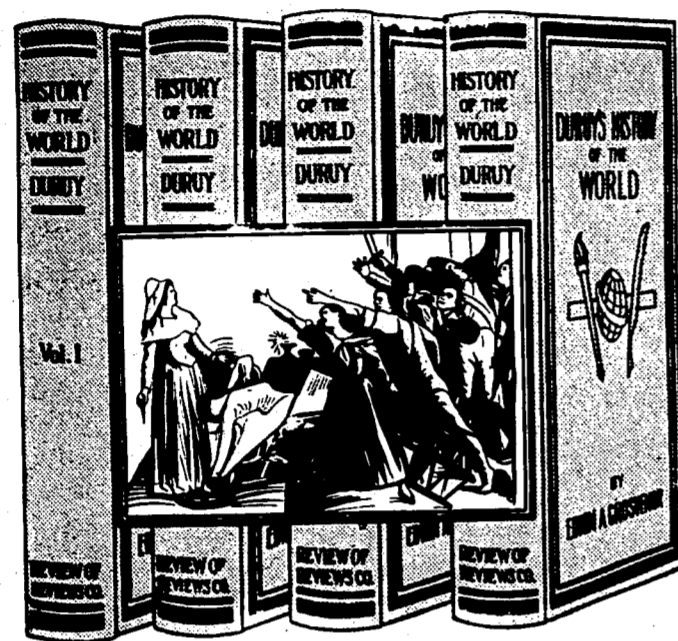


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The Sabbath Recorder

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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The Sabbath Recorder

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

VOL. 74, NO. 4.

PLAINFIELD, N. J., JANUARY 27, 1913.

WHOLE NO. 3,543.

How Easily It Might be Done!

After reading the article, "The Debt Receipts," in the RECORDER of January 13, a friend writes: "I am prompted to suggest a plan for wiping out the debt. It is extremely simple. Let every member of our churches give a *tithe of one week's income*, and the thing is done. Should the average income of 8,000 members be only \$10 a week, the tithes would mean a gift of \$8,000. To how many church members would this be a hardship? I am sure those who are already giving one tenth of their income will approve this plan. Though not in the habit of tithing myself, I endorse this plan by enclosing somewhat more than a tithe of my weekly income."

There are some in our churches, especially children and young people, not yet earning for themselves, who will not come in the class of earners realizing ten dollars a week. The estimate of 8,000 membership leaves out 230 at least for non-earners. Again, while there may not be a full 8,000 members who earn or receive \$10 a week, I am sure there are enough who receive more than \$10, to easily make the average income equal to that amount. There must be thousands among us earning a good deal more than \$10 a week, and I presume the number earning from \$25 to \$100 a week runs well into the hundreds. So \$10 a week must be a fair estimate for the average earnings of our people.

Supposing all our readers, resident and non-resident members of churches, or lone Sabbath-keepers without church membership, should immediately respond to this plea, and send Treasurer Hubbard for the Tract Society, and Treasurer Davis for the Missionary Society, one tenth of one week's earnings; what would be the result? Both boards would be entirely free from debt and there would be a few dollars left.

If only 5,000 members would send a tenth of one week's income, the Tract Society's debt, for which we have been pleading since last September, would be entirely

wiped out, and there would be \$3,000 left to wipe out more than half of the Missionary Society's debt. Think of it! An honest tithe of only one week's earnings or income from Seventh-day Baptists would relieve both boards of the burden and worry of debt, stop interest-paying at the rate of \$346.56 a year, brighten the hopes and cheer the hearts of all the workers whether on the boards or in the churches. How easily it might be done! Why don't we do it?

Another friend, on reading the editorial on page 3, SABBATH RECORDER, January 6, "Why Do We Wait?" writes:

The words you say in the RECORDER of January 6 are wise and pertinent; so I will do at this very moment the thing I have been thinking of so long.

Why are the boards in debt? Is it because there is not money enough in the denomination or because we love the material things of the world more than the cause of the Master?

I have no doubt there is money enough, and I think I am making no wild assertion when I say that if the tenth of the money spent for Christmas had been given to our boards the debt could easily have been canceled.

Then the thought comes that, if each member of our churches would average \$1.00 for the debt, it could be easily lifted. So I send my mite, and I wish to add that I fear our people have but faintly realized that God is the eternal source of supply and that as we give of faith, of love, of means, so will be returned to us, *in kind*, "full measure" and "running over."

With ever-increasing interest in God's work in the world and the possession of the "Kingdom within."

We are thankful for these truthful, helpful words. They indicate a spirit of loyalty on the part of the writer, which we love to think prevails largely among our people. We love the cause and really mean to respond to the calls for help; but the days slip by so easily, and other cares crowd out the things we intend to do for the Master, until weeks and months go by with nothing done.

Certainly we expect to pay the debt. We know there is no other way out of the trouble, and we have no idea of doing anything else regarding it. The fact is, we

have not realized how easily it can be done. With this easy plan before us, we can hardly be excusable if we allow it to drag along another month. We should be ashamed of our record to have the world about us see such a debt hanging on, month after month, to the detriment of the cause we love, when it could be wiped out by giving one tenth of one week's income!

Have You Carefully Studied the Report?

In the SABBATH RECORDER of November 25 the report of Moore and Wilcox was published, covering more than forty-two pages. It is a most thorough and exhaustive presentation of the African situation, obtained at great cost for the churches in response to the referendum vote of practically our entire people. It not only describes the trip of the two men and their experiences in Africa, but it contains careful data as to the exact conditions found there. The other missions already on the fields are described, and the work they are doing is explained. The characteristics of native Sabbath-keepers are set forth—in short, the report contains everything needful to the forming of definite opinions by Seventh-day Baptists as to what should be done or what should not be done in Africa.

Two months have now gone by since this account was published, and so far as we can see, the people are allowing the matter to drop out of sight, just as though the data had not been secured at any great painstaking or cost. How many have carefully analyzed this report? Those who have done so must certainly have decided in their own minds whether it seems wise or unwise to establish a mission there, under existing conditions. Certainly the people of the churches should carefully study the report, and whatever action is taken, if any, should be on the authority of the people themselves. It is not wise to treat such an important report with silent indifference. Its data should be carefully weighed; our ability or inability to do more in the African field should be well considered. The propriety of working fields already in the hands of other missions should be settled, and whatever is done—whether to do or not to do—the people should be united in the matter.

After all said and done, it seems to me, as one individual, that neither the Joint Committee nor the two boards can be expected to again take the matter up without some intimation as to how the people feel and what they really want to do.

A Helpful Pastors' Meeting.

On Tuesday, January 21, occurred the second meeting of the pastors of the Eastern Association, held in the Y. M. C. A. Building, on Twenty-third Street, New York City. The meeting was called by Pastor Edwin Shaw of Plainfield, N. J., and nine ministers responded to the call: Pastors Jesse Hutchins of Berlin, N. Y.; J. L. Skaggs of Shiloh, H. N. Jordan of New Market, and Edwin Shaw of Plainfield, N. J. From Rhode Island came Pastors A. G. Crofoot of Rockville, Clayton A. Burdick of Westerly, and H. C. Van Horn of Ashaway. Edgar Van Horn of New York City was with us in the forenoon. Dean Main, Secretary Saunders and the editor were invited guests, to meet with the pastors. Brother Saunders could not come, but the other two were present.

After a social season of nearly an hour, the prayer meeting was called to order and ten fervent prayers were put up to heaven for needed grace and strength to do the Master's work; for the spirit of unity and fellowship among our people; for faith and wisdom and consecration; for the comforts of God to come to the bereaved; for the human sympathy that feels another's woes; and for loyalty to all truth. This hour of prayer will long be remembered by the ten men who thus prayed for each other and for the cause they hold dear.

The forenoon was spent in considering the general questions of denominational unity under the headings, doctrinal, governmental, practical and fraternal unity. Edgar Van Horn showed the necessity of unity of faith in the fundamentals of religion. Yet a people with a creed as broad and free as ours—a creed giving wide latitude for Bible interpretation—can not expect everybody to think alike upon all minor points of doctrine. Final issues depend, not upon our differences, but upon the things in which we agree. The sure way to avoid divisions is to unite heart and hand in the work for saving men. We

make a mistake when we emphasize the creed above the life. Religion in real life is far better than religion in mere theory. Christ emphasized the life. Mr. Van Horn would have a platform based on experience.

Rev. Clayton A. Burdick's talk on unity in church government and the need of organization was sensible and timely. Brother Crofoot spoke of the need of some system to bring pastorless churches and churchless pastors together. H. C. Van Horn and Jesse Hutchins emphasized the thought of practical work—what to do—and spoke of the need of some common work to which all could put their hands. Henry Jordan closed the forenoon with a plea for a greater fraternity of spirit.

In the afternoon Dean Main brought a message of encouragement, which was appreciated by all present. By way of introduction he cautioned the "boys" against thinking that Christ taught no theology or that he never preached doctrines. He would have them follow closely their divine pattern in preaching and teaching.

The three points emphasized in his remarks, after his words of introduction, were: (1) Pray for men to enter the ministry. It is our duty and privilege to pray the Lord to send forth laborers into the harvest. (2) The ideal organization would give us a denominational field secretary or executive leader giving his entire time to the work for all the boards—a man broad and strong enough to plan and lead the people. (3) The changed attitude of other church leaders toward us as a people. The respect and consideration shown us in the Federal Council is encouraging.

After the Dean's remarks the editor was asked for a message. He tried to speak words of hope and cheer, recalled some things in our history that remind us of days when as a people we were not so well united as we are now, and urged that we do not magnify the few signs of friction we now see. We are really making progress, as any one can see who compares our present with our past. Our people will still be loyal and our cause will go forward.

The last hour was spent in a most helpful and inspiring heart to heart talk. I have no recollection of one just like it. Nine Christian ministers sat in that half-circle of chairs, with hearts aglow with desire to help each other, with a genuine zeal

for the cause they all love, and spoke one to another of their hopes and fears, of their burdens and discouragements, and of the things most needed among our churches, until to some of us the room seemed like a heavenly place. When the time came to close the meeting it was hard to say good-by, and I think every one went away with a stronger heart to face the problems of the work, and with a hope and cheer that will be like sunshine to the soul in days to come.

It would be a great blessing if all our ministers could thus meet, at least once a year, and pray, and talk over the interests of the Master's cause, until their hearts were aglow with sympathy one for another, until they were better acquainted, and until each could understand better the other's feelings.

A people like ours, with such odds against us as regards the one truth that makes us a people; so widely scattered that our battle-line is long drawn out and exposed to the enemy, should above all things be a united people.

We Think It Is True.

In an article entitled "Is This True?" on another page, written in criticism of certain notes found in the *Helping Hand*, it seems to me that the real meaning of the writer criticised is misunderstood, and that the critic makes him say what he really does not say. With the position of the critic regarding Paul's teachings about worldly wisdom, I think the *Helping Hand* writer most heartily agrees, especially when Paul's real meaning is not perverted. We have always supposed that Paul meant the worldly, unchristian speculations of human philosophy as opposed to the wisdom of God that comes by faith through the Spirit. I can not think that Paul's teachings were against the education that comes through reverent study of the works of God, but only against relying upon mere human philosophy as a means of salvation. Paul was a great scholar. Even Festus thought he was mad from "much learning." He was a master in the science of logic. He must have been thoroughly qualified in the use of language, and it seems to me that his excellent education did much to make him a power in the hands of God. It can not

be that such a man would regard the knowledge gained by a study of God's handiwork in all the realm of nature as foolishness. On the other hand he would be just the one to regard such study as helpful to higher conceptions of Deity. Heathen philosophies and sophistries regarding religion he condemned. He would not have men depend on mere intellectual knowledge for salvation, but, for this, he exalted the knowledge that comes by faith. I think Paul himself must have had higher conceptions of God because he added his magnificent scholarship to his faith in Jehovah. I presume that both the critic and the criticised in the case before us agree that faith is the one requisite to that knowledge of God necessary to salvation. In fact I can not see a thing in the *Helping Hand* statement criticised that would indicate any other belief. The critic assumes that the writer referred to knowledge of God only, when in fact the note criticised says, "God and the universe," which is quite different. The writer seems to assume that the item carried the idea that "the knowledge of all sciences" is "a condition of receiving the knowledge of God," or at least his denial of this statement implies that the note teaches this. But I can not see that the note teaches any such thing. Again I can not see that the note teaches that a "knowledge of God depends upon familiarity with science," nor yet "that the knowledge of the sciences prepares the way for the knowledge of God," although the critic seems to think it does.

What the *Helping Hand* does say, in substance, is, that the one who knows most about the works of God and his laws in nature knows most about, or has higher conceptions of, God and the universe. This must be true with a man of faith. I can not believe the writer meant that it is true as a *substitutè* for the knowledge that comes by faith, and it seems unjust to assume that he does. Even a saved man, in fellowship with God, may obtain higher and broader views of his Maker by careful study of the universe and its wonderful laws,—in other words, by the study of science. The one who stores his mind with all the facts of nature and her laws has the highest conception of "God and the universe." This is what the *Helping*

Hand says and I think this is true with every man who believes in God, and who thinks that Jehovah is immanent in his universe.

I believe the Creator designed that the heavens should "declare the glory of God," and that the Psalmist had studied the heavens, learning the names of the stars and constellations and their movements until from the depths of his soul he could say this. The more he studied these things, the more he knew "about God and the universe." And now, though all human voices on earth were silent, and though angel songs had never been heard, still the day and the night, the stars of heaven, the sea, and all the hosts of earth and sky would proclaim the goodness and the glory of God; and surely only the more so as the reverent mind inquires more and more studiously into these manifestations of his Father-Creator.

One other statement in that article is noticeable. It is near the close, where the writer quotes from the *Helping Hand* notes as follows: "The geographical allusions which follow put the location of Eden clearly in the realm of the fanciful."

The writer of "Is This True?" then says: "Then there was no such thing as Eden with its four streams, etc." Now look carefully at the statement criticised and see if any such conclusion can be drawn from the sentence quoted? The statement in the *Helping Hand* is made only regarding the *location*. The spot where Eden actually was is not known. It has been a matter of theory only, and in that sense has been put in the realm of the fanciful. The writer criticised makes no statement whatever as to the fact of Eden. Its existence is taken for granted; but even the Bible does not locate it definitely enough for man to fix its place, except in fancy. "Eastward in Eden" is the statement as to the home of our first parents, but that is so indefinite that even when we know two of the rivers mentioned, no man can name the exact location, only somewhere within the range of a thousand miles along those rivers. Then what is the trouble when a man says its *location*, on these accounts, has been put in the realm of the fanciful?

This is the trouble. The critic has taken the word Eden, which is the object of a

preposition in the sentence criticised, and used it as though it were the real word of the sentence which is modified by the prepositional phrase. This word Eden he has placed in his argument instead of the word "location," concerning which the statement in the *Helping Hand* was made. In other words the actual statement of the writer has been ignored, and a statement of the critic's own substituted in its place, from which the conclusions of the latter have been drawn.

Six Thousand Dollars for Aged Ministers.

A note from Joseph A. Hubbard calls attention to a meeting held in the Presbyterian church of Plainfield a few days ago, at which \$6,000 was raised for the fund for aged and indigent ministers of that denomination. It is remarkable that so many denominations are moving forward in the matter of providing such a fund. The Presbyterians are planning for a \$10,000,000 fund.

Brother Hubbard is one of the few among us who are deeply interested in the matter. He writes, in substance, as follows: "I know there is just now a pretty big debt on the Tract Society and Missionary Society, but if our people have a mind to work the debt can soon be paid and out of the way. I don't think any of our people in these days know of the discouragements, nor of the efforts of the people in Nehemiah's time, when the walls of Jerusalem were being built. Those were times that tried men's souls as well as their bodies."

Charles C. Chipman.

We were all shocked by the sad news of the death of Charles C. Chipman, which occurred at the Battle Creek Sanitarium early this week. No particulars have come to hand. The funeral is to be held at his home in Yonkers, on Thursday, January 23. Full obituary notice will be given. In his death the denomination suffers a great loss. The boards to which he belonged lose a faithful and wise counselor. He was a true Christian, a loving husband and father, and a faithful worker in the church.

EDITORIAL NEWS NOTES

Deportation is Recommended.

Cipriano Castro, former president of Venezuela, and noted revolutionist, has for two weeks or more been detained on Ellis Island until it could be settled by the authorities whether or not he should be permitted to enter this country. Soon after his arrival on a French steamer, when objection was made to his landing, it was announced that he would return voluntarily to Europe. But a writ of habeas corpus was sworn out, and the case was placed in the hands of a special board of inquiry. This board, on January 15, decided that he should be deported, and reported to that effect. Castro crossed himself so many times—perjured himself as the board puts it, and refused to answer so many questions which a man of good purposes would not hesitate to answer, that he was considered to be an undesirable man, thoroughly unreliable as to his word. His refusal to answer questions was interpreted to mean his guilt as to the matters upon which he was being held. Castro now appeals to Washington for a final decision.

Lincoln Memorial Held Up.

It seems that some influences are at work to hold up in the House of Representatives the bill for the proposed Lincoln Memorial in Washington. The Senate has approved the plans for the structure as recommended by the Memorial Commission; but in the House efforts are being made to divert the appropriation to building a road to Gettysburg. The proposed plan for a monument, published a few weeks ago, is ideal and most appropriate. It is to be hoped that nothing will be allowed to prevent its being carried out.

To Elect Senators by the People.

New York State has ratified the amendment to the Federal Constitution, providing for the election of United States senators by direct vote of the people. This is the third State to ratify, Massachusetts and Montana having ratified last year. After an agitation of more than twenty years on

this question things begin to come to pass. In several States machinery is now in operation that virtually takes the election of senators out of the hands of the legislatures. The Southern States seem slower than others in ratifying under the new amendment.

No Inaugural Ball.

In view of the cost—\$95,000—necessary, to hold the usual inaugural ball at the time of the inauguration, President-elect Woodrow Wilson has ordered the ball to be omitted. He was astonished upon learning the expense to Uncle Sam of such an affair, and decided against it as a public duty to economize. He says "The balls have ceased to be necessary to the enjoyment of the people." Two thousand clerks in the Pension Building would have to remain idle for two weeks, and this would cause an immense indirect expense to the government. A public reception may be held instead of the ball.

Fremont, the Pathfinder.

Today, Tuesday, January 21, is the one hundredth anniversary of John C. Fremont. What a flood of memories came rushing in as I saw the announcement in the morning paper. In the days of my boyhood, when first I began to be interested in political campaigns, no name in all the land was more familiar than that of John C. Fremont, the brave pathfinder, who first penetrated the American wilderness. In his explorations of the unknown regions between the Missouri River and the Pacific, when he blazed the way for the settlement of the great West, he manifested a power to enlist the devotion of his followers as men seldom do. Before California became a state John C. Fremont was its governor, and when it was admitted to the Union he was one of its first senators.

Though born in Georgia and educated in South Carolina, he was a strong opposer of slavery, and his position on that question aroused the enthusiasm of the people and made him the first Presidential candidate of the Republican party. Here again he was a pioneer in every sense of the word. His quarrel with President Lincoln over a premature emancipation proclamation issued by himself as commander of the district embracing Missouri, was a

mistake that injured his usefulness at that time; and his inability to work well under command of another placed him out of public life.

Some of us will never forget the charm of his life-record, that moved us as boys to hurrah for Fremont and Dayton, and the vim with which it was done just after some other fellow had shouted for "Buck and Breck."

"Big Tim" Sullivan, the noted Bowery leader of New York's "Tammany braves," and representative in the legislature, has become insane. His mental trouble began to show itself in March last, in the form of delusions and hallucinations, in which he refused to eat for fear of being poisoned. He has grown worse, until now he lives in constant fear of being assassinated and is tortured by fearful forebodings.

Last week the Carnegie hero fund trustees awarded 15,000 dollars' worth of prizes, and several medals and monthly stipends to worthy recipients. Clarence Van Nostrand, sixteen years old, who at great hazard saved two persons from drowning who had broken through ice in six feet of water, received a medal and \$1,000. The widow of a man who lost his life trying to save a boy from a live electric wire, was given \$300 to pay off the mortgage on her home, and a pension of \$45 a month with \$5 additional for her son until he is sixteen years old. Rodney Perry, a school-boy thirteen years old, for saving another boy from drowning, was given \$2,000 to be paid as needed for his education. Miss Doris E. Lewis, fourteen, for rescuing a drowning boy of seven, was also given \$2,000 for educational purposes.

King Victor Emmanuel reviewed the Italian troops home from the war in Tripoli, and several regiments received decorations at the hands of their king for valor on the field. The ceremony was attended by a great throng of people, and the bells of Castello San Angelo pealed forth notes of victory, cannon boomed salutes, and bands played national airs.

Raphael's "Donna della Quercia," a masterpiece of art that has been lost for a century, is reported to have been found in the private chapel of an Italian, and taken to London. It is said to have been smug-

gled out of Italy. Quite a good deal of excitement has been aroused in the art world over the matter, and many visitors are reported as hastening to see the famous painting.

Schrank, the man who tried to kill Theodore Roosevelt, is now being ostracized by those who are with him in the asylum. He is isolated from other demented prisoners in the criminal department of the institution because they fairly detest him for trying to kill Roosevelt. Not a single letter or message has been received by him from the outside world. He grows morose over the matter, but to no avail.

Two hundred and seventy-nine claims for damages have been filed against the White Star Steamship Company for losses in the wreck of the *Titanic*, the claims amounting to nearly \$6,000,000. One woman demands \$177,352.75 for loss of wardrobe, jewelry and other personal property. Another claims \$1,000,000 for the loss of her husband. It is reported that none of the heirs of Astor, Hays, Straus or Widener have put in any claims.

The White House in Washington is to be enlarged by adding a third story where the attic now is.

Attention, Lone Sabbath-keepers!

It was about ten years ago that some of us who were isolated Sabbath-keepers united in a prayer chain for mutual encouragement and helpfulness, hoping, also, to help others, by living consistent Christian lives and by spreading the Gospel and Sabbath truth wherever opportunity opened and we were led to do so. We chose as our especial chapter Second Corinthians, fourth chapter, particularly the sixth verse, as appropriate, and expressing the feeling of our responsibility. We signed this pledge:

"Desiring to advance Christ's kingdom, we are willing to be lights for him, and will do all we can to spread the Gospel and Sabbath truth."

At the Conference in Alfred, where we had our first meeting, a communion service at the sunrise prayer meeting hour was held especially for lone Sabbath-keepers. We had commenced to help ourselves, and

the ministers did more for us. For several years following, Lone Sabbath-keepers' meetings were held during some recess hour at Conference, and the communion service was continued.

Now, through the efforts of our dear brother and sister, Rev. and Mrs. T. J. Van Horn, and others, we have names and addresses of nearly fifteen hundred isolated Sabbath-keepers. Rev. G. M. Cottrell and myself were appointed by Conference last August to look after these. It is a big task to pastor so many. We have not the means or time to visit all of these even once a year (to say nothing of once a month, as some model pastors do). To write each one a letter would cost \$30 for postage, besides stationery and time.

How many are there who love God's cause enough to help those who need help and encouragement? Doctor Gardiner and Pastor Cottrell and I wish to revive the old circle of "Lower Lights," and add to its membership. Why can not this be a Missionary Aid society within our organization, to help those who can not be reached through the RECORDER, because they do not take it. (Some would be very thankful for second-hand copies.)

While helping others, we will be gaining strength and courage.

You who wish to join this prayer chain, please send me your names and addresses, with any suggestions about the work you may have, or your personal experience.

Let all remember the hour of prayer for one another—Friday night at sunset (Sabbath eve).

Yours for service,

ANGELINE ABBEY.

Milton Junction, Wis.

A Correction.

In my article in the RECORDER [Jan. 13, p. 40] appears the name of Rev. W. Rauschenbusch. This name appears twice. It should be Rev. A. Rauschenbusch. The tract in my possession certainly bears the name, "Rev. A. Rauschenbusch, Professor in the Rochester Theological Seminary." The tract was published by the American Tract Society, and was translated from the German by Prof. Franklin N. Jewett, A. M.

W. D. TICKNER.

SABBATH REFORM

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

No. 3.

W. D. TICKNER.

We are, in answer, referred to Revelation i, 10 to prove that they did so observe the day, and are told that "when John says (Rev. i, 10) that he was in the Spirit on the Lord's day, we may assume (notice the expression) that he did this because Jesus had commanded him and others to celebrate the Lord's day themselves, and also to appoint this celebration in the churches" (*Saturday or Sunday—Which Should We Observe?* by Rev. A. Rauschenbusch, former professor in the Rochester Theological Seminary, p. 41).

One thing is very noticeable. Those who insist that the Lord's day (Rev. i, 10) means Sunday, *assume* it to be so. They also *assume* that if the Lord's day means Sunday, it must be that Sunday was recognized as the Sabbath in place of the Seventh-day. Their assumption is remarkable, when we consider that even were it proved that the Lord's day meant Sunday, there is *nothing* in text or context to show that it was regarded as a day of rest or worship.

Since Rev. A. Rauschenbusch acknowledges that they assume *κυριακή ἡμέρα* of Revelation i, 10 to mean Sunday, we may well hesitate before giving too great credence to the claim. Assumption is not proof. To acknowledge the assumption is virtually to confess that they know of no proof. But is there no proof?

No other New Testament writer uses the expression *κυριακή ἡμέρα*, although the expression *ἡμέρα κυρίου* is quite common. While *κυριακή ἡμέρα* and *ἡμέρα κυρίου* might be correctly translated by the same English words, there appears to be a shade of meaning in the one not discernible in the other; and it is, doubtless, for this reason that those who anxiously grasp at even a shadow to substantiate their theory concerning the "venerable day of the sun," imagine that there is, in Revelation i, 10,

that which warrants them in *assuming* that the day referred to *must of necessity* mean Sunday. The great difficulty with all these ardent expositors is that they are obliged to ignore available evidence in order that they may "assume."

But why should they need evidence? Do not the rulers of the church say that *κυριακή ἡμέρα* means Sunday? What further evidence is necessary? A little candid and careful research into the writings of this same author, John, would have a powerful tendency to bring light out of darkness, and to harmonize this with other Scripture references.

The writer of Revelation, the apostle John, wrote also the book of John and the three epistles called the first, second and third epistles of John. To learn what he meant may be somewhat more difficult than to learn some things that he did not mean.

As countenancing by word or deed the observance of the first day of the week as the Sabbath would be contrary to the literal wording of the law, it is but necessary to discover the attitude of the writer toward this law.

It must be remembered that John was a Jew, and bound, by a perpetual covenant, to observe the Seventh-day (Ex. xxxi, 15, 16). The Scriptures which he and the other apostles had were those of the Old Testament. His attitude toward the commandments of God are best told in his own words: "For this is the love of God, that we keep his commandments" (1 John v, 3). "And this is love, that we walk after his commandments" (2 John, 6).

It is acknowledged by every one that there is no expressed command to observe First-day. If there is no expressed command, then *there is no command* to do so; but the command to observe the Seventh-day was expressed, and that in the most public manner possible. This, then, is one of the commands of God to which John refers.

Listen again: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

To know what the commandments of Christ are, one has but to read Matthew v, 18, 19. Here Christ emphasizes the thought that even the letter of the law should undergo no change. The then existing law was acknowledged to be the law of his kingdom, and John says, "He

that saith, I know him, and keepeth not his commandments, is a liar." Pretty hard on those who forsake the expressed command and follow cunningly devised fables! If, then, John taught that the first day of the week had been ordained to supersede the Sabbath of the command, he fell under his own condemnation.

The attitude of John towards the law of God thus precludes any assumption that by his saying that he was in the Spirit on the Lord's day he had any thought of teaching the observance of the first day of the week, or even acknowledging that the term in any way signified that that day, which God had *not* commanded, had become the Sabbath in place of the Seventh-day, which he had blessed and sanctified.

The conclusion is therefore inevitable, that whether "the Lord's day means Sunday or any other day of the week, it matters not in so far as any question regarding the Sabbath of the commandment is concerned. There is *nothing* said in this connection either directly or indirectly about *the* Sabbath or *a* sabbath, nothing whatever to indicate positively that he referred to any day of the week. To assume that the use of the term *κυριακή ἡμέρα* signifies special veneration for the first day of the week as the Sabbath, in place of the Seventh-day, is as unwarrantable as it is unscriptural.

An Open Letter.

Brother Stephen J. Davis of Fouke, Ark., sends us the following open letter sent out by Judge Cella of Texarkana regarding the granting of licenses in that beautiful, clean city. On my recent visit to Texarkana I was impressed with its thrifty appearance, and was glad to learn that saloons, the hotbeds of vice and crime in other cities, had been strictly banished from that town. Rumors were abroad, however, that efforts were being made to establish the saloon there in the near future. The result is shown by this letter. The citizens of Miller County have reason to thank God for a judge of such sterling worth. His letter is one of the best documents on the question I have seen in many days, and is worthy a wide circulation. Officials of such royal metal make the bulwark of our hope as a nation.

To the People of Miller County:

Since the decision by the circuit court on the three-mile contest in Texarkana, Ark., handed down some two weeks ago, I have been urged by many citizens to state whether I, as county judge of Miller County, will issue liquor license in this county after January 1. I am advised that since the circuit court decided that a majority signed the petition to revoke the three-mile law, preparations have been made and are being made, leases taken, and business arrangements perfected to establish saloons in Texarkana; and it is believed by many citizens that I should state what position I intend to take in this matter on the first day of our next county court which meets January 6, 1913. I have accordingly decided to make public my views and intentions so that no man will be misled or deceived by my silence.

The statutes force on me the decision of this question. It has been held for years by the supreme court that the county court may grant or withhold liquor license—a discretion to be exercised for what the court may believe to be the best interest of the county, and in this decision it is not controlled by either the vote of the electors or the petition of adult inhabitants with a three-mile radius. The open saloon in Texarkana, Ark., will not only affect the city and its inhabitants, but may and no doubt will vitally affect every home in Miller County.

I have yet to find a man who will defend the open saloon as a moral institution. Viewed in a moral aspect it is "the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshriven to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt and all the walls since Joshua stood beyond Jericho." I am therefore, requested to permit a majority within three miles of a schoolhouse in Texarkana to control the vital question of whether the saloon shall open its doors in Miller County, and guided by this same majority, to license an institution in our county for which no man can offer an apology save that it will produce revenue. I am told the city needs the revenue from high license; but this can have no effect whatever in the decision on a question of

moral wrong. The city is a part of Miller County; the taxpayers of the entire county bear the burdens of the jail, the criminal courts and the enforcement of the criminal law,—the wages of the open saloon. Under the present able and upright mayor, our city is getting out of debt without liquor license; it owes less than any city of equal size in the country, I am informed, and I shall see that its revenue is substantially increased if the enforcement of the tax laws will do so. But the necessity for revenue, if it exists, amounts to nothing more than a temptation to sell our convictions for a few thousand dollars.

Looking into this question of the majority within the three-mile radius, I find that the court under the law was obliged to count alike both white and colored; I see that the negroes make up a great part of this majority, and I am asked to allow them to dictate the decision of this question of a county's morals. In this country we appreciate the honest and industrious colored people, but we do not pretend to learn from them in matters of morals or government. I am unwilling to accept direction from that source and subscribe my name to a liquor license thus secured.

Knowing the people of this county as I do, I believe them to be a law-abiding, God-fearing and upright people. As a whole they have no interest in the whiskey traffic, save only to protect themselves and their children from its ravages and to keep it out of the politics of this county, where its corrupting hand is even now appearing. Name a county or city where the saloon is legalized and I will name a county or city whose politics is dictated and controlled by the liquor interests. I believe the good people of this country know that unlike any other business, the liquor business can not be trusted to keep its unclean hands out of the political affairs of this county. When any advocate of the saloon makes any such promise, he deceives no man. The only way we can keep the liquor business, with all its crime and vice out of local politics and government, is not to allow it to return. I am convinced that a majority of the white people of Miller County are against the open saloon, and as the spokesman for the whole people of our county, after a careful and prayerful consideration of this matter, I am determined

to grant no liquor license while I am county judge.

I accept the full responsibility for this action. I have no quarrel with those who differ from me, and I am not disposed to carry the whiskey question into the matter of roads, bridges, county expenses and judicial affairs; but if it must be made the paramount issue—if nothing but the sale of whiskey shall decide all of our governmental questions, then I accept the situation with all its responsibilities and consequences.

Notice has already been served upon me and some of my friends that politically I am doomed. It has been intimated that whatever may be my success while county judge, that for this decision adverse to saloons and the liquor traffic, I am marked for defeat. I accept this challenge with all the earnestness of my soul. I am willing to trust not only my political, but my personal future to the good citizens of my county, upon whom I now call to arise in their might and demonstrate to the world that this is a county of decency and morals where the question of selling liquor shall not determine the fitness of a man for office, and where the morals of a public servant must be as much above suspicion as those of a private citizen.

In conclusion I want to say that if I must be sacrificed, I can think of no worthier cause in which I can go down. I will at least have the consolation of knowing that no act of mine ever permitted the fastening on to this county of the grossest evil of modern life; that because I was judge no gray-haired mothers have gone down in sorrow and shame to their graves; no wives have been beaten and starved; no children orphaned and no men sunk into the gutter of dejection and ruin. With these memories I can lay down the public service with the full approval of my conscience, not ashamed or afraid to face my neighbors nor to be held accountable by my God.

Respectfully,
PAUL J. CELLA,
County Judge.

Texarkana, Ark.,
December 31, 1912.

Look over the whole creation and you shall see that the band of cement that holds together all the parts of this great and glorious fabric is gratitude.—South.

MISSIONS

Missionary Board Meeting.

The Board of Managers of the Seventh-day Baptist Missionary Society held a regular meeting in Westerly, R. I., on Wednesday, January 15, 1913, at 9.30 o'clock a. m., President Clarke in the chair.

Members present: Wm. L. Clarke, E. B. Saunders, Geo. B. Carpenter, H. C. Van Horn, Simeon H. Babcock, A. G. Crofoot, L. F. Randolph, Paul M. Barber, John H. Austin, A. S. Babcock, C. A. Burdick, S. H. Davis, Alex. C. Kenyon, C. H. Stanton, G. Benj. Utter.

Visitors: Dr. Anne L. Waite, Mrs. O. U. Whitford, Mrs. Howard Langworthy, Mrs. Arnold Burdick, Mrs. Ruth Nash, Mrs. Delle Burdick, Mrs. Selden Young, Rhoda Young, Marion Young, James Waite.

Prayer was offered by the Rev. Simeon H. Babcock.

The quarterly reports of the Treasurer and Corresponding Secretary were approved and ordered recorded.

An additional appropriation of \$68.00 was voted for work of Evangelist Tsong Tsing Oong in China during the year 1913.

It was voted to appropriate for the Italian Mission for the year 1913 the sum of \$380.00.

That part of a report of the Joint Committee (item 4) recommending further financial support of work in Nyasaland, Africa, which was referred to this meeting for consideration, was not adopted.

The afternoon session opened with prayer by the Rev. E. B. Saunders.

It was voted to appropriate at the rate of \$500 per year for 3 months' work of the Rev. J. A. Davidson under direction of the Corresponding Secretary, who also is to direct certain work in Minnesota and on the Alabama field.

Much correspondence was considered, including communications from Rev. J. W. Crofoot, Rev. D. H. Davis, Ebenezer Amokoo, Rev. D. B. Coon, Geo. S. Truman, Rev. J. J. Kovats, Rev. G. Velthuysen,

Rev. A. L. Davis, C. E. Crandall, and L. A. Worden.

Adjourned,

WM. L. CLARKE,
President.

A. S. BABCOCK,
Recording Secretary.

Treasurer's Quarterly Report.

From October 1, 1912, to January 1, 1913.

S. H. DAVIS, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

BY MONTHS.

Dr.

Cash in treasury October 1, 1912	.....	\$ 355 01
Cash received in		
October	.....	\$2,359 25
November	.....	2,377 96
December	.....	1,206 10
		<hr/>
		5,943 31

\$6,298 32

Cr.

Expenses paid in		
October	.....	\$1,919 78
November	.....	1,775 93
December	.....	1,278 78
		<hr/>
		\$4,974 49
Cash in treasury January 1, 1913	.....	1,323 83
		<hr/>
		\$6,298 32

BY CLASSIFICATION.

Cash Received.

General Fund, including bal. brot. forward	.....	\$2,511 53
Home field	.....	5 00
China field	.....	331 56
African field	.....	620 42
Denmark	.....	8 25
Life Membership	.....	55 00
Salary and expenses of Corresponding Secretary	.....	185 44
New Era Chapel, from Memorial Board	.....	387 50
To pay 1/2 A. L. Davis' traveling expenses	.....	8 20
For Joint Committee expenses	.....	5 00
Loans	.....	1,600 00
Income from Permanent Funds	.....	580 42
		<hr/>
		\$6,298 32

Disbursements.

Corresponding Secretary	.....	\$ 420 89
Churches and pastors	.....	1,103 04
China field	.....	1,002 87
African field	.....	856 34
Java	.....	37 50
Holland	.....	75 00
Denmark	.....	75 00
Italian appropriation	.....	50 00
New Era Chapel expenses	.....	452 05
Emergency Fund	.....	5 00
Joint Committee expenses	.....	15 95

Taxes on Fisher Estate	60 60
African Investigation reports	127 79
Treasurer's expenses	75 62
Exchange ..	4 71
Interest on notes	112 13
Payment of loan	500 00

Cash in treasury January 1, 1913 \$1,974 49
1,323 83

\$6,298 32

Notes outstanding January 1, 1913 \$4,600 00
E. & O. E.

Is This True?

M. HARRY.

In the *Helping Hand* (Jan. 4, Lesson I, p. 7), under "Practical Applications," we see this: "The more one knows of mathematics, the science of quantity; of astronomy, the science of worlds; of physics, the science of nature's energies; of biology, the science of life; of anthropology, the science of man; and of theology, the science and philosophy of religion, the more one knows of God and the universe."

There is no doubt the more one knows of theology—that which the Bible and the Holy Spirit teacheth—the more one knows of God; but is it true that the man who knows all the rest—mathematics, physics, astronomy, biology and anthropology—knows more of God than the man who knows less or little of these? If so, then modern religious scholars know more of God than Peter, John and Paul, who knew very little of the sciences named above. I prefer to believe that the apostles knew quite as much of God as Driver, G. A. Smith, Briggs, Brown or any other of the learned scholars of this day. Indeed, I am much inclined to believe that we can sit quite awhile yet at the feet of New Testament theologians. Did not Jesus himself say, "I thank thee, O Father, that thou hast hidden these things from the wise and understanding and hast revealed them unto babes"? Hence, the knowledge of all sciences is not a condition of receiving the knowledge of God. Further, history and experience do not confirm the statement here criticised. What men of modern times have shown the most intimate knowledge of God? The worldly wise, or such men as Spurgeon, Moody and Gipsy Smith? They knew almost nothing of the sciences named above, yet their

might and success should forever put to shame "the wisdom of this world." The Scriptures teach that "God hath chosen the foolish things of the world to confound the wise."

Moreover, if knowledge of God depends upon familiarity with the sciences named, then all those—the many, who can not, because of limited minds, means and strength, obtain the knowledge of them—can not know as much of God as professors and scholars. Is God partial, giving his deepest experiences and revelations only to the learned? "And when they saw that they (Peter and John) were unlearned and ignorant men, they took knowledge of them that they had been with Jesus." No, my dear friends, God is no respecter of persons. He has repeatedly shown that he can and does impart to ignorant and dying men more of the knowledge of God through Peter, John and Gipsy Smith than through the wisest of modern theologians.

Is this, then, to despise learning? If it be considered as a necessary condition of familiarity with God and of divine power, then it should be; for "the wisdom of this world is foolishness with God." Wherein, then, consists the value of learning? It is chiefly as an instrument by which men can "subdue and replenish the earth." So may gold and silver and all useful inventions be used for the same purpose. But there is nothing essentially religious or redeeming in them, for the Greeks and Romans, the most learned people of ancient times, were also the most corrupt and ungodly. So, now, men may be experts in the sciences named, and yet have little, or even no knowledge of God. Indeed, there is such a thing as expending so much time and strength in securing such learning that there is little time and strength left to study the Bible. Further, there is such a thing as exalting learning above its place, or leaning too hard on that which may be an instrument of evil as well as good. This is nothing less than trusting "the wisdom of this world," which is "foolishness with God." Learning, wealth, and modern inventions are all good things when used by the Spirit of God for his glory, but when not so used, engines of destruction. Only the grace of God brings salvation to all men, and this grace comes quite as freely to the unlearned as to the wise; yea, even more so, for "the publicans and the har-

lots enter into the kingdom of heaven before you Pharisees."

The Scriptures and experience teach beyond doubt that *the knowledge of God* prepares the way for all useful knowledge, not that the knowledge of the sciences prepares the way for the knowledge of God.

In Lesson II, "Man the Crown of Creation" (*Helping Hand*, p. 9), on Genesis i, 26, 27, we have this comment: "There is no implication here that the human race sprang from a single individual, nor from a single pair."

Paul so understood it. He says: "By one man sin entered into the world," etc. But Paul was not up to date!

Again, on ii, 10, he informs us: "The geographical allusions which follow put the location of Eden clearly in the realm of the fanciful."

Then there was no such place at all as Eden with its four streams, Pishon, Gihon, Hidekel and Euphrates? Then Adam and Eve were not put in Eden at all, only in some man's fancy! "It is very plain to my mind now."

We always believed that according to the whole tenor of Scripture, the penalty for Adam's transgression was both spiritual and mortal death. But we are gravely informed in comments on Genesis ii, 17, "A more plausible explanation is that God changed his purpose in view of mitigating circumstances and lessened the penalty." But the penalty was, "In the day thou eatest thereof thou shalt surely die." Paul did not understand that God lessened the penalty, for he says: "By one man sin entered into the world, and death by sin; and so death passed upon all men."

Surely it is time that we should have a little rest from such teaching in our Sabbath schools.

Jan. 15, 1913.

"Mother Rood's" Ninetieth Birthday.

It is not often one reaches the good old age of ninety years, yet our mother celebrated her ninetieth birthday last Monday, the thirteenth. She was born in Persia, N. Y., and when yet a bride she removed with her young husband, Charles P. Rood, baby boy, and her father's people to Wisconsin. In 1875 she came to this place, and here her home has since been.

In the sixties, when the call came for

volunteers to defend our flag, she gave her husband, three sons and all her brothers. All, however, returned home except one brother. Only she, a timid little woman, can ever know of the hardships endured during the days when her husband and sons were in service of their country—of the long, anxious days when no word could be received from the absent ones, of the struggle to make both ends meet when the care of a growing family was thrown upon her inexperienced shoulders. Yet she bore her burdens as she has borne them since, without shrinking and uncomplainingly.

The families of three of her guests at dinner Monday, Mrs. Delia Babcock Chase, Elder Oscar Babcock and Mrs. Arline Crandall Thorngate and the Thorngates have been neighbors and friends for nearly one hundred years. They were friends and neighbors at our mother's birthplace in New York and later in Wisconsin and at this place. Nearly all her guests at dinner Monday were old-time friends—friends whom she has known for more than half a century. They were; Uncle Henry Thorngate, Aunt Arlie Thorngate, Mr. and Mrs. H. A. Chase, Elder Oscar Babcock, Mesdames Burgess, Hall, Chaffee, Pierce and Badger.

She is the mother of nine children—five boys and four girls, all of whom are living and all of whom are married. There has been but one death in the family of eighteen—our brother Herman's wife having died within the past year. There has been but one death among the grandchildren and there are living thirty-one, and there are twenty-four great-grandchildren. Her oldest grandchild, Lou Rood, has an adopted daughter who has one child—so five generations can be counted, making in all fifty-six grandchildren.

The little mother is as strong as most women much younger than she. She thoroughly enjoys life—keeps in touch with current events—is better read than the majority of women as well as most men. Till last June she did her own work, and now is busy nearly all the time.

All her relatives and many old-time friends remembered her with post-cards—all of which she thoroughly appreciated, as she did the congratulations of those who ate dinner with her. That she may be spared to us many years is, naturally, the wish of all.—*North Loup Loyalist*.

WOMAN'S WORK

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

The Civic Alphabet.

- A—Aim to make Arbor day annual "Clean-up" day.
 B—Banish the tin can district from your city.
 C—Clean up back yards and alleys.
 D—Destroy rubbish by burning.
 E—Educate housewives to demand clean markets.
 F—Fine every club member who does not work.
 G—Give free lectures upon civic movements.
 H—Have campaign against unsightly billboards.
 I—Interest city authorities in "Clean-up" day.
 J—Join all forces for the anti-dirt crusade.
 K—Kill all sidewalk spitting or it will kill you.
 L—Let your slogan be,—"Do it for 'Home, Sweet Home.'"
 M—Make requests of preachers for "Clean-up" sermons.
 N—Next to godliness is cleanliness.
 O—Organize the children into civic leagues.
 P—Plant trees, and then plant trees, and plant more trees.
 Q—Question authorities about city expenditures.
 R—Remember to plan parks and playgrounds now.
 S—Study city ordinances and work for their enforcement.
 T—Try to make the school buildings social centers.
 U—Use every effort to arouse citizens.
 V—Vanquish the opposition with good nature.
 W—Wage unceasing war upon all weeds, flies and mosquitoes.
 X—Exact obedience to city sanitary laws.
 Y—Your city is *you*; never forget that.
 Z—Zeal, courage and patience will "clean up" your State (and every other State).—*Sarah Platt Decker.*

What One Woman Has Done.

"The Modern Joan of Arc" is a title any girl or woman might covet, but to do the hard work that might bring one that honor—that is quite another matter. This title has been bestowed upon a girl living in one of the suburbs of Chicago, who a few years ago started out alone to clean up the town and make it a safe place for the women and children who lived there. Those of our readers who have been readers of Chicago papers will know at once to whom this title has been given, for many references have been made in those papers to Virginia Brooks, and her crusade against greed and vice of every kind in West Hammond.

Let me tell you just a little of what she has done. Just about four years ago she became of age to inherit considerable property left her by her father. Much if not all of this property was in West Hammond, a town of about 5,000 people, mostly Poles with some German and Irish. When a little later she was assessed, on a hundred-dollar lot, one hundred and ten dollars for improvements, she consulted a lawyer and went out to West Hammond to see what improvements had been made. Not finding any she decided that it would be best for her to live in West Hammond and look after her property interests herself. Accordingly she and her mother moved out there and they were almost the only American women in the town. She immediately began to lay plans to improve the conditions then existing in the town, which was at that time incorporated as a village, with its village board having as members three saloon-keepers.

She decided that the power of the whiskey politicians must be taken from them first, and then the form of town government must be changed. Of course they fought her in every possible way, and it was only last spring that the town became a city, but then Miss Brooks was at the helm.

Very soon after she became a resident of the town she had two elections declared fraudulent and void because of the ambiguous wording of the ballots.

She published a weekly paper, the West Hammond *Searchlight*, in which she attacked the management of the village, and in addition she scattered broadcast posters

showing up the conditions of the place. At one time she was arrested because with a party of West Hammond women she went to the street and interfered with the laying of brick on a street that was being paved. Her reason for this was that the work was not being done according to specifications, and although she was taken to a cell she was soon released.

After she had "put the ring out of business" she started a crusade against the disorderly houses of the town. One morning there was seen on every such house a brilliant red poster reading, "Warning to dives! Thirty days to vacate. Virginia Brooks."

It is small wonder that the men, women and children of West Hammond have great faith in "Vir-gee-na Brookska."

Now West Hammond is in Cook County. Chicago is also in Cook County, and what was more natural than that, when Chicago had need of some one to help clean up, Miss Brooks should go to the help of the good people of that city? The papers have heralded the fact that the district attorney has closed the segregated vice districts of Chicago, and what is more has declared his intention of keeping them closed as long as he remains in office.

Of Miss Brooks' part in the crusade against segregated vice in Chicago Graham Taylor writes for the *Survey* as follows. He has been speaking of the monstrous parade that demonstrated the desire of the people for a moral awakening in the city. He says: "But it was the vigorous and persistent attacks by Virginia Brooks on the equally vicious conditions in the outlying town of West Hammond which forced the hand of the county authorities. By this exercise of her right, and fulfilment of her duties as a property owner there, this young woman has provoked official action affecting the city and suburb alike. Charged by her directly before the grand jury and in the public press, not only with the responsibility for the existence of these illegal conditions, but with defeating attempts to get legal aid to improve them, the states-attorney took sudden and drastic action. He issued hundreds of warrants for the arrest of the keepers and inmates of disorderly resorts in the segregated districts of the South Side and closed up almost all of them within a week. Spectacular citations by *capias* were also is-

sued upon owners and agents of properties used for illegal purposes. . . . It has been shown that the segregated district can be summarily closed and therefore can be permanently abolished."

It rather looks to me as if Virginia Brooks has fairly won the title, "The Modern Joan of Arc."

Dodge Center Society Busy.

Report of the Woman's Benevolent Society of the Dodge Center Seventh-day Baptist Church of Dodge Center, Minn., for the year 1912.

The Woman's Benevolent Society has a membership of 45, of whom 38 are resident and 7 are non-resident. The initiation fee is 10 cents and the monthly dues are 5 cents. The regular meetings are held on the first Wednesday after the first Sabbath of each month.

During the year 1912 there were eleven regular meetings held, the May meeting being omitted because of the death of Mrs. H. D. Clarke. Two special meetings were held, one in April to consider plans for fixing the parsonage, and one in November to sew for Mrs. A. Christiansen. Refreshments have been served at every meeting but the special one in April, with a supper fee of 5 cents.

Nine socials have been held, with a large attendance at each, at which the society has endeavored not only to replenish the treasury, but to provide a delightful occasion for promoting the social life of the church. In September the society served dinner and supper for the visiting delegates to the State Federation of Women's Clubs, netting a tidy sum.

The members of the society have been ready to set their hand to every good work; no task has been too humble; no necessity has found them unready to undertake the burden. They arranged a farewell party for the outgoing pastor; their hands made fresh and beautiful the home for the new pastor; they remade the church carpet; they assumed the building of the new porch on the parsonage; they assisted at the dinner for the raising of the new barn; and deeds of loving service have been many which only the Recording Angel has made account of.

Four members have been lost during the

year: Mrs. Mary Langworthy, Mrs. H. D. Clarke and Mrs. Francelia Sanford by death, and Mrs. C. S. Sayre by removal. There have been added three new members.

The treasurer's report, appended herewith, will show the financial side of the year's work.

Respectfully submitted,
HARRIETT C. VAN HORN,
President.
EDNA LANGWORTHY,
Secretary.

Financial Report of the Women's Benevolent Society.

On hand January 1, 1912	\$ 29 81
Dues and admission fees	2 75
Work	2 25
Refreshments	14 00
Socials	103 95
Federation dinner	49 10
	<hr/>
	\$224 66
	<hr/>
Woman's Board	\$ 80 00
Repairing parsonage	30 75
Flowers aside from fund	2 60
Toward sending pastor to Conference ..	5 00
Society song	13
Material for sewing carpet	33
Expense on teaspoons	2 20
	<hr/>
	\$121 01
Balance on hand January 1, 1913	103 65
	<hr/>
	\$224 66
	<hr/>

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, January 12, 1913, at 2 o'clock p. m., President Stephen Babcock in the chair.

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

Visitors:—Dean A. E. Main, Curtis F. Randolph, F. S. Wells.

Prayer was offered by Rev. Arthur E. Main, D. D.

Minutes of last meeting were read.

The Committee on Distribution of Literature reported the distribution of 7,582 pages of tracts, 25 copies of the "African" RECORDERS, 12 delinquent subscribers to the RECORDER reinstated, 6 new ones added, and one copy of "Sabbath and Sunday" sold.

Report adopted.

The Joint Committee presented the following report:

Reports have been received that Rev. Geo. W. Hills has arrived at Los Angeles, Cal., and was ready to begin his work as pastor of the Seventh-day Baptist Church there the first of January, 1913.

This word has come from the clerk of the church, Mrs. W. C. Ackerman, East 54th St., R. D. No. 14, Box 668, and from Brother Hills, 264 West 42d St.

The committee recommends that the Treasurer of the Tract Society have authority to pay to Rev. Geo. W. Hills as pastor of the church as a part of his salary the amount suggested in the Budget, namely at the rate of \$250.00 a year till the first of July, 1913.

There has been no meeting of the Joint Committee of both Boards since the last meeting of this Board.

D. E. TITSWORTH,
Chairman of Committee.

Report adopted.

The Treasurer presented his report for the second quarter duly audited, which on motion was adopted.

He also presented a report on the Phillips property at Lewiston, Ill., recently visited by him, after which the following resolution was adopted:

Resolved. That we receive with high appreciation the thorough and clear report of Treas. F. J. Hubbard of his investigation into the matter of the bequest of the late Murilla B. Phillips of Lewiston, Ill., and that we accept the same as a report of progress, requesting him to continue the work of closing up the matter as his judgment may dictate.

The Corresponding Secretary reported correspondence from the following: Rev. Edward B. Saunders, submitting report for December, 1912, and enclosing a letter from D. W. North, of the law firm of North, Wentworth, and Blanchard, of Edgerton, Wis.; Rev. Geo. Seeley, submitting reports for the months of November and December, 1912; Rev. George W. Hills, and Mrs. W. C. Ackerman, concerning the beginning of the pastorate of Brother Hills at Los Angeles, Cal.; Joseph Booth, concerning Sabbath literature in his possession at Cape Town, South Africa;

Prayer Difficulties.

C. H. WETHERBE.

It must be admitted by all of us that we ought always to pray to God, whatever our circumstances may be, or whatever difficulties may be in our way. But there are Christian people who allow various supposed difficulties to hinder them from praying when they ought to engage in the holy exercise. Sometimes there is a difficulty in one's self. He does not have the faith in God that he should have, and hence he excuses himself from praying while in that mood. I am sure that this is a very bad thing for one's own self. If he feel that his faith is too weak to pray, it is all the greater reason why he should pray as earnestly as he possibly can pray, asking God to stimulate and strengthen his faith, and he will soon get such help. Then, many Christians have great difficulty in praying in the presence of others. Indeed, the difficulty is so great that many genuine Christians will not audibly pray in company with others.

Rev. Dr. Alexander Whyte of Edinburgh, Scotland, says: "Sometimes, and to some people, there is the great difficulty they have in praying along with some other people. For instance, you will have an insurmountable difficulty sometimes in entering with your whole heart into public worship. Your minister does not carry you with him in his pulpit devotions. His language, his voice, his accent, his intonation, his manner, his composition, or some other unacceptableness of his to you, throws you wholly out of step with him till you lose all the help of public prayer. Then, those who conduct family prayers at home do not help you—rather otherwise." Such difficulties are very real to many Christians; nevertheless, all of us can daily engage in secret prayer, and we will not spiritually thrive unless we do.

"Loving Father, we are ashamed of our ingratitude. Thou hast given us life with all its joys, and the life to come with its indescribable wealth and glory, and we have not been grateful. Forgive us, and save us from this mean sin. Amen."

Some people are always grumbling because roses have thorns. I am thankful that thorns have roses.—*Alphonse Karr.*

Alfred Merrill, Warren, N. H., asking for information concerning Seventh-day Baptists; N. O. Moore, Rev. W. D. Wilcox, Charles Domingo, Geo. Amon Malinda, Ezra Mrzumara, P. Mhangu, A. Mhangu, concerning matters in Nyasaland; Moses Crosley, concerning estate of Adelia C. Kenyon, near Albion, Wis.

Voted that the Corresponding Secretary be instructed to write in reply to Mr. North of Edgerton, Wis., that we do not deem it advisable to dispose of our interest in the Adelia C. Kenyon estate at this time.

Voted that the letter of Joseph Booth be referred to the Committee on Distribution of Literature with power.

The item in the report of the Joint Committee presented at the November meeting of the Board, and referred to this meeting, recommending the appropriation of \$50.00 monthly by the Missionary and Tract societies for the assistance of the native pastors in Nyasaland, was taken up, and it was voted that for the present the Board does not deem it wise to send money to the African natives, to use without supervision by one of our own representatives.

Voted to take the December report of the Advisory Committee from the table. On motion the report was referred back to the committee for further consideration.

Dean Arthur E. Main being present, was given the floor and spoke of many of the difficulties which confront us in our educational and organized religious work, but inspired us by the presentation of hopeful opportunities and privileges that are ours, as the fruit of seed sown in the past, and the immutability of our cause as founded on and in the name of Jesus, our Saviour and Lord, and the Board by a rising vote expressed their gratitude to the Dean for the glowing warmth and eloquence of his remarks, touching all our hearts deeply, infusing us with new courage, and inspiring us to renewed and steadfast zeal.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.—*Ps. xcvi, 2.*

YOUNG PEOPLE'S WORK

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

Christian Zeal.

R. R. THORNGATE.

Christian Endeavor topic for February 8, 1913.

Daily Readings.

Sunday—Zeal without knowledge (1 Kings xviii, 25-29).

Monday—Zeal for souls (1 Cor. ix, 18-23).

Tuesday—For improvement (1 Cor. ix, 24-27).

Wednesday—For righteousness (Isa. lxii, 1-5).

Thursday—For service (2 Cor. xi, 18-28).

Friday—For the church (1 Thess. iii, 1-8).

Sabbath day—Topic: The ideal Christian. II. His zeal (2 Cor. vi, 1-10). (Consecration meeting.)

Those of the younger ministers of our denomination, who have been so fortunate as to sit under the teaching of Dean Main, no doubt still remember his insistence on definition. Definition is to the student what diagnosis is to the physician. The physician can not possibly hope to intelligently prescribe the proper treatment in a given case until he has diagnosed the case, that is, until he has defined the nature of the ailment. So it is with the student. He can not hope to intelligently grasp a given subject until he has defined it, that is, until he has clearly fixed the meaning of it in his own mind. Lack of definition is the cause of much slovenly thinking. Consequently before we undertake the consideration of our topic we must define it.

WHAT IS ZEAL?

Zeal may be said to be enthusiasm or earnestness for the thing or object of our liking. Those of our young people who have attended, or are attending, school at Alfred, or Milton, or Salem, or elsewhere, know well enough what is meant by the college spirit. It is nothing less than enthusiasm for the life of the college or school of which you are a student. Enthusiasm or earnestness for the thing or object of our liking is zeal. Carrying the definition a little further.

WHAT IS CHRISTIAN ZEAL?

If zeal is enthusiasm or earnestness for the thing or object of our liking, then

Christian zeal must be enthusiasm or earnestness for Christ and the things of Christ. Carrying the illustration too a little further, it must be admitted that your zeal for your particular college or school will be in proportion to your love for your alma mater. So it is with the Christian's zeal. His zeal will be in proportion to his love for Christ, for Christ is the object of his zeal. It is the zeal of the early Christians that inspires us. Their zeal was so great that even shameful abuse, imprisonment and martyrdom could not suppress it. Their zeal impelled them to become evangelists. But today the zeal of many social reformers, who even repudiate Christianity, may well put Christians to shame. Not long since a minister of a certain denomination related to me how much he had been impressed by the zeal of a would-be socialistic reformer as he preached his doctrine on the street corner in one of our great cities. The minister of Christ confessed that he had been put to shame by the zeal of the man, admitting that he himself had never experienced such zeal for the things of Christ. Have not other professed Christians felt like making a similar confession? What is lacking? Love, consecration.

INTELLIGENT ZEAL.

Yet the social reformer's zeal may have been without knowledge. Zeal without knowledge may be commendable, at least the spirit of it, but it is impracticable, even harmful often to the very cause which men love. History records no more striking example of religious zeal than that which induced the crusades of the middle ages. Yet it was zeal without knowledge, and as a result multitudes of lives were sacrificed. Dean Main tells of a man whose zeal became so great, as the result of a revival, that it seemed to him he could never do another day's work. His zeal may have been sincere, but it was certainly without knowledge. Such zeal could never result in good to the man's family, or to his individual community. The Christian's zeal should be such that it shall result in intelligent service for Christ and his kingdom. More than that, the ideal Christian's zeal is intelligent to that degree that he is able to give a reason for his enthusiasm for the things of Christ.

OBJECTS OF THE CHRISTIAN'S ZEAL.

There are at least four things for which the ideal Christian should be zealous. In fact no one can be said to be an ideal Christian whose zeal is not sufficient to induce him to activity of some sort. The zealous Christian is always an active Christian. Passivity has no place in the zealous Christian's life. The four objects of the Christian's zeal should be zealousness for souls, zealousness for righteousness, zealousness for service, and zealousness for Christ and the church.

ZEALOUSNESS FOR SOULS.

The zealous Christian is always earnestly desirous of winning others to Christ. As has been stated, the Christians of the early centuries were characterized by this sort of earnestness. History bears testimony that it was largely through individual effort that Christianity was propagated during the first three centuries. The zeal of each believer was such as to cause him individually to present Christ to some one else. Personal evangelism has always been, and will continue to be, effective in winning others to Christ, but personal evangelism is dependent upon the zeal of the Christian. Without zeal there will be no individual winning of others to Christ.

ZEALOUSNESS FOR RIGHTEOUSNESS.

The second object of the Christian's zeal will be zealousness for righteousness. By righteousness is meant right living. And the sort of zeal that does not manifest itself in right living is zeal without knowledge. There can be no better evidence of the Christian's zeal and consecration than that sort of living that manifests itself in right conduct. Enthusiasm in prayer meeting, or elsewhere, can not take the place of right living.

ZEALOUSNESS FOR SERVICE.

A third way in which the ideal Christian's zeal will exhibit itself is that he will be zealous to serve. Much emphasis is being placed on this phase of Christian activity these days. Much is being said and written about it, some of which is practical, but much of which is nothing less than bombastic. But after all, there is great need and much opportunity for the ministry of human sympathy, for there is much of sorrow, distress and misery in the world. Human selfishness is still prev-

alent in a marked degree, but the zealous Christian is anxious to give of his time, strength and ability for the sake of others. With zeal to serve, the opportunity to do so will readily present itself, and the giving of unselfish service will bring its own reward.

"FOR CHRIST AND THE CHURCH."

And last of all, but always, the ideal Christian will be zealous for Christ and the church, for it is to them that his allegiance is pledged. The one who forsakes the person or cause to which he has pledged his allegiance is a deserter. No zealous Christian will become a deserter.

SOME GATHERED THOUGHT STIMULATORS.

The Christian lives so in the present that to him there is no past, except for gratitude, and no future save for purpose.

We praise a man by saying that he is "on the job." The Christian is always about his Father's business.

Poor health means usually low zeal. A zealous Christian must keep himself efficient all over.

Great soldiers win their victories because they are "in dead earnest"; Christian soldiers because they are "in live earnest."

"Zeal" comes from the Greek word meaning "boiling." But it is not self-made heat; the Christian's fire is from the Holy Spirit.

If you are a cold Christian you are in a wrong attitude toward Jesus Christ, away from duty, away from prayer, away in worldliness, away in unbelief, indulging in some besetting sin.—*Cuyler*.

Any man who goes into business and doesn't throw his heart into it doesn't succeed. Why not go into the Lord's work as earnestly as into athletics?—*D. L. Moody*.

Verona, N. Y.

Read the Letter Below.

Below is an excerpt from a letter recently received from a busy man who takes time to do thoroughly things to help others. The letter has been of twofold help to the department editor—in the words of appreciation of his own work, which are not printed, and in the spirit of the man shown in the part here given. It is published that it may encourage others and inspire them also with the same spirit of helpful purpose

and endeavor. The value of taking time and painstakingly putting one's thought and attention to a definite task, especially with the view of helping others, is incalculable and brings its own reward.

"Never mind about the work it takes to get the material out. I am glad to render the service. All that I am anxious about is that I may be able to furnish something that is really helpful. Do you think that I have received no benefit from the preparations? It has done me good. It has made me get down and work. Already the inspiration and information which I have received from the study of missions, especially medical missions, has paid me for all that I shall have to do in the preparation of all the material."

The Story of the Year.

The "Story of the Year of Christian Endeavor" has just come to our table through the courtesy of our denominational trustee, the Rev. Wm. L. Burdick of Alfred, N. Y. It is full of interesting matter to all the young people and at least one copy of it should be had in each society. It may be obtained from the United Society, Boston, for ten cents. Your attention is called to the following extracts:

The Los Angeles Convention.

The great event for the year 1913 will be the Twenty-sixth International Christian Endeavor Convention, to be held in Los Angeles, Cal., July 9-14.

The meetings will be held in a great auditorium to be erected in Fiesta Park. In connection with this will be another auditorium for general headquarters, and booths for state and provincial headquarters.

The program is being planned on broad and comprehensive lines to furnish practical information, personal inspiration, and spiritual vision.

The daily sessions will open with a sunrise Quiet Hour, followed by the Christian Endeavor Institute from nine to eleven o'clock. From twelve to one in the Temple Auditorium there will be a series of messages on great and timely themes by speakers of national reputation.

The afternoons will be used for striking features and great mass-meetings. The evenings will be used for great platform

meetings dealing with topics of world-wide interest.

One afternoon will be devoted to denominational rallies and one to a great Junior rally.

A Pageant Parade.

One of the most striking features of the convention will be the great pageant parade, with twenty-five floats illustrating the most important lines of Christian Endeavor work and the most picturesque historic incidents in connection with the progress of world-wide missions.

Between each two floats will be marching groups of state and provincial delegates, carrying banners, mottoes, and charts that will tell the inspiring story of Christian Endeavor and missionary achievement to a multitude of onlookers. The delegations are at liberty to wear some distinctive dress or carry emblems descriptive of their State. The young ladies, for instance, could carry sunshades covered with crêpe paper in the state colors. The young men could wear either dark or light trousers with outing-shirts, and belts or sashes in the state colors. The delegates should bring their state, district, local union, and society banners. In many States the leading boards of trade would contribute generously to the display.

This demonstration is not simply for spectacular effect, but is for the purpose of reaching the tens of thousands of people in Los Angeles, who can not or will not attend the convention sessions, with facts and figures that will show the progress and vitality of our religion.

Reduced railroad rates will prevail from all parts of the country, and all indications point to a large attendance.

Those of our young people who live within a reasonable distance should attend this convention next July, and send reports and information to this department. Round trip railroad fare from Chicago to Los Angeles is \$65.00.

A Letter to Rev. Wm. L. Burdick.

DEAR FRIEND:

Another year of Christian Endeavor history has been written, written on the hearts and lives of some four millions of young people in all parts of the world.

The few paragraphs of this history

which could be condensed into our little annual Year Book by my friend and colleague, Rev. R. P. Anderson, are herewith sent to you, with my warmest regards and good wishes, hoping for your continued interest in, and prayer for, this work for young people in all lands.

My journeys this year have taken me to the lands of our Lord and his apostles. I find to my joy that there are many more Christian Endeavor societies than I supposed existed in these countries.

I am soon going to Egypt, where Christian Endeavor societies are a large factor in the life of all the native churches, and then to central and northern Europe to attend conventions and union Christian Endeavor meetings in half a dozen different lands.

So far as I can see, Christian Endeavor work, both in America and in other continents, was never more prosperous than now, and never more deserving of the sympathy and support of its friends.

Faithfully yours,

FRANCIS E. CLARK.

Beirut, Syria,

Nov. 19, 1912.

Christian Endeavor Finances.

A. J. C. BOND, *President.*

There is at least one thing in which the present Young People's Board has been eminently successful. It has consistently reduced the large surplus found in the treasury when the work was taken over from the former board.

We think an investigation of the treasurer's report, to be found in what the business manager of the publishing house called, last October, the "coming" *Year Book*, which we suppose is still "coming"—we think a study of this report will indicate to you a wise disposal of your funds.

We have voted each month, without fail, \$25 for Doctor Palmberg. I believe the next largest contribution to a single interest was to the school at Fouke. Some money has been expended for student evangelistic work. Other interests have received aid, as will appear in the treasurer's monthly reports.

But the mill will never grind again with the water that has past. If the work is to continue, funds must continue to come

in. The treasury looked rather slim at our last meeting. Former treasurer, Philip Coon, assured Treasurer Stringer that it would come in after the holidays. Well, I confess I have not heard from the treasurer since our last meeting in December. It may be that there are plenty of funds to meet all bills by this time.

I am sure our societies that have already sent in money since the beginning of the year will take no exceptions to this article. There may be one or two societies that have not responded, even since the beginning of the conference year. To such societies this may serve as a gentle reminder.

Some of the societies have urged the board to apportion the money called for in our budget among the various societies. When this has been done in the past, the ability of the members, as well as the number, has figured.

The board does not feel well enough acquainted with the conditions prevailing in the several societies to make such apportionment. The whole amount asked for, however, corresponds approximately to the total number of active members in our societies. That is, we are asking this year for an average of one dollar per active member. You can easily figure what your share would be on that basis.

Some societies contribute annually more than that amount, and we hope they will continue to do so. For there are a number of societies which can not do so much, perhaps. Let us all take hold and do what we can.

News Notes.

BERLIN, N. Y.—Sunday, January 5, was a "Home Gathering" day for the entire church family. A bountiful dinner was much enjoyed by all, while the spirit of unity and love was even more apparent. These seasons of gathering together are always hopeful.

GENTRY, ARK.—Our annual church dinner took place on New Year's day. Several families of Hummels living near Springtown were present by special invitation; also Frank Hurley, brother of George Hurley of quartet fame, came up with his wife from Siloam Springs and spent the day.—Election of officers in church, Sabbath school, Christian Endeavor, Ladies'

Aid and Good Will societies have occurred. At the church election the plan of special meetings was discussed. Advisability of help from abroad was suggested, but the matter was left open till a later day. The pastor made request that it be made a matter of special prayer.

NEW AUBURN, WIS.—An interesting short program was given, Christmas, by our Sabbath school.—On New Year's day the annual dinner was held in the I. O. O. F. Hall, after which the business meeting was held in which officers were elected for the ensuing year. The same night, Elder Hurley, wife and granddaughter left for a few months' work in Alabama.—Sabbath day, January 11, Elder Randolph was with us, the next night going out to Pine Grove schoolhouse, where he gave a lecture.—All are looking forward to the coming of the Iowa ladies' quartet.

BATTLE CREEK, MICH.—The Rev. and Mrs. L. J. Branch and son, Hazel, of the Church of God at Bangor, Mich., and Miss Susie Burdick of Shanghai, China, attended the Medical Missionary Conference held at the Sanitarium, December 31 to January 3. Mr. Branch preached for us on the following Sabbath. Miss Burdick spoke to the Juniors, on Sunday, January 5, to the Endeavorers on January 11, and at the church services on Sabbath morning, January 11. Her messages from China were much appreciated by all. An informal reception was held for her at the parsonage, Monday evening, January 13.

"The Law of the Spirit."

There is a great deal of haphazard religious work, which is barren of results because it ignores fundamental, fixed laws. No one would dream of trying to produce electric light without following absolutely the laws of electricity. Yet people plunge ahead in religious activity and are dismayed to find their activities fruitless, when as a matter of fact, they have no reason to expect anything but failure because they are ignoring the law.

Theology is called, technically, a science. So the operations of the Holy Spirit may be said to be a form of science. It is, after all, the same God in nature and in the realm of the spirit. The changing of the position and combinations of bits of

physical power; certain other acts and changes in human minds and wills bring about conditions in which God's spiritual power is revealed and made fruitful. It is as fair to call the second science as the first. There is a law of the Spirit.

It would require a book rather than a paragraph even to outline the things which shut off the power of God. But a few positive items of the "law of the Spirit," as it applies to work done for the souls of others may be laid down.

There must be straight preaching about sin. No other idea will lead a soul to seek real salvation except the idea of real sin. Wrong-doing is not a misfortune, even a calamity. It is sin—the kind of sin that means guilt and danger. Next there must be straight preaching about the Cross of Christ. The message of Christ crucified is the message that moves and melts hearts. No better altar song for seekers has ever been found than this:

"What can wash away my sin?
Nothing but the blood of Jesus."

There must be intense love for those to whom the message is delivered. There must be consecration. God's Spirit can work only through lives that are yielded wholly to him. Lastly, there must be faith. In fact, faith is so vital that it is almost true to say faith is the only requirement, because faith can come only to the heart that has done these other things first. But when faith comes to such a soul, victory is sure.

This, then, is the law of the Spirit in the work of saving souls; the preaching of sin, the preaching of the Cross, love, consecration and faith. Prayer is not mentioned specifically, for the whole matter is a matter of prayer. Prayer is getting into touch with God and keeping in touch with him. We must pray while we preach, we must pray while we love—and as we pray, in consecration and love, we believe. And with the faith comes triumph.—*The Christian Herald.*

"Merciful Father, we pray for courage and consecration in the great war on wine. May no considerations move us except the loftiest and the best. May policy swerve us not, but may principle mold us into one. Amen."

CHILDREN'S PAGE

What the Wild Bear Learned:

The children were playing circus in the back yard, and Joe was the wild bear. They had had a procession all around the block, with the bear growling under his blanket, the lion roaring, and the ponies hopping along; but now the wild animals had all been placed in their cages and the children were walking around admiring them.

"Don't stand so near the wild bear," said Tommy, who looked very proud in his papa's hat and coat. "I have the cage locked, but he may get out."

At that the bear growled and came to the front of the store-box cage, and the little children thought he did look fierce. A little girl tossed in a peanut, which the bear ate very much like a boy, but he growled again as soon as the peanut was gone. Addie Blake asked the keeper to give him a piece of a stick of peppermint candy, and that made him stop growling a little while; but soon he was shaking the bars of his cage, while the keeper was telling the children to stand back.

"It's lots of fun, isn't it?" said the bear to the lion, when they were alone a few minutes. "I like playing circus."

"I do, too, but you get the most candy," said the lion. "I've roared a whole lot, but they gave most of the peanuts and candy to you."

But just then a real band began playing on the street, and all the boys and girls who had paid two pins to get into the carpet tent hurried out to see if a real circus was having a parade. The lion twisted and squirmed through the bars, but the poor wild bear stuck fast when he tried to get out and had to creep back into his cage.

"It's a mean shame," sobbed the bear. "They might have opened the door for me before they all left." And then he curled up in a corner and cried. Louder and louder the band played, but no one came near to let him out. "I know I've been here an hour," he said, wiping away the tears. "It's dreadful hot in here, and I'm hungry and thirsty. Oh, dear! I guess maybe I'll have to stay here always."

And what do you think he thought of then? Poor Rover, shut up in his hot little house down by the barn with nothing to eat and drink all morning. Mamma had told Joe early in the morning to let the poor fellow out and water him, but he had forgotten all about his dear pet. "I'm a wicked, wicked boy," he told himself, forgetting all about his tears. "I deserve to be shut up all day for being so bad to poor Rover."

"Why, Joe! You shut up in here?" cried Cousin Bess, coming out of the tent. "The other boys and girls are all out listening to the band. You poor child! Have you been shut in here this whole half-hour? Run now, and you can hear, too."

But Joe ran to the barn to let poor Rover out instead. He gave him some nice meat and a pan of cold water, which Rover took very gratefully. When he had taken care of his pet the band was far down the street, but Joe didn't care. "I learned a whole lot by being the wild bear in the circus, Cousin Bess," he said soberly. "After this I'm going to take better care of Rover."—*Unidentified.*

Memorial Board Meeting.

The Board of Trustees of the Seventh-day Baptist Memorial Fund met for their regular quarterly meeting, January 12, 1913, at 10 a. m., in the church parlor, Plainfield, N. J.

Present: Henry M. Maxson, David E. Titsworth, Joseph A. Hubbard, William M. Stillman, J. Denison Spicer, Stephen Babcock, Orra S. Rogers, William C. Hubbard, and Accountant Asa F. Randolph. Visitors: Curtis F. Randolph, Treasurer of Alfred University, Dean Arthur E. Main, Rev. E. B. Saunders, and Rev. E. D. Van Horn.

Minutes of the October (1912) meeting were read. Correspondence was received from Rev. E. B. Saunders, re the Board loans and gifts to Attalla (Ala.) Seventh-day Baptist Church; from Rev. D. Burdett Coon, Battle Creek, Mich., advising that the trustees of the Battle Creek Church attempted to comply with our request in securing the Board when they sent us a Deed of Trust, and asking what further they could do.

The Finance Committee's quarterly re-

port, showing changes in securities, was read and having been approved, an abstract was placed on record.

The Treasurer's second quarterly report was read in detail and having been duly audited was ordered placed on file. A list of delinquents was read.

Re the Attalla (Ala.) Seventh-day Baptist Church, a letter was read from Rev. J. H. Hurley, by Rev. E. B. Saunders; after discussion it was voted that we approve of the desire of the Attalla (Ala.) Church to change their church to a more central location. This Board has, in years past, at various times, advanced to the Attalla Church \$800 and has a moral, but no legal right, in the premises.

Voted that the Secretary be instructed to write the Battle Creek Church that this Board desires to do nothing that will tend to embarrass this church but simply to secure the loan in case the Battle Creek Church ceases to exist, and to arrange the matter for the Board.

The Henry W. Stillman Fund—which is discretionary—amounting to \$579.54 was, by vote, divided as follows: \$100 to American Sabbath Tract Society, \$100 to Seventh-day Baptist Missionary Society, and the balance, \$379.54, to Milton (Wis.) College.

The George H. Babcock Discretionary Fund was, by vote, divided as follows: \$200 to the Treasurer of the Seventh-day Baptist Education Society for Alfred Theological Seminary, and the balance, \$706.84, to be sent to Salem (W. Va.) College.

It was voted that we appropriate \$50 to each of the nine Seventh-day Baptist young men studying for the ministry, seven in Alfred, and Peter Taekema, and Henry N. Jordan, the same amount as appropriated October 13, 1912.

The minutes were read and approved, and meeting adjourned.

WILLIAM C. HUBBARD,
Secretary.

Disbursements, January, 1913.

Alfred University	\$4,223 36
Milton College	2,718 60
Salem College	733 49
American Sabbath Tract Society	1,392 82
Seventh-day Baptist Missionary Society	437 97
Education Society	200 00
Seventh-day Baptist Church, Plainfield, N. J.	26 59
First Verona S. D. B. Church	15 13
Rev. T. G. Helm	15 00

Southampton S. D. B. Church	60 00
Martha H. Wardner	23 24
Heirs of E. W. Burdick	271 48
9 Young men preparing for the ministry	450 00
Miss M. E. Babcock	75 00

Many Ducks in China.

Those traveling in foreign lands are apt to note with interest many peculiarities of the people of different nations, and, of course, are apt to notice the different kinds of fowl and animals found in different countries.

There are more ducks in China than in all the rest of the world. Their voices are a familiar sound in every town and country spot of the seacoast, and the interior of the vast empire. Even in the large cities ducks abound. They dodge between the coolies' legs. They flit, squawking, out of the way of the horses. Their indignant quack will not unseldom drown the roar of the urban commerce. Children herd ducks on every road, on every pond, on every farm, on every lake, on every river. There is no back yard without its duck quarters. All over the land there are great duck-hatching establishments, many of them of a capacity huge enough to produce fifty thousand young ducks every year. Duck among the Chinese is a staple delicacy. It is salted and smoked like ham or beef. It is served as a delicacy prepared in many ways, and a number of travelers declare only the Chinese know how to cook and serve a nice, fat duck.

In royal households, and among the very wealthy, the duck is served in a particular style in honor of any distinguished guest, and those fortunate enough to have eaten say it is far beyond anything they get elsewhere in the way of prepared fowl.

Many ducks are exported from China, and it promises to be a growing industry. The climate, as well as the care of the fowls, is said to produce the most excellent flesh.—*The Watchman.*

"Holy Father, may we know and love and live the truth today. May our hearts, like the sun when it sinks in the distant west, be unstained by the world through which they have passed. Amen."

Cowardice asks, Is it safe? Expediency asks, Is it politic? but Conscience asks, Is it right?—*Anon.*

DENOMINATIONAL NEWS

Pastor Geo. B. Shaw announced Seventh-day morning that he had received a call to become pastor of the Seventh-day Baptist church at Milton Junction, Wis., and that he would make known, soon, his decision as to whether or not he would accept the call.

Later:

Pastor Shaw says he has declined the call to become pastor of the Milton Junction Seventh-day Baptist Church. This will be welcome news to his many friends and parishioners.—*North Loup Loyalist.*

Rev. Eli Loofboro has resigned the pastorate of the Riverside (Cal.) Seventh-day Baptist Church.—*Alfred (N. Y.) Sun.*

Rev. H. Eugene Davis of Walworth, who spent more than three years in the Chinese Empire, will exhibit curios collected while there and talk about the customs to the people at the Milton Seventh-day Baptist church Sunday evening, January 19, 1913, at 7.45 p. m. A collection will be taken. Everybody invited.—*Journal-Telephone, Milton, Wis.*

Startling Results of a College Examination.

Professor Vernon P. Squires, professor of English in the University of North Dakota, being struck with the ignorance of the Bible displayed from time to time in his English classes, determined on a written test of freshmen. This was optional, but 139 students participated in it. In the *Journal of Education* the professor describes the results.

The questions were as follows:

1. What is the Pentateuch?
2. Name ten books in the Old Testament.
3. Name ten books in the New Testament.
4. Into what groups or divisions is the Old Testament divided?
5. Who was (1) "The apostle to the Gentiles"? (2) "The beloved disciple"? (3) "The wisest of men"? (4) "The

strongest man"? (5) "The first murderer"?

6. What idea is suggested to your mind by each of the following proper nouns: (1) Apollos? (2) Cana? (3) Carmel? (4) Esther? (5) Hezekiah? (6) Ishmaelites? (7) Jephtha? (8) Jezebel? (9) Saul? (10) Sinai?

7. Briefly explain the allusion in each of the following passages:

(a) "When Lazarus left his charnel cave."—*Tennyson.*

(b) "And so the Word had breath and wrought with human hands the creed of creeds."—*Tennyson.*

(c) "A hungry impostor practising for a mess of pottage."—*Carlyle.*

(d) "The two St. Johns are the great instances of the angelic life."—*Newman.*

(e) "He changes the self-satisfied Pharisee into the broken-hearted Publican."—*Newman.*

(f) "The man of Uz."—*Browning.*

(g) "You stand stiff as Lot's wife."—*Tennyson.*

(h) "A clamor grew as of a new-world Babel."—*Tennyson.*

(i) "Jonah's gourd."—*Tennyson.*

(j) "Except they meant to bathe in reeking wounds or memorize another Golgotha."—*Shakespeare.*

8. Where did you learn what you know of the Bible—at home, school, church, Bible school or elsewhere?

ONLY 8½ PER CENT PASSED.

If we regard 75 per cent as the passing mark, writes Professor Squires, twelve, or 8½ per cent of the whole number, passed this test. Ninety-one—65 per cent—received less than 50 per cent; seventy-one—50 per cent—received less than 40 per cent. The average standing of the entire group was about 40 per cent.

An analysis of the answers to some of the questions is rather interesting. Ten—about 7 per cent—could not name a book in the Old Testament, and only sixty-eight—less than 50 per cent—answered the question properly. This is, however, as a matter of fact, a too liberal allowance, as it is based on the acceptance of such spelling as "Deuteromy," "Deuteromotv," "Deuteromenv," "Duderominy," "Goshua," "Salms," "Joob," "Jobe."

Fourteen—10 per cent—named "Hezekiah" as one of the "Books of Moses."

Among original ideas were the mentioning as Old Testament books of "Paul," "Timothy," "Titus," "I and II Romans," "Phenicians," "Babylonians," "Gentiles," "Philistines" and "Xerxes."

The answers in regard to the New Testament were still more unsatisfactory. Twelve—8½ per cent—were unable to mention a single book; only forty-six—33⅓ per cent—mentioned ten, as requested. Five put Samuel in the New Testament; three, the Psalms; three, Ruth, and two, Esther. One mentioned "I and II Judges." Seventeen mentioned "Paul" or "St. Paul" or "Paul's." Three suggested "Simon"; two, "Jacob." There were also mentions of "Thelesians," "Phillipi," "Thomas," "Lazurus" and "Samson Agonistes."

The answers to Question 4 were too varied and vague to be reported here.

Professor Squires continues rather sadly as follows:

"Question 5 brought several surprises. I will mention two. The expression, 'the apostle to the Gentiles,' is so common that I at first hesitated to include it. It seemed to me that every one would answer it correctly. To my surprise twenty-seven (nearly 20 per cent) made no attempt at an answer. Seventy-two (practically 50 per cent) replied correctly, the remainder voting for John (12), Jesus (12), Abraham (5), Peter, John the Baptist, Judas, Moses, Jacob and Methuselah. As to "the beloved disciple," sixty-eight (nearly 50 per cent) were right; twenty made no attempt; thirty-seven (strange to say) guessed Peter, while others named Paul, James, Jesus, Abraham and David.

"In question 6 I confess to have intentionally included one or more pitfalls. For instance, I expected that some would be confused by the name Apollos. The results, however, exceeded all expectations. Seventy-four (over one-half) made no attempt at an answer. Eleven others answered so vaguely as to be unintelligible. Twenty-six declared it to be the name of a Greek (or heathen) god. Only seven (5 per cent) gave answers which were clearly correct. Four thought it meant a mountain; three, a town. Others answered 'a king,' 'a giant,' 'a judge,' 'an apostle of the Greek Church,' 'another name for Paul,' etc. In regard to Cana, too, I expected some confusion. The results were as follows: No attempt, 19; altogether too vague,

20; 'the promised land' 22; fairly correct, 28. Other answers were 'a mountain,' 'a desert,' 'a land in Egypt,' 'a city in Egypt,' 'a sinful city that was destroyed,' 'the first murderer,' 'a battle fought in Italy.'

I will add a few words about question 8. To this only sixteen failed to reply. Ninety-one (65 per cent) said that they had attended Bible school. Sixty-eight mentioned the home as one of their sources of biblical knowledge. It was noticeable that with a single exception every one who "passed" emphasized the home. The writer of the best paper said, "especially at home," the writer of the next best paper said "mostly at home and by personal study." This emphasis on the home is, I believe, suggestive. The home is the logical place for religious instruction.—*Daily Press*.

Still, Still With Thee. When Purple Morning Breaketh.

When early morning's rays release
Mine eyelids from the weight of sleep,
And to my daily task I rise
From slumber sound and deep;
I love to think the Lord of light,
Who watched my couch through gloomy night,
Is near me in the dawning bright,
Will lead me through the day aright.

I glance into the day and think
Of what its hours may bring to me,
And feel my flesh and spirit shrink
As life presents its tasks to me.
But when I think of Christ, my guide,
Behold him standing at my side,
What can I wish or want beside
Than just to know he will abide?

It may be shade or sunshine bright
This new day's life may bring to me;
What matters whether dark or light,
Or joy or care or agony?
My heart is fixed, my soul at peace,
And I have rest and sweet release;
Because his watchcare can not cease,
My soul has inward joy and peace.

And thus through all the busy day
I find the Lord at my right hand,
My friend and guardian always
With cheering counsel stand.
He gives me just the things I need;
On him, the heavenly bread, I feed;
Whate'er my pathway, he will lead,
And I have strength and life indeed.

Then, O my soul, whate'er today
Thy trials and temptations bring,
Move forward in thy pilgrim way,
And faithful live, and joyful sing.
The darkest night will soon be past,
And calmed the tempest's fiercest blast,
And safe within the port at last
The anchor of thy life be cast.—Z. C. M.

HOME NEWS

NEW AUBURN, WIS.—In reviewing our past year's work I find that we, the members of the Cartwright Woman's Missionary Society, have raised \$104 in various ways.

We held "bake sales" each Wednesday through September and October, which were well patronized. Our postmaster kindly gave us the use of a show-case in the postoffice lobby, to display our foods in, and some one of our members was in attendance as saleslady.

We also held a supper and bazar in October, from which we realized something over fifty dollars.

Our society meets Thursday afternoons once in two weeks, at the home of its members, in alphabetical order. During the winter months, when we meet with a member living in the country, we usually hold an all-day session, with a picnic dinner, charging five cents each. We spend the day in sewing, knitting, patching, or whatever we can find to do.

We have a work committee of three, term of office three months, whose duty it is to find work for the society. We work very reasonably, so have plenty to do.

We are few in numbers and widely scattered, as nearly all our members are farmers' wives, only five members living in town, and it means loyalty and love on the part of both husband and wife, to spare the team from the farm and for the wife to attend these meetings and do her part.

Interest has been renewed this past year, and we have gained in numbers through the untiring efforts of our president, Mrs. Rachel Davis.

Dear sister societies, pray for us that we may do more efficient work for the Master in the year before us.

MRS. JENNIE CARPENTER,
Secretary.

Jan. 11, 1913.

Look not upon the wine when it is red,
when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.
—*Prov. xxiii, 31.*

John the Baptist—An Appreciation.

One of the most prominent figures which meet us as we open the New Testament is that of the great Forerunner of the Christ. Like Elijah, with whom he is compared, he bursts upon history with the suddenness of a meteor, and like Elijah, a son of the wilderness and austere in his discipline, he faces a time of great political and religious decadence. Elijah confronted Ahab and Jezebel under whom the false prophets of Baal had gained great sway in Israel, nearly dethroning the worship of Jehovah. John faces Herod and Herodias and also brooks the opposition of the formalists in religion—the Scribes, Sadducees and Pharisees. The character of John can be adequately measured only by understanding the condition of the times.

The Jew had for centuries been dreaming of the "Kingdom." From a handful of unorganized tribes on the central ridges of Palestine they had come up to the splendor of the monarchy under David and Solomon. Rent asunder by the oppressive exactions of Solomon they had split into two kingdoms, with their lines of kings and prophets. They had seen the Northern Kingdom go to pieces in the captivity under the great Assyrian Shalmaneser, 721 B. C., when the Ten Tribes were carried away to Assyria. They had witnessed the overthrow of the Southern Kingdom—Judah—in 586 B. C. in the captivity under Nebuchadnezzar when the people were carried away to Babylon. In spite of all these disasters the great prophets had held up the Messianic hope, that at length a King would come to sit on David's throne. But still, after the days of the prophets the Greek dominion had well-nigh wiped out all traces of Judaism and the Greek Emperor sought to utterly displace the Hebrew religion with Greek culture, defiling the temple and with bloody persecutions hunting down all who adhered to the "Law." In a marvelous outburst of patriotism under the Maccabees the aroused Jews had hurled back the armies of the Greeks and had saved their political and religious independence.

But, to the Greeks had succeeded the Romans, who at the coming of John covered the land with their legions. The tramp of the Roman soldiers could be heard in the streets of Jerusalem; a strong gar-

ri-son occupied the fortress of Antonia in the northwest corner of the Temple area, and the cruelty of the Roman governor frequently goaded the Jew to rebellion. The hated gentile lorded it over the land which God had declared to Abraham should be given to his seed for an everlasting possession, and now, where were all those glorious prophecies of the Redeemer coming to Zion and the setting up of the everlasting kingdom concerning which Daniel had spoken? He had prayed for the speedy coming of this kingdom, but the more he prayed the darker it grew and the more desperate was his condition.

The state of religion was deplorable in the extreme. The temple service, in the gorgeous structure called the Temple of Herod, which had been nearly a half century in building, and was not yet complete, went on with its round of sacrifices. The great feast days were observed with all the pomp and elaborate ritual which centuries of priestly elaboration had wrought out, yet, real religion, that vital hold on the inner life of great truths, was lacking. "Religion" was knowing the law, both oral and written. There was a vast mass of traditional interpretation or opinions of Jewish doctors and rabbis, which entered minutely into all phases of life, until these "traditions" exceeded many times the bulk of the entire Scriptures. The condition of the common folk as to religion was in the estimation of the rabbis, hopeless, for as one of the distinguished rabbis had taught, "The people who know not the law, are accursed." Yet, in the midst of so much national and religious degradation, there were those who had never ceased to keep alive the flame of genuine piety.

The two leading religious parties were the "Sadducees" and the "Pharisees." The former were a select, rather aristocratic and powerful group, who were substantially materialists, rejecting any belief in personal immortality and siding rather with the foreign domination. The latter were extreme ritualists, devoted to the punctilious observance of the letter of the law and bitterly opposed to the Romans. Neither of these parties cared for the masses and neither had any remedy for the ills of the day. Hopeless indeed seemed the situation.

Sick unto death in the midst of their national and spiritual desolation there came

to them the startling cry from the wilderness, "*The kingdom of heaven is at hand.*" So, the trumpet call of the new era swept through the land and the multitude hastened to hear the message of this second Elijah as he came down from the Judean heights to the great plain of the Jordan valley. This surely meant to them the ushering in of the longed-for epoch "The kingdom!" A veritable royal establishment with all its material power and splendor; relief from the accursed Roman and a rehabilitating of the old throne of David in Jerusalem; release from their awful political burdens and the restoration of all things by the Redeemer.

Thus it is only necessary to understand the times in order to explain the outpouring of the country to greet and welcome this stern son of the desert.

Measured by the standards of Jesus we learn that John was the greatest character that ever lived—"of men that are born of women there hath not arisen a greater than John." Not that he was in every respect the most remarkable person the world had ever known, but that he was the greatest in point of moral elevation. He stood at the summit between the Old Dispensation and the New. He saw the sunset of the Old and the sunrise of the New.

He was the very personification of Old Testament prophecy in that he was both a "speaker for God" and a "seer," for it is these two terms which define the function of the prophet. God's claim upon men for righteousness, justice, and truth was the ringing note from Elijah to Malachi. God's right to rule the nations and to use them according to his will is the burning message of Isaiah. Hence to John there must be only one rule dominant in the earth and that rule was now imminent and men must get ready for it.

John was a "seer," for he looked beneath the turbulent surface of present conditions and discerned that there was no hope in a mere change of outward circumstance. There must be a radical and profound change of men's minds, a complete turning to God of the inner life. Then would follow the reformation of society, whereby all wrongs would be righted and the kingdom of God be set up.

John was no pessimist, but in his severe arraignment of sin only started the process of reconstruction. Every genuine prophet

lifts up an ideal far beyond the possibility of his own age to realize. The appearing of these lofty idealists in the world is the sure sign that God is still speaking to men and ever widening the horizon of the "Kingdom." Every genuine prophet, ancient or modern, is therefore the herald of a coming better age. Life has its spiritual side. It is more than mere wars and material achievements and worldly prosperity. It is for the "seer" to interpret life in terms of the spirit and carry men to profound realities. God is in nothing—to the materialist. God is in everything—to the spiritually minded person. To turn the thought of the world to God is the highest function of the preacher-prophet.

John is a type which has appeared throughout history. In times of political and religious degeneracy men have waited for the reformer—for the man with a message for the hour. Abuses multiply; evil men wax fat in their prosperity and the common people suffer cruelty and wrong at the hands of rapacious seekers of money and power. Some day a new voice is heard. It is a Stephen Langton or a John of Gaunt. It is a Luther, a Cromwell, a Savonarola who heralds the better day. Such men do not usually wear kid gloves or use soft speech. They are not reeds shaken by the wind, but men of oak and iron.

John the Baptist is one of the finest characters in the Scriptures. There is a rugged majesty and simplicity about him which compel our admiration. No honeyed gentleness of the courtier, nor evasive phrase of the diplomat blunts his word. Direct, powerful, cleaving asunder of the joints and marrow, it unmasks the awfulness of sin so that it stands forth in all its hideousness, and he yields up his life as a sacrifice to his faithfulness.

His true nobility is seen in his self-effacement in the presence of Jesus. He had a first-class opportunity to advance his own interests by organizing a "John party," for the crowds were, at the outset, completely subject to him. As it was, quite a number followed him. Yet he made no attempt to organize these followers, but pointed them to the Christ. To consent to die while the Christ takes up his message and carries it to greater heights was the lot of John.

John is a type of the noblest living.

Every true life heralds the coming of the kingdom. The kingdom of heaven is in progressive coming from age to age. It can come only when men turn to God and enthrone the King in their lives.—*Dr. A. W. Patten, D. D.*

Just for Fun.

Here are some teachers' questions and pupils' answers taken from examination papers in a Maryland school:

What was the chief event of Solomon's reign? He died.

What came before him and who came after him? David, the Queen of Sheba.

Name some of the early Christian fathers? Jerome, Oxygen and Ambrosia.

What religion had the Britons? A strange and terrible one—called the religion of the Dudes.

What caused the death of Cleopatra? It was because she bit a wasp.

Where is the climate hottest? Next to the Creator.

What causes perspiration? The culinary glands.

What are molars? Teeth which grow outside the head.

What do you call the last teeth which come to man? False teeth.

What is the spinal column? Bones running all over the body; it is considered very dangerous.

What is the form of water drops? A drop of water is generally spherical, for various reasons, best known to the gracious Providence who made them.

Of what is the surface of the earth composed? Of dirt and people.

What is the function of the gastric juice? To digest the stomach.

Define idolater? A very idle person.

Define ignition? The art of not noticing.

Define interloper? One who runs away to get married.

Define ominous? (1) Power to be all-present. (2) Power to eat everything.

Define flinch, and use it in a sentence? Flinch, to shrink. Flannel flinches when it is washed.

Name six animals of the Arctic Zone? Three polar bears and three seals.

What is the chief industry of Austria? Gathering ostrich feathers.—*Washington Herald.*

MARRIAGES

MORSE-BLIVEN.—At the Seventh-day Baptist parsonage, Albion, Wis., on December 17, 1912, by the pastor, Rev. C. S. Sayre, Edwin Morse of Edgerton, and Miss Mabel Bliven of Albion.

BUCKSON-DAVIS.—At the Seventh-day Baptist parsonage, Shiloh, N. J., December 22, 1912, by Pastor James L. Skaggs, Taswell Buckson of Greenwich, N. J., and Miss Matilda M. Davis of Shiloh.

ADAMS-STUTLER.—At the home of the bride's parents on Greenbrier, Doddridge Co., W. Va., December 25, 1912, Mr. Alden A. Adams of Clarksburg, W. Va., and Miss Odessie L. Stutler, L. D. Seager officiating.

WEARS-DUNHAM.—At the home of the bride's mother, Mrs. A. S. Dunham, 1357 Alvarado Street, Los Angeles, Cal., December 30, 1912, by Rev. L. A. Platts, Mr. Charles R. Wears and Miss Lucy M. Dunham.

AABEY-DRAKE.—At the home of the bride's parents, Mr. and Mrs. Ernest Drake, in Albion, Wis., January 1, 1913, by the Rev. C. S. Sayre, Mr. Victor Aabey and Miss Cora Drake, both of Albion.

DEATHS

HERITAGE.—Helm Heritage was a son of Phineas and Dorcas Campbell Heritage and was born at Marlboro, N. J., August 27, 1844, and died at his home in Walworth, Wis., November 25, 1912, aged 68 years, 2 months and 29 days.

He served his country two years during the Civil War as a member of Co. H, Third N. J. Cavalry. He came to Wisconsin in 1868 and settled in the vicinity of Walworth, where he has resided since, part of the time on various farms, but for several years past in the house which he built in the village. In the year 1870 he was united in marriage to Miss Lucy L. Chard, who survives him and who has the heartfelt sympathy of her many friends here. He is also survived by several cousins and distant relatives and many friends who will miss him very much. He was a hard worker and a faithful husband in caring for his invalid wife who has been ill for several years.

The funeral was held Wednesday afternoon at one o'clock from the residence, conducted by Rev. W. E. Davidson. Mr. H. M. Johnson, Mr. and Mrs. W. W. Davis and Mrs. Ruby Cramer sang "Rock of Ages," "Nearer, My God, to Thee," and "Asleep in Jesus." The bearers were old soldiers and friends of Mr. Heritage. Interment was in the Walworth Cemetery.

O. L.

DAVIS.—On Lick Run, Doddridge Co., W. Va., December 7, 1912, Mervyn Elbert, son of C. P. and D. E. Davis, aged 33 years, 3 months and 18 days.

He was married to Miss Ada Simpson of Jackson Center, Ohio, September 16, 1908, who with their little child is left to mourn his loss.

L. D. S.

KELLEY.—In Boulder, Colo., December 11, 1912, Harley Earl Kelley, son of E. B. and Jane Kelley, of tuberculosis.

Mr. Kelley was born near Blandville, W. Va., March 9, 1882. On June 6, 1906, he was married to Estella Bartlett, and for some time was in business at Salem, W. Va. Here he made a public profession of religion, though he never united with the church.

Failing in health, he removed with his family to Boulder, January 1, 1908, where he has since resided. He seemed to have regained his health to a marked degree, but a little over a year ago, overtaxing his strength by long hours of labor, combined with sickness in his own home and exposure, he suffered relapse. On December 11, 1912, he passed away, having been confined to his bed over one year, tenderly cared for by his wife and mother, and many sympathetic friends.

He is survived by his wife and four children, his mother, and two brothers, W. F. and S. E. Kelley.

Funeral services were conducted in Boulder, December 17, by Rev. A. L. Davis, pastor of the Boulder Church. The body, accompanied by his mother, was shipped to Salem, W. Va., for burial, the wife, for the sake of her own and her children's health, remaining in Boulder.

Farewell services were conducted at the Seventh-day Baptist church in Salem by the Rev. L. D. Seager, December 21. Text, 1 Cor. xiii, 12. Interment was made in the Odd Fellows' Cemetery, Salem, W. Va., the burial service being in charge of the Woodmen of the World.

A. L. D.

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

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

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

W. C. D.

JETT.—At Berea, W. Va., January 6, 1913, Eva Waterlou, daughter of Harvey W. Prunty deceased, and Ethel (Prunty) Jett, aged 11 years, 3 months and 18 days.

L. D. S.

RANDOLPH.—Miss Laura Agnes Randolph was born in Brooklyn, N. Y., January 26, 1860, and died in Plainfield, N. J., the night before January 11, 1913, being in the fifty-third year of her age.

She was the second child of Albert F. Randolph and Mary Davis Randolph, the other children being an older brother, Egbert, and two younger sisters, Flora and Irene. None of the children married and only one member of the family now survives, Miss Flora Randolph of Berkeley, Cal. Laura with her sisters was baptized and joined the Seventh-day Baptist church at Plainfield, N. J., in 1872. While living at Alfred, N. Y., she had her membership transferred to the church there, where it remained till her death.

An unfortunate accident in infancy made Miss Randolph a cripple for life, but she was cheery and uncomplaining. She never completed a course in the high school or the college at Alfred, but she was well educated. For several years she was the editor of *Our Sabbath Visitor*, the Sabbath-school paper for children, when it was owned by E. S. Bliss of Alfred, N. Y.

She had lived alone since the death of her mother, most of the time in Plainfield, N. J., and at the time of her death held a position as proofreader in the publishing house of the American Sabbath Tract Society. She was discovered by the people living in the other part of the house, where she had rooms, about ten o'clock Sabbath morning, January 11, sitting in her chair, apparently about to retire for the night. Death had come from apoplexy, evidently without a moment's warning. The evening before had been passed pleasantly with friends who had called, and she was well and cheerful.

"Will she take her crutch to heaven with her?" asked a little boy who knew her well and loved her dearly, when he was told that she was dead. Ah, no, "And he that sat upon the throne said, Behold I make all things new." The lame one walks, she walks with God.

Funeral services were held in the church at Plainfield, N. J., January 14, and burial was made at Hillside Cemetery.

E. S.

Only a Cup of Tea.

A vast amount of so-called charity lacks the loving impulse which is the soul of true giving. Thousands of dollars have been bestowed upon the poor without expressing as much of Christ-like sympathy as the simple act which some one has described as follows:

A group of bright-faced young women were chatting together in the parlor over their afternoon tea, when a distant knocking caught the ear of the pretty girl-hostess. "Excuse me a minute, please," she exclaim-

ed, springing to her feet. "I mustn't leave that knock unanswered, for I suspect it is mamma's woman bringing home our clean clothes."

The surmise was quite right. Mrs. Knott stood at the back door with a heavy willow basket in her arms. She was a slight little woman who always looked too frail for the hard work she was obliged to do. This afternoon her lips were almost colorless and there were blue rings under her eyes. She was almost breathless from her long walk with the heavy burden, and her chest heaved spasmodically.

"Come in and sit down while I get the money," said the girl sweetly.

She stepped into the adjoining room for her purse, and as she came back the white face of the woman at the door stirred her sympathetic heart to a sudden quick pity.

"How tired you look!" she cried. "Wait and I'll get you a cup of tea."

She had flashed out of sight in an instant, and was back again before Mrs. Knott had recovered from her surprise.

On a dainty tray, she carried a cup of delicate china from which rose a tempting fragrance.

"Drink this," she said. "I'm sure you'll feel better."

The woman's toil-worn hand trembled as she took the cup and hastily drank its contents. The warmth seemed to spread through her chilled, exhausted body. Yes, her heart, too, felt the comfortable glow. A minute before she had been worn out, discouraged, hopeless. Now a new courage stirred within her. As she had climbed the steps, she had thought how sadly insufficient for her needs the pay for her work would be. Now she thought of the necessities it would purchase for her children and her face grew bright. She went out into the dusk and dampness of the late afternoon with a step that was no longer hopeless.

Only a cup of tea! Such a trifle to give, and yet carrying such comfort! Surely there must have gone with it the blessing of Him who multiplied the loaves and the fishes according to the needs of the multitude.—*Young People's Weekly*.

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SABBATH SCHOOL

LESSON V.—FEBRUARY 1, 1913. THE FLOOD.

Lesson Text.—Gen. vi, 9-22; vii, 11-24.
Golden Text.—The wages of sin is death; but the free gift of God is eternal life in Jesus Christ our Lord." Rom. vi, 23.

DAILY READINGS.

First-day, Gen. vi, 1-8.
Second-day, Gen. vi, 9-22.
Third-day, Gen. vii, 1-12.
Fourth-day, Gen. vii, 13-24.
Fifth-day, 2 Pet. ii, 1-17.
Sixth-day, Ps. xxix, 1-11.
Sabbath day, Ps. lxix, 1-21.

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

The Legend of the Pine.

Benaiah Ben Jehoidah, he that led
The armored host of Solomon, bent low
Before that ancient king. "My lord," he said,
"For leagues on leagues beyond the Jordan's flow
I sought the priceless gift that now I bear
To thee, beloved master. Lo! within
This cup of golden beryl sparkle fair
Those drops that fell before the world knew
sin—
The Dew of Life, a draft whereof shall give
Immortal youth—eternal, deathless spring—
To him that drains their essence. Drink! and
live
Forever, shield of Judah!" And the king,
The noble beaker taking, paused a space
To dream, as old men will; then, musing,
spoke:
"To live forever! So, when all my race
Hath passed away, alone to bear the yoke
Of earthly care? When none is left alive
Of those I love, of those whom even now
My heart desires? What? Shall I survive
All, all my friends, such perfect friends as thou,
True, gallant soldier?" Nay. The sacred lands
Let others rule; my days are growing few;
Man's life belongs in God's almighty hands;
And thus—I do as God would have me do!"
He turned the cup; the precious drops were flung
Upon the sands, and where with life divine
They touched the barren waste, in beauty sprung
That faithful tree, the never-fading pine.
—Arthur Guiterman, in *Youth's Companion*.

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

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

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

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.

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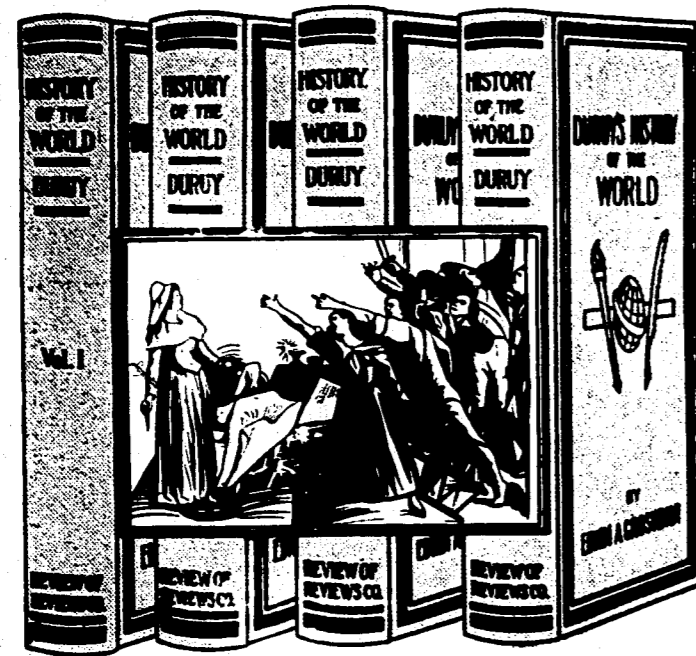
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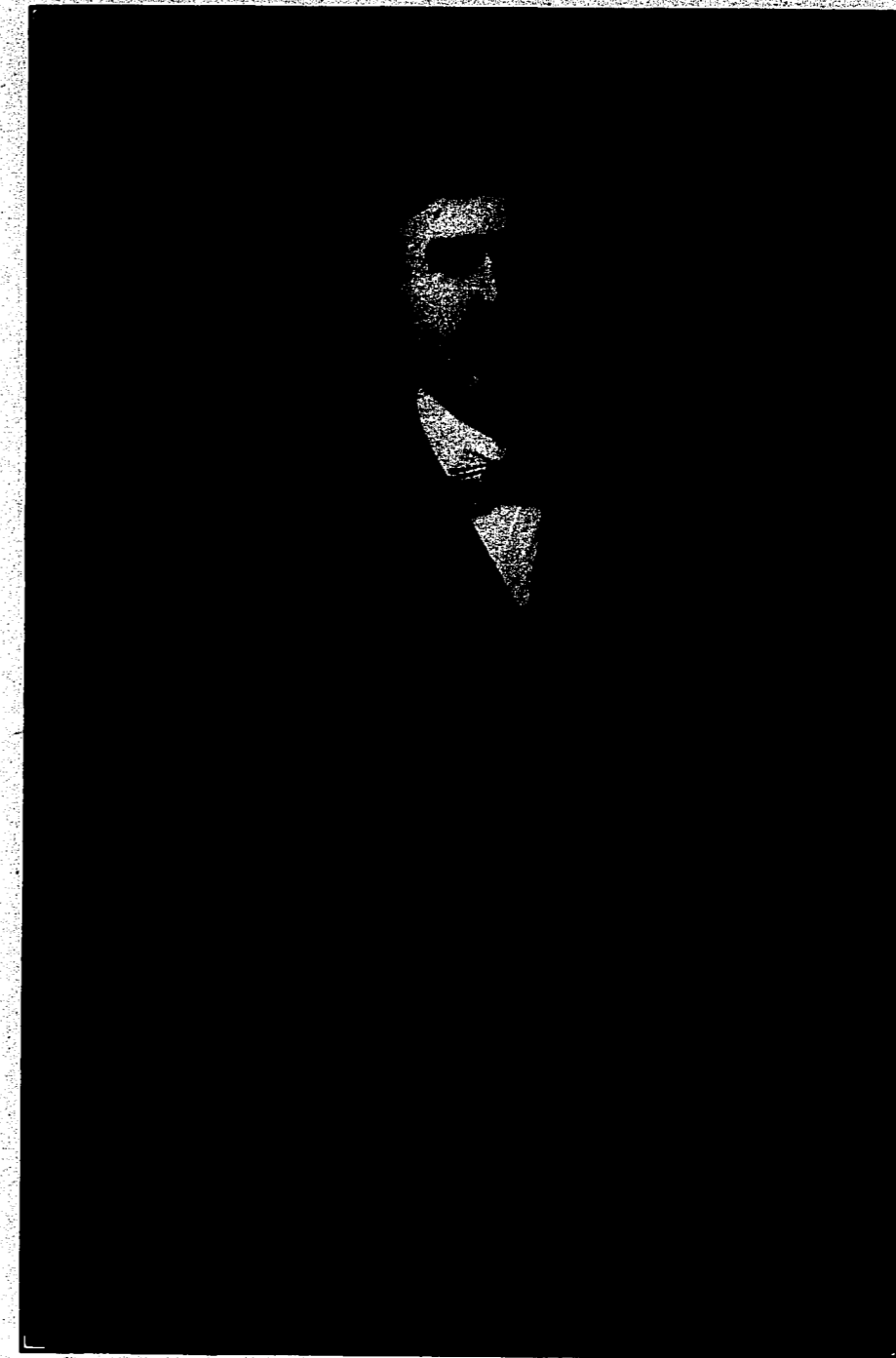
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