

Bible Studies on The Sabbath Question

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

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

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

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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EDITORIAL

The Famine in China.

We have received from our friends in China a statement of the famine calamity that is just now calling upon all the world for help. Millions there are starving, and it is out of the question for China, torn as it is by revolution, to furnish the needed funds. America is appealed to, as the nation regarded by the Chinese as most friendly, to quickly send them relief. At best many must starve to death. It is hoped that the new government will adopt a program by which canals and dikes may be built to prevent such devastating, famine-making floods; and the plan of the Relief Committee is to use its funds as far as may be to pay the natives for work upon these as a means of relief. This is thought better than to give the help outright.

Arrangements are made for funds to be sent through the banks in various towns, and those desiring to help can do so by sending through their local bank, for transmission to the International Banking Corporation, New York or San Francisco. This corporation cables the money to Shanghai. Money can also be sent through mission boards, or the Red Cross Society, Washington, D. C.

Enthroned Outlaws.

No one can speak a good word for the saloon. It is a privileged malefactor, an enthroned outlaw, wherever it is licensed. All its tendencies are bad, all its activities are evil. It is the uncompromising foe of the church, the school, the home and of every good business. It is the enemy of all good, without a redeeming feature, and why any civilized and respectable community should think it right, or even good policy, to license a saloon is more than I can tell. Study carefully this truthful indictment of the liquor business by Dr. P. A. Baker of Philadelphia, general superintendent of the Anti-Saloon League:

We must not overlook the fact that we confront a foe that has ill-gotten wealth without limit, and no conscience in the spending of it. Love for country, human character, domestic happiness, personal reputation, have no place in its code of warfare. Bribery is one of its mildest methods for accomplishing its purpose. It laughs at virtue, it mocks religion, it scoffs at common honesty, it defies every appeal of outraged womanhood, and robs helpless childhood of a fair chance. It is drunk with the blood of the millions it has slain. It lowers public intelligence; it destroys public conscience; it forbids, wherever possible, right representation of public intelligence and public conscience in our lawmaking bodies, and in the executive department of government as well. And when laws are enacted this treasonable institution tramples upon them with impunity; it refuses to be regulated; it is incapable of reformation; "it would rather die than obey law." There is nothing left but to abolish it from every foot of territory everywhere as speedily as an advancing civilization and a developing conscience will permit.

Wherever such an institution is set up by law and licensed to do its terrible work, it is a malefactor protected by the State. The license by a Christian town or city does not lessen the damage a saloon can do, but bolsters up the rumseller in his fight against all that is good in society. This also makes the city or the State a partner in a criminal-making business, for part of the profits.

A Nation of Candy Eaters.

A friend has handed me an item, clipped from a daily paper, regarding the amount of candy consumed in the United States in one year. I confess to some surprise, and presume SABBATH RECORDER readers will also open their eyes at the figures. One million tons are given as the amount consumed, at a cost of five dollars for every man, woman and child! I do not know how true it is, but the writer claims that the greater part of this is eaten by the women.

Candy factories have doubled in a few years, and fifty times as much candy is consumed now as was twenty years ago, \$500,000,000 being given as the amount spent for it last year alone. This is more than enough to build the Panama Canal, and in two years would pay the entire national debt. One hundred battleships could be built with one year's candy money spent by the American people.

When we think of this enormous sum spent every year for one little luxury alone, and then try to comprehend the amount that must go to supply all the other trifling luxuries, it really does not seem as though, in a Christian land, missionary boards, churches, schools, hospitals, and almost every benevolent enterprise, should be handicapped by debts! Certainly a people able to spend \$500,000,000 a year for candy alone must be able to support the institutions that are established to make the world better. What a glorious work might be accomplished, if even the Christian people of America would faithfully give, to support their schools and churches and benevolent institutions, as much money each year as they spend for the one item of luxury referred to here.

Let any one—even the most liberal—sit down and conscientiously estimate the amount he spends for selfish pleasures, for unnecessary luxuries, and things that do him little or no good, and if he is sincere in his desire to help his fellow man and to do his Master's work, he must have some misgivings as to whether he is really a faithful servant.

People who labor hard to earn their money, those who bend their energies in business to get ahead in the world, certainly have a right to live comfortably and well. No one could justly say a word

against their building fine homes and enjoying the blessings that wealth and culture and art can bring. But in a country where every institution for human betterment, for alleviating human suffering and for the advancement of knowledge suffers from want of funds; in a land where thousands are freezing and starving; where tens of thousands are wasting away, uncared for, in sickness and pain; where multitudes of homeless children lack shelter and care; where every form of misery pleads for help, it can not be Christlike to spend millions for knickknacks, and ignore the wail of the suffering and the cry of the hungry. It can not be right to spend all one earns upon self, and then turn a deaf ear to the calls of distress among the poor. It can not be Christian to spend all for self and nothing for Christ.

Read Rev. W. D. Wilcox's Address.

In another part of this paper will be found an address of Brother Wayland D. Wilcox of Alfred, on the "Elements of Popular Attractiveness in the Modern Pulpit." It was prepared by request for the Ministers' Association of Hornell, N. Y., of which association, as we understand, Brother Wilcox is a member. The address is so full of helpful truths that no one can afford to pass it by without reading. It seems to me that if our conscientious young men could come to regard the ministry in the light of these truths, and clearly see the glorious opportunities offered by the minister's calling, more of them would be attracted to the pulpit as the one place where their lives could count most for the glory of God and the uplifting of humanity.

A Precious Lifelong Memory.

When I was a little more than six years old my father brought home the dear Christian woman who was to take the place of mother to his three motherless children. There are precious memories of her loving, faithful ministries during many years, but none more treasured than that of the first time she fixed me up and started me off to Sabbath school. My experiences at the school have almost faded from memory, but the doings of mother that

EDITORIAL NEWS NOTES

Roosevelt Honored in France.

The special grand medal of the Société d'Acclimatation of France has been awarded by that society to Theodore Roosevelt. M. Perrier, director of the Museum of Natural History in Paris, and president of the society, in announcing the award eulogized Colonel Roosevelt, speaking of him as more naturalist than hunter, and a man eager to depict the habits of animals and skilful to learn their ways. A splendid tribute was paid to the work of Mr. Roosevelt while President of the United States, in saving what was left of the magnificent fauna of the great West. Ambassador Bacon was requested to convey to Colonel Roosevelt the great admiration which the society in Paris has for him.

Some Gain, but Not Enough.

The papers are congratulating China on what they claim to be an assurance of the abolition, at an early day, of the opium trade. This is claimed on the ground that The Hague International Conference has secured the signatures of eleven powers to a certain contract regarding the shipment of opium, and an effort is on foot to secure the approval of all civilized nations. But so far as we can see, the cause for congratulation is small. Instead of making a clean sweep and helping China to rid herself of the curse through prohibition of the shipment of the death-dealing drug, these powers simply sign a contract to "limit the number of ports where manufactured opium can be shipped, and the powers agree to control the manufacture. Traffic in raw opium will be limited to authorized persons." So say some of our great dailies.

This is poor help indeed. Why do not the powers prohibit entirely the opium trade, if they wish to save the millions who are being ruined by the drug? A few ports can ship as much as many ports, and so a few will have the monopoly, but the opium will get to China just the same. A restricted number of dealers can probably handle all the trade with the present-day facilities for shipping. Fewer merchants

morning, the sweet spirit and genuine love manifested, will never be forgotten while life shall last.

At that time, after a year or so of living here and there without a mother, I was literally a "barefoot boy with cheek of tan," and having no good shoes, my mother fixed me up with a pair of her own, and with some of her hose. She had made me a little frock of Scotch plaid, and when dressed in this, with her shoes, there came to me the first sense of pride in my personal appearance that I can remember. Then as she was about to start me off with a kiss, she handed me her own good Testament to carry. This precious book had been presented to her by her pastor, when she was a little girl of fourteen, in Peterboro, N. Y., and I had heard her tell how much she prized it. It was well bound in morocco, with gilt edges, and I had somehow felt that it was too precious for a boy to handle, and when she placed it in my hands to carry to Sabbath school my surprise was complete. There came into my heart a new sense of being trusted with a precious treasure, and to this day I love to think of the impulse that came, to be true to my trust in caring for that book. My heart went out in gratitude toward her, and as I marched away nearly two miles to the church, I was proud as a king. It seemed as if a new day had dawned upon my boy life; I seemed to grow more in a few hours than I had before in all my few years; and now, after nearly sixty-one years have fled, my heart warms at the thought of that Sabbath morning, and of the revelation of mother-love that came with it.

After mother's death that old Testament came again into my hands. It is still in good condition and bears the inscription of her pastor, and the date of its presentation to her, seventy-two years ago. Precious are the memories it brings, and it shall have a place among my treasures while life shall last.

If this bit of personal experience shall be a help to any mother, and enable her to see how oftentimes her most commonplace ministries may strongly affect her boy, and may serve to form a bond of affection between mother and child that shall enable her to do him good, the writer will be glad.

will amass fortunes handling it, but it will get there just the same.

How much less liquor will be drunk in a town of twenty thousand inhabitants when fifty men are licensed to sell it than there would be if one hundred were selling? The drinkers would find all they wanted just as certainly under the license system as under the free-sale plan. A few men would make all the money from selling and each would handle more, but the drinkers would not be likely to drink one quart less because a few men were licensed to get it to them. The only way really to stop drunkard-making is to prohibit absolutely the manufacture and sale of the drink. So the only way really to save China from her opium debauch, which she is anxious to get rid of and which she pleads with the nations to help her put away, is to prohibit entirely the manufacture and shipment of opium.

The Maine Remembered.

Just as the old hulk of the battleship *Maine* is floated and the decision is made to give the dead ship a decent burial in the Gulf of Mexico, news comes of the laying of the corner-stone of a monument to the *Maine* at the entrance of Central Park, New York City.

This monument is to cost \$175,000. The plan to erect it was set on foot five days after the destruction of the ship, and more than a million people have contributed toward the expense. Gifts of even pennies and nickels have been coming in through the years, also many larger sums. The corner-stone contains copies of Captain Sigsbee's story of the disaster, the President's message transmitting the report of inquiry, some coins and New York daily papers.

General Daniel E. Sickles and General James G. Wilson made appropriate addresses, and Rear-Admiral E. H. C. Leutze of the navy laid the stone.

Secretary of State Takes a Trip.

Secretary Knox is making a tour of the Caribbean Sea to visit in a friendly way the Central and South American republics. The United States armored cruiser *Washington* is taking Mr. Knox and his party on this important trip, the purpose of which is to develop cordial and friendly relations between the United States and

her southern neighbors. Some have read into the purposes of this visit a desire on the part of the administration to emphasize the Monroe Doctrine, but this does not appear on the surface of things.

In view of our new relations with the Central American governments, caused by the Panama Canal movement, it seems wise, and a most natural thing, to cultivate a spirit of neighborly friendship with them. The visit of Secretary Knox seems to meet with favor among all these republics save that of Colombia. That government seems disgruntled over the failure of the United States to comply with its wishes regarding the boundary line between Colombia and Panama, questions concerning which arose when Panama seceded from Colombia in 1903.

The one thing that mars the spirit of friendship for Secretary Knox is the receipt of a letter from Colombia's minister advising the State Department at Washington that Mr. Knox's visit to Colombia at this time would be "inopportune." This note is based on the fact that the boundary line feeling in Colombia is too strong for the people there to welcome the representative of the United States at this time. It remains to be seen whether the Colombian Government will sanction this note of its minister. If it does, then it is likely to lead to the severing of diplomatic relations between the two governments. In any case now, Secretary Knox will hardly feel like taking in Colombia in this visit. The Secretary is expected to be home about the twenty-fifth of April.

President Taft has now appointed the majority of the judges on the Supreme Bench. During the week the name of Chancellor Mahlon Pitney of New Jersey was sent to the Senate for confirmation, the Chancellor to take the place made vacant by the death of Justice Harlan. Julius M. Mayer of New York City was nominated for the District Court of Southern New York, and Ferdinand A. Geiger of Wisconsin for the Eastern District of that State.

The Metropolitan Museum of Art in New York City has just received a gift of \$1,000,000 from Francis L. Leland, president of New York County National Bank.

According to reports from the Pacific coast, it has been difficult to get the women of California to go out and register as voters. The club women have taken it up and are bringing in a good many from society, and employers have granted laboring women leave of absence from work long enough to go and register as voters; so the work of registering is gaining momentum in that State.

Doctor Sun, the provisional president of the new republic in China, resigned in favor of Yuan Shih-kai, who now stands at the head. The National Assembly promptly and unanimously elected him, and decided that the provisional capital shall be at Nanking. The scene in the Assembly when Doctor Sun handed in his resignation is said to have been very touching, and the Assembly paid him a splendid tribute.

Arizona is now a full-fledged State, making the forty-seventh in the Union. When President Taft had signed the proclamation admitting it, he presented the gold pen with which it was done to Postmaster General Hitchcock. George W. P. Hunt was inaugurated first governor of the new State.

While the War Department was considering the question of a court martial for Major General Fred C. Ainsworth, adjutant general of the army, for alleged subordination, he neatly evaded the issue by applying for retirement on Friday, February 16. The President quickly granted his request and he is now a retired army officer on a salary of \$6,000 a year for life.

The most sweeping action of its kind ever known in the United States was the arrest within a few hours' time of forty-eight men accused of aiding and abetting in the series of over one hundred dynamite explosions that destroyed much property and many lives throughout the nation within a period of six years. There were four others arrested a day or two later, making fifty-two in all; and the end is not yet. Some of these men belong to the class spoken of as "the men higher up." It now turns out that for months a dictograph, concealed in the desk of one of the principal offices where some of these men were in the habit of assembling and talking over the McNamara case and their

own connection with the matter, has been doing faithful work reporting their conversation to stenographers of the government in a room below.

This dictograph takes every word, and like a phone transmitter, gives the words to those, wearing receivers, at the other end of wires in another room. It was such an instrument that placed the McNamara brothers where there was no use of contending, and where the only thing they could do was to plead guilty.

Myron T. Herrick has been confirmed as United States Ambassador to France.

George F. Davis, the United States Consul at Ceiba, Honduras, was drowned while bathing. His body was recovered.

President Yuan Shih-kai of China has cut off his cue! This act is being heralded to the ends of the earth, and is regarded as especially significant. This great leader, in rejecting the time-honored badge, is likely to be followed by millions of his people. It now looks as though the "pig-tail" of China would soon be a thing of the past.

It is a question how long New York City, with two or three astounding highway robberies a day, can maintain its claim to being "the most orderly large city in the world."

Elements of Popular Attractiveness in the Modern Pulpit.

REV. W. D. WILCOX.

Address before the Ministers' Association of Hornell, N. Y.

It is my purpose to present a study of the modern pulpit, seeking to discover the elements of its power to draw the people to listen to its message, and to draw young men to itself as recruits for the ministry. It is in this double sense that I use the term attractiveness, and employ it with its original meaning, *drawing power*. Such a study involves an analysis of the modern pulpit and its message; the needs and requirements of the modern congregation; a statement of the principles underlying the art and science of preaching with reference to their practical application; and a consideration of the essential qualifica-

tions and ideals of the active and prospective ministry.

It is frequently charged that there is, in our day, a marked decrease in church attendance, and, in the aggregate, this is probably true. But it is also true that there are many preachers today who are preaching weekly to large congregations. It is pertinent and timely to try to discover what are the elements of popular attractiveness which these men possess. The time is passing, if it indeed has not already passed, when people are constrained to be constant in church attendance because of a sense of duty and devotion. They go to church, if they go at all, to be entertained, and some, from mere curiosity, go occasionally to church to hear and see a popular pulpiteer.

We can not, however, in fairness, consider the occasional preacher of repute who comes as a transient visitor into a town and draws his large audience to the depletion of the other local churches. The only legitimate way to consider such an itinerate as illustrating *drawing power* would be to inquire how he comes to enjoy such a reputation, and why people are curious or eager to hear him. If he attracts large congregations week after week in his own church, or when located in one place for weeks or months at a time, then he probably possesses the secrets we seek. The preachers who are prophets with honor in their own country are the men we should study.

It is necessary and urgent that preachers should endeavor to learn how to secure and hold an audience. There are many things which rival the preacher and the church in the interests and inclinations of the people of today. It is not infrequently true that an hour or two with a good book or magazine, or with one's children, has much more attractiveness than the church service and the sermon. Good people who ought to be regular in the church attendance are constantly tempted not to go to church. The preacher, if he would hold his congregation (not to speak of the hope he cherishes that he may be able to increase his weekly audience, and build up his church), must study how to be so attractive in his preaching that temptations to stay away from church shall not be too strong; or, better, so that nothing could tempt the people to miss hearing him.

As seen in the character and work of preachers who do attract large audiences, what are the elements of popular attractiveness?

It does not require a very careful study to discover that such preachers are live men who preach a living Gospel. This is a lively age, and today, as never before, the Gospel must be presented as a living Gospel, fitted to the needs of live men and women. The men who are reaching the people are the men who preach the Gospel as applicable to the needs of live men, and well calculated to help them. It is because they make the old Gospel fit the New Age that they are preachers of power. Too many men are preaching as to an ancient age; they are not alive to the present problems and the needs of modern men—and, therefore, your modern man will not go to hear them.

There are so many different types and styles of successful and attractive preachers that one can not say which type or style is most attractive. But all great preachers, each in his own way, with a knowledge of the present need preach the message that *fits* in a way that *takes*.

Back of the message, however, is the man—the preacher himself who must, in our study, be first considered. What manner of man must he be? What is the nature of his vocation and responsibility? The preacher professes a divine call. Different religious bodies take different views of its nature, some holding it to be a distinct impression, having the moral force of a divine commission. Others consider it a strong inference from one's personal religious experience, his fitness for such a work, and various providential indications. Still others doubt the existence of anything specific in the impression, and describe the minister as an honest man who desires to do the greatest good in the world, and comes to the conclusion that this can be accomplished by devoting himself to the ministry. In any case, the sincere preacher must believe his efforts to be the most important he could make. He sees the transcendent results of a belief in, or a rejection of, the Christian religion. He recognizes the need of constant instruction, warning, and consolation to prevent the disciples of Christ from wandering. He also knows that if he is not a successful preacher of the Gospel, he will simply be

endured. Therefore, whenever he appears in public it should be to him a momentous occasion. It should not be difficult to create or renew this impression, for since he believes his teachings to be of divine origin, their acceptance essential to moral and spiritual development and to happiness in this world and the next, it is impossible to conceive a true Christian minister content without daily consciousness of strong emotion. The doctrines of Christianity expressed without emotion are powerless to reach the hearts or influence the character of men.

Every discourse must have a purpose and be connected with the preacher's religious life. It must be prepared and delivered with the belief that a special divine influence is essential to success. There is some defect in that Christian preacher who, in his meditations in the study and in the act of preaching, has never been conscious of that divine influence which has ever been the chief source of the highest pulpit eloquence. The New Testament affirms that the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, and promises special help in expounding the principles of the Gospel and persuading the hearts of men. The minister must expect such aid, and, by all the methods with which the devout Christian is acquainted, he should prepare himself to receive it. Among these methods are self-examination, prayer, the rectification of his own motives, dependence upon the inspiration of the Holy Spirit, and a continual expectation of special preparation from that source; so that when he ascends the pulpit he is imbued with the conviction that he is sent there by God to preach the Gospel. Preaching is a high and holy calling, and not only does it lay great requirements and responsibilities upon those who undertake it, but it also lays before them opportunities for service and assurances of success such as are not offered to the followers of any other vocation. Preaching also offers an opportunity for hard work—nay more, it demands industry. For sermons must be prepared.

Many preachers fail because they despise drudgery and do not wish to perform it. The successful preacher must work—and work hard, too. Probably no other vocation makes greater demands on time

and thought, on sympathy and strength; yet, perhaps no other calling permits such shameful neglect of duty as some ministers are guilty of. It can not be denied that there are idlers in the ministry; but is there anything more deplorable (I almost said despicable) than a lazy preacher?

The preacher's business is to preach, and he is judged by his hearers according to his pulpit ability. The pulpit is the preacher's high tower of opportunity and privilege. The sermon, therefore, should be the preacher's chief concern. It ought, consistent with the preacher's individuality and personality, to be a thing of beauty as a literary production. But beauty is a thing of time. The first sign of decadence in art is the rapidity and facility with which cast work and replicas are turned out. The great masters did some work hurriedly, to be sure, but only after serving long apprenticeship. So some great preachers, of long experience, are able to preach powerful discourses on a minimum of preparation; but for the rank and file (and for the leaders too, as a matter of habit) industry is the secret of success in sermon preparation. When we consider the amount of time and work put into their efforts by actors and athletes whose sole purpose is to amuse or entertain for the moment, we, whose business it is to exhort and instruct for eternity, ought to take our work most seriously, and make the best preparation possible.

Diligent and methodical general preparation for the work of preaching will greatly help in the special preparation of the sermon for the immediate occasion. Here is seen the necessity not alone of learning, but also of careful culture. Ignorance is no less a hindrance to the pulpit than it is in any other department of intellectual labor. Indeed, the cultural demands upon the ministry are, in our time, far in excess of those made of other learned professions. The minister should be able to lead and direct the intellectual, as well as the moral and spiritual life of the community. He should lay everything under tribute for material for his sermons which ought to be of vital intent and interest for the time and place and people.

A preacher's material for his sermons is not entirely derived from his own individual consciousness, as some imagine, or

directly and divinely revealed to him, as some profess to believe. His material is derived from the whole world of fact and imagination. It is derived as the result of careful observation, and painstaking, observant, diligent study.

Foremost among the sources of the preacher's material, I would put the Bible, the Book of books, which the preacher ought to know as a specialist. He ought to know the Bible as the scientist knows his subject—as the artist and the poet know nature. An intimate knowledge of, and acquaintance with, the Scriptures gives reality, authority, and vitality to one's preaching. The preacher's own experience is a great source of preaching material. Individual experience is the key to general experience. The capital secret of the preacher's profession is to convert life into truth. So the true preacher preaches out of his life. He deals out his own life, passed through the purifying fire of thought.

We preachers ought to watch diligently the workings of our own consciousnesses. The apostle Paul was primarily an impressionist, not a philosopher or a logician in the academic sense. We ought to be familiar with the acts of divine grace in our own hearts. A man not knowing the great experiences in his own life will have little power in the pulpit.

The preacher draws his material from his reading and his observation. He should read everything and see everything with the preacher's eye. A preacher ought, of course, to know theology and the discussions of theological subjects by new theological students, for example, James' *Varieties of Religious Experience*, and Coe, and Starbuck. The preacher ought to be a student of poetry and good fiction. I know of nothing that so refines one's style in the treatment of rugged truths and vital themes as familiar acquaintance with Browning, Wordsworth, and Tennyson; Carlyle, Arnold, and Emerson; Scott, Eliot, and Hawthorne. The preacher ought also to read current literature and the topics of the times, so as to be well informed and timely in his utterances and in his quotations. The preacher ought not, and need not, be worried about sermon material. He furnishes himself with an inexhaustible supply by constant study of the Scriptures; by the study of

theology; by introspection; by storing his mind with knowledge; by a study of his time and his people.

When the preacher comes to the time of special preparation of a given discourse, what, then, should be his manner and method? His first aim should be to have a worthy message—a great theme. The message is the main thing. The preacher ought to have a rich store of texts and subjects. These will have come to him in inspired moments, and as a result of his general preparation. The most ordinary men have moments of awakening and inspiration. "Poetry is not a permanent state of the soul." It is the preacher's duty to economize the inspired moment, and treasure the secrets gained in inspired hours.

A text suggests a subject to you, or a subject suggests a text, from which to preach your next sermon. How shall you develop that sermon? Develop it in your own way. We are strong as we remain loyal to our personality, and that is absolutely essential to success. The preacher ought always to have his congregation in mind while he is preparing his sermon. He ought to consider the place in which he is to preach and the character of the congregation to whom he will speak. The preacher ought to strive to perfect each sermon, but he should never permit literary charm to obscure the message—for the message is the main thing. But the practice of economizing time is disappointing; it results in incoherent sermons and desultory preaching. Gray's "Elegy" took eight years of writing and rewriting, but the result is immortal. How many preachers are there who are content to put eight hours on a given sermon?

Although each preacher ought to prepare his sermon in the way best suited to his own individuality and personality, there are certain elements which should characterize every sermon. The first of these is *definiteness*. The preacher should have one subject and stick to it. He should troling purpose, and never allow the people have one theme, one main idea, one couple to lose sight of it. "Concentration is the art of argument." The fewer points there are in a sermon, the better, if they are sound in argument. The most effective sermon is one which puts a great truth in several different lights, emphasizing

ing its importance to all. Another characteristic is *timeliness*. "A dwarf is a giant if it arrives at the right time." "Eloquence is seasonableness." The preacher must know the environment and atmosphere of his own time, and must preach the message that is needed. The Gospel never changes, but theology changes every decade. Each age has its own errors and virtues, its own temptations and sins; it has also its own appreciation of truth. The preacher must adjust the unchanging Gospel to the singularities of his time. Yet another element should be *heartiness*. Every sermon should be warm and sympathetic. Some one has said we should have "more heart and less art," but I think we should have *much art lost in more heart*. Our geysers and warm springs arise from the very depths of the earth. The warmth of sympathy springs from the depths of the soul.

The last characteristic I would mention, as being necessary to every effective sermon, is *freeness*. People love a ministry that is natural, spontaneous, and free. That is why the extemporaneous sermon is most effective. In order to be effective, however, the extemporaneous sermon must be well and carefully prepared. *Freeness* in style and delivery is much to be desired and should be cultivated.

The danger to be guarded against is mere *verbiage*. It is so easy to speak words. The Pope commissioned Michael Angelo to mold statues in snow. The preacher's materials are even more ethereal. There must be thought behind our words. The thoughts should be so spoken as to leave a lasting impression on the hearts, and minds, the consciences and souls of men.

In *preaching to the people* we should never forget that nine-tenths of our congregation are men (usually women) of busy lives. Business, politics, and trade appeal to them and occupy their thoughts for the most of the time. We get them for an hour once or twice a week to take them away from these things and talk to them about God and religion. This has always been, and will ever be, the task of the preacher—to make busy men feel that they are necessary to God, and he to them. The problem is to combine the highest truth with the popular interest. All ref-

ormation of society begins at the bottom, and the Christian preacher can't afford to neglect the crowd. To preach effectively to the people, the preacher must know the people. It is not enough to know books and literature; we must know men. If there is one thing which stands out prominently among the many things the modern preacher needs to learn, it is this—that he must, like the Great Preacher by whom he is commissioned, *know men*. Jesus knew men. The *masses* deserve the very best we have, and until we can give them that in the warmth of love and sympathy, it is not likely that we shall reach the *masses*. We need, as Christian preachers, to get the Christ conception of the man on the street, in the shop, on the farm. We need to know his family, his wife, and his children. We need to know our people and their life. Thus it is that the pastor to a large extent makes the preacher. The best preacher is the one who gets his sermon from his people and then gives it back to them, passed through the fire of fervent love. For effective and attractive preaching, love the people, and bear in mind the greatness of the humble, the sublimity of the trivial, the royalty of toil, and the kingliness of the man who earns his bread by the sweat of his brow.

The opportunity for attractive and effective preaching was certainly never greater than it is today. The position of the preacher was never one of greater power. His pulpit is a place of power because it is a place of exalted service. To praise God with the people, to pray to God for the people, to speak to the people about God—surely that is exalted service. The service is worthy of the highest attainments, the broadest culture, the deepest consecration and the hardest work. Surely the ministry is an attractive calling.

These "elements of attractiveness in the modern pulpit" lay responsibilities upon the preachers to attain and improve them. Assuming the responsibility and endeavoring to cultivate that attractiveness that shall draw and hold the people will give us confidence in our fitness for the work. It will give confidence that we have the divine message that the people need; confidence that we are divinely called to deliver the message in a way which will win the people for righteousness and God.

SABBATH REFORM

Back to the Bible.

The Bible is the Protestant standard of faith and practise. In that Book the Sabbath question is neither obscure nor difficult. The fourth commandment stands in the heart of the Decalogue, and bears the signature of Jehovah as no other one of the commandments does. Christ's teachings and example concerning the Sabbath are plain and unequivocal. They constitute his commandments on the Sabbath question, and he declares that those who love him will keep his commandments.

Men will not keep the Sabbath, nor any other day as the Sabbath, unless moved by love and guided by conscience. There was never any reason for interference on the part of the civil law, and the results of such interference are increasingly evil. Put the issue on the basis of the Bible, and let the behests of conscience direct, and Sunday laws will die a natural death. Wisser legislation ought to hasten their removal. Let us have protected rights to rest, and not enforced idleness on a specific day, under the false claim that not to remain idle on a particular period of twenty-four hours is a crime. This the evolution of Sunday law now demands.—A. H. Lewis, D. D., LL. D.

Which is the Greater Menace?

An editorial in the *Christian Statesman* for February uses over four columns in sounding an alarm against the influences of the Jews in America, lest they succeed in de-Christianizing this country. The writer thinks that the "influence of the Jews in opposition to all Christian features of our national life seems to be more pronounced and more effective than that of any other class of citizens." He further thinks that many thoughtful people are becoming uneasy over the rapid increase in our Jewish population. He refers to the hold they are getting in the business world, and to their increasing numbers in the professions; speaks of the three thousand Jewish lawyers and one thousand Jewish physicians in greater New York alone, and

states that seventy-five per cent of the students of the normal college, preparing for teachers, are Jewesses. He sees that many of our great dailies are owned and controlled by Jews; that twenty-four of that race have in the past been members of Congress, that six Jews occupy seats in the present Congress, and then caps the climax by announcing that the Jewish year book shows them to be thoroughly organized in as many as fifty-eight national organizations.

The writer's conclusion is that the Jewish influence "must be reckoned with in all efforts to advance distinctively Christian reforms." He then assumes that "they can always be counted on to resist every effort on the part of Christian citizens to regain lost ground and make any positive advance."

Everybody knows what the *Christian Statesman* means here by "distinctively Christian reforms," against which the Jewish influences must be counted. It can not mean temperance reform, for Jews stand in the front ranks in this line of work. It can not mean reforms in social and family life, for the Jews are worthy examples in society and in ideal home life. It can not mean reforms in the "religious element in education, in the matter of profanity, and other kindred evils," which the *Christian Statesman* enumerates among the objects that called that magazine into being; for in all these lines of reform the Jews stand high as citizens of this nation. They are also generous in support of organized charities such as sanatoriums, sheltering homes, orphan homes, foster homes and many other philanthropic institutions commonly regarded as belonging to Christian reforms. So it can not be any of these lines of reform that the Jew "can always be counted on to resist."

Looking at the published purposes of the *Christian Statesman* as found on the inside front cover, we find one purpose is "to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, . . . and place all the Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental laws of the land."

Then here we find one point upon which the Jew would take issue with the Na-

tional Reform Association, namely, a constitutional amendment compelling the recognition of Jesus Christ in harmony with the views of those composing the association. But the Jews are not alone in resisting such a law. New England abounds in Unitarians, and they are scattered all over America. Why should the National Reform Association single out the Jew from among those who reject the divinity of Christ, and stigmatize the Hebrew race as the one to be reckoned with above all others as resisters of this measure? The *Statesman* does not seem particularly worried over having a Unitarian in the President's chair. Why should it be distressed when a Jew is elected to Congress?

But there is one more reason why the *Christian Statesman* is so worried over the influence of the Jews against the so-called reforms sought by the National Reform Association; and that is that all influential loyal Hebrews will resist that association's favorite scheme to compel everybody to keep Sunday. This then is the real indictment which the *Christian Statesman* brings against the Jews: they will resist laws compelling men to recognize Christ and to keep Sunday! In other respects the Jews are good citizens. To be sure they prefer schools for their own children, but so do the Catholics. And when we think of it, the latter people would be likely to take greater issue with the Reform Association than the Jews are taking. But this does not appear to disturb the reformers so very much, since the Catholics who changed the Sabbath to Sunday can be counted on to help pass and enforce Sunday laws. The fact that they consider the mandates of the Pope equal to the teachings of Christ does not seem to worry the reformers as much as the fact that loyal Jews stand firmly by the Sabbath of the Bible. The fact that Roman Catholics are also securing a strong pull in politics does not seem so distressing as the fact that "about one fourth of the population of New York are Jews," which makes it necessary "to reckon with Jewish voters," and so the cry is raised, "They are seeking to accomplish their purpose by entering politics." What a pity to corrupt the politics of Tammany-cursed New York by voters from the Hebrew race!

Now let us look candidly at the question as to who is most likely to depart from the

principles of religious liberty that sent our fathers across the flood, away from the tyranny of laws enforcing religious beliefs, into a new world, to establish a nation where all men could be free to worship God according to the dictates of their own consciences. Is not the National Reform Association doing more to overthrow the reforms established by the founders of our government than are the Jews? The Hebrew people are not the ones who are demanding legislation interfering with freedom of conscience. They are not besieging Congress for amendments, and state legislatures for laws that inure to the benefit of their own religion.

On the other hand the National Reform Association proclaims this very thing as the purpose for which it was organized! It is persistent in demands for legislation that would result in persecution of those not in harmony with its views! Its very claims for laws compelling us to observe Sunday are un-American and squarely opposed to the fundamental principles of religious freedom upon which the nation was founded. In support of this point we need only call attention to two or three quotations from the literature being circulated by that association:

Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime.—Dr. David McAllister, in *National Reform convention at Lakeside, Ohio, August, 1887.*

Let those who will, remember the Sabbath to keep it holy, from motives of love and obedience; the remnant must be made to do so through fear of law. We have no option.—*Christian Nation, Sept. 28, 1887.*

To be perfectly plain, I believe that the existence of a Christian constitution would disfranchise every logically consistent infidel.—Rev. W. J. Coleman, in *Christian Statesman, Nov. 1, 1883.*

It will not be difficult to discern between the Jews and the National Reform Association, as to who are menacing the fundamental principles upon which our government was established.

"God is not satisfied with the disciple who is satisfied with himself. A true seeking after the mind of the Master always produces a holy discontent."

"If our religion were more real to us, its joys would be more realized by us."

THOUGHTS FROM THE FIELD

Lonely, but Trusting.

A lone Sabbath-keeper of the great West, whose mother died many years ago leaving her alone, and who is so afflicted that she is obliged to live in a hospital where she can have constant care, writes the editor as follows:

"Since I have been deprived of the privileges of the house of God and have to stay away from his believing people, I have enjoyed reading the SABBATH RECORDER more than ever before in my life. I feel that I must thank you and let you know something of the joy it gives me on the Sabbath day. Aside from the Bible there is nothing that gives me so much pleasure and comfort to read. I am the only Sabbath-keeper here, and it helps me to feel that I am worshiping my heavenly Father more as I desire to do, when I can have the SABBATH RECORDER to read with my Bible. I never knew what it was not to believe in God's holy Word and in the Seventh-day as the Sabbath. I was brought up that way by a Christian mother, who died twenty-five years ago. . . . Since I left New York State, long before her death, I have never lived where there was a church of our faith, but have found many friends among the Baptist people. Though compelled to live in a hospital because I can not live alone, God is always with me, and my refuge and strength is in him. Praise his holy name!

"The greatest of my trials now is, that I am deprived of the Christian associations and companionships which have always been most dear to my heart. Will you not pray that God may give me grace and patience to endure to the end, and that I may never for one moment distrust or turn away from him."

An Irish lawyer addressed the court as "gentlemen" instead of "your honors," says *Collier's*. A brother of the bar reminded him of his error. He arose to apologize thus: "May it please the court—in the heat of debate I called your honors gentlemen. It was a mistake, your honors."—*Exchange*.

Seventh-day Baptist Education Society.

The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society was held in the Alfred Theological Seminary, Alfred, N. Y., at 3.30 p. m., February 11, 1912.

The President, Professor W. C. Whitford, called the meeting to order with the following members present: Messrs. W. L. Burdick, G. M. Ellis, F. L. Greene, A. B. Kenyon, A. E. Main, J. N. Norwood, C. F. Randolph, E. P. Saunders, P. E. Titsworth, and W. D. Wilcox.

Prayer was offered by Dean A. E. Main. The Treasurer, Professor Paul E. Titsworth, presented his quarterly report as follows:

Treasurer's Report.

Second Quarter—57th Year—November 1, 1911, to February 1, 1912.

I. REVENUE AND EXPENDITURE.

Dr.	
Balance, November 1, 1911:	
Seminary Fund	\$513 85
General Fund	246 27
	760 12
Interest on Mortgages:	
G. F. Berry	164 06
H. G. Bryan	105 00
C. G. Callen	67 00
A. J. Clarke	40 00
W. S. Emerson	36 00
F. W. Mundt	75 00
C. L. Shaw	69 00
Sun Publishing Association	36 67
Sophia Whitford	26 00
Della M. Sullivan	18 00
	636 73
Real Estate Contract:	
W. H. Jacox	77 49
Interest on Bonds:	
Alfred University	258 67
W. C. Belcher Land Mortgage Company	90 00
Imperial Japanese	87 66
Seattle, Renton, and Southern Railroad ..	97 50
	533 83
Interest on Theological Endowment Notes:	
B. C. Davis	5 00
E. E. Hamilton	3 25
H. M. Maxson	2 44
E. A. Witter	4 50
	15 19
Contributions for Seminary:	
From Semi-annual Meeting at Independence ..	4 22
From Churches:	
Adams Center, N. Y.	\$16 10
First Alfred, N. Y.	20 70
Battle Creek, Mich.	2 00
Chicago, Ill.	8 00
Farina, Ill.	1 00
Hartsville, N. Y.	4 00
First Hopkinton, Ashaway, R. I.	1 60
First Brookfield, Leonardsville, N. Y.	1 10
Little Genesee, N. Y.	7 00
Milton, Wis.	13 65
Milton Junction, Wis.	27 90
North Loup, Neb.	3 15
Plainfield, N. J.	24 07
Richburg, N. Y.	78
Salem, W. Va.	2 05
Shiloh, N. J.	5 85
New York, N. Y.	15 65
	154 60

From Individuals:	
W. T. Drummond, Alfred, N. Y.	5 00
Mrs. L. T. Stanton, Alfred, N. Y.	1 00
	6 00
From S. D. B. Memorial Fund	200 00
	364 82
	\$2,388 18
Cr.	
Alfred Theological Seminary	\$ 475 00
Alfred University	225 00
Accrued Interest:	
Alfred University Bonds	\$ 25 00
H. G. Bryan Mortgage	11 66
Sun Publishing Association, Mortgage	36 67
	73 33
Salary of Treasurer, Aug. 1, 1911 to Nov. 1, 1911	25 00
Balance on hand:	
Seminary Fund	934 28
General Fund	655 57
	1,589 85
	\$2,388 18

II. PRINCIPAL ACCOUNT.

Dr.

Balance, Nov. 1, 1911	\$ 117 00
Bonds Paid:	
Alfred University	8,500 00
Real Estate Contract, Partial Payment:	
W. H. Jacox	300 00
Theological Endowment Notes:	
Note Paid: H. M. Maxson, Plainfield, N. J.	\$ 48 83
Partial Pay't: Ellen A. Williams, Richburg, N. Y.	25 00
	73 83
Washington Trust Company, Westerly, R. I.	1,000 00
	\$9,990 83

Cr.

Mortgages:	
G. L. Babcock, Plainfield, N. J.	\$7,500 00
Sun Publishing Association, Alfred, N. Y.	1,000 00
Alfred Mutual Loan Association:	
Dues for eight months	48 00
Washington Trust Co., Savings Dep't	1,300 00
Balance on hand	142 83
	\$9,990 83

III. CONDITION OF ENDOWMENT.

(a) Productive:	
Bonds ..	\$ 7,052 35
Mortgages ..	31,950 00
Loan Association Stock	868 00
Theological Endowment Notes	2,463 83
Washington Trust Company, Savings Dep't ..	606 42
Real Estate Contract	2,900 00
Cash ..	142 83
	\$45,983 43
(b) Non-Productive:	
Theological Endowment Notes	\$ 550 00
	\$46,533 43
Theological Endowment Note surrendered ..	100 00
	\$46,633 43

Respectfully submitted,
PAUL E. TITSWORTH,
Treasurer.

Alfred, N. Y., Feb. 1, 1912.
Examined, compared with vouchers and found correct.
G. M. ELLIS,
E. E. HAMILTON,
Auditors.

This report was adopted by the Board. It was voted that the Treasurer be instructed to pay \$900 to the Treasurer of

Alfred Theological Seminary, and \$600 to the Treasurer of Alfred University.

Professor Whitford reported that he had been invited as a member of the Executive Committee of the General Conference to attend a meeting of the committee at New York on February 22.

It was voted that it is the opinion of this Board that Professor Whitford should attend this meeting as a representative of this Society.

It was voted that the President, Corresponding Secretary and Recording Secretary be a committee on the Conference program of the Education Society.

Minutes read and approved.

Adjournment.
W. C. WHITFORD,
President.
W. D. WILCOX,
Recording Secretary.

Syracuse, N. Y.

It has been some time since any items from here have appeared in the RECORDER. On the Sabbath nearest to Christmas there was an appropriate program given by members of our Bible school. A number of recitations and musical selections were given.

In January our Sabbath school elected officers as follows: superintendent, E. S. Maxson; assistant superintendent, Rev. R. G. Davis; secretary, Miss Edith Cross; assistant secretary, Mrs. Charles Bly; treasurer, Irving Bly; chorister, E. S. Maxson; pianist, Miss Edith Cross.

Miss Jennie Broderick has been in the city for several weeks, but is about to take up again her duties as teacher in Harford, Cortland County. We are glad to have Mrs. Charles Lindsey and her children at our services.

The practical sermons given by our pastor are much appreciated by those who listen to them.

While we sadly miss some who have gone to the better land, we feel the more need of holding on to the work that is entrusted to us.

Feb. 14, 1912.
E. S. M.

No labor is so wearisome as doing nothing, and no sacrifice so costly as self-indulgence.—*Yutaka Minakuchi*.

MISSIONS

Letter From China.

DEAR FRIENDS AT HOME:

It seems it is again my turn to write for the RECORDER. When I last wrote, history was making in China at a rapid rate and it is still making. The greater events will be known to you long before this can reach you, but there are many of the details which make a nearer view of great interest.

For some days we have been hoping that the establishment of permanent peace was near at hand, but the present deadlock in peace negotiations makes it more doubtful. Yesterday's *Daily Press* had an item which seemed more hopeful, but since the *Press* is a Hearst paper we don't always believe all it prints until confirmed. This item stated that the Manchus at Peking were preparing to abdicate. Undoubtedly they are making some such preparations, but whether they will go until forced to do so remains to be seen. However, the determination on the part of the republicans that they must go does not abate; in fact, I believe this conviction is growing in the minds of the people.

It is noticeable that the majority of the foreigners who are in the official circles are very doubtful of the advisability of trying to establish a permanent republic in China. But it is equally noticeable that many of the missionaries and others who have traveled extensively among the common people have strong faith in the ability of the Chinese to work out a stable people's government for themselves.

This state of mind on the part of the public men may possibly be due to the fact that these men know the officials of China better than they do the common people. It is a well-known fact that Chinese officials are almost without exception wholesale grafters. Consequently many doubt whether honest men enough to control such a government could be found.

But there are facts which show that there are two sides to the question. At the present time it is said that none of the revolutionary leaders are receiving anything from the republican treasury, some

of them even paying their own expenses. The soldiers are the only ones on the payroll and even many of them are accepting barely enough to buy their food. Business men are giving largely to the cause and men of means are buying the republican bonds readily, even though they know how uncertain the outcome is. It is also well known that in banks and other places of trust the Chinese have proved themselves men of trust. In fact, grafting with the Chinaman is more or less a matter of principle. When he secures a position he receives a mere pittance and is expected to take a certain percentage of what passes through his hands. The difference between the honest man and the dishonest one is merely that the honest man takes only his percentage while the dishonest man takes more. But the Chinaman is showing that he can learn, and when he is really convinced that this custom is evil, it will be at least partially eliminated.

No one can doubt that a republic will meet with many difficulties, but so will any other form of government. Rule by the Manchus is impossible if China would have peace, and a dictatorship by Yuan Shih-kai would be little better. Some maintain that Yuan is the only man who can hold the empire together but the question arises whether it is better to have an empire held together by force with one strong, selfish man at the head, or to let the honest men in it work out a free government even through blood and discord. Yuan may be honestly working for the good of China, but few believe it yet.

One item of news which appeared in yesterday's paper was of especial interest to us right here. It was the statement that under the new rule, the city wall of Shanghai is to be torn down and a broad boulevard built in its place. Electric cars and modern shops will add to the attractiveness and convenience of this thoroughfare. Such a move should make the old patriarchs turn over in their graves even more than the cue cutting and the foreign hats.

There have been some amusing incidents in connection with the cue cutting, Zia-jau has been a sort of revolutionary rendezvous all the while and I presume we have seen as much revolutionary activity at close range from our gate as has

been seen anywhere in Shanghai. The cues have been rapidly disappearing in this region ever since the beginning of hostilities, but some time ago some young enthusiasts began forcibly cutting cues out here on our bridge. The men on our place immediately parted with their cues in spite of the fact that one of them had previously said that he would look like a beggar priest without his.

One day Doctor Palmborg was coming in from the native city and saw a crowd following a young fellow who was carrying a pair of shears. They met a countryman with a cue. Snip went the shears and the first thing the man knew his cue was tossed over his arm. Soon they met another. Snip again and some one called out, "See! Your cue is on your shoulder." And so it went, the march of progress never halting as it moved down the street. There has been some vigorous protesting against this high-handed method of dealing with the Manchu badge, but for the most part the people have taken it as a huge joke.

A few days ago a man from the English settlement came out here to deliver a package. The forceful cutting of cues has not been allowed in the foreign settlements, so that there are still many cues there. This man had a nice one, and when he reached Zia-jau it went the way of many others. Poor man! He was so angry he could hardly endure it. He said, "To think that just to deliver that little package I must lose my cue." But the only sympathy he received from the Chinese was expressed in gales of laughter.

All the boys and teachers of the schools are without cues now and it is remarkable to note how much nicer they look (to us at least). In fact, a Chinaman when dressed like a Western gentleman compares very favorably in appearance with him.

Today the Chinese New Year is being celebrated. The new republic proclaimed our New Year's day as the first day of the first year of the Republic of China, but it was too late for a suitable celebration. So the fifteenth of January was appointed the day for the celebration. It is a fitting thing that, this morning, confirmation of the news that the Manchus are preparing to abdicate is received. However, Yuan Shih-kai does not yet yield his power to

the republicans, so the end is still to come. None the less, we have faith to believe that peace will come without more bloodshed, and that China is, indeed, entering upon a new era of liberty and happiness.

Doctor Palmborg and I are hoping to go to Lieu-oo within a few days and open work there. The town has a well organized guard which assures us of protection, so that we think it safe now.

Sincerely,

GRACE I. CRANDALL.

West Gate, Shanghai,

Jan. 15, 1912.

Missionary Board Meeting.

A special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., on Thursday, February 15, 1912, at 9:30 a. m., with the following members present: Wm. L. Clarke, Geo. B. Carpenter, A. G. Crofoot, H. C. Van Horn, J. F. Palmer, J. H. Austin, L. F. Randolph, J. A. Saunders, S. H. Davis, H. M. Swinney, Alex. C. Kenyon, Ira B. Crandall, Chas. H. Stanton, C. A. Burdick, J. Irving Maxson, A. S. Babcock.

Prayer was offered by John H. Austin. S. H. Davis, for the Joint Committee, presented report as follows:

Report of the Joint Committee to the Board of Directors of the Seventh-day Baptist Missionary Society.

Whereas the Tract and Missionary Boards referred back to this committee its recommendation that Rev. William L. Burdick be sent to investigate the interests in Africa, asking that the committee submit to the churches by referendum and report, and whereas such a referendum vote has been taken on four questions:

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

with the following results:

	Popular vote.		By churches.		
	Yes	No	Yes	No	Tie
Question 1	1,428	260	51	4	2
Question 2	1,260	333	49	7	1
	One man	Two	One man	Two	
Question 3	402	960	14	39	1
	Yes	No	Yes	No	
Question 4	541	872	22	32	

Now in keeping with the referendum vote thus taken, we recommend to the two boards the calling of Rev. William Burdick and Mr. N. O. Moore to go at the earliest practical date on a mission of investigation to Cape Town, Nyassaland, and other points in East and South Africa where Seventh-day Baptist interests have been reported, on the following terms:

All necessary traveling expenses of both men to be paid by the two boards, the sum of \$100 to be paid to each for outfit and equipment for the journey, the pulpit of Rev. William L. Burdick to be supplied in his absence, and Mr. N. O. Moore paid a salary at the rate of \$1,000.00 a year.

S. H. DAVIS,
CLAYTON A. BURDICK,
I. B. CRANDALL,
L. F. RANDOLPH,
G. B. CARPENTER.

The report was adopted, and it was voted: In view of the adoption of the report of the Joint Committee this day presented, Voted that the management of this mission of investigation be referred to the Joint Committee with power. Voted that the Joint Committee be authorized to fill any vacancy, in case either or both of the men called to go on this mission of investigation should for any reason fail to go.

Voted that the Treasurer be authorized to advance funds necessary for the carrying on of this work.

Upon motion, the Joint Committee was continued for the year 1912, consisting of S. H. Davis, I. B. Crandall, C. A. Burdick, L. F. Randolph, G. B. Carpenter.

Adjourned.

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

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, February 11, 1912, at 2 o'clock p. m., Vice-President Joseph A. Hubbard in the chair.

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

Visitors: Rev. D. Burdett Coon, Jacob Bakker, R. C. Burdick, Alberne H. Bur-

dick, W. H. Rogers; C. L. Ford, Theo. G. Davis, Geo. T. Stillman.

Prayer was offered by Rev. E. D. Van Horn.

Minutes of last meeting were read.

On behalf of the Advisory Committee the Corresponding Secretary made the following report:

1. There seems to be a general and hearty response to the plan of the committee in reference to the exchange of pastors some time in May in the line of field work for Sabbath Evangelism.

2. The Rev. John T. Davis is about to begin a month of work for the committee on the Arkansas field, a work similar to the work done in the summer of 1911 by pastors for the Board. His daughter is planning to accompany him and help as a singer, without expense to the Board.

The Rev. I. L. Cottrell is making plans to do a month of work for the Board on the West Virginia field, the exact time not yet being arranged.

3. There does not seem to be the suitable condition for a campaign of the intensive kind this year at Boulder, Colo., as was first suggested in the report of the committee, but plans are being made for such a campaign before long near Rutland, Vt.

On behalf of the committee,

EDWIN SHAW,
Corresponding Secretary.

Report adopted.

The Supervisory Committee reported matters as usual at the Publishing House, and the Year Book for 1911 about completed.

The Committee on Distribution of Literature presented the following report:

The Committee on the Distribution of Literature would recommend the reprinting of an edition of 5,000 copies of the tract "Bible Readings on the Sabbath and Sunday"; the estimated cost of such an eight-page tract in that edition, as given by the Business Manager, being \$30.00. It is a tract very much used and the supply has been exhausted.

Literature has been sent out from the home office since the last meeting as follows:

	No.	Pages.
The Day of the Sabbath.....	50	400
How did Sunday come into the Christian Church?	156	2,496
Bible Readings	171	1,735
Christ and the Sabbath	6	192
Series of Twelve, of each 50	600	9,600
Series of Twelve, of each 25	300	4,800
Why I am a Seventh-day Baptist.....	211	3,376
The Sabbath and Seventh-day Baptists	241	3,856
Sabbath post-cards	250	250
Pro and Con	311	1,244
Studies in Sabbath Reform	10	1,200

Fifteen new subscriptions have been added to the SABBATH RECORDER.

Report adopted.

The Committee on Investment of Funds

reported that the mortgage of Chas. L. Force for \$3,500.00 had been paid, but as yet the money has not been reinvested.

The Joint Committee presented the following report:

The Joint Committee begs leave to report as follows:

After consultation by correspondence with the members of the Joint Committee representing the Missionary Society, the following resolution has been agreed upon for presentation to both boards:

Whereas, The Tract and Missionary Boards referred back to this committee its recommendation that the Rev. W. L. Burdick be sent to investigate the interests in Africa, asking that the committee submit the matter to the churches for a referendum, and report, and

Whereas, Such a referendum vote has been taken on the following four questions:

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

2. Do you favor sending some one from this country to investigate Sabbath interests, and prospects of developing missionary 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?

And the result of the referendum being as follows:

Ques. 1.—Yes 1,428; no 260; total 1,688.

Ques. 2.—Yes 1,260; no 333; total 1,593.

Ques. 3.—One 402; two 960; total 1,362.

Ques. 4.—Yes 541; no 872; total 1,413.

By Churches:

Ques. 1.—Yes 51; no 4.

Ques. 2.—Yes 49; no 7.

Ques. 3.—One 14; two 39.

Ques. 4.—Yes 22; no 32.

Therefore, in keeping with the results of the referendum, we recommend to the two Boards the calling of Rev. W. L. Burdick and Mr. N. O. Moore to go at the earliest practical date on a mission of investigation to Cape Town, Nyassaland, and other points in East and South Africa where Seventh-day Baptists' interests have been reported, on the following terms:

All necessary traveling expenses of both men to be paid by the two Boards; the sum of \$100 to be paid to each for outfit and equipment for the journey; the pulpit of Mr. Burdick to be supplied in his absence; and that Mr. Moore be paid a salary at the rate of \$1,000 per year.

The committee also report that inasmuch as the recommendation presented to the Board at the January meeting, that Rev. Chas. S. Sayre be called to work on the Southwestern field was referred back to the committee with the African matter, we now recommend such action at this time.

Respectfully submitted,
D. E. TITSWORTH, Chairman.

After very general discussion the report was adopted. Voted that the conduct of the matter be referred to the Joint Committee with power.

The Treasurer reported the amount of cash on hand, and that current bills are paid and no outstanding indebtedness.

Correspondence was received from Lt. Col. T. W. Richardson, submitting report for October-December, 1911; Rev. George Seeley, submitting report for January, 1912; Rev. E. B. Saunders, submitting report for January, 1912; Rev. G. Velthuisen, which was a letter to Frank J. Hubbard, with extracts for publication in the SABBATH RECORDER; Joseph Booth, reporting from Africa; Yakobi Chigowo, reporting from Nyassaland, Galera Station; Greenfield Alexander Makwanga, reporting from Nyassaland, Shiloh Station; J. A. Davidson, concerning tracts and matter for publication; W. B. Elemdorf, making inquiry concerning a post-card tract; Rev. W. L. Burdick, Geo. B. Carpenter and N. O. Moore, concerning work in Africa; Rev. Roy B. Guild, in reply to a letter sent to him; from fifty-three churches and thirty individuals in answer to the referendum ballot on matters of work in Africa; M. Z. Ntlonga, concerning his visit to Nyassaland; Dean A. E. Main; Mrs. Estelle Williams, concerning subscriptions to the SABBATH RECORDER; Rev. I. L. Cottrell; E. G. A. Ammokokoo.

Voted that the expense of reprinting some copies of Dean Main's article on "Church Federation", which appeared recently in the SABBATH RECORDER, be borne by the Board.

Correspondence from Rev. I. L. Cottrell was referred to Editor T. L. Gardiner with power.

Pursuant to correspondence from E. G. A. Ammokokoo it was voted that Editor Gardiner write him that at present the Society is not in position to undertake the work suggested.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

God delights in the young, God has made the young a ministry of instruction and comfort to old age. God keeps the world young by keeping children in it, and helplessness to help and be helped.—Joseph Parker.

We are rich in what we are. A song in the heart is better than a grand piano in a gilded parlor.—Dean Hodges.

WOMAN'S WORK

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

Along the Way.

Let me sow a seed of kindness
In the lives along the way,
To spring up where flowers are lacking
And bear fruit some coming day.
Just a deed that helps another,
Just a word in time of need—
Oh, so many fields are waiting
For the sowing of love's seed!

If I share another's burdens,
I forget about my own;
And in speaking words of comfort
Oft I find my troubles flown.
I can double all the blessings
That God sends me every day,
If I share them with the comrades
That I meet along the way.

Oh, the hearts that ache and hunger
For a kind word or a smile!
Oh, the weary by the wayside
That need helping all the while!
Who can ask a nobler mission
Than to work, as best he can,
In a faithful, earnest fashion
For his God and fellow man?

So, my comrade, look about you
For the fields wherein to sow
Seed of love and human kindness
While the moments come and go.
God will send the rain and sunshine
That is needed; never fear.
Ours to sow, and his the harvest
When the reaping-time is here.

—Eben E. Rexford.

While many of our readers may not be members of the Woman's Christian Temperance Union, I am sure that a desire for the success of the temperance movement finds a place in the heart of each one, and that all rejoice at the great work that is being accomplished through this organization of Christian women. I am glad this week to present Mrs. Tomlinson's picture, and I know you will all be glad to read Mrs. Churchward's tribute to Mrs. Tomlinson; at a later date I hope we may have an article from Mrs. Tomlinson herself.



MRS. MARY DAVIS TOMLINSON, OF PLAINFIELD, N. J., NATIONAL SUPERINTENDENT OF SOCIAL AND RED LETTER DAYS FOR THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

Biographical Sketch of Mrs. Mary D. Tomlinson.

M. L. G. CHURCHWARD.

Our belief in the Seventh-day as the Sabbath binds us all very closely together and there is a mingled joy and pride when one of our number "does things" in the great outside to make the world a little better and more Christlike.

Mrs. Mary Tomlinson's present position has not been attained at one bound, but "round by round" she has climbed the ladder. In 1884 she joined the Woman's Christian Temperance Union, at that time still in its infancy, unpopular and by many despised. The next year she was made president of her local union, which office she has accepted at various times for fourteen years. In 1887 she was elected president of the Union County (N. J.) W. C. T. U., which office she still holds. She presided at a meeting in Plainfield when Frances E. Willard delivered a lecture to a large audience. In her prophetic vision, as she took her hand, Miss Willard said to Mrs. Tomlinson, "I believe you are come to the kingdom for just such a time as this."

It was soon after this that she was elected a delegate to the national convention which met at Philadelphia. Here she became imbued with an enthusiasm that has never left her. Two years later she was elected state superintendent of parlor meetings, serving six years. In 1890 she was chosen, by Mrs. A. M. Hammer, national superintendent of this department, to assist her as associate; and in 1893, when Mrs. Hammer resigned, Mrs. Tomlinson was elected to succeed her.

Mrs. Tomlinson's first report, given in Cleveland, Ohio, 1894, stated that there were then fourteen state superintendents, that 846 parlor meetings had been held, and 639 members had been gained. At the Milwaukee (1911) meeting she reported 40 state superintendents, 15,127 meetings, 6,854 active and 1,910 honorary members.

In the summer of 1910 she was somewhat surprised to receive an official and congratulatory notice from Miss Anna A. Gordon, world's honorary secretary of the W. C. T. U., and warm greetings from Mrs. L. M. N. Stevens, national president and world's vice-president, to the effect that she had been elected world's superintendent of social meetings and red letter days.

Mrs. Tomlinson has given a great deal of time and study to make this department a success. She realized that through social lines we may reach the masses and that in making our red letter days days of pleasure as well as profit they will be easily and happily remembered.

She has written and compiled seven booklets, entitled, Why We Belong, Our Work, and biographical sketches of Mrs. L. M. N. Stevens, Miss Anna A. Gordon, Madam Willard, Miss Lucy Webb Hayes, and Miss Mary Allen West, besides a number of leaflets and booklets entitled, Noon-tide Prayer, How to Win, Questions and Answers, What to Do and How to Do It, Parlor Meetings, Social Meetings and Red Letter Days, To Hold and to Gain, What? When? Where? Who? Why?, Do and Don't, The Reason Why, Social Department, What a Superintendent Should Know, Hang out Your Light, Hints and Helps, Why and How, Red Letter Days, Aims and Methods, Parlor and Drawing-Room, and five responsive readings.

With all this work, Mrs. Tomlinson finds

time for the little things of life which make it a pleasure to meet her in her home. The cooperation and sympathy of her husband, Doctor Tomlinson, has always been a source of strength and help to her in all her undertakings.

The work is easier now that it is no longer rejected, despised and dishonored, but is, instead, welcomed the world over. The W. C. T. U. is the largest woman's organization in the world today.

It was with reluctance that Mrs. Tomlinson allowed herself to be thus introduced to our people through these pages. She too realizes the truth of the words spoken to Frances E. Willard, by the poet, John G. Whittier: "Thee must remember it is not thee that is great, but it is thy work that makes thee great." And Mrs. Tomlinson says, "It is all done for the Master."

"Write it on the workhouse gate,
Write it on the schoolboy's slate,
Write it in the copy-book,
That the young may often look:
Where there's drink, there's danger."

Report of Lt.-Col. T. W. Richardson.

To the Board of the American Sabbath Tract Society:

DEAR BROTHERS:—The Sabbath services of the Mill Yard Church and other routine work have been regularly and well maintained during the quarter: Sabbath eve class at 8 p. m. at my house; Sabbath morning service at 10 a. m., also at my house; and the regular "Mill Yard" service at 3 p. m. at Canonbury; also circulation of Sabbath literature and correspondence at home and abroad.

This quarter has been noted by the publication of my studies on Matthew xii, 40 in pamphlet form, under the title of "The Greatest Puzzle of Christendom Solved at Last." Price two cents.

Mill Yard rejoices in the admission of three new members. The sister was baptized by me some time ago, and is the wife of one of the two new brothers; both the latter were baptized years ago. The husband is a Sabbath-keeper of many years' standing. The other brother became a Sabbath-keeper through attending Mill Yard services.

Our annual Orangemen's service attracted a number of visitors, and there is evi-

dence that our work in the Orange Order is producing considerable conviction on the Sabbath question. Several of Mill Yard's members are Orangemen, including our church secretary. Just recently my wife and I, attending a female lodge of which I am chaplain, were somewhat surprised by a sister, with whom we had not discussed the Sabbath, saying, "I intend to be baptized (immersed) but not just yet, for when I am baptized I want it to be into the Seventh-day Baptist Church." She had been reading the *Sabbath Observer*. Another sister immediately said that she and her husband were quite convinced (through the *Sabbath Observer*) of the Sabbath. "The difficulty is, how to do it." I believe there is a considerable harvest to be made from the Orangemen, in the Lord's good time.

I received an invitation to preach the annual sermon or sermons of the Kensit Crusade at Birmingham, much to my surprise, for Kensit's work is essentially for the Church of England. I replied that if they could arrange with our Sabbath-keeping friends for me to do some Sabbath work on the Sunday or Monday, I would come. This was done, and I had a very nice meeting of Sabbath-keepers and interested friends at the Council Schools, Stratford Road, on Sunday evening, November 5, when I spoke for about 1 $\frac{3}{4}$ hours, chiefly on the "Greatest Puzzle" and the Sabbath.

The Kensit friends changed the sermons to public meeting addresses. I had very good audiences and, as I always do at such meetings, I took care to tell the people I was a Seventh-day Baptist and had no respect for Sunday. A good report appeared in the December issue of the *Defender*, an Orange paper.

I have great hope for Seventh-day Baptist work in Birmingham, and I must try to get down there more frequently. I am informed that my "Greatest Puzzle" lectures have terribly shaken the Seventh-day Adventists there. The *Present Truth* (Adventist) has made a lame attempt to attack my position. I have full faith in the power of the Word of God—it must prevail over popery of every kind.

Recently, a young man called on me and offered himself a candidate for baptism. He had not been under Christian influence till he came to Mill Yard. One Sabbath

he was working close by, and, seeing our notice board, came into the service partly in curiosity but chiefly to sit down for a rest. He became interested, and attended for a considerable time fairly regularly. I had some talks with him and believed him to be truly converted. He "would like to be baptized, but—" "But what? In your heart you desire to serve the Lord?" "That's it," he exclaimed, "I am not quite sure of that." He is a sincere, honest fellow, and will make a welcome addition to Mill Yard when we can get another candidate to keep him company in baptism. This is his wish.

The *Sabbath Observer* has completed a run of seven years, and our January number starts Volume II. I have issued an index to Volume I, and shall have a few bound copies ready shortly.

In the commandments of God, and the faith of Jesus,

Yours fraternally,
THOS. WM. RICHARDSON.

P. S.—Owing to the death of the principal donor to our missionary free-will offering (my mother), we are £5 (\$25) worse off in our collection. I endeavored to in some measure make up for that by issuing collecting cards, but the results have not been satisfactory. T. W. R.

Annual Reports of the Milton Junction Church for 1911.

PASTOR'S REPORT.

In this brief report I wish first to take time to record my thanks to our heavenly Father for a year of good health and large opportunity for service in his kingdom. I have enjoyed with you the blessings which have come to the church as its members have advanced in the divine life, and as the church has more nearly than ever before, perhaps, fulfilled its mission as the body of Christ.

During the year I have preached 91 sermons, 53 in this church and 38 in various churches and schoolhouses in Wisconsin, Oklahoma, Arkansas, Louisiana, and Rhode Island. I have taught the young men's Sabbath-school class, and have attended the Christian Endeavor prayer meeting regularly. I have led the regular weekly prayer meeting of the church, and am glad to report the largest attendance at this

meeting of any year since I have been connected with the church. This increase is due to the fact that with the week of prayer some of the Juniors who joined the church the summer before began attending the evening meeting. It seems good indeed to see all ages represented in the prayer meeting of the church.

I find in my diary a record of 66 committee meetings attended in the interest of Christian work. This includes work in connection with this church and its auxiliary societies, especially the brotherhood and the Christian Endeavor society, and larger interests with which we as a church are connected. I have baptized three persons, two joining the Milton Church and one, a convert to the Sabbath, joining here. I conducted seven funerals and assisted at three others. But three of these were members of this church. I have a record of 201 calls. This includes only calls made in connection with the local work and is not a full record.

I attended the association at Garwin, Iowa, and the Conference at Westerly, R. I., representing the church and at its expense; also the quarterly meeting at Milton and Walworth.

While there is much of course which can not be recorded here, still I feel that the work accomplished does not measure up to the opportunities which the year afforded. I hope it may more nearly do so this year.

Several things have transpired to make this year one to be remembered by me. Perhaps three things might be given a place in this report: my trip to the Southwest with its pleasant experiences, the consecration of Anna West to the China Mission, and the organization of the brotherhood and the consequent closer fellowship with the men of the church.

CLERK'S REPORT.

The church has had a prosperous year. The regular appointments of the church have been well attended. Nine new members have been added to the church during the year, one by baptism and eight by letter. We have lost six during the year, three by death, Mrs. Amy Ann Freeborn, Mrs. Lulu B. Clark, and Bessie Maryatt, and three by letter. Thus our membership has gained but three in numbers, but it has had a year of good experience.

Philip Coon has been licensed to preach the Gospel, and Anna West has been consecrated as a missionary teacher at Shanghai, and we have had another home-coming. These are experiences that do not come often to a church and which give it life.

Our pastor was granted a leave of absence of six weeks to do missionary work on the Southwestern field, and was sent by the church to the association and to Conference.

TREASURER'S REPORT.

Summary of receipts: pastor's salary \$560.51; church expenses \$289.24; other local expenses \$140.06; general missions \$118.95; Dr. Grace Crandall \$60.50; Anna West \$47.75; Elder Bakker \$37.50; Tract Society \$71.04; Theological Seminary \$62.95; Sabbath School Board \$13.45; Höcker Fund \$5.00; Aged Ministers' Fund \$2.00. Total \$1,408.95.

SABBATH SCHOOL.

Report of Bernice Miles, Secretary.

Membership: officers 8, teachers 7, senior scholars 59, primary scholars 26. Total 100. Average attendance first quarter 71, second quarter 62, third quarter 58, fourth quarter 63.

Money received during the year: from contributions \$57.32; other sources \$4.82. Total \$62.14.

Report of Mabel Maxson, Primary Superintendent.

Number of children in the department 26. A class of five girls has entered the main school from the primary department. Five children have joined the Sabbath school, four of them from the cradle-roll. Average attendance 20, largest attendance 23, smallest attendance 16. We are sorry to lose Miss Beulah Greenman as a teacher of the department. The main school may congratulate itself on gaining her service. Robert West is the teacher of the third class now, and Miss Corrine Crandall will take the second grade, just promoted from the "baby" class.

Report of Alice Kelly, Superintendent of the Home Department.

Number of members at the beginning of the year 50: eleven resident and 9 non-resident. Number of new members received during the year 6. Number of names

dropped 17. Lost by death 1. Mr. Lo-san of Plymouth, Wis., who has been a member of this department for a number of years, died November 19, 1911.

Our present membership is thirty-eight, eleven resident and twenty-seven non-resident.

A few have requested their names dropped because they can now attend the Rock House Prairie Sabbath School. This school has been reorganized during the year. Let us give this new Sabbath school our prayers that it may prosper and grow spiritually and numerically. Also let us pray for Sister Lottie Baldwin whose health has been so impaired during the past summer that she has been unable to attend to her home-department work as she would like to have done. There are at present eighteen members near Plymouth, and Miss Baldwin tries to visit these members each quarter. Besides these eighteen there are four or five others who are interested in Bible study.

Amount of contributions received during the year \$12.54. Paid out for supplies and postage \$2.68 which leaves \$9.86 to be paid to the Sabbath-school treasurer.

I wish to thank the visitors and all others who have aided me in this work during the past four year. Without their assistance it could not have been a success.

Let us not sow sparingly. "As ye sow, so also shall ye reap."

Report of Mrs. R. B. Davis, Superintendent of Cradle Roll.

New members 6; promotions to Sabbath school 4; number remaining on the cradle-roll 26.

LADIES' AID SOCIETY.

Report of the Ladies' Aid society for the year 1911. Number of names dropped during the year 4, number added 4. Whole number of members 41. Meetings held 24. Average attendance 12. Largest attendance 28. Smallest 5. Special meetings 2. The work has progressed under the direction of the various committees. The Work Committee has furnished work for each meeting, making aprons, sewing carpet-rags, and piecing bedquilts. They have also packed and shipped six barrels of clothing: five to Mr. Kovats for his mission, and one to Ray Monroe, Dewitt, Ark. The Entertainment Committee has served one chicken-pie supper, the junior and

alumni banquets of the high school, three suppers and one dinner for the brotherhood, and the home-coming dinner. The Program Committee has furnished programs for the meetings, using the Missionary leaflets prepared by the Woman's Board. The Lookout Committee has furnished flowers for the sick, Christmas tokens for the aged and shut-ins. The society has raised by its work, dues, suppers, etc., \$137.18 and has paid out as follows: Susie Burdick, salary, \$20.00, Anna West \$50.00, Tract Society \$15.00, church library \$5.00, SABBATH RECORDER \$4.00, freight \$4.78, Christmas tokens and flowers \$1.75, polishing cloths \$18.80, benevolence \$2.00, supplies \$15.85.

BROTHERHOOD.

Under a resolution of the church at its annual meeting in January, 1911, the brotherhood of the Milton Junction Church was organized January 15, 1911. The following officers were elected: Pres. E. M. Holston, Vice-Pres. E. D. Crandall, Sec. A. B. West, Treas. W. H. Greenman. These officers with the pastor form the governing board which appointed the following superintendents of departments: finance, R. T. Burdick; social, Dr. Geo. E. Coon; care of sick and distressed, O. G. Crandall; civic betterment and business opportunity, Geo. W. Coon; prayer meeting and Bible study, Rev. O. S. Mills; missions and outpost work, Dr. A. S. Maxson. Later a church messenger department was added with Robert West as superintendent.

The brotherhood through the finance department raised \$2.50 for flowers, secured pledges for \$120 for local missionary work, and \$100, the gift of one man, for the Los Angeles church.

The social department secured Rev. A. P. Ashurst for a dialect reading from Uncle Remus; provided one dinner, two suppers, and three light refreshments for the brotherhood.

The department for the care of the sick and distressed provided watchers sixteen nights for the sick, and took the initiative in the relief of the tornado sufferers. Twenty-five dollars was raised to help one brother at the time he lost a horse. A special committee consisting of H. M. Burdick and O. S. Mills secured \$43.25 in money for the tornado sufferers, and \$15 worth of donated labor.

The civic betterment and business opportunity department in connection with a citizens' committee brought about the oiling of something over a mile of streets. The illegal selling of liquor was investigated but nothing very tangible was accomplished. One or two people found employment and as many others found help through the department.

The prayer meeting and Bible study department prepared one program, and endeavored to increase the attendance and efficiency of both the Sabbath school and the prayer meeting.

The missionary and outpost work department took the initiative in keeping O. S. Mills on the mission field and with the aid of other brotherhoods put J. C. Bartholf on the field also. Brother Mills has covered Wisconsin and has worked in Illinois, Minnesota, and South Dakota.

The messenger department has been useful in advertising meetings of various sorts, and the members have been in physical training during the summer and have received some training in elementary physics during the late fall months.

The brotherhood has been favored with the presence and counsel of several men from outside its membership. Among the number are Pastors D. B. Coon, J. H. Hurley, L. C. Randolph, T. J. Van Horn; Dr. A. L. Burdick, Prof. D. N. Inglis, H. D. Ayars, Rev. E. B. Saunders, and C. C. Van Horn.

Brotherly Letter From One of Another Faith.

Rev. T. L. Gardiner, D. D.,

DEAR BROTHER:—Recently I received as a gift the two large bound volumes of *Seventh Day Baptists in Europe and America*. I have nearly completed the reading of them, and I want to tell you that their perusal has been indeed an inspiration to me. It is certainly inspiring to note how those early pioneers in the cause of true Sabbath reform, in the face of ridicule, ostracism and unpopularity, stood so staunch and nobly for the truth of the Bible. In those early days it meant so much to brave the frowns and disdain of the popular religionists, and yet they stood firm and true to their convictions of the right.

I notice also that there was a time when there was a mutual exchange of delegates between the Seventh-day Baptists and the Seventh-day Adventists at their General Conferences. To me it is lamentable that such is not the custom today. Why should there not be a spirit of love and sympathy between the two denominations? Are they not both laboring for the uplifting of the sacred law and memorial of Jehovah? Do they not have the same spirit of self-sacrifice? Are they not both ostracized, more or less, from the great denominations around them? Why, then, should they not draw close to each other, and in patience and brotherly sympathy and love help each other? No other people stand so nearly on the same ground as these two denominations. Both claim to follow the Bible and the Bible only as their standard in divine things, and yet they do not pull together, but rather apart. Is it not possible for us to get so near together that we can see and find the things upon which we can readily agree rather than to look for those things upon which there may be a disagreement?—There is no denomination in the world towards whom I have personally had such a filial love and sympathy, outside of my own denomination, as for the Seventh-day Baptists. From my very birth I have been intimately associated with them. All my early years were spent in the Seventh-day Baptist Sabbath school, and it is painful to me that there seems to be no way for a closer and more brotherly cooperation between the two denominations.

In looking over the "History" I find so many pictures of the older ministers under whose preaching I have sat for years. They are too numerous to mention, but I remember them as men of God whose rugged preaching touched me greatly as a mere boy.

I think those books ought to be studied carefully by every member of your denomination for it will be a help indeed to them.

Very truly yours in the Master's service,

C. H. EDWARDS.

14 Gladstone Street, Providence, R. I.

Take your duty, and be strong in it, as God will make you strong. The harder it is, the stronger in fact you will be.—*Horace Bushnell.*

YOUNG PEOPLE'S WORK

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

Testimony That Counts.

THE YOUNG PEOPLE'S BOARD.

Christian Endeavor topic for March 9, 1912.

Daily Readings.

Sunday—John's testimony (John i, 6-8, 15-18).

Monday—Israel a witness (Isa. xliii, 1-4, 10).

Tuesday—Power to witness (Acts i, 4-8).

Wednesday—Spirit-winged words (1 Cor. ii, 1-5).

Thursday—Life-testimony (1 Tim. iv, 9-15).

Friday—Undying testimony (Heb. xi, 1-5).

Sabbath day—Topic: Christian testimony that counts (John i, 29-42). (Led by the Prayer Meeting Committee.)

THE TESTIMONY OF DAILY LIVING.

Christianity is on trial before the world. Every one who professes to be a follower of Jesus is a witness for or against his Master. By what we say and do the world is estimating the value of Christianity. What a terrible responsibility is thus placed upon every Christian.

We do not realize the extent of our influence. The influence of a stone thrown by the careless hand into the water does not stop with the splash, but, with that as a center, waves go out on every side until they reach the shore. In the same way a hasty word, an unkind act, an opportunity neglected, may influence some one in such a way that he may be turned from the Master. He may lead others away and so on in an endless chain.

Since this is true, we ought to be extremely careful of what we say and do, remembering that those about us, especially those younger than ourselves, are looking to us as examples of what a Christian ought to be.

"Let your light shine wheresoe'er you go,
Some one is looking to you!
Brighter each day let it gleam and grow,
Some one is looking to you!
Looking to you, yes, looking to you!
Let your light shine the darkness through;
Oh, be faithful, be loyal and true,
For some one is looking to you!"

There are some qualities which every Christian needs to have in order to live

in such a manner that he may testify for Christ.

(a) **Courage.** When President Garfield was a lad he went camping with a party of his friends. Just before going to bed, as they were all seated about the camp-fire, Garfield drew a Bible from his pocket and said: "Boys, it is my custom to read a chapter in the Bible before going to bed; shall we read it together?" They did read the chapter together, and thus Garfield testified for Christ.

(b) **Faithfulness.** I once knew a man, not highly educated or holding a high position, but who, because of his faithfulness, was a great blessing to those around him. He could always be found at church and Sabbath school and in the prayer meeting, ever ready to do his part; and his daily life was so consistent with what he professed that he was a powerful witness for Christ.

There may be other qualities that should come under this list. Find out what they are and discuss them, together with the ones suggested, in the meeting.

A CLOSING PRAYER.

Help me, Lord, each day and hour,
That my life may count for thee.
Fill me with thy wondrous power,
That I may more like thee be.

Testimony in Prayer Meeting.

Young people often get the opinion that unless one is an active Christian it does not become him to render his testimony in a public prayer meeting. Is not such an opinion reasonable? Why should a young man who has for all his life been profane, and who, even yesterday, you heard take in vain the name of our Saviour, tell in a public meeting of the value of that same Christ to him? Is it not a lowering of the standards of the church? What a degrading effect such testimony must have upon the younger boys who hear it!

But pause. The Saviour of men never hesitated while on earth to stoop to lift up/a man, no matter how morally low he had fallen. And surely he would not do otherwise now, being in heaven.

So the communion of the prayer meeting ought not to be limited, but increased until it includes all who attend. I do not mean that a society should swell its roll by acceptance of each and every young person who attends the prayer meetings, but it should certainly urge all to speak. The

leader should make every one feel that his testimony is wanted. If the church is not strong enough to withstand the intercourse with the lowest man, it certainly is not strong enough to lift him up. The children too must be taught that we are all striving together to live better lives and that their testimony will help us. No matter what kind of a life a person lived yesterday, the fact that he has courage to stand in praise of his Saviour shows that, for today at least, he is morally better. Let all young people, therefore, remember that God disregards the past of a person who will repent, and such a one has an obligation to testify to the goodness of the forgiving God, equal to that of the closest disciple. Therefore the testimony that counts, in a prayer meeting, for the good of the witness and hearers, is that of a humble soul striving to say that which is right.

SUGGESTIONS TO THE LEADER.

Ask several young people what they think is the best kind of testimony. Ask others to give examples of testimony that has helped them.

Ask the pastor to mention instances of "testimony that counts," that he has observed.

Ask one to give examples of testimony that does not count. Do not, however, dwell long on this point.

Report of Christian Endeavor Societies, New Market, N. J.

Rally Day, February 10, 1912.

Report of secretary of the Y. P. S. C. E. of the Seventh-day Baptist church of New Market, N. J., from January, 1911, to January, 1912:

Number of prayer meetings held during the year, 48; business meetings, 12; special business meetings, 2; number of active members received, 4; associate members, 2. We now have an active membership of 44 with an associate membership of 4.

The society has had electric lights placed in the lecture-room of the church; has given \$24 for missionary work; and has voted to pay \$20 a year for three years towards the building of the church kitchen and dining-room.

The society, as a whole, has not done a

great deal of aggressive work during the past year; yet may the small deeds which we have done inspire us to do greater things in this new year. Especially do we need each other's help to encourage the work of the regular committees.

Even if there seems to be shown a lack of interest, let us remember and be encouraged by the first few words of our pledge: "Trusting in the Lord Jesus Christ for strength, I will strive to do whatever he would have me do." And so let each one of us this year try to make our society more of a model Christian Endeavor society.

MILTON F. RANDOLPH,
Secretary.

Report of the Junior Christian Endeavor society:

Our Junior Christian Endeavor society, although small in numbers, is an active little body trying to serve the Master in its small way. At present we have ten members, four of whom have joined this year.

Last spring the Seniors and Juniors held an interesting joint meeting and at this time three of the Juniors were promoted to the Senior society and have become loyal Endeavor workers.

One of the ideals our society strives to reach is "Knowledge of the Bible"; we are doing this by studying the lives of the important Bible characters: those who have failed, and those who have become great through faith. We are also learning Bible verses and some of the shorter Psalms.

Another one of our ideals is to inspire missionary zeal. Once every month we have a lesson on one of the foreign nations, in which we learn the manners, customs, and the need of its children.

Another purpose of the society is to teach the children to be kind to one another; to apply the Golden Rule at home, at school, and at play; to be kind to all God's creatures.

We have given at different times, to our China Mission; for the state work; and also for the new Christian Endeavor building at Boston. We are trying to be helpful and to be of service by brightening others' lives. Flowers have been sent to cheer the sick-room; scrap-books have been made with pictures; *Sabbath Visitors* collected by the children; and dolls dressed for the homeless children at Trenton.

Above all, we are trying, with God's help, to mold our boys and girls into good Christian men and women. Since Christ is back of all our Christian Endeavor ideals, he will help us to reach them.

GRACE BURDICK,
Junior Superintendent.

A Model Christian Endeavor Meeting.

MIRIAM CRANDALL.

Rally Day at Riverside, Cal.

There are almost as many ideas upon the subject of a model Christian Endeavor meeting as there are people in the world; and while some put special emphasis upon one point, and some upon another, I shall try, according to my best judgment, to give each point its full value, impartially.

To begin with, the members themselves must possess certain qualities and qualifications; for no meeting can be a really good one unless both leader and audience try earnestly and sincerely to be interested in the lesson, to get some helpful thought or suggestion from it. The leader must be well informed and personally interested in his task; for if both these requirements are satisfied he will, without fail, interest the most indifferent audience and that audience, when once thoroughly interested, will respond with questions, new ideas and thoughts.

Then, too, the Christian Endeavorers themselves should prepare the lesson and be able to give some original, appropriate thought when the meeting is thrown open. By "original" I mean a thought which has been worked out by them and consequently has helped them in some way. I think you all know what a dampener of interest it is to hear some one, in a sort of "I'm-trying-to-do-my-duty" tone, give some shallowly conventional, time-worn sentiment that has no real, vital interest in it, at a time when his neighbors have become genuinely interested in the subject and are alive with new ideas and practical suggestions, illustrations or questions.

The next essential, to my mind, is the discussion of the practical application of the lesson to twentieth century life: just how we as Endeavorers can really live out the teachings of the lesson. This is very important, for if we as a society wish to be efficient we must make it a point to get

some useful idea from each lesson, which, added to our other ideas, will show us how to live our lives aright and how to help others.

Nothing will quicken the minds and hearts of the audience as will a hearty, well-selected song service before the main meeting; for every one responds to the call of music, and no matter how tired, how apathetic, or how inharmonious various ones in the audience may be at first, if they stand up and sing several familiar, tuneful songs they will enter into the meeting refreshed, and, in a way, prepared for what is to follow. Thus the music leader has no slight responsibility in helping to make a Christian Endeavor meeting a model one. Special selections add to the general result and if these are rendered to the best of each singer's ability, they will have an especial value.

Sincere, simple prayer is the incense of a meeting, and thus the persons who offer prayer, and the prayers they make, are important factors in a model meeting. This is a responsibility for the persons called upon by the leaders. I do not think prayers must be elaborate, verbose, or lengthy, to be acceptable to God; but sincerity and simplicity are the two essentials of a true prayer if we analyze Christ's prayers, and he was the great example for Christians.

Finally, if heart, mind and soul are in harmony after a Christian Endeavor meeting, and new hope, courage and a broader, kindlier view of life go with each one to help him through the week, that meeting has really been a model meeting; for it fulfills its purpose, and justifies its right to be called a model Christian Endeavor meeting.

News Notes—New Market, N. J.

Recently our Christian Endeavor society held a sociable at the home of Mr. A. H. Burdick, which was one of the most interesting and delightful occasions that we have enjoyed for a long time. Every one seemed to be out for a good time and they had it. The Social Committee under the leadership of Miss Mabel Whitford is deserving of great credit for providing an entertainment which has the true Christian Endeavor ring to it.

Sabbath day, February 10, our society

held its annual Rally day services. These were held at the time of our usual morning worship. The following program was rendered:

Voluntary
Gloria
Scripture Reading—Miss Merle Randolph
Singing
Prayer—Miss Edna Burdick
Notices and Offering (Offertory by Choir)
Exercise by the Juniors
Message from the Juniors—Miss Grace Burdick, Junior Superintendent.
Message from Seniors—Milton Randolph, Secretary
Singing
Address, "Our Young People and the Sabbath"—Miss Ethel C. Rogers
Address, "Our Young People and the Church"—Jesse G. Burdick
Address—Prof. Esle F. Randolph
Selection—Male Quartet
Benediction

Our young people are very grateful for the helpful message of Professor Randolph.

The society recently pledged \$60 towards the fund for building a church kitchen and dining-room.

Salem College.

The solicitor, Mr. L. D. Lowther, reports that he has practically finished his canvass in West Virginia. He has raised a little over \$7,000.00 of the \$17,000.00 to be raised. He knows not where to look for the remainder. Must the college carry this debt of nearly \$10,000.00 and pay out nearly \$600.00 interest thereon, every year, or is there some way of raising it? A part of the \$7,000.00 already pledged is not payable unless the entire debt is raised. Must the matter go by default now or is there help and helpers in other churches and localities that might be enlisted by a visit from the solicitor? We wish we could get along without bothering other friends of the college with a subscription paper, but we do not see how it is to be done. If you do, kindly let us know. Salem College has been a great help in the educational development of this section of country, and was never needed worse, nor held a more important place among the schools of the State, than now. Nor was she ever so well equipped for efficient work as now. If this debt could be raised, we believe the endowment would soon come and another Seventh-day Baptist col-

lege would be permanently on its feet. Why not?

PROGRESS OF SUBSCRIPTION.

Total amount needed—\$17,000.		
Amount already reported	\$6,730.00	
		Previously paid.
Amount subscribed by—		
J. P. Carr, Morgansville,	25.00	
G. C. Davis, Salem	25.00	\$100.00
Marcellus Clark	25.00	50.00
Theodore Davis	15.00	
Franklin F. Randolph	5.00	127.50
Roy F. Randolph	10.00	50.00
Johnson J. Lowther	5.00	
Ernest O. Ford, West Union.	25.00	25.00
P. C. Williams & wife, Clksbg	100.00	
W. W. Ash & wife, Clksbg...	50.00	
M. B. Newlon, Clarksburg...	25.00	
S. O. Bond & Wife, Flemington	25.00	
L. L. Sadler, West Union....	50.00	
Chas. M. Satterlee, Norwich.	1.00	
Total amt. subscribed to date...	\$7,116.00	
Amount yet needed—\$9,884.00		

M. H. V.

Feb. 18, 1912.

His Promise.

When John Adams was President there was a boy come from New England with a message to the White House. The President invited him to stay for supper. At the table they offered him wine, but he refused it. They said: "What! Will you not drink with the President?" The boy said, "I promised mother not to drink wine, and so I will not." Then the President said, "There will be no more wine on this table." That boy was Henry Wilson, who afterward became vice-president and one of our great men. Henry's conduct not only illustrates the value of temperance in eating and drinking, but the duty of adhering in all circumstances to that course of conduct which, in our conscience, we believe to be right.—*Presbyterian of the South.*

"Our giving is like sowing seed. Its harvest will be in an enlarged nature, in wider sympathies, and sometimes in seeing abundant results in the work of that to which we give. If we do not see the results in time, we may in eternity."

"The problem of rust stains has been solved by holding the damaged fabric in boiling rhubarb water."

CHILDREN'S PAGE

The Mud Pie Shop.

ALICE ANNETTE LARKIN.

Have you ever been to the mud-pie shop?
If not, it surely will pay you to stop.
It's right on the corner, just inside the gate;
You'd better go now or I fear you'll be late,
For the baking each day is done promptly at ten.
The girls are the cooks while the boys are the
men
Who sell out the cookies and doughnuts and pies.
Oh, there is one now! Don't you hear how he
cries—
"Any cream-puffs today, or doughnuts or cakes?
They're just like the ones that your own mother
makes."

Oh, this shop for mud-pies is the jolliest place!
And you always will find there's a smile on each
face;

For the lassies who cook and the laddies who sell
Are bright and good-natured and happy and well.
The floor, you will notice, is simply the ground;
There may be some dishes still lying around.
The oven is made out of red bricks and stones,
'Tis the very best place to bake cream pies or
scones.

But hark! there's the call—"Any doughnuts or
cakes?
They're just like the ones that your own mother
makes."

Ashaway, R. I.

The Elm Tree Postoffice.

The box fastened to the elm tree had
been a bird's nest once, but ever since
Margery and Rosamund had had Twinkle
to creep softly through the grass and keep
an eye on the young and tender nestlings,
Mother and Father Bird had declared it
was too near the ground, and had built
their nest in the higher branches, safe from
his cruel claws.

For two years it had been vacant; then
one day Margery had a happy little thought.
"Let's have a postoffice," she said to Rosa-
mund.

"But what will we put into it?" inquired
Rosamund.

"Letters," answered Margery, "and
packages and lots of things; and we will
let Evelyn and Sybil have part of it, too.
See, they crawl through the slat in the
fence there, and it's just a step to the tree."

"But who will be postmaster," asked
Rosamund, "and give out the mail?"

"Each can help herself," answered Mar-
gery, "and no one must touch anything
that does not belong to her. Come, let's
go ask Sybil and Evelyn now."

They danced off across the grass and
through the hole in the fence, and soon all
four were busy getting things to put in
the postoffice.

And such mail as that box held! Let-
ters, notes, packages of all kinds, candies,
cakes, and even doll's clothes, passed
through it as the days flew by. Before
the children realized, it was school-time,
and play-days were over. Still the box
held many treasures; and once Evelyn,
for her school composition, wrote a poem
about Margery and dropped it into the
elm tree box.

At last nutting time came, and what fun
the children did have before school and
on holidays, gathering the winter's store!

One day, Sybil found some extra fine
chestnuts, and hiding them carefully away
from the others, after they were safely
home again, she stole across the grounds
to the elm tree post box and dropped in
two little packages for Rosamund and
Margery.

It was late that afternoon before the
children visited the postoffice, and Rosa-
mund gave a little scream as something
gray and furry jumped out as she put her
hand in. "Oh, see," she cried, pulling out
scraps of paper, some empty nutshells, and
a few nuts, "that squirrel is using our post-
office to store his nuts in!"

"Oh, no!" cried Sybil, running across to-
ward the tree. "I put some chestnuts in
there for you and Margery, and he has
taken them. Isn't it too bad?"

"No," said Rosamund, stoutly, "not if
he was hungry. It has been a hard year for
squirrels, my father says. Let's go away
and see if he will take the rest. He needs
them more than we do, I am very sure."

Sure enough, when they came back half
an hour later, squirrel and nuts were gone.

"Do you suppose he will come again?"
asked Rosamund.

"Perhaps he will," said Margery. "We
might leave something for him and see if
he takes it;" and taking a couple of nuts
from her coat pocket, she dropped them
into the box.

Next morning they were gone. "Let's
put some more in," said Sybil, as they
peeped into the empty box. "We will say

DENOMINATIONAL NEWS

Rev. W. D. Burdick of Farina, Ill., has
been extended a call to the pastorate of the
Albion (Wis.) Seventh-day Baptist
Church.—*Alfred Sun*.

A second big fire in Alfred was narrowly
averted last week when the gas in the
chemistry laboratory at Babcock Hall came
on in the night and nearly set the building
on fire. As it was, the superintendent hap-
pened to see it and extinguished the blaze
before it had secured any headway. It
burned around the window and blackened
up the wall some. It was a close call,
however, and it reminds us of the neces-
sity of constant care about our gas lights
at this season of the year, when the gas
is so uneven.—*Alfred Sun*.

President Davis has been in correspond-
ence with Mr. Carnegie for the past two
months, hoping to secure an increase of
\$15,000 on the library donation, as it has
been found that it will require \$40,000 to
build the library planned by the architect.
It now seems that this appeal for \$15,000
additional will not be successful, and the
architect is revising the plans hoping to re-
duce the cost to nearer \$25,000. It is now
believed that Mr. Carnegie may make a
small addition to the fund, even though he
will not increase the gift to \$40,000. It is
expected that the revised plans will be
ready for bids by the first of March.—*Al-
fred Sun*.

Rev. Samuel H. Davis of Westerly,
R. I., is field speaker for the Anti-Saloon
League of Connecticut. A Hartford paper
announces that he is open for Sunday work
during the year, and that those who have
heard him in this work in that State are
greatly pleased with his addresses.

Unseen Forces.

DR. W. D. TICKNER.

It was no unusual thing for an apple
to fall,—indeed, such an event was a very
common occurrence; but one day Newton
asked, Why? Certain it was that no one
was visible who had thrown it earthward;

he owns a share in our postoffice, and leave
him mail every day."

So every morning the children dropped
in a handful of peanuts, chestnuts, crack-
ers and even tiny bits of cake; and soon
they became accustomed to seeing, as they
came to the box, gray-tail fly and scram-
ble off as fast as he could.

Soon Mr. Squirrel did not seem to be
afraid of them, and would sit just out of
reach and wait for them to drop in his
rations, as well as their own letters or pack-
ages, and at last he became so tame he
would jump on their shoulders as the good-
ies fell into the box.

"He calls every day," said Rosamund.
"I suppose Mrs. Squirrel and the babies
wait for him to bring the mail home to
them."

All through the fall and early winter,
Mr. Squirrel made his daily calls at the
postoffice; but with the deep snow he dis-
appeared, and the last handful of nuts lay
uncalled for.

Then Margery's father made a tight
wooden cover to keep out the snow and
rain, and the children used it all winter for
their holiday surprises.

One day in March, Evelyn visited it with
her hands full of letters for the patrons of
the office; but as she neared the tree she
almost dropped them all, for there sat Mr.
Squirrel waiting for her beside the mail
box.

Evelyn fairly flew home and called the
others. "Oh, come quick, come quick!"
she cried. "Our squirrel has come back
and is waiting for his mail."

Eagerly the children gathered a pile
of goodies and ran to the elm tree post-
office. Yes, there sat Mr. Squirrel wait-
ing, as much as to say: "It is a long time
since we received any mail at our house,
and I have come for it now."

After eating all he could and storing the
rest away in his pouchy cheeks, he was off
like the wind, and the children watched
him out of sight.

"We must bring mail every day," said
Rosamund. "Let's use it only for his
mail and see that he has plenty, not only
for the summer, but to put away for the
winter. Then he and Mrs. Squirrel will
not have to worry about feeding the bab-
ies any more."—*Emma F. Bush, in Zion's
Herald*.

no visible agency could be detected. Why did it fall? How long Newton philosophized concerning the phenomenon, we know not, but his conclusion has ever since been regarded as unquestionable. Some power, subtle and invisible, attracts all bodies towards the earth. This power received the name of gravitation.

But what is gravitation? Who can tell? Its existence we all recognize, but up to the present time no one has been able to solve the mystery that surrounds it. Silently and unseen it acts. We feel its force, we recognize its presence, yet no one can tell its origin or explain its manner of working. No one can annul or suspend its operation. What is it? He would be regarded as stupid indeed who would presume to deny its existence.

Yonder stands a stately oak. Its leaves tremble as from excitement. Why do they tremble? You reply, It is caused by the wind. True, but what is wind? What subtle, intangible, invisible force is the direct and primary cause of it all? What force is behind the air to drive it forward, or before it to draw it onward? Our textbooks explain (?) it by telling us that air becoming warm rises, causing a partial vacuum, and colder air rushes in to fill the space vacated by the warm air. In this way currents are formed. But why does warm air rise? What change has taken place in its molecules that causes temporary repulsion, thus overcoming gravitation and producing this partial vacuum? Why should the mutual repulsion of molecules of warm air be stronger than that of cold air? What is this repellent force? Whence does it come and whither does it go? Who is wise enough to tell us? No one denies the facts, but who can explain them?

I gaze into the top of this oak and ask, How was the water from the soil carried to the top of this tall tree? I am told that it was carried there by capillary attraction. Yes, but what is capillary attraction? The capillaries are there in a dead tree as well as in a live one, but who would think of tapping a dead maple tree expecting to obtain sap? This force of capillary attraction exceeds the power of gravitation, carrying water upward contrary to the force of gravity. No one of ordinary intelligence questions the existence of this force, but who will volunteer an explanation?

Vapor rises from the river on a cold

frosty morning. The river is nearly all frozen over, but a little below the mill-dam is an open space. Vapor rises to a considerable height. Why? We are taught that the specific gravity of water is greater than that of air, and vapor and steam are in no wise changed so far as their chemical composition is concerned. The relative specific gravity therefore is unchanged. Why does it rise? Will any one answer? There is thus seen to be some *other* unseen power strong enough to overcome gravitation. We all know it, but who understands it?

Yonder in the quarry they are blasting rock. What causes that sudden shock, that loud report, and the upheaval of great masses of rock? Dynamite. A few minutes before, that dynamite was held in the hands of the workmen with impunity. Why this change? Whence came this sudden explosion of imprisoned gases? What is this repulsive force? Certainly not the gases themselves, but an unseen force, stronger than either gravity or capillary attraction, that drives the molecules of gas apart. Did any one ever see this force? No. Will any intelligent person question its existence? To do so would be folly.

Since all admit the existence of these mysterious forces of the natural, physical world, why should any one presume to deny or question the reality of spiritual agencies or forces? The reality of the one is no more incredible than is that of the other.

You who have felt the quickening power of the Holy Spirit, who have listened to the still, small voice speaking peace to your soul, be not ashamed of your belief. You *know* the reality of this spirit power as truly as the scientist knows the reality of gravitation or any of the other unseen forces that operate in the physical world.

Explain it? Just as readily as the scientist can explain the power of attraction or repulsion. True, now, a veil before us lies, and we see as through a glass darkly. We only know in part, but when we have passed beyond the bounds of this earth life, and gaze with ravished vision upon scenes behind the veil, then that which is in part shall be done away and we shall know even as we are known.

"The shovel has done more for humanity than the gun."

DEATHS

MITCHEL.—Lydia Viola Mitchel, daughter of Deacon M. M. and Anna Jackson Mitchel, was born on Little Prairie, November 6, 1888.

She was baptized by Rev. G. H. F. Randolph, November 24, 1904, and united with the Little Prairie Seventh-day Baptist Church. She attended Fouke School one year and part of another, when sickness compelled her to return home. She was married to Franklin Wallace, May 7, 1911, and died February 14, 1912.

She lived an earnest Christian life, and was loved by all who knew her. Service at the home by Rev. J. L. Hull. J. L. HULL.

Found in Her Bible.

The following little poem was found in the Bible of Mrs. Lovina Green, the notice of whose death appeared last week, and was forwarded by her daughter with a request for its publication in connection with that notice. Since it came too late for last issue of the RECORDER, we give it place here.

"With the labors of life before us,
And the care it often brings,
Our spirits are sore perplexed,
And troubled o'er many things.
Like Martha in days of old,
While toiling for raiment and meat,
We lose the blessing Mary sought,
While sitting at Jesus' feet.

"The time that to us is allotted,
Is passing like shadows away.
The life that is longest and brightest
Fades like a summer day;
From the dawn of the early morning,
Through the noontide's sultry heat,
May we choose for our own that better part,
While sitting at Jesus' feet.

"Till over the hills at even
Falls the gleam of the setting sun,
And life's weary race is ended
With the hours that have passed one by one,
May the days that to us shall be given
Be spent in his service sweet,
And we learn the truths in his blessed Word,
While sitting at Jesus' feet.

"Like the gentle dews of heaven
Fall his words on the listening ear,
Fraught with joy and blessing,
To the soul that fain would hear;
His name in songs of praises
Our lips would oft repeat,
In our humblest devotion,
While sitting at Jesus' feet."

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LESSON X.—March 9, 1912.

JESUS THE HEALER.

Lesson Text.—Mark i, 29-45; Matt. iv, 23-25.
Golden Text.—"Himself took our infirmities,
and bare our sicknesses." Matt. viii, 17.

DAILY READINGS.

First-day, 2 Kings v, 1-14.

Second-day, 2 Kings v, 15-27.

Third-day, John ii, 1-12.

Fourth-day, John iv, 46-54.

Fifth-day, Luke iv, 31-44; v, 12-16.

Sixth-day, Matt. iv, 23-25; viii, 1-4.

Sabbath-day, Mark i, 29-45.

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

"A brisk application of hot acid vinegar will remove paint from glass."

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

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

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

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

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

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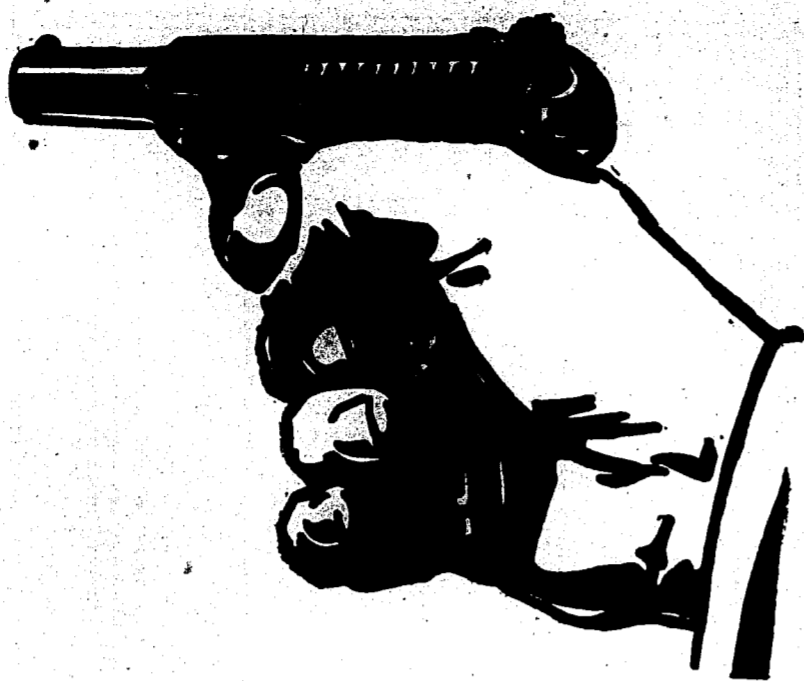
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Gird me with the strength of thy steadfast hills!
The speed of thy streams give me!
In the spirit that calms, with the life that thrills,
I would stand or run for thee.
Let me be thy voice or thy silent power—
As the cataract or the peak—
An eternal thought in my earthly hour,
Of the living God to speak.
Let me rise and rejoice in thy smile aright,
As mountains and forests do;
Let me welcome thy twilight and thy night,
And wait for thy dawn anew!

Give me of the brook's faith, joyously sung
Under clank of its icy chain!
Give me of the patience that hides among
Thy hilltops in mist and rain!
Lift me up from the clod: let me breathe thy breath;
Thy beauty and strength give me;
Let me lose both the name and the meaning of death
In the life that I share with thee.

—Lucy Larcom.

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