of the sermon, unknown to Mr. Sutton, the pastors of the other Protestant churches in turn arose and in very touching terms bade farewell to their fellow worker and friend and paid high tribute to his work in Andover.

Expressions of regret were heard from every one present that Rev. Mr. Sutton was to leave Andover. As a further surprise to Mr. Sutton the evening collection amounting to \$26.00 was presented to him.

Rev. and Mrs. Sutton and family left Andover Tuesday morning for their new field . . . the Little Genesee Seventh-day Baptist Church.—*Alfred Sun.*

A large crowd attended the stereopticon lecture by Rev. D. H. Davis, Tuesday night. For two hours interesting views of China were thrown upon the screen. Doctor Davis has done a great work in that Oriental land which is now so rapidly adopting the ways of Christian civilization. Our people wish him a loving and hearty Godspeed.

President Davis of Alfred University, upon whom falls the duty of presiding over the coming General Conference at North Loup, since Prof. E. H. Lewis has resigned, met the Conference Executive Committee for consultation at Milton yesterday. Some members of the committee in attendance were: Rev. Geo. B. Shaw, North Loup, Neb.; Rev. J. T. Davis, Garwin, Iowa; Rev. T. J. Van Horn, Albion.—*Milton Journal.*

On next Sabbath afternoon at the New Market Seventh-day Baptist church at 3.30 o'clock there will be a special service, when Rev. D. B. Coon of Battle Creek, Mich., will speak on "The Situation at Battle Creek." Immediately following this service there will be a special devotional service conducted by the Lookout Committee.

The Christian Endeavor society of the Seventh-day Baptist Church will hold a rally next Sabbath day at 10.30, the hour of the morning service. Both the Juniors and Seniors will participate in the exercises. The principal address of the occasion will be delivered by Prof. Esle F. Randolph of Great Kills, Staten Island. The subject upon which he will speak has not been announced yet, but he is well known as an excellent speaker and all who attend will hear something worth while.

Next Sunday night at 7.45 an adjourned meeting of the church and society of the Seventh-day Baptists will be held in the session-room. The committee appointed to draw up plans and specifications for the building of the church dining-room and kitchen has completed the task assigned to it and will report to the general meeting at that time. It is hoped that work can be begun on these much needed improvements at an early date, as they will greatly facilitate the activities of the church with regard to the social aspect.—*Dunellen Call.*

Mrs. Martha Wardner of La Porte, Ind., although a lone Sabbath-keeper, is a faithful worker in the Baptist church of that place. One of the La Porte dailies gives an interesting account of a reception held by the Deborah class for the Daughters of the King belonging to the Baptist Bible school and taught by Mrs. Wardner. This class of three has in six years, under her faithful care, grown to a class of twenty-four. Mrs. Wardner was highly complimented for her excellent work and inspiring influence with this class of girls.

"What animal is satisfied with the least nourishment?" asked a natural history teacher.

"The moth," replied a student confidently. "It eats nothing but holes!"—*Exchange.*

"The saloon is a mother of crimes and the silent partner of every existing social evil."

MARRIAGES

CLELAND-FLETCHER.—At the parsonage, Grand Marsh, Wis., January 24, 1912, Roy Cleland and Miss Gladys Fletcher.

RANDOLPH-DUNN.—On January 24, 1912, at the home of the bride's parents, Mr. and Mrs. Walter G. Dunn of New Market, N. J., Mr. Earle W. F. Randolph and Miss Myrta L. Dunn, both of New Market. Their pastor, Rev. Henry N. Jordan, officiated.

DEATHS

FISHER.—Hannah Alice Fay, daughter of Abraham and Abigail Fay, was born November 12, 1831, at Northboro, Mass., and died in the same town, December 28, 1911.

She was the fourth in a family of eight children, and remained at the farm home until she was about eighteen years of age, when she went to Westboro, Mass., and became a seamstress in a tailoring establishment. There she became interested in religious matters and joined the "Orthodox Church." She later worked at her trade several years at Worcester, and in 1862 was married to Charles Fisher, a soldier, who was one of the many who gave their lives as a sacrifice that their nation might be saved. He was killed at Cold Harbor, and Mrs. Fisher soon returned to the home of her childhood, making it her permanent abiding-place.

In her consideration of religious duty she changed her views concerning baptism, and changed her membership to the Baptist Church. Later the Sabbath question demanded her attention, and the result was that she joined the Pawcatuck Seventh-day Baptist Church, March 9, 1900, and remained sincere and faithful until called to the better home by her Lord and Master.

She has lived alone much of the time in a lonely location, and about the middle of November she fell and broke her hip; a neighbor chanced to call upon her, and her brother, Asa B. Fay, gave her the best of care and attention until death brought release. She owned eighty-two acres of land, which some years ago she deeded to the Seventh-day Baptist Missionary Society, subject to a life lease for her personal benefit. Also on March 17, 1904, she made a will, making sundry bequests to relatives, and made the Missionary Society the residuary legatee of all real and personal estate, ordering and directing that the income from said bequest be appropriated and paid by said Missionary Society as it may be required in aiding feeble and needy members of the churches of the Seventh-day Baptist Denomination.

W. L. C.

COON.—Lelon Coon, son of Thomas and Mrs. Prosser Coon, was born May 16, 1831, in Petersburg, N. Y.

He was married to Miss Mary F. Crandall on New Year's day, 1853. Early in his married life he was happily converted and by his enthusiasm won others to his Saviour. He loyally responded to his country's call for defenders in 1862 and spent three years of self-sacrificing service in behalf of the Union. During his absence in this war death entered the home at Petersburg and took the little daughter Ella. He came to Albion in 1871 with his wife and two surviving daughters. His life was characterized by great kindness to the poor and unfortunate; his filial affection by the thoughtful and tender care bestowed upon his father during the last 18 years of his life.

Rapidly declining health culminated more than a year ago in a stroke of paralysis, since which time he has been practically helpless. The end came in the early morning of January 16, 1912. He was ready and anxious to go.

An aged and devoted wife is left in loneliness, but comforted with the assurance of John xiv, 2, "I go to prepare a place for you."

T. J. V.

LANPHERE.—In Westerly, R. I., January 28, 1912, Mrs. N. Henry Lanphere, aged sixty-eight years and ten days.

California Corbet Lanphere was the daughter of Gardner and Elizabeth Crandall Burdick. She was born in the town of Hopkinton, R. I., near Rockville, January 18, 1844. At the age of fourteen she was converted, accepted the Saviour and was baptized by Rev. Stephen Burdick, uniting with the Rockville Seventh-day Baptist Church, where she always has retained her membership, and for the success of which she hoped and prayed. May 12, 1878, she married N. Henry Lanphere of Rockville, to whom she was a loving and faithful wife. One daughter was born to them, who, with the bereaved husband and two sisters, Mrs. Jared G. Barber and Mrs. Albert S. Babcock, both of Rockville, are left to hold her in sweet memory.

About nine years ago Mr. and Mrs. Lanphere moved to Westerly, where they have since resided. Here in church and society Mrs. Lanphere was as faithful as she had been in her old home, a regular attendant at the services in the house of God, and a careful listener to the words spoken there. All who were acquainted with her will miss her. A good mother and wife has fallen asleep.

C. A. B.

BURDICK.—Lucy Ann Saunders was born April 1, 1845, and died at Albion, Wis., January 29, 1912, in her sixty-seventh year.

She was the daughter of Jesse and Esther Coon Saunders, the eighth child in a family of nine. She came of staunch pioneer and patriotic stock, having three brothers who died in the Civil War, and she chose for her life companion one who had given three years of his young manhood to his country's service. She was married July 28, 1866, to Samuel Burdick and to them were born three children, only one of whom, Mrs. Mae Boker, survived infancy.

Mrs. Burdick was a great sufferer with cancerous troubles for more than three years, and

SABBATH SCHOOL

LESSON IX.—March 2, 1912.

THE CALL OF THE FIRST DISCIPLES.

Lesson Text.—Mark i, 14-28; Luke v, 1-11.

Golden Text.—"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Matt. ix, 37, 38.

DAILY READINGS:

First-day, John i, 35-51.

Second-day, Luke xiv, 25-35.

Third-day, Matt. iv, 12-22.

Fourth-day, Luke v, 1-11.

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

Sixth-day, Matt. viii, 2-17.

Sabbath-day, Mark i, 14-28.

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

Business Men and Drinking.

A prominent citizen of Cleveland who makes frequent business trips to New York comments on the change on the part of the business men of the metropolis in regard to drinking. He says:

"When I first began going to New York several years ago it was the universal custom for business men to drink at luncheon and dinner. This was the rule and exceptions were not numerous. It was considered as a matter of course. This is no longer the custom. I now go out with my New York friends and acquaintances and meals are eaten without any mention being made of liquid refreshments. In fact it is no longer considered the proper thing for business men to drink anywhere or under any circumstances. The change is little less than marvelous and I attribute it to the nation-wide agitation and education against the drink habit. We business men refuse to employ men, who drink and why should we do that which we forbid on the part of employes?"—*American Advocate*.

Blessed be the man who provideth for the sick and needy; the Lord shall deliver him in the time of trouble.—*Exchange*.

A FINANCIAL OPPORTUNITY.

Let us tell you about an attractive industrial opportunity of value to all interested in industries for Sabbath-keepers. THE THERMOSTOVE CO., Plainfield, N. J.

bore her pain with such grace and cheerful fortitude that it awakened the amazement of all who knew her. Truly the Lord giveth grace to his saints.

For forty years she was an efficient teacher in the Bible school; for twenty-five years a faithful member of the Woman's Missionary and Benevolent Society. In early girlhood she was baptized by the Rev. A. B. Burdick and was a member of the Albion S. D. B. Church until called to the other life.

Funeral services were held in the church, conducted by Pastor T. J. Van Horn, assisted by her former pastor, Rev. S. H. Babcock. Burial at Albion.

She leaves an aged husband, an only daughter, one grandson, two sisters, two brothers and a large circle of relatives to mourn the loss of a good woman.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me."

T. J. V. H.

GREEN.—Mrs. Lovina Sweet Green, the daughter of Levi and Tacy Coats Sweet, was born in the town of Alfred, December 26, 1830, and died at Nile, N. Y., February 1, 1912.

In early life she was baptized by Elder Jared Kenyon and united with the Second Alfred Church, Alfred Station, N. Y. In 1852 she was married by the same minister to David C. Green. To them were born six children. Two died in infancy and a girl died at the age of thirteen years. The other children are: Mrs. Ida Burdick, Lone Wolf, Okla., Mrs. Hattie Wheeler, Buffalo, N. Y., and Clarke W. Green, Nile, N. Y.

She spent most of her life in the town of Alfred, but in 1884, after living about ten years in West Genesee and about eight years in Richburg, N. Y., she moved to Nile, N. Y., where, with the exception of eleven and one-half years, she made her home until death.

On January 7, 1899, she joined the Friendship Seventh-day Baptist Church, Nile, N. Y., of which she has been a most faithful and consistent member. She possessed a very kind and hospitable nature as many, who have been in her home, can testify; and the subject of her funeral sermon, "She hath done what she could," was a true expression of her whole life.

Funeral services were conducted by her pastor, Rev. Herbert L. Cottrell, at the home of her son, Clarke W. Green, Nile, N. Y., February 4, 1912. Interment was made in the cemetery at West Genesee, N. Y.

H. L. C.

VAN HORN.—On February 4, 1912, the infant son of Mr. and Mrs. Ernest Van Horn of North Loup, Neb., aged ten days.

Ernest and Viola have settled on the Van Horn farm in "The Chalk Hills" below Scotia. The loss of their first-born is a grievous disappointment to them. "I shall go to him, but he shall not return to me."

G. B. S.

"To know the truth is to know more than mere facts. It is to know the relations of facts to one another."

Lone Sabbath-keepers' Directory.

(Concluded.)

Pennsylvania

Name	Church Membership	Present Address
Hobart Ayars	Pawcatuck	7211 Meade St., Pittsburgh, Pa.
Mrs. Hobart Ayars	Plainfield	7211 Meade St., Pittsburgh, Pa.
Mrs. L. A. Boyd		Centerville, Crawford Co., Pa.
Lucinda Davis	First Genesee	Shinglehouse, Pa.
Mrs. Geo. Degan	New York	Oak Lane, Philadelphia, Pa.
Mrs. A. N. Freeman	Hickernell	Saegertown, Pa.
Mrs. Mame Gadd	Marlboro	859 N. 45th St., Philadelphia, Pa.
Mrs. E. D. Hadsall	Hickernell	Springboro, Pa.
Mrs. A. P. Harris	Hickernell	Edinboro, Pa.
Frank Langworthy	Portville	Eldrid, Pa.
Hattie Munson	Hebron Center	Oswayo, Pa.
Mrs. Chas. Nelson	Hebron Center	Oswayo, Pa.
Mrs. Fred Smith	Hebron Center	Oswayo, Pa.
Mrs. Emma Shaw	Hebron Center	Coudersport, Pa.
Mrs. Hattie Clare Scott	Hebron Center	Coudersport, Pa.
J. R. Sherwood	Hebron Center	Oswayo, Pa.
Mrs. Adam Stoudt	Plainfield	2835 N. 20th St., Philadelphia, Pa.
Mrs. Bruce Van Brunt	Portville	Punxetawney, Pa.
Miss Lucia Waldo	Hickernell	Cambridge Springs, Pa.
Mr. & Mrs. D. C. Waldo	Hickernell	Cambridge Springs, Pa.

Rhode Island

Frank G. Bates		92 University Ave., Providence, R. I.
Dr. F. T. Rogers		117 Broad St., Providence, R. I.
Maria S. Stillman		134 Anthony St., Providence, R. I.
Mary A. Stillman		134 Anthony St., Providence, R. I.
Mr. & Mrs. Wm. C. Stanton	Pawcatuck	240 Friendship St., Providence, R. I.
J. G. Vaughan		208 Washington Ave., Providence, R. I.

South Dakota

Anton Christensen		Centerville, S. D.
Mrs. Karl Hoxie		Highmore, S. D.
Mrs. M. Johanson		Harrold, S. D.
Mr. & Mrs. Will Johanson		Harrold, S. D.
Henry Ring		Alcester, S. D.
Mrs. C. Swedin		Alcester, S. D.
Mr. & Mrs. Justin Sweet	North Loup	Mystic, S. D.
Miss Bessie Sweet	North Loup	Mystic, S. D.

South Carolina

Julius Theus		Bellinger, S. C.
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Tennessee

Mrs. Frank Berry	New Market	Hale's Bar Dam, Guild, Tenn.
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Texas

Mrs. Nellie Adams	Fouke	Eagle Lake, Tex.
Mr. & Mrs. D. S. Allen	Fouke	Port Lavaca, Tex.
Howell C. Carr	Fouke	Vincent, Tex.
Mrs. W. H. Ellis	Plainfield	Beacon Hill, Craig Place, San Antonio, Tex.
Mr. & Mrs. Eston L. Jarvis	Plainfield	Beacon Hill, Craig Place, San Antonio, Tex.
Mrs. Estella Lammes	Fouke	Eagle Lake, Tex.
Mr. & Mrs. Frank Peikert	Fouke	Rockdale, Tex.
Mrs. Lucretia Reed	Fouke	Mercedes, Tex.
Mrs. Lola A. Smith	Fouke	Humble, Tex.
J. E. Snell	Fouke	Groveton, Tex.

Utah

Mrs. Sarah H. James	North Loup	Fruitland, Utah.
Mrs. Rufus Lawton		Fruitland, Utah.
Willis Lewis		Fruitland, Utah.
Mr. & Mrs. L. L. Van Horn	North Loup	Fruitland, Utah.
Beecher Van Horn	North Loup	Fruitland, Utah.

Vermont

R. F. Barton		Rutland, Vt., R. F. D. 1.
Mrs. S. L. Johnson	Berlin	Ludlow, Vt., c/o Mrs. Hall.

Virginia

Mrs. D. M. Clawson	Hickernell	Claremont, Va.
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Washington

Fred M. Davis		Coulee City, Wash.
Inez Van Horn Dunden		520 Channon St., Spokane, Wash.
Dr. Geo. Hurley		Hoquiam, Wash.
Dr. & Mrs. Paul W. Johnson		Clarkston, Wash.
Eld. J. A. Milliken	Fouke	Vancouver, Wash.
J. W. Wood		Sumner, Wash.
Mrs. H. C. Stivers		Creston, Wash.

West Virginia

Name	Church Membership	Present Address
Ozina Bee	Salem	Cowen, W. Va.
Mr. & Mrs. S. O. Bond	Lost Creek	Flemington, W. Va.
Ada Davis	Jackson Center	Smithton, W. Va.
D. M. Davis	Salem	Clarksburg, W. Va.
L. Townsend	Salem	West Union, W. Va.
Mrs. Mary M. Davis	Salem	Clarksburg, W. Va.
A. H. Davis		Mole Hill, W. Va.
Mrs. S. Wardner Ford	Roanoke	Clarksburg, W. Va.
S. Wardner Ford	Salem	Clarksburg, W. Va.
Samuel Ford and family	Salem	West Union, W. Va.
Arduene Ford	Salem	West Union, W. Va.
Mrs. Mary Green	Salem	Cowen, W. Va.
Mr. & Mrs. Chas. E. Kille	Salem	Clarksburg, W. Va.
Eli, Philena & Alva C. Parks	Jackson Center	Blandville, W. Va.
H. L. Kelley		Cowen, W. Va.

Wisconsin

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Dr. & Mrs. Mark Brown		Ft. Atkinson, Wis.
Alice A. Burton	Leonardsville	Delavan, Wis.
James Baldwin	Milton Junction	Plymouth, Wis.
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Mr. & Mrs. R. B. Cockerill	Berlin	Berlin, Wis.
Sherman Crandall	Milton Junction	Brodhead, Wis.
Mrs. Harriet Crandall	Milton Junction	Barron, Wis.
Mr. & Mrs. E. H. Clarke		Muskoda, Wis.
Mr. & Mrs. De Loss Coon		Auburndale, Wis.
Mrs. Burt Coon		Grand Rapids, Wis.
Mrs. Harriette Doran	Milton Junction	Stoughton, Wis.
Mr. & Mrs. D. T. Evans		N. Milwaukee St., Plymouth, Wis.
M. C. Green		Frederic, Wis.
Mrs. Kitty Oviatt Geisler		Bangor, Wis.
Mrs. Wilmer Hayes	Albion	Janesville, Wis.
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Mrs. A. A. Hill	Berlin	Berlin, Wis.
Mrs. Martha Holland	Milton Junction	Blanchardville, Wis.
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P. G. Larson		Grantsburg, Wis.
Mrs. Eliza Peasely		Barron, Wis.
Dr. Clark C. Post		Barron, Wis.
Miss Gladys Rogers	Leonardsville	Boscobel, Wis.
Mrs. Caroline Steele	Milton Junction	Plymouth, Wis.
Luther F. Sutton	Middle Island	118 So. Mills St., Madison, Wis.
Mrs. Clellie Sutton	Salem	118 So. Mills St., Madison, Wis.
H. W. Rood	Milton	118 So. Mills St., Madison, Wis.
Mrs. H. W. Rood	Milton	118 So. Mills St., Madison, Wis.
Mr. & Mrs. W. D. Tickner	Milton Junction	Blanchardville, Wis.
Cora Tickner	Milton Junction	Blanchardville, Wis.
Henry Tickner	Milton Junction	Blanchardville, Wis.
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Wyoming

Prof. & Mrs. P. E. Clement	North Loup	Rock Springs, Wyo.
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An Engine-driver's Story.

Yes, indeed, we have some queer little incidents happen to us," said the engine-driver as he plied his oil-can about and under his machine. "A queer thing happened to me about a year ago. You'd think it queer for a rough man like me to cry for ten minutes, and nobody hurt, either, wouldn't you? Well, I did, and I can almost cry every time I think of it. I was running along one afternoon pretty lively, when I approached a little village where the tracks cut through the streets.

"I slackened up a little, but still was making good speed, when suddenly, about twenty rods ahead of me, a little girl, not more than three years old, toddled onto the track. You can't even imagine my feelings.

"There was no way to save her. It

was impossible to stop, or even slacken much at that distance, as the train was heavy and the grade descending. In ten seconds it would have been all over; and after reversing and applying the brakes, I shut my eyes. I didn't want to see any more. As we slowed down, my fireman stuck his head out of the cab window to see what I'd stopped for, when he laughed, and shouted, 'Jim, look here!'

"I looked, and there was a big Newfoundland dog holding the little girl in his mouth, leisurely walking toward the house where she evidently belonged. She was kicking and crying, so that I knew she wasn't hurt, and the dog had saved her.

"My fireman thought it funny and kept on laughing, but I cried like a woman! I had a little girl of my own at home.—Exchange.

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, 118 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.

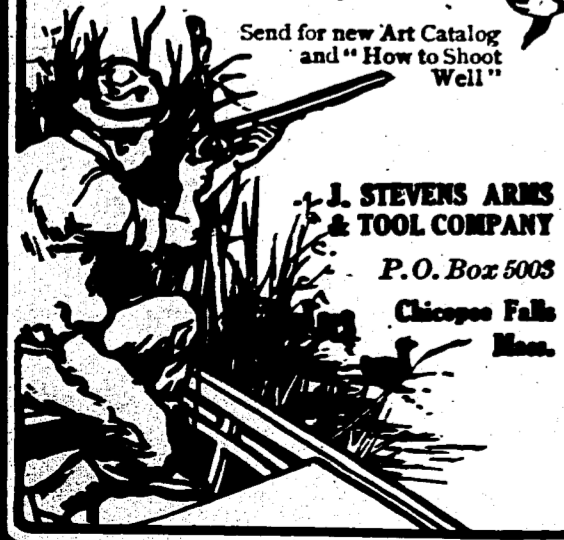
The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome.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

STEVENS

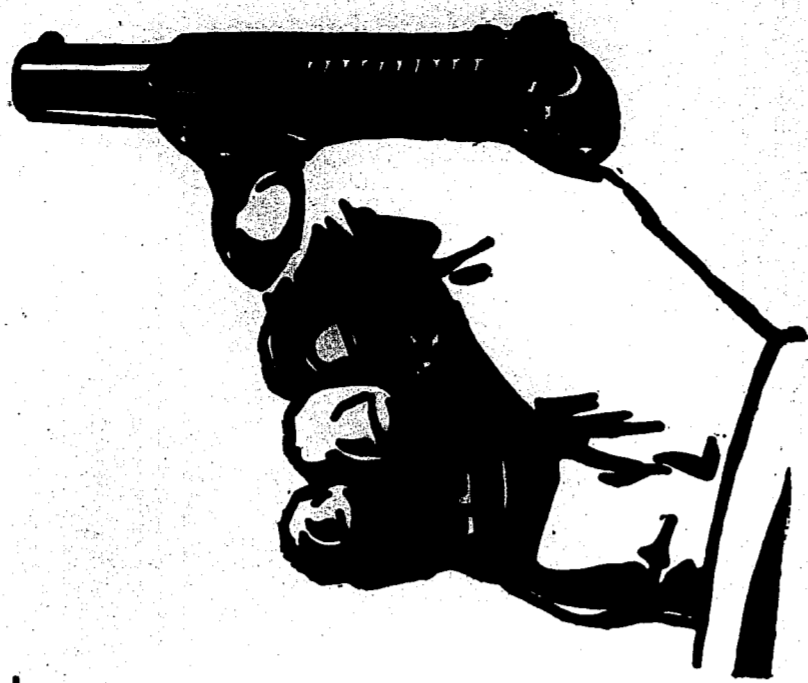
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The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

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

Dean, and Professor of Doctrinal and Pastoral Theology, Alfred Theological Seminary,
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Second edition, revised and printed in larger, clearer type.

Published by the American Sabbath Tract Society (Seventh-day Baptist), Plainfield,
N. J. Pages xix+107. 1911. Cloth, 50 cents; paper covers, 25 cents. Address the author
at Alfred, N. Y., or the publishers at Plainfield, N. J.

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

TRUTH NEVER DIES.

Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states, and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

Truth answers not; it does not take offense;
But with a mighty silence bides its time.
As some great cliff that braves the elements,
And lifts through all the storms its head sublime,
So truth, unmoved, its puny foes defies,
And never dies.

—Unidentified.

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