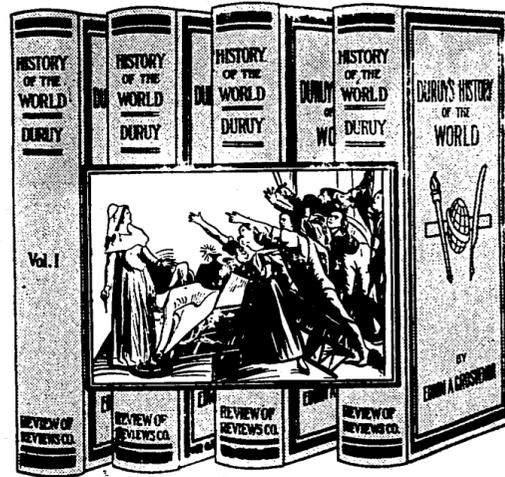


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The Sabbath Recorder

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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The Sabbath Recorder

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PLAINFIELD, N. J., JANUARY 20, 1913.

WHOLE NO. 3,542.

Called Home Without Warning.

For three years Miss Laura A. Randolph had been working in our publishing house as proofreader. On Friday afternoon she cleared up her table as usual, shoved her chair close under it, and left her work for the Sabbath, expecting to take it up again the first of the week. At her room that evening friends living in the house visited with her until nearly nine o'clock, and she seemed more cheerful than usual.

On Sabbath morning no stir was heard in her room, and upon investigation she was found sitting in her chair where she had been preparing to retire the evening before; but her spirit had taken its flight. Something like apoplexy is supposed to have been the cause.

Miss Randolph was the daughter of the late Albert and Mary Davis Randolph. She is survived by one sister, Miss Flora Randolph of Berkeley, Cal. Laura had been a cripple from her birth. She was a quiet, intelligent, patient woman, a former student of Alfred, and had many sympathizing friends. We shall miss her in the RECORDER office.

True Measures of Life.

The testing of a life by its single acts often leads to false conceptions of the worth of the man. This truth holds good whether we measure the character of another or that of ourselves; only, we are likely to estimate ourselves by a standard different from that by which we estimate others. If we do wrong once, we are prone to be charitable, and excuse ourselves on the ground that the deed was but a single act committed under peculiar strain, and therefore it does not mark the mean level of our own lives. Not so when others do wrong. Then we are too prone to judge the wrong-doer as though the one lapse from the right were a measure of the mean level of his life.

One might as well try to estimate the

mean level of a continent, or island, or country, by looking only at its highest peak or its lowest valley, as to attempt to measure the real worth of a man by his exceptional acts, either good or bad.

The world too often judges a man by some single generous act or by some ignoble deed, while the general tenor of his life passes unnoticed. The splendor of a single beneficent action many times casts a glamour over uncounted acts of meanness; or, again, the shame of one notorious evil deed is allowed to cast its shadow over all that is good in the offender's character. In all such cases the world makes the mistake of estimating character and worth by the exceptional acts rather than by the ordinary spirit and common habits of the man. The truth that man is to be justified or condemned by the deeds done in the body implies something more than the judgment based on the single acts, here and there, that may have attracted public attention. It is not the isolated act; it is—

"The sin that practice burns into the blood,
And not the one dark hour which brings remorse,
Will brand us, after, of whose fold we be."

Here is a man of mercurial temperament, who, under special pressure, is induced to perform some act of conspicuous generosity. It costs him no continued self-sacrificing toil. He is not capable of patient continuous labor for the good of others. His gift is made in a moment and he forgets all about it because it has really brought him no heart-burden for suffering humanity. To spend time and strength in service for the amelioration of human woes would be irksome to him, so he spends his years in self-gratification. The world is apt to measure this man by his single act of benevolence, and overlooking the general tenor of his selfish living, hastens to applaud.

On the other hand, here is one who has not the power to do any great thing. He can not be aroused to great and special enthusiasm for conspicuous acts. But day after day, year in and year out, this man

taxes his strength in patient toil for others. He endures more strain, manifests greater sympathy for the needy, and really bears heavier heart-burdens than the other man ever thought of. He patiently cultivates the spirit of the Master and makes the world brighter for the toiling, weary wayfarers by his side. To this man the world gives no applause. It sees no conspicuous act upon which to fix its eye, and his noble self-sacrificing spirit and patient plodding is counted of little worth. The man of large and sudden generosity may really be less a true man, less generous, less praiseworthy than the other. The world's standard of measurement for human worth is too apt to be wrong.

Again, if a man in a fit of passion or under terrible provocation commits one evil deed, though he may repent of his rash act all his lifetime, the world is too likely to fix its gaze upon that sin and compel the poor man to live under the shadow of it the rest of his days. He is judged by his single lapse into sin. At the same time here is another, more cautious, more sly, who is never in danger of doing an out and out shameful deed; but he bears malice in his heart all his days toward those who may have crossed his path. He watches for chances to get revenge without making himself an open transgressor of law. One who has to do business with him must be on the alert or be the loser. In short, this man's life is that of a smooth, oily scoundrel who thanks God that he could not be guilty of such an open sin as the other man committed. Nevertheless the world puts him down for a pretty good fellow, and gives him an honorable place in society!

What a blessing it is that the world can not be the final judge. With its false standard of judging by the single act rather than by the life, many a worthy man would be cast down and the unworthy would be exalted. There is but One who knows what is in man. He judges not by outward appearances, but knows each one's heart-life. He commanded us to judge as we would be judged, and to forgive as we would be forgiven. If we extend to the faults of others the same charity we so easily extend to our own, we shall have higher conceptions of the general morality of our fellow men.

Salem College Fund Grows.

Our readers will be deeply interested in the report of Pres. C. B. Clark on another page of this paper. We rejoice with him over the generosity of the small churches of the Northwest. He will find true friends also in the East, ready to lend a helping hand. For twenty years the people here have had a part in the support of that youngest of our schools. They have watched with pride its growth during this entire time. They recognize the college as the outcome of missionary work by men sent from the East during nearly a hundred years, and they are interested in the results of their own seed-sowing. Therefore we bespeak for President Clark a generous response to his plea. The people of these churches will also be glad of the opportunity to meet and become acquainted with Salem's president. We hope he will enjoy his visit to the people East and North.

Milton Too.

We publish this week an appeal from the trustees of Milton College for much-needed help. Two canvassers have been appointed to push the work of securing funds that will enable the college to claim an offered gift from Mr. Carnegie of \$2,500 and clear up the debt on its new gymnasium. God bless Milton too. She is worthy, and we sincerely hope her burden may be lifted.

It is a beautiful thing to see people of the different associations uniting and lifting hard to remove the loads from all the schools of our denomination. The sympathy for Milton's distress that led President Clark to omit the group of churches surrounding that school will undoubtedly be appreciated by Milton College people.

We know how to sympathize with these men appointed to solicit money, for we have had several such experiences and we have been on the other side enough to sympathize with the people. Experience has taught that the people, from "Dan to Beer-sheba" of Seventh-day Baptist territory, have these causes at heart enough to prompt them to stand by the schools. Many of them will lift until they feel it, and then lift again without complaining.

It will be seen long before the canvass is over that our good causes have a con-

stituency behind them of whom they may well be proud. Time and again have our people been tested to what seemed to be their utmost ability, and just as often as this has been done, it has turned out that those who lifted the hardest have been the happiest. And now after years of hard burden-bearing to build up the schools, I know of no one who is any worse off for his generosity.

An Interesting Tract Board Meeting.

On the afternoon of January 12 the members of the Tract Board were cheered by a visit from Dean Main and Secretary Saunders. At the close of the business session Doctor Main was invited to speak, and he brought an encouraging message, for which the board expressed its appreciation.

Doctor Main said, in substance, that after seeing in the SABBATH RECORDER a statement regarding the depression of spirit in a previous meeting, he determined to bring a message of good cheer, if possible, as he was to be in New York and could drop in at this meeting. He paused to mention a few things among us that tend to depress the workers and burden-bearers in all the boards, making it hard for those upon whom responsibilities are placed.

Among the depressing things he named: (a) Want of interest on the part of so many who should be loyal; (b) Difference of opinion and misunderstandings regarding the African question; (c) Allowing our schools to suffer for needed support; (d) Multiplication of machinery and lack of denominational unity; and (e) Two schools of thinkers regarding Bible interpretation, which, while reaching practically the same results, yet work in antagonism to each other.

The Dean's remarks about the worth of our schools, their present needs, their struggles, were touching. His words regarding Salem College and its brave fight for existence were especially effective. As to lack of unity in effective organization, while other Baptists are unifying and reorganizing in the only way to meet effectively the demands of our times, Seventh-day Baptists are failing to agree upon the advance steps so greatly needed in the line of denominational unity.

The hopeful things that should cheer us were presented in a way to arouse enthusiasm and give hope. First, the influence of Seventh-day Baptists, though a small people, is being felt far and wide. Our three schools stand high among the schools of the country, with eighty-two good men as trustees in charge of nearly a million dollars in buildings and endowments, and with one thousand students, being taught by self-sacrificing Christian teachers. Every Seventh-day Baptist should be proud of our three colleges.

Again, our influence in the world of missions should make us hopeful. We should be proud of our China Mission, with Doctor Davis at its head. We do not appreciate as we should the power of that man and the influence of the consecrated women and of Mr. Crofoot, in China.

Then there is the influence of the Tract Board and its wonderful work, begun by Doctor Lewis, molding thought, shaping action, and modifying the spirit of Sabbath-reform agitators all over this land. The Dean had had a special illustration of this influence in the Federal Council of Churches, where modifications were made in the proposed measures looking toward Sunday legislation. Many members of that great council now take it for granted that radical Sunday-observance measures can not be pushed through that body because "it is a delicate question" with the Seventh-day Baptists there. The committees give our representatives a most respectful deference to the Seventh-day Baptists, whom they regard more and more as a progressive people in all lines of thought and methods of work. The president of the council said: "We work for Saturday and Sunday." Doctor Main thinks that while we have not been able to secure all the concessions we would like, still enough progress is being made to give us stronger hope. The fraternal recognitions, the spirit of coöperation, welcoming us to all lines of work whereon we can agree, our splendid opportunities, filled with mingled duty and privileges are causes for great encouragement. As a people we place Sabbath reform upon a Christian rather than on a legal basis. We stand for spiritual rather than materialistic Christianity, and this gives us influence with other Christian people. All these things should enlarge our hopes and give us encouragement.

EDITORIAL NEWS NOTES

Impeachment of a Judge.

For some time the eyes of the nation have been fixed upon the impeachment trial of Judge Robert W. Archbald of the Court of Commerce, charged with improper conduct as a judge. Last week the Senate found him guilty on five of the thirteen counts brought against him by the House of Representatives. Any one of the counts would be sufficient to remove a judge from office. The first count upon which the Senate voted, 65 to 5 for conviction, was one charging the Judge with corruptly taking advantage of his official position to induce the officials of a railroad to contract with him for certain coal privileges and for the sale of culm heaps to the advantage and profit of his own personal business. This railroad was at the same time a litigant in his court. Similar charges were made in regard to his deal with other roads. Upon these also he was found guilty. The eight counts upon which he was not convicted were all in regard to transactions favoring his private business.

By unanimous vote of the Senate acting as a court under the Constitution, Judge Archbald was dismissed from the office of judge. For twenty-nine years he had occupied judicial positions in the State of Pennsylvania, on the federal district bench, and in the United States Court of Commerce.

Upon the other question of imposing the full penalty for such crime, the Senate was divided. The question of disqualifying him from ever again holding office of honor, trust or profit under the federal government, was carried by a vote of 39 to 35.

This conviction under impeachment charges is the third in the history of the United States, and the second that secured the full sentence authorized by the Constitution. There have been ten other impeachment trials, but those charged were not found guilty.

The peculiar thing about this trial is the fact that Judge Archbald does not seem to think he has done anything out of the way. He is reported as saying after the vote was

taken, "I have always known that I have done no wrong, and the vote of no one makes it otherwise." If this is a correct statement of his position, he certainly lacked a clear conception of the limitations placed upon a man, as to his private business, when he accepts the office of judge under the fundamental law of this land. There was no adequate conception of the high standards of conduct expected of an upright, prudent judge.

Meeting of the Electors.

On Monday, January 13, according to the provision of the Constitution, the electors chosen by the people last November met in the capitals of their respective States, at "official noon," and cast their formal ballots for Woodrow Wilson as President of the United States, and for Thomas R. Marshall as Vice-President. This vote is sent to Washington in two different ways—by personal messenger, and by mail—to be sure of no possible failure, and the official announcement by Congress will be made in due time.

Misgivings as to Outcome of Peace Conference.

The foreign news of January 12 shows that at no time since the Peace Conference began has the outlook for an amicable settlement between the allies and the Turks seemed more hopeless. The stubbornness with which the Turk has resisted the terms proposed by the allies has almost exhausted the patience of the plenipotentiaries, and unless something unexpected should turn up—possibly the fall of Adrianople—it is probable that the delegates will leave London before this reaches our readers. The Turks blame the powers for not seeing, as they think they should, that the war has made no change in the status quo in the Balkans since the Berlin treaty. On the other hand the powers are able to answer that the fault is with Turkey, because for thirty-four years she has failed to put into practice certain reforms in European Turkey which are provided for in that treaty.

Rumania's threatened invasion of Bulgaria is supposed to be of some comfort to Turkey. But hope from this quarter is not so bright since it is known that France is in full sympathy with Bulgaria in the present dispute as to boundaries, and that

the common people of Rumania sympathize with their kindred race, the Bulgarians. There is also feeling against the Hohenzollern dynasty in Rumania, which compelled Rumania to become an ally of Germany and Austria, thus preventing her from uniting with the league of the Balkan states. Race and blood tell in these cases, and the common people of Rumania will hate to see war declared against their brothers in Bulgaria. The fear of a revolutionary movement against the Hohenzollern dynasty may after all keep Rumania from invading Bulgaria. With all these complications, unfavorable to the Turk who hopes for some quarrel to arise and divert the attention of the besiegers, it looks as though Adrianople would have to go; for the allies will quickly open fire if the conference fails.

Over 21,300 men and officers have been killed in the Bulgarian army since the war began. The government also asks for the aid of seventy Russian physicians, to check diseases that have broken out in different sections of the country.

Two hundred Jewish business men in Kiev, Russia, affected by the order of the government to do no more trading in that city after January 14, have been granted one year's grace. This came about through the influence of certain manufacturers in Moscow and Lodz, who showed the government that to drive out the enterprises conducted by these Jews would cause heavy losses. The minister decided to appeal to the Senate for a final decision, and meanwhile suspended the execution of the order for a year.

During the first week of parcels post some 4,000,000 packages fairly flooded the mails. New York and Chicago were close rivals for leadership in the number mailed, the former having sent 438,000 and the latter 448,000. Boston ranked third with 174,000. Then came Philadelphia with 147,000, St. Louis with 145,000, Jersey City with 60,000, Detroit with 45,000, Baltimore with 42,000, Cincinnati with 37,000 and San Francisco with 35,000.

In South River, N. J., a cart-load of bricks was sent by mail from a brick and tile company to its agents throughout the country. Each brick weighed five pounds, and cost 18 cents postage, while the express

companies' price on each sample brick would have been 25 cents.

The first producing oil well in England has just been discovered in the county of Nottingham. Boring operations have been going on there four years, but until now nothing of value has been found. The new well opens a field of excellent oil, 2,440 feet below the surface.

It is claimed that cheese is saving Adrianople from falling. The principal industry in that city is cheese making, and the product is exported once a year. This year the war prevented the exportation, and by the stored-up supply, according to press reports, the population has been saved from starvation, and the city has been able to resist the siege.

At last China has been able to negotiate with bankers of six nations for a loan of \$125,000,000. The new republic has had a sorry time securing funds. The details of the loan, according to recent data from Peking, were finally agreed upon by representatives of bankers at a meeting in London. The new republic will receive 6 per cent below the sale price of the bonds.

The wreckage from the battleship *Maine* has just been cleared away. The forward turret, discovered after the hull was buried at sea, has been sunken deep in the mud out of the way of ships sailing over the spot, the coffer-dam is removed, and at last Havana harbor is the same as it was before the wrecking of the ship.

Enough money is left from the appropriation, to plant the *Maine's* mast over the graves of her dead in Arlington Cemetery, Washington.

A little Wyoming girl, visiting the White House, refused to leave with her mother when the time came to go, because she wanted to see and kiss the President. Her crying attracted the notice of the guards who set about finding the cause. The police tried to quiet her, but she "stormed" all the more and declared she would not go back home until she had kissed Mr. Taft. Upon explanation being made to the President's secretary, an appointment was made and she was taken to the President's office, where Mr. Taft took her up

and kissed her. As he did so she exclaimed, "Thank you awful much, President."

The wireless station at Nauen, Germany, reports that it received a message from New York on January 14. This is the first time communication has been established between New York and Germany.

After the statement that the per capita circulation of money in the United States averages \$34.72, one of the newspapers published a facetious letter advising everybody needing the money to draw on Uncle Sam for that amount. As a result the Treasury Department has received dozens of letters, each asking for the writer's share of the cash. One woman wrote: "Kindly send me by parcel post my dividend of the \$3,350,727,000, which is \$34.72, in one-dollar bills and 72 pennies." Another applicant "hoped the government would not be offended by his request for his own."

Board of Finance of the Seventh-day Baptist Denomination.

In his opening address at the General Conference of 1912 at North Loup, Neb., the president advised the appointment of a Board of Finance as follows:

"For some years it has been the custom of Conference to have annually a temporary Committee on Finance to audit the treasurer's reports and to approve and recommend the payment of bills against the Conference; to distribute the budget of estimated expenses over the several churches, by fixing upon an assessment pro rata for resident membership; and for recommending action regarding other matters involving the payment of monies by the treasurer of Conference. Also, a permanent committee, known as the "Board of Systematic Finance," has annually been appointed to promote systematic giving among the membership of our churches. The work of this board has extended over a period of years and the churches have quite generally adopted, to a greater or less degree, the weekly contribution envelope system.

"Recently Conference has requested the several denominational boards to submit, in their annual reports to Conference, budgets of their estimated income and neces-

sary expenditure for the following year. No one, however, has been authorized to assemble these budgets and, in the name of Conference, to push the raising of these estimated funds in any systematic way.

"It now seems opportune to devise some such agency as shall assemble these several budgets and organize and inspire our people for the systematic raising of these specific funds. This will greatly enlarge the scope of work heretofore pursued by the Board of Systematic Finance. No additional finance committees should be appointed; indeed, it seems practicable to have one board on denominational finance do not only the work of the present Board of Systematic Finance, but also the work of the Finance Committee appointed for auditing and making apportionment of Conference expenses, etc., and also to collect the several budgets and submit them to Conference in a report which shall include methods for raising these funds together with local church expenses.

"This board should also be authorized to keep before the people of the denomination, through the RECORDER and by means of circulars, especially prepared collection envelopes, and other devices, the needs of the denomination along all these lines of recognized denominational activities. One such *live*, interested and omnipresent board on denominational finance would act like a new dynamo on our lagging machinery; and a small item for the expenses of this board, included in the estimated budget and assessment of Conference expenses, would provide for the necessary work of the board and insure its efficiency."

The Committee on Denominational Activities, after having considered the above suggestion of the president, submitted the following recommendation which was adopted:

"We recommend the discontinuance of the present Committee on Finance and the Board of Systematic Benevolence, and the appointment of a *Board of Finance* of eleven members whose duties shall be: (1) Those now assigned to the committee and board named above; (2) To seek to secure from churches and individuals the funds called for in the several budgets approved by Conference; and (3) To use all reasonable endeavor to improve the financial condition of the churches, boards and schools; and in general (4) To perform such duties

as shall be assigned to it by Conference." In compliance with this resolution the Committee on Nominations named the following *Board of Finance* which was duly elected by the Conference:

George W. Post, Chicago, Ill.
Orra S. Rogers, Plainfield, N. J.
Dr. A. S. Maxson, Milton Junction, Wis.
Frank Hill, Ashaway, R. I.
Grant W. Davis, Adams Center, N. Y.
A. B. Kenyon, Alfred, N. Y.
Dr. H. L. Hulett, Bolivar, N. Y.
Winfield S. Bonham, Shiloh, N. J.
William M. Davis, Chicago, Ill.
A. B. West, Milton Junction, Wis.
Walton H. Ingham, Fort Wayne, Ind.

From the foregoing it will be seen that the Board of Finance, as now constituted, is charged with the duty not only of auditing reports and bills and making assessment at Conference and with the duty of promoting systematic giving but with a new and more important duty of assembling the several budgets of the denomination and organizing and inspiring the people for the systematic raising of the several funds needed for our denominational activities. It is the duty of the board to seek to secure from the churches and individuals of the denomination systematic gifts which will provide the funds approved by Conference and requested by the budgets of the several boards. Also the committee is to use all reasonable endeavor to improve the financial condition of the churches, boards and schools and to perform such other duties as the Conference may direct.

Since the Conference minutes have been so long delayed in reaching the people, it has seemed advisable to present the facts in regard to the appointment of this board through the RECORDER, that the people of the denomination and perhaps the board itself may acquire a clearer knowledge of the work assigned it. This board I believe to be one of the most important in our denominational organization, and when it has fully inaugurated its work according to the plans outlined by the last Conference, will prove to be of untold value in the promotion of all the activities of the denomination. Let us hope that the board will early present to the people its plans and methods for carrying out its work and that the people will heartily co-

operate with the board to the end that our depleted treasuries of church and boards and schools may have the requisite funds for carrying on their work.

BOOTHE C. DAVIS,
President of Conference, 1912.

Letter From Agnes Barber.

EDITOR SABBATH RECORDER:

I intended to renew my subscription ahead of time, but just then my eyes failed to read even this which is the best print I know of, and I thought if I could only reach all those who are so easily relinquishing such a treasure and could lead them to realize how badly they might regret it when the power to read was gone, I would gladly save them such grief.

The edifying tribute by E. B. Saunders to Eld. D. W. Leath's spirituality and devoted evangelism is one of the rich gems of the RECORDER, too precious to be missed. Would that all our young ministers would emulate the example of these two eminently successful men in winning souls. A lost world can do without some other teaching, but the faithful preaching of faith in our divine Saviour and regeneration by the Holy Spirit, can not be dispensed with. This alone can open the strait gate into the kingdom of God (John iii, 3-8).

Although I am not receiving anything on \$1,450.00 due me, I am going to again begin tithing the very small income I now have, which is a great joy to begin the new year with; and if I can keep it up it will be by practising very strict economy. But is not self-denial the first principle Jesus taught as the rule of his kingdom? And the joy of obedience more than balances the seeming sacrifice.

I deeply sympathize with those so wearily struggling under the severe burden of the debts, but am powerless to relieve. The suggestion I offered in the last similar case would, if practised, do far more than all I could give.

In best of bonds,
AGNES F. BARBER.

Norwich, N. Y.

"A great deal of strife is caused by an unwillingness to yield in things of little importance."

SABBATH REFORM

Important Judicial Decisions.

"If we can not trust free agents to regulate their own labor, its time and quantity, it is difficult to trust them to make their own contracts. . . . If the Legislature could prescribe the *days of rest* for them, then it would seem that the same power could prescribe the hours of work, rest, and eat. . . . If the Legislature have the authority to appoint a *time of compulsory rest*, . . . it is without limit, and may extend to the prohibition of all occupations at all times."—*Supreme Court of California, Ex-parte Newman, 9, Cal., pp. 509-510.*

"But the general assembly of Ohio is not . . . a guardian of the sanctity of any day. If it may protect the first day of the week from desecration because it is the Christian Sabbath, it may, in like manner, protect the sixth day because it is the holy day of the Mahometan, and the seventh day because it is the Sabbath of the Jew and Seventh-day Baptist. Nay, more, it may protect the various festival days which, by some of the churches, are considered scarcely less sacred than the Sabbath day."—*Justice Allen G. Thurman, Supreme Court of Ohio, December Term, 1853.*

"The act of the Legislature (California Sunday Law of 1858) under consideration violates this (the fourth) section of the Constitution, because it *establishes a compulsory religious observance*; . . . The act violates as much the religious freedom of the Christian as of the Jew. Because the conscientious views of the Christian compel him to keep Sunday as a Sabbath, he has the right to object, when the Legislature invades his freedom of religious worship, and assumes the power to compel him to do that which he has the right to omit if he pleases. The principle is the same, whether the act of the Legislature *compels* us to do that which we wish to do or not to do."—*Justice Burnett, Ex-parte Newman, 9 Cal., p. 502.*

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

No. 2.

W. D. TICKNER.

Only once in all the epistles (fourteen in number) ascribed to the apostle Paul is there any mention made of the first day of the week. In this (1 Cor. xvi, 2) nothing is said about the day being a holy day—not a word said about its being either a day of rest or for labor. No reference is made to the Decalogue, nothing said about the Sabbath having been transferred to that day either by Christ or any one else. There is nothing in either text or context concerning worship either in public or private, no reference either direct or indirect concerning the letter or spirit of the law.

This lack of any reference whatever to the day as a day of rest or worship is significant in view of the fact that this text is one of the strongest evidences that any one is able to offer as proof that the apostles observed the first day of the week as the Sabbath.

The words of this proof-text were written by the apostle Paul to the church at Corinth. This church was founded by Paul while on his second missionary tour. A short history of this event was recorded by Luke (Acts xviii, 1-18). From this record we discover that Paul reasoned in the synagogue every Sabbath day and persuaded the Jews and Greeks. Not a word is said about any meeting for the Greeks on any other day than the Sabbath recognized by the unbelieving Jews. Instead of working at tent-making on the seventh day we find him in the synagogue. No record is given that he ever said to them that the seventh day was no longer to be considered sacred. When the Jews opposed his teaching concerning Jesus, he withdrew from them and preached to the Gentiles but not a word is said about his preaching or holding worship on the first day of the week or of his laboring on the seventh day. To assume that he did is to *make* historic records to order. The only day which the record mentions, upon which religious services were held, was the Sabbath. Another thing must be considered. Paul was a Jew, as were also Aquila and Priscilla, his wife, with whom he worked at tent-making. All three of them were under obliga-

tion to observe the Sabbath by a perpetual covenant (Ex. xxxi, 16). And this Sabbath, the preceding verse declares, is upon the seventh day.

In view of this fact, and in the *absence of anything* to the contrary, it is base presumption to accuse Paul of doing contrary to the law and teaching others to do the same, especially so since he declared, about ten years later, that as touching the law he was a Pharisee, and as touching the righteousness which is in the law blameless.

Notice that this command to the Corinthians specifies only one act to be performed on the first day of the week. No mention is made of any other obligation imposed upon that day. Paul does not say that he had given any such orders to any churches other than those in Galatia. He did not say that they in Philippi were doing the same. He did not say that it was customary with the churches at Antioch, Perga, Ephesus and elsewhere to do what he requested them to do. He did not even hint that this was to be a permanent arrangement, but that it was for the economy of his (Paul's) time when he should desire to take their contributions to the poor at Jerusalem. He does not tell them that, when they are gathered for worship on the first day of the week, they must pass the contribution box, neither does he tell them to take up a collection in any other way. On the contrary the depositing of their bounty was to be each one by himself. (*παρ' ἑαυτῶ*). A public collection would not have fulfilled the conditions imposed by the command.

When the apostle stood before Festus, he declared: "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all." No creditable witness has ever been able to prove that Paul at this time lied to Festus. As this statement was not contradicted by the Jews who were present at the hearing, it remains unchallenged to the present day.

This statement would have been false had he, while at Corinth, taught the observance of the first day as the Sabbath, or as a day of rest instead of the seventh day.

If he did not teach the Corinthians both by word and deed that the first day of the week was to be observed as the Sabbath instead of the seventh day, the command

by letter about a year later, that upon the first day of the week every one should lay by himself (*παρ' ἑαυτῶ*), would convey to them no such idea. It would not suggest a weekly gathering for any purpose whatever. It would be taken merely at its face value, and acted upon accordingly. He who sees in the command a suggestion, even, over and beyond what the exact words indicate must divorce the text from its historical associations. He must give fancy free range, manufacture other historical environments and then, if he would teach such doctrine, have great faith in the gullibility of the public.

Men and Religion Forward Movement.

JOHN H. AUSTIN.

Eastern Association.

A short time after being requested to prepare a paper for this occasion, the subject being "Men and Religion Forward Movement," I asked a friend who had been appointed as a leading officer in the movement in our town if he could give me up-to-date information regarding it and the reply was: "I can not; I am afraid it has fallen flat; I have not kept in touch with it." He referred me to our public librarian as a person who could probably furnish me with data past and present in regard to this movement. It seems that the organization was dissolved this last spring, ending in a congress held in New York City, which I shall call attention to later in brief.

The inauguration of this movement would signify that in the minds of the promulgators there was the thought that men were needful of a forward move in becoming more like their Maker and also that they thought the fulness of time had come when men would be receptive to the demands for a forward move.

One great law I find you and I are apt to overlook is that there is always a period of waiting between the sowing time and the harvest. Too many of us expect to reap immediately after we sow. The *greatest* benefit of the Men's Forward Movement campaign is yet to come.

From an article in the *Independent* of May, written by the secretary of the commission on publicity, for this movement, there seemed to be some question in the

minds of the promoters as to just what measure of success could be attributed to it. He says that if publicity is success, then this movement has succeeded; but he further says that, judged strictly by its own preliminary claims, it has not brought into the churches those three million unchurched men about whom we heard so much a year ago. Most of them are still outside.

To call figures into play, there were some 10,000 addresses delivered to 1,500,000 men. Seventy cities were the scenes of eight-day campaigns. Radiating from these there were some 1,000 or more smaller campaigns. He enumerates in hopefulness the various benefits that are in evidence as results of this cyclone stirring: (1) It has developed new leaders. (2) It has given a powerful lift to the cause of Christian unity. When men get to working together in their own community in a real task of service, they are scarcely in a mood to magnify doctrinal and ecclesiastical differences. (3) It has introduced the scientific spirit into Christian work and played havoc with dogmatism; for nowadays no man's opinion is worth anything, except it agree with ascertained fact. This has begotten a new humility and a new teachableness.

The Christian Conservation Congress held in New York, April 19-24, is referred to as sounding a clear crisis note, sobering a rare company of real leaders who to the number of 1,300 gathered for the session to face the unique conditions that today exist in America and the world; and the statement was made that this body soared higher and plowed deeper than any other Christian conference in America of which there is knowledge. Among the speakers were named, Wm. J. Bryan, Dr. Newell Dwight Hillis, ex-Governor Northern of Georgia, Booker Washington, Captain Hobson. Some of their subjects were, "Christianity and Government," "The Negro Question," "Social Evils," "Temperance," "Labor and the Immigrant." Dr. J. H. Jowett preached a sermon on the Kingdom, the closing night, that gathered into exalted unity the message of the congress.

All that the movement has gained or done, has been bequeathed to the churches. The committee of ninety-seven has gone out of existence as it promised to do from

the first. Thus it has testified to the widely expressed conviction that the country has had enough of general religious movements for some time to come. It is time to give local congregations and the denominational organizations an opportunity to practice what they have learned. After the thunder of the speeches and the whirlwind of the movement, let the still small voice speak to us and may you and I, as we become still and know that *God is*, feel that there are seventy times seven thousand men beside ourselves that are not bowing down to Baal in this land. Let us, like Elijah, arise and go out to do the bidding of our God.

The thought of a forward movement in the spiritual realm is not new to this present generation of men. It is a fact that very early in the history of the human family men longed to know, and dreamed of knowing, more about God, of walking and talking with him as a parent walks and talks with those whom he calls children. These dreams were the seeds with the great germ of possibility put there by the Creator, to develop later into light, life and action.

From the time of the expulsion of Mr. and Mrs. Adam from the beautiful garden, until Abraham, was the dark age of our B. C. The record of humankind was almost as black as night—no love, no hope, no light, no joy; but yes, there is just a faint hint, a wee spark of light. Enoch found the true God; and Noah, the great-grandson of that godly man, was considered perfect in his generation.

But the records say of that time, "Jehovah saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually." God was grieved in his heart and was intending to blot man, beast and every creeping thing from the earth; but there was Noah. Noah's great-grandfather was a good man, and Noah was such a contrast to his neighbors. God says, I will give him a chance. It is written, "The End of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

With the advent of Abraham there came a decided break in the continuous evil thinking of mankind. There is no definite record of the early environments of this great mind, which turned with loathing

from the child sacrifice and vile practices of his people. He sought for and found a God more rational and less bloodthirsty. Evidently a rare flower from the beginning, he became pollenized from some of the plants in the heavenly garden, and bore the fruit whose seed has blessed all the earth and shall continue to bless until the subjects of the kingdoms of this world shall become subject to the King of kings. Only once did the poison taint of early associations break into almost a tragedy; then a clearer vision of duties to the God of Love saved Isaac from the knife.

From the time of that father of a new race until now, those who will may trace God's leading men in an ever-forward movement, redeeming the creation of his own image back to himself: God's patience is a wonder and nothing is comparable to his mercy. Instead of one long progressive move to be like his Creator, man has lapsed and relapsed back to savagery. But every age has produced its holy and its truth-loving peoples in ever-increasing numbers,—and may we insert a more rational quality!

Has there ever been an age that produced a man equal to Lincoln of the nineteenth century, outside of the age which produced the Son of the living God? I question, What are you and I going to give to the twentieth century?

I doubt if in the world we will find a religious body that has a greater opportunity, therefore, greater responsibilities, than this Seventh-day Baptist people, 8,000 of them possibly, with generation upon generation of conscience worshipers for ancestors. If blue blood ever counted, it must do so now. What do you suppose God has allowed us to hang together for so long, but for this day and hour? Shall we let the paralysis of ultraconservatism creep over us until we become swamped and dissipated like unto other small religious bodies that have soared high toward the establishment of "Thy will be done on earth"? The present century shall determine, and test our staying qualities to the uttermost. We have no care for the preservation of the name of Seventh-day Baptists; but the truths for which they have always stood—evangelism, brotherly kindness, religious toleration, education, and the *Sabbath*, the vital sinew of God's system—these truths, I say, for

which we have always stood, must and shall be preserved.

Whereunto shall I liken a forward movement? I will liken it to promotion in a graded school; for we have not all the same knowledge of things spiritual, neither can have. A punctuation mark has come in this eon, when there must be a moving in the grades. The primitive peoples of the earth are already crowding into the kindergarten of Christianity. Move up! Move up! Teachers and leaders must graduate at this commencement, take their places, do the work. Room for the millions of growing minds of infants, in the dawning light, must be made.

Briefly let us review. What have *we* that is a block to forward movement? Is the edge of energy being dulled, and the spirit of the strong being stolen, in the fear that the student-body, making systematic and scientific analysis of the Scriptures, shall take away all that we possess? If we fear it, then one thing lack we yet! The refining fire and the fuller's soap of Bible criticism make the light brighter and add new strength to weak-beating pulses. But you say, "It drives people into infidelity!" The student who goes over to infidelity either desires to destroy the teachings of the Scriptures, or else has clung tenaciously to literal interpretation, and finding it impossible to literalize the passages which he considers most important to him, cries "fraud! spurious!" Be not deceived, God is not mocked. The Scriptural interpretation of today is for the men who live today.

It is absurd for any enlightened student to ignore the array of facts concerning what Christianity has done in the molding of the nations during the last three centuries, since the time the common people began to read the Scriptures for themselves. It is a fact, we know, that some few passages have been misinterpreted and the errors emphasized by leaders and teachers, honest, no doubt, in most cases; and if honest it follows that just so surely those faults will be discovered and rectified.

About a century and a half ago one of our States held in its borders a religious body that realized that some things their fathers held as truth they themselves could not see in the same light. Therefore they considered it wise not to fix a creed, be-

cause history would be likely to repeat itself in their descendants.

It is not the purpose of this paper to present a catalogue of causes for the present moral, social, and religious situation in the United States and the world. Sufficient it is to say the alert of the church should be able to see the providence of God in the cosmopolitan multitude inhabiting the western hemisphere today.

The church of Christ ought to—nay, *must* be a unit before it undertakes the stupendous task it has before it for the forward movement. But it never can be a unit until honesty of purpose to follow the light given prevails in each so-called denomination. This is an honest and rational God we serve. Any individual or denomination that refuses to follow the leadings of the best light it has shall be the least in the Kingdom of heaven, if, indeed, it does not go down into oblivion.

You and I can appreciate how a subject would feel as he enters the gospel light from heathendom and sees before him the many creeds and Christian bodies at variance with each other in prominent claims. Which shall he join? It would take him the better part of his life to study into them all and come to a decision. Only a few days ago, while talking with Brother Savarese, a statement caught my attention. He said, "Do not put a mission of more than one denomination in an Italian community." The reason is self-evident. Babel would hardly be a comparison to the confusion in the minds of the converts.

For the student who holds a certificate of graduation from the high school, there is still something better in store if he will have it. The college equips better for life-work. There is something better for you and me, if we will, than simply to hold a certificate, saved by grace; for now are we the sons of God, and joint heirs with Jesus Christ.

A little time ago one of our men, whom we all think the world of, said to me: "We have failed in our contact with men." No body of people holding to the eternal truths of God in their fulness, ought to fail in their contact with men. But we of the church need some shock to dislodge us from our feeling of security. We are indeed saved by grace, but we are sporting in the sunshine of that fact for too long a period. The mark of the high calling, a

final goal, is still ahead. The goals that we have already attained look good to us, and we are loath to leave them for the next. This is the hour when the shock must come—methinks *has* come. Jesus may have had in mind these periods when he uttered these words: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

When we realize the legacy we have left to us by being joint heirs with Jesus, we will forget our interpretation of some of the things we hold dearest now. God gave the world to Jesus to redeem and we are joint heirs. What opportunity for you, for me! What are we going to do with our legacy?

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar—
Who follows in his train?
Who best can drink his cup of woe
Triumphant over pain,
Who patient bears his cross below,
He follows in his train.

"A noble band those chosen few
On whom the Spirit came,
Twelve valiant saints, their hope they knew
And mocked the torch of flame.
They climbed the steep ascent to heaven
Through peril, toil and pain.
O God, to us may grace be given
To follow in their train."

Christ and the Scriptures.

EDITOR SABBATH RECORDER:

This is to call the attention of RECORDER readers—who are not familiar with the work—to a small book, entitled, *Christ and the Scriptures*, written by Adolph Saphir. The author was one of the most eminent Hebrew Christians in the nineteenth century. "He knew and handled Old Testament Scripture as perhaps only a son of Abraham could. Moses and the Psalmist and the Prophets were his familiar friends and intimates."

The work has been circulated in England in large editions but is much less known in America. This volume will be helpful in settling many questions concerning the divine authority and inspiration of the Bible. It seems a fit time for reading it in connection with the present International Sunday School Lessons. The book may be obtained in paper or cloth cover.

ALZINA SAUNDERS.

Westerly, R. I., Jan. 13, 1913.

MISSIONS

Monthly Statement.

December 1, 1912, to January 1, 1913.

S. H. DAVIS, Treasurer,

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

| | |
|---|------------|
| Balance in treasury December 1, 1912 | \$1,396 51 |
| William F. Johnson, Life Membership | 5 00 |
| D. S. Allen | 50 |
| E. S. North | 5 00 |
| Mr. and Mrs. Elmer Kemp | 5 00 |
| Mrs. J. Duane Washburn | 1 50 |
| Paul Palmiter | 1 50 |
| Churches: | |
| First Alfred | 72 77 |
| Plainfield | 25 70 |
| Fouke | 5 00 |
| Milton | 27 84 |
| Friendship | 16 00 |
| North Loup | 22 20 |
| Los Angeles | 1 00 |
| Independence | 11 00 |
| Walworth | 24 76 |
| Shiloh | 64 46 |
| First Westerly | 4 46 |
| Riverside | 26 88 |
| Cartwright | 9 70 |
| First New York | 35 70 |
| Milton Junior | 5 00 |
| Woman's Board, for General Fund & African Investigation | 53 00 |
| Woman's Board, for Misses West and Burdick's salary and China field | 226 50 |
| Young People's Board, acct. Dr. Palmberg's salary | 25 00 |
| Tract Society, 1/2 E. B. Saunders' expenses | 30 63 |
| Tract Society, acct. African Investigation expenses | 500 00 |
| | \$,602 61 |

Cr.

| | |
|--|------------|
| E. B. Saunders, account of November salary | \$ 83 33 |
| J. J. Kovats, account of November salary | 20 00 |
| D. B. Coon, account of November salary | 50 00 |
| Calvin E. Crandall, acct. Dr. Crandall's salary, Jan.-Apr. | 130 00 |
| E. D. Van Horn, Italian appropriation | 25 00 |
| N. O. Moore, balance due on account of salary | 76 41 |
| W. D. Wilcox, balance due on account of salary | 41 65 |
| South African Railways, acct. Ntlonga's transportation, Cape Town to Beira, exchange | 13 41 |
| Darter Brothers, school supplies for native pastors, and exchange | 125 59 |
| Sabbath Tract Publishing House, printing African Report | 127 79 |
| Washington Trust Company, payment of loan | 500 00 |
| Treasurer's expenses | 25 00 |
| Frank Gates, Collector, acct. taxes on Fisher estate | 60 00 |
| Total | \$1,278 78 |
| Balance in treasury January 1, 1913 | 1,323 83 |
| | \$,602 61 |

Bills due and payable January 1, 1913, about \$2,500 00
Notes outstanding January 1, 1913 \$4,600 00

"Be Quiet: Fear Not."

Thou layest thy hand on the fluttering heart
And sayest, "Be still!"
The silence and shadow are only a part
Of thy sweet will.
Thy Presence is with me, and where thou art
I fear no ill.

—Francis Ridley Havergal.

Unleavened Bread and the Lord's Supper.

"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we prepare a place for thee to eat the passover?" At this feast Jesus instituted the Lord's Supper. Notice some of the important differences which called for and attended each of these two ordinances.

1. The lamb slain. In the former ordinance, it was "a lamb from the sheep, or from the goats;" in the latter, it was "the Lamb of God," "the only begotten Son of God."

2. The objects sprinkled. In the former, "the two side posts and the lintel of the door" of the house wherein they ate the passover, were sprinkled. In the latter, the heart—the affections—were "sprinkled from an evil conscience," "by the sprinkling of the blood of Christ."

3. The blood used. In the former case, natural, perishable blood of an animal was used; in the latter, there is a spiritual application of the blood of Christ.

4. The kind of bondage. The children of Israel were delivered from the bondage of slavery in Egypt; the blood of the Lamb of God delivers from the bondage of sin and Satan, the most cruelly oppressive of all bondages.

5. The length of bondage. The children of Israel were in bondage four hundred years; the bondage under Satan may extend through endless ages of eternity.

6. The number saved. It is stated that "about six hundred thousand men beside children" went out from Egypt; John, the revelator, after enumerating "an hundred and forty and four thousand" of all the tribes of the children of Israel that were sealed, says: "I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes and palms in their hands."

7. Those delivered. In the former case the inmates of the blood-sprinkled house were saved from death on that passover night; in the latter case, every soul sprinkled by the blood of Christ, from the transgression in Eden until time shall be no more, shall be saved.

8. Phenomenal occurrences. The passover lamb was slain once a year as an or-

dinary occurrence; at the death of "the Lamb of God," "behold, the veil of the temple was rent in twain from top to bottom and the earth did quake and the rocks were rent and the graves were opened."

Notice further that after Jesus had commended his spirit to his Father, the body was most carefully embalmed and kept from corruption. Enemies and friends, religious and civil powers, human and divine, conflicting as they were, all were combined, by the overruling hand of Providence, to save the body from being polluted by unfriendly hands. The hypocritical Jewish leaders asked, from pretended religious motives, that "their legs might be broken." But divine prophecies must be fulfilled, that "a bone of him shall not be broken," and they "brake not his legs." "Then Joseph, a councilor, a disciple of Jesus, went to the governor and begged the body. And when he knew that Jesus was dead, he commanded the body to be delivered to Joseph. He came, therefore, and took the body of Jesus down and bought fine linen. And there came also Nicodemus and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus and wrapped it in the linen with the spices and laid it in Joseph's own new tomb, which he had hewn out in the rock, and rolled a great stone to the door." "Now the next day . . . the chief priests and the Pharisees came together unto Pilate asking that the sepulchre be made sure. Pilate said unto them, Ye have a watch, go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch."

At the passover in Egypt the strict and careful observance of the feast of unleavened bread was enforced by a fearful penalty for disobedience, indifference or neglect: "Whosoever eateth of leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." The statement of this punishment is repeated, and parents are especially required to instruct their children in regard to it. It was at such a feast of unleavened bread, that Jesus instituted the Lord's Supper: "As they were eating, Jesus took bread, and blessed it, and brake it, and gave to his disciples and said, Take, eat; this is my body." The unleavened bread was cakes, easily broken, not loaves, to be cut: "They

baked unleavened cakes of the dough . . . for it was not leavened."

Now, what is leaven, and what is the condition of leavened bread that its use at the feast of the passover was so criminally offensive? Leaven is defined as anything that makes a general assimilation, especially a corrupting change in the mass. Leavened bread, then, has undergone a corrupting change, and can not, therefore, be, nor represent, the body of Christ, of whom it was prophesied, "Neither wilt thou suffer thy Holy One to see corruption," and of whom it is affirmed, "He whom the Lord raised from the dead saw no corruption."

But the pure, unleavened bread, such as Jesus took, blessed, and brake, is, when broken, indeed a fit emblem of that broken body which saw no corruption.

In view, then, of the positive divine instruction forbidding the use of leavened bread, the fearful punishment for disobedience in its use, the great differences attending the two ordinances, and the example of Jesus Christ, can any one take bread, with elements of decay and odor of corruption in it, and truthfully say, "Jesus said, Take, eat; this is my body broken for you"? Shall convenience or indifference excuse it? Is not obedience better? Paul censured a church for its selfish want of discernment in partaking of the Lord's Supper; and speaking of spiritual life, says: "For this cause many are weak and sickly among you, and some sleep."

In a full, truthful comprehension of the two ordinances, is there not a vast, a wonderful difference? And is not the careful observance of the greater, equally the more important?

Is there any want of spiritual life from similar causes in any of our churches? Let us hope that there may not be.

PEW.

Any custom, traffic or party upon which a Christian woman can not look with favor is irrevocably doomed. Its welcome of her presence and her power is to be the final test of its fitness to survive.—*Lady Henry Somerset.*

Freighted with love, our temperance ship
Around the world shall sail;
Take heart and hope, dear mariners,
God's errands never fail.

—Whittier.

The Road to Heaven.

W. H. BRAMLEY.

The road to heaven is laid out on a straight course, and up-hill all the way. From earth to heaven this well-marked trail is strewn with rocks, which were put there for the purpose of compelling the traveler to take heed where he treads. All the way along, on one side of the road, is a stream of clear, sparkling, pure water; its source is in the Holy City, the New Jerusalem, Zion. Its terminal is at the cross, which also marks the entrance to the road which leads upward to the throne of the King of kings.

On the other side of the road there are places of rest and refreshment, where can be obtained the bread of life, the heavenly manna. When the traveler needs nourishment and refreshment, it is always within reach, free of cost. If he is thirsty, all he has to do is to stoop down and drink of the water of life. If he is hungry, there within reach is the bread of life; all he has to do is to reach out and take it. There is no need to step off the road for anything he requires.

So that the wayfaring man should not err, or get off the track, a fence has been erected on both sides of the road, from one end to the other. This fence was built by God; by him it is always kept in good order. Satan is continually trying to pull it down, or to make gaps in it, so that the pilgrim can be side-tracked.

As Satan has not been able to tear down the fence, he has built up a series of portable steps to enable the traveler to climb over the fence. At the side of every stepping-place is a sign showing where the many footpaths lead. One sign reads, This way to popularity; another says, This way to power; another, This is the road to wealth; This way for pleasure; This way to the house of carnal delight. All these signs are fixed and designed to lead away from the road which leads over the hill Difficulty.

In the road itself are other signs, but they are all pointed forward, in a line with the direction of the road. One sign says, This is the path that Jesus trod; another, This is the way your mother went; another says, Follow Me; This is the way, walk ye in it; Turn neither to the right, nor the left; and so on. Beside these signs, oppo-

site every devil's sign, planted in the road, is a big red flag. On it is the warning, Beware. The road itself is bare; not a blade of grass grows there, because the continual procession of pilgrims that way allows it no chance to grow.

On the other side of the fence, however, the fields are green, smooth, and pleasant to the view; and many times the foot-weary traveler would fain step aside to rest his weary feet, or pick a nosegay of the pretty wild flowers which grow there, but that he has been warned of the traps and pitfalls scattered over this forbidden ground.

All this ground belongs to the world, the flesh, and Satan, who claim it by squatter rights—all except the road which is the property of our King, and which was bought with a price. What that price was, all Christians know.

Beside all these turning aside places put up by Satan, there are other temptations set up all along the way, inside the green fields. Here we can see an arbor; in the entrance is temptingly displayed the choicest of luscious fruits. But beware of them: the fruit of sin is death. There is a display of purple, and fine linen, and an up-to-the-minute line of dress-goods. At another place is displayed a gorgeous assortment of costly jewels, which sparkle in the light, a perfect riot of color. At another place can be heard music, so enticing to the ear that the traveler is tempted to step aside to hear it better; but beware. On the one side you can see beautiful shapes of women, perfect of figure, and fair to look upon. Their purpose and business is to tempt, captivate, and lead men to destruction through their sensual appetites. Here and there you see men who you once thought were ideal Christians, held fast in the embrace of these Delilahs. These men have lost all desire for the things of Christ. They were tempted by these friends in feminine shape to step off the track. Only this once, was the excuse; you can be sure of getting back into the road. Once off the road, it is not so easy to get back. Beware! On the other side, there are forms of handsome men, full of masculine vigor, perfect in shape and feature. They are placed there to catch the eye and awaken or develop the desire of women travelers. They say to these Christian women, That is a hard road to travel; why don't you

step over into this field and get a little ease for your feet; you must be footsore traveling all day over those rough pebbles. Walk with me for a while; I am going in the same direction and would be pleased to accompany you. There you are all alone; if you come over here with me I can keep you company; the road will not seem so long when you can have love, pleasure, wealth and my companionship. Farther on we can both get into the road again. Beware! Be ye not unequally yoked together with unbelievers. Do not be led astray by false promises. How often do we who keep to the road, as we glance round see women we used to point out as true Christians, caught in the snare. They listened to the voice of the charmer, stepped aside, and gave up all for a passing pleasure; now you hear their voices ring out in despair: Oh, if I had only known! What have I done? I have given up everything worth while, and for what? Misery, remorse, damnation of both body and soul.

Beware! Keep to the road, Christian brother and sister. All you need on the journey is there. Is the road dark at times? The Lamb is the light. Are you weary? Come unto Me and I will give you rest. Are you afraid? Jesus says, I am with thee; be not afraid. No matter what you need, all your needs shall be supplied. Heed not the tempter. Jesus said, I am the way. No man cometh to the Father but by me. Cling tightly to his loving arm; he will not leave thee, nor forsake thee. All the way along let it be Jesus only.

Listen: The road to heaven is built upon a hill; on either side, the hill slopes downward. All the paths outside the fence, although in the beginning they seem to run parallel to the road, yet imperceptibly and gradually turn and point downward. A blind man could tell the direction, as it is far easier to walk down an incline than it is to walk up one. When you find things going smooth, when everything you touch seems to turn to gold, beware. There must be something amiss; better see what it is. The Christian's path is not an easy one. The path that Jesus trod was not an easy one; it was not easy for the apostles and early Christians. It is not easy today for Sabbath-keepers. When it does seem an easy road, then it is time for self-examination. It is time to see just where we are,

and what we are doing—to see if we are still in the road, between the fences.

All true Christians have instructions given them when they enter the heavenward road, which begins at the foot of the cross. Those instructions we find within the covers of the Bible. Do we study them as we should? One verse speaks of looking unto Jesus. He was the first to travel this road, and he has promised to guide us on the way, if we put our trust in him. If the Holy Spirit has taken up his abode with us, then we are enabled to see Jesus just ahead. Sometimes he turns his face toward us, and as we see the beckoning hand, we hear him say, Follow me. If we keep our eyes fixed on him, then we shall not be able to see the temptations so freely displayed over the fence. Directly we take our eyes off Jesus, they are worldly allurements, our ears are open to evil suggestions. We become spiritually blind, so that we can not see the harm of this or that. We say, It is not the will of God that we should deprive ourselves of earthly pleasure, wealth, or power. Did Jesus seek his own pleasure? Did he aspire to wealth, position or power? In the world ye shall have tribulation. The servant is not greater than his Master. He never promised to make the road to heaven an easy one; but be of good comfort,—“I go to prepare a place for you, . . . that where I am, ye may be also.”

Bath, N. B., Canada.

When God has all that he should have of thy heart, when thou art wholly given up to God, to will only in his will, to love only in his love, to be wise only in his wisdom, then it is that everything thou doest is a song of praise, and the common business of life is a conforming to God's will on earth as angels do in heaven. Every day will be a Sabbath to thee, and, wherever thou goest, thou wilt have a priest, a church and an altar along with thee.—*William Law.*

“Holy Father, help us to cleanse our hearts of all evil so thou mayest dwell in us today. May we draw close to thee that thou mayest dwell in us today. May we draw close to thee that thou mayest be in us and abide. Amen.”

WOMAN'S WORK

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

Misunderstood.

Misunderstood! and so, you now desert
The cause you pledged your life, and sink inert
And sad. My friend, if all the rank and file
Were just like you, methinks but brief the while
Ere we should see our Leader march alone
And tread the deeps and climb the heights till
gone

From our dull vision He should pass, and we,
Aroused, at last, bewail us fruitlessly.

I know 'tis hard, this failing of our friends
And foes, perchance, to comprehend the ends
For which we strive. I know 'tis harder still
To feel our motives judged and weighed until
To our own selves we seem but failures.

Then—

A-sudden we look up and catch again
The light that shines from out our Leader's eyes,
To see once more the Hand point toward the
skies,

Hear once again the Voice that held us so,
Those wondrous tones that made the hot blood
flow,

Athrob through all our being 'till we said,
“We will o'erlook all stings, and fix, instead,
Our gaze upon His standard, waving high.
We who have pledged to, if the need be, die,
Will of ourselves give all there is to give,
And for our brethren die, or should He bid us,
live.”

My friend, the strife is not for long at best,
Then, come, be brave, give courage to the rest,
And with your eyes upon His standard, go
To wrest a final victory from the foe.

—*Lucy Soule, in Deaconess' Advocate.*

Sentimental New York.

How near sentiment stands to sociology is almost excitingly shown by New York's first civic Christmas tree, and one might give the sentiment in a few words and then the sociology in fewer.

“Why not have a Christmas tree for the lonely ones?” This was the wild sentimental thought of an idealist, carried out by a handful of dreamers, and its message of music and light has awakened dormant feelings in thousands of practical New Yorkers, who, a week ago, would have denied with emphasis the existence of even a moth-eaten sentimentality.

The plan to have a Christmas tree in a public park for the lonely rich and poor was originated by a woman. The idea was

inspired by an incident told her by a young man.

In a reminiscent conversation she had with him of holidays and loneliness, he was reminded to tell of his first Christmas in Germany. He was a student there, recently arrived from America. The holiday season came around, and German windows, alight with Christmas trees, radiated a spirit of self-centered happiness. The young man was very lonely and walked the streets. His stoic American training did not help, and he found himself horribly homesick and the possessor of a forgotten piety; worse still, he found himself philosophizing on the relative cruelty of empty stomachs and hungry souls and of the two visitants he chose the first for the kindlier. “Next year,” he said, “I shall get a Christmas tree and invite all the lonely folk I know.” And he did.

He related this incident to the woman to prove the argument that there comes a time in the lives of the hardest of men when they reckon with primal feeling and offer no apology for tears; and the way the New York people welcomed the message of the public Christmas tree shows that the young man's contention was not without wisdom.

But to go back to the history of the tree. The woman who heard this young man's confession thought,—Why not a Christmas tree in a public place, with music and light for the lonely ones of New York? With faith in the young man's philosophy, she voiced her thoughts to a few friends and the response was immediate. It was decided to have a tree in the heart of the city, and Madison Square Park, the crossway of thousands of workers and the outdoor home of the destitute, was chosen.

The plan was circulated among a few and contributions poured in from rich and poor for the “lonely ones” Christmas tree, with earnest requests that the names of the donors should not be disclosed. The necessary funds were raised in forty-eight hours but donations continued, and the few who were in charge of arrangements found themselves embarrassed with unsolicited funds; this, although the plan was strictly guarded against all publicity so that the tree would come unexpectedly, in keeping with the mystery of the season.

An immense tree, sixty-six feet in height, was brought from the Adirondacks, and the

Edison Company was asked for an estimate on the electric decorations. The estimate was sent out, but with it came a representative to ask that the lighting be accepted as the company's contribution to the program.

Every night from sundown to dawn the tree was kept alight with thousands of vari-colored bulbs, thickly clustered in snow-capped branches and topped with the brilliant Star of Bethlehem. Prominent singers and choirs volunteered to sing carols. The appreciative crowds the "Tree of Light" attracted—there were ten thousand people gathered around it at midnight, Christmas eve—and the unanimous participation of the audiences in the songs, have given courage to many shy idealists, and festival plans for future holidays are rampant.

Many are trying to interest Charles B. Stover, park commissioner of New York City, in a plan to transplant fir trees in the center of city parks, which in coming years will serve as Christmas trees. Boston and Hartford heard of New York's scheme in time to follow its example, and Chicago and Pittsburg are already planning public Christmas trees for next year.

Now for the sociology. When the Russian village community is transplanted, man by man or family by family, and tossed into the American city, there is more social tradition suddenly wasted than a hundred years of orderly transformation could effect. Social tradition is carried essentially by the community. It is only secondarily a family inheritance and scarcely at all an individual possession.

The American cities represent the *debris* of Europe's social tradition. It can never be resurrected in any literal way, but by community action as such it can be recreated in far richer and deeper kind. New York has dealt with recreation heretofore as if it were an individual matter. Where people recreate in the New York schools, parks or theaters, they recreate in a casual or individual way. They are dealt with as individuals, not as social groups.

In past years some success has been had in the attempt to create community habits founded on patriotic holidays. This is well. It will be better when we invite our people to look onward to a romantic future rather than backward to colonial and constitutional history.

But the old world peoples have given us festival days that are more than political in their meaning—that are racial, poetic in the highest sense. Christmas is one of these days.

Back of the sentimental Christmas tree is moving this deeper social thought. When the American city, through an effort, that must be community-wide, rediscovers the community tradition, the community sentiment and fantasy, it will rediscover the community life. There was never in all the world such a sowing of seed as has taken place in the American social soil. These community habits of gladness and friendliness, and these symbolic days of the community, are the warm South wind which may bring the seed to life.—*Sonya Levien, in The Survey.*

Jottings From Circle No. 2.

Circles No. 4 and No. 5, of the Milton Seventh-day Baptist Church, drove out to the pleasant farm home of Mr. and Mrs. C. A. Emerson on July 3, 1912. The members of the two circles decided, in order to do more efficient work, to join forces and henceforth be known as Circle No. 2. The following officers were elected for the year: president, Mrs. F. C. Dunn; vice-president, Mrs. D. A. Davis; secretary, Mrs. M. M. Lanphere; treasurer, Mrs. W. W. Clarke. After the business meeting and some time spent in social intercourse and music a delicious ten-cent luncheon, including strawberries and cream, was served by Mrs. Emerson, Mrs. George Saunders and Mrs. Frank Summerbell.

A supper at the church, August 21, netted \$14.20. The proceeds from another supper at the church, October 1, were \$18.00. In October the circle furnished dinner and supper for the Relief Corps Convention, which added over \$23.00 more to the treasury.

On November 6 a pleasant afternoon was spent with Mrs. E. F. Davis. A business meeting was held and plans discussed for the betterment of the society. Mrs. J. H. Babcock and Mrs. W. W. Clarke were appointed to solicit subscriptions for the SABBATH RECORDER. A reading, entitled, "Mrs. Peter Wiggs' Thanksgiving Party," by Mrs. W. W. Clarke, caused much merriment. This was followed by a

ten-cent tea served to a large number of members and their husbands by Mrs. E. F. Davis, Mrs. D. A. Davis, Mrs. R. Mathie and Mrs. D. P. McWilliam.

On November 20 the circle met at the home of the president, Mrs. F. C. Dunn, for an all-day session, to quilt and sew carpet-rags. A picnic dinner was served at noon. The day was delightfully and profitably spent.

In December a church social and ten-cent supper was held at the home of Prof. and Mrs. A. W. Kelly. Several of the ladies had pledged a dollar to be given to the circle at this time and some exceedingly amusing experiences were related in story and rhyme. Those worthy of especial mention were original rhymes by Mrs. J. G. Carr, Mrs. J. H. Babcock, Mrs. C. M. Bliss and Mrs. E. E. Campbell. Mrs. Miles Rice gave a very pleasing recitation, and a spicy letter from Mrs. John Cunningham of Janesville added much to the enjoyment of the occasion. Others told in a more commonplace way how they had earned their dollar. Picking up potatoes, cutting up corn, shampooing, sewing, mending and cleaning clothes were some of the ways in which \$32.00 was earned. The supper netted \$6.40 making a total of \$38.40 for the evening.

During the last six months Circle No. 2 has given \$85.00 to the Milton Church work; \$10.00 to the Tract Society; \$10.00 to the Missionary Society; \$5.00 to help a needy sister; and a Christmas gift of \$10.00 to the pastor. There is a good degree of interest manifested and it is hoped that in the coming six months much more will be accomplished.

FLORENCE B. SIEDHOFF,
Reporter.

Milton, Wis.,
Jan 9, 1913.

"Dear Father, may we never forget that we are not proprietors, but stewards; that what we have is not ours, but God's. May we use it wisely, that an added blessing may be ours. Amen."

"Dear Father, help us during this day to watch our words, that we speak no evil, and that we do speak good. May no guile be found on our lips or in our hearts. Amen."

An Appeal for Milton College.

To all our Churches and People:

To many it has long been manifest that the relation between education and religion is being overlooked in our larger institutions; and we, as the trustees of Milton College, rejoice that this institution, standing as it does for a complete education in its broadest interpretation, is meeting with success and encouragement. Under the direction of President Daland the college will always rank as an institution where educational, moral, and spiritual development will proceed simultaneously; and the influence which its former students are exerting in so many different parts of the country is most striking testimony to the efficiency and thoroughness of the training to be obtained at Milton. Our ideals, honest work, character, economy, and efficiency, will appeal alike to parents seeking an ideal education for their sons and daughters and to benefactors seeking a place where their money can accomplish the maximum good.

The demands made upon colleges and the raising of material and intellectual standards in recent years, in view of the vast sums of money expended to increase the equipment and advance the maintenance of all other institutions, makes it necessary that our own shall be prepared to meet the demands naturally made upon it. An increase of the teaching force and a proper maintenance of the standards already successfully set make it necessary that \$115,000 be added to the endowment within a few years' time. We have set our jubilee year, 1917, as the time when this must be accomplished.

Before next June the cost of our new auditorium-gymnasium, namely \$20,000, must be entirely met. Of this sum \$10,000 has been pledged and nearly all paid in. There remains \$10,000 to be secured. Of this sum Mr. Andrew Carnegie has promised us \$2,500, to be paid when the whole is secured. Our financial agent, Mr. Walton H. Ingham, is in the field to get \$5,000 of this. The Rev. L. C. Randolph is now traveling among the churches to secure \$2,500. If these men are successful, and we feel that they must succeed, we can finish paying for this building at our next commencement.

During the changes in educational ideals

and standards, and the competition among institutions to meet these new demands, the future of Milton College has by some people been considered to be a matter of doubt or question. Whether or not Milton will be able to meet the problems imposed by the readjustment in educational standards may perhaps be indicated by a comparison of the last ten years with the ten years just before them. And this comparison helps to point the path which the college must inevitably tread. It will also explain, and somewhat justify, the increasing cost of maintenance, which is due, not simply to the general advance in the standard of living and doing, but to increased output and advancing ideals. The following comparison is between the ten years 1893 to 1902 and 1903 to 1912.

Now and for a number of years past the academy has been acknowledged without question by the University of Wisconsin. The university also accepts students from Milton College, giving full credit for work done here, and accepts its degrees in the case of those who wish to enter the graduate department of the university. The college graduates are recognized by the State Department of Education on exactly the same terms as those of other colleges of the State. During the former ten years the degree of bachelor of arts, given less frequently than any other degree, was alone granted a grudging recognition. Now that degree is given to all graduates of Milton College and receives full recognition, because all the courses are of equal value.

Ten years ago there were about 28 to 30 in the college classes and about 70 in the preparatory department. Now there are nearly 70 in college classes and fewer than 30 in the preparatory department. During the years 1893 to 1902 the largest number to receive the degree of bachelor of arts in any one year was five; during the years 1903 to 1912 the largest number in a single year was twelve. The total number receiving this degree in the former ten years was 21; the total number receiving this degree in the later ten years was 52. The graduates in 1911 numbered twelve, the largest number to receive degrees at any one time in the history of the institution. The class to be graduated next year will number 10. The freshman class this year num-

bers 35, an increase of nearly one hundred per cent over preceding years.

Milton College has furnished and is furnishing teachers and professional men to take places of responsibility in all parts of the country. Its usefulness is increasing every year. If the opportunities for preparation for scholarly careers are not furnished at Milton, many will not be able to obtain a college training, while the most will secure that training in state universities or in colleges maintained under other auspices than our own. Can we afford to let such a possibility arise? If not, let our people help Milton College in this the most hopeful and yet the most critical period of her existence. She is destined either to become a college of superior rank and character or to become crowded out entirely by her neighbors connected with other denominations or else under state patronage.

That the former destiny awaits Milton College we do not seriously doubt; that the latter fate shall befall her we pray may not even be dreamed of. That our hopes may become a reality we beg all friends of education and of Milton College, all of our Seventh-day Baptist people who believe in the maintenance of a college of liberal learning in the Middle West that shall be closely knit into the fiber of our denominational life, to support Mr. Ingham and Pastor Randolph in their endeavors: first, to enable us to finish paying for our magnificent auditorium-gymnasium; and, second, to secure the money needed to make our endowment by 1917 sufficient to maintain the college permanently upon a high plane of activity.

In behalf of the trustees of Milton College,

P. M. GREEN, —
President.
ALLEN B. WEST,
Secretary.

If money be not thy servant, it will be thy master. The covetous man can not so properly be said to possess wealth, as that wealth possesses him.—*Bacon.*

Truth is as impossible to be soiled by any outward touch as the sunbeam.—*Milton.*

Point thy tongue on the anvil of truth.—*Pindar.*

YOUNG PEOPLE'S WORK

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

Christian Endeavor Principles.

R. R. THORNGATE.

Christian Endeavor topic for February 1, 1913.

Daily Readings.

Sunday—Bible reading (2 Tim. iii, 14-17).
Monday—Devotions (Eph. ii, 16-20).
Tuesday—Service (Luke x, 33-37).
Wednesday—Church attendance (Heb. x, 16-25).
Thursday—Civic righteousness (Ps. xxiv, 1-10).
Friday—How to support them (1 Tim. iv, 9-16).
Sabbath day—Topic: Christian Endeavor principles and how to uphold them (John xiv, 6-15). (Christian Endeavor Day.)

Primarily considered, the principles of Christian Endeavor are all embodied in the fundamental principles of Christianity. Specifically named, as incorporated in the Christian Endeavor pledge, which may be said to be the Christian Endeavor platform, there are at least six of them, namely: Trust, effort, prayer, Bible reading, faithfulness, service. More might be named, but these six at least are embodied in the pledge.

TRUST.

First of all, every true Christian Endeavorer puts his trust in the Lord Jesus Christ, for Christ is the way, the truth and the life of the Christian's experience. There are but two ways in life. The one is through Christ that leads unto life; the other is the broad way that leads to destruction (Matt. vii, 13, 14). The true Christian Endeavorer trusts in Christ for strength—not physical strength—but moral and spiritual strength to ring true to his convictions. With all the many helpful influences which surround young people, every Seventh-day young man and woman knows there is danger, in these days of ultra liberal moral discrimination, of being drawn into social relations that, while pleasant, are not conducive to the growth of strong Christian character. It often takes real strength of character not to be

induced to go with the crowd. Christ is the ground of the true Endeavorer's strength.

EFFORT.

As derived from the pledge, the second Christian Endeavor principle is effort. The true Christian Endeavorer is always ready to try to do whatever service presents itself that is in keeping with the will of God. If called upon to do some service in connection with his society or church, he will never say, "Oh, I can't," or "Some one else has more time," or "Others can do it better," but will say, "I will try." Nothing gladdens the heart of a pastor so much, when requesting some service, as to hear his young people cordially say, "I will try." Of course there may be legitimate reasons why you can not undertake a given service, but then, and only then, will the true Christian Endeavorer refuse to make an effort. "Trusting in the Lord Jesus Christ for strength," our pledge says, "I promise him that I will try to do whatever he would like to have me do."

PRAYER AND BIBLE READING.

These are the two great dynamic principles of Christian Endeavor. They are paramount to all others, for it is largely through them that our spiritual lives are quickened. Prayer is the means by which "it is the privilege of all souls to come into sweet and tender relations with God." It is the wireless telegraphy by which we come into conscious fellowship with God. Prayer releases the divine energy. Through prayer we receive not only spiritual strength for ourselves, but many times through prayer we are able to reach and help others as we could not if we were standing face to face with them. Only as we think of prayer in this sense do we realize its importance as a factor in the spiritual life. But no less important to the growth of the spiritual life is Bible reading and study. Some one has said that "biblical truth is the prime aliment of Christian character, and this quality of character improves in proportion as biblical truth is translated into life." Bishop Moule, a distinguished expositor of the Bible, has said: "If other things are equal, of two men equally thoughtful, reverent, and conscious of duty, the man who habitually seeks God's heart in his word, will, on the whole, develop his life on lines far more true than

the other to the primal Christian type, the New Testament type, the type illustrated for example in the closing chapters of the Ephesian Epistle, or the First Epistle of Peter." Others who have been wonderfully used of God in winning men to Christ testify to the value of Bible study. "Our fruitfulness in Christian work," says Mr. John R. Mott, "is absolutely conditioned on our abiding in the Word. It is impossible to have the power of the Spirit of God as a constant possession apart from the study of the Bible. . . . The Bible is the channel through which the Spirit comes into life. We do not find Spirit-filled men apart from deep devotional Bible students." As Christian Endeavorers we need to pray oftener and read our Bibles more.

FAITHFULNESS.

Faithfulness occupies an important place in the list of Christian Endeavor principles. It occupies an important place in all the affairs and relations of life. The world demands faithfulness, and despises a traitor. America can never forget the treachery of Benedict Arnold and Aaron Burr, nor will it ever cease to commend the faithfulness and devotion to duty and principle as exhibited in the lives of such characters as Nathan Hale. Not only does the world demand faithfulness of those who serve it, but faithfulness is demanded by God of his stewards, and as Christian Endeavorers we are all stewards. "Moreover, it is required in stewards that a man be found faithful" (1 Cor. iv, 2). The true Christian Endeavorer is faithful to every duty of life, whether it be specifically religious in nature or otherwise. Our pledge requires that we shall be faithful to endeavor to lead a Christian life, and to do this we must be faithful to every obligation imposed upon us by the numerous social relations of life.

SERVICE.

Not the most dynamic, but vitally essential to the expression of Christian life, is the principle of service. Service is a Christian Endeavor principle of necessity, because the Christian life which the Endeavorer professes to live is, in its truest relations, a life of ministry. Christ who is the way and the truth of the Christian life, "came not to be ministered unto, but to minister" (Matt. xx, 28). The servant is not greater than his Master. But more

than that, we are not only servants of Christ but we are the friends of Christ, so that we become colaborers with him. The world needs service. There can be no doubt of that, and there are a score of ministrations which each one of us has an opportunity to perform each day. In these days much emphasis is being laid on social service, and that there is great need for it and much opportunity for it is evident, but there is much talk about service that is only sentimental gush. We need a more practical interpretation of the meaning of service. Service, real Christian service, is rendering help to those with whom we come in contact, whether to those in our own home, or to a dearly loved friend, a neighbor, an acquaintance, or a stranger. It is not necessary that we should attach ourselves to some social settlement in some large city in order to render social service. Service for Christ is acceptable whenever and wherever rendered if performed in the spirit of true helpfulness.

HOW UPHOLD CHRISTIAN ENDEAVOR PRINCIPLES?

There is only one way to uphold Christian Endeavor principles, and that is by translating them into actual concrete living. The world expects you to incorporate into your daily living the principles which you profess, and it has a right to do so. Be active, sincere, and faithful to the pledge. Study to exemplify the principles of Christian Endeavor in your character, and trust in the Lord Jesus Christ for strength to do so.

SOME ADDITIONAL CHRISTIAN ENDEAVOR PRINCIPLES.

The following additional Christian Endeavor principles are suggested by the *Endeavorer's Daily Companion*. Think about them.

One Christian Endeavor principle is that of obligation: if anything is worth doing, it is worth promising to try to do.

Another principle of Christian Endeavor is cooperation. Two are more than twice one. In union not only is strength but multiplied strength.

Testimony is a Christian Endeavor principle. Speech, that godlike faculty, should be consecrated to the most godlike uses.

Training is a Christian Endeavor principle. In this school of religious education we learn to do by doing. We are to become all-round workers and also specialists.

SOME THOUGHT PROVOKERS.

What helps you most in your endeavor to uphold Christian Endeavor principles?

In what way have you derived the most benefit from the Christian Endeavor society?

What has been the influence of the Christian Endeavor society upon your life?

Do you feel that the Christian Endeavor society has a vital place in your religious life?

Topic Cards.

The booklets with topic cards and daily readings are ready for distribution and those who have not already ordered them may get what they want of the corresponding secretary of the board, Miss Linda Buten, Milton Junction, Wis. The booklets are a little later in appearing, owing to the delay in receiving the references from the United Society.

The Prayer Meeting committees should carefully study the booklet for suggestions and special topics, and early arrange their programs in a way best to emphasize and utilize special subjects.

Better Prayer Meetings.

We have just had a lesson on this subject and if our committees have carefully arranged and carried out plans with the cooperation of the other members, *better prayer meetings* have been the result, and probably some good principles have been discovered and emphasized. If you have had some good things along this line,—or any other, write your editor about them and let the rest of us share them with you.

Roosting Poles.

A Bit of Truth for Lads Who Raise Chickens

"Where now so fast, my lads?" called Esquire Taylor as he met Ned Ware and Clint Holton on the pleasant country highway one frosty autumn morning. "You make a very businesslike appearance with your hatchets and strong cords. You are not setting any sort of snares, I hope?"

"Oh, come on," said Ned. "He always has some advice to offer; thinks he owns the town and everybody in it because he was born here more than eighty years ago."

"His' advice is usually worth heeding, I have found," replied Clint, doffing his cap to the fine, old gentleman as he replied, "We have each a flock of chicks, as you know, sir, and we are going up on the mountainside to my father's sprout land after roosting poles to place in the new poultry houses. You must come and see the houses, sir! We have made them nearly all ourselves."

"Thank you, my lad. I shall be glad to do so. The farmer, old or young, who can do such kind of carpentry saves a good bit in the long run. There is always an advantage gained by a good beginning, so I will inquire what kind of wood you are intending to cut for roosts? There is a choice, as the scales on the chicken's feet wear most poles as smooth as ivory."

"We have paid no attention to the kind of pole, sir, but have cut any green wood not poisonous, of suitable size for the fowls to clasp with their toes."

"Oh, Clint, do come along!" shouted Ned, who was hopping first on one foot and then on the other in his impatience as he muttered, "I can't imagine why old folks always want to meddle with the affairs of the young people"; but his companion, not heeding him, inquired of his kindly disposed neighbor, "Is there a choice in the wood, sir?"

"Well, indeed, I should say so. Have you never heard that sassafras made the best roost poles?"

"I have not, sir. Why is that, I wonder?"

"To keep lice away, of course," said Ned, changing feet and hopping a little nearer, interested in spite of himself.

"That might seem probable, Master Neddy," said the old gentleman, bowing and lifting his hat, at which object-lesson of simple courtesy the boy colored and lifted his own cap for the first time.

Clint bit his lip and so asked, without smiling at his companion's discomfiture, "If it is not on account of the pungent fragrance, sir, will you kindly tell us the reason? I am very much interested about all kinds of wood."

"I like to hear that. A boy should familiarize himself with everything that comes within his line of observation. That is a part of his natural education, as it were; you will be interested, and surprised probably, to be told that a sassafras tree

is always warm, and that a fowl roosting on a sassafras pole will never freeze its feet."

"Is that true? Is it possible that it can be true?" Ned had hopped along back until now he stood before Clint as he joined in the question.

"There is not the least doubt about it, my lads. When in the woods with my men on a cold morning I have often tried the experiment of removing my mitten and clasping a sassafras sapling to warm my hands, and I have often clasped a young oak or maple with one hand and a sassafras with the other and noted the difference in the temperature. It is a fact, too, that ice never forms on the north side of a sassafras in a driving winter's storm as it does on other trees. The Indians were aware of this peculiarity and called it the summer tree. They gathered sassafras leaves and bushes for their beds, and the first settlers followed their example."

"What is the explanation, Mr. Taylor, please?"

"That is the way to make progress in acquiring information; seek to know the reason. About this I am not sure, but it is probably owing to the great quantity of aromatic oil in the bark and leaves of sassafras."

"Thank you very much, Mr. Taylor," said Clint. "It is a nice thing to know, even if we had no wood of the kind on our land. I will keep it in mind, and some time may be able to try it."

"Yes, we will remember it, and thank you," said Ned, and up went his hand, for a wonder, as still in haste he turned away.

"That is what I am coming at," said the old gentleman. "Go right through my barway here and you'll find plenty along the edge of the wall, easy to get and at less than half the distance from home, and it will pay you to take leaves and twigs along to put under the straw in the nests of the laying hens."

"We have not had as much as a frozen toe among our poultry during the winter," said Clint to the old esquire the spring following; "and as no one else among the keepers of fowls in the neighborhood can say as much, we think it is due to the newly cut sassafras roosting poles."

"No doubt of it," said the old gentleman; "and I am glad if you received some benefit from your polite attention to my talk."

"We got the poles, sir, at once," said Ned, who had come running up to see what information he might gain from the conversation, "and I have thought all winter that I did not deserve my share, for I tried to hurry Clint away while you was talking."

"An error admitted is half corrected," said the old man laughing. "And when you are over eighty, and I hope you may live that long, you will be more able to judge than you are now that experience is a safe teacher."—Annie A. Preston, in *The Christian Work and Evangelist*.

News Notes.

VERONA, N. Y.—A pleasant social evening in charge of the Ladies' Society was spent by a large proportion of the society at the home of Mr. and Mrs. Ira Newey, November 30. A ten-cent supper was served.—It being decided to hold no service at the church on Thanksgiving day this year, the pastor preached a Thanksgiving sermon on the Sabbath previous.—Our Christian Endeavor prayer meetings were suspended during the summer, but have been resumed with newly elected officers.—The December meeting of the Ladies' Society was held at the parsonage as usual on December 30. It is customary for all to attend this meeting at the holiday season, and despite the downpour of rain more than forty people turned out to enjoy the day with the pastor and his family. Some substantial tokens were left as a reminder of the happy occasion.—The oyster supper which the Young People's Club was to have held on the evening of January 4 was postponed on account of bad weather.—Two of our young men, Orville Hyde and Marion Dillman, expect to attend agricultural school at Alfred this winter.

LOST CREEK, W. VA.—On the evening of December 14 about thirty members of the church met, by previous arrangement, at the home of W. F. Randolph, laden with provisions, and marched to the parsonage, where they surprised the pastor and his good wife. A good time was reported.—The first Sabbath in January the pastor made his regular trip to Roanoke.

PLAINFIELD, N. J.—The Christian Endeavor society celebrated its twenty-first anniversary on December 14, a splendid

inspirational sermon being preached by the Rev. Philip B. Strong, pastor of the First Baptist Church of Plainfield. His theme was "Conquerors." The offering that was taken was divided between the Juniors and Seniors.—The Christmas entertainment of the Sabbath school was held at the church, December 30. A play, Christmas at Golden Notch, was given by about twenty young people. The entertainment consisted of songs, recitations and the distribution of gifts for the primary department. Refreshments of cake and ice-cream were served to all. Contributions of potatoes and apples were brought into the Sabbath school, December 21, and several basketsful were sent to the Day Nursery charity of Plainfield, as a Christmas donation.

ALFRED, N. Y.—The Christmas tree at the church, Monday evening, December 23, was much enjoyed by both children and grown-ups.—There were morning prayers at the Gothic chapel, Christmas morning, at 10.30, conducted by Rev. Philip Prescott of Washington, D. C.—A special program was given at the Christian Endeavor meeting, December 28. The topic was "One of Our Great Preachers—Dr. A. H. Lewis." Addresses were given by Dean Main, President Davis and Pastor Burdick.—The sermon Sabbath morning, December 28, was preached by the Rev. W. D. Wilcox, who also gave his illustrated lecture on the "Trip to Africa" in the evening of that day. This lecture was a treat to all who attended. The beautiful colored slides were made from the photographs taken by Mr. Wilcox and Mr. Moore on their trip.—Miss Susie Burdick is in Battle Creek, Mich., attending the Medical Missionary Conference, which held from December 31 to January 4.

Tract Society—Treasurer's Report.

For quarter ending December 31, 1912.

F. J. HUBBARD, Treasurer,
In account with
THE AMERICAN SABBATH TRACT SOCIETY.

Dr.

To cash on hand, October 1, 1912\$ 378 74
To funds received since as follows:
Contributions to General Fund as published:
October\$300 21
November 136 05
December 254 61

Contribution to work of Joint Committee ... 690 87
Contributions on debt as published:
October\$175 15
November 48 00
December 120 00

343 15

Contributions for expense of African investigation as published:

October\$ 2 75
November 7 00
December 45 32

55 07

Collections as published:

October\$ 38 48
December 11 28

49 76

Income on invested funds as published:

October\$481 10
November 93 00
December 72 75

Publishing House Receipts:

RECORDER\$722 65
Visitor 94 10
Helping Hand 168 99
Tracts 1 30
Lewis' Biography 75
Spiritual Sabbathism 1 75
Bible Studies 1 00

900 54

Loans 2,000 00

\$5,159 98

Cr.

By cash paid out as follows:

G. Velthuysen Jr., *De Booschapper* \$151 50
George Seeley:

Salary\$75 00
Postage 15 00

Joseph J. Kovats, salary 90 00

Marie Jansz, appropriation 37 50

E. H. Socwell, salary 37 50

S. H. Davis, Treasurer Missionary Society, 2-5 salary E. B. Saunders 100 00

S. H. Davis, Treasurer Missionary Society, 1-2 expenses E. B. Saunders 85 44

Joseph Booth, salary and appropriation 150 00

Sabbath School Board, for *Junior Quarterly* 100 00

E. D. Van Horn, acct. of Italian Mission in New York City ... 100 00

Edwin Shaw, Cor. Sec.:
Stenographer\$17 01
Postage 4 62

Theo. L. Gardiner, expense to the associations 21 63

.....\$1,049 51

Publishing House Expenses:

RECORDER\$1,449 97

Visitor 320 05

Helping Hand 175 84

Tracts 2 56

Tract Society, envelopes and stock for the Cor. Sec. 20 88

.....1,969 30

S. H. Davis, Treasurer Missionary Society, account of expenses of the African investigation 500 00

Loan and interest paid 1,015 00

.....\$4,537 81

By balance cash on hand 625

\$5,159 98

E. & O. E.

F. J. HUBBARD,
Treasurer.

Plainfield, N. J.,
January 6, 1913.

Examined, compared with books and vouchers and found correct.

D. E. TRISWORTH,
ASA F. RANDOLPH,
Auditors.

Plainfield, N. J.,
January 12, 1913.

Present outstanding indebtedness\$2,000 00

The lip of truth shall be established for ever.—*Prov. xii*, 19.

The Seventh-day Baptist Education Society

For Alfred Theological Seminary, Alfred, N. Y.

DEAR FRIENDS:

We desire to express our grateful appreciation of the moral and financial support that our people have long given the Seminary. But, for a few years past, there has been some falling off in contributions; and for the first time, we believe, in over eleven years, the treasurer is not able to pay salaries and meet other bills that are due.

Until about \$30,000 are added to the endowment of the Seminary, the Education Society must ask for some \$1,500 a year from individuals and churches. Rochester Theological Seminary, with a productive endowment of over \$1,733,000, can not reach its highest efficiency without contributions.

At the North Loup Conference, in 1912, the society presented a budget of \$1,500 on behalf of the Seminary, which was approved. The reorganized Committee on Finance, therefore, is authorized to support the appeal we now make for that sum.

It is probable that Seventh-day Baptists never before received so favorable and friendly recognition in American Christian thought and action, or could look out upon such a large sphere of possible usefulness, as now. This is an added reason why our future leaders, clerical and lay, ought to be educated very largely in our own schools; not, however, for the sake of sectarianism, but for the sake of a point of view, a perspective, that other schools, in the nature of the case, can not give.

The Seminary's prospects for increasing usefulness were never brighter; and if the friends to whom this appeal comes will send the treasurer at the earliest practicable day from one to twenty-five dollars each, the trustees, teachers, and students will try to do their part faithfully and well.

On behalf of the Executive Board of the Seventh-day Baptist Education Society,

Yours fraternally,

ARTHUR E. MAIN,
Corresponding Secretary.

PAUL E. TITSWORTH,
Treasurer.

W. C. WHITFORD,
President.

Alfred, N. Y., January, 1913.

DEAR FRIENDS:

Your attention is earnestly called to the above appeal made on behalf of our Seminary, whose work, many believe, is vitally related to the future growth and usefulness of our churches.

A larger field of service is opening before us; and we fraternally ask that on some Sabbath morning, at prayer meeting, around the family altar, and in secret, special prayer be offered to the Lord of the harvest for more laborers, and for us, Seminary teachers and students.

And if all of our friends will lend a hand promptly now, and hereafter systematically, cooperating with the Conference Committee on Finance, our Treasury would be supplied with the much needed funds.

Yours faithfully,

A. E. MAIN,

Corresponding Secretary, S. D. B. Education Society and Dean of the Seminary.
Alfred, N. Y.,

January, 1913.

Our Preparation for the World's Conference.

To all our Brethren in Christ:

Much must be done before the proposed World Conference on the Faith and Order of the Church of Christ can be called. The mere details of the preparations are numerous and complicated. The names and addresses of the proper officers of those communions throughout the world which confess our Lord Jesus Christ as God and Saviour must be obtained, and invitations issued to them. These invitations can not always be accepted promptly, for meetings of official bodies may not be held for two or three years. What shall be the basis of representation? Where shall the conference meet and how long should it remain in session? In what way and how far shall the course of its procedure be outlined beforehand? It may well be years before these and numerous similar problems, which will be disclosed as the preparations go on, can be fully solved.

But the first question is whether we Christians really desire reunion. Have we that deep and definite faith in the one Lord which must fill us with the desire to reunite in his one Body? What are faith and membership in Christ? Is the relation of the Christian to Christ merely in-

dividual or does it constitute membership in a body? Is that body merely a human organization, self-originating, or is it the living, continuous Body of the one Lord? Do we know whether or not the brethren, from whom we have been separated for centuries, possess any of the precious things of which we are stewards or which, perhaps, we do not ourselves possess? Can we learn anything from each other? What is the church? Has it any authority and if so, what? What is the basis of its claims? What is its mission? Is there any sufficient reason for the continued separate existence of the communions to which we severally belong?

The committee appointed by the Protestant Episcopal Commission to consider the plan and scope of the World Conference believes that, before the conference can actually be called, there must be created a more general and intense desire for reunion, a warmer atmosphere of Christian love and humility, and some wider and clearer comprehension of such questions as the above which must be faced and considered when the conference meets. The committee therefore urges that Christian people should assemble together informally in frequent meetings, first, for united prayer that the way to reunion may be made plain and that we may have grace to follow it; second, that coming to know and appreciate each other better, we may learn of those precious things which we have hitherto kept from each other, and thus may deepen and widen the desire for a reunion which shall convince the world that God has sent his Son. Such local and informal conferences will help to prepare the way for larger conferences which will gradually lead up to the World meeting, at which it is hoped that we shall see that there is no sufficient reason for much, at least, of our present separation.

In aid of such conferences, the secretary will send, on request to those who so desire, the names and addresses of all the persons who, within such area as may be specified in the request, have shown sufficient interest in the matter to ask to be entered on our permanent mailing list. That will serve two purposes:—it will enable those who wish to do so to get into touch with some persons near them who are interested, and it will doubtless suggest others who would be glad to be enter-

ed on the mailing list, if they knew of the movement.

The only names so entered are those of persons who write to the secretary and request it, and we hope to receive many more requests.

The committee recommends: 1. That such conferences should at first be very small and informal. If the smallest number of persons fairly representative of a community can first be brought together, to discuss the problem thoroughly, there will be a better prospect of real progress. 2. That the devotional side should be emphasized throughout. The desire for reunion must be grounded in and fed above all by common prayer. 3. That, in selecting topics for discussion, careful search be made to find those which are really fundamental, but which the divisions of the past centuries have obscured. As the meaning of these questions is grasped more fully, it may come to be seen that the divisions growing out of them need not have occurred. Divisive and disputed topics should be carefully avoided until, by repeated meetings, the members of the conference have reached a large measure of unity.

A bibliography will soon be printed and mailed to all who are on our mailing list which may help to suggest books for instructive reading, though it must be confessed with sorrow that, at present, too many of the books which attempt to deal with Christian reunion are disfigured by partisanship and lack of thorough knowledge. Let us pray that our hearts may be so filled with the love of Christ, and our eyes so opened by the Holy Spirit, that we may all be made one in him who liveth and reigneth, Father, Son and Holy Spirit, one God, forever and ever.

For the Committee on Plan and Scope,

Your brethren in Christ,

WILLIAM T. MANNING,

Chairman.

ROBERT H. GARDINER,

Secretary.

"Oh, mamma!" cried Freddie, rushing in from church, "they sang a hymn today that Adam must have sung."

"Why do you think so, dear?"

"'Cause it was all about 'Eve'n Me.'"
—Selected.

CHILDREN'S PAGE

A Sermon in a Railway Coach.

The train stopped at a junction in the mountains and took on several passengers. Among the number was a little old woman who took the seat just inside the door. She was very small, and could not have weighed more than a hundred pounds. She must have been eighty, at least. Her face was deeply wrinkled, but it was beautiful. Her clothes were plain, but neat. Her eyes seemed very bright as she looked out through her gold-rimmed glasses. The little woman was evidently unaccustomed to travel, for she seemed nervous and ill at ease.

"Tickets," called the conductor as he entered the car.

The new passenger went down into her bag for her ticket, and with smiles all over her face handed it up to the conductor. Instantly a frown came over his face, and in a coarse, loud voice he said:

"What are you doing on this train? We don't stop at your town. No stops till we get to Scranton. We'll take you on to Scranton, and you can get back tonight, some time!"

The little woman was thoroughly frightened. She turned red in the face and then she got white. She rubbed her hands in pitiable nervousness, as she looked hopelessly about.

Just then a young fellow, perhaps eighteen years of age, who was sitting across the aisle, got up and crossed to where the unhappy woman was. Standing before her he raised his hat and made one of the most exquisitely graceful bows I have ever seen. Then he asked permission to sit down beside her. The old woman was somewhat deaf, and, sitting in the seat directly behind them, I could easily overhear the conversation.

"It is not so bad," I heard him explain. "People often get on the wrong train. I'm not very old, but have gotten on the wrong train twice myself. But I got home all right. You'll get home all right. I live at Scranton, and I know that in just about an hour after this train arrives another train—a local train—will go back, and it

will surely stop at your town. Your folks will wonder why you did not come at the promised time, but when you do arrive they will be all the more pleased to see you. They will be more pleased than if you had come at the right time, for they will be afraid you are lost or something else has happened, and when you step off the train they will be ever so relieved and happy."

And the frightened look began to fade from the little woman's face, and she did not rub her hands so nervously. Then to take her mind away from her painful situation, he began to talk about other things. Presently I heard him telling her, with much dramatic action, one of the most excruciatingly funny stories I have ever heard. At first the little woman was not sure whether, under the circumstances, it was proper for her to laugh. But presently she laughed with delight.

Now the boy rose to go. As he did so he lifted his hat and made a bow. Then he resumed his seat. I was now intensely interested in the lad, and in a few minutes I sat down beside him. Putting my hand familiarly upon his knee, I remarked:

"The little woman over there is a relative of yours."

Now it was the boy's turn to feel confused. He turned red and stammered out:

"Why, no, sir, she is not a relative of mine."

"Well, one of your old friends," I suggested, "or possibly one of your mother's friends."

"No, sir, I never saw her before in my life."

"Never saw her before? Why then did you go over there and take such special pains to comfort her in her anxiety and distress?"

With no little hesitation he told me this:

"I was glad of the chance to cheer her up. My life up to about eight months ago was a selfish one. My ambition was simply to have a good time. But my Master showed me that that was a small, mean way to live, and I promised that if he would help me, I would never again let a day pass that I did not try to do at least one little service for him. I'm glad to say that I haven't missed a day yet. But I was afraid about today. I have been traveling since early morning, and everything has been strange to me. When I heard the conductor talking so roughly to

the poor old soul, and saw how frightened and worried she was, I said to myself: 'Good enough! There's my chance.' So I just went over and smoothed her all down for Jesus' sake!"

I have heard many sermons on Christian consecration and Christian service, but I never heard such a sermon as that preached to me by the lad on the railroad train that day. It was not an act prompted by mere pity. It was not a service that had its limits in humanitarian endeavor. No, no. "I went over and smoothed her down for Jesus' sake."—*Bishop Berry, in Epworth Herald.*

The Northwest's Offering for Salem College.

PRES. C. B. CLARK.

Our last report on finding the funds with which to finish paying for the new building and other material improvements for Salem College was made last October. We assisted in the organization of the work at the opening of the year, and after completing this work, spent some time finishing the canvass around Salem, principally among the laboring men. From this source nearly \$2,000.00 was added to our subscription list.

The sixth of November we started West to finish our canvass among the Northwestern churches, visiting the following societies in order: Farina, West Hallock, Welton, Marion, Garwin, Dodge Center, Albion, Battle Creek and Jackson Center. We omitted Milton Junction, Milton and Waltham in deference to Milton College and her solicitor who is just now making a special canvass for Milton. This western canvass added another \$2,000.00 to our subscription efforts, and of this sum the friends at Farina subscribed one-third. Several of the other societies are smaller in numbers, and a number of them are just now financially involved because of making local improvements. On the whole we take it that each society did what it was able to do. One experience was an especially green spot in the unpleasant work of soliciting funds. I refer to the royal support of the young people at Garwin. The society at Garwin is by no means one of our larger ones, and yet the young people of that society are "doing things." Be-

sides making several individual subscriptions, the Baraca class subscribed \$50.00, the Philathea class \$25.00, the Christian Endeavor society \$25.00 and a special collection of \$10.78 taken at their meeting the evening after the Sabbath. Such loyalty and self-sacrifice was an inspiration which can not be forgotten so long as I have any part in the work of education.

We are glad to have had the privilege and opportunity of visiting our people living in the great Northwest. We appreciate better the conditions and problems under which the pastors of these churches labor, and we feel in our hearts a bond of sympathy for them and their people. To them and to each one who made a subscription to the work of Salem College we sincerely respond with a hearty "Thank you," and in turn assure you that each and every dollar so contributed and expended in building up the educational work of Salem College has been and is spent with care and prayer.

Our absence from home is not without a price. The work of the teachers, already too heavy for their good or that of the college, has been made heavier. To the students too is due a word of credit for their coöperation with the purpose and ambition of the college for a clean and efficient life.

We now plan a visit to our Eastern and Northern churches. Unless for some reason unforeseen we expect to start East this coming week and visit our societies in the following order: Shiloh, including Marlboro, Plainfield, New Market, New York City, Westerly, Ashaway, Rockville and later the churches in New York State. We go to these churches and societies in full confidence of their interest and faith in the work and mission of Salem College. If they respond as liberally as have the churches of the Northwest—and we believe they will—the college and its workers will soon be free from the burden of financial embarrassment and the future of Salem College much assured.

Hoarding always brings loss in one form or other. Using, wisely using, brings an ever-renewing gain.—*Trine.*

"Keep a watch on your words, my sisters. For words are wonderful things: They are sweet like the bees' fresh honey—Like bees they have terrible stings."

HOME NEWS

BATTLE CREEK, MICH.—Yesterday was the quarterly communion service of our church in this city. There were about eighty in attendance. Our church now has 107 members, in a business way we are considerably scattered about, the largest group employed at any one place being in the Sanitarium. Our constituency here now probably numbers over 200. Never under any circumstances could that number be conveniently gathered at any one time—it would collide with business too strongly. Our growth, nevertheless, has been satisfactory, if slow.

The sermon yesterday was preached by the Rev. L. J. Branch, pastor of the Church of God at Bangor, Mich. About one year ago Elder Branch came to Battle Creek to see what a Seventh-day Baptist looked like. He was so well pleased with what he saw that when the general conference for Michigan of these people convened at Bangor the latter part of last October they asked that delegates from the Battle Creek Seventh-day Baptist Church be in attendance also. Six from our society went to Bangor. At that time the Church of God people, on their own initiative, introduced a resolution to take a referendum of their people, looking to a union with Seventh-day Baptists. Another meeting was held at White Cloud last month, at which four of our people were present by request. The official change has not yet come about, probably because the time is too short to hear from the brethren outside of Michigan. There are over two hundred of these people in this State and elsewhere.

At one time this Michigan conference numbered fully 6,000 members, but grievous wolves came among them, dissensions crept in, the Michigan conference became separated from the main body, and diffusion followed confusion. The conference is united enough at present, yet one can but mourn for the glory that is departed. They are in all essential points in doctrine the same as Seventh-day Baptists.

The fourth annual missionary conference, a Sanitarium function, closed a most

successful session here last Friday. There were missionaries present from Mexico, South America, Africa, Arabia, China and elsewhere. One of the new faces seen was that of Miss Susie Burdick, one of our missionaries in China.

Ever since Secretary Saunders came as acting pastor to Battle Creek, over three years ago, we have felt the need of some convenient place where Seventh-day Baptists could meet in a social way for acquaintance and mutual encouragement. Now that we have a parsonage, the want is filled. Our first church dinner was given by the ladies of the church there, December 29, 1912, at which time about seventy-five were served. Everybody says it was a great success, and bespeaks a bright future of harmonious labor for the Seventh-day Baptists of this vicinity.

Just after Christmas a social was held at the parsonage, at which time a Christmas tree was made to yield its varied fruit, much to the delight of the children.

During 1912 our society had one death, no births, and one marriage; three families have come among us. Pray for the work at Battle Creek. The field is unique, difficult, and promises abundant harvest to the people who can keep sweet, keep the middle of the road, and keep busy.

CHARLES H. GREENE.

GARWIN, IOWA.—To the friends interested in Garwin, we wish to say that it is still on the map, and here for business.

Prior to yesterday, January fifth, we can not conceive of finer winter weather than we have had prevailing in this latitude. With good crops, fine roads, fine horses, good buggies and some autos, why should the people of Iowa not wear a smile?

As a church we have been blessed with the efficient labors of Rev. M. B. Kelly, who was with us from November 29 to December 23, preaching every night and twice on Sabbath days. Some cold and indifferent ones were quickened, some alienation removed, but there were not the results we had hoped for. Why? Was it the fault of Brother Kelly? We think not, but rather the modern evangelistic methods usual in this town. Brother Kelly's striking straight from the shoulder at sin, that sin is the transgression of the law, that the two covenants were regarding the same law, one written on stone and

A Communication.

To all who love Milton College:

When this number of the *Journal-Telephone* reaches its readers, I shall be on the journey to which I am sent by vote of the college trustees and by permission of the Milton Seventh-day Baptist Church. I have been asked to visit various churches of the Northwest, presenting the cause for which our school stands, and assisting in lifting the \$10,000 debt from the college gymnasium.

My heart was heavy last Friday as I started on a preliminary trip to Walworth to present this cause. It seemed that a great additional load had been laid upon my already busy life; I dreaded the task before me. There were many difficulties in the way. I was not a money raiser. The thought of two months' continuous absence from my home and my church depressed me. The day was dark and gloomy as my reluctant feet turned toward the railroad station.

But last Friday night I sat in the prayer meeting room of the old Walworth church. I could show you the place where my mother used to kneel and pray. Over there sat my father. He always spoke. What he had to offer was worth but little, he felt, but he gave the best he had. It sometimes seemed commonplace and humdrum to the growing boy; but last night these memories touched the depths of my being, and made me feel the worth of life, the grandeur of service. The difficulties have not vanished; but I look forward to my mission with quiet gladness. My father was one of the building committee of the old Big Foot Academy. My mother's hands fashioned many of the cushions that are still on the seats of the church. They were both identified with every good cause. They sacrificed unstintedly to provide a Christian education for their children—and for the children of other homes. As I think of the toil and prayer of those who laid the foundations on which we are building, something stirs my heart like celestial music. This is God's work. It is going to win. All who can serve the cause by prayers or deeds or money, I give a brother's greetings and Godspeed.

LESTER C. RANDOLPH.

C. & N. W. Depot, Janesville, Dec. 31.

—Milton Journal-Telephone.

kept in the ark, the other written on the hearts of God's people, showing God's care for his law and its perpetual nature, and given with such force that one could almost imagine the thunderings of Sinai, was so different from the namby-pamby "anything will do, only 'come and give us your hand, come give us your hand,' then go where you please (and do as you please)" methods, heretofore in use by evangelists, that the people seemed stunned, they seemed to listen in amazement. We can but feel that if the meetings could have continued for two or three weeks longer, results would have reached beyond our church and people.

Brother Kelly left us to preach to criminals before the bar of the State of Kansas, and many prayers have followed him that his labors may be blessed, even more, we hope, than before the criminals before God that live in Garwin.

What ails Garwin? We fear, some are gospel hardened; others nauseated with so much lukewarm Christianity, and insipid Gospel, until they prefer to spew the whole thing out of their mouths.

But don't think that Garwin is all bad. We have a goodly number that do not bow the knee to Baal, those we believe are tried and true, and as a church we have much to be thankful for.

Tomorrow night, in the Disciples church, evangelistic (popular, I suppose) services will begin, and doubtless many will go by the easier way; but still we think God's word, so ably preached by Brother Kelly, will "not return unto him void," but like bread cast upon the waters, it may be gathered after many days. And still it snows and blows in Garwin.

J. T. DAVIS.

"Who can give a sentence using the Word 'pendulum'?" asked the teacher.

Little Rachel's hand shot up. The teacher nodded encouragingly.

"Lightning was invented by Penjulum Franklin."—*Selected.*

Visitor—"My good man, you keep your pigs much too near the house."

Cottager—"That's just what the doctor said, mum. But I don't see how it's a-going to hurt 'em."—*Selected.*

SABBATH SCHOOL

LESSON IV.—JANUARY 25, 1913.

CAIN AND ABEL.

Lesson Text.—Gen. iv, 1-15.

Golden Text.—"Whosoever hateth his brother, is a murderer." 1 John iii, 15.

DAILY READINGS.

First-day, Gen. iv, 1-15.

Second-day, Gen. iv, 16-26.

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

Fourth-day, Gen. v, 18-32.

Fifth-day, Matt. xxiii, 13-39.

Sixth-day, 2 Sam. xi, 14-25.

Sabbath day, 1 John iii, 1-16.

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

"Talking in Their Sleep."

"You think I'm dead,"
The apple tree said,
"Because I have never a leaf to show,
Because I stoop,
And my branches droop,
And the dull, gray mosses over me grow;
But I'm alive in trunk and shoot.
The buds of next May
I fold away,
But I pity the withered grass at my root."

"You think I am dead,"
The quick grass said,
"Because I have parted with stem and blade;
But under the ground
I'm safe and sound,
With the snow's thick blanket over me laid.
I'm all alive and ready to shoot
Should the spring of the year
Come dancing here,
But I pity the flower without branch or root."

"You think I'm dead,"
A soft voice said,
"Because not a branch or root I own.
I never have died,
But close I hide
In a plump seed that the wind has sown.
Patient I wait through the long winter hours.
You will see me again;
I shall laugh at you then
Out of the eyes of a hundred flowers."
—Selected.

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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.

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

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

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

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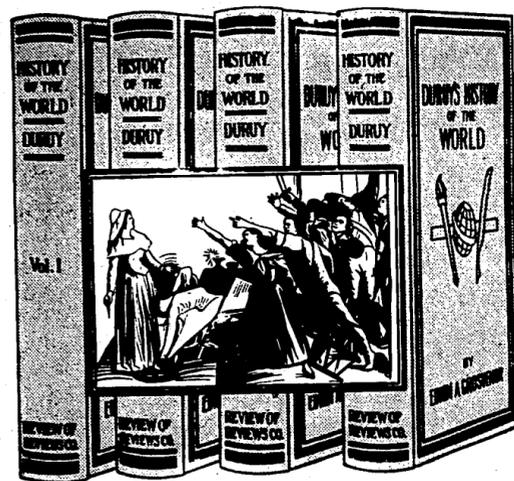
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A LIGHT IN THE DARKNESS.

ANGELINE ABBEY.

I do not ask that I may do
Some great work for mankind;
But just to feed some hungry soul,
Or cheer or lead the blind.
The great tasks let the great ones do.
The giants of these days
Of strong physique and intellect,
And give to them the praise.

But in some obscure corner
Where great ones fail to go,
Let my lamp shine, though dimly,
A faithful, steady glow.

Mayhap the One who lighted
This little lamp of mine
Will give more oil, and trim my lamp,
That I may brighter shine
To give light to more weary souls,—
Those lost in earth's dark way,—
To point them to the Saviour,
And teach them how to pray.

The Father lighteth every lamp
With heaven's spark divine;
And we may shut within the light,
Or let it farther shine.

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