

The Sabbath Recorder

FOR THE NEW YEAR

Let me but do my work from day to day,
 In field or forest, at the desk or loom,
 In roaring market-place, or tranquil room;
 Let me but find it in my heart to say,
 When vagrant wishes beckon me astray
 "This is my work; my blessing, not my doom;
 Of all who live I am the one by whom
 This work can best be done in my own way."
 Then shall I see it, not too great nor small
 To suit my spirit and to arouse my powers;
 Then shall I cheerfully greet the laboring hours.
 And cheerfully turn, when the long shadows fall
 At eventide to play and love and rest,
 Because I know for me my work is best.

—Henry Van Dyke,

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N. O. MOORE, Business Manager.

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EDITORIAL

Hilltop Views.

We often seek the hilltops in order to secure better views of all the surrounding country. From such a vantage-ground every point of interest in the landscape stands out clearly, and one is able to discover the relation of each part to the great whole, and the importance of one section as related to another.

Did you ever take a journey through a new and interesting country, over a road upon which you expected never to travel again? If so, you know something of the desire to make the most of every opportunity to learn everything possible of its historic scenes, and to get to yourself every good to be secured at each point in your journey. You were anxious to reduce the hindrances to a minimum, and to dwell as little as possible upon the unpleasant things. It was your main purpose to cherish every pleasant memory, and to learn every profitable lesson in order to secure the greatest benefit from each day's travel. You know, too, how eagerly you peered over each hilltop to see what lay before you; and ere you descended to the valley, how carefully you looked back over the road you had traveled. But when you had scanned this sufficiently to take in the situation, instead of dwelling upon the unpleasant things that had hindered your progress, and the vexations that had come, you put away all thoughts of these and set your face toward the things that lay before, with ever brighter anticipation. Inspired by the best experiences in the land behind, you pressed

forward, eagerly looking for the best that could be found in the country ahead.

This is what each one should do in life's journey. This beginning of the year 1908 is such a hilltop. From this vantage-ground each one can see the road over which he has traveled. There were many pleasant and profitable things. Some places were steep and hard to climb. Delays, vexations, petty deceptions and extortions from dwellers along the way have sometimes thoroughly tried our souls; and we might now make ourselves miserable and destroy much of the good we gained by cherishing the memory of these things. But it would be folly to do so. Many a man is robbing his future of the best things in store for the faithful, by brooding over past troubles and over affronts and vexations that have been given him by others. From this hilltop of 1908 we should all set our faces toward the future with a new purpose to make the new year's record better than that of any of its predecessors.

Happy is the man who can forget! It is sometimes better than to remember. What a hindrance it would be if we always had to remember the things that have hurt us. Supposing the mortifications of all our failures and of all our mistakes were to cling to us! What progress could we make under such a burden? Nay, my brother, let us set our faces toward the land of Beulah now, and try to forget every hindering thing in the past. There are good and helpful things enough to remember if we will, and these shall nerve our hearts to better work for days to come. The land before us is a pleasant land; the fields stretch away toward the river, which some of us can almost see, and where our journey must end. May we make the very best of every hilltop in life's journey, and may the golden dawn of the land beyond the river appear brighter from each one until we stand redeemed on the hills of glory.

Remember all that time has brought—
The starry hope on high,
The strength attained, the courage gained,
The love that cannot die.

Forget the bitter, brooding thought—
The word too harshly said,
The living blame love hates to name,
The frailties of the dead!

—Holmes.

The Bible is Still the Best.

There is practically no discrepancy between the Biblical and the scientific positions as to the development of the material universe. In both authorities we have the "Beginning" and then progress from "chaos" step by step to man, the crowning work of creation. The *Advance*, for December 26, in an editorial says some good things upon this question, which are worth a careful reading.

We give them below:

The so-called conflict arises in the attempt at explanation. The Biblical view holds to a divine cause. Back of the introduction of new orders of beginning and new epochs in the progress of things it sees creative power. It always presents a cause equal to the effect.

With scientific theories this is not always so. The weakness of much of the attempted explanation is that it so often goes from a higher effect to a lower cause, from the greater to the less. But such explanation impales itself upon the principle that the effect cannot be greater than the cause. Hence it falls short of really being an explanation. * * * The effort now so common to explain the progress and results of the Christian religion by means of lower causes will not succeed. It comes into such continuous conflict with the accepted principles of investigation and knowledge and moral judgment that it cannot prevail. *It is impossible, for example, to convince mankind that what is admittedly best in history and in the life of today is the result of deception, fraud or illusion. When we are told that what is greatest in history has no historical basis, human judgment rebels. When what have been the most potent forces in transforming society and transfiguring individual character are dissolved into the vapors or frenzy of disordered minds, we know that such conclusions were reached by a process which is neither scientific nor reasonable. The world still demands a cause equal to the effect in spite of all efforts to persuade it to the contrary.*

The italics are ours, and we wish every Bible student would learn those lines by heart. We, too, do not believe that the Christian world is ready yet to give up its faith in the supernatural power set forth in the best Book the world has ever known.

Generation after generation of critics against Revelation has arisen and each, in turn, has undermined the foundations upon which its predecessors built, bringing nothing but confusion. Out of all this confusion the Bible has come practically un-

scathed, and there was never a time when it held in blessed thrall so many millions as it does today.

Humanity will not easily give up that which has brought to earth its richest blessings, and been a transforming power for good throughout all ages, only to accept confused and far-fetched theories which have never built up human hearts in holy things, nor given them a glorious hope of the life to come.

Do it Now.

These words are conspicuously posted over the office table of one of my successful friends, and in his workroom adjoining, one may see another sign reading, "Do it Now Avenue."

No wonder this friend is prosperous, and no wonder he is crowded with all the business he can attend to. He knows very well the worth of that little word, "now." There are hundreds who are robbing themselves of a prosperous future because they have not learned the value of "Do it now."

An idle present makes an empty future; and he who hopes for a prosperous future should understand that he can have it only by a proper use of all the "nows." It was Cervantes who said, "By the street called By-and-by you reach the house called Never," and it might be better for all our work if we could always remember his words. There are too many who intend to do good sometime, but are doing nothing toward it now. And he who fills his today with nothing but good intentions is in a fair way to do nothing all his life.

There are those who really mean to do something for our colleges and for the church and for the missionary and tract societies. They have promised themselves for years that they would lend a helping hand in these good things; but each passing year finds them with no real thing actually done. And now we stand at the open door of 1908, with all these good causes suffering for the help we might easily have given if we had only gone about it. If the thousands who read this had simply done in some systematic way just what they could easily have done week by week for the past three years, there would be no handicaps from debts in all our denominational interests. Every cause we love

would now be free from debt and have funds for future use; while these thousands who helped would feel no loss in pocket, but would enjoy great gain in heart life.

Friends, the great world needs your help today. Our colleges are suffering now for some of the help you intend to give them by and by. Our Tract and Missionary Societies are now in distress for the help you are expecting to give, and yet do not give. If we are to help this generation any, it must be done soon. Those who need help in education must have it now or never. Five years later will be altogether too late for them.

The Tract Society needs today the funds to clear up its debt and to enable it to go on with its work. There are hundreds of souls whom the Missionary Society might reach and save if it had the help you can give now. Even a year or two later will be forever too late to reach and save some of these hundreds.

Dear friends in all the churches, why is it that we do so little when we have the power to do so much? Will the record of 1908 be the same old story, or will we make it a record-breaking year in giving promptly all we can for God's cause?

Let us in all good conscience before God, and in the spirit of our beloved Christ, decide what we ought to do, and "do it now."

Our Candle is Burning Out.

A little girl was asked one evening why she kept so steadily at her work; whereupon she promptly said: "My candle is almost gone, and I have no other."

Her answer was suggestive. Life is the candle; and it, too, is partly gone—it may be almost gone—and we have no other.

Because her candle would soon go out, the little girl felt impelled to make the most of it while it should last.

What lesson comes from this to your heart, my brother, as you pause at the threshold of a new year to think of the years gone by, of the work to be done, and of the time before you in which to do it?

One thing is sure; some of your candle is gone. It may be the greater part of it is burned out now. Quite an appreciable portion of it has gone since 1907 began, and here it is burning rapidly into 1908.

Have you any special work that should be done before your candle goes out? All that is gone has gone forever. You can never again have the opportunities that have been neglected. Whatever we do must now be done in the little time that is left us. If we are dissatisfied with the little we have done, there is only one remedy—fill full all the time we have left. The candle is rapidly burning out and we have no other.

Disrespect for Rulers.

The RECORDER has no sympathy with the spirit of disrespect for rulers, so prevalent in the United States. It is enough to make the blood of any true citizen boil, to read the irreverent and contemptuous language of the average newspaper, applied to the President of this great nation. The horrid and malicious representations in cartoons, of our chief magistrate are too brutal and low to be tolerated. Nothing but evil can come from them. They are especially adapted to arouse the most brutal passions of low-lived men. They breathe the very spirit of anarchy, and tend to engender the hatred that sharpens the assassin's dagger. They put a premium upon the overt act of murder, which is seen in its incipient stages in the venom of hearts that can produce such expressions of feelings as are brought out in these infamous cartoons. The only wonder is that some crank, inspired by these, has not actually carried out the final act which such venomous pictures suggest. They would be appropriate only for a demon, and yet they represent somebody's feeling toward our President!

America might profit from some good lessons taught by other nations, in the line of loyal respect for the one who more than any other stands for the nation itself. In England it is "Her Royal Highness, the Queen," or "His Royal Highness, the King;" but in America it is "Buck and Breck," "Old Abe," "Grover," and "Teddy" with the coarsest and most disgusting caricature that can be invented! It is too bad!

He Did the Right Thing.

We have just read of a former student of the Northwestern University, who had been helped through an education for the

ministry by funds given for that purpose. The university allowed a reduction in tuitions for prospective ministers. It seems that this young man did not enter the ministry after his graduation, but went into some other business; and he has now returned \$125.00 to the school, which is the amount of discount from regular tuition on account of his being a ministerial student. He explained that since he had not entered the ministry, this "is the only square thing to do."

It seems to me the young man did exactly the right thing. Indeed, I do not see how he could have done less and still hold up his head as an honest man. Whenever any denomination uses benevolent funds to prepare young men for ministerial work, that denomination has a right to expect faithful service in return. This young man had a good sense of the fitness of things.

The Debt.

We are glad to be able to report quite an increase in the amount received for the debt this week. The New Year does not find us with the debt all paid, as we had hoped it might; but it does find us with a reduction of \$500.00 on the debt.

One pastor writes, "I have mentioned the debt of the Tract Society to my congregation, and will try to get something definite going at our church meeting Sunday. Will try to have a canvass here for that purpose."

Another pastor writes from one of our smaller churches, "I enclose check for \$10.00 from our Sabbath School, for the debt. The Young People's Society have voted \$5.00, and the Ladies' Society, \$5.00; and I think something will be sent through our church treasurer." This is good for a small society. How glad we all will be when this debt is all wiped out!

Previously reported	\$610 12
Received from	
Mrs. G. S. McKee, Bakersfield, Cal.	4 00
L. Herbert Starr, Waterford	2 00
Paul Palmiter, Albion	3 00
Mrs. R. M. Jackson, Nady, Ark.	50
Mrs. James Barbour, Westerly	1 50
Church at Roanoke, W. Va.	14 00
Mrs. C. Swedin, Alcester, South Dakota	1 00
Henry Ring, Alcester, South Dakota	2 00
D. S. Gurley, Adams Centre	5 00
Mrs. John Williams, Adams Centre	3 00
A. M. Clarke, Clayville, N. Y.	2 00

Church, Little Genesee, N. Y.	41 00
John C. Crandall, Friendship, N. Y.	5 00
Nile Sabbath School, Nile, N. Y.	10 00

Total to Jan. 2. \$604 12

Condensed News.

Our readers will hail with joy every real sign of returning prosperity after the financial pinch. The steel manufactories in the great iron belt are receiving immense orders for work and are sending thousands of workmen back to their places in the shops. The papers also speak of resumption of work in New England manufacturing establishments. In a little time now we hope things will boom again so people will hardly remember the panic.

Secretary Taft in a great speech in Boston strongly defends the President against the charge of being responsible for the panic, and lays the blame to the trusts. We think the people at large will approve the Secretary's position. Speaking of the trusts, he says: "Their iniquities, their throttling of competition, their law-breaking were the sole causes."

Oklahoma is beginning well in the enforcement of her prohibition laws. Twenty-three hundred barrels of beer were in the "brew" when the territory became a state, and could not be removed until after the state was organized. This beer has been seized by state authority and poured into the sewers. It was valued at \$17,500.00.

Young Women's Christian Association.

The first annual report of this association is just out. This year has been largely spent in study of present conditions and forming policies for effective work. The object given in their charter is: "To advance the physical, social, intellectual, moral and spiritual interests of young women." The work of the Board is, "to establish, unite and develop Young Women's Christian Associations." There is a home and foreign department. Headquarters for the United States is New York City. Mrs. Russel Sage presents a fine new building, which is being erected at 27th Street, for the use of the International Committee of Young Men's Christian Association, National Board of Young Women's Association, and the Student Volunteer Movement.

Associations have been organized in many states and cities. The work is divided into distinct lines, such as physical, economic, educational, industrial and religious.

This is a step in the right direction, and will undoubtedly be a power for good in all this country.

Where our Paper Comes From.

The fact that paper is constantly growing dearer causes many to turn toward the source of supply in an inquiry as to the future prospects for the paper trade.

Most of the paper for all newspaper work now comes from wood. Some of our great city papers use the product from acres of spruce in a single edition. And with the forests rapidly disappearing, it becomes a serious question, where the supply shall come from when a few more years have passed. It takes 3½ million cords each year. 93,000 cords were imported last year over and above the amount imported in 1906. About three-fourths of the pulp is made from spruce; but poplar, pine, hemlock, balsam, and cottonwood are also used. The wood alone last year cost \$26,400,000.00 and the price of paper in the Middle West has increased one-third during the year. This has forced many papers to raise the subscription price.

Denominational News.

The *Milton Journal* speaks of the pleasant visit of Rev. George B. Shaw and family with friends at Milton while en route from Plainfield, N. J., to his new pastorate in North Loup, Nebraska. January fourth was Brother Shaw's first Sabbath in North Loup, and while he filled the editor's pulpit there, the editor tried to fill the one made vacant in Plainfield. Little did either of us think one year ago that any such change awaited us.

The Portion for Christ's Work.

An address delivered by Dr. H. L. Hulett, of Allentown, N. Y., at Alfred, Nov. 30, as part of a symposium on giving; and requested for publication in the SABBATH RECORDER.

When, on Wednesday, your pastor telephoned me, asking if I would come and help with this service, it did seem to me

that I could not do it; for I had the feeling that there were a great many, nearer home, who had the ability to do the subject better justice than I possibly could do. But I came, and for at least two reasons—one being that life to me seems a very earnest, real thing, and I believe that we should do everything that lies in our power to make that life count for good: therefore, a few years ago, I made a mental vow that whenever asked to do work of this nature, which might perhaps be of help, I would not refuse, but would say, "Yes, I'll do the best I can;" so what other answer could I give, Brother Randolph?

Then again, I came because of love for your pastor, believing as I do, that owing to the existing social conditions in our country, the entire church of Christ must rise to a higher plane of thinking and working as regards all moral, political, and religious questions; and seeing your pastor among the foremost in this work, I cannot help but feel glad and proud to be counted as his friend. And it seems to me that at this Thanksgiving time, among other blessings, the First Alfred church should be very, very thankful that a man like L. C. Randolph is its pastor.

The subject assigned to me is this: "The Portion for Christ's Work." To put it a little more pointedly, Shall we tithe?

What do we mean by the term tithe? Webster defines the word thus—"a tenth," "the tenth part of;" therefore, I shall mean when I speak of tithing, at least one-tenth of a person's income—not of the profits but of our income.

Many are giving more than one-tenth, probably some of you are; and God is richly blessing you in it and will continue to bless you. Whatever I may say will also apply to the children, as well as to the older ones. "Train up a child in the way he should go: and when he is old, he will not depart from it"—a great subject, a very broad subject—too much of it for any ten minute address to thoroughly discuss.

We can only hope to drop a few thoughts, trusting that you will follow up with a more thorough examination of the subject. When I came to look up the Bible references, both direct and indirect, bearing upon this question, the thought came to me that a morning service could well be

given to a Bible reading upon this subject. It is also a very important subject and to my mind a vital one as relates to us as individuals, and to us as Seventh-day Baptists. True it is, that if every one who professes to be a Seventh-day Baptist practiced the tithing of his income, several problems, such as the insufficiency of pastors' salaries, church debts, and tract and missionary debts would be very easily solved.

Why do I believe in tithing? It certainly is not enough for me to simply make the assertion, "I believe it is right;" but you are deserving of knowing why I so believe.

(1) As a business man I most emphatically hold that to make any business enterprise attain to its highest success, that particular business must be conducted with system. Is it not just as true of religious business as of any other? Our benevolences as apart from religious life must also be based on some system. I care but little what you call that system, but the system you must have; and to my mind tithing offers to us just the needed system better than anything else has ever done or ever can do.

(2) I believe in tithing because I have tried it and know whereof I speak. I must confess to you that previous to my marriage—12 years ago—though a firm believer in benevolence, because of a good mother's teachings, yet I was not a believer in tithing as a means to that end. But God gave me a Christian girl for a wife, who did believe in this method; and because I trusted to her judgment (which is a pretty good thing for us men to do, when questions of right and wrong are to be settled), I was persuaded to try it. I wish to say to you today that words fail to express one's delight in this system after having given it a trial. Would I could convey to you, my friends, the joy and spiritual uplift that come from giving, not that which is yours, but giving of that which by right belongs to Him who is the giver of every good thing. If you are not now practicing this method of giving, try it for one year, and I am sure you will never regret it.

(3) Again, I believe in tithing because it should be but the natural response of a

grateful heart to the grace and goodness of God.

At the approaching Christmas time all of us will give presents to our loved ones. Why? Because we expect gifts in return? Because we regard it as a duty? Not by any means; but because love fills our hearts and we wish to express, by giving, that love and devotion. Dear friends, how much more should we desire to give our tithes to Him who gives unto us all things, both material and eternal.

Both the 8th and 9th chapters of 2d Corinthians are full of this subject; and Paul finely appeals to this high motive for giving when he writes—"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes, He became poor, that ye through his poverty might be rich."

(4) I believe in tithing because it is God's definite demand. This Book, the Word of God, is the one book to which we can and ought to turn for the right solution of all life's problems. Do we seek its counsels as often as we ought?

Let us at this time see what is said in it as to tithing. There are very many passages which we might quote, but two or three are sufficient to prove conclusively that it is God's wish for us to practice tithing. Listen; "Honor the Lord with thy substance and with the firstfruits of all thine increase."

Jacob it was who said to the Lord, "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

In the law given to the children of Israel by God through Moses on Mount Sinai we find these words: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

Then again in that remarkable chapter of the Bible, the whole of which I wish you would read when at home, the 3d chapter of Malachi, the 8th, 9th, and 10th verses. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

In the light of these passages, dare we refuse longer to do God's bidding? Do we even wish to refuse to obey God's word when the doing of it brings such rich blessings? Words fail to express our feelings for any child who shows disrespect to a parent. What shall we say of us as children of a heavenly Father when we quibble about giving at least one-tenth of our money for His word? Did I say our money? Nay, my friend, God's money, every cent of it, simply given to us as stewards to use for the uplifting and bettering of ourselves and of mankind.

Do you sometimes ask the question "Why do we not have more revivals?" Is not the answer in that 10th verse? Let us read it again. I wish in closing to emphasize that not only money and earthly goods are Christ's portion; but the best gift of all is when we shall give of our very selves to Christ's service. Especially would I say to you, my young friends, that when you have lain on a sick bed and have seen a vision of the future, as it were, as others have seen it, you will more fully realize that not success in your chosen line of work, not the thousands you may have amassed, not the social eminence to which you may have attained, nor anything of that nature, is going to be that which is going to last after our life work here is finished; but that inner life we have lived, those deeds of kindness we have been enabled to do, those words of love, of hope, and of courage we have spoken to those about us—yes, even those smiles of encouragement we have given, are the only things that will seem of any consequence as we seem to look across the grave to the Great Beyond. Then it is that we shall get the right perspective of what success in life means. Then it is that we shall remember these words of Christ, ringing down the ages, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Those Questions.

MY DEAR BROTHER LEWIS:

I do not wonder if you are beginning to feel that the questions you propounded to the pastors and all thoughtful readers of the denomination, in the RECORDER of Sept. 30, 1907, have fallen on dull ears, or come to irresponsible souls. The response has been altogether out of proportion to the importance of the questions propounded. For myself, I wish to say that I was moved to respond at once, but pressure of other duties made it impossible for me to do so in a thoughtful manner. I felt it was better to wait till I could give answers that should be the result of a careful consideration of the several points covered in those questions.

It seems to me that the "first and most vital need of our people in the matter of Sabbath observance" is a fuller realization of the fact that the Sabbath is not a holiday; a day of cessation from the arduous labors of life; a day in which to lounge about or seek varied companionship; a day in which to prepare for advantageous business engagements for the following days by a careful study of the market reports and business directories. In short, we need to study with new motive and deeper infilling of the divine spirit the words of the prophet, "If thou turn thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." Isa. 58: 13-14.

"The most essential point to be aimed at in Sabbath reform work outside ourselves" is, impressing upon the minds of those whom we would reach with this very important truth, the essential and enduring nature of the Sabbath as a divine institution. The thought of the Sabbath that is by far too prevalent, is that it is a time set apart for special communion and fellowship with God. With this thought uppermost in mind it is not difficult to conclude that another day, closely associated with an event of universal interest and vital im-

portance can well be substituted for the Sabbath and so unite the two under one day.

The essential thing is to show that the Sabbath was instituted as a memorial, as well as a day of adoration and worship, and can never be changed to some other time without destroying its essential nature and at the same time dishonoring God, at whose command it was given a place among the other days, by him named and appointed. If this point be justly taken and rightly presented, in all of its bearings, we shall not fail to show "to those outside of ourselves" that the two great events of creation and redemption, are connected in the one day. Matt. 28:1 says, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Scripturally, the end of the Sabbath was with the setting of the sun, and the beginning of the first day of the week was with the same. This passage, and all other records of the resurrection agree that when the tomb was visited Jesus was risen and gone, hence there is no scriptural authority for the resurrection on the first day of the week, hence no good reason for its observance as a day of worship.

To the third question, "Have the Sabbath and Sabbath observance larger and more vital relations to religious development and spiritual life than we now realize and appreciate?" I feel constrained to answer "Yes;" and at the same time to pray, "Lord, teach us these larger and more vital relations to religious development and spiritual life." "To maintain our place and increase in power and efficiency," as a denomination, there must be manifested the dynamic power seen in an "Increasing holiness of life and higher spiritual attainments." If these legitimate fruits of a life of loyal devotion to the requirements of the heavenly Father be wanting, there can be no hope of maintaining our position among other denominations; to say nothing of developing an increase of power.

Sabbath observance, when followed out upon the low basis of obedience to a dogmatic requirement, is not calculated to "cultivate and strengthen spiritual life." When we can come to see in the institution of the Sabbath an evidence of God's thoughtful

care and planning for His people; when we can see in the Sabbath an expression of His thought respecting the higher moral development and training of His children, and the especially prepared doorway through which we are invited to come into constant and vital companionship with Him; then shall we come into an attitude toward the Sabbath by means of which we may find the observance of the Sabbath cultivating and strengthening our spiritual life. With such a thought of the Sabbath we will naturally grow into tender regard for God, because of this day which He asked us to observe in honor of Him and in remembrance of His completed work.

There is no other question in all the interests of our church life and religious experiences outside the question of salvation by faith in the Son of God, so vitally connected with our religious life here, and our home with God in the future, as is the question of Sabbath observance. If this fact be not a well-formed belief in our hearts, then we need to hold seasons of prayer in our hearts, in the home and in the church, till we shall come to this belief and put the observance of the Sabbath in its proper place, the place God intended it to occupy.

As to the last question respecting a change "in the general type of preaching from our pulpits, in view of prevailing Sabbathlessness," I am not prepared to express an opinion for I am not well enough acquainted with the present methods to speak wisely. I believe, however, if we can adopt and live out these thoughts, and take the attitude toward the Sabbath I have tried to make plain in the answers given above, every pastor in our churches will be prepared to present the teachings of God's Word upon the question of Sabbath observance so as to make it tell mightily against Sabbathlessness and help to correct "the changing attitude of public thought relative to the Bible and the Sabbath."

E. ADELBERT WITTER.

Salem, W. Va., Dec. 23, 1907.

DEAR DR. GARDINER:

I have read and reread the questions asked by Dr. Lewis in his "Open Letter," published in the RECORDER of September 30. I have taken up the pen a good many times to attempt an answer, and have as many

times laid it down, feeling that to the older and more experienced should these questions be assigned for answers. But I feel that I can no longer refrain from expressing my views concerning some of these.

There seems to me to be three things that we Seventh-day Baptists need, all of which are most vital to the needs of our people in the matter of Sabbath observance and Sabbath reform; namely, deeper spiritual life, reverence for the authority of God's Word, and consistency.

1. We shall never be able to keep the Sabbath as we should, and certainly all efforts at Sabbath reform will be fruitless, until first we, as a people, come into so close a touch with the great heart of God that worldliness and selfishness and sin shall be driven out of our hearts. Intellectual, literary and social attainments are desirable, but with these we shall be powerless to save the Sabbath or win others to the truth, except the Spirit of God dwell in us and direct their use. We want to remember that it is "Not by might, nor by power, but by my spirit, saith the Lord." Brethren, Sabbath reform is not *our* work, it is not Dr. Lewis' work; it is the Lord's work, entrusted to us. I am not alarmed about the Sabbath, but I am alarmed about Seventh-day Baptists, his chosen vessels. As compared with others, we are an educated people; we are not poor; our social standing is good. But we are worldly, selfish, "semi-comatose." We may be no more worldly or selfish than other people. But that is not the question, for "they measuring themselves by themselves, and comparing themselves among themselves, are not wise." The peculiar position in which we are placed, the truths for which we stand, demand more of us. Oh, for a baptism of the Holy Spirit among us! Oh! that we might be filled with the Spirit of God as the sails of a vessel are filled with a favorable breeze. If among us there could be but a genuine revival of a work of grace in our hearts, if but the temple of God could be purged of worldliness, selfishness and sin and filled with the Spirit of God we would become invincible; for, "we are laborers together with God," and "it is God that worketh in us both to will and do of his good pleasure."

2. We need to exalt the Bible as the only rule of faith and practice. I, for one, do

not believe that the Old Testament is but a compilation of traditions, stories, folklore, etc.; nor that it is made up largely of myths and fables, invented by the Hebrews, or borrowed from the Babylonians. Neither do I believe that "the thought of the Scripture-writer is the meaning of the Scripture." (See *Biblical World*, March, 1907, p. 167.) The Bible is not *man's* thoughts to men, but *God's* thoughts to men. The Bible is not simply a record of what men of the past have thought, preserved in writing and handed down to us in the form of history. Such is nonsense. I believe in the doctrine that the Bible was inspired by the Spirit of God; in the doctrine of the Trinity, of the divinity of Christ, of the atonement; in the doctrine of salvation, of rewards in heaven and punishment in hell. The Bible, inspired of God, lived and interpreted by Jesus Christ, must be the foundation of our faith. "Other foundation can no man lay than that which is laid, which is Jesus Christ." Yes, Dr. Lewis, we want a "Thus saith the Lord" for an 'authoritative statement' regarding the Sabbath, as well as upon other Christian doctrines."

3. Then we should not be afraid to say to the world, in love and kindness, that a "Thus saith the Lord" concerning the Sabbath applies to others as well as to Seventh-day Baptists. If rewards in heaven are to be based upon loving obedience to God's law and plans concerning us, and punishments upon disobedience, etc., then, I take it, we are all to be judged by the same standards. I do not know how much a God of infinite love and mercy may forgive, though his forgiveness is never sought. But this much I do know: if God wants me to love him, he wants every one else to love him; if God wants me to keep the Sabbath, he wants everybody else to do so. And this is a test of our love: "If ye love me, keep my commandments." "This is the love of God, that we keep his commandments."

Now, I believe that consistency in interpreting the Scriptures compels such an attitude. Why it is that so many of our people talk, think, and act as if Sabbath keeping was all right for Seventh-day Baptists and not an essential for First-day people, I am free to confess I cannot understand. If I cannot be considered a Christian while I wilfully or knowingly break

the first, or third, or seventh commandment every week in the year, I cannot be considered a Christian while thus I break the fourth commandment; neither can you, nor any one else. Brethren, let us quit trying to convince ourselves that we have a distinctive mission. We have one. Let us go to work in dead earnest. If the Sabbath is God's truth, then it must be his will to have all men "come unto the knowledge of the truth." It is just as incumbent upon the laymen to be living witnesses of the truth as it is upon the ministry; just as incumbent upon our denominational schools as it is upon our churches. This can be done by both laymen and ministers in brotherly love and kindness; by our schools without being sectarian. Denominationalism is not sectarianism. Well has Dr. Daland put this when he says: "Our schools ought to be denominational in administration, scope and purpose, while at the same time administered in such a liberal, tolerant and Christian spirit as to compel the admiration and respect of others than ourselves." I think on the whole we are admired for our conscientious convictions, for consistent living, by the First-day world. When I was a student at Alfred, there was a First-day young man, a janitor of one of the college buildings, who did his janitor work on the Sabbath. Vividly do I remember a remark made by an intimate friend of mine, also a First-day young man. Said he: "Davis, I would think a great deal more of you people if you did not permit any such work done here on the Sabbath." Now, I am not writing this to say whether such work should, or should not be permitted on the Sabbath, but I am writing it to say that First-day people admire us for being conscientious, consistent.

We need to exercise great care in the manner of Sabbath observance. True, the Sabbath should be a day of joy, the happiest day of all the week. But we must exercise great care that we do not desecrate the Sabbath day by carrying our weekly work or business into the Sabbath. It may be that we go to the city or village to do our shopping on Friday and do not return until an hour or two after sunset; or, perchance, our stores or business offices may not be closed until a half-hour after sunset Friday evening; or we walk over our farms on the Sabbath and discuss

and plan the work of the next day, or next week. These are but a few of the many ways in which the Sabbath is desecrated; by these we destroy the spiritual significance of the Sabbath to the individual, and the power of the individual to win others to the Sabbath truth.

A. L. DAVIS.

Verona, N. Y., Christmas, 1907.

Yes, a Free Pulpit.

In an address before the Young Men's Hebrew Association, in Philadelphia, Dr. Stephen S. Wise says some wise things. We clip some of them for our readers to think about. His subject was, "Shall the Pulpit Be Free?"

The voice from the heights must speak through the preacher who would serve his age; the tide eternal must surge through his soul. To be the messenger of the Lord of Hosts is to be, not only to bear, His message. The man must be worthy of and equal to His message. What he is will, in the end, constitute the burden of his message. He must "lead by going before." "He alone can give who has; he alone can create who is."

* * * *

The preacher of righteousness must stand upon the rock of changeless principles, upon the rock of the eternal verities of truth and right. He must relate these verities to the life of our own day, show forth the relation between the everlasting and the passing. This is to throw the light of religion upon the problems of our age; to deal with living questions, to consider the problems and perplexities of living today and not one thousand or four thousand years ago. The pulpit is not to plunge into the distractions of the street and the market and the political gathering, but the moral law is to be laid down whenever and wherever it is to be applied. So to do is to make of the pulpit not a police court, but a tribunal before which the great tendencies and deeds and causes of men are to be brought, that they may be rightly and justly assessed as to their moral bearing.

* * * *

Shall nine-tenths of the moral problems of the hour be avoided by the pulpit, because these trench upon the domain of public affairs? How to end child labor and its damning wrongs is a moral question. Right versus might, or peace through justice versus war through force, is a moral question. How to secure money without taint and how to spend it without sin is a moral question. How to call a halt to the mad selfishness and the wantonly self-indulgent luxury of these times is a moral question. Which of these moral questions dare the pulpit shirk? "The Ten Commandments and the Sermon on the Mount are good enough as far as they go, but they must not be driven too far," cry they who would silence the pulpit the moment it deals with personages more modern than Hezekiah and events more recent than the flood or the destruction of Jerusalem.

Missions

Summerville, Mo.

When the *Sabbath Outlook* was being published a few years ago, a copy was addressed to a First-day Baptist minister who lived near Summerville, Mo. Both he and his wife became interested in, and made a thorough study of the Sabbath question from the Bible standpoint. They became convinced that the Seventh-day was the Sabbath. Rev. T. G. Helm was the name of the minister. He, like most southern ministers of his time, located in the village or country, maintained himself by other means than by his preaching. He worked his farm and held the position of county surveyor. They came to the conclusion which most people must reach who honestly study the Bible for light on the Sabbath question. Now they must be true to convictions or by some means evade them. Thousands of people, of good intentions, are today standing just where they stood. Business assisted Mr. Helm in the delay of duty. We call it business, when it is so very unbusinesslike.

He came home one Seventh-day from his week's work of surveying and found his wife occupied, not in her usual way, baking, cleaning and preparing for her Sabbath, but actually keeping it, with the children gathered about her studying the Bible. Mr. Helm said, "Wife, how is this?" She answered, "I have worked my last Sabbath-day." He left the house and made some pretense of preparing as usual to keep the following day. Then came the struggle of his life. God pity the men and women who stand there today. Right triumphed. He came to the house and said, "Wife, I have worked my last Sabbath."

Mrs. Helm has been called to her heavenly home. Dear old Brother Helm is now a cripple and is cared for by a faithful, young unmarried daughter. He sits by his open fireplace praying for his neighbors, that they may find the Lord and His Sabbath. When they had embraced the Sabbath, he wrote to the *Outlook*. Brothers Nathan Wardner and A. McLearn were

sent South; visited Brother Helm, baptized him and his wife and a daughter. Our ministers made many friends in the few days spent holding meetings at Summerville. Then followed very severe and continued persecution, which always makes friends for a cause, if borne in the spirit of the Master. Thus Brother Helm has been the means of laying foundations for truth that may endure through all time. A few years later I think Brother S. R. Wheeler visited this place. One year ago Brother G. H. F. Randolph and J. H. Hurley visited Summerville, where in spite of severe storms and other hindrances, they held a few meetings. They, too, made the people of the town their friends. In November I visited there, and asked the trustees of the M. E. Church for the house of worship. It was gladly granted. I reached Summerville at noon and at night spoke to more than forty people. Congregations and interest grew every night. Seven meetings were held. On First-day night I spoke to them on the Holy Land. At the close of the meeting I asked them if they would like for me to speak on the Sabbath question the following night.

A large congregation gave a unanimous vote and on the following night gave good attention for nearly an hour to the Sabbath sermon. Several of them at the close took tracts offered them. One more meeting closed the series. After this meeting a business man came and asked for a Sabbath tract, said he was interested, and with others thanked me for the message and meeting and said, "We are tired of hearing ministers preach who have no message. We will gladly come to such meetings as you have been holding." Brethren, the fields are ours, they are white for harvest; what are we going to do? Will you pray the Lord of the harvest that He will direct us in sending out godly reapers?

At the Southwestern Association, we learned of a little settlement of people at a place called Skylight, Arkansas, who have embraced the Sabbath. This information came through Brother C. C. Van Horn, of Gentry, who was attending the Association. The settlement is some nine miles from the railroad and fifty from Gentry. My time was so fully occupied that

I asked Brother D. C. Lippincott, delegate from the Northwestern Association, to visit this place at the expense of the Missionary Board. Brother C. C. Van Horn kindly consented to go with him. They spent the Sabbath and First-day, held some meetings, told them of our beliefs and assisted them in organizing a Sabbath School. The following are extracts from a letter written from there to Brother Van Horn:

Dear Sir and Brother: It is with gratitude we write you in answer to your kind letter of November 13, informing us of the meeting held at Gentry, in which so much interest was shown in our behalf. We are so thankful to our heavenly Father that it is our good lot to be united with such a people as we believe Seventh-day Baptists are. Your kind and cheerful letter strengthens us more than tongue can tell. It should have been answered before, but we have been waiting until we could all meet in Sabbath School, as some of us have been from home all of the time. Last Sabbath morning we all met at Brother Joseph's for Sabbath School. We are getting along well. The Lord is with us in our efforts and He is guiding us. There was some interest taken in Brother Lippincott's sermons and people would have liked for him to stay longer.

We have distributed all the tracts you left us among those who seemed the most interested. We hope to have some of you come to us again next year; and that others will be led into the true light. We received a letter from our Corresponding Secretary Saunders; he hopes to visit us at some time, and will be welcome. We received the "Quarterlies" and *Sabbath Visitors*; and we will send you the money in time for the new year. The children are enjoying the papers very much and send their thanks for them. Thanking you for your kindness, we ask your prayers, and those of all the brethren for us in our lonely lot. We remain faithful servants of Christ.

E. B. SAUNDERS, *Cor. Sec.*

Meeting of the Sabbath School Board.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session, on the First-day of the week, December 15, 1907, at 10 o'clock, A. M., in the St. Paul Building, 220 Broad-

way, New York City, with the president, Esle F. Randolph, in the chair.

The following members were in attendance: Esle F. Randolph, Charles C. Chipman, Royal L. Cottrell, Edward E. Whitford, Elisha S. Chipman, Alfred C. Prentice, R. Bertrand Tolbert, Samuel F. Bates, J. Alfred Wilson, Corliss F. Randolph, and the Field Secretary, Rev. Walter L. Greene.

Prayer was offered by R. Bertrand Tolbert.

The minutes of the last meeting were read.

The recording secretary reported that notice of the meeting had been mailed to all the members of the Board.

The Finance Committee reported that a circular letter relating to the financial interests of the Board had been prepared and mailed to Sabbath School superintendents, pastors, and church clerks throughout the denomination.

The report of the Field Secretary was presented and accepted as follows:

To the Sabbath School Board of the Seventh-day Baptist General Conference.

DEAR BRETHREN:—During the three months since the September Board meeting, the work of the Field Secretary has been devoted to correspondence, and to the development of the plans referred to the Field Secretary at that meeting. Once during the quarter, in response to an invitation from the Verona Township Bible School Association, he gave an address and conducted a Round Table discussion at their convention which was held in the First Verona Seventh-day Baptist church. This gave an opportunity to meet several of our workers.

To secure information regarding the present condition of the work and to get a basis for further correspondence, a circular letter was sent, in October, to all our schools. The responses were gratifying, both as to the number received and the condition of the work. In many of these replies, we saw evidences of hard and successful efforts on the part of local workers to carry out the plans outlined during our visit on these several fields.

The frequent inquiry for various Sabbath School supplies which are suitable for Seventh-day Baptist schools led the Field Secretary to select from various publishers the most suitable helps and supplies and to make out a brief descriptive price list which he has recently sent to about two hundred and fifty of our Sabbath School teachers and workers. It is the hope that this may be of assistance to many schools in getting a more desirable line of supplies than they now have. In these same letters were sent "Inserts" of the *Manual for Bible Study* and leaflets descriptive of Home Department, Cradle Roll, Teachers' Training and Organized Class work for those who are engaged in these departments of Sabbath School administration.

Six of the twelve *Manuals for Bible Study* placed at the disposal of the Field Secretary for review purposes have been sent to the following periodicals: *The Outlook*, *The Biblical World*, *The Christian Endeavor World*, *The Publisher's Weekly*, *The Independent*, and the *Journal of Religious Education*. The *Christian Endeavor World* for November 14, contained a notice of the *Manual*.

The sections from the report of the Conference Committee on Sabbath School work, referred to the Field Secretary, has had his attention during the quarter. To help carry out the intent of these resolutions, the Field Secretary has prepared an outline graded curriculum, using such available material as our people have published, filling out with the most suitable from other publishers, so as to make a complete graded curriculum from Beginners' class to the Adult division. This we trust may be of assistance to those schools that feel the need of a graded course of study. To help in the attainment of the object contemplated in the sixth article of the committee's report, he has also prepared a series of graded supplemental lessons, with verses and passages for memorizing and study, adapted to the different grades below the Adult department, and intended for use in connection with the International Lessons.

Letters have also been sent to all the moderators of Associations relative to the Field Secretary's trip to the Associations in 1908.

Respectfully submitted,

WALTER L. GREENE,
Field Secretary.

VOTED, That the Field Secretary be authorized to send copies of the *Manual for Bible Study* to the libraries of theological seminaries, at his discretion.

The Committee on the *Sabbath Visitor* and *Helping Hand* reported the resignation of Mrs. Walter L. Greene as editor of the Primary Department of the *Helping Hand*, and that arrangements had been made with Mrs. Luther S. Davis, of Cedarville, New Jersey, to edit the Department for the first number in 1908.

VOTED, That the question of continuing the Primary Department in the *Helping Hand*, and of providing an editor therefor, be referred to the Committee on the *Sabbath Visitor* and *Helping Hand*, with power.

The report of the Treasurer of receipts since the last meeting was presented and accepted as follows:

RECEIPTS FROM SEPTEMBER 15, 1907, TO DECEMBER 15, 1907.

Scott, N. Y., Sabbath School	\$ 64
Lost Creek, W. Va., Sabbath School	10 00
North Loup, Nebr., Sabbath School	11 66
New Market, N. J., Sabbath School	12 50
Riverside, Cal., Sabbath School	4 86
First Hopkinton, R. I., Sabbath School	6 25

Syracuse, N. Y., Sabbath School	1 04
Little Genesee, N. Y., Sabbath School	4 50
Nile, N. Y., Sabbath School	1 12
Plainfield, N. J., Church	33 91
Nortonville, Kan., Sabbath School	5 00
New Auburn, Minn., Sabbath School	1 14
Second Brookfield, N. Y., Sabbath School	2 85
G. B. Shaw, sale of <i>Manual</i>	23 50
Verona, N. Y., Sabbath School	6 30
Rockville, R. I., Sabbath School	2 50
Niantic, R. I., Sabbath School	1 00
Milton Junction, Wis., Sabbath School	3 96
Second Alfred, N. Y., Sabbath School	1 90
Second Alfred, N. Y., Church	2 97
Independence, N. Y., Sabbath School	2 05
Farina, Ill., Sabbath School	3 57
Fouke, Ark., Sabbath School	1 50
Jackson Centre, O., Sabbath School	1 36
Albion, Wis., Sabbath School	2 11
Albion, Wis., Church	78
Hammond, La., Sabbath School	2 00
Alfred, N. Y., Church	8 16
Milton, Wis., Church	8 92
R. B. Tolbert, sale of <i>Manual</i>	4 50
Adams Centre, N. Y., Sabbath School	2 00
Esle F. Randolph, sale of <i>Manual</i>	1 50

\$176.05

Dec. 15, Cash in hand	\$ 35 00
Due Publishing House on account of publishing <i>Manual</i>	66 33
Bills payable	100 00

Total indebtedness \$466 33

The report of the Committee on sale of the *Manual for Bible Study* presented the following report:

DEAR BRETHREN OF THE SABBATH SCHOOL BOARD:

I regret that returns have been so slow on the sale of the *Manual*. Some of our best customers have not yet reported a cent. In justice, I cannot hurry them, and yet it is a great disappointment to me. I confidently believe that the *Manual* will yet be sold at a profit. Seventy-four dollars has been received. Many churches that are just beginning their winter study should be heard from soon. However, they may have to be reminded.

I hand you my statement of sales, and my resignation as Committee on Sales of the *Manual*. Some one should be appointed to take up this matter.

Books are at the Publishing House. A few more might have been sold and another article would have been in the *RECORDER* if enough books had been on hand to supply a demand for board covers. It will be some little time before they will be ready.

A new man could well write at once to all the names included in my book, which shows where *Manuals* are.

Fraternally,

GEORGE B. SHAW,
Committee.

The report, including the accompanying resignation, was accepted, and the thanks of the Board tendered Brother Shaw for

his faithful services in this connection.

The Field Secretary was appointed a committee on sale of the *Manual*, to succeed George B. Shaw.

The Field Secretary presented a communication from Rev. Ahva J. C. Bond relating to the *Sabbath Visitor*, which upon motion was laid upon the table and made a special order of business at the next meeting of the Board.

The recording secretary reported correspondence from the editor of the *Sabbath Visitor*, and read a letter from Rev. George B. Shaw as follows:

DEAR BRETHREN OF THE SABBATH SCHOOL BOARD:

It is a very great disappointment to me that I am not able to meet with you in the December meeting. Please accept my resignation as a member of the Committee on the *Sabbath Visitor* and the *Helping Hand*.

I shall expect to remain a member of the Board for the remainder of the Conference year, but shall expect that all special duties shall end with this meeting. Situated as I shall be in Nebraska, I do not propose to be placed on any board where I shall not be in a position to work.

I expect that among the most profitable and pleasant labors of my life have been with the men of the Sabbath School Board. I admire you, and more and better than that, I love you. I fear I have not always been a wise leader or a strong follower, but I meant well, and am sorry that I cannot go to New York tomorrow and tell you so.

Affectionately yours,

GEO. B. SHAW.

(Excuse this poor letter written in bed.)

The letter was ordered recorded, the resignation it contained accepted, and the recording secretary instructed to write a suitable letter to him, expressing our appreciation of his services as a member of this Board.

Edward E. Whitford was appointed chairman of the Committee on the *Sabbath Visitor* and the *Helping Hand*, in place of George B. Shaw, resigned.

VOTED, That the President of the Board be requested to send sample copies of the new edition of the *Catechism* to Sabbath School superintendents and Junior superintendents throughout the denomination.

The Field Secretary having presented in connection with his quarterly report, a manuscript copy of Supplemental Lessons for use in the Primary, Junior, Intermediate, and Senior Departments and Classes of the Sabbath School, and of a Graded Curricu-

lum for similar use, he was authorized to have them printed and distributed.

The Committee on Incorporation presented a plan for incorporation which, after a general discussion, was approved, and the Committee was instructed to proceed to incorporate the Board.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.

Recent Books Defending the Bible.

The January number of the *Homiletic Review* contains an article upon Recent Biblical and Theological Literature from the pen of Prof. James A. Orr, D. D., of Glasgow, Scotland, that will be helpful to many who are anxious to find the best books recently written in answer to the modern Bible critics. For those who have been disturbed over the assaults upon the Bible teaching of the Virgin birth of Christ, and upon his resurrection, and upon the Gospel of John, will find in this article very helpful suggestions, especially as to where the best answers can be found.

Archeological discovery is doing much to straighten out criticisms on the Old Testament. The writer has found Prof. Albert T. Clay's work, entitled "Light on the Old Testament from Babel," very helpful; and Prof. Orr says, "It gives perhaps as clear and readable an account of the nature and bearings of the greater Babylonian discoveries of recent times as is to be found anywhere in the same compass."

Dr. G. Frederick Wright's "Scientific Confirmations of Old Testament History" is also mentioned as very good in its line. Certain commentaries by Dr. Briggs are highly recommended; and one on Matthew by Willoughby C. Allen, M. A., Oxford, is spoken of as a "learned and careful commentary." I can also recommend the excellent book entitled, "The Incarnation and Recent Criticism," by Dr. R. J. Cook, as a clear, strong and comprehensive answer to the criticisms upon the incarnation question.

There are many other books referred to by Prof. Orr, and his article alone is worth many times the price of the magazine.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Wait on the Lord: be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord.

The Mantle.

MARY B. CLARKE.

He was a quiet citizen,
From home and friends afar,
But had incurred the enmity
Of those who burned for war.
They brought, indeed, a trumped-up charge
And waited no reply;
The fiery Spaniards had decreed
Their enemy must die.

Then came the wise Ambassador—
Who plead in vain at first,—
And wrapped him in the "stars and stripes"
And dared them do their worst,
Insignia of a government
Whose arm protection gave
To its own subjects, everywhere,
Who might protection crave.

It was enough; no single hand
Would brave that unseen power
Whose fiat to destruction dooms
A nation any hour.
Safe in the shelter of that strength,
Whose symbol all might see,
Wrapped in the panoply of state,
The prisoner was free.

May we not learn the lesson here
Around our loved to spread
The mantle of our fervent prayers,
That they be safely led?
Through trials dark, temptations strong,
In paths, before untried,
Through dangers, seen and unseen, where
The enemy may hide?

Prayer reaches to that Sovereign Power
Who gives supreme command,
Who holds the universe of worlds
Within His mighty hand.
In every age, in every clime
He guards His own so well
That for the soul who seeks His aid
He bars the gates of hell.
Westerly, R. I.

Jane Evans' Awakening.

"Yes, they are rarin' and tarin'; beggin', borrowin', lendin'. Any way at all, just so they get the money," snapped Jane Evans.

"The one who raises the most is offered a prize, some jim-crack that ain't worth ten cents. It's supposed to be for a worthy object—foreign missions; but I'd like to know, Armeldy, how many of these youngsters care anything about the starving heathens across the sea?"

"How do we know there are any heathens? Our lodge-master said it was all a 'fake,' that missionaries live enough sight better than the folks who starve themselves to keep 'em. How do we know they thank us for sendin' preachers? Haven't the Chinese as good a right to their heathen gods as we have to ours?"

"I never did have much use for these missionary meetin's, and I'll tell you why. Milton Center ain't notable for s'ciety gatherin's. The folks want some places to go and take this way to get it. Others like to show off. Look at Grace Ansted's mother, for instance. There hasn't been an exhibition since that baby was born but what she had to be on the platform. Not that she is so purty or smart, or that folks want her so bad—it's just pure conceit.

"Why, when Grace was in long clothes, they got up a tableau of the 'Babe in the Manger' for no other reason than to show that dress that Mis' Ansted's aunt sent from India. These country missionary meetin's do more harm than good.

"When one of the public exhibitions is on hands, they practice for days; when the time comes, there is whip stealin' and horse racin'; young fellows race up and down the road in their new buggies. They never hear a word of the service, nor don't want to.

"Folks give because they're afraid not to. When it's all over, Elder Jones gets up, clears his throat, hems and haws and thanks the people for 'their gen—er—ous contribution.'

"If I had believed in missionaries before, this business would have sickened me out. If you want to be charitable, why don't you pick up some of the distressed children here at home?"

Jane Evans' sarcasm was lost upon her listener. Armeldy Tobin sat nervously tearing the fringe on her old red shawl; the fact that Mrs. Evans was rich and she poor, mattered not a whit to her. She was not often aroused, but this subject was a

dear one to her, and she felt it her duty to awaken her neighbor if she could.

"If that is your opinion, why don't you carry it out?" she began, rubbing her hands briskly. "I know there's children here that are needy, but nearly everybody in Milton Center has so many of their own that you can't get help. I thought a minute ago when I looked over your big house with its empty rooms; your closets filled with clothes that have hung for years unworn, your pantry and cellar and fields running over with good things, I just thought of what a good chance you had to work for the Lord. I didn't know that you had been doing it all the time. Jane, I misjudged you, as some of the others have done. Forgive me! Won't you, honey?"

The moisture in Armeldy Tobin's eyes overflowed and ran down her wrinkled cheeks. "I ain't forgot when we sat in the same seat at school that you shared the last bite of apple-turnover with me. U-m, was n't it good? There ain't no cooks now-a-days like your mother and mine."

Jane Evans' sharp eyes softened. Those far-away school days brought recollections of a time when she and her companion were rosy girls. Armeldy had always sacrificed herself. When she, little Jane, had been low with diphtheria and begged piteously for her playmate, Armeldy had stolen into the room against the doctor's orders, braved the danger of infection for love of her. This same faithful friend had woven her wedding wreath; when sickness took her first-born away, death laid low her husband's head, it was Armeldy who closed his eyes and scattered immortelles over their graves. Jane was commander. Armeldy had been content to do her bidding.

Some way Jane's words hurt her friend cruelly on this sweet summer morning. Mrs. Tobin had given her only son, Donald, to the work. Murderous arrows, followed by swamp fever, had carried him away, and, on this anniversary of his death, the mother's heart bled anew.

Jane's boy died in baby-hood. Hers had been chosen for a great work, but had been snatched away before the promising bud bore fruit. Since Donald's death, her one desire was to convert Jane.

"Our meetings are different this year," she forced herself to say. "We will have

them once a month, with a new program every time. Next Sunday, Jasper Johnson, a returned missionary, will lecture on 'Darkest Africa,' and illustrate it with colored views. I expect a big crowd. We'll take it to the schoolhouse, so every one can have a seat. The women decided not to charge admission, but at the close we will take a collection and every one can give what they please. He's from Tuscaloosa—you always was a master-hand at geography. Where is that, Jane?"

"On the east coast of Africa. I'd like to see them pictures."

"Well, can't you come?"

Mrs. Evans folded the garment that she had been mending and placed it in the basket.

"It's against my principles to go to such things," she said slowly, "but I reckon a chance like that is too good to be missed. I won't see you any more 'til Sunday. Yes, Armeldy, I b'lieve I'll go. Good-bye." "Say," called the older woman after her friend reached the gate, "you needn't tell any one that I am comin'. I might change my mind and don't expect a donation from me, either. I'll put whatever it's worth in the basket. D'ye hear?"

Mrs. Tobin nodded pleasantly, but all the way home she studied and prayed for Jane. The great need, both for means and help, made her persevere in spite of the rebuffs. All through the flower-strewn lanes, she talked with the Lord.

"It surely isn't wrong, dear Lord," she murmured, "to set my heart on her conversion. Let me do some of the work that Donald would have done, but not my will I pray. God, Thy will be done!"

Hoping much, she prayed and planned for her friend's undoing.

The departure from the usual monthly program of the missionary society caused great excitement. The pictures were advertised widely. Children and old folks saved their pennies to swell the collection on the day of conquest.

They could scarcely wait, but the great time came at last. Every bush blossomed as if for a special purpose; every bird sang; every child went early to the school-house to see the queer machine and to press the hand of the preacher who was to tell them of the heathen's God.

The house was well-filled when Jane Evans, gray, austere, marched to the seat that had been saved for her. She greeted no one, but in the involuntary hush which followed Jasper Johnson's appearance, a curious feeling thrilled her through.

The missionary was tall, brown-eyed, red-lipped, handsome; the hair thrown back from his high forehead was brown, too, with a fleck of gold in its silken mesh, but his voice—that carried her back to other years. To a little church in the hollow, where her lover, Jasper's father, had led her into the way of life. She thought of the circumstances that had separated them as the musical voice rippled on, as an accompaniment to the mournful picture of a heathen mother and her babe by the river Nile. He told of the superstition, the heart pangs, starvation, torture.

To the audience the shifting scenes were beautiful, but they carried Jane Evans to the country of the heathen; in fancy she saw herself with Jasper's father as he dispensed the word of life.

"That boy's a powerful speaker!" exclaimed Elder Jones, at the close of the lecture. "Friends, I hope for a generous collection!"

When the basket with its pitiful display of pennies and quarters stopped before Jane Evans, she fumbled nervously for a moment with the silken string of her purse, then, failing to find the coin she wanted, threw with a defiant gesture the bag and all its contents on the wooden plate.

"I said I'd give what I thought it was worth," she explained to her delighted friend, "and I meant it. 'Twas worth every dollar."

When the surging crowd had gone Jane Evans walked with the boy down the locust-strewn path.

"Go home with me, Jasper," Armeldy Tobin heard her say, "I used to know your father; I'd be proud to know you, and then—" she hesitated shyly, "I want to find out how much that mission that you are to build at Tuscaloosa will cost. I might help you a little."

Armeldy Tobin's heart was too full for utterance. With a fervent "Thank God!" she dropped on her knees in the blossoming forest and there alone with Him, she sent

up a hymn of praise and thanksgiving for Jane Evans' awakening.—*Grace Boleter Sanders, in Missionary Tidings.*

The New Papyri of Elephantine.

Valuable Finds in Egypt of Interest to All Bible Students—A Blow at Wellhausen—A Document in Pure Aramaic.

Prof. D. S. Margoliouth, M. A., Oxford, in The Expositor.

To all who are interested in the story of the Old Testament the discoveries at Elephantine offer a wonderful prospect—that of seeing a history of Israel at some time based upon authentic and contemporary records. For between even the brilliant conjectures on which the work of Wellhausen is based, and certain knowledge there is a wide gulf. The hope of obtaining such records from Palestine, though not quite extinct, is exceedingly faint; nothing but stone or brick would be preserved in that soil, and documents engraved on these materials have hitherto been yielded by it in scanty numbers. From Egypt, where all things are preserved by the soil, till recently little illustrative of Israelitish history earlier than Alexandrian Judaism was ever expected. But the unexpected has once more come about. The Jewish colony of Upper Egypt, of which the Bible knows little more than the name, has suddenly come into prominence.

TREASURES IN A JEWISH DEED-BOX.

The deed-box of a family belonging to it in the Persian period was accidentally discovered, and threw a powerful light on some of the prophecies incorporated in the Book of Jeremiah. A second find, of which the first fruits have now been published, takes us far nearer to the communities of Palestine of whom some records have come down to us in the Books of Ezra and Nehemiah. We can scarcely believe that this source will have run dry before it has furnished material which will set at rest a number of burning controversies. If the Jewish communities of Egypt in the year 400 B. C. had any Sacred Books, and portions of them or the whole of them should come to light, what will their relation turn out to be to the sacred canon of later Jews and Christians? How far will their Torah—should it be discovered—coincide with any of the documents which criticism has

endeavored to reconstruct? Had they any portion of our Isaiah or of our Psalms? For some years, at any rate, the eyes of Biblical students will be directed towards Upper Egypt as the probable source of enlightenment on these and similar problems.

THE LATEST REMARKABLE FINDS.

The second find, published by Dr. E. Sachau, consists of a complete papyrus, dated from the seventeenth year of Darius, and containing a letter addressed by the Jews of Elephantine to the governor of Jehud (the Jews); a fragmentary copy of the same letter, in slightly different wording; and a fragmentary reply from two of the persons mentioned as addressees in the first papyrus. Dr. Sachau's translation and commentaries will of course be the basis for any future study of these documents.

A DOCUMENT IN PURE ARAMAIC.

The language is, according to Dr. Sachau, the very purest Aramaic; this does not prevent it being in many places ungrammatical and hard to translate with certainty. It contains what appear to be decided Hebraisms, and in general bears an extraordinary likeness to the language of Nehemiah. This appears both in the phraseology and the tone.

UPSETTING WELLHAUSEN.

The great interest of Dr. Sachau's discovery is doubtless the evidence which it affords that the Israelites in these distant colonies had altars and sacrifices. Wellhausen's great work begins with the observation that in the first century A. D. both Samaritans and Jews were as convinced that there was only one place where worship could be offered as they were that God was one. He then endeavors to prove that Deuteronomy represents the stage at which this doctrine was still gaining ground, the Priestly Code the stage at which it was assumed or taken for granted. And now comes this document of 407 B. C., showing us that the Jews not only sacrificed elsewhere than at Jerusalem but hoped for the approval of the community at Jerusalem when they endeavored to get help to rebuild their altar and temple at Elephantine! And we are allowed to infer that the temple at Elephantine was possessed of vessels as costly as those of which we so often read as the property of the Temple at Jerusalem.

CRITERIONS OF CREDIBILITY.

That this document, and others which it is to be hoped may follow quickly, will long occupy the attention of Biblical critics may be safely predicted. They may be heartily congratulated on being enabled to build or rebuild some of their fabric on the solid basis of contemporary evidence, which, besides the information which it actually supplies, will be of the utmost value as a criterion of the credibility of previously known materials.

ADDENDA.

The papyrus referred to in the above article has been translated in full and gives the complaint of some Jewish priests in the Island of Elephantine, in the Nile, who were members of the wealthy Jewish colony there, that their old temple dedicated to Jehovah had been destroyed by the Egyptians. They appeal to the governor and beg for the rebuilding, offering a bribe of 1,000 talents of silver. In another papyrus we learn that the request was granted. The translation may later appear in *The Advance* in full.—*The Advance*.

"As Ye Sow."

The story is told of a wealthy professor who dreamed she was dead, and had passed into paradise. She was much pleased with a spacious mansion nearing completion in the New Jerusalem, and inquired whose home it was to be. That mansion, was the reply, is for your gardener. The gardener, be it known, was a man who searched the Scriptures steadfastly, and practiced persistently the varied precepts thereof. In conspicuous contrast with the spacious mansion was a little cottage of cramped interior, and manifestly lacking in common conveniences. This, the wealthy woman learned, was designed for herself; and when she complained that she could not live comfortably in such a cottage, she was promptly told that this small and inconvenient building was the very best that could be erected from the treasure supply that had thus far been placed to her credit in heaven.—*Christian Work and Evangelist*.

Socrates was praying with his followers one day, and this was one of the petitions of his prayer: "Forbid that I should ever have any gold, save that which a good man may possess."

Children's Page

Dear Little Heads in the Pew.

In the morn of the holy Sabbath,
I like in the pew to see,
The dear little children clustered,
Worshipping there with me.
I am sure that the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
The dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave and sweet,
They look in the congregation
Like lilies among the wheat.
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew.

Clear in the hymns resounding
To the organ's swelling chord,
Mingle the fresh young voices,
Eager to praise the Lord.
And to me the rising anthem
Has a meaning deep and true;
The thought and the music blended,
For the dear little heads in the pew.

When they hear "the Lord is my Shepherd,"
Or "Suffer the babes to come,"
They are glad that the loving Jesus
Has given the lambs a home,
A place of their own with his people.
He cares for me and for you;
But close in his arms he gathers
The dear little heads in the pew.

So I love in the great assembly,
On the Sabbath morn, to see
The dear little children clustered
And worshipping there with me;
For I know that the gracious Savior,
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew.
—Margaret E. Sangster.

Danny and the Czar.

A cruel, biting wind whirled in savage gusts through the streets. At the cab stand, the drivers had withdrawn to the sheltering sides of the nearest building anxiously awaiting customers, while the horses shivered under their blankets.

A newsboy, crouching on the curb, shrieked his morning papers in brave defiance of the howling blasts. "Jest one more an' I'm fixed prime, for this mornin'!" his blue lips smiled. "Here's your Herald,

mister!" the paper changed hands. "There, if I ain't the luckiest feller! Now I've got to be moverin'."

But the boy did not rise to his feet; instead, he put out his hands and hitched his body along with toilsome jerks over the icy pavement. His lower limbs were gone. The doors of a confectioner's small shop closed upon him for a few minutes, and when he reappeared, a parcel bulged from the breast of the old coat which clung to his body with the aid of numerous bits of twine.

"Was you afraid I wasn't a-comin'?" The lad crept close to the cab horse at the head of the line and reached up both arms until they encircled its neck. The animal nickered joyfully and rubbed his cold nose against the pale cheek. "This here's an' out an' out howler, that's what, Prince! But you're fat an' hearty; you kin stand it better'n the old uns." The lad held up a cube of sugar in the palm of his hand and watched the handsome bay nibble it daintily, as though to prolong its enjoyment. "It's a bracer for your narves, my boy! It won't fly to your head or make you ugly; it'll help you do your best an' not mind so much when the old chap takes out his whip. What! it ain't gone a'ready? Tastes like more, doesn't it? but there ain't no more this time. Now, say thanky!" The thin arms slipped down reluctantly, and the lad went on to the next horse, who was waiting with impatience.

At the farthest end of the line, a sorrel stood wearily with drooping head. "The Czar," as he was derisively nicknamed by the cabmen, had found this an unfriendly world and he was verging close to the gaunt, rough-coated stage, when the cab stand would know him no more. A white spot on one eye, was a continual reminder of Bud Binkley's ungovernable temper. As the lad crept up the Czar's head drooped still lower as though to invite those caressing arms. There was a little whinny of satisfaction as he felt them about his neck, and he turned his head to get a better view, with his one eye, of the small figure.

"Say, old feller, did you think Danny was a terrible time a-gittin' here? 'Most froze, be you—a shiverin' and shakin'? and your bits is that frosty they stick tighter'n—why, there's blood!" The lad choked down a

sob and laid his head tenderly against the sorrel's. "Here, I most forgot; eat it fore Bud gits in a rush. I saved two pieces for you—do you see?" Two generous, tempting lumps were held under the Czar's nose. "That's cause we're chums. Don't you know, a chum is your friend—somebody that kin sympertize with you, and I kin do that, sure! You've had troubles and I've had 'em, but we're going to forgit 'em. When it's cold, and blowy, and mizzable, we're goin' to think o' the warm, shiny days, when the grass—green grass, chum, is out there stid o' snow; and there's flowers, and—"

"Here's your cab, mister! To Twelfth Street station? All right!" Bud Binkley pulled the blanket from his steed and sprang to the seat. From the corner curbing Danny wistfully watched the Czar's departure.

Every day, through the long, cold winter, the lad made his appearance at the cab stand, no matter what the weather, but as spring opened, his visits suddenly ceased. In vain his dumb friends listened for the sound of the beloved voice and neighed in wonder at his absence.

He was sadly missed, but no one grieved as did the Czar. His eyes grew large and pathetic with watching. A boy with a bundle of papers instantly attracted his attention, and once, seeing a small figure on the curbing, he stopped suddenly before it—to Bud Binkley's great wrath—then finding his mistake, trotted on with drooping head.

One afternoon, a woman walked slowly along the line of waiting vehicles. She was young, with a bright, fresh face and kindly gray eyes. Her dress was of striped blue and white material, partly covered by a large snowy apron. She replied to the vociferations of the cabmen by a shake of the head, but they followed at a little distance until she halted in front of the Czar.

"Aw, now, Miss, you want a lively step-pin' horse, not any slow-bones!" The appeals broke out afresh.

"I want Mr. Bud Binkley!" the young woman announced, turning with dignity.

"In course you do." A chunky, red-haired fellow strode from out the shadows. "Take you anywhere you want to go, Miss."

"I do not want a carriage," was the quiet

reply, "but I would like to see the Czar."

"Ther he is, right before your eyes, ma'am. Fine critter; handsome is as handsome does, I say."

The young woman stepped up to the horse and patted it gently. The Czar raised his head in astonishment. It was not the hand that had so often caressed him, but he enjoyed nevertheless the touch of those soft fingers and nickered with pleasure.

The men, forgetful of customers, drew nearer; it was getting mysterious and interesting.

"Do you remember Danny?" the young woman looked at the group. There was a chorus of affirmatives.

"What's become of him?" ventured the boldest.

"He's in the hospital, just recovering from a fever, but he worries continually about the horses, especially the Czar. All through his sickness he has talked of nothing else, so I promised that I would see them myself, and let him know. I hope that Danny will be out again in a few weeks, but it will certainly hasten his recovery if I can take him a favorable report of his friends."

"You can tell him for me that he ain't no call to worry about Prince," answered that horse's master. "He's as healthy as a pig, an' I've been givin' him a bit of apple or sugar ever since Danny went away; it kind o' keeps him good-natured. I never was for lickin' horses like some; I think they've got feelings same as humans. You can tell the little chap, too, that we'll be mighty glad to see him back, an'—I'd just like to see them horses when he gits here, that I would!"

There was a hearty acquiescence to this speech, and then Miss Beverly's memory was overtaxed with the numerous messages for her patient. Only Bud Binkley stood silent.

"I say," again broke out Prince's jovial master, "what kind o' word do you suppose our horses would send if they had the power o' speech?" He snatched off his cap. "Here, chip in, men!"

It was not much, but the nickles and dimes came freely from the scantily-filled pocket-books; the contents of the cap were emptied into Miss Beverly's hands. But the young woman, with one last look at the

Czar, turned away unsatisfied. As she reached the corner something touched her arm; Bud Binkley faced her.

"I'd like to say a word, if you please, Miss." Bud's hands fumbled nervously in his pockets. "I never was no good at makin' promises an' not keepin' 'em, an' if I say the word I know it'll go hard with me, for I've got a temper, Miss, like a cyclone. But I'll do it, I'll promise for the little chap's sake; I won't hit the Czar another lick." A quarter found its way into the young woman's hand. "That's the Czar's present to the little chap, an' I wish I could make it bigger. That hoss has missed him the worst kind—I never see anything like it. But you tell Danny that Bud Binkley won't forgit."

It was a rosy morning in May. Soft, shimmering lights hung over the blue, foam-capped waves which surged against the breakwater. A carpet of green spread its velvety length across the lake front to the delight of round, childish eyes that had gazed for months upon a wintry dreariness.

"What ails those cab horses?" was the mental ejaculation of every passer-by that morning. They moved restlessly, and exhibited an insane desire to look behind them. Their drivers seemed to treat the matter as a huge joke.

"Why, old chum, I didn't know you for a fac'!" The Czar nearly wriggled himself out of the harness in his joy at the sound of that voice. He turned his eye upon the thin, pale face, while Danny thrust back his head and viewed the animal with surprise. That eye was bright with something of the old-time fire, as Danny remembered it when the Czar first appeared—a proud, graceful creature—at the end of the line. Something of that same dignity had returned to that drooping frame; the bony lines had disappeared, and curves of firm flesh covered with a smooth, glossy coat.

"What you bin a doin' to yourself, hey? You're gettin' that handsome I'd like to take your picter! If you had another eye like that un what a horse you'd be!" Danny held up the sugar. "Never mind, old chum," he whispered comfortingly, "we can't have everything in this world; you're a beauty any way you can fix it, and I'm proud of you!"

"But did you know, I'm goin' to leave

you agin?" Danny's arms tightened around the Czar's neck. "I'm goin' way off to the country where it's clean and still, and there's nice cool places under the trees to rest, and where there's grass—miles of it—and clover—that's what horses like, Miss Beverly says. It's kind o' reddish-flowered and tastes su-gar-y. Think o' wadin' in clover up to your knees and takin' a nip whenever you felt like it! If you was only a-goin' with me, old chum!"

The leave-taking was long and tearful. It must have sorely puzzled the Czar as he watched the quivering face turn again and again for another look.

"What you bin a doin' to him?" Danny paused before Bud Binkley and nodded gravely toward the Czar.

Bud grinned sheepishly. "I've bin the foolishest kind of an idiot that it's taken me twenty years to learn that a little bit o' kindness'll go further'n a measure o' oats in puttin' the heart into a beast!"

Danny's eyes smiled up into Bud's; he knew that he need have no more fears for the Czar's welfare.—*Isabel Graham Bush.*

The Weak.

Some are weak. Their faith is weak. They have a weak conscience. Their knowledge of the things of the kingdom of God is limited. They have no firm grasp of divine things. They are easily overcome. A slight breeze of temptation will carry them away. They are easily led astray by false doctrines. They are often deceived by the cunning craftiness and sleight of men. Multitudes upon multitudes have been carried downward by these currents, and other multitudes are so weak that they may be an easy prey to the devourer.

The apostle tells us why some are weak. They have made a bad use of the ordinances. They eat the bread and drink the wine without discerning the Lord's body. Their service is an empty shell, from which the kernel has fallen out. Others are weak because they were born and brought up in a bad atmosphere. There was no prayer in the house where they first saw the light. There was no Bible in the home where they grew up. There was no Christian teaching in that home. It was a home of worldliness, perhaps wickedness. Who

that has been brought up in such an atmosphere could be strong at the beginning of his Christian life?

What shall we say of the weak? Shall we treat them with contempt? Shall we deal harshly with them because they are weak when we are all commanded to be strong? It is an easy thing to discourage the weak. If one wishes to cause his neighbor to stumble he can easily do so in the case of the weak. A little stumbling-block, a little neglect, a little indiscretion, will do it. There is a better way. "Ye that are strong ought to bear the infirmities of the weak." "Support the weak." There is nothing grander in the Christian life than a strong man bearing the infirmities of the weak, and encouraging him to war a good warfare.

One of the finest characters in the Pilgrim's Progress is Greatheart. This unselfish and powerful disciple, not only marched on with a steady step, but he took the weaklings under his wing, fought their battles for them, demolished their enemies who came upon them to eat up their flesh, helped them over the rough places, and carried them on toward their crowning. It is our duty, not only to stand firm ourselves, but also to help others to stand. It is our duty to be feet to the lame, eyes to the blind, and strength to the weak.

Despise not the weak. They may be the strong some day. When the grace of God shall do its best for them, when the truth of God shall have a firm hold of their minds, when they shall increase in knowledge and faith and love, they shall be mighty. "He giveth power to the faint." Let not the weak be discouraged. The Spirit helpeth our infirmities. The weakest one with the power of Christ resting on him is mightier than the strong man who trusts in his own strength. Draw near to the cross. Here we gather love to live; and here we gather strength to die.

The Prohibition Campaign in Congress.

The prohibition leaders, knowing that the country is behind them, propose to press three measures on Congress in its coming session. The first and most important is the enactment of the Hepburn-Dolliver bill, which provides in effect that liquor shipped in interstate commerce shall become subject to the prohibition laws of

a State as soon as it sets within the boundaries of that State. Under it, as soon as liquor crossed the boundary of a prohibition State, it could be confiscated. The second temperance measure is the enactment of a temperance statute for the District of Columbia. The third is the extension of absolute prohibition over all Government reservations. The need of the first measure is great; for, under existing statutes, the laws of prohibition and local option States are largely nullified by distillers and brewers who send into these States consignments of liquors by express, sometimes to real consignees, but more probably to John Doe or some other imaginary person, with the result that the express office is virtually a saloon without bar. If those who believe in the Hepburn-Dolliver law write to their Congressmen, to urge them to vote for it, there is every likelihood that it will be passed. When the sharp prod of public sentiment is applied Congress commonly yields, whether it is convinced or not. The passage of the anti-canteen law is a case in point. To pass a prohibition law for the District of Columbia will be the most difficult part of the program to carry out. A law, submitting the question to the residents of the District, would seem to be the best way of attacking the problem. Probably Congress would not pass a law establishing prohibition in the District without the right of the people to decide for themselves.—*Christian Work and Evangelist.*

Sabbath and Salvation.

LT.-COL. T. W. RICHARDSON.

Doubtless more able writers than myself will have answered C. S. Sayre's letter in your issue of December 9, p. 1392.

I, as a Seventh-day Baptist, do not keep the Sabbath or any of the Ten Commandments "as a means of salvation."

There appear to be two distinct points to consider:

(a) Is keeping the Law a means of salvation?

(b) If so, do Seventh-day Baptists keep it as such?

The affirmative to the first implies salvation by works. In John 3:16-17, we only find salvation through believing in Jesus. "Neither is there salvation in any other." Acts 4:12. In the keeping of the

Law is life, but as we have all broken it, we must obtain salvation by the blood of Jesus, after which we keep the Law, not as a means of salvation for we are already saved, but in love to God, for "this is the love of God."

"With God all things are possible." Matt. 19:26. But it is exceedingly improbable that a person has accepted salvation through Jesus, if he afterwards be found without love to God, i. e., not keeping the Commandments, with the Sabbath.

Secondly, if we admit Sabbath keeping and the law generally as a means of salvation, it does not follow that we keep it to that end. Having salvation through Jesus' blood, we need no more. Then why keep Sabbath in face of all the inconvenience and persecution resulting? To demonstrate that we love God. "Faith without works is dead." James 2:26. That is, it does not exist. If there be faith, works must follow—not as a means of salvation, but as a result or evidence of salvation.

Having found Jesus Christ the means of my salvation, the natural sequel is, that "I delight in the law of my God," and therefore, as a Seventh-day Baptist, keep His Sabbath.

The Trifling Minister.

The trifling minister handicaps more than he helps. The notion that the minister must be "a good fellow," always on the grin, with a stock of good stories and a fund of information about every subject under the sun, save religion, is fatal. Lots of people will laugh with him, but later they laugh at him. The people attracted by this sort of thing are not attracted to the church. He is "popular" in a sense, but the enduring fruits of his work are meager. While the old conception of the minister of Puritanic fervor and flavor has well passed, the ministry remains a serious business, the most serious business of life, in which he should be an expert and specialist, for it is his to shape the characters of men which are to determine the character of institutions. It is a dreadful thing to lose the man in the minister, but it is quite as bad to lose the minister in the frivolous man.—*Universalist Leader.*

The Baraca Class.

Several times the question has been asked as to the origin and meaning of this word. It is an adaptation of the Hebrew "Barak," to bless, or "Berakah," blessing. The movement, for it is a movement, was begun by Mr. Marshall A. Hudson, a crockery merchant in Syracuse, N. Y. A number of young men stood around the door of the Baptist church to which he belonged, and he conceived the idea of making a business organization out of them to do Bible study. His idea was to organize them for that just as he did his clerks for the selling of crockery. Soon every church in the city, except the Catholic, had an organization, and the number of the young men ran up into the thousands. Mr. Hudson closed two of his stores and turned the third over to his son, and, declining a salary, is giving all of his time and energy to promoting the movement. He hopes to enlist before he dies a million young men in Bible study and the work of saving souls. He said the other day to the editor of the *Baptist Argus*: "I know twelve business men who have closed out their business and have gone as laymen into active work for saving men, and I know five others who are closing out and have fixed the day to lock up their emptied places of business."

He told of a young man just out of college, worth \$50,000 in his own name, who became so aroused in saving men in the Baraca class, that he has declined business engagements and without a salary has accepted a Baraca field secretaryship. The young man said: "I do not care to make money, but I would like to enlist young men in State after State." Mr. Hudson said: "I am impressed by the fact that all of us general workers in this movement are drifting more and more into soul-saving work. We are organizing finer classes and go back over the territory as evangelists. I know of one class where on one Sunday forty noble young men walked out boldly and gave their hands to the teacher, saying they wanted to be Christians, and the teacher and the pastor visited them all and found twenty ready for membership and the others deeply interested."

This will be a revelation to many, and is one of the signs of the times. It is to be coupled with other work in the ranks of our churches.—*Baptist Commonwealth.*

HOME NEWS

LITTLE GENESEE, N. Y.—Elder L. M. Cottrell was a Little Genesee visitor during Thanksgiving week, and preached the sermon on Thanksgiving day. For a man now in his 88th year, aside from defective hearing, he retains his oldtime vigor in a remarkable degree. His ability to keep in mind the points of a subject consecutively, is especially noticeable, and he has lost none of his oldtime enthusiasm in speaking upon a theme in which he is particularly interested.

Sabbath-day, December 5, Pres. Davis was with us and spoke at the morning service on the importance of a thorough preparation for life's work, and in the evening gave a short address at the Christian Endeavor meeting, emphasizing the practical teaching of the topic for the meeting: "Ruth's wise choice." We are always pleased to have any of our friends call, and greatly appreciate their words of counsel and good cheer.

Fine winter weather. Good sleighing for the past week. Thawing at this writing.
S. H. B.

Let Us Take Time.

Let us take time for the good-by kiss. We shall go to the day's work with a sweeter spirit for it.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take more time to speak sweet, "foolish" words to those we love. By and by, when they can no longer hear us, our "foolishness" will seem more wise than our best wisdom.

Let us take time to read the Bible. Its treasures will last when we have ceased to care for the war of political parties and fall of stocks; or the petty happenings of the day.

Let us take time to be pleasant. The small courtesies, which we often omit because they are small, will some day look larger to us than the wealth which we covet or the fame for which we struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, busy mother, can never be a home to the daughter whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all when one touch of his hand in the darkness will mean more than all that is written in the day-book and ledger or in the records of our little social world.

Since we must all take time to die, why should we not take time to live—to live in the large sense of a life begun here for eternity?—*Pittsburg Advocate.*

Oncoming of the Sea.

Data of the United States coast survey show that the sea has advanced in the last thirty-two years an average of 545 feet along the coast of Long Beach. On Belize bayou, a former outlet of the Mississippi river, the Spaniards built a fort two hundred years ago; our engineers found the sea water ten feet deep over the doorsill of the magazine. Belgium spent the sum of \$14,360,850 for protection from the sea in two years and is now preparing to build a sea wall the whole length of its coast at the price of safety. At Point de Grave, France, the lighthouse has been moved three times to save it from the waves. Heligoland, which in the eleventh century was an island with an area of more than five hundred square miles, is now reduced to a mere rock, less than two miles long and two thousand feet wide. Prosperous villages on the map of Holland three centuries ago are now nearly a mile out at sea. The British Isles are apparently the worst sufferers, and England is especially unfortunate. There the encroachments of the sea are so serious that a royal commission on coast erosion has been appointed, and Parliament is to take up the question of combating the ocean. England has surrendered to the sea 524 square miles of good land in the last thousand years. And the loss is increasing year by year. From almost every point on the coast comes the cry to the government for help. Sea walls and protective works of all kinds have succumbed, even where the cost of such works has been three times the value of the land protected.—*Selected.*

MARRIAGES

WELLS-BABCOCK—At the home of the bride's mother, Mrs. Jennie Babcock, Nov. 20, 1907, by Rev. C. S. Sayre, Mr. K. Robert Wells and Miss Zalia Iola Babcock, both of Dodge Center, Minn.

CLARK-HOUGHTALING—At the home of the bride's parents, Mr. and Mrs. A. J. Houghtaling, Dec. 5, 1907, by Rev. C. S. Sayre, Mr. Harry A. Clarke of Kasson, Minn., and Miss Jessie Jean Houghtaling of Dodge Center, Minn.

LOOMIS-HALL—At the home of the bride in Little Genesee, N. Y., by Pastor Babcock, Dec. 18, 1907, Mr. E. Adelbert Loomis of Alma, N. Y., and Miss Elnora A. Hall.

HAMMOND-BARBER—At the home of the bride's parents, Mr. and Mrs. Jared G. Barber, near Rockville, R. I., Dec. 18, 1907, by Pastor Erlo E. Sutton, Mr. William E. Hammond of Wickford, R. I., and Miss Bessie A. Barber.

BRIGGS-BABCOCK—At the home of the bride's brother, Garrison Babcock, 20 Bowman St., Rochester, N. Y., on December 23, 1907, by Rev. William C. Whitford, Mr. Ralph M. Briggs, of Ashaway, R. I., and Miss Frances H. Babcock, of Rochester, N. Y.

WELLS-ECCLESTON—At the parsonage, in Ashaway, R. I., Dec. 24, 1907, by Rev. Wm. L. Burdick, Mr. Frank Wells and Miss Jennie L. Eccleston, both of Ashaway.

BARBER-ROGERS—At the home of the bride's mother, Mrs. Laura A. Rogers, in Milton, Wis., on Christmas eve, Dec. 24, 1907, by the Rev. Edwin Shaw, Mr. Glen Douglas Barber of North Loup, Nebr., and Miss Cora Winifred Rogers, of Milton, Wis.

WOOLSTRUM-PIERCE—At the home of the bride's parents, Mr. and Mrs. Steffnet Pierce, near Lake Koshkonong, Wis., on Dec. 25, 1907, by the Rev. Edwin Shaw, Mr. Bert Woolstrum of Beloit, Wis., and Miss Ona Mildred Pierce of Milton Junction, Wis.

DEATHS

DAVIS—Melvin Leslie, son of Hildreth M. and Hattie I. Davis, died in Shiloh, N. J., Dec. 22, 1907, aged 11 months and 13 days.

Brief funeral services were conducted at the home of the parents in Shiloh, Dec. 24, by the pastor. The mother and four children were sick in bed at the time. Jesus says, Come unto me, all ye that labor and are heavy laden, and I will give you rest.
D. B. C.

Seeing the Invisible.

When Stephen had finished his wonderful address before the council, which was going through the mockery of trying him for his life, he did not look around on the faces of the crowd to see what impression he had made, that would sway them for his own safety. But he "looked up steadfastly into heaven." He did not care what the people would say about him or do to him. So intent was he on God's glory that the thought of self-preservation never entered his mind. So they "saw his face as it had been the face of an angel," and he "saw the glory of God and Jesus standing on the right hand of God." If we keep our own eyes steadfastly fixed in the right direction, and are not drawn aside by what our neighbors say, there will be no necessity to advertise that we are Christians.—*Southern Presbyterian.*

DOCTOR HALE ON WOMAN'S WORK.

In his Monthly Talk in the *Woman's Home Companion* Dr. Edward Everett Hale says:

"Will you please to remember that the bottom rock of American success is the habit or determination that every place, village, town, neighborhood, or whatever you call it, shall have home rule. If I and Mr. Goodchild want to have a road and a bridge which shall go back to the rhododendron swamp, we build the road and we build the bridge with such help as we can get from Mrs. Tucker or from Mr. Champ- lin, and we do not write to a sub-prefect who writes to a prefect who writes to an assistant Commandant who writes to an Intendent who writes to a secretary of engineers who sends word to us from the seat of government whether we may build the bridge and how we may build it. Lift where you stand expresses the foundation principle, the subsoil, the hard pan, the bed rock of American life.

"Now, a very queer thing has developed in the evolution of this principle. It has proved that where the men of the country have been too busy, or have thought they were, to attend to their own affairs, the women have been able to attend to them better than the men do.

"Take this business which I have referred to, of a neighborhood library, feeding a region of not more than four or five thousand people. The affairs of that library if they are well conducted are conducted by the women of the neighborhood. They know what their children want, they know what their husbands need. And it is very fortunate for the neighborhood and the library that they can harness the horses and can drive themselves to the meetings of trustees and select the books and tell Miss Dorcas how many she may buy."

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, D. D., Professor of
Biblical Languages and Literature in
Alfred University.

Jan. 18. Jesus and His First Disciples, John 1: 35-51.	
Jan. 25. Jesus Cleanses the Temple, John 2: 13-22.	
Feb. 1. Jesus the Savior of the World, John 3: 1-21.	
Feb. 8. Jesus and the Woman of Samaria, John 4: 1-42.	
Feb. 15. Jesus Heals the Nobleman's Son, John 4: 43-54.	
Feb. 22. Jesus at the Pool of Bethesda, John 5: 1-18.	
Feb. 29. Jesus Feeds the Five Thousand, John 6: 1-21.	
Mar. 7. Jesus the Bread of Life, John 6: 22-51.	
Mar. 14. Jesus Heals the Man Born Blind, John 9.	
Mar. 21. Review.	
Mar. 28. Temperance Lesson, Prov. 23: 29-35.	

LESSON III.—JANUARY 18, 1908.

JESUS AND HIS FIRST DISCIPLES.

John 1: 35-49.

Golden Text.—"We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth." John 1: 45.

DAILY READINGS.

First-day, Deut. 18: 9-22.

Second-day, Isa. 11: 1-10.

Third-day, Isa. 52: 13—53: 12.

Fourth-day, Matt. 4: 12-25.

Fifth-day, Luke 5: 1-16.

Sixth-day, Acts 9: 1-18.

Sabbath-day, John 1: 35-51.

INTRODUCTION.

Many readers of the Gospels have found difficulty in the fact that Matthew, Mark and Luke speak of Jesus' calling his disciples by the Sea of Galilee at the time that Jesus began his ministry in Capernaum and vicinity, while John tells us that Jesus called his first disciples at the very beginning of his ministry, and at the spot where John the Baptist was baptizing. The readiest method of harmonizing this discrepancy is to say that Jesus first attached these disciples to himself soon after his temptation, and then after they had been with him several months and had returned to their homes for some weeks or months he called them to be his constant companions. The difference in time of these two calls was nine or ten months.

It is very appropriate that the first disciples should come to Jesus through the testimony of his forerunner, John the Baptist. His mission was to prepare the way of the Lord.

The character of Jesus is manifest in his power to attract men to himself, and his ability to comprehend their thoughts and motives.

TIME—On the two days next following last week's Lesson. Probably about the middle of February in the year 27 A. D.

PLACE—Same as in last week's Lesson.

PERSONS—Jesus; John the Baptist and two of his disciples, Andrew and John; Peter, Philip and Nathanael.

OUTLINE:

1. The Call of John and Andrew. v. 35-39.
2. The Call of Peter. v. 40-42.
3. The Call of Philip and Nathanael. v. 43-51.

NOTES.

35. *Again on the morrow.* The next day after that of which we have record in v. 29-34. There no result is mentioned of the testimony of the Baptist; but this time his words are heeded. *Two of his disciples.* We are to understand that a number of those who gave heed to the Baptist's preaching became his personal adherents. Some of these disciples still continued with him after Jesus began his public ministry. The successors of these disciples are mentioned in Acts 19: 1-12.

36. *Looked upon Jesus.* This was not with careless gaze, but with steadfast attention. He knew Jesus from the witness of the Spirit. *Behold, the Lamb of God.* See note on v. 29 in last week's Lesson.

37. *And the two disciples heard him speak.* It is plain that these two were attracted to Jesus by John's testimony. *And they followed Jesus.* Not that they actually became disciples from that very moment, but this going after Jesus led in a little while to their becoming his followers for life.

38. *What seek ye?* Jesus encourages the first glimmer of interest that they show in him. *Rabbi.* This term means literally, my great one; and is the usual term of respect by which a Jewish student addresses his teacher. The Evangelist briefly explains this word whose meaning was doubtless unknown to many of the Gentile Christians of the age in which John wrote. *Where abidest thou?* They desire to know more of the one to whom the Baptist has borne such strange testimony, and to whom they feel drawn.

39. *Where he abode.* Evidently some temporary stopping place. Jesus welcomes their curiosity in regard to himself. *It was about the tenth hour.* That is, about four o'clock in the afternoon. Our author remembers with great vividness the circumstances of this first interview with Jesus. The seemingly unimportant detail of the time in the day is not too trivial for him to record.

40. *Simon Peter's brother.* The use of Peter's name to explain who Andrew was shows the

prominence of Peter in the thought of Christians at the time that our author wrote. The other of the two whose name is not mentioned here is almost beyond question the Apostle John, the son of Zebedee. Although the author of this Gospel refrains from mentioning the Apostle John by name, he certainly refers to him indirectly, as for example in ch. 21: 20. When we note from other internal evidence that the author of this Gospel must be one of the Apostles, in fact the most intimate with the Master, there can be no doubt that he is intentionally omitting his own name and referring to himself indirectly.

41. *He findeth first his own brother Simon.* Some have thought from the use of the word "first" that we are to understand that in the second place the other one of the two found his own brother James. This inference is, however, rather uncertain. *Messiah * * * Christ.* Another explanation for those unfamiliar with Hebrew terms. The Greek word *Christ* is equivalent to the Hebrew *Messiah*. They both mean *anointed*. It was not until after our Lord's death and resurrection that the word *Christ* came to be used as a proper name.

42. *Cephas* is an Aramaic word corresponding to the Greek word *Peter*, meaning *rock*. By the use of this word our Lord pictures the stability of Peter and his position in the Church. Compare Matt. 16: 18.

43. *He was minded to go forth into Galilee.* That is, he purposed to go. *He findeth Philip.* This Philip is to be distinguished from the one mentioned in Acts 8. *Follow Me.* We are to understand this as an invitation to become a follower of his, and not a simple invitation to accompany Jesus to Galilee.

44. *Bethsaida.* A city on the northern shore of the lake of Galilee. Geographers are not agreed as to whether there were one or two cities by this name upon the lake. If only one, doubtless it was situated upon both banks of the Jordan. *The city of Andrew and Peter.* Very likely Philip was an intimate friend of these two and had learned from them about Jesus.

45. *Nathanael* is probably the same as Bartholomew. The name Nathanael does not occur except in this Gospel. Bartholomew is mentioned in the lists of the Twelve in connection with Philip. *Moses in the law.* The word *law* is here used technically to refer to the Pentateuch. Philip has learned that the Messianic passages of the Old Testament refer to Jesus. *Jesus of Nazareth, the son of Joseph.* Thus he emphasizes the true humanity of the Messiah.

46. *Can any good thing come out of Nazareth?* Nathanael expresses surprise that any man of

note, much less God's chosen One, should come from such an insignificant village as Nazareth. Some have thought that he meant to infer that Nazareth had a very bad reputation; but the reference hardly justifies such a conclusion. With this question of Nathanael compare the proverb about Galilee. Ch. 7: 52. *Come and see.* Philip very wisely does not stop to argue, but renews the invitation.

47. *Behold an Israelite indeed, etc.* Our Saviour recognized Nathanael as a man of pure motives and unblemished character, such as the ideal Israelite should be.

48. *Whence knowest thou me?* Nathanael is surprised at Jesus' insight. *Before Philip called thee, etc.* We don't know exactly the significance of Nathanael's being under the fig tree. Very likely he was in meditation or prayer. Perhaps he had been praying that he might be led to find the One concerning whom the Baptist bore witness. At all events this remark of Jesus showed Nathanael that Jesus knew him through and through.

49. *Rabbi, thou art the Son of God, thou art the King of Israel.* Nathanael shows his faith by greeting Jesus by two Messianic titles. He certainly does not use the expression, "King of Israel," in a political sense; for it would not be good taste to pass from a higher to a lower title. Both of these expressions are used of the Messiah in the second Psalm.

50. *Thou shalt see greater things than these.* Nathanael's readiness of faith is to be rewarded by greater assurances of the truth that Jesus is the Messiah and the One to be trusted above all others.

51. *Ye shall see heaven opened.* What Jacob dreamed at Bethel of the nearness of God and of his care for men is realized in Jesus Christ. Perhaps Nathanael was one of those who witnessed the ascension of Jesus three years after the time of our lesson; but long before that time he had seen in the person of Jesus the greater testimonies of God's love for the race of men.

SUGGESTIONS.

This Lesson shows how natural it is for those who have found Jesus to be bringing others to him. The blessing that we have in Jesus Christ is not diminished but rather increased by sharing it with others.

To some it seems a hard matter to find the Saviour. But no true seeker of him need feel at all discouraged; for Jesus himself is indeed more eager to be found than we are to find him. Notice how he encouraged those whose attention was called to him by John the Baptist.

Jesus was truly a Master of men. He knew just what to say to each individual disciple.

Jesus knew what was in man. In spite of the weakness and vacillation in Peter Jesus saw in him those qualities which under the divine blessing were to make him a great leader.

SPECIAL NOTICES

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

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

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.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street, between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 933 Jenifer Street.

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WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurse's training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, SANITARIUM, Battle Creek, Mich. tf.

THE NEEDLESS BULK OF PERIODICAL PUBLICATIONS.

He would be a bold reformer indeed who obstructs the path of seeming progress by deliberately advocating reduction in the size of American newspapers and periodicals, but if the figures and assertions of the forest experts of the federal Government are correct, and if no other satisfactory raw material for paper is discovered, the near future will compel the paper and publishing industries, willing or unwilling, to adjust themselves to entirely new conditions.

Whatever the present opinion of publishers may be concerning the necessity or wisdom of a great number of pages per issue, thoughtful and intelligent persons generally find the bulk

of modern publications, especially of Sunday newspapers, a source of continual annoyance. The huge comic picture supplements are often so puerile that they induce a sense of melancholy; yet merely to divert thoughtless men and women for a brief Sunday morning hour with impossible and extravagant pictures printed in loud colors, thousands of stately spruce and hemlock trees upon the northern hills, which have raised their graceful branches to the sunshine and rain of many changing seasons, have lived—in vain.—From "The Newspaper and the Forest," by W. S. Rossiter, in the American Review of Reviews for January.

In the effort to appreciate various forms of greatness, let us not underestimate the value of a simply good life. Just to be good: to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet, and avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult.—Edward Howard Griggs.

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Help Wanted.

One need of the Seventh-day Baptist denomination is more commercial or manufacturing institutions which will give employment to our people. Preferably these should be in Seventh-day Baptist centers where strong denominational influences may help the employees and the employees may help in church work. Such an enterprise has been founded at Milton, Wis.—Profitable Poultry, a monthly for farmers and poultrymen. The writer frankly confesses that the publication was started in part as a money-making plan. But mere selfishness was not the only object. Fourteen years' experience in the publishing business at Milton has revealed that there is a constant and increasing demand for places where Seventh-day Baptist young people may obtain employment under good influences. It has been argued that the young man who will not be true to the denomination under adverse circumstances is not worth trying to save to our people. But, honest, do you believe the young man in a western state, a member of a family of lone Sabbath keepers, with almost overpowering influences to go wrong, should be compelled to remain under those influences when he would come to Milton if he could obtain employment? Certainly he might go wrong here but he would at least have been given another chance.

Here is the proposition: Profitable Poultry is published by the Davis Publishing Co., incorporated; capital stock, \$3,000, of which \$1,500 has been subscribed. The publication is a year and a half old. It is not yet on a paying basis and will not be until money is furnished to push the business. Patronage is not difficult to obtain, but it must be solicited—and that costs money. Shares are \$5.00 each. I believe that the selling of this stock in small blocks in various parts of the denomination will be of more value than to sell to a few. I therefore ask readers of the SABBATH RECORDER if they will help. I do not ask this as a contribution. It is a business proposition. I am satisfied that it will pay good dividends on every cent invested. At the same time the business will grow rapidly and will furnish employment to a number of our people. To be sure this is a small enterprise. I believe it stands a better chance for success because it is small. But it promises to become large.

Capital to carry it and time to build up the patronage are the on- essentials lacking. We have the field, the opportunity and an excellent start. The business is growing steadily and with more capital and more help (both are needed) from a human point of view the outlook is bright.

This offers a small opportunity for our people to show whether or not they desire in a financial and practical way to attempt to build up denominational interests. The officers of the company are: Will K. Davis, Pres.; Dr. L. A. Platts, Vice Pres.; L. H. North, Secy.; W. E. Rogers, Treas. The stockholders include many of the best Seventh-day Baptists in this and other localities. Subscriptions of any amount are solicited. If you cannot spare more than \$5.00 or \$10.00, send that amount, for shares are only \$5.00 each. I am thoroughly convinced that you will be helping yourself financially by investing here and at the same time you will be doing practical denominational work.

The amount of stock for sale is limited. If you want to help this enterprise I advise you to do it now. Don't put it off till a future time and then forget about it. Further particulars on request.

Milton, Wis. adv-tf.

WILL K. DAVIS.

Reviews of Reviews one year \$3.00
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