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Bible Studies on the Sabbath Question

By Arthur Elwin Main, D. D., L. H. D.
Dean and Professor of Doctrinal and Pastoral
Theology, Alfred (N. Y.) Theological Seminary

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The Sabbath Recorder

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—Elbert Hubbard.

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WHOLE NO. 3,552.

The Chisel of the Divine Artist.

The sculptor who would bring out the image which his practiced eye sees in the marble must use his chisel faithfully and well; and that, too, under the wisely measured and well directed blows of a heavy mallet. The chisel must be driven into the grit and fiber of the stone, until little by little the rough is chipped away and the image stands out in all its beauty.

The stress and strain of afflictions, the subduing work of sorrow are God's chisels, by which his image is brought out in our lives. It is natural for us to shrink from suffering; and yet we know that, under the divine Master's hand laid in heaviness upon us, the hidden beauty and godlike qualities fitting us for the best of earth and for the glories of heaven are most frequently developed in the soul. When Gotthold visited a friend in deep affliction, who had seemed unreconciled to the hand-dealings of Providence with him, he found him in the garden pruning the vines. "Why are you doing that?" asked Gotthold. The reply quickly came, "I find that, owing to the abundant rains, this vine is overgrown with wood and leaves, which prevent the sun from reaching and ripening the grapes. I am therefore pruning part of them away, that it may bring its fruit to maturity."

Gotthold quickly asked, "Does the vine resist and oppose you? Why should you be displeased when a gracious God does to you what you are doing to your vine?"

It was Henry Ward Beecher who said: "Men think God is destroying them because he is tuning them. The violinist screws up the keys until tense cords sound the concert pitch; but it is not to break them. It is only that he may use them tunefully that he stretches the strings on the musical rack." Have you seen the story of the mother who, through the strain and stress of prolonged and painful illness, learned the secret of a true Christian faith? The sight of her suffering often caused her attendants to weep with sympathy, and as the tears of a faithful daughter fell on the sufferer's face the sick one said, "Patience,

darling; it is only the chiseling." She recognized the hand of a divine Artist in the providence that had laid her on a bed of suffering. The everlasting arms were underneath to sustain, and she felt that "all things work together for good to those who love God." When afflictions come upon us, as they surely will, may we all recognize in them the instruments designed to perfect us, and so pray:

"Spare not the stroke; do with us as thou wilt; Let there be naught unfinished, broken, mangled;

Complete thy purpose, that we may become Thy perfect image, O our God and Lord!"

Final Success After Fruitless Toil.

Many sincere and earnest Christian workers toil on in darkness without seeing the desired results, until, disheartened, they are like the disciples of old who, after many dark hours of faithful work doing their best, had to say, "We have toiled all night, and have taken nothing." They are fishers of men, who have been toiling as best they could year after year, always longing to see souls brought to the Master, and yet no great results have crowned their efforts. The days seem dark as night, as they go by with the fishermen's nets always empty.

On that morning in Galilee, as the time for fishing was about over and the case seemed hopeless, the Master appeared and turned their failure into success. That night of fruitless toil was not a failure. It may be that success could not have come to them without it. The very discipline of the toil in darkness must have been necessary before Christ could use them for the final triumph.

It may be, after all, that many faithful ones who have toiled the best they could as fishers of men, and "have taken nothing" so far as human eyes can see, will find as they near the other shore that Christ has for them a glad surprise. Though their work here may have been most commonplace and disappointing; though they may have seen no results from their humble

toil during all their lives, still the Lord may show them in the end that great good has come from their life-work.

Then, again, so far as this night work of the earth-life is concerned, it is never too late to do good work for Christ, if, even when nearing the end, we recognize his voice and obey his words. May many whose lives have thus far been failures, yet hear and heed the Master's words, have a wonderful revelation of his presence, and of his guiding hand, and be able to say with the disciple of old, "It is the Lord!" May many such be blessed with a vision of their Master standing on another shore to give them a welcome and sweet communion with him.

Join in the Recorder Campaign.

Our readers will see on another page the appeal of Rev. G. M. Cottrell of Topeka, Kan., for all to join with him in a campaign to secure new subscribers for the SABBATH RECORDER. He is the field agent for lone Sabbath-keepers, having been appointed by Conference to the work of organizing them and assisting them to come into closer touch with the denomination and its work. For many months he has been working up a plan by which he hopes to make the SABBATH RECORDER a welcome and helpful weekly guest in all their homes. First he asked the publishing house to furnish him with the entire mailing list of the RECORDER. With this list he compared the published list of lone Sabbath-keepers in the directory compiled last year by Rev. T. J. Van Horn, and found that some four hundred of those listed were not taking the RECORDER. This list of four hundred or more he has furnished the publishing house, and asked our coöperation in an effort to secure their subscriptions. In compiling this list of non-subscribers he also sought the aid of the various pastors to whose churches they belong, or from whose churches they moved away. Now, instead of publishing the names in the RECORDER, he proposes to send to each pastor groups of names and addresses naturally belonging to his church, asking him and his people to assist in securing their subscriptions.

Meantime the RECORDER will use Mr. Cottrell's list sent here, to mail sample copies of our denominational paper to the lone ones who have it not. This we will do

two or three weeks, hoping thus to interest them; and by the help of Mr. Cottrell and the pastors and friends in their home churches, we hope to secure them all as RECORDER subscribers. So, if any receive this paper who have not subscribed for it, please understand that some four hundred others are receiving it in the same way and for the same purpose. A good deal of pains has been taken to bring you into touch with the dear people you used to know in days gone by, whose love and friendship you still cherish.

Lone Sabbath-keepers, Listen!

This word is for lone Sabbath-keepers who do not take the SABBATH RECORDER and yet will receive this number as a visitor to their homes. It comes to you full of good wishes, and with the hope that pleasant memories will be awakened of other days, when in the old home you saw it welcomed each week by father and mother and loved ones. You may not have seen it for years, and those dear to you, who loved it and who felt they could not do without it, may have gone from earth, and yet you have not forgotten it entirely. Since it has not been coming to you, you have not been able to keep in very close touch with the churches and friends of other days, and now it may be, as you look over its pages, there will come a longing to renew the ties that bind you to your people. The RECORDER would bring you home news from all the churches, inform you of the work being done, and show you something of the spirit and purpose of the splendid company of young people who have come to the front since you left the old home church.

You are anxious for your own young people to know something of the denominational work, and to keep in touch with those who love the Sabbath, for you wish them to be true to the cause for which you have stood amid many adverse surroundings. As the years go by, the children in the home grow up with no denominational paper, no bond of union to hold them to the people of their fathers' faith; and soon they will be out in the great world, surrounded by every influence to draw them away. If during their home life they can breathe the atmosphere of denominational loyalty; if they can see that fa-

ther and mother prize the denominational paper, and so learn to love it as a tie that binds them to the churches of their parents' faith, it could not do otherwise than become an anchor to hold them to the truth.

The very fact that you are lone Sabbath-keepers, far removed from the home churches, makes it all the more necessary that you have the SABBATH RECORDER in your home. Read Rev. G. M. Cottrell's article in this number, also the editorial just before this one, and think this matter all over in the light of your need and of the good you may do. Word comes from lone Sabbath-keepers here and there that they are glad the effort is being made to bring them into touch with their people. Are you not also pleased with this far-reaching movement? Would it not be a good thing for you and a help to the cause you love, if every one of the four or five hundred lone Sabbath-keepers could be persuaded to take the SABBATH RECORDER? Will you not do your part toward so desirable an end?

Broad Thought Culture Needed.

In these days of utility in education we are in danger of carrying the idea of studying only the practical altogether too far. There never was a time when breadth of thought was more imperative for him who would succeed, than now. No matter what may be his chosen life-work, that man will be handicapped in his race for the front rank, who can not think beyond the boundary lines of his own calling.

We are sometimes asked if it is necessary for one preparing for the ministry to secure a broad college education as well as a thorough theological training.

While we would not be understood to mean that no man can succeed as pastor and preacher without such broad culture, we have no hesitancy in saying that if such a man desires to make the most of himself, and to realize to the extent of his ability the largest results from his life-work, he must study something beyond the courses pertaining to his immediate profession.

Success in this complex, many-sided world demands breadth of thought. This can be secured only by broad, thorough study in early life. Some of us who missed the opportunity for such study in our early years, when broad foundations are best laid, feel most keenly today the loss

sustained, and realize, as none others can, that it is now too late to remedy the loss. So, when our advice is sought by boys thinking of the ministry, we say with much emphasis, By all means, make your courses of study as broad and far-reaching as possible. Even if several years are required, and strenuous work is necessary to secure the needed culture, you will find in the end that your time and labor have been wisely bestowed.

If circumstances seem to make it impossible for you to secure a broad and thorough education, it is well to do the best you can with what you have. But do not dismiss too easily the thought of securing such culture, as though it did not matter so much after all; for it does matter. And the fact remains that, lacking this culture, you can never be to the world about you, and to the cause of God, all you might have been, if your education had been more broad and complete.

The cares and perplexities of life put every man in a sort of treadmill when he gets into his life-work, and he is sure to concentrate his thoughts upon what belongs to his calling. He has no time or opportunity to broaden his foundations, if these have not been laid broad and deep in early life. He who skips the general culture, and becomes a specialist in thought and study without it, is sure to think in ruts. If I were to consult a physician, I would much prefer to see one with broad general education added to that in the special line upon which advice is needed, than to consult the specialist who had omitted the general study, because this one would see only the things belonging to his line of practice. The best specialists are the ones who have laid the broad foundations first. This is largely true in any calling.

Probably natural aptitude, inherent fitness, will enter more largely into the problem of success or failure in the ministry than in almost all other professions. And some with less education may outstrip others of greater culture, simply because they are better adapted by nature to the work of the Master. Yet the truth still holds good, that in any individual case the degree of success must be measured by the depth and broadness of thought culture. To the truly consecrated man, a broad, thorough education is a wonderful asset in his favor in the work of the ministry.

Two Questions Answered.

"Can you tell me through the RECORDER what is meant by Christ's passion? Also, when Easter was first observed? I can not seem to find what I wish."

The "passion" of Christ refers to his suffering, especially to his agony in Gethsemane and all he endured between the last supper and his death on the cross. The last chapters of the four gospels tell the story of his passion, and by reading in them the story of his sufferings from the time of the supper to the cross on Calvary, we get all the points regarding Christ's passion. The word itself means to suffer. In Acts i, 3 we are told that "he showed himself alive" to his disciples, "after his passion." The week before Easter is called Passion week.

Easter as we know it is a festival celebrating the resurrection of Christ. After years of controversy in the early church, the time for holding it was fixed on the Sunday immediately following the full moon which occurs on or next after March 21, the spring equinox. Thus the earliest possible date for Easter in any year is March 22, and the latest date upon which it can ever come is April 25.

The term Easter is of Saxon origin, from a goddess of the Saxons, or of the East; and because the feast was celebrated in spring about the time of the Passover feast, the term came erroneously to be attached by simple association to the Christian feast of the resurrection. Paul in speaking of Peter's imprisonment says the officials were "intending after Easter to bring him before the people" (Acts xii, 4). The term here means Passover, and is so interpreted in the Revised Version.

"Something Now for the Debt."

An aged friend in the East, who pays for two RECORDER subscriptions besides her own, sends five dollars, two of which apply on subscriptions and the other three are for the debt. Of the last item she says: "I wish it were possible to increase the sum to the value two ciphers at the right would give, but I can not." She says she would gladly send the balance for the year on the two extra RECORDER subscriptions, but she desires to do "something now for the debt." The now in her letter is underscored twice. Her next pension money will not come till

June, and she could not afford to wait till that time before doing something for the debt. This "something now for the debt" attracted my attention and gave the topic for this item. This significant *now* is suggestive. Don't you think so, my friend?

Another writer, in the West, sends five dollars and asks that the three dollars left after paying for the RECORDER shall go on the Tract Society's debt from two lone Sabbath-keepers. She adds: "We would like to send much more if we could. God knows all about it. May his blessing accompany this little mite."

Still another word comes from beyond the Rocky Mountains: "Please find enclosed three dollars from this family to apply on the debt. We are sorry it is not ten times as much, for although far separated from the most of our people we are deeply interested in the work."

Since writing the above another letter to Treasurer Hubbard says: "When I read in the RECORDER the proposition to tithe the income for one week, I decided to tithe the first week in February. But my income for that week was so small (47 cents) that I decided to tithe the month of February, for the debt. The income for the month was about \$19.00." In addition to the tithe of this amount, this sister sends encouraging words that reveal a right spirit toward our work.

Our last report, on March 12, showed a total of \$818.43 received. Since that date eleven persons have sent in \$57.00 making the total receipts on March 26, \$876.33.

Lonely, Yet Loyal and Strong.

On another page is a letter from Eld. C. W. Threlkeld, a lone Sabbath-keeper, who found the Sabbath precious many years ago and who has stood alone, ever loyal to the truth. It is refreshing to read the testimonies of such men. Though "lonely" they are sturdy and strong, like lone trees that have withstood the storms of winter and summer, until tempests are unable to move them. Some of our strongest men come from families who have stood for God's truth all alone for years. When the working days are done, and the faithful worker nears life's sunset, it is not strange that feelings of loneliness cause him to long for good words from his friends.

EDITORIAL NEWS NOTES

Five Thousand a Year for Mrs. Scott.

The British Crown is dealing very generously with the widow of Captain Robert F. Scott, the Antarctic explorer. Besides bestowing upon her the rank and title due her husband had he returned, King George and his Prime Minister have fixed upon her a life pension of \$5,000 a year. This is about \$2,000 more than Captain Scott's salary would be if he had lived. Aside from this handsome dowry, the King has given her apartments in the royal palace of Hampton Court, rent free, with no taxes to pay, and with lighting, heating and all repairs furnished by the state.

Hampton Court was built by Cardinal Wolsey, and because it was considered more beautiful than any of the royal abodes, Henry VIII. secured it for his home. It stands in lovely gardens on the bank of the Thames, and was the home of some of England's royal queens in early days.

A New King for Greece.

The entire civilized world was shocked by the sad news last week of the assassination of King George of Greece, by an irresponsible underwitted Greek, in Salonica. The King and his nation were rejoicing over their success in the capture of Janina and Salonica, and just when Greece was feeling the power of a united kingdom after fifty years of struggle, and of faithful service by her beloved King, the assassin's bullet lays him low. Fifty years ago, at the age of eighteen, he was brought from Denmark, his native land, and made King of Greece by the powers of Europe. Because he was a Dane, the Greeks were slow in giving him full allegiance, and King George had a hard task for many years. But the vicissitudes of war had endeared him to the people of his adoption. They had found in him an able leader, whom they were glad to follow into fields which they longed to control, and his death just at this time makes him a noble hero of the Greek nation.

His son Constantine, who had just captured Janina, hastened to Salonica, and was

immediately proclaimed King. He finds a united people ready to rally around his standard. His own recent victories will help him very much, and he comes to the throne in an opportune time, and is today the most popular man in all Greece. Janina had been supposed impregnable, and its capture was the crowning feat of the Greek arms, due to Constantine's strategy and superior ability as a commander.

It is fortunate, in the present crisis, with somewhat strained relations between Greeks and Bulgars, that the assassin was a Greek instead of a Bulgar as was at first feared.

Chosen Diplomats Decline.

President Wilson had chosen Chairman McCombs of the Democratic National Committee to be ambassador to France, Dr. Charles W. Eliot for the ambassadorship to England, and John R. Mott, the Y. M. C. A. leader, to become minister to China; but all three men have declined to accept the positions. One of these men gave as a reason for declining the ambassadorship the fact that the sacrifice he would have to make in order to meet the demands in a foreign court were too unreasonably great for a busy man. The salaries are not sufficient to meet the demands.

Regarding this matter President Wilson says:

It is a great pity that the country has to ask such sacrifices of those who are invited to serve it abroad—a service which every year becomes more exacting and more important. The sacrifice of time, of means and of opportunity at home is very serious for any but men of large means and leisure, and the diplomatic service is unnecessarily hampered.

The President Gives Church Crowds the Slip Again.

On Easter Sunday the President and his family attended another church—the Eastern Presbyterian this time—and so gave the curious crowds the slip again. He gave no inkling in advance but slipped away quietly and no one knew until his automobile passed out of the White House gate which way the churchgoers would turn. Thus far he has worshiped at a different church each Sunday; and it is evident that he does not intend to become an advertisement for any church in Washington. What will the churchgoers-to-see-the-President do if this keeps up?

Ex-Governor Black of New York State died on March 22, at his home in Troy, aged sixty years. He was born on a farm in the State of Maine. At eighteen he entered Dartmouth College, graduating at twenty-two. While on the staff of the *Johnstown Journal*, the editor went away leaving Mr. Black in charge. Being an ardent admirer of James G. Blaine he switched the paper over to him. But the editor was not of the same opinion, and upon his return Black lost his place. He served as governor of New York from 1896 to 1898.

Willis L. Moore, chief of the weather bureau, has resigned, and Secretary Houston has accepted his resignation. We do not say that the chief's resignation is in any way due to the freaks the weather has been playing this spring, but we do hope his successor may be able to report fewer destructive cyclones. According to reports President Wilson has not yet found a man willing to take the precarious job of weather prophet.

Last week the wireless operators in Eiffel Tower, Paris, France, caught a message from the radio station at Arlington, near Washington, D. C. This is wonderful! Talk about the day of miracles having passed! Here are men in the United States talking with men in the heart of France, with nothing but ether waves as conductors between them.

The signals traveled easily from west to east, but atmospheric conditions were such that they could not return by the same route. The object of the signals was to determine by radio waves the difference in latitude between Washington and Paris.

On April 13 a memorial service will be held in Washington in honor of the dead who perished when the *Titanic* went down, just one year ago from that date. The women of the national capital will have the matter in charge. Special tribute will be paid to three men of Washington who gave their lives that women might be saved, namely, Maj. Archibald Butt, Clarence Moore and Francis D. Millet. The latter was picked up, but died from exposure after some weeks of illness.

According to recent dispatches, at the second trial of the Coreans arrested for conspiracy against the Japanese officers in

1910 and 1911, ninety-nine were acquitted and set free. Six were convicted and sentenced to six years in prison and one was sent to jail for five years. One of the six was a former cabinet minister, and one was a Corean editor.

Representatives of fifteen Eastern colleges and universities met last week at Columbia to discuss ways and means for helping self-supporting students to earn their way through college. The fact that certain firms take advantage of students to reap large profits from their work during summer vacations is one thing the conference will try to correct. Columbia students are making a good record in the matter of supporting themselves.

Robert A. Bakeman, formerly a clergyman, left the pulpit and took his place among laborers with mattock and shovel, because he believed he could do more good among workingmen by laboring with them. He now works as foreman on the streets of Schenectady, N. Y., where he gave his reasons for changing his life-work.

The Recorder Campaign.

We have finally reached the goal for which we have been preparing a long time. We present herewith to the editor a list of some 400 names of our people, who, as nearly as we can ascertain, are not now getting the SABBATH RECORDER. We hope Editor Gardiner will be able to dig up another list of 100 from his delinquents to put with this and make an even 500. That will give us more to do.

I shall assign the lists of the different States to our different pastors, not because I expect them to do all the work, but rather to *direct* it, and to be the responsible heads in order to assure us that the work will be done. The ladies' societies and young people's societies, and perhaps even the Sabbath schools (if needed) should assist in this.

Here is a grand opportunity for a splendid and far-reaching endeavor, and I hope no one will fail to be properly enthusiastic for its undertaking. It is a new illustration of rebuilding of the walls of Jerusalem. The personal equation enters in. The organized effort will not interfere with every man's building over against his own house. Mothers, brothers can hunt up

their own families; churches their non-resident members; pastors and societies the lists assigned them. Not one of our 400 to 500 people should be missed. If they receive two or three appeals, so much the better. They will then begin to realize that something is doing, and that we are in dead earnest in this matter. And we should not be satisfied merely to write, but content only when we have placed a RECORDER in every home. Unless they are dead physically or spiritually and refuse to have or read the paper, we should not relax our effort. And let us not ask for three months' subscription, but for the full 365 days. If there are some who are absolutely unable financially to take the paper let us make a list of these and find some way afterward to provide for them.

Doubtless some errors will be found in this list. Some may have the paper. Some may read their friend's or neighbor's. Some have probably changed their address. But the list was compiled from the Directory and the RECORDER's mailing list, and should be practically correct.

Let us all feel a keen interest in this campaign, and take a personal part, and then rejoice together at the grand finale, with 400 new subscribers for our dear old paper,—the SABBATH RECORDER.

G. M. COTTRELL,
General Field Secretary,
Lone Sabbath-keepers,

Topeka, Kan.,
March 8, 1913.

Letter From Elder Threlkeld.

DEAR BROTHER GARDINER:

Perhaps, by this time, you are beginning to think I am unfaithful and untrue to my promises, or at least to the request you made soon after I came to Florida, to write an occasional note on the subject of lone Sabbath-keepers.

I confess to tardiness in the matter, but not to a feeling of indifference. This was something more of a wilderness than I thought for, when I came here, and the two grand old men, Ayers, and Forbes, whom I had fondly expected to associate with as a nucleus around which to form a Sabbath-keeping interest, have passed away, leaving me alone to fight the battles in this new strange land, so far as any male or organized help is concerned.

The work of making a home in the forest is slow and laborious and I have found but little time to write. So far as lone Sabbath-keepers are concerned, I have long ago decided, that while I have unspeakable sympathy for any and all lone Sabbath-keepers, I have but little sympathy with those who profess a change of view, and change their practice for mere mercenary motives. You remember I wrote you of a general reconsideration of the question, and of becoming therefrom more than ever settled in my love and reverence for the Sabbath of the Lord our God. Since coming here, and being placed in deeper isolation than ever before, I have given what spare time I could to the study of other views of the great question, and am almost surprised to find that the older I grow, and the farther into isolation I am driven, the more beautiful the Sabbath and its law becomes; and when its precious weekly visits are made, I look up to nature's God, through *his own* appointed memorial, and instead of desiring to stray off after some miserable delusion, feel a deeper and more intense desire to see the prevalence of such an uplifting truth—one that would obliterate all the idolatry of earth if given the right of way. You couldn't make an idol-worshiper out of me in a thousand years, or out of any other man that observes God's Sabbath for the purpose for which he instituted it.

In spite of all I can do, I find myself regretting and feeling sad that my age and the incapacity thereof drives me from the field and the sacred desk, the delight and joy of my life. I preach every chance I can get, but it is not like being in our own societies, or in the direction of our people. I feel disappointed in that while I am here alone so long, I never receive a letter of encouragement or word of inquiry from any of our people. Perhaps they are, like me, struggling with the problems of life before them. Brother T. J. Van Horn wrote one time inquiring after my condition and I answered his letter.

I feel a deep abiding interest in all our societies and interests and only wish I could see them greatly advanced before I have to go hence.

Yours for God and his truth,
C. W. THRELKELD.
Panama City, Fla.

SABBATH REFORM

A Union Creed.

A friend sends us an article from a Chicago paper commending a union creed just prepared by mission workers, for a new church being established for the Chinese in the Chinatown of that city. A committee representing five denominations of mission people cooperating in work among the Chinamen succeeded in agreeing upon the following as containing the essentials to be taught in the new church. Those desiring to join will be required to subscribe to this only:

I believe that Jesus is the Christ, the Son of God, and accept him as my Saviour and Guide. This church shall instruct its members from the Scriptures with regard to the fatherhood of God, the divinity and saving grace of Jesus Christ, the work of the Holy Spirit, the inspiration and authority of the Holy Scriptures, the sanctity of the Lord's day, Baptism and the Lord's Supper and the fundamental necessity of living daily with God's help in harmony with the teachings of Jesus Christ.

The committee represents the Baptist, Congregational, Methodist Episcopal, Presbyterian, and Christian churches. One of the members said: "This statement of belief is an epoch-making document. Every denomination sacrificed certain of its doctrines, but the form as finally agreed upon was received with enthusiasm. We feel that this simple declaration of faith, prepared for the guidance of the Chinese, is a broad enough platform for all the Christian denominations to stand on."

Shailer Mathews commends this creed as "a common divisor," or as "an admirable formulation of strictly religious beliefs sufficiently distinct to serve as a basis for association."

This is certainly an admirable condensed statement of essential doctrines, and we can not see why all churches believing in the widespread error of the so-called Lord's day can not unite upon it. But how can a people, holding to the sanctity of the Bible Sabbath as holy time, and believing that the fourth commandment is still binding upon the conscience, unite with others in teaching the "sanctity of the Lord's day," when they know that there is no

word of Bible authority for so doing? How can any one believing in "the inspiration and authority of the Holy Scriptures" teach anything as to the Sabbath, excepting that the seventh day and not the first is the Sabbath of Jehovah? The new creed says, "This church shall instruct its members from the Scriptures." Where in the text-book thus adopted can be found a word regarding the Lord's day as the Sabbath? Where can the instructor find a single passage proving a change from the seventh to the first day of the week?

Seventh-day Baptists will be behind no others in their readiness to join heart and hand in all union work, as far as this can be done without compromising what to them is a fundamental principle of the kingdom of God. Our friends will find us shoulder to shoulder with them in all reforms, in rescue mission work, in Y. M. C. A. work, in union revival work, and in social betterment. But this can be done without signing a creed that makes us practically say Sunday has supplanted the Sabbath of Jehovah. We believe with all our hearts that if the Bible is true and is still our authority the seventh day of the week is the Sabbath, and that the world would be infinitely better off if everybody observed it. We believe we are called of God to keep his Sabbath alive in the hearts of men, until the world sees the folly of trying to make Baal's day sacred and becomes convinced that no day can gain sanctity in the realm of conscience excepting the one ordained and blessed of God. Under these circumstances the union-creed could not consistently be adopted.

There are doctrines and articles of faith that are not fundamental. These might well be allowed to drop out of sight in a common creed, but the Sabbath is not one of them. If the term Sabbath had been retained in the creed, without crowding in the name, Lord's day, allowing every one freedom to follow the dictates of conscience, the obstacle would not be so insurmountable. The term baptism is used thus, leaving margin enough to allow either form. But there is no choice when it comes to the sacred day named. This must be Sunday or nothing.

We could all unite in teaching from Scriptures the fatherhood of God, the divinity and saving grace of Christ as the Son of God, and the inspiration and au-

thority of the Bible. We could be one in teaching the necessity of living daily in harmony with the teachings of Jesus. But to do this consistently we must insist upon following him in keeping his Father's commandments. No one of these commandments is made more prominent all through the Bible than is the fourth. No one is more frequently insisted upon when Jehovah appeals to men, urging loyalty to him. This one command is made a test, and for violating it men are punished more often than they are in the case of any other command. Therefore we must be true to it. It was designed to keep God in mind and to restrain men from idolatry. It was given a prominent place in the law of the Father, which law Christ kept to his dying day, and concerning which he taught that it can not pass away while the world stands. It is this glorious, sacred day, called "My holy day"—the only Lord's day—that Seventh-day Baptists have, for hundreds of years, been trying to keep the world from burying out of sight. How can we smother this light under a union creed, however perfect in other respects, which supplants Jehovah's Sabbath by a pagan festival day?

Separate organization is far better in such cases. Indeed, if the world had insisted on dropping all differences and in smothering convictions for sake of unity, in the days of Luther and Knox, there would have been no Reformation, Protestantism could not have been born, and the one Catholic Church would have had universal sway.

Seventh-day Baptist Missions in the United States.

Brother Witter, it was no indifference that caused the silence and apparent lack of interest in the matter of the African Report. It was lack of your article to start us off. We needed just that article of Brother Shaw's to summarize and condense the whole situation, and now you will hear from us.

Brethren, I believe all our people have been thinking about this question, and have definite ideas and strong beliefs about it. I have, any way, and am going to say what I think.

It is plain to me, just as much so as if some one had slapped me, that our people

do not want to do missionary work in Africa. That vote in the referendum convinces me of that perfectly. Now, why sit with our eyes on Africa, or any other field so far away, with any kind of hope that a scheme can be invented that will suit *all* the people, and that *all* the people will concur in? We might just as well wipe Africa off our calendar for the present. And I doubt seriously if interest can be awakened in any *distant* foreign field.

I had never felt that our efforts abroad in missionary work had anything to do with the languishing of work at home until at the last Conference when W. D. Burdick, one of our best thinkers, tried to show this, and to my mind absolutely failed. (Never mind, Will, you said some good things.) I can not quote him exactly, but this is the way it was left in my mind: "Our lack of interest in the work in the United States is not because of our work in the foreign fields, but because we took our eyes off the home work and placed them upon the foreign work." When Will and I worked in the Philo lyceum, he would never have let pass such a statement as that; for he there verifies the very thing he tries to disprove.

But again I was aroused and caused to sit up and take notice when a resolution was introduced proposing to place the *home* mission work and worker on an *equal* basis with our *foreign* work and worker, and it was so opposed by one of our foreign missionaries present at that Conference.

Since coming home, those two things, our sad experience with the African Mission, the constant trials and tribulations of the Missionary Board in maintaining the *foreign* mission work on account of the small means they have to use, the extreme burden all this seems to be upon our little denomination, and the loud cries for help all about us here at home, have convinced me that we are missing it sadly. Reaching out so far has woefully impoverished every line of our endeavor, and thus we languish.

W. M. Davis has seen the situation we are in from a business man's point of view, and in his little tracts has opened up new lines of thought for us. But I do not believe our boards are to blame for our many *big* efforts and signal failures; for I remember that our boards have wanted to know what to do, have repeatedly put before our people at the Conference gatherings the desperate situation in which they

are placed, and the people have said, "Oh, don't retrench, don't cut off any of this good and great work." And the boards have gone on and in blind faith have tried to keep up the work because the people hated to face the fact that they were losing ground. Just like the gambler who hates to quit on a losing deal, so he keeps on and on, doggedly hoping he will win out after a while.

Brethren, our base of operations is not large enough for the *big* things we try to do. And it seems to me that we might as well recognize our limitations first as last, and begin to work in keeping with the means available. I say *available*. We always hear, "But there is plenty of means among us to carry on all this work, if people would only give it." Yes, but they don't *give* it. There may be gold enough in Timber Lake to make every stockholder a millionaire *if* we could get it. I tell you, we have no business to be looking at the means we *ought* to have, and then tackle the job according to that. That has been our trouble. We have known that the means was there, and thought we could get it, and have tried things in faith that we *would* get it; but have been compelled to beg and tease and coax, and almost threaten, in order to obtain the money necessary to carry out our work in the most rudimentary and incomplete fashion.

Now, come on, let's settle up this debt which we honestly owe for the Investigation *first*, then let's "*take our eyes off the foreign field, and place them on work right here in the United States.*" And I believe our people will rally to its support. They always have been interested in work that was nearer by. And this interest in the home work (as we are in the habit of calling it) is not narrow or selfish. It is only a sign of that inborn spirit of self-preservation, and preparation on sound business principles for larger and more extensive work.

It is very plain to me that *something* is needed in the United States among Seventh-day Baptists, and I'm for greasing the cogs before the main shaft breaks.

Let's get out a couple of good male quartets this coming summer and supply each one with a good evangelist, and let them open up in Arkansas, from whence have come the many loud calls for such work, or anywhere else that gives promise of re-

sults, and then let's not expect the work to be done in just a few weeks' campaign, but let's keep them on the same spot long enough to *finish* up something. The people have always responded to this kind of work. It has been expensive too. But the people believe in it, and seem to have been willing to contribute to it, when they would not give for foreign work.

Doing such work is just as truly fulfilling the command of Jesus to "go into all the world and preach the gospel," as to spend three fourths of our available means getting our workers to some remote spot on the globe. Jesus did not expect a small handful of people to cover all the world. And it looks perfectly ridiculous to me, now, to think of our little denomination (oh, I know you do not like that word *little* in that place, but we'll have to face it) trying to ape the big, moneyed denominations in having missions all over the world. You people *especially* who do not believe that the keeping of the Seventh-day Sabbath is essential to our salvation, ought to be satisfied with the spread of the Gospel into those *foreign fields* by the Sunday denominations, and ought to enter with special vim into the work here in the United States.

If we can get busy here in the United States and work as we ought to, our base of operations will be strengthened, and our people will feel more united. We are such an independent lot, with such varying ideas. It seems to me that *any* work upon which we can unite, is the *work* of the hour.

Let's not waste any more time on that African question. No question has been more perfectly settled in our denomination since I have known it. What do you say, brethren? Let's besiege the RECORDER office with articles full of the fire of love for our work in the United States.

This long painful silence is just the pause needed to fetch breath, and now let's light in. Let's go after something. We're not dead, only sleeping. Let's wake up and get at this business, every one in his own best way; Ed Van Horn and whoever else likes that way, by the "New Evangelism," and Saunders and I, and whoever likes that way, by the Old Evangelism. But all the time, full of love to one another, with wide charity for each other, let's stand shoulder to shoulder, and stir these American dry bones. Come on.

THOUGHTS FROM THE FIELD

A friend in California, in a letter containing money for the debt, writes:

"There is much to do on the Pacific Coast. Just think of the little handful of Seventh-day Baptists this side of the Rockies. Talk about sending men to Africa (I certain believe we should) to spread the Sabbath truth, there are thousands and thousands of people in this State alone who have never heard of a Seventh-day Baptist. Are we going to leave all this work for the Adventists to do? To think of Doctor Platts, Mr. Loofboro and Mr. Moore leaving the work here, with Elder Hills the sole representative of Seventh-day Baptist ministers, makes one almost weep. Why do we not send out men by twos or more to hold series of meetings and present our truths, as other denominations do? I believe two quartets could be sent out from the Riverside Church, with a good live speaker, if there were only money and backbone.

"Yes, I know the Missionary and Tract societies are laboring under burdens too heavy to bear in their own strength, and believe me, I am not criticising them, but let us all awake from our lethargy, stop quibbling over Bible truths, and as one man go out and possess the land for Christ and the Sabbath. It is much more important that we win men to Jesus Christ than that we try to convince them that certain parts of the Bible are allegories or myths. God's word will stand forever, praise his holy name.

"O that we as a people and individually might have a Pentecost during the year 1913 that would endue us with power and life such as we have never seen before. Please forgive my temerity in writing all this, but my heart is full."

The Religious Education Society.

At the tenth annual convention of the Religious Education Association, Cleveland, Ohio, March 10-13, there were addresses, evenings, on such subjects as "Religious inspiration and religious dogma in civic progress," "Religious education a world energy," "The double standard of morality:

its relation to civic progress," "Training youth for civic religion," "The challenge of religious education," "Promoting religious education," and "The church and civic leadership." Forenoons and afternoons, fourteen or fifteen departments held about fifty departmental meetings for the discussion, from the standpoint of religious education, of such questions as "Universities and colleges," "Bible teachers in colleges," "Theological seminaries," "Churches and pastors," "The church school and teacher training," "Public schools," "Christian associations," "The home," "Penal institutions," "Social service," "Lay training schools," "Eugenics and sex hygiene," and "Church directors of religious education."

The general subject of this great convention was "Religious Education and Civic Progress." Many of the papers will appear in *Religious Education*, the journal of the association, published in Chicago, 332 South Michigan Avenue. Three dollars sent to this address will bring the journal for a year, and a certificate of membership in the association. Help and inspiration of greatest value could not but come to our pastors and church workers if they could have and would read this magazine.

ARTHUR E. MAIN.

Alfred, N. Y.,
March, 1913.

Lower Lights.

Anxious to Work.

ANGELINE ABBEY.

The object of the "Lower Lights," when first started, was the mutual encouragement and helpfulness of the members, and to shed abroad the light of the Gospel and Sabbath truth; in short, that each might be a home missionary.

The new lease of life the prayer chain has taken of late, shows that the "Lights" are not all out and that they want to be shining.

The letters nearly all express desires to work. Several writers offer to send their RECORDER, when read, to any address I suggest. I knew of some who longed for the paper but could not afford it.

Here are some extracts from letters from new "Lights":

"DEAR SISTER IN CHRIST: I read in the

SABBATH RECORDER about the lone Sabbath-keepers' united prayer chain, so I thought I would write to tell you my husband and myself are two lonely Sabbath-keepers, and would like to join the prayer chain. I think it is a *good thing*, as in 'union there is strength.' I think it would be uplifting to each other, and we could write to one another, sometimes, and if we could not see each other face to face, we could commune in spirit.

"I see they have names of nearly fifteen hundred lone Sabbath-keepers. I would be under many obligations to you if you could send me a list of names and addresses. . . . If it would be any expense I would gladly pay it."

The names of these people are in the Directory. They evidently did not know about the Directory. I wonder how many more have been skipped. Some one, somewhere, has evidently been negligent about mailing them out.

"DEAR FRIEND IN CHRIST: I am a reader of the SABBATH RECORDER, and consequently read your letter to lone Sabbath-keepers. I would like very much to join the 'Lower Lights' circle, and be a member of the prayer chain.

"I live only three miles from church, but owing to age and physical weakness am not able to get to church more than half a dozen times in the course of the year.

"Some one has been kind enough to send my name in with other lone Sabbath-keepers, for which I am thankful.

"I feel more lonely, as, to my certain knowledge, I am the only Sabbath-keeper in my family for as many generations back as I can remember.

"I think it would be very encouraging to know that others were sending up prayers for me, and I am willing to help and encourage others to the best of my ability, so please give me a place in your prayer chain."

None but those so situated know the loneliness of being the only Christian, or the only Sabbath-keeper in one's own family.

Here is another:

"DEAR SISTER: While I am not what is called an isolated Sabbath-keeper, yet I sometimes feel very lonely, walking to the church all by myself while every other member of my large family is busy at work on the Sabbath.

"In what way can I help those who need my help and encouragement? I want to do what I can, and if writing friendly letters, enclosing clippings of poetry, flower and vegetable seeds, tracts, or whatever I may have on hand, would add a little to another's joy, I would like to do my part. . . .

There is one suggestion I want to make, and that is, that the prayer chain add fasting to their prayers. The prophetess Anna 'served God with fastings and prayers night and day,' and her reward was seeing the infant Jesus. The prophet Daniel was mourning three full weeks, he ate no pleasant bread nor flesh, nor drank any wine during that time, and his reward was a vision of a certain man 'clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.' From various readings contained in both the Old and New Testaments, I am fully persuaded that God highly honors those who serve him with fastings and prayers.

"If you think best you may send me a short list of names of those who would like letters and such other things as I have to spare."

Many people receive much help, encouragement and inspiration from letters written in Christian love. Many are gifted, and can do more good than they realize, along this line. If those feeling the need of such help and those willing to do this work in the name of Christ will make their wants known to me, I will pass along the word. Those who are deprived of the prayer meeting, where so much help is obtained from the thoughts passed along, may meet in thought, and work together in prayer and faith through the "Lower Lights." "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. iii, 16, 17).

"Why is it that others' duties are so much clearer to us than our own?"

WOMAN'S WORK

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

A Springtime Philosopher.

I kin tell w'en springtime comin' by de mos' onfailin' signs:

'Tain't de risin' sap what tingle ter de tip-top er de pines,

Or de fros' what lef' de furrer, or de larks a-flyin' low,

Or de whistle er de pa'tridge kaze he love his sweetheart so.

But I sorter hez a feelin' what I dunno how ter call,

Dat ef I wuz a blossom I'd hang low, en never fall!

Dat ef Gabrul blowed his trumpet fer de sleepin' folks ter rise,

I'd des feel too contented fer ter wake en rub my eyes.

Hit's somepin' in de elements—de blowin' er de breeze,

De listenin' er de lily fer de comin' er de bees;

De lazy river gwine 'long a-feelin' er his way

Ter de medders, en sweet places whar de honey-suckles stay.

De sun, he say "Good-mawnin'!" whar de fiel's is drench wid dew,

En I des ain't enterprisin' 'nuff ter tell 'im, "Same ter you!"

De trees, dey tells me "Howdy! We a-dressin' fer de show,

En soon we'll meet de mockin'-birds en swing 'em high en low!"

But I never makes no answer! I des lays back so still

En lazy in de sunshine—lak I los' my way en will!

Wid eye shet tight, en dreamin' in my app'inted place,

I wouldn't bresh a bluefly fum de furrers in my face!

O, I knows w'en spring's a-comin', en I done laid down my rule,

Dat I wazn't bo'n fer plowin' en gee-hawin' er de mule,

But fer listenin' ter de cattle bells 'cross daisies cool en deep,

Wid de feelin' what de trees hez w'en dey rocks de birds ter sleep!—Frank L. Stanton.

Hadn't It Better Be in Circulation?

(This little story has appeared in many papers, and several mission boards have asked permission to print it in leaflet form. It has had great power in arousing interest in mission work, so that now many more

dollars are "in circulation" for this work than would have been had Katie kept her eighteen cents.)

Katie is a quaint maiden lady of ninety years, living in a New England town where we spend our vacations, a record of whose sayings and doings would be very interesting reading. She is a Christian, and considering her religious advantages, an unusually intelligent and devout Christian. Many an agreeable conversation have we had with her touching the "best things." One summer she learned we had a Zenana band in our church, the cost of membership in which was but fifty cents a year, and she desired to become a member. She had been saving up her pennies for such an object for a long time—she had now about sixty cents in store—and she hailed with joy this opportunity to apply it, as she had long wished, for the extension of the Master's kingdom on the foreign field.

When we learned that, although she had saved this money, poverty had denied her *fresh meat as an article of diet for a whole year*, we at first hesitated about receiving it; but the spiritual finally overcame the carnal, and we rejoiced to be the vehicle for conveying such a treasure in the Lord's name to those who, in a sadder sense, were more destitute than she.

The next year when we called upon her, she was ready with her offering again. Out came the little pasteboard box, which, with one or two scientific shakes, unloaded its valuable contents upon the wooded chair—in all sixty-eight cents.

"There," said Katie, "please give that for foreign missions, to the lady who wrote me such a nice letter last year."

"But," we objected (knowing what a struggle she had to gather so many pennies together), "had we not better take only the fifty cents, the actual cost of membership in the society, and leave you the remaining eighteen as a kind of nest-egg for next year?"

A pause of a few seconds, an earnest, thoughtful look, and then, with much solemnity, mingled with an "air of business" that would have been irrepressibly laughable under other circumstances, she replied:

"*Hadn't it better be in circulation?*" We could not smile, much as the natural man within desired to do so. The ludicrousness of the remark faded out in

the childlikeness, and yet sublimity, of this woman's faith, and with reverent fingers we lifted the offering and placed it in a purse separate from other coin.

"Hadn't it better be in circulation?" This is the question which, in God's name, we would like to lay upon the consciences of our wealthy church members today. What Christian was that who, in explanation of his course in distributing his money, said "It were a shame for a child of God to die rich"?

And is it not a shame? How can professing Christians be justified in laying up treasures upon earth when the cause of him who made and redeemed them is in need of the silver and the gold that are his? How can charitable and religious bequests of a testator atone for the neglect, the want of faith of a lifetime, in their application to those same objects? He gives twice who gives quickly. There is a growing conviction in the minds of thoughtful men that we are living in a crisis of the world's history; in what Edmund Burke once called, "a perilous and dancing balance."

In a human sense, the destiny of the world lies today in the hands of the Anglo-Saxon race. The destiny of the Anglo-Saxon race lies in the hands of those who profess and call themselves Christians. The mightiest material force which these can wield is that of wealth. In the coffers of our rich church members at this moment is the latent power which can put in exercise the influence that is to regenerate the world. We echo Katie's question—"Hadn't it better be in circulation?"

Is the Account of Creation a Poem?

M. HARRY.

It is quite fashionable for certain writers to speak of Genesis i and ii as "The Poems of Creation." I notice that Young's Bible Translation, which is a literal one, does not so render it while he does translate Job, Psalms, Proverbs, Ecclesiastes and Song of Songs as poems.

The question arises, Why do some modern theologians call the first chapters of Genesis a poem? A quotation from Joseph Parker, author of *People's Bible*, in that matchless book, *None Like It*, will, I think, be appreciated: "The account of Creation has been called a poem—a convenient term for the concealment of unbelief and the

flattery of ignorance; but to my mind no drearier prose can be read if Man is omitted from the stately action" (p. 81). Again, criticising Mr. Horton's book: "Mr. Horton says, 'The Bible begins with a Poem of Creation.' Who told him so? All writers have not taken this view. Which of them, if any, has the right to decide, in a way which quietly ignores all the others, what it is?" (p. 174.)

It is *evident* that the account of Creation is a *revelation*. Man could not have written the six days' account of Creation, including his own, unless God had revealed it to him. Genesis i and ii on the face of it are solid prose and contain more history than ever was, or ever will be, couched in the same number of words. When one calls this Scripture a poem it would be well to ask him, "Who told you so?"

Dominant Function of the Church in the Life of Today.

DEAN ARTHUR E. MAIN.

(A paper read at the annual convention of the Religious Education Association, Cleveland, Ohio, March 10-13, before a joint meeting of the departments of Churches and pastors, and Theological seminaries.)

By the Church I mean, first, the local body of Christian believers under proper leadership; and, secondly, groups of churches in a larger or smaller territory. The churches of Cleveland are the Church of Cleveland; the churches of the United States are the Church of the United States; and so on. The function of the single church and of churches in some kind of federal union are practically the same.

Any of a score of answers that might be given to the question, What is the dominant function of the church? if interpreted broadly and ideally, would be substantially a correct answer.

At the second quadrennial meeting of the Federal Council of the Churches of Christ in America, in Chicago last December, Bishop McDowell said in his forceful and eloquent way, "Evangelism is the bringing of men and women, boys and girls, to God, whether by revivalism, instruction, or by any other rational and Christian way and means." Evangelism, thus defined, might well be said to be the dominant function of the church.

At a conference of theological seminaries Dean Shailer Mathews said with great emphasis, "It is the task of our seminaries to help students prepare to take God to men." If the chief function of the ministry is to take the great and good God and Father into human life, that must also be the main business of the church.

The Christianizing of the social order, if given a large meaning, is the mission of the church today.

Some say that to build up the kingdom of God among men covers the sphere of the church's task. If this ancient and often-used phrase were filled with twentieth-century content it would be an ideal expression of the church's function.

It is the duty of the church to carry on the work of her Lord, which was and is the salvation of men. If this familiar but blessed word *salvation* could be made to stand for all related spiritual, ethical, and social truths and facts, it might indeed be said that the ordained function of the church is the redemption of the world.

A friend of mine said that if he were to answer the question in one word it would be *instruction*.

Another said that the function of the church is twofold: (1) To fill the lives of men with satisfaction; and (2) To serve the world.

If religion be educated, and if education be thorough in scope and content and deeply religious, Religious Education does not fall far short of the church's high calling.

To set for itself the task of evangelizing the whole world in this generation, is a noble conception of the church of Christ.

One would be keeping pretty close to the New Testament if one should say that the mission of the church is fourfold: (1) To make disciples for Christ; (2) To lead them to an open confession of their faith; (3) To teach them the things of religion and morals; and (4) To organize for the service of our fellow men.

As I try to make a thorough and fair inventory of human wealth in individual and social life, it expresses my own feeling and judgment to say that the dominant function of the church today is to teach and practice high spiritual and ethical ideals, personal and social. True, this is a very general statement; but it contains discoverable, living, practical, and timely particulars.

Ideals are the most perfect possible

mental pictures of the best things in any department of human action. We stay on the lower levels of moral excellence not so much from intention as from lack of spiritual insight.

Moral poverty must climb toward riches of ethical and eternal value; the incomplete must climb toward completeness of moral being, on ideals as on the rungs of a ladder.

In the midst of a thousand difficulties Jesus was hopeful because under the inspiration and dominion of ideals. He was not visionary, but he had visions of moral conquests. With him desires and purposes were like deeds. Cherished hatred was murderous, and a lustful wish adulterous. Yea and nay ought to mean yea and nay without an oath. Holy love makes us the true sons of God. And only an idealist could have said, Ye shall therefore be perfect, as your heavenly Father is perfect.

Feeling, thought, and choice have for their field of exercise three great realities,—Man, the World of created things outside of man, and God. Religion, although it may begin, as Schleiermacher teaches, with a feeling of dependence on God, means a right inner, energizing attitude of reason and conscience toward these realities, expressed in outward act. The Sabbath, baptism, church-membership, the Lord's Supper, prayer and praise, the family altar, as forms,—such things as these are not the essence of religion. They are important helps to religious expression and growth; but the religion of ethical monotheism demands of believers ethical character and conduct. A supreme need of the church today is higher spiritual and ethical standards. The white plague, white slavery, all sickness, sinning, and evil, are signs of yet existing cosmic disorder, due to our failure to choose only the best things; and it is a supreme function of the church to promote increasing cosmic harmony through ceaseless struggle with all wrong, and growing obedience to universally reigning law.

Man is created in the image of God. This means (1) That we possess personality,—reason, conscience, and freedom of action. And I follow Hoffding in saying that personality is the greatest thing in the world, rather than Drummond and say that love is the greatest; although holy love is the supreme expression of personality. (2) Normally and ideally man, next to Jesus,

is the most complete manifestation of the self-revealing God. (3) We should constantly seek to make our limited personalities more worthy to be like the Great Personality after whose image we are created. (4) The indescribably great responsibility, opportunity, and privilege rests upon the church today of letting the indwelling Divine Spirit so function in us that, as we steadily move on toward perfected righteousness, we shall more and more faithfully reveal God to the men and nations that know him not.

Again, dominion over all created things,—over land and sea, earth and sky, fish, bird, and beast,—has been given to man; with the added power and responsibility of peopling the earth with creatures who bear the image of Him who is the source, ground, and ruler of all things.

Mathematics, physics and chemistry, astronomy and geology, biology, anthropology, and theology, are all sciences and philosophies of God; and man ought to study them because they help us to think the thoughts of God after him.

How big with ethical meaning, then, are such words as God, man, the world, life, religion, character, conduct, eternity, and immortality!

Years ago a friend walking with me through the fields shot a robin, just for his own amusement, justifying himself on the ground that man had been given dominion over all the creatures of God. As if we have the right to do as we may selfishly please with all nature, without regard to the character and will of Him who feeds the ravens, causes the flowers to grow, and notes a sparrow's fall!

What opportunity, power, and responsibility! Well might each of us cry with Henry Martyn, "O God, make me an uncommon Christian"! and each church pray, "O Lord, make this an uncommon church"!

We are in the midst of two environments, both having physical, intellectual, moral, religious, and social factors. One is local and near by; the other is both near by and immense, because consisting of God, man, and the world. A man's attitude, and a church's attitude, in feeling, thought, and action, toward these environments is a man's and a church's religion and morals.

Faith has been defined as the conviction that all that is good will last forever. And

all the possibilities of good in the creation of God are ours, if we will seek their possession and use, with wisdom and fidelity.

We need to remind ourselves often that one personality is worth more to itself than the whole world would be. The eternal and creative Word became flesh in order to reveal a God of redeeming love; and there is joy in heaven when one sinner repents.

Marriage and the family were ordained for the sake of human progress, usefulness, and happiness. There are possibilities in sex relations as bright and beautiful as the day, or as dark as night.

A neighborhood, a community of near-by dwellers, is a place and opportunity for the realization of the idea of social solidarity. To love one's neighbor as oneself means the absence of impurity, enmity, strife, jealousy, divisions, drunkenness, and such like; and the presence of joy, peace, kindness, goodness, faithfulness, self-control, and such like.

If business is business, and religion religion, each fenced off from the other by different moral standards; if both buyer and seller are not to be gainers in the same transaction; if selfishness and avarice, not just, fair, and generous principles, may govern either or both, then we do not live in an ethical cosmos but in an immoral chaos.

I am no anarchic economist; accumulated and controlled wealth is essential to great and prosperous industries; but if the captains of industry are to continue, without guilt, to compel the armies of hand-laborers to toil seven days each week for months and years; if the hand-worker is not to have a chance both to earn fair wages and to feed and clothe body and soul, then Jesus perjured himself before the high priest when he cried, "Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven;" and, Our Father who art in heaven, Thy kingdom come, Thy will be done on earth, are empty words.

I shall not undertake the impossible task of pointing out the exact border line, in matters of religion and morals, between church and state, and the individual and society; but the state can not, by statutes, make good citizens. Undoubtedly it may say, and with authority, Thou shalt not murder; or steal; or swear falsely; or com-

mit adultery; or be an incendiary; or be a drunkard; or make drunkards; or unjustly rob others of liberty and opportunity; otherwise there could be no stable government. But the state may not say, Thou shalt worship the Christian's God; own the Lordship of Jesus; regard the church's "Lord's Day"; be baptized; attend church; celebrate the Communion; and so on.

It is only the church that can say, and with spiritual not with external authority, Serve God, Love one another, Be pure in heart, Keep the Sabbath, Drink no wine nor anything whereby thy brother stumbleth. The church, not the state, must be the source, ground, and inspiration of good and Christian citizenship, which is the true basis of good government.

The Sermon on the Mount and the twelfth of *Romans* witness against war between individuals, families, industries, tribes, and nations; and call, not for armies and battleships, but for the beating of swords into plowshares, and spears into pruning hooks. The prophet cried, "Nation shall not lift up sword against nation, neither shall they learn war any more"; and the greater Prophet exclaimed, "Blessed are the peacemakers!"

Our ever-living Lord says to a loyal and praying church, today, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven; again, Receive ye the Holy Spirit, that ye may forgive or retain the sins of men; and again, Wait for a baptism in the Holy Spirit, and the power to witness for me; and St. Paul is still teaching that the church of the living God is the pillar and ground of the truth.

It seems to me then that the dominant function of the church in the life of today, of a church clothed with more than human power, is to seek, by precept and example, to bring individuals, families, neighborhoods, trade, industries, citizenship, and international relations, under the renewing power of the Holy Spirit, and under the control of the ethics of Jesus our Saviour and Lord.

Alfred, N. Y.

"Every young man has one standard for his sister and another for the girls he is flirting with."

Bathe Without Ceasing.

In the "Health and Horsepower" department of the April *American Magazine* Dr. Woods Hutchinson gives a lot of good advice on a number of subjects having to do with care of the health. Following is a part of what he has to say about bathing: "Our human skin is the most beautifully self-cleaning fabric in the world.

"The masterpiece of nature's process of self-cleaning is a delicate oily substance which bubbles up with the perspiration and is deposited in a thin layer over the surface of the skin. This serves to keep the skin supple and protect it from cracking or drying. Unfortunately it serves to some degree as a sort of fly-paper to catch dirt and dust, and in order to get rid of this greasy mixture we are apt to use strong soaps or other alkalies, which work by their power of dissolving fat. Thus, while we get rid of the dirt, we rob the skin of its natural protective cream, far superior to any variety of artificial massage cream or skin food ever invented, no matter how artistically advertised. The same denuding effects may be produced by the use of too hot water, too vigorous scrubbing with mits, brushes or other skin tortures, or by bathing in hard or muddy water.

"The daily bath should be taken cool enough to avoid dissolving too much of this natural skin cream, as well as to give a pleasant brace and sense of exhilaration. Soap should be used sparingly upon the general surface of the body for the same reason. Indeed its application should be largely limited to the hands, face, feet, armpits, etc. If the water is very hard, the addition to the bath of a wineglassful of common vinegar will greatly relieve its irritating effect upon the skin, and for those of sensitive skins without much fat layer under them, in cold, raw, windy weather, and particularly in the first snap of severe weather in winter, it is well to omit the morning bath on alternate days until the skin has adjusted itself to the new weather surroundings."

An open saloon is a thing to be tolerated only when it can not be prohibited.—W. J. Bryan.

"Those who question as to the practicability of Jesus' precepts here and now should put them to the test of experiment."

YOUNG PEOPLE'S WORK

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

I Can Do All Things.

WALTER L. GREENE.

Christian Endeavor topic for April 12, 1913.

Daily Readings.

Sunday—John's "I can" (Mark x, 35-40).
Monday—Able to resist (Eph. vi, 10-14).
Tuesday—Able to teach (2 Tim. ii, 1, 2, 15).
Wednesday—Strength in weakness (2 Cor. xii, 9, 10).
Thursday—God our strength (Ps. xlvii, 1-11).
Friday—Spiritual power (Eph. iii, 14-21).
Sabbath day—Topic: "I can do all things" (Phil. iv, 4-13). (Honorary members' meeting.)

Did we consider the topic alone, the subject of the day would seem to be the expression of a vain boaster, and like such boastings would be repulsive to us. But when we find from the text which is the foundation of the topic that Paul says that he can do all things not in himself but "in him that strengtheneth me," it gives an entirely different aspect to the topic. Paul, the boaster, now becomes the humble servant of God, whose sufficiency and power is not in himself but from God. This makes us feel differently toward the great apostle.

This ability to do *all things* needs to be considered. What all things? Does he mean that if he wants to get a great name he can do it, or if he wishes to have a great fortune he can attain it? Perhaps, if we will look at the three verses preceding our foundation text, we may get Paul's idea of what he can do. "But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be in want."

Paul's *all things* seems, then, to be contentment under all conditions. When he plied his trade as a tent-maker to support himself in the publishing of the Gospel, or

when in later years, as some think, he came into a comfortable inheritance, he was contented and happy. He had the secret both to abound and to be in want. Some may be contented when abounding; some, when in poverty; but to be happy and contented under every condition is a mark of real greatness and Christian grace.

We need not limit the application of the topic to contentment of mind. Christian experience teaches a wider application and, possibly, Paul intended also the wider outlook.

How many of the Christian duties and activities are accomplished in him that strengthens us? How many a hard and seemingly impossible task has been done, when undertaken in his name after we have lifted our hearts in prayer to him for strength? Duties undertaken in fear and trembling but with a prayer in our hearts for help, so wonderfully sometimes, issue in accomplishment far beyond our expectations. Truly, "I can do all things in him that strengtheneth me."

Perhaps it is in the overcoming of personal sin and temptation that the truthfulness of our topic is most strikingly felt. So many times we battle with sin and evil in our own lives in our own strength and go down to defeat; but when we get a new hold on Christ the victory is won. A few years ago, I met a man in western New York who was known at that time as "Happy Jack." I learned that he had not always been known as "Happy Jack." Only a few years before he had been a victim of strong drink and it had brought great unhappiness into his home. He himself had been on the verge of delirium tremens. He had made heroic efforts to reform. He had taken the pledge and had gone to the Keely Cure, but again and again he had fallen back into the old habits. His money was gone and his home destroyed. Not long after one of his periodical debauches, he came under the influence of the gospel of Christ, and accepted Jesus as his Saviour. He began to live a new life in Christ. He took up again his trade. His home was reestablished and he lived a self-respecting life and won the confidence and esteem of his neighbors and friends by his integrity and happy Christian character. What he had been unable to attain through his own efforts, he was able to attain in Christ. "I can do all things in him who strengtheneth me."

QUESTIONS TO THINK ABOUT AND ANSWER IN THE MEETING.

What does Paul mean by all things?
What are some of the all things for us?
How do we get the power of Christ?
How has Christ strengthened us in the past?
What Bible verses do you recall that promise strength from Christ?

Study of the Conference Year Book.

Lesson IV.

THIRD AND FOURTH DAYS.

Daily Readings.

Sunday—Conference Minutes (Friday) complete (pp. 37-40).

Monday—Minutes of Education Society meeting, including Report of Alfred University (pp. 179, 192-194).

Tuesday—Report of Milton College (pp. 199-201).

Wednesday—Report of Salem College (pp. 205-209).

Thursday—The Twentieth Century Endowment Fund (p. 210).

Friday—Conference Minutes, Sabbath day (pp. 40, 41).

Class Study.

1. What can you tell about such leaders as Dr. W. C. Daland, Dr. W. C. Whitford, Rev. W. D. Burdick, Prof. A. E. Whitford, Mr. H. W. Rood?

2. Name the members of the Education Society, including two vice-presidents. Where is this board located?

3. Name the presidents of our three schools; the Dean of the Seminary.

4. Name at least two other members of the faculty of each school.

5. What are the pressing needs of our schools? What special efforts are being made to meet them?

6. How can we help in the work of education?

7. How many students are enrolled, as reported, in our schools? How much money is represented by our schools, combined, including endowment, equipment, etc.

8. What action did Conference take upon the Report of the Education Society? Upon the Seminary budget?

9. Let some member or members of the class, who were present, give impressions of the Conference prayer meeting, held on Friday night.

10. Of what churches are Rev. Clayton A. Burdick, Rev. M. B. Kelly, Rev. A. L. Davis, Rev. A. J. C. Bond, Rev. C. S. Sayre, pastors?

The House Upon the Sand.

ALICE ANNETTE LARKIN.

CHAPTER VII.

A New Friend.

"What in the world would I ever have done without you, Rachel?" Mrs. Stuart asked one morning in the latter part of February, as Rachel was washing the breakfast dishes. "What with the bad weather and this rheumatism taking me so unawares, I can't imagine how I should have managed. You're a real comfort, child."

"Thank you, Aunt Ruth, for calling me that. I am very glad if I can be of any use to you at all; you have been so kind and patient with me! I shall never forget the help you have given me, and I wish I could do something more for you. Can't you think of anything you'd like to have me do?"

"Why yes, Rachel, I believe I can. I'd like to have you go up to the attic this morning, if it isn't too cold, and see if you can find some sage. I feel positive that there is some there, and I'm longing for a good, old-fashioned cup of sage tea. It ought to be in the south end of the attic, right near the window."

"Well, Auntie, I'll go now before we forget about it. You're evidently going to have a caller, so it will be a good time for me to leave you."

"Who, Rachel? Who's coming in as early as this when I'm not dressed up for company a bit?" And Mrs. Stuart tried to smooth out the few wrinkles from her long gray kimono.

"Oh, it's no one but Miss Jane, so you don't need to worry; she's coming in the back way." And hastily putting the dishpan out of sight, Rachel Barlow left the kitchen just as the caller opened the back door.

"Why, good morning, Jane," Mrs. Stuart greeted her friend cordially. "Come right in and take this chair by the stove."

"No, Ruth, don't stir for me, for I mustn't stay but a few minutes. I only ran in to see how you are getting along,

and to ask your opinion about something. How is the rheumatism?"

"Very much better, thank you. Rachel is a splendid nurse."

"She's staying quite a spell, isn't she?"

"Yes, longer than I had dared to hope for. Now I want to keep her through the spring and summer if possible. A lonely old body like me needs some one to cheer her up."

"Yes, Ruth, I know from my own experience with Ray Judson. It does one good to have young folks in the house. And that reminds me that it's about Ray that I want to ask your opinion. What do you think, Ruth, is the best occupation for a young man?"

"I don't know, Jane, I'm sure; I have never thought much about the subject, having no young men in my family."

"Well, Sister Harriett says I'm foolish because I side in with Ray. She and I got into quite a little argument this morning, and we don't agree at all. It came about through Ray Judson, you see."

"What has he done now, Jane?"

"Oh, something dreadful according to Sister Harriett's notions. He's bought a poultry farm, Ruth."

"A poultry farm! Where is it, if I may be so inquisitive as to ask?"

"Just the other side of the village, the Hoxsey place, you know. He closed the bargain last night, and he didn't tell us a thing about it till everything was settled. Harriett says he ought to have asked her advice, seeing as he's boarded with us so long, but he didn't."

"Doesn't Harriett approve of poultry farms?"

"No, Ruth, she doesn't, and you'd almost think Ray had committed the unpardonable sin. That's what we argued about. Harriett said he'd ought to have been a doctor or a lawyer or a minister, especially a minister. But I told her maybe he could do as much good on that farm as he could in any of those other positions. Folks have got to eat, and somebody has got to raise poultry and eggs; but Sister Harriett doesn't see it that way."

"He graduated from the State Agricultural College, didn't he?"

"Yes, he did, and with high honors, too. He's got lots of newfangled notions about raising poultry."

"When does he take possession of his farm?"

"Not till the first of April."

"You think it's all right to own a poultry farm, don't you, Ruth?"

"Of course I do. If I were a young man, I should be tempted to go into that business myself."

"That's just what I told Sister Harriett. Well, I must be going. I'm real glad to know how you feel about it; it's relieved my mind. We shall hate to lose Ray; he's a good boarder. But I mustn't stay any longer, for I promised Harriett I'd make some doughnuts this morning. I'm glad you're better. Run over when you can. Good-by." And Miss Jane hurried out of the back door and across the street.

Rachel, coming from the attic with a small bunch of dried sage leaves in her hand, paused beside her aunt's chair.

"Aunt Ruth," she announced enthusiastically, "I've had an inspiration."

"You have, my dear? Where did you get it,—in that old attic? I knew that there was quite a store of treasures up there, but I never thought of it as a place for inspiration. When I go up there, I always feel as though I ought to begin housecleaning at once. Did it affect you that way?"

"No, Aunt Ruth, I never once thought of housecleaning; but do you know what a store of herbs you have up there?"

"Yes, I know that I have some; not as many as I had years ago when I was better able to raise them. But what about your inspiration, child? Were you filled with a desire to raise herbs?"

"Yes, Auntie, that was just it. The minute I spied the sage and catnip and lavender that you have stored away up there, I remembered an article that I read in one of the magazines a long time ago about raising such things for profit. Do you suppose it could be done, Aunt Ruth?"

"Yes, I believe it could, though I have never thought much about it. I have always raised such things for pleasure and then divided my stores with my friends."

"Yes, I know you sent mother a box of lavender blossoms once, and I think she has some of them now. But, Aunt Ruth, do you still want me to stay here as long as you said?"

"Of course I do, especially since you have decided not to go back to school. I shall be greatly disappointed if you decide against my plan."

"Then if I stay, Auntie, I must do something to earn some money. I need the

work to keep me busy, too, or I shall be getting into mischief. Why can't I use some of the land here for sage and lavender and other salable herbs and flowers? I love to putter around in a garden, and I really believe I could make a success of it."

"I think you can, too, Rachel, and the land ought to be used in some way; it has just been going to waste. We will look the matter up and see what can be done."

"I think, Auntie, that I shall enjoy the lavender beds most. I have always wanted to have some lavender flowers blossoming in our little garden at home, but father was too busy to bother with them, and I was more interested in other things—foolish things, too, I see now. Only last year a man came along selling the tiniest packages of lavender flowers for ten cents a package. The magazine article mentioned hoarhound, summer savory, and many other herbs that one could sell. I must send for some catalogs this very day."

"You might find something in the library, too, Rachel, on those subjects. Perhaps Ray Judson could give you some helpful information; he is very good at raising flowers, as is shown by Miss Jane's garden."

"Oh, he is very busy, Aunt Ruth, and I hardly ever see him."

"You ought to see more of the young people, dear; I am afraid that you are staying too close at home for your own good. I wish that you felt as though you could attend the Christian Endeavor meetings. Ray tells me that our young people have a splendid society."

"I know they must have, Auntie, but I dread to go. I don't seem to want to go anywhere. But I will run down to the library tonight and see what I can find. It will be a long time yet before I can do any outdoor work, but I must be planning for it. If father would only write to me, I should be quite contented here; but I'm afraid he will never forgive me. Do you think he will?"

"Yes, Rachel, I think he will, sometime, especially since Henry Marlin has quit the country. I wouldn't worry about it, for now that you are trying to do right, things must straighten themselves out in the end. I would write to the girls before long, if I were you. Tell them about your plans for the garden; perhaps they can come up here sometime. I should like to meet them."

"I wish they could know you, Auntie.

I must write to them, but somehow I dread to. Do you know that I am sitting here dreaming when I haven't done a single thing about dinner? I guess you will have to discharge me as an unprofitable servant. But never mind, we'll have things started very soon; and I must put this sage on this minute. My dreams can wait until later." And Rachel jumped up to attend to the household duties that had fallen on her shoulders, while Aunt Ruth tried to become interested in the newspaper that lay in her lap. But she too found herself dreaming of rows upon rows of lavender in full bloom, down which she walked arm in arm with a strong, fair-haired girl, or rather young lady, for her niece was very tall and straight. And, as she dreamed, there came to her mind the little poem that she had learned long years before:

"It was early morn in the garden,
As I wandered 'mid blossoms rare,
And I thought of the hours of labor,
And the love and the strength and care,
That had wrought for me such a blessing;
Such treasures of every hue;
Such wealth of the choicest flowers,
Some old and some strange and new.

"Then I thought of another garden,
And the treasures I'd gathered there;
Were they pure like the lovely blossoms?
Had I chosen with greatest care?
Had I cherished the best of thought-flowers?
Was my mind filled with peace from above?
In my heart, as the garden of gardens,
Was there room for the dear Lord of love?"

Rachel did not mention her plans again until she started for the library soon after supper. "I'll be right back, Aunt Ruth," she called from the front porch. "Then we can decide definitely as to what we are to do, that is, if I succeed in getting any books of information."

"Very well, dear, but don't hurry on my account."

When Rachel returned a half hour later, she was not alone. Ray Judson came in with her, his arms full of books and magazines. Mrs. Stuart was an old friend of the young man's, though he had been in to see her but a few times since Rachel came.

"You see, Aunt Ruth, I brought back a whole library of information," Rachel said as she took off her coat. "Mr. Judson seems to know more about all kinds of gardens in one minute than I could learn in a week of hard study."

"Oh, no, I'm not quite so smart as that, Miss Barlow, but I have given a little time

to that subject, and have had some practical experience in gardening first and last. Between us both, or rather all three of us, we ought to work out something of some value."

Mrs. Stuart watched the young people as they bent over the books and magazines and felt glad that Rachel had met such a true friend.

(To be continued.)

Treasurer's Report.

L. H. Stringer, Treasurer,
In account with
The Young People's Board.

		Dr.	
Jan.	24 Balance ..	\$	37 37
"	26 Sale of topics ..	4	99
Feb.	2 Sale of topics ..	2	10
"	16 sale of topics ..	1	25
"	17 Sale of topics ..	4	50
March	10 Alfred C. E.	50	00
"	10 Battle Creek C. E.	3	00
"	10 Walworth C. E.	5	00
"	13 Leonardsville C. E.	10	00
		\$	118 21

		Cr.	
Feb.	17 Dr. Palmborg's salary	\$	25 00
"	17 Miss Furrow (postage)	1	00
March	16 Dr. Palmborg's salary	25	00
"	16 Fouke School	25	00
"	16 Salem College Library	25	00
"	16 A. J. C. Bond (postage)	1	00
"	16 L. H. Stringer (postage)	1	00
"	16 Balance on hand	15	21
		\$	118 21

Salem College Notes.

The Y. M. C. A. has had some excellent lectures by prominent business men in the past month.—Prof. Van Horn recently gave a talk in chapel, which was greatly appreciated by the student-body.—Most of the Normal Seniors spent a day doing observation work in the Fairmont public schools.—The children of the Training School gave an entertainment in chapel, March 17.—Three classes have recently held socials, which were carried through successfully despite some interruptions.

News Notes.

BERLIN, N. Y.—Tuesday, March 4, the church gave the pastor, J. E. Hutchins, a donation and oyster supper; net proceeds \$100. He leaves with his family for his new field soon.—We expect our newly elected pastor, Herbert Cottrell of Nile, N. Y., to be with us June 1.—March 15 was observed by our Sabbath school as Decision day.

Cain and Abel.

REV. S. R. WHEELER.

Ministers' Meeting, Boulder, Colo.

The first chapters of Genesis clearly show divine authorship. Such deep truths standing every test through all time could not have been written by any human being unless taught of God the Creator. The fewness of the words to tell so much is wonderful. This brevity gives large opportunity to think and talk about important events which must have occurred but of which nothing is said.

ADAM AND EVE.

They had everything to learn. God was their teacher in all things, both temporal and spiritual. He walked and talked with them. He taught them language and how to use it, so that they could converse together and understand each other. He taught them how to clothe themselves. "They sewed fig leaves together, and made themselves aprons" (Gen. iii, 7). God made them better garments although they had sinned. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. iii, 21). God also taught them how to worship, how to make offerings for their sins, which he could accept. The form of this worship we learn from Abel's offering (Gen. iv, 4); from Noah's offering immediately after leaving the ark (Gen. viii, 20), from the offerings of Abraham, Isaac, and Jacob on through the patriarchal dispensation, and from the worship through the Mosaic dispensation. The altar, the slain animal, and running blood is a scene presented to us through all the record until Christ.

GOD AND THE WORD.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made" (John i; 1-3). This Scripture teaches that, before the world was, God and the Word were closely associated, and counseled together concerning the creation of the world. Undoubtedly man's fall and how his redemption could be accomplished were seriously and thoroughly considered. The worship then and there planned was intensely significant, as we learn from Leviticus iv, 3: "Let him bring for his sin,

which he hath sinned, a young bullock without blemish unto the Lord for a sin-offering." When the sinner laid his hand upon the head of the bullock, by figure, his sin passed to the bullock, which was immediately killed. Thus the sinner saw that his sin deserved death, and that the bullock shed his blood and suffered death instead of himself. How very clearly this foreshadowed Christ shedding his blood and dying for the sinner on Calvary's cross.

INSTRUCTION FROM GOD.

How did he give it? Turn to Genesis xviii and see three messengers in bodily form like men. But they talked with the authority of God. They told Abraham his wife Sarah should bear him a son, even though in her old age. They told him of the destruction of Sodom, listened to his pleading, and promised to save the city if only ten righteous could be found therein. Turn also to Genesis xix. The two angels had the appearance and habits of men. But they exercised power like unto God. They smote with blindness the entire large company of turbulent Sodomites, who riotously besieged Lot's house at night. Then they said to Lot, "Escape to the mountain, lest thou be consumed." He made a pathetic plea to be allowed to go to Zoar, a little city not far away. His request was granted in these words: "See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken."

Since God came so close to Abraham and Lot, most assuredly he came fully as close to Adam and Eve two thousand years before. They were wholly inexperienced, with no human counselors, nor a vestige of a precedent to guide them. A messenger of God, so fully empowered that he was God, came to them in human form, walked with them, talked with them, and taught them as one person teaches another.

Adam and Eve were sinners, great sinners. They brought sin into the world, and were suffering the consequences of their sin. They had put themselves out of favor with God, had been turned out of their beautiful Eden home, were conscience-smitten, despondent, and in serious, heartfelt trouble. Oh, what a relief when their heavenly visitor, friend, and teacher, told them their sins could be forgiven! Then standing close to them, in soothing words he taught them how to build the altar, how

to kill the animal and dress it, how to cut it in pieces and lay those pieces in proper order on the altar, then how to plead with God so that the electric, sacred fire would come down and consume the sacrifice. This was the first sin-offering. And when Adam and his wife saw the fire descend, and felt in their very souls that it was accepted and their sins forgiven, their consolation was complete, and their enthusiastic joy knew no bounds.

Yes, animals were slain, for "the Lord God did make them coats of skins." "Without shedding of blood there is no remission" (Heb. ix, 22), applied to our first parents as well as to their posterity to the end of time. No doubt Adam as a sinful man had occasion to repeat this sin-offering worship all through his long life. We also feel assured that he instructed Cain and Abel with all other members of his family to reverence God who had so recently created them and to worship him.

THE WORD ADAM'S TEACHER.

"In the beginning" God and the Word were, and still are, so closely united that it is difficult for us to distinguish clearly between them. But what the Word was to be to the world, and do for the world, was definitely known to himself. The Scriptures tell it to the world.

He was the Saviour from the very first. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv, 12). "Jesus Christ the same yesterday, and today, and forever" (Heb. xiii, 8). He was always the mediator between God and man. He was always "able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. vii, 25). His work also was not only to save individuals but to save the world. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John iii, 17). Read Isaiah, chapter xi, with other kindred prophecies, and see what glorious results shall come to the world through the descendant of Jesse, "the Sion of the tribe of Juda." "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John iii, 8). The contract was signed and sealed in heaven, before the foundation of the world, for the "Word" to do this mighty work. Certainly,

intense interest in his appointed work would cause him to begin with the first couple as soon as they became sinners. No doubt he himself was the messenger from heaven who taught them the plan of salvation. How it interests and inspires us to realize that the "Word," who, 4,000 years later, became flesh and was known as the only begotten Son of God, was present in person, and superintended the erection of the first family altar.

THE TWO OFFERINGS.

Abel's was accepted, Cain's rejected. Why this difference? Abel did what he knew was right. Cain did what he knew was wrong. Abel's offering pointed to the shed blood, the suffering and death of the Saviour. Cain's offering, however choice the fruits, showed no blood, no suffering, no death. Abel's offering was according to the plan agreed upon in council in heaven. Cain's was in opposition both to God's order and his father's practice. Had God accepted Cain and his offering, he would have violated his own prescribed plan. Also a precedent would have been made giving an excuse for laying upon the altar any kind of article which happened to be most convenient. This precedent would undoubtedly have had its influence through all the Christian dispensation. Many of us Christians would now be saying we need not be particular to do just what God's Word tells us to do.

WHAT WAS CAIN'S SIN?

Disobedience, wilful disobedience. He did not plead ignorance, nor could he. Added to instructions from boyhood, no doubt both father and mother earnestly entreated him to make the offering according to God's law. He was wrong in heart or he would not have taken the wrong offering to the altar. He could have procured an animal if he had been disposed to do so. And yet God was ready to forgive and said to him: "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door" (Gen. iv, 6, 7). Oh, foolish, foolish, sin-stricken, sin-blinded man! Why did he not take God at his word? Why did he not return to the altar and offer an effectual sin-offering? That would have been doing "well." It would have brought him into favor with God; and, being the elder brother, he would have kept his birthright

place above Abel. But he refused God's offer of mercy and pardon, and kept sin at the door. Sin unchecked always advances—sometimes, as in this case, with monstrous strides. Cain's anger increased to violence until he "rose up against Abel and slew him (Gen. iv, 8).

SIN BRINGS TROUBLE AND DESTRUCTION.

The consequences of Cain's sin were disastrous, ruinous to the last degree both to himself and the world. It made him a fratricide. This horrible crime sent him far away from his home country, "a fugitive and a vagabond in the earth" (Gen. iv, 12), with the sentence that even the ground he should till would yield but scanty increase. Verily, "the way of transgressors is hard" (Prov. xiii, 15).

Cain felt the sentence so heavy that he cried out and "said unto the Lord, My punishment is greater than I can bear" (Gen. iv, 13). Why then did he not cast himself upon the mercy of God with heartfelt sorrow and repentance? We are forced to the conclusion that he came to manhood (Peloubet says he was probably about 125 years old at the time of the murder) perverse from his early life. He must have been a great disappointment to his parents, especially to his mother. Her words, "I have gotten a man from the Lord," or by the help of the Lord, express both gratitude and joy. He was called Cain—a possession. Commentator Whedon is quoted by Peloubet as suggesting that Eve thought him to be the seed of the woman that was to bruise the head of the serpent which had deceived her and caused them to lose Paradise. Possibly she pampered him too much and instilled into his mind large prospects for himself. Also, the fact of his being the first-born would tend to excite in him self-importance. Cain-like, we see it all too frequently in our day, that an ungodly man will take the severe chastisements of God in preference to humility, confession, forgiveness, and quietude of soul.

Cain's sin ruined the world. His descendants were an ungodly race. Lamech, the fifth in line from him, was the first bigamist on record. Then he became a murderer, confessed to both his wives that he had slain a man (Gen. iv, 19, 23). Note the contrast. Enoch, the fifth in line from Seth, who was born to take the place of Abel, "walked with God: and he was not for God took him" (Gen. v, 24). These

lawless people increased and spread over the country. So also did the righteous descendants of Seth. The two races came together and "the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose" (Gen. vi, 2). Seth's descendants did not hold to God enough to bring Cain's descendants to righteousness, nor enough to save themselves from being utterly corrupted. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. vi, 5). Then came the flood and swept them all away except Noah and his family, saved in the ark. The history of Noah is proof that a man, tied to God, can stand against all the powers of hell.

Adam's sin, disobedience, shown in the act of eating the forbidden fruit, brought sorrow and trouble unspeakably great both to himself and all his posterity. Cain's sin shown in refusing to worship God as he knew God required, brought heavy punishment upon himself, and destruction to the world. Verily, verily, "the wages of sin is death" (Rom. vi, 23). "And sin, when it is finished, bringeth forth death" (James i, 15). The fulness and certainty of this truth, as written by the inspired men, Paul and James, is seen both intensely and broadly in the result of the sin of Adam and of his son Cain.

VICTORY THROUGH CHRIST.

Let us turn from the sinful picture and close with a note of triumph. Rejoice and be glad! Let all the earth be glad and shout for joy! "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii, 16). "That was the true Light, which lighteth every man that cometh into the world" (John i, 9). This was the Light that pierced the clouds and shone through the misty atmosphere through all the ages from Adam. Patriarchs and priests, called of God to minister at the sacred altars, were enlightened thereby, and enabled by faith to offer up acceptable sacrifices.

Glory to God in the highest! We are positively assured that Christ was the very Messiah foretold by the prophets. He answered to them in particulars, even to the place of his birth. The prophecy of animal blood was fulfilled by the shedding of

his precious blood; and the sacrificial offerings of forty centuries ceased forever. The Light now shines down from an unclouded sky, and through a clear atmosphere. Christ sits at the right hand of God to serve as high priest and mediator for every man and woman, young or old, who seeks after God in his name. No material altar to be erected. No animal to be slain; no human high priest needed. Listen to the invitation in the Saviour's own words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Rest, rest, blessed, blessed rest! It is relief and comfort, satisfaction and enthusiastic joy while on earth; and eternal rest in heaven.

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the Solid Rock, I stand;
All other ground is sinking sand."

Denominational News.

The Religious Education Association.

At the tenth annual convention of the Religious Education Association, at Cleveland, Ohio, March 10-13, 1913, three Alfred men were in attendance. President Davis was a member of the important committee on "Declaration of Principles;" Professor Greene acted as secretary of the Social Service department; and Dean Main read a paper on "The Dominant Function of the Church in the Life of Today" before a joint meeting of the Churches and Pastors and Theological Seminaries departments.

President Davis met two of his Palestinian fellow travelers, by one of whom he was invited to be a guest at a dinner given to the church school-workers of two Baptist churches.—*Alfred Sun*.

The Seventh-day Baptist Ministers' meeting was held Monday afternoon at the church. There were nine in attendance. The purpose of the meeting was to arrange for exchanging pulpits and for holding a ministerial meeting.—*Alfred Sun*.

"If you would see modern heroism study modern missions."

SABBATH SCHOOL

EDITOR SABBATH RECORDER:

The Sabbath School Board wishes to call the attention of our schools and societies to a few features of our work. First, the campaign for efficiency as outlined by the board early in the year. The committee having this matter under consideration are about to mail to the pastors and superintendents some special suggestions along this line. We ask your hearty coöperation in these matters, and request that you write us your impressions, your criticisms and your advice.

Second, our publications. How are they filling the needs? Are you pleased with the changes in the *Helping Hand*? What other changes can we make to the advantage of any of the publications? Is your school trying to increase the circulation of *Our Sabbath Visitor*? Are you using the *Junior Quarterly*? The board wishes to meet the demands of the denomination in these matters, but how are we to know what the demands are, unless you inform us?

Third, finances. You will remember that the board was two hundred dollars in debt at the beginning of the year, and that we made a special plea at that time for special collections to lift this indebtedness. There is now less than three months of the Conference year left, and only \$68.79 has been contributed to that fund. Of this amount \$48.40 came from collections from three associations, \$10.00 came from the Woman's Board and only \$10.39 from the Sabbath schools, only two schools having reported so far. Here is the honor list: Fouke, Ark., Oct. 2, 1912, \$5.00. Leonardsville, N. Y., Oct. 28, 1912, \$5.39. However, the contributions to the general fund have been up to the average, and the treasurer has been able to take from that enough to make up one hundred dollars, and so reduce the debt one half. We are anxious, however, to close the year "out of debt," and so we are urging the schools to give this matter special attention, to take special collections if necessary, and to send their offerings to the treasurer, W. H. Greenman, Milton Junction, Wis., before June first, when his report to Conference

has to be made. And while you have your hands in your pockets, remember the "Permanent Fund" also. We are very anxious to increase this fund to at least \$500.00 this year.

Fourth, we are pleased to announce that the column on the last page of the SABBATH RECORDER, headed "Sabbath School," will soon contain something beside the lesson text and the daily readings. We feel we are fortunate in securing the Rev. Walter L. Greene to edit this page. We hope to make it a *real help* to teachers and scholars alike.

A. L. BURDICK,
Secretary.

Janesville, Wis., March 19, 1913.

Minutes of the Sabbath School Board.

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in regular session in Whitford Memorial Hall, Milton, Wis., Sunday, March 16, 1913, at 1.30 o'clock p. m., the President, Prof. A. E. Whitford, in the chair.

The following Trustees were present: Prof. A. E. Whitford, Rev. L. C. Randolph, Prof. D. N. Inglis, Dr. Geo. E. Crosley, Prin. J. F. Whitford, Treas. W. H. Greenman and Dr. A. L. Burdick.

Prayer was offered by Prin. J. F. Whitford.

The Secretary reported that notices of this meeting had been sent to each member of the Board.

The Committee on Publications reported correspondence from Prof. Wm. C. Whitford in regard to the *Helping Hand*, from the Rev. E. D. Van Horn in regard to the *Junior Quarterly*, and from Mrs. C. M. Burdick, accepting the Board's proposition for her to continue in the editorship of the *Sabbath Visitor*.

Upon motion the report was accepted.

The Treasurer presented his quarterly report as follows, which upon motion was adopted.

Treasurer's Report.

Receipts for Third Quarter—December 15, 1912, to March 15, 1913.

1912.	
Dec. 16	North Loup, Neb., Church, General Fund
	\$ 2 75
" 19	Plainfield, N. J., <i>Junior Quarterly</i> appropriation, Oct., Nov., Dec.
	100 00
" 30	Shiloh, N. J., Church, General Fund
	8 35

1913.	
Jan. 4	New York, N. Y., Church, General Fund
	33 09
" 2	Syracuse, N. Y., S. S., General Fund
	1 25
" 4	New Market, N. J., S. S., General Fund
	2 50
" 4	Farina, Ill., S. S., General Fund
	2 73
" 4	Riverside, Cal., Church, General Fund
	6 25
" 4	Alfred Station, N. Y., Western Association, Debt
	4 50
" 4	Milton Jct., Wis., S. S., General Fund
	1 99
" 5	Milton Junction, Wis., Church, General Fund
	5 82
" 5	Milton Jct., Wis., Höcker Fund
	5 00
" 6	Farina, Ill., Church, General Fund
	1 00
" 6	Little Genesee, N. Y., Church, General Fund
	5 81
" 8	Plainfield, N. J., <i>Junior Quarterly</i> receipts
	14 85
" 8	Dodge Center, Minn., S. S., General Fund
	10 33
" 8	Plainfield, N. J., Church, General Fund
	24 30
" 8	Nortonville, Kan., Church, General Fund
	13
" 8	Plainfield, N. J., <i>Junior Quarterly</i> receipts
	18 06
" 8	Plainfield, N. J., <i>Junior Quarterly</i> appropriation, Jan., Feb., March
	100 00
" 19	North Loup, Neb., S. S., General Fund
	8 79
" 19	Alfred Station, N. Y., Church, General Fund
	2 20
" 19	Plainfield, N. J., <i>Junior Quarterly</i> Receipts
	12 75
" 19	Hopkinton, R. I., Church, General Fund
	5 00
" 25	Milton, Wis., Woman's Board, Debt
	10 00
" 25	Chicago, Ill., Church, General Fund
	3 20
Feb. 3	North Loup, Neb., Church, General Fund
	5 00
" 9	Andover, N. Y., Independence S. S., General Fund
	1 71
" 9	Leonardsville, N. Y., S. S., General Fund
	5 00
" 9	Farina, Ill., S. S., General Fund
	1 03
" 9	Plainfield, N. J., <i>Junior Quarterly</i> receipts
	5 90
" 9	Salem, W. Va., Church, General Fund
	2 50
" 20	Adams Center, N. Y., Church, General Fund
	8 11
	Total
	\$419 90

1912.

Paid:

Dec. 18	Mrs. C. M. Burdick, salary, <i>Visitor</i> for Oct., Nov., Dec.	\$ 30 00
" 19	Dr. A. L. Burdick, postage	7 00
" 19	Prof. A. E. Whitford, Delegate, expenses to State Sunday School Convention	8 44
" 19	Mrs. S. F. Bates, <i>Junior Quarterly</i> , back salary, 1912	31 30
" 19	Rev. W. D. Burdick, Associate Editor <i>Helping Hand</i>	25 00

Dec. 19	Rev. A. L. Davis, Associate Editor <i>Helping Hand</i>	25 00
" 30	Prof. W. C. Whitford, Editor <i>Helping Hand</i>	25 00

1913.

Jan. 6	Mrs. C. M. Burdick, salary, <i>Visitor</i> , January	10 00
" 8	L. A. Worden, <i>Junior Quarterly</i> , 1 qr., 1913, Jan., Feb., March	93 91
" 9	L. A. Worden, proportion of <i>Year Book</i>	39 70
" 19	L. A. Worden, cuts for <i>Junior Quarterly</i>	7 15
Feb. 9	Mrs. C. M. Burdick, salary, <i>Visitor</i> , February	10 00
March 14	Mrs. C. M. Burdick, salary, <i>Visitor</i> , March	10 00
	Total	\$316 50

SUMMARY.

Dr.	
General Fund	\$148 84
Debt	14 50
<i>Junior Quarterly</i>	251 56
Höcker Fund	5 00
Total	\$419 90
Cr.	
General Fund	\$144 44
<i>Junior Quarterly</i>	172 06
Total	\$316 50
Balance	\$103 40

W. H. GREENMAN,
Treasurer.

The Treasurer reported that he had on hand at present \$68.78, which had been contributed towards the "debt," and he recommended that enough be added to this from the general fund to cancel one half of the debt at this time.

Upon motion the Treasurer was instructed to take up one half of the debt.

The Committee on Efficiency reported through its chairman, Prof. D. N. Inglis.

The report was accepted and the committee instructed to enlarge its plans according to the suggestions made.

Correspondence was read from Henry F. Cope in regard to the Religious Education Association which recently held a meeting in Cleveland, Ohio. It was reported that the officers of the Board had arranged with the Rev. Walter L. Greene of Alfred, N. Y., to attend this meeting as the representative of the Board, the Board assuming the expenses of the trip.

Upon motion it was voted that the action of the Board be confirmed.

Correspondence was read from the Rev. W. L. Greene and the Rev. T. L. Gardiner.

Upon motion it was voted to ask the Rev. Walter L. Greene to supply brief par-

agraphs and items for a space, not to exceed one page, each week, in the SABBATH RECORDER, on subjects relative to Sabbath-school work.

Voted that we accept the proposition of Dean A. E. Main to allow him \$6.25 for his work on the *Helping Hand* for the first quarter of 1913, and to credit him with the same amount to be applied to the permanent fund of the Sabbath School Board.

Voted that the thanks of the Board be tendered to the Dean for his help and generosity.

Voted that Prof. A. E. Whitford, Prof. D. N. Inglis and Prin. J. F. Whitford be a committee to arrange the program of the Sabbath School Board for the next General Conference.

Moved and carried that the Secretary be instructed to prepare the annual report for the General Conference.

Adjournment.

A. L. BURDICK,
Secretary.

The Lesson.

LESSON I.—APRIL 5, 1913.

JACOB AND ESAU.

Lesson Text.—Gen. xxv, 27-34; xxvii, 1-45.

Golden Text.—"Jehovah is a God of Justice; blessed are all they that wait for him." Isa. xxx, 18.

DAILY READINGS.

First-day, Gen. xxv, 1-18.

Second-day, Gen. xxv, 19-34.

Third-day, Gen. xxvi, 1-17.

Fourth-day, Gen. xxvi, 18-35.

Fifth-day, Gen. xxvii, 1-17.

Sixth-day, Gen. xxvii, 18-29.

Sabbath day, Gen. xxvii, 30-45.

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

Freddie's Examination Paper.

The people who live in the uninhabited portions of the earth are mostly cannibals.

Geometry is that branch of mathematics that deals with angels.

Longfellow was a full-blooded American poet. He wrote *The Salmon of Life*.

The Pilgrims came to America so that they might persecute their religion in peace.

Electricity is a current of very strong stuff.

Sir Isaac Newton invented gravitation out of an apple.

An axiom is something that is always so even if it isn't so.—*March Woman's Home Companion*.

HOME NEWS

BERLIN, N. Y.—Berlin seems to be having its share of mud, mumps and melancholy following an open winter. However, bluebirds and robins have now made their appearance and we are hoping for less grippe and more greetings.

The Ladies' Aid appointed several thimble parties with a view to rendering Mrs. Hutchins aid with her sewing for a growing family, but conditions were such that but few could attend in person. However, quite a few little garments have found their way to the parsonage where a jolly quartet of little folks seem to be doing their part in the world's work.

A donation for the benefit of Pastor Hutchins was given on March 4, from which he realized \$95. He will be on his new field at Marlboro, with his fine tenor voice, and Berlin will be pastorless until about June 1, when we expect Rev. H. L. Cottrell to take up the work here.

Our hearts go out to the pastorless churches. May God sustain them and give them "the songs that he sends in the night."

E. L. G.

Pat, who was left-handed, was being sworn in as a witness in the West Side Court of Denver, Colo.

"Hold up your right hand," said the judge.

Up went Pat's left hand.

"Hold up your *right* hand," commanded the judge sternly.

"Sure and I am, yer honor," declared Pat. "Me right hand's on me left-hand side."—*March Woman's Home Companion*.

One day little Willie's mother missed him for some time, and when he reappeared she asked: "Where have you been, my pet?"

"Playing postman," replied the "pet." "I gave letters to all the houses in our road—real letters, too."

"Where on earth did you get them?" questioned his mother, in amusement, which changed to horror when he answered:

"They were those old ones in your wardrobe drawer, tied up with ribbon."—*Ladies' Home Journal*.

CHILDREN'S PAGE

The Little Red Hen.

The Little Red Hen had some kernels of corn
She wanted to plant in a row.
She asked Mr. Piggy, Miss Goose and Miss Duck

To help, but they answered, Oh, no!"
"Not I!" said the Goose, and "Not I!" said the Duck,

While Piggy just ran off and hid.
"All right," said the Hen. "If you won't, why, you won't.

I will plant it myself." And she did.

When the corn was all ripe, "Who will take it today,"

Said the Little Red Hen, "to the mill?
Won't somebody offer to carry the bag,

I will be much obliged if you will."
"Not I!" said the Goose, and "Not I!" said the Duck—

While Piggy just ran off and hid.
"All right," said the Hen. "If you won't, why, you won't.

I will take it myself." And she did.

When she brought home the meal, said the Little Red Hen,

"Won't somebody help make the bread?"
But nobody offered to help her a bit,

And this is what each of them said:
"Not I!" said the Goose, and "Not I!" said the Duck—

While Piggy just ran off and hid.
"All right," said the Hen. "If you won't, why, you won't.

I will bake it myself." And she did.

The Little Red Hen baked the loaf all herself.
At last it was ready to eat.

The others looked on as she buttered a slice,
And crowded around at her feet.

"I'll help you eat it!" said Goosie and Duck.
"And I!" Piggy said with a grunt.

"Oh, thank you so much," said the Little Red Hen,
"But I have an idea that you won't!" And they didn't.

—*Robert Seaver, in Youth's Companion*.

He Couldn't Stop.

There was once a horse that used to pull around a sweep which lifted ore from the depths of the earth. He was kept at the business nearly twenty years, until he became old, blind and too stiff in the joints to be of further use. So he was turned into a pasture and left to crop the grass, without any one to disturb or bother him.

The funny thing about the old horse was that every morning, after grazing a while,

he would start on a tramp, going round and round in a circle, just as he had been accustomed to do for so many years. He would keep it up for hours; and people would often stop to look and wonder what had got into the head of the venerable animal to make him walk around in such a solemn way when there was no earthly need of it. It was the force of habit.

That is the reason that so much is written and spoken on the subject of temperance. Bad habits formed in childhood will lead boys and girls who are older, just as the force of habit led the horse around in a circle. The safest way to escape being influenced by a bad habit is not to form one.—*Christian Advocate*.

Boys and Boys.

One day a poor old woman drove into town in a rickety spring wagon. She tied her horse to a post near the schoolhouse. It was about as bad looking an old wagon as you ever saw.

The woman hobbled away with feeble steps to sell a few eggs which she had in a basket. Just as she was out of sight the bell rang for the noon hour, and a crowd of jolly, noisy boys rushed out of the schoolhouse.

"Halloa! See that horse! Ho! ho! ho! Who ever saw such a looking thing?"

"As thin as a rail."

"You can count all his ribs."

"Looks half starved. Say, bony, is there enough of you left to scare?"

Two or three boys squealed in the ears of the horse, and gave him small pokes; others jumped before him to try to frighten him.

"Let's lead him 'round to the back of the building and tie him there, so that when the folks he belongs to come they'll think he's run away."

"He run away!"

"Say, boys," put in another, "how about the lesson last Sabbath? Isn't a horse as good as a sparrow? He looks half starved—yes, more than half, I should say. And we all know it isn't good to feel that way since the day we got lost in the woods nutting."

The boys stopped their teasing and began to look at the horse with different eyes, while one of them brushed the flies off him.

"Look here, boys, I wish we could give

him something to eat while he's standing."

"Can't we?"

"A real bang-up good dinner, such as he hasn't had for a century, by the looks of him."

"Let's do it. I've got a nickel."

"I've got two cents."

More cents came in. The man at the feed store contributed a nearly worn-out bag, and in a few moments the poor old horse was enjoying a good meal of oats.

By the time he had finished it the old woman came back, her basket filled with groceries, for which she had exchanged her eggs.

The old woman was helped in as if she had been a queen. And every boy's heart glowed as the quivering voice and dim eyes bore a burden of warm thanks as she drove away.

These boys were every-day schoolboys. There are millions and millions like them, only they do not quite realize what a spirit of loving kindness dwells in their hearts.

—S. S. Advocate.

Why Many Men Begin to Drink.

In the "Home Problems" department of the *March Woman's Home Companion* appears the following letter:

"My husband works very hard, leaves home early, and comes back late. I have little of his company, as he is too tired at night to do much more than take supper, throw himself upon a lounge, and sleep till bedtime. Recently he has fallen into the habit of drink, and I am utterly disheartened."

The editor of the department makes the following reply:

"If ever you needed courage and resolution you need them now. You must try to bear patiently with your husband when he is weary, and help him to make a brave fight against the temptation that has attacked him. Send him away in the morning after a cheerful meal, and prepare a good supper for him, with the best coffee you can make, so that he may be reinforced in vitality in the evening. Do not scold or complain, but set your face firmly against the formation of the liquor habit. Once established, it may chain him and make him a slave. In the beginning, your love may be his sheet-anchor. If he could get other work, or your place of abode

could be changed so that he would pass through other streets on his way home, the situation might improve. Whatever you do, hold on to love and faith."

A Prayer.

Speak to me, Lord, in the calm early morning,
As fresh from my slumbers Thy Presence I seek,

Teach me to walk 'mid life's cares and temptations,

And pure and unspotted my spirit to keep.

Speak to me, Lord, in the glare of the noonday,
When weary and fainting I stumble or fall.

Oh, speak to me, then, lest in stress of temptation

The world and its baubles my soul shall enthrall.

Speak to me, Lord, in the hush of the evening,
When the hills echo back the sweet Angelus chime;

And up from the vale in the paths homeward wending,

The sheep and the shepherd in quietness climb.

Speak to me, Lord, when the night shades have fallen,

And far overhead the stars twinkle and shine.
Speak "Pardon" and "Peace" ere I sink into slumber,

And light up my couch with thy radiance divine.

—Gertrude M. Watson.

"One can not lose his moral individuality in a crowd. The advertised falsehood of a firm is the lie of every member of the firm."

The average saloon takes in \$8,300 a year. What does it give in return?—J. L. Horton.

Happiness is a duty. "Rejoice evermore, and again I say rejoice."

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DEATHS

BROWN.—In Pawcatuck (Westerly, R. I.) January 18, 1913, at the home of Mr. and Mrs. Fred Hall, Mrs. Eunice Brown, widow of the late Henry R. Brown, in the eighty-second year of her age.

Mrs. Brown's home for many years until the death of her husband in 1908 was on a farm near Hopkinton, R. I. After the death of Mr. Brown she made her home with acquaintances in various places until coming to Mr. Hall's where she was tenderly cared for in the last sickness. Mrs. Brown's life was noted for kindly deeds and faithful attendance at church services. She for many years and at the time of her death was a worthy member of the Second Hopkinton Church.

Funeral services were held in the church in Hopkinton with burial in Oak Grove Cemetery, Ashaway, R. I. L. F. R.

RANDOLPH.—Emily Ann, daughter of Catherine and Robert Lusk, was born in West Sparta, Livingstone Co., N. Y., December 7, 1840, and died at her home in Farina, February 21, 1913.

In 1850 she moved with her father's family to Allegany County, New York. On December 2, 1862, she was united in marriage to Silas F. Randolph at Dansville, N. Y., and they soon went to housekeeping at Alfred. Her father was a soldier in the War of 1812, and her husband served in the Civil War. In the fall of 1865 Mr. and Mrs. Randolph went to West Virginia to spend the winter. The next spring they came to Farina, reaching here on the fourteenth of February. Two months later the Farina Seventh-day Baptist Church was organized. Mrs. Randolph was baptized the following April and united with this church. Her membership has been with us except while she was in California between the years 1891 and 1906.

Mr. and Mrs. Randolph were the parents of one son and four daughters, one of the daughters dying in infancy. The other children, Mr. E. F. Randolph, Mrs. C. E. Persels, Mrs. O. C. Wells, and Mrs. Mabel Furrow, live at Farina, and lovingly cared for their mother in her final sickness. During her late life she was denied the privilege of public worship because of poor health, but her love for the cause of God has been great. Herself a convert to the Sabbath she found great satisfaction in seeing her children love and keep the day.

Last December the children, grandchildren, and some of the many friends of Mr. and Mrs. Randolph gathered at the home of their son to celebrate their golden wedding.

Mrs. Randolph died trusting in the merits of Christ, and was ready, we believe, to enter into rest. She leaves her husband and children at Farina, and an aged brother in Iowa.

Funeral services were held at the home on Sabbath afternoon, conducted by her pastor.

W. D. B.

DRESSER.—Lula Mina, daughter of Mr. and Mrs. J. A. Dresser, died in Arlington, Minn., February 21, 1913, aged eleven days, and was buried in High Island Cemetery at New Auburn, Minn.

We may rejoice as well as weep, because she has gone to Him who says, "Suffer the little children to come unto me." M. H.

GILBERT.—Philo Thomas Gilbert was born at Richburg, N. Y., June 29, 1834, and died at Milton Junction, Wis., February 22, 1913.

Uncle Philo was one in a family of nine children born to Zina and Prudence Fuller Gilbert. But two children survive: the eldest, Aunt Lucina, and the youngest, J. Sumner. He was at one time a member of the Utica Church, having been baptized by Eld. A. B. Prentice. He was never married. Seldom sick, he met death suddenly and apparently without pain, while alone in his own home. Funeral services were conducted by Rev. A. J. C. Bond. Interment was made in the Milton Junction Cemetery.

A. J. C. B.

HULL.—James Henry Hull, son of Thomas and Catherine M. Grinnell Hull, was born at Alfred, N. Y., May 19, 1837, and died at his home near Ocala, Fla., March 5, 1913, aged 75 years, 9 months and 16 days.

His early years were spent at Alfred, N. Y. In 1858 he went to Iowa where he lived, including one year in Ohio and one year in Connecticut, till the spring of 1870, when in company with his brother, J. L., he migrated to Nebraska and on June 25 took out homestead papers at a place 9 miles from where the town of Red Cloud now stands and fifty miles from the settlement. Here he endured all the hardships and privations of a frontier life. He was ever ready to protect the settlers. At the time Buffalo Bill (W. C. Cody) killed Chief Whistler, he was a member of a company of "Independent Riflemen," the quickest and most reliable shot in the company and of undoubted courage. During these years in their bachelor home not a day passed without reading the Bible and prayer; and the Sabbath was always held sacred, though for some years there were no Sabbath-keepers near them.

In 1878, I think, he was married to Miss Mary Davis, who died September 13, 1897, leaving five children—four daughters and a son. Clara, the oldest, followed her mother June 9, 1910, leaving one son, little Henry. Three daughters, one son, a grandson and one brother are left to mourn his loss. For more than three years he has been a great sufferer and has been tenderly cared for by his daughters, his son being in St. Luke's Hospital, Phoenix, Ariz.

He was ready and anxious to go and be at rest and had perfect confidence that his sins were forgiven through Christ the Saviour. J. L. H.

What people say behind your back is your standing in the community in which you live.—*The American Magazine.*

God sends a new duty

To comfort each new pain.

—Adelaide A. Proctor.

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

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

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

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 198 N. Washington Ave.

The Mill Yard Seventh-day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh-day Baptists planning to spend the winter in Florida, and who will be in Daytona, are cordially invited to attend the Sabbath-school services which are held during the winter season at the several homes of members.

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O MERCIFUL God and heavenly Father, who hast taught us in thy holy word that thou dost not willingly afflict or grieve the children of men, give ear to the prayers which we humbly offer to thee in behalf of our brethren who are suffering from the great water floods. Cause them in their sorrow to experience the comfort of thy presence, and in their bewilderment the guidance of thy wisdom.

Stir up, we beseech thee, the wills of thy people to minister with generous aid to their present needs, and so overrule in thy providence this great and sore calamity that we may be brought nearer to thee and be knit more closely one to another in sympathy and love. All which we humbly ask through Jesus Christ our Lord. Amen.

—Bishop Greer.

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