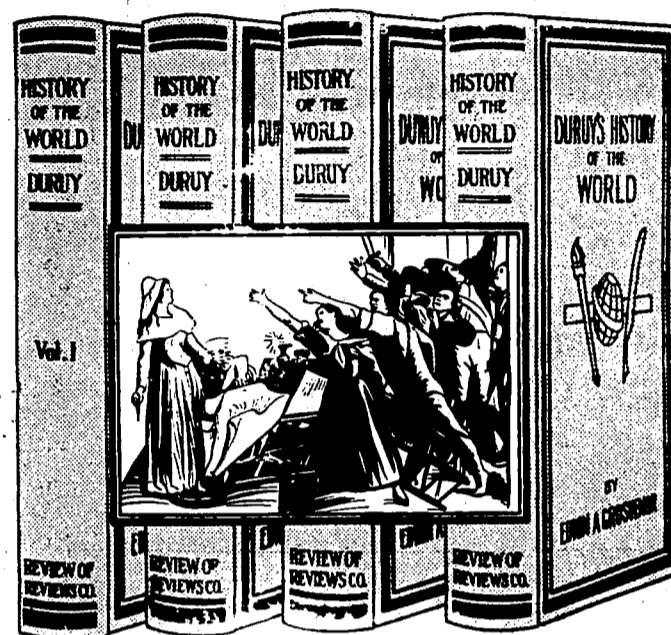


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M. E. H. Everett.

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He waits to bless you still,"  
Wide stands His door!  
Come, sing once more  
The songs of Zion's hill.

O golden bells of Paradise,  
And do ye ring today  
Your joyful call to those who dwell  
In mansions far away—  
Those glorified  
Through Him who died  
And lives and reigns today?

They sing of Moses and the Lamb,—  
How weak the strains we raise  
Compared with their eternal psalm  
That fills all heaven with praise,  
But at His feet  
Our place is meet  
And here our song we raise.

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# The Sabbath Recorder

A Seventh day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 74, NO. 2.

PLAINFIELD, N. J., JANUARY 13, 1913.

WHOLE NO. 3541.

## Tribute to the Stennetts.

On another page will be found an interesting tribute to Joseph and Samuel Stennett, early Seventh-day Baptists of England, with a sketch of the Stennett family, written by William H. Bates, D. D., Washington, D. C., and published in the December *Homiletic Review*. The article is one of a series upon the great hymnists of the seventeenth century, and will be particularly interesting to our readers, who for years have been familiar with some of the hymns written by Joseph Stennett. His "Another six days' work is done" has inspired our hearts as Sabbath-keepers ever since we can remember.

If RECORDER readers will turn to our "Historical Papers"—*Seventh Day Baptists in Europe and America* (Vol. I, pp. 93-102) they will there find brief sketches of the Stennetts with pictures of Revs. Joseph and Samuel Stennett. There will also be found biographical sketches of these men in Volume II, page 1361.

The study of these sketches of illustrious Seventh-day Baptists as given in the historical volumes referred to, together with the article by Doctor Bates in this RECORDER, would make an excellent and helpful one for our young people's classes.

\*\*\*

## Welcome News From Michigan.

On another page is an article from Brother B. F. Johanson of Battle Creek, Mich., telling of a visit to White Cloud by brethren from our church at Battle Creek.

Some weeks ago we had the pleasure of giving our readers the story of a former visit, by Rev. Burdett Coon and others, to Bangor, Mich. In it we were informed of the action of a Sabbath-keeping church there that had taken on the name Seventh-day Baptist, being in harmony with our faith. We were glad to learn of this church and people, and rejoice in the loyalty to God's truth that enables them to hold to the Sabbath under great difficulties.

We understand that the good people referred to in Brother Johanson's article belong to the same "Church of God" spoken of before, and we trust that both our own people and the people of this church, now looking to a union with those of like faith, may be able to do a greater work for God and his truth.

It must be a source of strength to a small, isolated people, doing a good work against great odds and much opposition, to find there are other churches of like faith, enduring similar struggles and prompted by the same love for truth, who are glad to join hands with them in the conflict with error.

We bid the good people of Bangor and White Cloud Godspeed in their self-sacrificing work for the faith once delivered to the saints and for the advancement of temperance and sobriety on earth. We bespeak for them a hearty welcome to the Seventh-day Baptist Denomination if it is their wish for this door of welcome to open to them. We shall, in such case, be glad to share their burdens, enjoy their help, and rejoice with them in whatever victories may come.

\*\*\*

## Something Better Than Charity.

We hear in these days a great deal about the generous gifts being made for the establishment of almshouses, and institutions for the poor and needy. Homes and retreats for the down-and-out ones; the giving of money to relieve distress among the poverty-stricken in their own miserable homes; the support of rescue missions—all these methods of service through charity organizations are commendable. Under present conditions thousands must endure untold sufferings, and even perish, were it not for the spirit of charity that presses men and women to supply the wants of the poor.

We are glad whenever we read of some magnificent gift made by men of great wealth for the relief of suffering among their unfortunate fellow men. But, after

all, something better might be done; and those who owe their immense wealth to the hard work of others whose poverty increases as the years go by, might do it if they would. There is a higher duty to struggling men than that of building almshouses for their retreat when too old and infirm to toil. It would be infinitely better, and would cost no more, to make conditions such that poor people could save themselves from becoming objects of charity in the end. It would be far better if the financial kings and corporations, who have to keep busy in order to spend the money which underpaid men have earned for them, would only place the millions given as charity where they would save men from coming down to the degrading, blighting conditions and influences of the poorhouse. Tens of thousands might be saved from this sad fate if they could be allowed wages that would give them a fair share of the profits piling up to make millionaires of their employers. Good wholesome help that enables a poor man to help himself is far better than charity, and a hundredfold better than building almshouses to receive him after he has used up every bit of laboring power for another, only to be left destitute at last!

The world hastens to applaud the one who out of his untold millions gives something to establish charity organizations for the poor and unfortunate. Yet many of the needy ones who find shelter through such organizations have come to want through years of hard service in sweatshops, mills, factories and stores, where, by ever-grinding, poorly paid toil, they have helped to earn the millions for the giver!

Few seem to think of this. So the world goes right on, year after year, with the chasm ever widening between the rich and the poor, the poor growing poorer and the rich growing richer, when proper forethought on the part of employers, and co-operative arrangements as to profits, might provide help by which the laboring man could remain independent of all charity. Would not this be better?

The laboring man has a right to something more than bread to keep him from starving. He has a right to expect a fair chance to make the most of himself in order to fulfil his destiny as a man. He is entitled to the sympathy and aid from the

more highly favored in financial matters that will enable him to secure something of the culture that gives grace and beauty to life and makes his home a desirable one to dwell in. He has a right to be aided to these, not by means of charity, but by encouragements and wages that will enable him to help himself.

The one great question before the world today is how to extend the help that will put new courage into the hearts of hard-working millions and enable them to be self-supporting, and to provide for their old age. Until society solves this problem by recognizing and revering this principle, and by putting it into practice, the world must continue to groan under an ever-increasing burden of miseries.

\*\*\*

#### Alfred Alumni Association's Banquet.

Dr. Marcus Clawson, president of the Alfred University Association of New York, is making arrangements for an interesting annual banquet, to be held at Hotel St. Denis, Eleventh Street and Broadway, on February 11, 1913. A good program is being prepared.

Besides the usual attendance of university officials and professors, Dr. Lyman Abbott is to be one of the guests of honor and will deliver the address of the evening. It is hoped that this banquet will be largely attended by Alfred's old students, as well as by many who have filled her classes in recent years. Nothing can be more enjoyable than the renewal of acquaintances of early school days which makes the sunshine of these annual banquets.

\*\*\*

#### A Great Sanitarium Festival.

Rev. D. Burdett Coon sends us an interesting account published in the *Evening News* of Battle Creek, Mich., regarding the Thanksgiving exhibit and social at the Sanitarium, held for the guests of that institution, in which is given the statement of the year's foodstuffs used in the dining-room.

From this statement we learn that over 24,432,000 pounds of provisions were disposed of. None of this was meat. There were 75,000 quarts of cream, 126,000 quarts of milk, 40,000 dozen eggs, 51,753 pounds of butter, 140,000 loaves of bread,

60,000 quarts of canned goods, 4,000 bushels of apples, besides large quantities of other kinds of foodstuffs. In a week's time the laundry turned out enough clean clothes to fill a line 58 miles long.

Among other exhibits was an apple exhibition in the gymnasium. On a board 26 feet square were nailed apples to make quite a complex design. The background was made of green apples. Running in a half-circle over this background was the word "Thanksgiving" spelled in yellow apples. The background of this half-circle was made with dark red ones, below which was the number 1912, while each corner was decorated with a red star, also made of apples. A guessing contest as to the number of bushels used in the design showed estimates by different ones ranging from five to five hundred bushels. Forty-eight was the true number.

The address by Doctor Kellogg was enjoyed by all. More than six hundred people partook of the excellent dinner. Fruits, nuts, vegetables and grains make up the menus throughout the year.

\*\*\*

#### Ministers as Policemen.

A friend sends us a clipping from a Los Angeles (Cal.) paper, in which is a picture showing the mayor of the city in the act of pinning a policeman's badge on the coat of a minister of the Gospel. Behind the minister in the picture stand two others waiting for their badges. The article in connection with this picture is headed, "Ministers Get Commissions—Permitted to Make Arrests." Then follows the sub-heading, "Unusual Distinction is Conferred Upon Clergymen of Los Angeles." The statement is also made that "half a dozen other prominent clergymen of Los Angeles will be carried on the list of policemen."

No doubt ministers of the Gospel would make good policemen, but I pity the country that feels compelled to draft clergymen into the police force in order to secure proper enforcement of laws. Think of it! Ministers of the Gospel of Christ—ambassadors for the meek and lowly Jesus, entrusted with the blessed message of peace on earth intended to win sinful hearts to the foot of the cross—armed with a policeman's club and wearing the star of civil

authority to enforce the laws! Who can conceive a greater incongruity? Why did not Christ allow Peter to use his sword? Why did he not urge men to arm themselves and fight their enemies rather than to love them and pray for them?

While Saul in early life was "yet breathing out threatenings and slaughter," he felt justified in securing authority to arrest men and "bring them bound" to the officials, but when he became a minister of the Gospel, an ambassador for Christ, he determined not to know anything among men, save Jesus Christ, and him crucified. He went forth to right human wrongs, to bring men to obedience, and to teach them to respect the law, but he went only "in the fulness of the blessing of the gospel of Christ." When Saul became Paul the preacher, he wanted no policeman's badge, no commission from civil authorities to bring men to their places, to see that children were treated right, and to compel others to respect his wishes.

Really, when ministers of the Gospel set themselves about formulating laws to suit their creeds, and persist in getting them through legislative bodies, and when ministers seek commissions as policemen to enforce the laws and hail to prison any transgressors, what may we look for next? If it is the thing for preachers to do this "for the protection of children," according to the behest of some "Juvenile Protective League," then why will it not be considered the right thing, after ministers have led the fight to secure laws according to the wish of a National Reform Association or a Lord's Day League, for them to seek police appointments with power to compel everybody to keep Sunday? This is only one step further.

Indeed, suppose the preachers of California who are even now so persistently fighting against all Bible teaching in order to secure Sunday laws for that State should succeed in getting them passed? What could conscientious Sabbath-keepers on the Pacific coast expect from these preacher policemen? Would men who have secured through fanatical zeal oppressive laws to coerce the consciences of others be likely to stop short of sending Sabbath-keepers to prison if they found these working on the first day of the week?

What is the country coming to when

preachers can thus belittle their high calling in the church of God, and stoop to chase down offenders in the streets with handcuffs and clubs? God save our country. Who will respect the pulpits of such men and who will be drawn to the loving Christ by churches filled with the spirit of civil power suggested and fostered by policemen preachers? God save our churches.

\*\*\*

### The Debt Receipts.

Since our last statement, two weeks ago, eleven persons have sent to Treasurer Hubbard \$65.00 for the Tract Society's debt. In the RECORDER of December 30, page 868, we stated that \$394.15 had then been received in all. This \$65.00 makes the amount on the debt to date, January 8, \$459.15.

The holidays went by without our realizing the generous offerings for which we pleaded. Nevertheless we are not discouraged, but hopeful. Our people are too loyal to allow this burden to hang long upon the hearts of their servants, and we are expecting to be able to render a more promising report next time.

So long as we have, in all parts of the denomination, those who possess the spirit of two lone Sabbath-keepers shown by the following extract from a letter received last week, we have no fears as to the outcome:

"I enclose check for two dollars. My sister and I are poor people, neither of us strong, but we voted to send men to Africa, and we feel that we must make special effort to help pay the expenses. I wish we could pay more; but we can not see our way clear to do so now. We hope to be able to help more in the future.

"You can report this from lone Sabbath-keepers, as it is not necessary to publish our names in the RECORDER, for this belongs to the Lord."

We know these two lone Sabbath-keepers, and feel sure that two dollars is more for them to give than two hundred dollars would be for many who read these lines. O for a spirit of reconsecration to come upon the people of our dear churches, prompting them to rally in loyal, enthusiastic service for the cause we love. Let us but give the Lord his tithe, and then the work will be amply supported.

## EDITORIAL NEWS NOTES

### Parcels Post Opens Well.

Advices from Washington after the parcels post had been in operation six days, state that practically from every section of the country orders were rushing in for larger supplies of parcels post stamps. Postmaster-General Hitchcock had ordered the Bureau of Printing and Engraving to double its daily output of 5,000,000 stamps, making it 10,000,000. There has been a tremendous increase in business, but no serious congestion, and the old force in various offices has been able to carry the work so far. Reports indicate a success exceeding all expectation. On the third day of January the 50,000 mark was reached in New York. Ordinary stamps were used on 2,370 parcels. All these had to be held for proper stamps.

### Encourage the Negro.

Dr. Felix Adler, in an address in New York, outlined the program for celebrating the fiftieth anniversary of the Emancipation Proclamation, and pleaded for appropriations from the national government to aid Southern schools and give more encouragement to the negro. He wants these appropriations, if made, to be used in teaching agriculture.

The Doctor insists that the people of the nation should stop telling the negro he can never rise higher than a servant. He believes that if the colored man did not so constantly hear himself berated as a nobody with no prospect of ever being somebody, he would advance more rapidly than he does. There could be no more appropriate way to celebrate the emancipation jubilee than the providing of means for culture and education by which hope of better days might be put into the hearts of the children of the freedmen. In view of the past record of injustice and bondage, the negro needs, and is entitled to, encouragement.

### America Leads in Film Exports.

This country is the world's largest producer of films for motion-pictures. The quantity sent abroad from America in one

year is sufficient to stretch from New York to Manila, a distance of eleven thousand miles.

During 1912 \$30,000,000 worth of automobiles, \$1,000,000 worth of telephones, and \$100,000 worth of aeroplanes were exported from the United States. The greater portion of autos and of films goes to the British possessions.

### University of Pennsylvania Gets a Historic Sword.

The gold sword presented by Louis XVI to John Paul Jones in recognition of his heroic deeds has been presented to the University of Pennsylvania. For more than one hundred years this sword has been in the Dale family and it was presented to the university by Richard C. Dale of Cincinnati. This wonderful sword has a great history and will be regarded more and more as a valuable prize as the years go by.

### Deaths in Sixty-second Congress.

Since the Sixty-second Congress began, twenty-three members have died. This number includes Vice-President Sherman, six senators and sixteen representatives. One representative elect died before the Congress began, making twenty-four deaths among those elected.

### Funeral of Whitelaw Reid.

On January 4 all that was mortal of Ambassador Whitelaw Reid was laid to rest in the famous old cemetery of Sleepy Hollow, near Tarrytown, on the Hudson. The sepulcher containing Mr. Reid's body is about fifty feet from the grave of Washington Irving.

The funeral was held in the unfinished cathedral of St. John the Divine, on Morningside Heights, New York City. President Taft, and members of his Cabinet, ex-President Roosevelt and wife, Ambassador Bryce of England, and many representatives of the armies and navies of Great Britain were in the great company assembled to pay their last respects to the fallen statesman. Many thousands stood with uncovered heads in the winter's cold, as the casket, borne on a gun carriage and escorted by soldiers and sailors from two great nations, passed through the streets.

There were also present at the services many of the secretaries and attachés who

had served under Mr. Reid both at the American Legation in Paris, when he was minister to France, and at the embassy in London. With the President's company were the captain and officers of the *Natal*, the ship that brought the body across the ocean. A representative of the Governor-General of Canada occupied a place near Ambassador Bryce. The display of rare flowers was something wonderful. Some of these came across the Atlantic.

The New York *Tribune*, of which Whitelaw Reid was at one time editor, made the following editorial note enclosed in heavy black lines:

Attended by the respectful and affectionate regard of those among whom he had lately lived and of those among whom he lived so long, he had come back to his country and his home and now rests in peace. At such a moment, when all hearts are softened by the remembrance of human frailty and uplifted by the promise of immortal life, how small appear the animosities which divide men and nations. Let us cherish the hope that every noble spirit which passes from earth to heaven leaves an influence here which, while it may seem to fade, is in truth diffused in ever widening circles, and thus becomes a part of that Power

Which wields the world with neverwearing love,  
Sustains it from beneath, and kindles it above.

R. M. Johnston, editor-in-chief of the *Houston Post*, has been appointed by the Governor of Texas to succeed Joseph W. Baily, resigned, in the United States Senate. His term expires March 4, 1913.

To aid in "scientific management," Harvard University has introduced the time card for use by the professors. On each card places are provided for answering such questions as, the number of hours spent in actual instruction; the hours used in preparation for each lecture or recitation; time spent in conference with students; in personal research work; correcting examination papers; assigning grades; and many other items.

Cracks have opened in the walls of St. Paul's Cathedral, London, causing much uneasiness about the safety of that famous structure. There is much opposition to the construction of a new subway to run within sixty feet of the foundations. It is believed by some that the vibrations of heavy motor cars in the streets have had something to do with the opening of some

of the cracks. Orders have been given to begin the work of strengthening the walls at once.

Rev. Isaac Contant of the Holland Reformed church near Hackensack, N. J., celebrated his seventieth birthday by preaching three sermons. Since leaving Holland thirty-nine years ago he has preached five thousand five hundred and three sermons. He hopes to preach for his people many years yet.

The peace outlook is darker than ever. The peace conference has broken up with nothing gained. Turkey refuses to surrender Adrianople, and the allies will accept nothing less. The only thing now that can prevent the reopening of hostilities is some action of the powers to bring the Turk to a realization of his defeat. Rumor has it that Adrianople is already on the point of surrendering. It seems difficult for the ambassadors of the powers now in session to agree upon any policy which all will stand by in order to prevent further fighting.

The principal officers of the British cruiser *Natal*, which brought Ambassador Reid's body to America, visited the capital of the nation as guests of the American Navy. They were given a reception in the blue room of the White House by President Taft, and entertained at luncheon by Secretary Meyer.

Salonica, now brought into prominence by the war, has had a continuous history for more than 2,500 years. It has not always borne its present name. In 315 B. C. Alexander the Great refounded and named it. Philip of Macedon is said to have named his daughter Thessalonica because on the day he heard of her birth he won a victory over the Thessalonians.

In New York City there is a collection of antiques valued at \$1,200,000. Among these relics is a Hebrew prayer rug once used in the synagogue at Cordova, Spain. This rug is six feet two inches by five feet two inches, has one thousand stitches to the square, is five hundred and four years old and valued at \$25,000. It is said that four brothers spent twenty-five years in perfecting it. Upon this rug the high priest knelt twice daily for forty years, and upon it he met his death when the syna-

gogue was sacked three hundred and sixty-five years ago.

For nine months diligent search has been made for the son and daughter of J. M. Smart, who perished on the *Titanic*. Smart was president of the American Cold Storage Company, and a member of the Produce Exchange and lived at the Hotel Victoria in New York City. It was known that he had a son about twenty-one and a daughter aged nineteen, in school somewhere, supposedly in Europe. But even his attorney does not know the whereabouts of the children, and advertisements in many newspapers of Europe and America have failed to find any trace of them.

Smart's will does not mention them. He leaves two thirds of his estate to one Annie Frances, and the remainder to a Mr. Twomey, both of Australia. Strange things are revealed by a tragedy like the loss of the *Titanic*.

The cold wave in California during the first week in January has caused a loss of many million dollars in the fruit belt of that State. While this cold wave was killing fruit on the Pacific coast, the weather along the Atlantic was warm and spring-like.

Paul C. B. Nash, United States Consul at Budapest, died suddenly in London on January 7. On January 6 he arrived at the Claridge Hotel and asked for a quiet room, as he was suffering from insomnia. He was found dead there in the morning.

### A Visit to White Cloud, Mich.

White Cloud takes its name from an Indian chief. It is the county seat and is located in the geographical center of Newaygo County. Its eight hundred inhabitants have comfortable homes, a good high school, five or six churches and no saloons. The White River runs through the city and furnishes power for their water pressure and electric lights.

For four years the county has been "dry." It has now not a single person in its jails. During the local option campaign the Branches had no small part in driving the saloons from the county. The real estate office of Adelbert and E. C. Branch was a very active place, for campaign material was distributed from this point. The

former was on the Board of Supervisors, the latter was a sheriff, and Dr. J. C. Branch took the lecture platform.

It will be remembered from a former article that there are two other brothers: Eld. L. J., pastor at Bangor, Mich., and Eld. M. A., pastor at White Cloud. The mother still lives and makes her home with M. A. Branch. To see five strong men sitting on the front seat at church and representing congregations which have among their members about sixty people bearing the same family name, and where only two have left the Sabbath, is a sight not soon to pass from the memory. How many counties in our land have sheriffs who will kneel in church to plead with God for his people! How many sheriffs would drive forty miles after sundown in order to attach some property before midnight rather than do it on their Sabbath! Twice has this sheriff refused bribes of five hundred dollars each.

In the second and third generations boys and men predominate. Almost without exception the wives of these sons have been brought into the church. Branch girls have always been at a premium. Nearly all the family live at White Cloud. In visiting this church, where so many bear the same name, the impression may easily be obtained that the interests of the Church of God are entirely centered in one family. This, however, is not true, for there are a number of strong families besides.

The meeting-house is located nearly two miles out of town. It was built perhaps twenty-five years ago when the first generation went north into the wild timber lands. After they had built their homes and had a little store of food ahead, they cut the timbers for the church. This year the second Branch generation repaired the house while the fathers handed nails and shingles. Probably not a dollar has been paid for work on the structure. The pulpit, which would grace a more imposing meeting-house, was "converted" into its present use from the furniture of a bar-room, by Luman Branch, the man who has a troupe of five musical children.

Mr. and Mrs. Adelbert Branch, also Eld. M. A. Branch and J. D. Brown, all members of the congregation, have composed music, which is found in their song-books. There was once quite a brass band in the family. Many kinds of musical instruments are found in their homes.

This special meeting began December 13. The Battle Creek Church sent four delegates: Pastor Coon, Miss Daisy Furrow, and Dr. and Mrs. B. F. Johanson. Eld. L. J. Branch and Mr. Murrell Pennell attended from Bangor. Other friends came from nearer localities. Brother Pennell is a young man preparing himself for the ministry. He preached a good sermon Sabbath morning. Dr. J. C. Branch occupied the pulpit Sunday evening, and Pastor Coon spoke Friday and Sabbath nights and Sunday morning. The people are very much interested in Seventh-day Baptists and after his Sunday sermon Pastor Coon was asked to make a short statement concerning our church polity. Sabbath morning Harry Branch conducted the Sabbath school. After two of the services conference meetings were held. The members young and old responded with a spirit which showed that confessing Christ in public was not an uncommon practice among them. They have no young people's societies but there seems to be less demand for them, as the young people take an active part in all the services.

The church at Battle Creek has found friends among these people. The differences in our respective beliefs are very slight, so there seems to be no reason why we should not be united under a common banner and fight together for a common cause. While the Church of God in Michigan is doing a good work in holding together its membership, yet it feels that its usefulness is limited to a great extent by not cooperating with other Sabbath-keepers. Twenty-five years ago these people considered becoming Seventh-day Baptists. The union was prevented by a few persons who discouraged the movement. Only encouragement should be given these brethren who are looking toward us for cooperation. What the future has in store for Seventh-day Baptists in Michigan is not for us to predict. But it is our duty to show ourselves approved of God that we may help these people to a larger and greater field of usefulness in the Master's service.

B. F. JOHANSON.

"Privation makes a sinewy character, luxury a weak one."

"The realization of our relation to God is the first glimpse of heaven."

## SABBATH REFORM

### Opinions of Sunday-keepers.

"Let the Lord's day be respected by all means; and may the day soon come when every shop shall be closed on the Sabbath, but let it be by force of conviction and not by force of policemen; let true religion triumph by the power of God in men's hearts and not by fines and punishments."—*Rev. Charles H. Spurgeon.*

"If we can have a Sabbath, maintained by healthful popular sentiment, rather than by human laws, Christianity is safe in this land. If not, the Sabbath, and religion, and liberty will die together."—*Dr. Albert Barnes.*

"The men who believe that God has ordained all people to keep Sunday after a certain fashion have a perfect right to persuade people to agree with them so far as they can; but they have no right to enforce it by law. . . . Whatever anybody may believe to be true in regard to the divine command as to keeping Sunday in a particular way, it's his business to use his utmost persuasion to get others to agree with him; but he has no right to attempt force. Hands off from religious questions! The soul stands face to face with God, and is accountable to him only for its religious opinions."—*Rev. Minot J. Savage.*

### Did the Apostles Observe the First Day of the Week as the Sabbath?

No. I.

W. D. TICKNER.

From the many heterogeneous, self-contradictory theories promulgated in defense of the American Sabbath, alias the Lord's day, alias the Christian Sabbath, it is difficult to decide which has the greater number of advocates. It seems to make no sort of difference to those who honestly believe (?) that Christ changed the Sabbath from the seventh to the first day of the week, to be told by one of their associates that there is good and substantial evidence to prove that the observance of the Lord's day was instituted by the apos-

ties. Indeed, they seem to believe that both arguments hold good; and if they are defeated in argument in support of one theory, they readily, and without hesitancy, adapt the other. They honestly believe Christ changed the Sabbath from the seventh to the first day of the week, but—they as honestly believe that the apostles authorized the change.

They are sure that Sunday is the original Seventh-day (*United Israel's Rest*, G. S. Wilson, p. 6), and they are just as sure that the law to observe any day was abolished by Christ (*Seventh Day Adventism Renounced*, D. N. Cowright, p. 328). It seems (to them) entirely consistent to argue that the entire sabbatic ordinance was Jewish and never binding upon Gentile Christians, and also to argue that he who works on Sunday breaks the fourth commandment. Their interpretation of Scripture is, of necessity, as incongruous as their theories are self-contradictory.

This is especially noticeable in their effort to prove that the evening service held with the church at Troas (Acts xx, 7-11) was in the evening at the latter end of the first day of the week. Rev. W. Rauschenbusch, former professor in the Rochester Theological Seminary, is authority for the following:

"The greatest error of the Sabbatarians however, in their explanation of this passage, consists in this, that they suppose the first day of the week, upon which the church at Troas assembled, to have begun at sunset on Saturday evening. They fail to consider the fact that these events did not occur in the time of the Old Testament, but of the New; not in Palestine, but upon the west coast of Asia Minor, nearly a thousand miles away. Furthermore, this was the time of Roman rule, and upon every land and people that the Romans conquered they imposed not only their laws but also their mode of reckoning time. Now, from their earliest history, the Romans began the day at midnight. At this visit of Paul to Troas, the west coast of Asia Minor had been in their possession for one hundred and eighty years" (*Saturday or Sunday—Which Should We Observe?* pp. 13, 14).

The author evidently forgot that Palestine was also a Roman province and had been under the Roman rule for about one hundred and fourteen years, and that the same

one who wrote the "Acts of the Apostles" also wrote the book called by his own name. If what he said about the Romans' imposing their mode of reckoning of time upon every land and people that they conquered be true, then what he assumes for Troas must also hold good in Palestine. As both the Book of Luke and that of the "Acts" were written in Roman territory by the same party (Luke) to the same man (Theophilus), if Rev. W. Rauschenbusch be correct, then the Roman mode of reckoning time must have been used in both books.

Two other writers upon Roman soil and subject to Roman rule were Matthew and Mark, who, if the premise be correct, must have used the Roman mode of reckoning time.

In Mark xv, 25, we read, "And it was the third hour (3 o'clock a. m.?) and they crucified him." Matthew, Mark, and Luke agree that from the sixth hour till the ninth hour (from 6 o'clock a. m. to 9 o'clock a. m.?) there was darkness over the whole land. That Christ was crucified about three o'clock in the morning is not in harmony with other statements by these same writers. (See Matt. xxvii; Mark xv, 1; Luke xxiii, 1-26.)

If Christ was not crucified about three o'clock a. m., then the darkness was not over the land from about six o'clock a. m. till about nine o'clock a. m., and therefore Luke *did not* use the Roman but the Hebrew mode of reckoning time. All cavil is of no avail in face of these stubborn facts, and Acts xx, 7-11, when thus viewed in the limelight of truth, is seen to be utterly worthless as a proof-text in favor of sabbatizing on the first day of the week.

### Letter From an Old Missionary.

EDITOR SABBATH RECORDER:

I must say that it was a wonder to me to see the photo of the dear old sister, Mrs. Anna North. I was so glad to read the report about her life and death in the RECORDER. When I worked as a Seventh-day Baptist missionary I stopped in Brother North's good home four weeks, and held meetings most every evening.

I send with this a letter that was written by Andrew North, February 9, 1882:

"We are grateful that Elder Sindall has been up here to Nicollet County [Minn.]

to preach the Gospel to us. This is a hard place for Seventh-day Baptist ministers to make a beginning, for we Scandinavians are of slow growth. We are like trees and other vegetations growing in a northern climate—it takes a long time to come to maturity. But, let the glory be to God, he who has already blessed us. One of the best church members here kept the Sabbath for the first time last Sabbath, the fourth of February, and the next day she received baptism. And here I must say, I have seldom seen the Spirit of the Lord more visible. She made some remarks, warning her neighbors of false doctrines and exhorting them to search the Scriptures and see whether they were in possession of everlasting life or not. Some others are dumbfounded, and don't know what to say. How it will come out in the future remains to be seen. Yesterday the Elder and myself went to St. Peter to see if there was any opportunity for preaching there, but it did not seem favorable. He is now preaching in two schoolhouses in our neighborhood. We hope and pray for more conversions. Pray for us."

This was printed in the RECORDER, March 9, 1882. Think! Thirty years ago, and still I live. I am getting old and most forgotten, but I am glad that I know God has not forgotten me. No, he never forgets his old children.

I pray with David, "Cast me not off in the time of old age; forsake me not when my strength faileth. . . . Now also when I am old and gray-headed, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come" (Ps. lxxi, 9, 18).

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cast off, and we fly away" (Ps. xc, 10).

I am now soon seventy-six years old—I may soon "fly away." But I am very thankful to God for good health and strength for my daily labor. God bless me, and God bless you and us all.

C. J. SINDALL.

Teacher—"Charles, tell what you know of the Mongolian race."

Charles—"I wasn't there. I went to the football game."—*Exchange.*

## THOUGHTS FROM THE FIELD

EDITOR SABBATH RECORDER:

The letter in the paper of December 9, relative to incorporating the General Conference of Seventh-day Baptists, shows sound business sense. The wonder is, that the action suggested was not taken long since. A recent issue of *Signs of the Times* states that in Illinois alone 1,700 churches stand abandoned, owing to the dwindling and final disappearance of their congregations. Such a thing might happen in our denomination. There should be some official or officials authorized to look after abandoned church property, to keep it from being broken up for firewood by watchful housekeepers who want kindling to start their kitchen ranges in the morning.

I can understand that religious questions require the attention of Conference, but could we not send a few practical business men there to look after the worldly affairs of the not-too-wealthy denomination?

Yours most sincerely,

THOMAS TRENOR.

1501 Scott St.,  
San Francisco, Cal.

### Zigzags No. 6.

REV. GEO. W. HILLS.

Tonight your scribe is enjoying the home and the hospitality of Brother and Sister L. A. Platts, friends of a quarter of a century. To be at the end of our zigzag journey of more than four thousand miles brings a pleasant sense of relief, yet all the journey has been replete with great interest. We left Salt Lake City in a howling blizzard, yet in the main the weather approached the ideal during the trip.

Much of the scenery along the way defies description. The beauties and grandeur that skirt the Arkansas River in Colorado have attracted the world, but they are closely rivaled, some think surpassed, in the Feather River country of northern California. The touch of the hand of Omnipotence in these two places in nature has produced wonders, and we are led to ask

why so many need go to Europe to view the grand in nature.

In San Francisco we saw but few reminders of the earthquake and fire that so recently swept over it. The devastated district is rebuilt and is much better now than before. A day was profitably spent about the city. In the afternoon a trip was made back over the bay to call upon Mr. and Mrs. M. C. Threlkeld, whom we knew at Alfred before they knew each other. She was then Miss Annie Fryer. Her father, Mr. John Fryer, professor of Oriental languages in the state university at Berkeley, lives with them. That visit was greatly enjoyed, after a separation of more than twenty years.

From San Francisco the "Shore Division" of the Southern Pacific Railroad skirts along the seashore for a large proportion of the way to Los Angeles. This portion of the trip was a fitting climax to the whole journey. At times the mountains reach down close to the sea. Then again they recede, giving room for farms of grain, alfalfa, and fruit. There is a charm and a thrill about this which none can understand who has not viewed the mighty rolling sea as it thunders against the shore. In places the railroad runs so near the sea that the spent waves at high tide lap against its grade.

The road passes through an oil field. There are villages of derricks in places, where they stand not more than a score of feet apart. Sometimes wells were seen out in the sea, where piers extend out over the water for the use of the workers in drilling and operating.

We have been in Los Angeles four days and have attended Sabbath service. It was a great pleasure to meet with the faithful ones who are standing loyally for the truth, and a complete Bible. The congregation is small, but the hearts of those who make it up are large and sympathetic.

When we become better acquainted here you may hear from us again. This is the terminal of the zigzag trail, and its write-up closes.

264 W. 42d St.,  
Los Angeles, Cal.

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning.—Ps. cx, 3.

## Early Minor English Hymnists.

The Stennetts.

The birth of modern English hymnology may, in a sense, be regarded as the beginning of a new dispensation in the Christian Church. It is a striking fact that if the death of Watts, 1748—he is accounted the founder of modern English hymnody—be made the center of a cycle of seventy years, *i. e.*, from 1713 to 1783, it will be found that the names of authors of, say, three-fourths of the hymns produced before the present generation fall in that period.

Papers have appeared in the *Homiletic* on the six early major English hymnists\*—this rank is conceded to them by common consent—but while they were producing hymns so numerous,† a pace was set to which others sought to keep step. Duffield's chronological tables present the names of more than one hundred and seventy-five. These other hymnists—minor they may be designated—are such only quantitatively not qualitatively, for they have written hymns that the church will not let die, but will continue to use till the end of the church age. There are minor English hymnists that deserve to be held in everlasting honor, and their life and work may be profitably studied.

JOSEPH STENNETT was born at Abingdon, near Oxford, Berkshire, England, in 1663, and lived fifty years. He was thus contemporary with Watts, Doddridge, Wesley, Newton, and Cowper. He early connected himself with the Seventh-day Baptist Church, of which his father, Edward Stennett, was pastor. Of studious taste and habit, he received as good an education as the public schools could at that time confer; the universities were not then open to Dissenters. He pursued the liberal sciences and philosophy, perfected himself in Hebrew and other Oriental tongues as well as in French and Italian, and was thoroughly versed in theology, both ancient and modern. That his literary accomplishments were by no means

\*Isaac Watts (1674-1748), October, 1006; Philip Doddridge (1702-51), June, 1908; Charles Wesley (1708-88), December, 1908; John Newton (1725-1807), September, 1909; William Cowper (1731-1800), October, 1909; James Montgomery (1771-1854), November, 1909.

†Watts is credited with 735, of which, however, 345 are renderings of Psalms; Doddridge, nearly 400; Charles Wesley, 7,000; Newton, 280; Cowper, 68; Montgomery, between 100 and 200, several of his "hymns" being extracts from his poems.

inconsiderable may be inferred from the remark of England's poet-laureate, Nahum Tate, concerning him: "He has the happiness to be a good poet without being a slave to the Muses." And John Dunton speaks of

"Stennett, the patron and the rule of wit,  
The pulpit's honor, and the saint's delight."

A brilliant conversationalist, he attracted much notice in social life.

At the age of twenty-two he accepted an appointment as a teacher in London and continued in this employment five years, when he entered the ministry of his denomination, being ordained pastor of the church in Devonshire Square, March 4, 1690, to which congregation he exercised his vocation until his death in 1713, preaching to his own people on the seventh day of the week, and almost invariably elsewhere on the first day. He was regarded by his brethren as a man of marked ability, great learning, and deep piety, and was held in high repute by those outside of his own ecclesiastical connection. Preferment awaited him in the Church of England if he would disregard his scruples against conformity, but he chose to remain true to his principles, and, as did many another dissenting minister, suffered many disabilities, privations, persecutions, and even imprisonment, for conscience' sake.

He wrote fifty hymns for the Lord's Supper, twelve for the ordinance of baptism, and an addition with special Sabbatarian intent. Whether he wrote any others the data at hand do not disclose. Owing to the sectarian character of his hymns, it is only natural that their use should be largely confined to Baptist denominations. Save in non-Baptist hymn-books, I have seen only two of his authorship; one a beautiful hymn from the communion set—which Doctor Robinson has put in *Laudes Domini*—most acceptable to all of whatever Christian faith:

"O blessed Saviour, is thy love  
So great, so full, so free?  
Behold, we give our thoughts, our hearts,  
Our lives, our all, to thee."

The other is of such merit and, by extending the Sabbatarian idea over Sunday, so perfectly adapted to the opening of service in every denomination, that it demands and is gladly granted inclusion in the various

denominational hymn-books, and any collection for the sanctuary would be inexcusably deficient without it; and so it secures the author a niche in the hall of fame of the immortal hymnists. Originally of fourteen stanzas, only the first, tenth, eleventh and thirteenth are now generally retained.

"Another six days' work is done,  
Another Sabbath is begun;  
Return, my soul! enjoy thy rest,  
Improve the day thy God hath blest.

"Oh, that our thoughts and thanks may rise  
As grateful incense to the skies;  
And draw from heaven that sweet repose,  
Which none but he that feels it knows.

"This heavenly calm, within the breast,  
Is the dear pledge of glorious rest  
Which for the Church of God remains—  
The end of cares, the end of pains.

"In holy duties let the day,  
In holy pleasures, pass away;  
How sweet a Sabbath thus to spend,  
In hope of one that ne'er shall end."

SAMUEL STENNETT, grandson of the preceding, was born in Exeter, England, in 1727. Dying in 1795, at the age of 68, he was at some time of his life contemporary with all the major English hymnists, Watts; Doddridge, Wesley, Newton, Cowper, and Montgomery. When the lad was ten years old, his father accepted a call to the pastorate of a Baptist church in London, and removed thither. Of this church the boy early became a member. Educated for the ministry, he became, at the age of twenty, his father's assistant, and successor eleven years later, the father having entered into rest. Nine years later still, in 1767, he received a call from the Seventh-day Baptist church in London, of which his grandfather had been pastor. He did not formally accept the call, but he preached for that church every Sabbath morning for twenty years in addition to caring for his own church. His eminent scholarship was recognized by King's College, Aberdeen, Scotland, which conferred upon him the doctorate in divinity at the age of thirty-six. He enjoyed the personal friendship of King George III., and John Howard, the philanthropist, was one of his admiring hearers. Like his grandfather, he could have held high position in the Church of England if he had been willing to renounce his non-conformist principles, but he chose to follow that ancestor's example.

In an English magazine is drawn this portraiture of him:

"He was formed by nature and grace for the distinguished figure he afterward made. To the strength of natural faculties, vigor of imagination, and acuteness of judgment of which he was possessed, he had added, from his earliest years, so close an attention to reflection and study that there was scarcely a topic in science or literature, in religion or even politics, but he seemed to have investigated; and so habitual was it to him to arrange his ideas on the different subjects in a manner peculiar to himself and yet quite natural, that when a question, which to others was new, unusual, or perplexed, had been propounded to him, they were surprised to find how familiarly he was acquainted with it."

Elsewhere it is said: "He excelled in beauty of style and elegance of diction. In soft, tender, and insinuating persuasion and influence he was a master."

He was obsessed, to some extent, with the hymnodical spirit of his time. While his lyrics do not show the versifying and verbal facility and felicity that characterized the productions of those who were poets as well as hymn-writers, like Cowper and Montgomery, it is nevertheless true that he wrote some of the most useful and familiar hymns in the English language. These will continue in use notwithstanding that so many of those early odes have been, and are being, crowded out by later hymns, not, it may be contended, because of the superiority of the later ones, but because of their newness and fitness to later tastes and supposed religious needs—an exclusion that would certainly be greatly lessened were it not for the constructing limitations of hymn-book space.

In *Rippon's Selection*—the English Baptist hymn-book, first published in 1787—are thirty-nine, and, so far as known, all of Samuel Stennett's hymns, the first hymn in the book being a fine lyric of praise—one of his best:

"To God, the universal King,  
Let all mankind their tribute bring;  
All that have breath! your voices raise,  
In songs of never-ceasing praise."

At least eleven of these thirty-nine hymns have been transferred to American hymn-books. Three of them are accounted worthy of a place in that tasteful, critical, and scholarly anthology, the Schaff-Gilman *Library of Religious Poetry*, the first one—who has not felt its spell?—being a winsome call to the sanctuary, and

a most fitting inspiration to, and expression of, the worshipful mood:

"How charming is the place,  
Where my Redeemer, God,  
Unveils the beauty of his face,  
And sheds his love abroad.

"Not the fair palaces,  
To which the great resort,  
Are once to be compared with this,  
Where Jesus holds his court."

A ringing Easter hymn, popular with Christians of whatever name, is the one beginning—

"Come, every pious heart,  
That loves the Saviour's name,  
Your noblest powers exert  
To celebrate his fame;  
Tell all above, and all below,  
The debt of love to him you owe."

For his sermon on Canticles v, 10-16, "The chiefest among ten thousand," he wrote a hymn, originally of nine stanzas—the first, second, and sixth being now generally discarded—that has voiced and will continue to voice (what hymn-book compiler would think of omitting it!) the adoring gratitude of myriads:

"Majestic sweetness sits enthroned  
Upon the Saviour's brow;  
His head with radiant glories crowned,  
His lips with grace o'erflow."

As a plaint of penitence and a plea for pardon, most touching is the hymn beginning:

"Prostrate, dear Jesus, at thy feet,  
A guilty rebel lies;  
And upwards, to thy mercy-seat,  
Presumes to lift his eyes."

Though a citizen of a country where blood and breeding are vaunted, his Christian democracy holds in higher esteem the dignity of the humblest child of God, which finds expression in his hymn on "Adoption":

"Not all the nobles of the earth,  
Who boast the honors of their birth,  
So high a dignity can claim,  
As those who bear the Christian name."

The hymn by which this author is best and most widely known is his enraptured and enrapturing verses—the counterpart, but not a copy, of Watt's "There is a land of pure delight"—beginning—

"On Jordan's stormy banks I stand,  
And cast a wishful eye

To Canaan's fair and happy land,  
Where my possessions lie,  
Oh, the transporting, rapturous scene,  
That rises to my sight!  
Sweet fields arrayed in living green,  
And rivers of delight!"

There may be noted, finally, the hymn, "Tis finished," in which the balance of fine religious feeling and theological thought is held in even equipoise, and sorrow for suffering in sacrifice and triumphant joy through the victory of faith has exquisite blending:

"'Tis finished!—so the Saviour cried,  
And meekly bowed his head and died;  
'Tis finished!—yes, the race is run,  
The battle fought, the victory won."

In March, 1795, when he was nearing his threescore and ten, he was deprived of the wife of his youth. The blow seemed to have no further desire to live in it. Infirm in constitution, he sank under his affliction, surviving her only five months, dying August 25. The faith which, for almost half a century, he had preached to others was his own stay and support, and he passed away in joyful anticipation of entering upon his "possessions" in the "fair and happy land" of which he had so sweetly sung.

This Stennett had a son Joseph, with whom five generations of ministers—Edward, Joseph, Joseph, Samuel, Joseph—and this remarkable family line came to an end.—*William H. Bates, D.D., Washington, D.C.*

#### Program for Quarterly Meeting.

Milton, Wis., January 17-19, 1913.

General Theme: "Unity." Ephesians iv, 3.  
Sabbath Eve—"Unity in the Individual Life."  
Pres. W. C. Daland.  
Sabbath Morning—"Unity in the Local Church."  
The Rev. C. S. Sayre.  
Sabbath Afternoon—"Unity in Sabbath School Work."  
Prof. A. E. Whitford.  
Evening after Sabbath—"Unity in the Denomination."  
The Rev. H. E. Davis.  
Sunday Morning—"Unity in the Universal Church."  
The Rev. A. J. C. Bond.  
Sunday Afternoon—"Unity in Young People's Work."  
Mr. Fred I. Babcock.

"Our Father, we pray that as we wait in thy courts today we may see more of the beauty and sweetness of thy service, and that we may the more fully give ourselves to it. Amen."



## MISSIONS

### Letter From Java.

To the Readers of the SABBATH RECORDER:

DEAR BRETHREN:—A few times already I have written letters to the SABBATH RECORDER; but I don't know if they have reached their destination, as formerly I did not read your magazine. Now since a few months I receive it regularly, and I thank you very much for sending it to me. I like the paper very much, and I find many a blessing in it and helpful thoughts for a Christian life.

I think I must let you know something about our work and life in far-away Java, as you show such a warm interest and sympathy in us, by sending us your money so regularly. I feel I can never thank you enough for all you do for us. But our Father, who is so rich and mighty, will surely reward you for all your goodness and love towards us.

I think you know we have now two places to look after. The one is the old Pangoengsen, up in the mountains, about 1,000 feet high. Most of the people who can already work for their living are here. Every one of them has got a piece of land, where they grow maize or tapioca. The soil has become very poor lately, and Javanese don't understand much about manuring. But the kapok trees [trees of the silk-cotton family], which I made them plant in the very beginning, are quite big now and produce a nice crop. Also by the help of a friend, who sent me a thousand guilders for that purpose, I have been able to rent a few rice-fields for them; so when they will work and when they don't waste their money, they can get on quite nicely.

My old helper, who has been a beggar just like the others, has now a couple of buffaloes of his own and a few rice-fields, and he is quite well-to-do. He is having a big feast just now, as his stepson (he has no children of his own—they all died before he came to me) is newly married. I have just been at his place to have a look at the preparations. They have nearly finished now.

A buffalo has been killed, and they are

cooking and frying. They have made big furnaces in the ground, where they steam the rice, the water being boiled underneath in a high brass pot, and on top of that the rice in a bamboo basket, peculiarly shaped, so as to hang in the pot, where the rice can get cooked by the steam from the water. A woman is busy, sitting before a big basket, two feet high and as wide as that, full of cooked rice; she is making little packets, packing up the rice in banana leaves, to distribute it among the children, who freely are walking in and out. A man is boiling coffee. He has made a furnace of the trunk of a banana tree, cut in three big pieces and fastened in the ground by sticks put right through them. So the fire is in between the pieces and a big iron pot on top of them.

As it is a stately feast, they have plenty of plates and cups; but generally they use banana leaves instead of plates. The guests are sitting on mats on the floor; but I get an old dirty bamboo chair, as they know my legs are stiff and aching now—formerly I sat on the floor with them. We all eat with our fingers, having washed our hands with water, provided in an earthen can. And I can only say, it tastes much better, eating with the fingers than with a spoon. It wants some exercise, too, to do it properly and neatly. What is left from the big portions, put before the guests, after they have eaten, is packed in banana leaves and taken home; they call it a "blessing" from the feast.

My address is always *Pangoengsen*, as that name is known by the postoffice. But I can not be here always, as we have another station at the foot of the mountain, and there is still more work to do. I have called our second station Bethel, while Pangoengsen (a Javanese word) means "refuge."

In Bethel we have the people who are not able to earn their own living,—poor beggars with big sores, who come and go; sometimes a crazy one stays for some time; we want to keep them, but they choose to wander here and there. We have a few blind people, and many children, several of them orphans; some are idiots, and are not able to learn anything. Oh, how beautiful it is to be able to look after such poor creatures! And it is partly by your money, that we are able to do that work. I do hope you will also help us with your

prayers, as we want to make them *feel* the love of Him who shed his blood for them. We want, therefore, to be filled with his own Spirit. And also, will you pray that the poor dark hearts may be opened to know their Saviour? Oh, they *are* dark, and some just like dead. But our Lord can bring the dead to life. And by praying for us you can have a share in this work. So we beseech you, dear brethren, to pray for us for a mighty outpouring of God's Holy Spirit!

May God be with you all and may he answer your prayers.

Sister Alt joins me in sending her hearty greetings and Christian love.

Yours in our Master's service,  
MARIE JANSZ.

*Pangoengsen, P. O. Tajoe, Java.*  
November 12, 1912.

### Special Meeting of the Sabbath School Board.

A special meeting of the Sabbath School Board was held at the residence of Dr. Geo. E. Crosley, Milton, Wis., First-day evening, November 10, 1912, at six-thirty o'clock, the president, Prof. A. E. Whitford, presiding.

The following trustees were present: Prof. A. E. Whitford, Rev. Chas. S. Sayre, Rev. L. C. Randolph, Prof. D. N. Inglis, Miss Mabel Maxson, Dr. G. E. Crosley and Dr. A. L. Burdick.

Prayer was offered by the Rev. L. C. Randolph.

The minutes of the last meeting were read.

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

A verbal report of the Committee on Publications was made by the chairman, which report was accepted. The Board then indulged in a general and informal discussion of the "efficiency campaign."

It was moved and carried that Prof. A. E. Whitford be appointed a delegate to attend the state Sunday-school convention at Oshkosh, the expenses of the trip to be borne by the Board.

It was moved and carried that the President appoint a committee of three of which he himself should be a member, to be known as the Committee of the Efficiency Campaign.

The following committee was appointed: Prof. D. N. Inglis, Prof. A. E. Whitford, Miss Mabel Maxson.

Bills were presented by the Secretary for 90 cents, express charges, and by the Davis Publishing Co. for \$5.25 for printing and stationery.

By vote the bills were allowed.  
Adjourned.

A. L. BURDICK,  
Secretary.

### Regular Meeting of the Sabbath School Board.

The Sabbath School Board met in regular session in the college building at Milton, Wis., Sunday, December 15, 1912, at 2 o'clock p. m., the President presiding.

The following trustees were present: Prof. A. E. Whitford, Prof. D. N. Inglis, Rev. H. E. Davis, Prin. J. F. Whitford, W. H. Greenman, Miss Phoebe Coon, Dr. G. E. Crosley, Rev. L. C. Randolph and Dr. A. L. Burdick. Visitor: Rev. A. J. C. Bond.

Prayer was offered by Prof. D. N. Inglis.

The Secretary reported that notices of this meeting had been regularly sent to all members of the Board.

The minutes of the special meeting were read and approved.

The Committee on Publications reported in regard to the *Helping Hand*, the *Junior Quarterly* and the *Sabbath Visitor*.

Correspondence was read from D. E. Titsworth, Rev. W. C. Whitford, Mrs. E. D. Comstock, Rev. A. L. Davis and Rev. E. D. Van Horn.

The Treasurer presented his quarterly report as follows:

#### Treasurer's Report.

Second Quarter—September 15 to December 15, 1912.

Received:	
Sept. 24	Publishing House, <i>Junior Quarterly</i> .. . . . \$ 15 35
26	Jackson Center, Ohio, S. S., General Fund .. . . . 10 00
26	North Loup, Neb., S. S., General Fund .. . . . 4 00
Oct. 2	Fouke, Ark., S. S., Debt .. . . . 5 00
4	Rockville, R. I., S. S., General Fund .. . . . 3 00
11	Milton Jct., Wis., Church, General Fund .. . . . 2 20
10	North Loup, Neb., S. S., General Fund .. . . . 12 01

10 Farina, Ill., S. S., General Fund	3 17
10 Plainfield, N. J., Church, General Fund	26 29
10 Andover, N. Y., S. S., General Fund	2 92
10 Ashaway, R. I., Hopkinton Church, General Fund	11 08
18 Nortonville, Kan., Church, General Fund	3 21
28 Leonardsville, N. Y., S. S., Debt	5 39
28 Syracuse, N. Y., S. S., General Fund	1 57
28 Plainfield, N. J., Eastern Assoc., Debt	33 90
28 West Edmeston, N. Y., Central Assoc., Debt	10 00
Nov. 2 New Market, N. J., S. S., General Fund	7 50
18 Albion, Wis., S. S., General Fund	3 00
19 E. E. Whitford, New York City, N. Y., Hocker Fund	5 00
26 Battle Creek, Mich., Church, General Fund	1 12
28 Independence, N. Y., S. S., General Fund	2 25
28 Milton Junction, Wis., S. S., General Fund	4 50
Dec. 3 Milton, Wis., Church, General Fund	6 75
3 Alfred, N. Y., Church, General Fund	3 19
6 Plainfield, N. J., S. S., General Fund	10 00
15 Plainfield, N. J., Amer. S. T. S., Junior Quarterlies	\$24 70
On topic cards	10
	<hr/> 24 80
Total received to December 15, 1912	\$217 29
<b>Paid:</b>	
Oct. 14, 1912, L. A. Worden, Junior Quarterlies	\$ 83 06
Oct. 14 Express on books for Pres. and Sec.	1 70
Oct. 14 Mrs. E. S. Burdick, salary, Sabbath Visitor for September, 1912	10 00
Nov. 19 Paper and envelopes, Sec. and Treas.	5 25
Total paid out	\$100 01
Balance	\$117 28
Sept. 15, 1912, Received of C. C. Chipman, former Treasurer, Junior Quarterly Fund	176 48
Total on hand December 15, 1912	\$293 76
Sept. 13, 1912, Received of C. C. Chipman, Treasurer, Junior Quarterly Fund	\$192 32
Dr. to overdraft of current expenses account	15 35
Balance received	\$176 48
Sept. 18, 1912, Note to Bank, Milton	\$202 00

W. H. GREENMAN,  
Treasurer.

Upon motion the report was adopted.

It was moved and carried that an order be drawn on the Treasurer for the sum of \$31.30 in favor of Mrs. S. F. Bates, for editorial work on the *Junior Quarterly* for the last half of the year 1912, the same to be paid from the Junior Quarterly Fund. Upon motion it was voted that we ask the Rev. E. D. Van Horn to take up the editorship of the *Junior Quarterly* after the first quarter in 1913, when Mrs. Bates wishes to retire, and to continue it under the direction of the Board.

A verbal report of the Committee on Efficiency was presented and accepted as a report of progress.

Prof. A. E. Whitford, delegate to the Wisconsin Sunday-school Convention at Oshkosh reported having attended the convention and received many helpful points therefrom; he presented a bill for \$8.44 for expenses and supplies which he purchased for the use of the Board.

Upon motion the report was adopted and the bill allowed, the books becoming the property of the Board.

A bill for \$1.00 was presented by the Secretary, for postage, which, upon motion, was allowed.

It was moved and carried that the Treasurer be instructed to send to each of the editors of the *Helping Hand* \$25.00 from the funds in his hands.

The minutes were read and approved. Upon motion the Board adjourned to the call of the chair.

A. L. BURDICK,  
Secretary.

Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendor.—*Hawthorne*.

Should I ever find myself with a great following, I will cry "halt!" Then carefully and prayerfully examine myself (2 Cor. xiii, 5), whether I be in the faith. God's truths are not popular. Popularity is dangerous.—*T. W. R.*

The soul must stand in the sunlight to bear witness to the sun.—*Phillips Brooks*.

## WOMAN'S WORK

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

"The end will crown the work—  
Ah! who shall tell the end?  
It is a woe some way, and clouds portend.  
The work is all we know,  
Enough for our faint sight;  
The end God knows—press on—  
The crown is light!"

### Mary A. Sharp: Missionary to the Kru.

Why do the people crowd around the doors and windows and push so?" asked a stranger visiting Krutown, who saw the congregation in an overcrowded church.

"Krumen hungry for God," was the answer.

This was the church founded and conducted by Miss Mary Sharp. Although seventy-five years of age, she is a remarkable example of both physical and mental vigor and activity. Her people not only call her "Mammy," but they look up to her for advice and guidance as children do to a natural mother. She has seen a generation of these simple-hearted, kindly black folks grow up, and they reverence the gray-haired teacher, who has helped to satisfy their "God-hunger."

At the close of a church service at which Miss Sharp told her people that she would try to get them a new and larger church, a great crowd of Kru people surrounded her, some putting their arms around her, and all shouting: "Thank you, plenty; you do fine for Krumen, heah?" The building in which they now meet holds about five hundred persons, and it is an ordinary sight to see crowds outside around the windows and doors eager to enter.

Miss Sharp was born in Montpelier, Vt., October 11, 1835; was educated at the state normal school at Mansfield, Pa.; taught several years in Pennsylvania and in the upper part of New York State; went in 1862 into the hospital service as nurse, and served throughout the war of the rebellion. She does not know when she became possessed of a desire to work in a mission field; the spirit of missions may have been

born in her. It became accentuated in her hospital work, and at the close of the war she determined to give her life to the uplift of the black race. She went from the hospital to teach in the Freedman's Schools on the Sea Islands off Charleston, S. C. While at work there, she saw Bishop Haven's call for workers for the African field, and she was moved by the spirit to turn her face to Liberia.

She went out to Africa under the Missionary Society of the Methodist Episcopal Church, but was transferred soon after her arrival to the Woman's Society and began her work as preceptress in the seminary. This has since been replaced by the College of West Africa. The pupils in the seminary were children of the American negroes who had emigrated from the United States, and the descendants of those who had come in earlier days. While Miss Sharp entered actively upon her work, her heart went out to the aborigines of the country, and her first experiences were among the Kru people, who have a town on the beach of the city of Monrovia.

The Kru are the longshoremen of the coast. They load and unload all vessels and carry all passengers from the shore to the ships, which anchor quite a distance off as there are no piers here, and bring all passengers ashore. In the rainy season the water on the sand-bars is very rough, and the crossing is sometimes very dangerous. The life of the passenger is literally in the hands of the Kru boys who man the rowboats. No foreigner could ride these choppy seas as a Kru steersman can ride them. The Monrovia Bar was unusually bad on the day when Miss Sharp landed, and on the way from the steamer to the beach she saw anxiety in the Kru sailors' faces as dangerous billows bore down upon their boat. One very heavy sea broke over the boat, nearly swamping it. Excited exclamations were uttered by the crew, but not knowing her danger, Miss Sharp smiled and brushed the water out of her eyes and hair. She immediately became the center of admiring comment, and later in her life she found that her coolness in crossing the bar had won the Krumen's hearts, and that they called her "*Mammy no fear water*."

A few days after her arrival, Miss Sharp was visiting Krutown on the Monrovia beach, and saw some Krumen who were

cleaning a gun. They asked her through an interpreter if she could "make gun talk." She said, "Yes," and, knowing that it was unloaded, she took it up, put it to her shoulder and pulled the triggers one after another. From that moment all Krutown was in love with the "Mammy no fear water, no fear gun."

Next Miss Sharp invited the Kru people to come up to the seminary after her school hours. They came, first in small numbers and then in constantly increasing crowds. So she began missionary work and found her pupils were very amusing. They were wild and they would rush in with noise and clamor like a mob. She would clap her hands and say, "Be quiet," and to her amusement, they would clap their hands and say, "Be quiet." She would say, pointing to benches, "Sit down;" and they, pointing to the same benches, would repeat, "Sit down," in the same tone of command.

Within a very short time after her arrival, Miss Sharp went to Krutown in company with Mrs. Jane R. Roberts, the aged widow of President J. J. Roberts, the first president of Liberia. There she made arrangements with some Krumen to build her a thatched meeting-house, and agreed to pay them ten dollars in cash. The house was built and the cash was paid, and this formed another link in the chain uniting teacher and followers closely together. There was a great complaint at this time that the employers of native labor did not act squarely, but too generally cheated the laborers, either by giving them goods after promising them cash, or by withholding their wages. When Miss Sharp bargained for the meeting-house and promised cash, the Krus were skeptical; but when they received cash, they said, "This be God mammy."

Little, if any, encouragement was given Miss Sharp in her determination to give herself exclusively to work among the Krus. The opinion at the time was general that the Krus could not be civilized, much less Christianized. The surface indications were not encouraging, but the hope of any people lies in the uplift of the girls. Miss Sharp found that at her approach mothers would gather up their girls and run to their huts. No Kru girl, thirty years ago, was allowed to go outside of her tribe, or even to a foreign school conduct-

ed inside the tribal limits. It was different with the boys for they followed her in large numbers in her early visits to Krutown. With a twinkle in her eye she tells of how she was once greeted with an offer on the part of a boy to tell the names of his playmates. She encouraged him, and was greatly amused to hear such names as these: "Two pound ten;" "Jack after Supper;" "Bottle of Beer;" "Flying Jib;" "Top Sail."

Since these early days, a great change has come over Krutown. Miss Sharp has trained scores of girls, sending out some as teachers, who are doing excellent work. Her boys have become teachers, preachers, government officials, merchants, and one is a leading physician. She has also aided several boys to go to schools in the United States. The Kru mothers now freely give her their girls for training, being glad to have Miss Sharp teach them "book," "sew," "cook" and "God palaver."

About ten years after building her ten-dollar church, Miss Sharp was compelled to build a larger one to accommodate her increasing followers; and twenty years ago she was compelled to build again, as they needed more room. The present church, which is also used for a schoolroom, is a tin structure and is entirely too small for present purposes. It is usually packed with people like sardines in a box, and is showing signs of age, and of the effect of nearly a generation of climatic wear and tear.

A service in this church, especially when Miss Sharp is present (and she usually is, unless prevented from attending on some unusually stormy Sabbath in the rainy season) is uplifting and inspiring. Thirty years ago, nakedness was the rule; no clothing was worn by the children, and men and women were clad with only a cloth girdle about their loins. But early in Miss Sharp's work the Kru people themselves voluntarily "passed a law" that no one should come to church without being dressed. Now one sees men, women and children dressed in suitable tropical attire, looking neat, attractive and happy. No one would doubt their happiness if he could hear these Kru worshipers sing the songs of Zion in their own language. It would stir the most phlegmatic temperament and send a glow of radiance and glory through the coldest heart. And it is not all emo-

tion. Thirty years ago, it was not an unusual sight to see women disrobe and fight in nakedness in the street. Thirty years ago, no Christian church or school existed in Krutown. Miss Sharp led the way and now there are four churches and four schools. Thirty years ago the darkness of repulsive heathenism prevailed; today there are over a thousand professing Christians among the Kru population of this one town.

Ask this battle-scarred veteran what is the great desire of her heart for these people, to whom she has consecrated her life, and she would answer: "Before I am gathered to my fathers, I want to see a large substantial church building with school-rooms annexed erected for my people. Then I will say like Simeon of old, 'Lord, now lettest thou thy servant depart in peace.'"—*Mary E. George, in Missionary Review of the World.*

### Field Work of Moody Bible Institute.

The announcement has just been made by the Moody Bible Institute that the Rev. R. R. (Bob) Jones, of Montgomery, Ala., has become identified with the institute as one of the evangelists working under the direction of its Extension Department, and that the first meeting conducted under this new arrangement will be held in Scranton, Pa., where successive evangelistic missions will be conducted in two different sections of the city.

This action on the part of the Moody Bible Institute would indicate that it is reaching out in its evangelistic endeavors, as Mr. Jones is recognized as one of the leading evangelists of the South and has impressed himself most favorably also in cities in the North where he has conducted services.

Mr. Jones is still a young man, but he has won his way through hard work and faithful training to a place of great prominence and greater usefulness in church circles throughout the South. He was licensed to preach at the age of fifteen years and has held evangelistic meetings in all the Gulf States, as a result of which more than thirty thousand people have been received into the churches on confession of faith. He has been chosen to succeed Rev. Sam Jones in the management of the great tabernacle meeting which is held in

Cartersville, Ga., each year. Rev. L. W. Munhall of Germantown, Pa., says: "In all my long and wide experience I know of no one who is being more honored of God as an evangelist than Bob Jones. He is unswervingly loyal to the Bible and the standards of the historic faith and has qualifications of a very high order." Rev. George E. Guille, formerly pastor of the First Presbyterian Church of Augusta, Ga., will be associated with him as Bible teacher and speaker for extra meetings.

L. F. GAYLORD.

### Strong Plea Against License.

[The following letter from Mr. S. S. Swackhamer, written in a discussion over the license question, and published in the Plainfield (N. J.) *Courier-News*, is well worth a more extended circulation.—ED.]

MR. EDITOR:

The learned Judge says: "Effect reforms by appeals to the conscience and the heart of mankind." That same appeal has been made for forty centuries and yet in 1912 one hundred thousand drunkards were delivered by the saloons to American undertakers.

"Get those who lead the world in business and industrial enterprise to set the example," says the same learned Judge. Well, in 1912 we had the Secretary of Agriculture, a Cabinet officer, presiding over the Brewers' International Congress at Milwaukee.

Mr. Editor, the learned Judge has to be at the city court every morning at nine a. m., to sentence drunkards, and he thinks that they can be cured by farming. Now before he buys the farm I wish he would think this over. It is asserted that alcohol attacks the spine and that if the spine could be taken out, and hung over a clothes-line and cleansed with benzine, and then treated with insect powder, or rolled in corn-meal and then put back it would be all right. It is claimed that if the spinal cord could be pulled by a dentist and put away for a time in pounded ice the disease would be cured.

In the Morris Plains Asylum if a patient shows improvement they put him in a certain room, turn on the water, and give him a pail and mop and tell him to dry the floor. If he works with the pail and mop they send him back for further treatment.

If he grabs the faucet and turns off the water they let him out.

I had thought it was better to cork up the bottle, shut up the bar, refuse the license if the majority thought so; but the learned Judge will not have it that way. He is bound to stand at the back door of the saloon and pick up the supplies for his farm.

I say, nail the front door shut so the boys can not get in. They are worth more before they go in than they are when they come out.

Gladstone said it is the duty of government to make it easy as possible for a man to do right and as hard as possible for a man to do wrong.

Lord Coke says, "The end of government is the welfare of mankind."

What right have we, the government, to open the saloon door and let loose all the demons of hell that lurk there?

Judge Butler, of Cairo, Ill., at the close of a murder trial, said, "The case at bar is the seventy-sixth murder case I have tried, either as state's attorney or as judge, during the past nineteen years. I have kept a careful record of each case, and I have to say that, in seventy-five out of the seventy-six, liquor was the exciting cause." An institution that produces results like that would be abolished as a nuisance in twenty minutes if it were not protected by law, and it is this law that we would supplant with a local option law; a law that would enable us, by a majority vote to shut the saloon door. But the saloon does not stop there.

Richard A. Dugdale of New York State, in his report of the New York prison commission, investigated the descendants of a drunkard named Max through seven generations: "Of the five hundred and forty descendants, two hundred and eighty were adult paupers and one hundred and forty were criminals and offenders of the worst sort, guilty of seven murders, theft, highway robbery and nearly every other crime known in the calendar of crime." The cost to the public for supporting this family was estimated at one million three hundred and eight thousand dollars.

Judge, if you had had your inebriate farm there then you would not have had time to sit down and write these pleasing essays. And sir, if such reports are true, I do not believe that God will spare an in-

stitution that thus puts the mark of Cain on an unborn child before it is a span long, and then starts in to grope its way to the regions of the damned.

The saloon has been outlawed in nearly two thirds of the area of the United States and about half of the American people are living in dry territory.

Even the Queen of Madagascar has refused to take revenue from the sale of liquors. In England the great Chancellor or the Exchequer is directing the fight and the German Emperor is marshaling his forces with unyielding persistence, and in 1913 representatives from every civilized country on the globe will meet at an international prohibition conference at Milan, Italy, to plan the utter overthrow of the legalized saloon.

In the face of that record, Judge, don't ask me to join you in that farming project, but enter the lists with these noble fighters; for I believe that by this time you are prepared to say to the wavering ones, "Why hesitate? Ye are full-bearded men, with God-implanted will, and courage if ye dare but show it. Never yet was will but found some way or means to work it out, nor e'er did Fortune frown on him who dared. Shall we in presence of this grievous wrong, in this supremest moment of all time, stand trembling, cowering, when with one bold stroke these groaning millions might be ever free—and that one stroke so just, so greatly good and so level with the happiness of man, that all the angels will applaud the deed?"

Respectfully,  
S. S. SWACKHAMER.

#### A Dream.

I went to sleep and dreamed that I  
Had climbed the ladder, fame,  
And that the world was praising me  
And honoring my name.

But when I woke, I found the dream  
Was happily untrue,  
The world was still before me, and  
The glorious things to do.

—F. H. Sweet.

Fling wide the portals of your heart,  
Make it a temple set apart  
From earthly use to Heaven's employ,  
Adorned with prayer and love and joy,  
So shall your Saviour enter in,  
And new and nobler life begin.

—George Weisel.

## YOUNG PEOPLE'S WORK

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

### Evangelism.

R. R. THORNGATE.

*Christian Endeavor topic for January 25, 1913.*

#### Daily Readings.

Sunday—Native evangelists (Matt. x, 5-15).  
Monday—God's gift (Eph. iv, 11, 12; 2 Tim. iv, 5).  
Tuesday—The evangel (Luke iv, 16-19).  
Wednesday—Evangelism at home (Acts xx, 25-35).  
Thursday—The divine Worker (Mark xvi, 14-20).  
Friday—Results of evangelism (Acts xix, 13-20).  
Sabbath day—Topic: Mission work at home and abroad. I. Evangelism (Acts xiii, 14-44).

#### WHAT IS EVANGELISM?

During the past three or five years there has been much of evangelistic activity not only at home, but abroad. Within less than three years two great evangelistic movements, the Layman's Missionary Movement, and the Men and Religion Forward Movement, have given a splendid, and evidently lasting, impetus to evangelistic efforts. The temper of the present religious spirit is evangelistic, and much is being said and written of evangelism. Books bearing such titles as "The Evangelistic Note," "The New Evangelism," "Every Day Evangelism," and so on, are numerous. The watchword of the Student Volunteer Movement, which is no new thing, is "the evangelization of the world in this generation."

What are we to understand by all this? What is meant by this evangelism of which so much is being said and written? Evangelism may be said to be the winning of individuals to Christ, the leading of them to accept him as their personal Saviour, and surrender their lives to his service. One who does this, whether those whom he leads to Christ be few or many, is an evangelist. With this definition, it at once becomes evident that every follower of Christ should be an evangelist. Every professed Christian should win others to Christ. Some one has said that "when

religion is not contagious it is not thoroughly at work," and it is no less true that when we as professed Christians are not winning others to Christ we are not thoroughly at work. Their passion for winning souls was the impelling motive of the early Christians, and it should be the impelling motive still of every follower of the Lord Jesus Christ.

#### THE NEED OF EVANGELISM.

The need of evangelism was probably never greater than now, nor the opportunities more numerous. Though the Gospel has been faithfully preached, and is still being preached, there are a very large number of people who are still unreached by the Gospel, particularly in our large cities and in isolated districts, and in foreign lands. In fact, who is there of us that does not need the Gospel? As some one has said, "Very few sail over the many depths of life without going down into some of them—the depth of loneliness, of temptation, of disappointment, of moral weakness, of the sense of sin. From the first struggle of the soul with things which are to be resisted to the final surrender to the inevitable, man needs God." Christianity is distinctly evangelical. "It seeks to 'find' every man in his need." But it is through evangelism that men are to be found.

#### THE OBLIGATION TO EVANGELIZE THE WORLD.

The fact that there are so many human beings who are still unreached by the Gospel makes the work of evangelization not only necessary, but obligatory upon the Christian world. All men need Christ.

"The Christian Scriptures and the careful and extended observation of earnest men the world over agree," says Mr. John R. Mott, "that with respect to the need of salvation all nations and races are alike. The need of the non-Christian world is indescribably great. Hundreds of millions are today living in ignorance and darkness, steeped in idolatry, superstition, degradation, and corruption. . . . The Scriptures clearly teach that if men are to be saved they must be saved through Christ. He alone can deliver them from the power of sin and its penalty.

"The universal capability of men to be benefited by the Gospel, and the ability of Christ to satisfy men of all races and conditions, emphasize the duty of Christians to

preach Christ to every creature. The burning question for every Christian then is, Shall hundreds of millions of men now living, who need Christ and are capable of receiving help from him, pass away without having even the opportunity to know him?

"It is not necessary that we go to the Scriptures, or to the ends of the earth, to discover our obligation to the unevangelized. A knowledge of our own hearts should be sufficient to make plain our duty. We know our need of Christ. How unreasonable, therefore, for us to assume that the nations living in sin and wretchedness and bondage can do without him whom we so much need even in the most favored Christian lands.

"We have a knowledge of Jesus Christ, and to have this is to incur a responsibility toward every man who has it not. To have a Saviour who alone can save from the guilt and power of sin imposes an obligation of the most serious character. The Christians of today are simply trustees of the Gospel and in no sense sole proprietors.

"The claims of humanity and universal brotherhood prompt us to make Christ known to those who live in darkness and in misery. The Golden Rule by which we profess to live impels us to it. The example of Christ, who was moved with compassion to meet even the bodily hunger of the multitudes, should inspire us to go forth with the Word of life to the millions who are wandering in helplessness in the shadow of death."

#### WHERE ARE THE FIELDS FOR EVANGELIZATION?

Speaking comprehensively the fields are the whole world, for there is not a single spot in all the world, where men are found, where there is not need and opportunity for evangelism. When we speak of missions our minds instinctively turn to the foreign fields, but to think only of foreign lands as fields for evangelization is altogether too narrow a conception of the mission of Christianity. How many of us can say that there is no need or opportunity for evangelism in our own particular community? How many of us can say that we have no friends, neighbors, or acquaintances, that need to be won to Christ? The work of an evangelist is exactly that. More than that, geographical bounds have

changed since the time of St. Paul, and the nations have come to us, so that today there are many nations within our nation, for each year there are landed upon our shores hundreds of thousands of emigrants. Today there are probably more than forty, if not fifty, nationalities represented in the United States. No need and no opportunity for evangelization at home, would you say? The fields are the world. All men need Christ.

#### MEANS OF EVANGELIZATION.

There is more than one factor that enters into evangelism. Every sort of missionary effort that contributes to the winning of men to Christ is evangelism. The value of the printed word, of educational and medical work in the winning of men to Christ can not be estimated. But "notwithstanding the value of other methods," to quote Mr. John R. Mott again, "the proclamation of the Gospel by the living voice will always hold the preeminent place. The Gospel is absolutely essential to the propagation of the Christian faith. . . . The value of medical, educational, literary and all other forms of missionary activity, is measured by the extent to which they prepare the way for the Gospel message, promote its acceptance, manifest its spirit and benefits, multiply points of contact with human souls, and increase the number and efficiency of those who preach Christ. The preaching of the crucified Saviour always has been and always will be the power of God—the most effective means of leading men into everlasting life."

#### RESULTS OF EVANGELISM.

It is not only impossible here, but unnecessary to give the results of world-wide evangelism in statistics, but the concrete results have been that "not one nation has remained untouched in its religious life and history." Not only have millions of souls been lifted out of sorrow, sin, and degradation, but great political changes for the betterment of races of people have been brought about as the result of missions. But we are just standing at the threshold of what the Gospel can and will do for the uplift of the people of the world.

#### SUGGESTIVE THOUGHTS.

The following suggestive thoughts are from the Christian Endeavor Daily Companion.

Every Christian should be an evangelist. That he can not work in another's way is no reason why he should not work in his own way.

All missionary work—educational, medical, industrial—has the evangelistic purpose mingled with it.

We can not do evangelistic work till we love to talk about Jesus and are eager to find opportunities for it.

Churches and Christian Endeavor societies flourish in proportion as they have the good news—the Gospel—and are earnest in spreading it.

#### A Hundred-pointer.

Every employer in America is looking for the hundred-point man—the man who totals up to the one hundred possible points of business skill and character. A long article appeared in a trade paper, the other day, about the hundred-point salesman, for example, gathering up all the qualifications that such a worker ought to have. Curiously enough—or rather, naturally enough, since life is largely of one piece in its essentials—the hundred points fit not only salesmanship, but any other business or profession, and make up a first-rate church member as well as a first-rate traveling man.

The list of requirements, on which the hundred points are to be marked is short, but comprehensive:

- First. Loyalty.
- Second. Personal appearance.
- Third. Character and habits.
- Fourth. Enthusiasm.
- Fifth. Understanding of human nature.
- Sixth. Knowledge.
- Seventh. Ability to analyze himself.
- Eighth. Confidence in himself and his firm.

Loyalty comes first. Perhaps that is a mere accident, but it certainly is the best thing to put at the head. A man who has all the other seven requirements, and has not loyalty, is of no value to any business firm. For loyalty puts self last. A man who is loyal does not push himself. He pushes his work. He belongs to his work. He puts value into it, and it puts value into him. In the church, as in business life, this quality counts. The loyal Christian, who upholds his pastor, and stands

up for his religion, is an asset of the church and the community. It is the faithful people who make a church successful and real. They count.

The second quality is often neglected. By personal appearance, beauty is not meant. Cleanliness, which is next to godliness, is undoubtedly part of the hundred points. But personal appearance is a larger term than that. It means the whole outward look of the individual. No salesman who goes around looking depressed, or ill-natured, is likely to get people to take his goods, while a pleasant, courteous salesman is successful nine times out of ten. In the same way, the hundred-point Christian must be attractive if he or she is to win others to Christ. The severe, the melancholy, the rude, the irritable, the apathetic Christians are a drawback to the church. They actually frighten people away from religion. "He who makes goodness disagreeable," said an eighteenth-century wit, "commits high treason against virtue." There are traitors of this kind in every church, and their count, alas! is minus, not plus.

Character and habits come third. They are always known in the end. Even a salesman, going from one place to another, can not long deceive his employers and those who meet him. Behind all deeds lie the habits and thoughts of the doer. To be a hundred-point man, a hundred-point Christian, character and habit must come under obedience to Christ. A single bad or doubtful habit often holds a man or woman back from wide spiritual usefulness and power. Example tells more than precept, and the world reads the "living epistles" daily.

Enthusiasm, especially, counts ten times as much with character behind it as by itself. By itself, it may be unbalanced. But enthusiasm with character behind it, counts, every time. It can not be downed. It wins attention, whether to a line of goods or a course of Bible study. Some dull people decry enthusiasm in matters of religion. They use the phrase "religious enthusiasm" as if it meant "religious mania." But what would they have said to the fishermen who left their nets and followed Jesus? What would they have said to Paul's missionary journeys? What would they have said to Savonarola or to Luther, to Xavier or to Livingstone? A

religion without deep and true enthusiasm is a religion with a low pulse and a sub-normal temperature.

Understanding of human nature is another thing that, for some strange reason, many prejudiced people frown upon. Tact and truth together make the finest sort of count, and are good team mates. To understand people is usually to sympathize with them, and vice versa. "The man I don't like is the man I don't know" is the saying of a successful American ambassador. Knowledge and understanding combine to make their possessor valuable. Paul the apostle knew the Scriptures as perhaps few have ever known them. He understood men marvelously, and became "all things to all men," if by any means he might win some for Christ; yet he was nobly righteous all the while. A thorough study of his life and work will help any Christian toward higher points in the spiritual count.

The seventh and eighth qualifications, in a way, hang together, and supplement each other. When a man has the ability to analyze himself, he knows his weak points, and strengthens them. When a man has confidence in the employer whom he serves, he gains confidence in himself, and goes ahead humbly but hopefully. Humility and trust are twins in life. "I am not much of a hand to talk, but the goods talk for me," one young salesman used to remark in approaching a new customer. He was able to see his own lack, but his reliance on his employer's goods was all the stronger. Christians, to be hundred-pointers, must have humility as to themselves, and confidence toward God. The twelve disciples did not think themselves great men. But when Christ commissioned them to preach his Gospel to all nations, they went forth as boldly as kings at the head of armies.

The hundred-point Christian—how the world waits for him and follows him! Even a fifty-point Christian commands respect. But what shall be said for the ten-point-disciple or the five-point church member, who does not even seem to know that there is a high and splendid standard set for the citizens of the kingdom? If every Christian were to begin tomorrow to strive toward the possible hundred, what a tremendous spiritual force would come sweeping into the churches of America!

In every pew of every church, invisible but glorious, sits Opportunity, today.—*Forward.*

### News Notes.

LEONARDSVILLE, N. Y.—The monthly Christian Endeavor business meeting was held as usual at the parsonage, the evening after the Sabbath, December 21. Officers for the coming six months were elected and one new member was voted in. After the business was attended to light refreshments were served by the pastor's wife, and a social hour was enjoyed by all.—The Sabbath school had appropriate exercises and a tree, Christmas eve, at the church. The Christmas offering this year was for the benefit of the Fouke School. Each member was asked to bring his offering in a sealed envelope which was then strung on a ribbon and hung on the tree. When the contents of the envelopes was counted it was found to amount to the sum of \$21.58.

WALWORTH, WIS.—The Rev. L. C. Randolph occupied the pulpit, Sabbath morning, December 28, speaking in the interests of Milton College.—An interesting entertainment, "Christ in Art, Story and Song," was given Christmas eve. While reproductions of famous paintings were thrown upon the screen, appropriate songs were sung, and stories told, relating to the life of Christ.

"You never can tell what your thoughts will do,  
In bringing you hate or love;  
For thoughts are things and their airy wings  
Are swifter than carrier doves.  
They follow the law of the universe—  
Each thing must create its kind;  
And they speed o'er the track to bring you back  
Whatever went out from your mind."

He that wrongs his friend  
Wrongs himself more, and ever bears about  
A silent court of Justice in his breast.  
Himself the judge and jury, himself  
The prisoner at the bar, ever condemned.  
—Tennyson.

The happiest heart that ever beat  
Was in some quiet breast,  
That found the common daylight sweet,  
And left to heaven the rest.  
—Cheney.

"An idler is a watch that wants both hands;  
As useless if it goes as when it stands."

## CHILDREN'S PAGE

### The Hidden Playthings.

"What are you children doing?" asked mamma in surprise, as she saw Ned and Florence packing in the woodhouse. "You know Fred and Helen will be here today, and you will want all your things."

"That's the reason we are putting them away, mamma. They have the loveliest playthings, and we don't want them to see our old things," explained Ned, while Florence wrapped her cherished rag doll in its scarlet cloak before it went into the trunk. "They would laugh at our playthings, so we are not going to show them."

"Nobody shall laugh at you, Polly dear," said Florence, giving the rag baby a last hug. "Helen has a doll that came from Paris, but she isn't a bit nicer than my Polly."

"Why do you think they will laugh at your playthings?" asked mamma, trying to keep back a smile. "Don't you think you are doing a foolish thing?"

"They will laugh if they see them," said both children, positively, though they could give no reason for saying it. "Please don't tell them we hid our things."

So, Mrs. Gray promised, and the only things left in the corner of the sitting-room when Fred and Helen came were Florence's best doll and the train Ned had received the Christmas before. The two children from the city thought these very few playthings, but they were too polite to say anything, so Ned and Florence got along very well that first evening.

"Oh, corn-cobs! Goody!" screamed Helen next morning, when they went with Aunt Rose to feed chickens. "Our kindergarten teacher showed us how to make the loveliest cob-houses you ever saw when we were in the country, once before. Do you remember how, Fred? I wish I could take a whole trunkful home with me?"

"Course I remember," said Fred, erecting a wonderful house out of the clean red and white cobs. "Now, if we just had some buckeyes, we could make a field with sheep and cows in it."

Florence started to say, "We have plenty of buckeyes," but she suddenly remember-

ed they were in the old trunk, so she closed her lips. Fred had to take grains of corn for the animals, so they had to pretend they were all tiny pigs and lambs and calves instead of horses and cattle. All the children went to building houses and churches and schools till the granary floor looked like a prosperous village.

"Isn't it lovely to have such nice playthings?" said Fred, when they had to leave the village and go in to dinner. "I wish I could have little boats and things, but there is no room in our flat."

"Mamma told us how she used to make rag dolls when she was a little girl, auntie," said Helen. "I'm going to try it this afternoon if you don't care."

"I'm going to get Polly out," said Florence, suddenly. "I'm sorry she's been shut up all this time."

"I don't care," said her brother. "I want my shells and jackstones anyway, so let's open the trunk."

"And you hid all these lovely things," said the city children, when the rag dolls and the home-made furniture and the little tools came to light once more. "Were you afraid we'd break them?"

"We thought you'd laugh at them," faltered two little voices. "You have such nice ones, and these looked so ugly."

"I wish we could have some like them," said Helen, hugging Polly. "I'm going to make a dolly just exactly like this one, anyway."

"And I'm going to have some buckeyes for cows and sheep if there are any more on the trees. Just think! We've lost a whole morning when we might have been playing with these nice things. If you hide your playthings the next time, we won't stay a minute," said Fred.—*Northwestern Christian Advocate.*

### Keeping Still.

"Fred," said Aunt Julia, "how is it that you never quarrel, as many other boys do?"

"Oh, I don't talk back," answered Fred. "When a boy says a sharp thing to me, I just keep still."

It is always a good plan to keep still when somebody else is angry. Next time any one gets angry with you, just try this plan. Many boys and girls are constantly getting into trouble because they use their tongues too freely.—*Olive Plants.*

**DENOMINATIONAL NEWS**

**Rev. W. D. Wilcox in Plainfield.**

The Sabbath-school room of the Seventh-day Baptist church was well filled last night to listen to the lecture on "Africa" given by Rev. Wayland Deland Wilcox, of the Chicago University. Mr. Wilcox with N. O. Moore made the trip last spring to British Central Africa in the interest of establishing missions for the Seventh-day Baptist Society. There were over one hundred views shown. Mr. Wilcox told the story of his trip very simply and explained each of the beautiful colored scenes, making the audience feel as if they were enjoying the journey themselves.

Starting with the map of Africa before the audience, the speaker pointed out the many places visited, including Cape Town, Johannesburg, Pietermaritzburg, then up the West Coast of Africa through the interior and completing a circuit of the continent, returning through the Red Sea, Suez Canal and the Mediterranean. Scenes of the many inland places in Zululand were depicted, with their modes of living and travel. No white man does hard work in that country.

Especially fine were the views of the palm trees and villas on the Canary Islands. Plenty of game abounds in the interior.

Mr. Wilcox and his companion, Mr. Moore, frequently saw the elephants, tigers and lions roaming about in their wild state. The rivers abound in crocodiles, making it impossible to bathe in comfort. On some of the inland trips the speaker was three hundred miles from the coast, traveling frequently by boats, push carts, jinrikshas, and other methods of locomotion.

The views shown last night were furnished to the clergyman by the Chicago newspaper for which he has done considerable lecturing since his return.—*Plainfield Courier-News.*

On last Sabbath night a delegation of members of the Sabbath school connected with the Seventh-day Baptist church of New Market, N. J., went to New Era, where they presented a Christmas enter-

tainment for the children of the Seventh-day Baptist church in that settlement, the Italian Seventh-day Baptist church. The chapel was appropriately decorated, the central attraction being a Christmas tree which bore gifts for the little ones of the school, all of whom were much pleased with their presents. A purse of money was presented to the pastor, Rev. Mr. Savarese. An entertainment was given by the visitors, literary and musical numbers being rendered. Miss Dora Whitford recited "The Christmas Tree's Soliloquy." Other participants were Helen Whitford, Bernice Rogers, Willie Snyder, who gave recitations, Mrs. I. F. Randolph and Miss Merle Randolph, who sang a duet, and Miss Ethel Rogers, who gave organ numbers. The event was in charge of Jesse G. Burdick, superintendent of the Sabbath school.—*Dunellen Call.*

**A Faithful Teacher Honored.**

In looking over the Plainfield *Courier-News* I noted the following item, showing the esteem in which Mrs. Sarah Summerbell Wardner is held by the pupils of the night school she is conducting in Plainfield. Her friends will rejoice over her continued success as a teacher.

"Some estimate of their appreciation for their teacher was indicated in the recollections for Christmas by pupils of the night school in the Stillman building last night, by the presentation of a handsome silver service to Mrs. Sarah Wardner. The affair was a complete surprise to the teacher, and occurred after the regular session of the class. Mrs. Wardner was called out of the room a moment and meanwhile two of the girls, who had not been in the room at first, quietly appeared and placed the gift on the desk.

"Mrs. Wardner was overcome by surprise and emotion at thought of this regard from pupils of foreign birth, who have known of American customs but for a short time, and only by observation.

"This class includes laboring men of mature years, as well as younger ones, all of whom are apt pupils, and have absorbed the teaching with what might be considered rare appreciation.

"Mrs. Wardner had interested the class at this session in a talk about why foreigners coming to this country succeed so

well and so generally, giving as a reason their necessity for hard work and close application in order to make a living, thus having an incentive which the sons of well-to-do native citizens do not have, to develop what is in them. Out of the school of adversity they gain practical knowledge which puts them well along in the race for success. Her theme was 'Grasp Opportunity.'

"The pupils listened with rapt attention to her words, showing that even they had been surprised to find people of their race succeeding over the native-born who had had superior opportunities."

**Tract Society—Treasurer's Receipts for November.**

Contributions:	
Churches:	
Plainfield, N. J. ....	\$27 57
Milton, Wis. ....	52 53
Piscataway (New Market), N. J. ....	20 00
First Westerly ....	5 00
First Genesee, N. Y. ....	8 45
Adams Center, N. Y. ....	22 50
	<u>\$136 05</u>

Contributions on Debt:	
Hammond (Ia.) Sabbath School ....	\$ 5 00
Mrs. S. L. Wardner, Plainfield, N. J. ....	1 00
Mrs. Wm. Steele, Plymouth, Wis. ....	1 00
O. T. Wells, Ashaway, R. I. ....	5 00
G. M. Cottrell, Topeka, Kan. ....	25 00
A. Friend, Oriskany Falls, N. Y. ....	1 00
Mr. and Mrs. Elmer Kemp, Schofield Barracks, Honolulu ....	10 00
	<u>48 00</u>

Contributions for expenses African Investigation:	
S. C. Maxson, M. D., Utica, N. Y. ....	\$ 5 00
Mr. and Mrs. A. R. Crandall, Portville, N. Y. ....	2 00
	<u>7 00</u>

Contributions for work of Joint Committee: (Expenses Elder Hurley to Attalla, Ala.)	
Mr. and Mrs. Elmer Kemp, Schofield Barracks, Honolulu ....	5 00

Income from Invested Funds:	
Orlando Holcomb Bequest ....	\$30 00
George Greenman Bequest ....	45 00
Joshua Clarke Bequest ....	9 00
Russell W. Green Bequest ....	4 50
Miss S. E. Saunders, Gift in Memory of Miss A. R. Saunders ....	4 50
	<u>93 00</u>

Publishing House:	
RECORDER ....	\$240 09
Visitor ....	40 50
Helping Hand ....	3 43
Tracts ....	1 20
Bible Studies ....	50
	<u>285 72</u>

\$574 77

**Receipts for December.**

Contributions:	
Churches:	
First Alfred, N. Y. ....	\$24 76
Milton, Wis. ....	20 06
Plainfield, N. J. ....	17 29
Shiloh, N. I. ....	43 91
Friendship, N. Y. ....	14 00
Cartwright, Wis., Women's Missionary Soc. ....	4 00
Milton, Wis., Junior ....	5 00
North Loup, Neb. ....	23 15
Independence, N. Y. ....	11 00
New York City ....	29 19
Salemville (Pa.) Sabbath School ....	3 75
Paul Palmiter, Albion, Wis. ....	1 25

Mrs. J. Duane Washburn, Earlville, N. Y. ....	1 50
Miss B. E. Landphear, Ansley, Neb. ....	75
Woman's Executive Board ....	55 00
	<u>\$254 61</u>

Contributions on Debt:	
Lura B. Johnson, Clarkston, Wash. ....	\$10 00
A. Friend, Leonardsville, N. Y. ....	50 00
Gillette Randolph, Salem, W. Va. ....	1 00
Ernest O. Davis, Salem, W. Va. ....	5 00
Mary S. Maxson, Americus, Kan. ....	3 00
Nannie Bramlet, Eldorado, Ill. ....	4 00
A. Friend of Missions, Freedom, Okla. ....	5 00
S. C. Maxson, M. D., Utica, N. Y. ....	5 00
Woman's Executive Board ....	32 00
Sherman E. Ayars, M. D., Philadelphia, Pa. ....	5 00
	<u>120 00</u>

Contributions for expenses African Investigation:	
First Alfred (N. Y.) Church ....	\$40 32
Sherman E. Ayars, M. D., Philadelphia, Pa. ....	5 00
	<u>45 32</u>

Collections:	
1/2 Yearly Meeting, N. Y. and N. J. Churches ....	\$ 7 78
1/3 Southeastern Association ....	3 50
	<u>11 28</u>

Income from Invested Funds:	
I. D. Titworth Bequest ....	\$13 87
Sarah E. V. Stillman Bequest ....	13 88
I. H. York Bequest ....	3 00
George Bonham Bequest ....	3 00
Greenmanville, Conn., Church Fund ....	4 50
Mary P. Bentley Bequest ....	4 50
Relief A. Clark Bequest ....	24 00
E. Sophia Saunders Bequest ....	3 00
Susan E. Burdick Bequest ....	3 00
	<u>72 75</u>

Publishing House Receipts:	
RECORDER ....	\$334 21
Visitor ....	43 60
Helping Hand ....	97 69
Tracts ....	10
	<u>475 60</u>

\$979 56

E. & O. E. F. J. HUBBARD,  
Plainfield, N. J.,  
Jan. 6, 1913.  
Treasurer.

**Land Erosion Stupendous.**

The surface of the United States is being removed at the rate of thirteen ten-thousandths of an inch a year, or one inch in 760 years, according to the United States Geological Survey. Though this amount seems trivial when spread over the surface of the country, it becomes stupendous when considered as a total, for over 270,000,000 tons of dissolved matter and 513,000,000 tons of suspended matter are transported to tidewater every year by the streams of the United States. This total of 783,000,000 tons represents more than 350,000,000 cubic yards of rock substance, or 610,000,000 cubic yards of surface soil. If this erosive action had been concentrated upon the Isthmus of Panama at the time of American occupation it would have excavated the prism for an 85-foot level canal in about seventy-three days.—*Geological Survey Bulletin.*

## HOME NEWS

JACKSON CENTER, OHIO.—The month of December has brought both joy and sorrow to Jackson Center people. Early in the month Gael Simpson returned from Albion, Wis., where he has labored on a farm during the past season. Soon after his arrival word came that his brother-in-law, Mervin Davis of West Virginia, had suddenly died of tuberculosis. The next morning P. R. Simpson, father of Mrs. Davis, accompanied by her sister Chloe, took the first train to this afflicted home. After the funeral and burial service, and the adjustment of home matters, they brought the lonely widow and her small child to Jackson Center, where she will remain for a time.

About this time a brother and sister of Rev. D. K. Davis, who reside in Kansas, came for a visit to their old home State after an absence of nearly fifty years. This was a great treat for the elder, as he had not seen the brother for twenty-six years.

On December 20 Brother Roy Potter, his wife and child came from their new home in Canada to spend Christmas with relatives, as also Brother Ray Polan of Milton College and Mrs. Grace Babcock of Battle Creek, Mich., the last three adults being children of Dea. and Mrs. C. L. Polan of this place.

On the same date Pres. C. B. Clark of Salem arrived and remained over the Sabbath, speaking at the morning service on the present needs of the college. He closed the canvass on Monday night with nearly \$150.00 in pledges, which in view of our indebtedness and other obligations bespeaks large interest in the good done by the college. Indeed, we think it would add greatly to the interest and the amount received if all the churches now being canvassed, both for Milton and Salem colleges, would promptly report through the RECORDER.

On Monday evening, December 23, Grant W. Davis and wife of Adams Center, N. Y., in company with Mrs. Davis' father—Carl W. Crumb—came to spend Christmas at the home of Dr. and Mrs. L. M. Babcock, the latter being a sister of

Mrs. Davis. Mr. Crumb will remain here during the winter months.

In addition to these pleasant features we are obliged to report two recent disastrous fires on two successive nights, the former being a large barn filled with hay and grain, while the latter was our largest grain elevator and grist mill. The losses over all insurance reach well into the thousands. Both, however, are to be rebuilt in the near future. The origin of both fires is clouded in mystery.

Our winter thus far has been unusually mild, with but little snow, yet la grippe has flourished to quite an extent.

A pleasant and profitable Christmas service was held at the church on Christmas eve, consisting of songs and recitations by the little folks, assisted by the choir. The entire society meets for the annual dinner on New Year's day. May the year 1913 bring even greater blessings and privileges.

G. W. L.

Jackson Center,  
Dec. 31, 1912.

DERUYTER, N. Y.—The Christmas exercises for our church were held at the town hall this year. The matter was put into the hands of the young people and they acquitted themselves creditably. The hall was beautifully decorated with small trees and evergreens in addition to the Christmas tree proper. A pleasing program was rendered consisting of songs, recitations and class exercises, after which the tree was picked. Following this, apples, pop-corn and candy were passed and a pleasant social time enjoyed.

The last Sabbath in December was the time for election of officers for the Sabbath school. Mrs. C. E. Maxson is the new superintendent. A vote of thanks was tendered to the retiring superintendent, Mrs. L. A. Wing, which was gracefully acknowledged.

E. M. A.

DeRuyter, N. Y.

BERLIN, N. Y.—Attendance at Ladies' Aid society meetings has been small since cold weather and bad roads have been in evidence. Yet some work has been done and interest in the needs of our people is still alive. Christmas cards and kindly greetings were sent to absent and shut-in members by the committee.

The Sabbath school held its annual election on December 28. Most of the officers are to remain at their posts another year.

Holiday exercises were given on the Sabbath between Christmas and New Year's, when the children did honor to themselves and to those having the matter in charge by their happy faces, and by their songs and recitations. From the Sabbath school each member of the primary department received a present.

On January 5 occurred our annual Seventh-day Baptist dinner—or, as a brother has aptly termed it, our "winter picnic." This time it was a chicken dinner with all that goes to make a good time. About seventy partook of the dinner, and also of the good time. Each guest (yes, and each host and each hostess) received as favors a small package of confectionery—the joint gift of the Ladies' Aid and Sabbath school.

E. L. G.

LONG BEACH, CAL.—Doubtless the readers of the SABBATH RECORDER will be pleased to know that there are a few families in Long Beach, Cal., who are endeavoring to hold up the banner of truth and righteousness; who believe we ought to keep the commandments of God and the faith of Jesus; who believe we ought to reach out after the unsaved; who seek to know the *whole truth* and *live it* day by day.

So the first Seventh-day Baptist Sabbath school of Long Beach was duly organized and officered in the most orthodox manner with 22 members and 6 added since.

One family of eight have moved away but still retain their membership with us. One of our most faithful and loyal workers has been called home. This loss has saddened all our hearts, and the dear little wife and daughter are left without the faithful husband and father. "We weep with those who weep," and mourn, but not without hope, "for he that o'ercometh shall wear the crown." We hope and pray we may all be true and loyal as he, through all the coming years; that not only we but many others whom God may be pleased to help us win may find peace and safety in Christ in this life and wear the crown at last.

We extend New Year's greetings to all, with a prayer that we may all go forward and accomplish great things for Christ.

God says: "Call upon me, and I will answer thee and show thee great and mighty things, which thou knowest not." With such a promise need we fear?

*Watch us grow*, the youngest child in the denomination. With this we make our humble bow.

LUCY E. SWEET.

Jan. 2, 1913.

## Muck-raker Rebuked.

A foreign correspondent of a Chicago paper said this recently: "Few people outside English court circles are aware that King George is a whisky distiller on a large scale, and that the famous Lochnagar whisky is produced on his Balmoral estate, the great distilleries being situated about two miles from the castle. They supply not only the royal cellars, as well as those of the Kaiser and of the Czar, but also many of the leading clubs in London and the market generally, the revenues derived therefrom by King George's privy purse being enough to pay every penny of expense in connection with the maintenance of the Balmoral castle and estate, and to leave a handsome profit besides." Rev. John Lee, D. D., a Methodist minister of the Rock River Conference, which includes the city of Chicago, wrote King George, informing him of the charge made against him. In due time he received from the King's privy secretary the following letter, dated at Buckingham Palace, October 30: "The private secretary presents his compliments to the Rev. John Lee and is commanded by the king to acknowledge the receipt of his letter of the 14th inst. In reply, the private secretary begs to inform Doctor Lee that there is no truth in the report referred to in his communication."—*The Christian Herald*.

God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours.—*Martineau*.

'Tis an art to say the right thing in the right place, but far more difficult still to leave unsaid the wrong thing at the tempting moment.—*Lala*.

Keep thy tongue from evil, and thy lips from speaking guile.—*Ps. xxxiv, 13*.



## MARRIAGES

INGHAM-WEBB.—At the home of the bride's mother, Fox Lake, Wis., December 23, 1912, by the Rev. William C. Daland, Harold G. Ingham of Mosinee, Wis., and Verna M. Webb of Fox Lake.

## DEATHS

WITTER.—Mrs. B. Enola Clarke Witter, daughter of Charles L. and Myrtila Maxson Clarke, was born in North Loup, Neb., March 22, 1886, and departed this life at her home in Brookfield, N. Y., November 22, 1912.

When but a child seven years of age she came with her parents and family from Boulder, Colo., to Brookfield, N. Y., which has ever since been her home. On January 13, 1901, she followed her Lord in baptism and united with the second Brookfield Seventh-day Baptist church, and continued a faithful and active member until the Good Shepherd called her into his fold above.

On November 14, 1905, she was married to Silas W. Witter. To them, on November 16, 1912, was born a son, their only child, Donald Clarke. During the short time she was permitted to be with her babe she was making plans for his life and their enjoyment. She was always considerate of the rights and privileges of others, and was never known to give her companion an unkind look or word. She leaves her husband, little son, mother, two sisters and many loving friends to mourn their loss. In her going home, the church keenly feels its loss; but we feel that "she is not dead, but sleepeth."

The funeral services were conducted at the church in the presence of a large and sympathizing congregation by her pastor, November 25, 1912, and her body was laid to rest in the Brookfield Cemetery.

While in body she is with us no more, yet we feel her presence and influence with us. And thus with Hosmer we can say:

"I can not think of them as dead—  
Who walk with me no more;  
Along the path of life I tread  
They have but gone before.

"The Father's house is mansioned fair—  
Beyond my vision dim;  
All souls are his, and here or there  
Are living unto him.

"And still their silent ministry  
Within my heart hath place,  
As when on earth they walked with me  
And met me face to face.

"Their lives are made forever mine;  
What they to me hath been

Hath left henceforth its seal and sign  
Engraven deep within.

"Mine are they by ownership  
Nor time nor death can free;  
For God hath given to Love to keep  
Its own eternally."

W. L. D.

WHITFORD.—November 23, 1912, Mr. A. O. H. Whitford, at his home near Adams Center, N. Y.

He was the son of Albert S. and Charlotte Heath Whitford and was born December 17, 1842. He was converted in early life and united with the Adams Center Seventh-day Baptist Church, February 16, 1856. He was married to Rosaline S. Greene, December 18, 1865. Three children were born to this union—a son and two daughters, all of whom lived near the old home and were able to help care for the father in his last sickness. Mr. Whitford was a man of toil. He retained his membership with the Adams Center Church till the time of his death. For some years he had suffered much from asthma.

Burial was had from the church, November 25, conducted by the pastor, and he was laid to rest in Union Cemetery.

E. A. W.

SCRIVIN.—At her home near Adams Center, N. Y., Mrs. Lamira Scrivin, daughter of William J. and Roxanna Coon Scrivin. She was born February 9, 1840, and died December 24, 1912.

Mrs. Scrivin was converted in early life and united with the M. E. church. After her marriage she identified herself with the Seventh-day Baptist church in practice but not in membership. She was married September 20, 1865, to Z. J. Scrivin. Two sons were born to this union, William and Hartley, both of whom were able to help care for the mother in time of need.

Burial services were had from the late home on the afternoon of December 26, conducted by Rev. E. Adelbert Witter.

E. A. W.

BURDICK.—James Reed Burdick was born in Cuyler, Cortland County, N. Y., January 12, 1847, and died suddenly of apoplexy, December 27, while at his desk in the store he has conducted at Alfred Station.

He was the youngest of three children born to James and Martha Maxson Burdick. At the age of seventeen he was baptized by Eld. Thomas Fisher and joined the Cuyler Hill Seventh-day Baptist Church. After his marriage, October 15, 1874, to Sarah A. Burdick, he removed his membership to the DeRuyter Church of the same faith.

They resided in DeRuyter until 1889, when they came to Alfred to educate their two children, Anna (Mrs. C. W. Spicer of Plainfield, N. J.) and Willis Reed of Utica, N. Y.

At the time of the baptism of their children, Brother Burdick and his wife united by letter with them into membership with the Seventh-day Baptist church at Alfred, of which he continued a member until death.

Eleven years ago Brother Burdick moved to Alfred Station, and entered into business. He has made for himself a place, not only in business, but in the love and confidence of all with

## SPECIAL NOTICES

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

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

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

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

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

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

### A Riddle.

"I came unto an apple tree,  
And apples were upon it.  
I took no apples off  
And I left no apples on it."

It is not growing like a tree  
In bulk, doth make man better be;  
Or standing long an oak, three hundred year,  
To fall a log at last, dry, bald, and sere;

A lily of a day  
Is fairer far in May,  
Although it fall and die that night—  
It was the plant and flower of light.  
In small proportions we just beauties see;  
And in short measures life may perfect be.

—Ben Jonson.

From the lowliest depth there is a path  
to the loftiest height.—Carlyle.

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whom he has dealt, as a man who aimed to be absolutely square in deal. He was kind, cheerful and generous. Though quiet and undemonstrative, his life testified to his religious faith, proving his confidence in a revealed Word as "a lamp unto my feet and a light unto my path."

Brief farewell services were conducted at the home Monday afternoon by Pastors I. L. Cottrell and W. L. Burdick, and the family started on train 26, accompanied by Undertaker Place, for DeRuyter, where the remains were laid to rest amid the scenes and environments of his earlier life.

I. L. C.

ELKINS.—At Milton, Wis., January 1, 1913, Mary Jerusha Elkins, aunt of Mr. J. A. Inglis, in the eighty-fifth year of her age.

Miss Elkins was born in Greensboro, Vt., September 26, 1828, and died at the home of her nephew, in Milton, Wis., early on New Year's morning. She was the last one living of her own generation in the family. In early life she stitute in Newbury, Vt. Until she was about tized by immersion. She had a zeal for knowledge and obtained an excellent education, being graduated in 1856 from a women's collegiate institute in Newbury, Vt. Until she was about sixty years of age she supported herself by working in factories in New England and by teaching in various States. She was passionately devoted to history and followed political events with extreme interest till shortly before her death. Since 1886 she made her home with Mr. Inglis' family.

Funeral services were held in Milton on January 3, 1913, conducted by President William C. Daland of Milton College. Interment was made in the village cemetery at Milton.

W. C. D.

WELLS.—Cynthia L. Wells, was born in Potter County, Pa., April 15, 1834, and died January 2, 1913, in Almond, N. Y., in her seventy-ninth year.

She was the third of eight children born to Elias and Eveline Wells. She was converted in early life and united with the Seventh-day Baptist church at Independence. In later years she came to Almond, near which place she had made her home for about thirty-five years.

For a number of years she has been a member of the second Seventh-day Baptist church of Alfred. Although unable often to attend church services she has helped as best she could. She was known as a loyal Sabbath-keeper and a good Christian woman, and will be greatly missed by her neighbors among whom she has lived so long.

She is survived by five nephews and two nieces, four of whom were present at the funeral services, conducted by Pastor I. L. Cottrell at her late home, where her sister, Mrs. Mary A. Barber, and she had lived for some years. Just seven weeks before, her sister had died in an adjoining room, and on Sabbath afternoon seven weeks before the family and friends had come together to attend her farewell services as they came last Sabbath to attend hers.

She had been in poor health for years, and at the last was a great sufferer.

I. L. C.

## SABBATH SCHOOL

LESSON III.—JANUARY 18, 1913.

MAN'S FIRST SIN.

Lesson Text.—Gen. iii, 1-24.

Golden Text.—"Every one that committeth sin is the bondservant of sin." John viii, 34.

DAILY READINGS.

First-day, Matt. iv, 1-11.

Second-day, Jas. i, 1-18.

Third-day, 1 Cor. x, 1-13.

Fourth-day, Rev. xx, 1-15.

Fifth-day, 1 Cor. xv, 12-28.

Sixth-day, Rom. v, 12-21.

Sabbath day, Gen. iii, 1-24.

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

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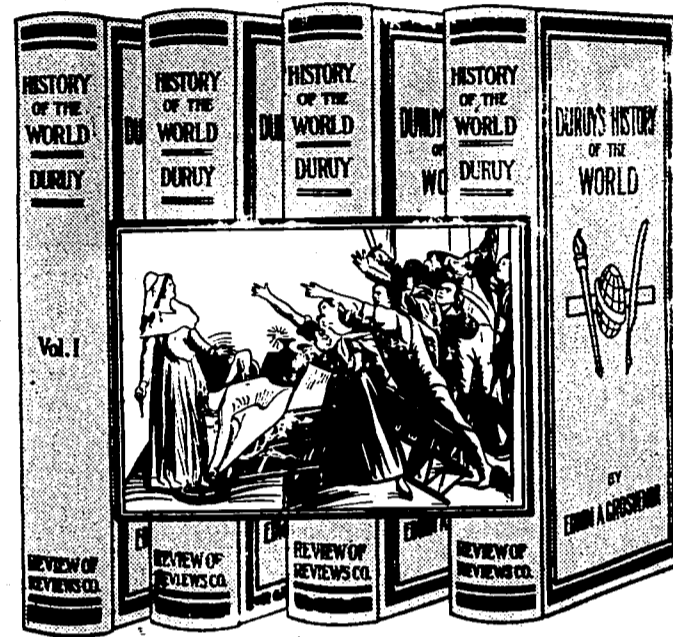
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What is it to grow old? To fare  
With gathering silver in the hair,  
Unwelcome. And to see, perchance,  
The bloom forsake the countenance,  
The red the lip; the simple change  
To something pitiful and strange;  
To see the tremulous thin hand  
Where the blue veins like traitors stand  
To see each morning in the glass  
A gray or weary specter pass  
Across the face of youth—ah me,  
We half forgot had ceased to be!

What is it, being old? To feel  
Slow faltering through the footsteps steal!  
To note the faint obscuring sense  
Make daylight dull and darkness dense.  
When sunsets glow, when stars burn cold,  
When purple mists the woodland fold,  
When passing wafts of fragrance make  
The heart with ancient memory break,  
When waves sing up the shore, to know  
That these were joys long, long ago;  
To see the pageant passing by,  
To long for death and dread to die!

The compensation? 'Tis to wait  
Close, close upon the outer gate  
That tops the last and utmost height  
And guards the country of delight—  
The land already seen in gleams,  
The land of all our lovely dreams—  
Conscious how slight the bar has grown  
Between us and the vast unknown.  
Grown old, to feel more warmly shine  
Love that can only be divine;  
To be no more a leaf wind-driven,  
But daily drawing nearer heaven!

—Harriet Prescott Spofford, in *Youth's Companion*.

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